

Swami Vidyanaranyā's जीवन्मुक्ति विवेक

# **JIVANMUKTI VIVEKA**

## **Part 5: "VIDVAT SANNYASA PRAKARANAM"**

### *The Renunciation of the Knower*

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#### **MODERN-DAY REFLECTIONS**

**On a 13<sup>th</sup> CENTURY VEDANTA CLASSIC**

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TEXT

**48.5**

Reflections by  
**Swami Gurubhaktananda**  
2023



**AN ADVANCED TEXT ON VEDANTA PHILOSOPHY**  
**JIVANMUKTI VIVEKA – “Liberation While Living”**

*by Swami Vidyaranya*

BOOK	Chap No.	TITLE OF CHAPTER	ENGLISH TITLE	No. Vers.
<b>JIVANMUKTI VIVEKA</b>	1	<b>Pramana Prakarana</b>	<i>The Evidence for Jivanmukti</i>	13 + Prose
	2	<b>Vasana Kshaya Prakarana</b>	<i>The Effacement of Latent Impressions</i>	Prose
	3	<b>Manonasha Prakarana</b>	<i>The Dissolution of the Mind</i>	Prose
	4	<b>Swarupa Siddhi Prayojana</b>	<i>Purposes of Accomplishing Jivanmukti</i>	Prose
	5	<b>Vidvat Sannyasa Prakarana</b>	<i>The Renunciation of the Knower</i>	1 + Prose
<b>Total (Verses only)</b>				<b>14</b>

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*The Author/Compiler – 12<sup>th</sup> January 2023, Swami Vivekananda Jayanti Day*

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Om Namah Shivaaya!

Text  
48.5



जीवन्मुक्ति विवेक – अध्याय ५/५

# JIVANMUKTI VIVEKA

## PART 5: VIDVAT SANNYASA PRAKARANA

*“The Renunciation of the Knower”*

*A 13<sup>th</sup> Century Text by Sri Swami Vidyaranya*

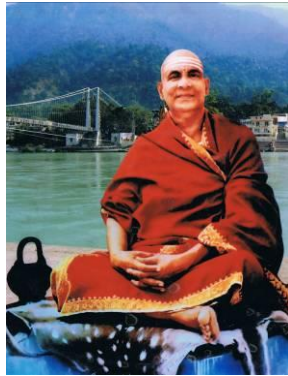
### REFLECTIONS

*By Swami Gurubhaktananda*

*Based on the 28 Lectures delivered  
by Swami Advayanandaji (referred to as “Swamiji” in the book),  
President, Chinmaya International Foundation, Veliyanad, Kerala.  
from 15<sup>th</sup> May 2019 – 20<sup>th</sup> September 2020*



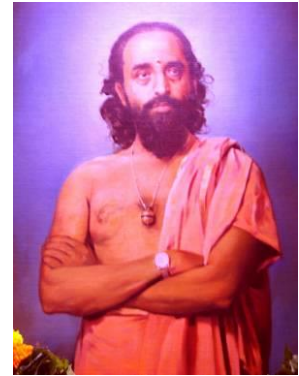
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## **Personal Dedication**

### **1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan**

*who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;*

### **2. To Pujya Sri Swami Vimalanandaji Maharaj**

*the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;*

### **3. To Pujya Sri Swami Tejomayanandaji (Guruji)**

*for his boundless vision and inspiration to create a vibrant organisation;*

### **4. To Sri Swami Advayanandaji**

*my Acharyaji at Sandeepany 2011-2013, who imparted his bountiful knowledge and wisdom with rare selfless Divine Love, as the Rishis of yore would wish to see. Where required, Acharyaji is referred to as “Swamiji” in the book. He is presently the President of Chinmaya International Foundation in Veliyanad, Kerala.*

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***JIVANMUKTI VIVEKA***  
***Part 5: VIDVAT SANNYASA PRAKARANA***

***“The Renunciation of the Knower”***

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*Part 5 of Jivanmukti Viveka is Specially Dedicated to:*

**Pujya Sri Swami Vivekananda**

**Born 12<sup>th</sup> January 1863 – Died 4<sup>th</sup> July 1902**

*On the Occasion of his 160<sup>th</sup> Birth Anniversary*

***“THE PERFECT IDEAL OF VIDVAT SANNYASA”***

**JIVANMUKTI VIVEKA**  
**Part 5: Vidvat Sannyasa Prakarana**  
*“The Renunciation of the Knower”*

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\* Page nos. refer to the text book used – Swami Mokshadananda’s translation, RKM.

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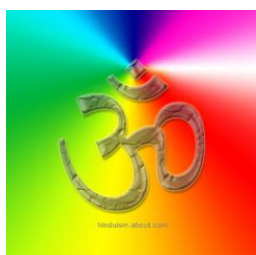
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जीवन्मुक्ति विवेक  
पञ्चमं विद्वत्-संन्यास प्रकरणम्

Part 5 of 5  
VIDVAT SANNYASA

6 Chapters of Prose Discussions & Citations

THE RENUNCIATION OF THE KNOWER

**THE TEXTBOOK FOR THIS STUDY**

Swamiji announced that we are required to have a copy of the textbook, *Jivanmukti Viveka*, on sale from Ramakrishna Mission or the Theosophical Society. In the book, the first 13 verses are in Samskrit **Padya** or *verse* format, and provide an outline of the entire text. The rest of the book is in Samskrit **Gadya** or *prose* format, containing numerous quotations followed by their explanations by Sri Vidyananyaji. These are presented here in translation boxes. Swamiji's class discussions and the Reflections are presented in the commentary section after the translation. These discussions are very useful to students as they expand further on the meanings given by Sri Vidyananyaji.

Readers are strongly advised to purchase the above textbook, even though practically all the material is repeated here, with the translations re-constructed as well as re-worded to follow the Samskrit phrase by phrase.

Title: **Jivanmukti Viveka** by Swami Vidyananya

Translator: Swami Mokshadananda

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## INTRODUCTION TO PART 5

**WE** HAVE SEEN IN Part 1 that Vividisha Sannyasa is aimed at acquiring the knowledge of the Self (Tattwa Jnana) for which Sri Vidyananyaji has especially written the **Panchadashi**, a compendium of 15 independent Prakaranas on Tattwa Jnana.

Further progress on the spiritual path is available to the seeker only through effacement of Vasanas (Vasana Kshaya, Part 2) and dissolution of the Mind (Mano Nasha, Part 3). In order to establish the great value of continuing the spiritual path up to its logical conclusion of Jivanmukti or Liberation, we had discussed the five purposes served by Jivanmukti in Part 4. All that now remains to be taken up is the present Part on Vidvat Sannyasa. This Part completes every step that is necessary for the seeker to attain the goal of Liberation.

At the outset, it is stated that Vidvat Sannyasa is explained through the full text of the *Paramahansa Upanishad*, from beginning to end. Sri Vidyananyaji gives a detailed explanation of every word of this Upanishad. It is a meticulous effort that takes the seeker by the hand and leads him through the two avenues that comprise Vidvat Sannyasa: They are, i) the outer “**Way**” that is to be followed by which society may be able to identify the Vidvat Sannyasi; and ii) the inner “**State**” that is to be established by which alone the seeker can know for certain that he has reached the desired goal.

The entire discussion is neatly divided into these two avenues of this final phase of spiritual Sadhana. Chapter 1 presents the overview of both components in a brief form. Thereafter, Chapter 2 goes into detail with the external symbols by which the “Way” of Vidvat Sannyasa may be identified. Chapter 3 begins the shift of emphasis from the outer symbols to what they actually represent in inner development.

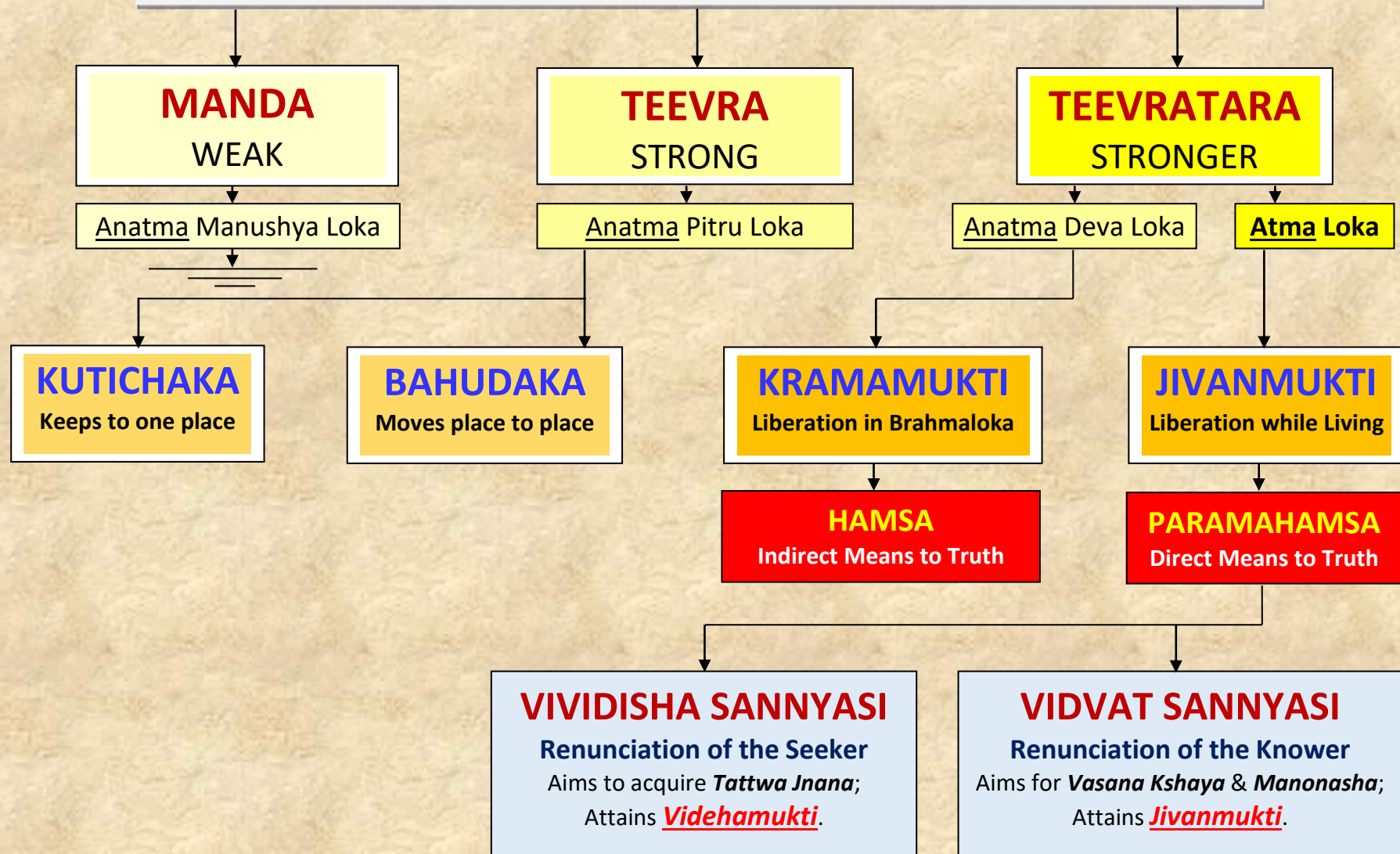
In Chapter 4 we are given a clear grasp of the essentials of Vidvat Sannyasa. The symbols give way to their spiritual counterparts. The whole emphasis is withdrawn from the external symbols and laid on the **Knowledge** of Brahman on which is based the inner development of the seeker. However, the outer symbols are not altogether relinquished, because they still serve to remind the seeker of his goal, should he ever momentarily forget it. The internal meanings of the symbols are emphatically established, while the outer symbols recede into the background.

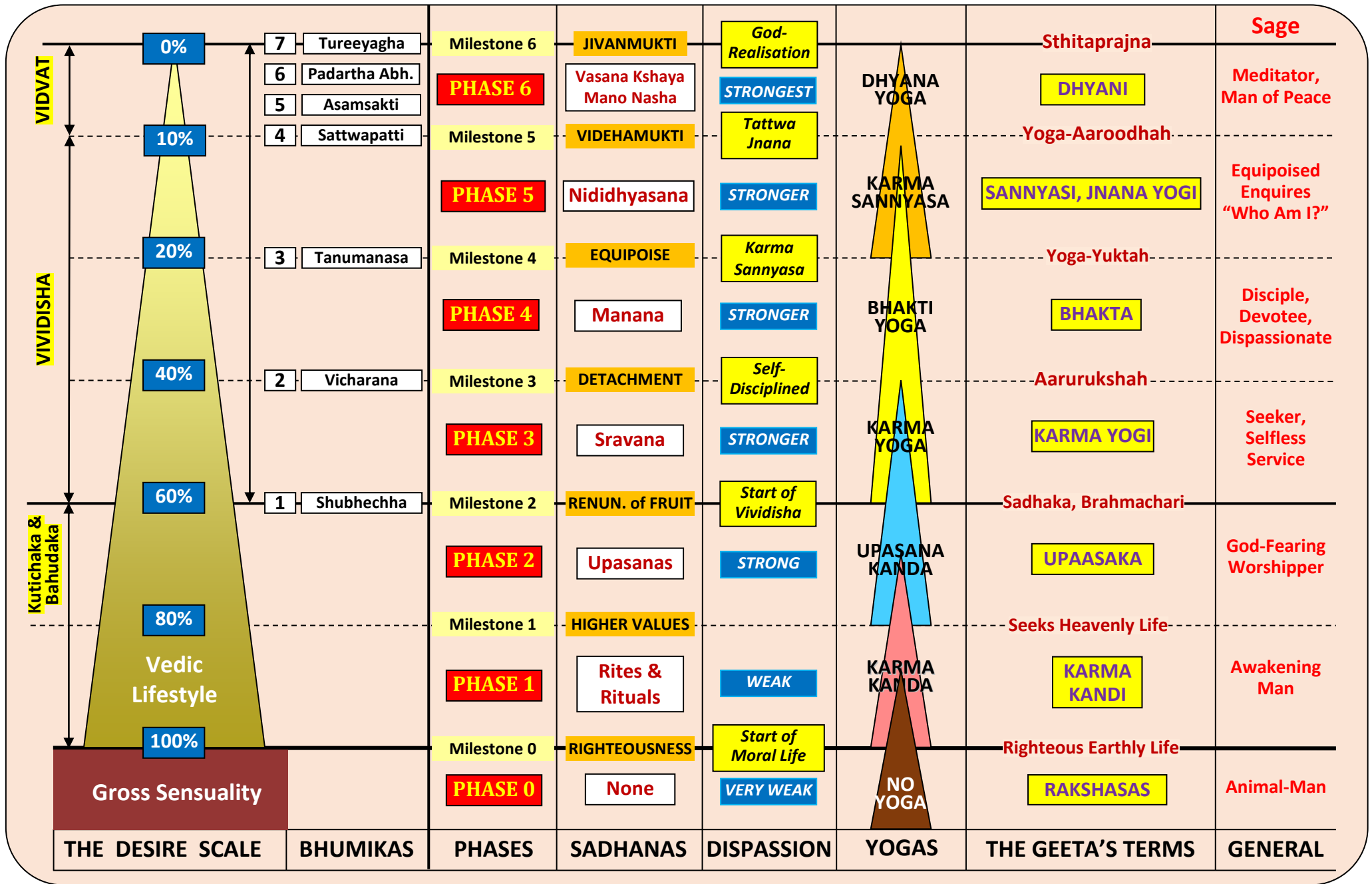
Chapter 5 takes a look at the **Desirelessness** in the life of a Vidvat Sannyasi. The obstacles to this stage are discussed in great detail, taking the cue from the *Paramahansa Upanishad*. Every aspect of the Vidvat Sannyasi comes under the radar of Sri Vidyananyaji. They are discussed from the common man’s level, the social level and the scriptural level.

In the final Chapter, *Hiranya* or Gold is identified as the king of all obstacles to the successful completion of Vidvat Sannyasa. As far as the Vidvat Sannyasi is concerned he should avoid all longing association with “Gold” – it should not be ‘seen, touched or taken’. It stands for Materialism of every kind. It opposes Spirituality as darkness opposes light. For this reason, it stands as a supreme obstacle on the spiritual quest. The world may adore it, relish it, and hunger for it, but the spiritual seeker should shun it as he would “*another man’s wife*” or as he would shun “*excreta*”.

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# VARIETIES of SANNYASA (RENUNCIATION)







*A sunset scene in Kerala, India*



*View of Devil's Peak, Cape Town, South Africa*

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# ॥ परमहंसोपनिषत् ॥

## THE PARAMAHAMSA UPANISHAD

**P**art 5 is a commentary by Sri Vidyananyaji on the entire **Paramahamsa Upanishad**. Below, we present the whole Upanishad. It is divided into four portions. These portions do not synchronize in any way with the six Chapters of this Prakarana, which are shown alongside the Upanishad passages below. In addition, Sri Vidyananyaji has split the Upanishad into small fragments having the thought-flow in mind. Each fragment is placed in a Section of its own within a Chapter. These Sections with their respective numbers are clearly shown below. The fragments appear in the same order as they do in the Upanishad.

The explanation of each word (or phrase) of each fragment follows immediately after the Section in which it is quoted. These explanations form the Sections immediately following the Section containing a fragment. In this way, is built up the entire Part 5.

Kindly read through the above layout details once more, so that you clearly grasp the format of the presentation of this Part.

### COMMON INVOCATION:

Used for all Texts from the SHUKLA YAJUR VEDA

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ॥  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥  
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ॥  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥  
ॐ शान्तिः शान्तिः शान्तिः । हरिः ॐ ॥

## ॥ परम.उप.१ ॥

### PARAMA UPANISHAD - 1

#### Chapter 1:

### ELIGIBILITY FOR VIDVAT SANNYAS

#### Section 1.2:

अथ योगिनं परमहंसनं कोऽयं मार्गः ? तेषां का स्थितिः ?  
इति नारदो भगवन्तमुपगत्योवाच ।

#### Section 1.12:

तं भगवान् आहः ।

#### Section 1.13:

योऽयं परमहंसमार्गो लोके दुर्लभतरो न तु बाहुल्यो ।

**Section 1.15:**

यद्येकोऽपि भवति स एव नित्यपूतस्थः  
स एव वेदपुरुष इति विदुषो मन्यन्ते ।

**Section 1.23:**

महापुरुषो यच्चित्तं  
तत्सर्वदा मय्येवाव-स्थापयति (-तिष्ठते) ।  
तस्मादहं च तस्मिन्नेवाव-स्थितः (-स्थीयते) ।

**Chapter 2:**

**INJUNCTIONS - THE OUTER "WAY"**

**Section 2.1:**

असौ स्वपुत्रमित्रकलत्रबन्ध्वादीञ्शिखायज्ञोपवीते  
स्वाध्यायं च सर्वकर्माणि संन्यस्यायं ब्रह्माण्डं च हित्वा ।  
कौपीनं दण्डमाच्छादनं च, स्वशरीरोपभोगार्थाय च,  
लोकस्योपकारार्थाय च, परिग्रहेत् ।

**Section 2.21:**

तच्च न मुख्योऽस्ति ।

**Chapter 3:**

**WHAT IS THE ESSENTIAL?**

**Section 3.1:**

कोऽयं मुख्य ? इति चेद् अयं मुख्यः . . . (contd. in Para.Up. 2)

**॥ परम.उप.२ ॥**

**PARAMA UPANISHAD - 2**

**Section 3.1: (contd.)**

न दण्डं न शिखं न यज्ञोपवीतं न आच्छादनं चरति परमहंसः ।

**Section 3.4:**

न शीतं न चोष्णं न सुखं न दुःखं न मानावमानौ च षडूर्मिवर्जं ।

**Section 3.11:**

निन्दा-गर्व-मत्सर-दम्भ-दर्प-इच्छा-द्वेष-सुख-दुःख-  
काम-क्रोध-लोभ-मोह-हर्ष-असूय-अहंकार-आदींश्च हित्वा ।

**Section 3.16:**

स्ववपुः कुणपमिव दृष्यते यतस्तद्वपुरपध्वस्तं ।

**Section 3.20:**

संशय-विपरीत-मिथ्या-ज्ञानानां यो हेतुस्तेन नित्यनिवृत्तः ।

**Section 3.27:**

तन्नित्यबोधः ।

**Section 3.32:**

तत्स्वयमेवावस्थितिः ।

**Section 3.34:**

तं शान्तम्-अचलम्-अद्वयानन्द-विज्ञानघन एवास्मि ।  
तदेव मम परमं धाम ।

**Chapter 4:**

**KNOWLEDGE SUPERCEDES SYMBOLS**

**Section 4.2:**

तदेव शिखा च तदेव उपवीतं च ।  
परमात्मात्मनोरेकत्वज्ञानेन तयोर्भेद एव विभग्नः सा संध्या ।

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॥ परम.उप.३ ॥

PARAMA UPANISHAD - 3

**Section 4.8:**

सर्वान्कामान्परित्यज्य अद्वैते परमा स्थितिः ।

**Section 4.12:**

ज्ञानदण्डो धृतो येन एकदण्डी स उच्यते  
काष्ठदण्डो धृतो येन सर्वाशी ज्ञानवर्जितः । ॥ ३.१ ॥

स याति नरकान्धोरात्-महारौरवसंज्ञकान्  
तितिक्षा-ज्ञान-वैराग्य-शमादि गुण-वर्जितः । ॥ ३.२ ॥

भिक्षा-मात्रेण यो जीवेत् स पापी यतिवृत्तिहा  
इदमन्तरं ज्ञात्वा स परमहंसः । ॥ ३.३ ॥

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॥ परम.उप.४ ॥

PARAMA UPANISHAD - 4

**Chapter 5:**

## THE "STATE" OF DESIRELESSNESS

### Section 5.2:

आशाम्बरो न नमर्कारो न स्वधाकारो ।  
न निन्दा न स्तुतिः । यादृच्छिको भवेद् भिक्षुः ।  
नावाहनं न विसर्जनं । न मन्त्रं न ध्यानं नोपासनं च ।  
न लक्ष्यं नाकक्ष्यं । न पृथग्नापृथग् ।  
अहं न, न त्वं, न सर्वं च । अनिकेतस्थितिरेव स भिक्षुः ।  
सौवर्णादीनां नैव परिग्रहेन् । न लोकं नावलोकं च ।

### **Chapter 6:**

## GOLD – THE GREATEST OBSTACLE

### Section 6.2:

आबाधकं क इत चेद् । आबाधकोऽस्त्येव ।  
यस्माद्भिक्षुर्हिरण्यं रसेन दृष्टं चेत् स ब्रह्महा भवेत् ।  
यस्माद्भिक्षुर्हिरण्यं रसेन स्पृष्टं चेत् स पौल्कसो भवेत् ।  
यस्माद्भिक्षुर्हिरण्यं रसेन ग्राह्यं चेत् स आत्महा भवेत् ।  
तस्माद्भिक्षुर्हिरण्यं रसेन न दृष्टं च न स्पृष्टं च न ग्राह्यं च ।

### Section 6.12:

सर्वे कामा मनोगता व्यावर्तन्ते ।  
दुःखे नोद्विग्नः सुखे न स्पृहः, त्यागो रागे,  
सर्वत्र शुभाशुभयोरनभिस्नेहो, न द्वेष्टि न मोदं च ।  
सर्वेषामिन्द्रियाणां गतिरुपरमति –  
य आत्मन्येवावस्थीयते ।

### Section 6.20:

यत्पूर्णानन्दैकबोधस्तद्ब्रह्माहमस्मीति  
कृतकृत्यो भवति कृतकृत्यो भवति

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ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति श्रीपरमहंसोपनिषत्समाप्ता ॥

END OF PARAMAHAMSA UPANISHAD

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अध्याय १  
॥ अधिकारि ॥

**PART 5, CHAPTER 1**  
**ELIGIBILITY FOR VIDVAT SANNYASA**

**26 Sections (Textbook Pages 315-323)**

**Note on Sections from Paramahansa Upanishad**

**T**HE SECTIONS FROM the *Paramahaamsa Upanishad* are presented differently. The Section titles are highlighted in yellow. The Devanagari script is in red bold. The transliteration box has a solid yellow background. And the translation is in bright blue. These sections have no commentary as Sri Vidyananyaji explains the Upanishad word for word. Throughout this book, the words being thus explained form the title of the sections.

**Section 1.1: Introduction to the Subject of Part 5**

- 1<sup>a</sup> एवं स्वरूप-प्रमाण-साधन-प्रयोजनैः जिवन्मुक्तिः निरूपिता ।  
1<sup>b</sup> अथ तद् उपकारिणं विद्वत्संन्यासं निरूपयामः ।  
1<sup>c</sup> विद्वत्संन्यासश्च परमहंसः उपनिषदि प्रतिपादितः ।  
1<sup>d</sup> तां च उपनिषदम् अनूद्य व्याख्यास्यामः ।

<b>1</b>	<p><i>a. evaṃ svarūpa-pramāṇa-sādhana-prayojanaiḥ jivanmuktih nirūpitā  </i> <i>b. atha tad upakāriṇaṃ vidvatsaṁnyāsaṁ nirūpayāmah  </i> <i>c. vidvatsaṁnyāsaḥ cha paramahaṁsah upaṁśhadi pratipāditaḥ  </i> <i>d. tāṁ cha upaṁśhadam anūdyā vyākhyāsyāmah  </i></p>
	<p>a. Up to here, the nature, evidence, means, and purpose of Jivanmukti has been defined. b. Henceforth, we shall explain Vidvat Sannyasa, which is the step that takes us there. c. Vidvat Sannyasa is comprehensively dealt with in the <b>Paramahansa Upanishad</b>. d. And by quoting every passage of the Upanishad, we shall explain (Vidvat Sannyasa).</p>

**1a** Like someone who has swam a long distance in a river, then gets off at the bank so that he can see what distance he has covered and what distance is yet to be covered ahead of him, Sri Vidyananyaji takes a final review of the ground that has been covered in this book so far, and what has yet to be covered in this final Part of the book.

Vividisha Sannyasa is covered already. Vidvat Sannyasa is the only outstanding process still to be covered. The two main Sadhanas in Vidvat Sannyasa are Vasana Kshaya and Mano Nasha.

**1b-d** The *Paramahansa Upanishad* is a text that appears in the Shukla Yajur Veda, the same Veda in which we find the Brihadaranyaka Upanishad as well as a few other

Upanishads of note. The special feature of this Upanishad is that its subject matter is solely devoted to Vidvat Sannyasa, and to nothing else.

Rishi Narada is the student and Bhagavan Vishnu Himself is the teacher. Naturally, since the text is going to take us to the ultimate goal, it has to be taught by one who has already reached that goal. We also deduce that Narada, being the first student of this knowledge, must have attained the goal; for he taught it to many others, and they in turn have also become Jivanmuktas. Thus was founded the Parampara of Jivanmuktas.

### Section 1.2: **The Paramahansa Upanishad – Opening Questions**

२ तत्र आदौ विद्वत्संन्यास योग्यं प्रश्नम् अवतारयति - परम.उप. १  
 "अथ योगिनां परमहंसानां को अयं मार्गः? तेषां का स्थितिः? इति  
 नारदः भगवन्तम् उपगति उवाच" इति ।

2	<i>tatra ādau vidvatsaṁnyāsa योग्यं prashnam avatārayati - parama.upa. "atha yoginām paramahaṁsānām ko ayaṁ mārgah? teśhām kā sthitiḥ? iti nāradah bhagavantam upagati uvācha" iti  </i>
	At the beginning of the text, a question relating to Vidvat Sannyasa is introduced: "Then, for the Yogis who are Paramahamsas, what is the 'Way'? What is the 'State'? Thus did Narada, approaching the Revered Lord (with humility), ask Him this question."

### Section 1.3: **"Athah" – What Happens Before this Point?**

३ 'अथ' शब्द अपेक्षित आनन्तर्य-प्रति 'योगी'  
 (यदि अपि) न कः अपि अत्र प्रतिभाति;  
 तथा अपि प्रष्टव्य-अर्थः अत्र विद्वत्-संन्यासः ।

४ तस्मिन् च विदित-तत्त्वः लोक-व्यवहारैः विक्षिप्यमाणः  
 मनोविश्रान्तिं कामयमानः अधिकारी ।

५ ततः तादृग् "अधिकार-संपत्ति-आनन्तर्यम्", 'अथ' शब्द-अर्थः ।

3	<i>'atha' shabda apekshita ānantarya-prati 'yogī' (yadi api) na kah api atra pratibhāti; tathā api praśṭavya-arthah atra vidvat-saṁnyāсах  </i>
	We first consider the word ' <b>atha</b> ', meaning "then", placed before the word 'Yogi': Although it appears to have nothing preceding it to indicate what it means, even so, the subject being Vidvat Sannyasa, the following may be deduced:
4	<i>tasmin cha vidita-tattvah, i) loka-vyavahāraih vikshipyamāṇah, ii) manovishrāntiḥ kāmaya māṇah, adhikārī  </i>
	In the present context, the enlightened one – i) being distracted by <u>worldly activities</u> ; and ii) wanting to have <u>tranquillity</u> of the mind – becomes the fit person (for it).
5	<i>tatah tādṛg "adhikāra-sampatti-ānantaryam", 'atha' shabda-arthah  </i>
	Therefore, the word ' <b>atha</b> ' has to mean "after acquiring the appropriate qualifications".

# CHAPTER 1

**Not Eligible**

**ONLY YOGI**

**DEFECT 1**

Not Dispassionate Enough  
Attracted to Psychic Powers

**ELIGIBILITY**

**YOGI-PARAMAHAMSA**

**PERFECTLY ELIGIBLE**

Has Firm Abidance in Self – is **DISPASSIONATE**  
Has One-Pointed Mind – has **SELF DISCIPLINE**

**Not Eligible**

**ONLY PARAMAHAMSA**

**DEFECT 2**

Has the Knowledge of Self  
But not the Mental Discipline

## CHARACTERISTICS OF THE PATH

**1. MARGA**  
(The "WAY")

**THE EXTERNAL SYMBOLS**  
1. Tuft, 2. Sacred Thread  
3. Loincloth, 4. Staff, 5. Ochre Cloth

**THE SADHANA (Means)**  
1. Very Difficult to Tread  
2. Not for the Many

**2. STHITIH**  
(The "STATE")

**THE INTERNAL QUALITIES**  
1. Firm in Tattva Jnana  
2. Vasana Kshaya, 3. Mano Nasha

**THE SADHYA (Goal)**  
1. Total Abidance in Self  
2. Total Desirelessness

**3 Atha** is to indicate what precedes the practice of Vidvat Sannyasa.

**4** The answer is deduced from the attainment just prior to Vidvat Sannyasa. That is the knowledge of the Self which was attained when Vividisha Sannyasa was completed. **Knowledge**, then, becomes the qualification to begin Vidvat Sannyasa. The conditions that still obstruct a seeker even after he acquires knowledge are, i) distractions due to too many *Vasanas*; and ii) the urgent need for more silence in order to *still the mind*.

**5** Aspiring for these two, the enlightened person, i.e. the one who has knowledge of Brahman, becomes ready to progress further to the goal of Jivanmukti.

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## **THE YOGI & THE PARAMAHAMSA COMBINED**

### **Section 1.4: “Yoginam-Paramahamsanam” – Both Necessary**

**6**केवल-योगिनं केवल-परमहंसं च वारयितुम् पद-द्वयम् उक्तम् ।

<b>6</b>	<i>kevala-yoginam kevala-paramahamsam cha vārayitum pada-dvayam uktam /</i>
	“Only Yogi” or “Only Paramahamsah” – to rule out these options, both <b>terms</b> are used.

More clarity is now given as to who the eligible person is. Is it the Yogi? Is it the Paramahamsa? Is it either one of them, or is it both of them combined? This is now being clarified.

**6** The intention of Sri Vidyananyaji is to ensure that we know who we are dealing with when it comes to Vidvat Sannyasa. There are two backgrounds that candidates can come from. The first is the Yoga background. This is the person who has followed the Ashtanga Yoga as taught by Maharshi Patanjali. The second is a Vedantin who has practised Shravana, Manana and Nididhyasana and arrived at the knowledge of Brahman.

The above two candidates are now looked at individually:

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### **Section 1.5: “Kevala Yogi” – Only Yogi**

**7**केवल-योगी, तत्त्व-ज्ञान-अभावेन,  
त्रिकाल-ज्ञान आकाश-गमनादिषु,  
योगैश्वर्य-चमत्कार-व्यवहारेषु आसक्तः ।

**8**संयम विशेषैः तत्र तत्र उद्युङ्क्ते ।  
ततः परमपुरुषार्थाद्-भ्रष्टो भवति ।

**9**अस्मिन् अर्थे सूत्रं पूर्वम् एव उदाहृतम् – यो.सु.  
“ते समाधौ उपसर्गा व्युत्थाने सिद्धयः” इति ॥ ३.३८ ॥

<b>7</b>	<i>kevala-yogī, tattva-jnāna-abhāvena, trikāla-jnāna ākāsha-gamanādiṣhu, yogaishvarya-chamatkāra-vyavahāreṣhu āsaktah /</i>
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	<b>Option 1 – “Only Yogi”:</b> One who practices only Yoga, but who lacks the knowledge of Self; to Omniscience (knowledge of all the three periods of time), space travel, etc – to such spectacular Yogic displays of occult powers, does he get attracted.
8	<i>saṁyama viśeṣhaiḥ tatra tatra udyuñkte   tataḥ paramapurūṣhārthād bhraśṭo bhavati  </i>
	By means of the prescribed concentration exercises, he endeavours to acquire them. From the attainment of the true goal and purpose of life, he thus gets diverted.
9	<i>asmin arthe sūtram pūrvam eva udāhṛtam - yo.su. "te samādhau upasargā vyutthāne siddhayah" iti    3.38   </i>
	This warning has already been sounded in an earlier Sutra (3.38) as follows: “These, which are obstacles <u>in</u> Samadhi, are considered ‘Powers’ <u>out of</u> Samadhi.”

### **The “Only Yogi”**

**7-9** If the seeker practises only Yoga then, in the process of disciplining his mind, he does not have the knowledge of the Self. In such a case, he will not know the end-point of Yoga. He will get distracted by the intermediate attainments before the final goal is reached.

What are these intermediate attainments? We have come across them previously in Part 3 – they are the miracles which are attained by using objects of the world as points of concentration, instead of concentrating on the Self. The Yogi then gets tempted by psychic powers in order to get name and fame. This is a defect in being a Yogi alone.

Normally people try to get some power through overpowering the minds of others. These are considered with great wonder. How much more wonderful will supernatural powers be considered! Spectacular powers such as flying through space, levitation, and knowing the past and the future will leave one dumbfounded to say the least!

To one who does not know the Self, the world cannot but appear to him as Real!

### **Section 1.6: “Kevala Paramahamsa” – Only Paramahamsa**

<sup>10</sup>केवल-परमहंसः तु तत्त्व-विवेकेन,  
ऐश्वर्येषु-असारतां-बुद्ध्वा, विरज्यति ।

<sup>11</sup>तद् अपि उदाहृतम् – ल.यो.वा  
“चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तयः ।  
इत्यस्याश्चर्यं जालेषु नाभ्युदेति कुतूहलम्” इति || २७.६७ ||

10	<i>kevala-paramahamsah tu tattva-vivekena, aishvaryeṣhu-asāratām-buddhvā, virajyati  </i>
	<b>Option 2 – “Only Paramahamsa”:</b> Being able to discriminate Reality from unreality, the Paramahamsa knows that occult powers are worthless, and remains detached.
11	<i>tad api udāhṛtam - la.yo.vā "chidātmana imā ittham prasphurantīha shaktayah' ityasyāshcharya jāleṣhu nābhyudeti kutūhalam" iti    27.67   </i>
	This also was cited earlier in this text: “ ‘All these <b>spectacular occurrences</b> are but manifestations of Pure Intelligence’ – understanding the wonders of creation to be this, he does not get excited over them.”

## The “Only Paramahamsa” – the Good Side

**10-11** To begin with, Vidyananyaji points out the good side of such a person. He has knowledge of the Self. For this reason, he is not attracted by such displays of supernatural powers. He is able to use his discrimination and see through the futility of psychic powers.

However, that is one side of the story. He, too, faces a problem unique to him . . .

## Section 1.7: “Kevala Paramahamsa” – the Defective Side

<sup>12</sup> विरक्तः अपि असौ ब्रह्मविद्या-आभरेण  
विधि-निषेधौ उल्लङ्घयति । तद्-उक्तम् - शुकाष्टकं  
"निस्त्रैगुण्ये पथि विचरतां कः विधिः कः निषेधः" इति ॥

<sup>13</sup> तथा च श्रद्धालवः शिष्यः तम् एवं निन्दन्ति -  
"सर्वे ब्रह्म वदिष्यन्ति संप्राप्ते तु कलौ युगे ।  
नानुतिष्ठन्ति मैत्रेय शिश्नोदर परायणाः" इति ॥

<b>12</b>	<i>viraktah api asau, brahmavidyā-ābhareṇa, vidhi-niśhedhāv ullāṅghayati   tad-uktam - shukāśhṭakam "nistraiguṇye pathi vicharatām, kah vidhih kah niśhedhah" iti   </i>
	Even though this person may be <i>detached</i> , yet due to his abundance of Self-knowledge, he tends to be complacent in matters of scriptural <b>injunctions</b> and <b>prohibitions</b> , citing: “To them who walk the path transcending the three modes of Nature, what do they care for scriptural injunctions, or even prohibitions for that matter?”
<b>13</b>	<i>tathā cha shraddhālavah shiśhṭāh tam evaṁ nindanti - "sarve brahma vadiśhyanti samprāpte, tu kalau yuge   na anutiśhṭhanti maitreya, shishnodara parāyaṇāh" iti   </i>
	For this, the disciplined and faithful people censure them in the following words: “Everyone speaks of and knows Brahman! What else can one expect in this Kali age! They are not pursuing Brahman, O Maitreyi, <b>lust and gluttony</b> alone drive them.”

## The Defect in the “Only Paramahamsa”

**12** As we have seen above, knowledge of the Self makes the Paramahamsa very dispassionate towards miraculous powers. However, the very knowledge that gives him dispassion, can also tend to make him complacent when it comes to following the rules laid down by the scriptures.

The scriptures have a purpose to serve at every stage of one’s growth. Rules are prescribed with great wisdom in mind. One has to be very careful under what conditions one rule drops off and another takes its place. The condition for dropping all rules is nothing short of attaining the final goal. In that state, no rules apply. The citation given here is for such a person who has reached the goal.

If one prematurely discards the scriptural rules, or becomes lax in following them before the time for that is due, then he invites all sorts of problems. For example, due to the abundance of his knowledge, he tends to become carefree with regard to rules. This nature expresses itself and the person ‘drops his guard’, as it were. Then he faces criticism:

**13 Shishtas:** “epitomes of good behaviour”. They see themselves as guiding lights to the people on correctness of behaviour. Their aim is to live ‘to the tee’ when it comes to following the injunctions of the scriptures. These people become indignant when they behold any relaxation of the ideal. They cannot tolerate any departures from the norm. When they see this transgression in such a knowledgeable person, they get offended. They see it as ‘slackness’, and chide him for being injudicious in his behaviour. They can even go to the extreme in their chiding and say unsavoury things like that which is cited.

These remarks may be a gross exaggeration of the actual transgression of a Paramahamsa, but it gives us an idea of how criticism can mount up so easily in people who do not mean well. One’s reputation then gets needlessly ruined.

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**Section 1.8: Conclusion on “Yogi-Paramahamsa”**

14 योगिनि तु परमहंसे यथा उक्तं दोष-द्वयं न अस्ति ।

<b>14</b>	<i>yogini tu paramahamse, yathā uktaṁ doṣha-dvayaṁ na asti  </i>
	But in a Paramahamsa who is also a Yogi as well, the above <b>defects</b> are both absent.

**14** Sri Vidyananyaji has pointed out a defect for each type of seeker. The only way to avoid both these defects is to become a master of both fields, Yoga and Vedanta. One has to be both knowledgeable of the Self as well as self-disciplined and in control of one’s mind. Both qualifications are necessary to lead the life of a Vidvat Sannyasi.

The topic of eligibility for Vidvat Sannyasa closes on this note.

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**THE UNIQUE QUALITY OF A VIDVAT SANNYASIN**

**Section 1.9: Question: Unique Excellence of a Vidvat Sannyasin**

15 अन्योः अपि अस्य अतिशयः प्रश्नोत्तराभ्यां दर्शितः – ल.यो.वा.४२

16 श्रीरामः – "एवं स्थितेऽपि भगवन् जीवन्मुक्तस्य सन्मतेः ।  
अपूर्वोऽतिशयः कोऽसौ भवत्यात्मविदां वर" || १ ||

<b>15</b>	<i>anyoh api asya atishayah prashnottarābhyāṁ darshitah - la.yo.vā.42</i>
	The <b>Yogi-Paramahamsa’s unique excellence</b> is now described through a question and answer session (from <i>Yoga Vasishtha</i> ).
<b>16</b>	<i>shrīrāmah - "evaṁ sthiteऽpi bhagavan jīvanmuktasya sanmateh   apūrvō atishayah ko asau bhavatyātmavidāṁ vara"    1   </i>
	<b>Sri Rama Asks:</b> “Even though this is his state (free of the two defects), O venerable Sage, of one who is a Jivanmukta, with mind absorbed in his being; still, What is the <b>unique excellence</b> he possesses that is not seen in any other person? O foremost among the enlightened ones, (I beseech Thee to tell this to me).”

**15** The topic now turns to the unique quality seen in a Vidvat Sannyasi that differentiates him from a Vividisha Sannyasi. What is the one quality that tells us clearly

what the difference is between them? That point is now taken up by citing a question and answer session between Sri Rama and Sage Vasishtha.

**16** We note the reverence and humility with which this question is being addressed to Sage Vasishtha. Sri Rama has no doubt that his divine teacher will clear his doubt on this point, and tell him the one thing needful for realising God! That would quieten Rama's mind from the doubt, sure enough, but it would also quieten his mind once and for all!

**Section 1.10: Answer: "A Desireless & Untainted Mind"**

- 17 वसिष्ठः – "ज्ञस्य कस्मिंश्चिदप्येषा भवत्यतिशये न धीः ।  
नित्यतृप्तः प्रशान्तात्मा स आत्मन्येव तिष्ठति"      ॥ २ ॥
- 18 "मन्त्रसिद्धैस्तपः सिद्धैः, योग सिद्धैश्च भूरिशः ।  
कृतम्-आकाशयान्-आदि, तत्र का स्याद्-अपूर्वता" ॥ ३ ॥
- 19 "एक एव विशेषोऽस्य न समो मूढबुद्धिभिः ।  
सर्वत्राऽऽस्था-परित्यागान्-नीरागम्-अमलं मनः"      ॥ ५ ॥
- 20 "एतावद् एव खलु लिङ्गम् अलिङ्ग-मूर्तेः  
संशान्त-संसृति-चिरभ्रम-निर्वृतस्य ।  
तज्-ज्ञस्य यन्-मदन-क्रोप-विषाद-मोह-  
लोभ-आपदाम्-अनुदिनं निपुणं तनुत्वम्" इति      ॥ ६ ॥

17	<i>vasiṣṭhah - "jnasya kasmimshchidapyeshā bhavatyatishaye na dhīh   nityatṛptah prashāntātmā sa ātmanyeva tiṣṭhati"      ॥ 2 ॥</i>
	<b>Vasishtha Answers:</b> "The mind of that wise person <u>never attaches</u> itself to <b>any excellence</b> . Ever content and tranquil, he ever abides in the Self alone."
18	<i>"mantrasiddhah tapah-siddhah, yoga siddhah cha bhūrishah   kṛtam-ākāshayān-ādi, tatra kā syād-apūrvatā"      ॥ 3 ॥</i>
	"Through the power of <u>Mantras</u> , power of <u>austerity</u> and power of <u>Yoga</u> , many have gained occult power to fly in the sky (levitation), etc. But what is so extraordinary about these attainments?"
19	<i>"eka eva viśeṣho asya na samo mūḍhabuddhibhiḥ   sarvatrā āsthā-parityāgān nīrāgam-amalaṁ manah"      ॥ 5 ॥</i>
	"There is only one excellence he possesses which the ignorant do not possess – Brought about by renouncing everything, he has a ' <b>desireless mind free of all taint</b> '."
20	<i>"etāvad eva khalu liṅgam aliṅga-mūrteḥ saṁshānta-saṁsṛti-chirabhrama-nirvṛtasya   taj-jnasya yan-madana-kopa-viśhāda-moha-lobha-āpadām-anudinam nipuṇam tanutvam" iti      ॥ 6 ॥</i>
	"There is one and only one sign in him; he carries no other sign on his person: It is his perfect <b>tranquillity</b> ; his freedom from the age-old delusion of <b>transmigration</b> through knowledge of That by which all desire, anger, grief, delusion, and greed – all such distress – gets completely <u>thinned out</u> , every day."

**17** At the outset, the Sage tells Rama that this excellence is no concern to the Jivanmukta. He remains totally indifferent to all such things. His mind has become so clear that even the excellence itself is not noticed! The answer to Sri Rama’s question is thus seen to be of interest only to Sri Rama, the seeker, not to the Siddha or perfected being.

**18** Excellence, in worldly eyes, is considered to be extraordinary powers by which one can stun the world. The Sage eliminates that option by asking a rhetorical question: “What is so extraordinary about such powers? One can get them by the dozen!” And they are of no value to spiritual progress; they are merely hindrances.

**19** The answer is now given – “*a desireless, pure mind*”!

How does one achieve it? *Sarvatra Aastha Parityagan* – by renouncing everything!

**20** Brahman has no signs. So too, the Jivanmukta. Total tranquillity is the only sign to recognise him. This can be possible only when all negative qualities have been destroyed.

For such a person, the whole of Samsara is completely eliminated through knowledge. Externally, Samsara will still be there, but due to his knowledge of it being Unreal, he is not dazzled, duped or deluded by it. This state persists, day after day, not just occasionally, like a *mood*. It is a permanent ‘mood’ in the Jivanmukta.

## THE TWO QUESTIONS

### Section 1.11: “Ko Ayam Marga” & “Tesdaam Kaa Sthitih”

<sup>21</sup> एतेन अतिशयेन-उपेतानां दोष-द्वय-रहितानां  
मार्ग-स्थिती पृच्छयेते ।

<sup>22</sup> वेष-भाषादि-रूपः हि व्यवहारः ‘मार्गः’ ।  
चित्त-उपरम-रूपः आन्तरः धर्मः ‘स्थितिः’ ।

<b>21</b>	<i>etena atishayena-upetānām doṣha-dvaya-rahitānām, mārga-sthitiḥ pṛchcheyete  </i>
	Endowed with this <i>excellence</i> , and free from the <i>two defects</i> , the “ <b>Way</b> ” and the “ <b>State</b> ” (of such a person) are being enquired after.
<b>22</b>	<i>veśha-bhāśhādi-rūpah hi vyavahārah 'mārgah'   chitta-uparama-rūpah āntarah dharmah 'sthitih'  </i>
	His manner of dress, his speech, etc – these modes of life, indeed, are meant by “ <b>Way</b> ”. His mental tranquillity, etc – such internal qualities are meant by “ <b>State</b> ”.

**21** Now that the two defects that stand in the way and the single excellence have been identified, we can continue with the text cited from the Upanishad. The next words relate to the two questions that were posed at the very outset of the Upanishad. These two questions encompass the whole of the Sadhana for Vidvat Sannyasa.

**22** In brief, the Way deals with the externals concerning the Vidvat Sannyasi. The State deals with the internals of his life. The State far exceeds the Way in importance. The State is the actual meaning of all the externals of the Way. However, it is made clear later that the Way also has a role to play, chiefly to serve as a reminder to the Yogi and also to remind the general society of the ideal of Sannyasa, and to see a living example of one.

At this point we note that the questions will be discussed in summary form in the rest of this Chapter. The detailed discussion of both only begins from the next Chapter.

We also note that this summary is mainly intended to whet our appetite for the detailed explanation that follows. It is to hold our interest in the subject till the very end.

**Section 1.12: *The Upanishad – “Bhagavan” Begins His Reply***

23a यथोक्तं प्रश्नोत्तरम् अवतारयति – परमहंस उपनिषद् १  
**"तं भगवान् आह" इति**

23b भगवान् चतुर्मुखः ब्रह्मा ।

<b>23a</b>	<i>yathoktam prashnottaram avatārayati - "tam bhagavān āha" iti</i>	<i>paramahansa upaniśhad 1</i>
	The answer to the questions mentioned before is now set forth in the Upanishad: <b>"Bhagavan (the Lord Brahma) now replies to him (Narada):"</b>	
<b>23b</b>	<i>'bhagavān' chaturmukhah brahmā  </i>	
	By <b>"Bhagavan"</b> is meant the four-faced Lord Brahma, (to whom Narada addressed his question).	

**23** This section is basically a formality to tell us that it is the Lord Himself in the form of the four-faced Lord Brahma who is answering the questions. Bhagavan does not refer to Brahman here, but to the Creator of the world, even as Lord Vishnu is the Preserver, and Lord Shiva is the Destroyer. This Trinity may also be called Ishwara in terms of Vedanta.

Why should it be Lord Brahma who answers, and not Shiva or Vishnu? It is because Shiva and Vishnu are concerned with the manifested world, and Brahma with the causal, unmanifested form of the world. As the Jivanmukta transcends the manifested universe, and becomes one with the unmanifested Pure Brahman, hence, Lord Brahma alone can answer these questions from the correct perspective.

**THE "WAY" IN BRIEF**

**Section 1.13: *The Upanishad – Difficulty of the "Way"***

24 वक्ष्यमाण मार्गे श्रद्धा अतिशयम् उत्पादयितुं तं मार्गं प्रशंसति – पर.उप १  
**"सः अयं परमहंसानां मार्गः लोके दुर्लभतरः न तु बाहुल्यः" इति ।**

<b>24</b>	<i>vakśhyamāṇa mārge   shraddhā atishayam utpādayitum tam mārgam prashaṁsati - parama.upa 1 "sah ayam paramahānsānām mārgah loke durlabhatarah, na tu bāhulyah" iti  </i>	
	The "Way" is yet to be discussed. (But before that) to intensify one's faith in it, it is praised in this prelude: <b>"This 'Way' of the Paramahansa is very difficult to attain by people; it is not found in abundance."</b>	

**Section 1.14: A Prelude to Explaining the “Way”**

- 25 यः पृष्ठः 'सः अयम्' – इति योजना ।
- 26 'अयम्' इति उत्तर-ग्रन्थे वक्ष्यमाण ।  
आच्छादनादिः स्वशरीर- उपभोगेन लोक-उपकारेण च  
निरपेक्षः मुख्यः मार्गः परामृश्यते ।
- 27 तादृशस्य परमकाष्ठां प्राप्तस्य वैराग्यस्य अदृष्ट चरत्वात्  
तस्य मार्गस्य 'दुर्लभ-तरत्वम्' ।
- 28 न च एतावत् आत्यन्त अभावः शङ्कनीय  
इति अभिप्रेत्य 'बाहुल्यम्' एव प्रतिषेधति – 'न तु' इति ।
- 29 बाहुल्यम् इति वक्तव्ये लिङ्ग-व्यत्ययः छान्दसः ।
- 30 ननु अयं मार्गो दुर्लभ-तरः चेत् तर्हि तद् अर्थं प्रयासो न कर्तव्यः ।  
तेन प्रयोजन अभावाद् ।

25	<i>'yah pṛśṭah' 'sah ayam' - iti yojanā  </i>
	'Yah Prshṭah', meaning "what was asked", is added ( <i>yojana</i> ) to ' <i>sah ayam</i> ' of the Upan. (It now reads: "What – <i>yah</i> – was asked, the answer – <i>sah</i> – to it is <u>this</u> . . .")
26	<i>a. 'ayam' iti uttara-granthe vakśhyamāṇa  </i> <i>b. āchchādanādih svasharīra, c. upabhogena loka-upakāreṇa cha</i> <i>d. nirapekśah e. mukhyah mārgah parāmṛshyate  </i>
	a. 'This' – the meaning will be explained in the ensuing text of the Upanishad. b. Items such as an upper garment, etc, meant for one's own personal use, c. which <b>people of the world</b> use to obtain some enjoyment or benefit, d. he (the Vidvat Sannyasi) accepts them with <i>total indifference</i> . e. The principal <b>Way</b> refers to <i>this</i> , (i.e it refers to the path of 'indifference')
27	<i>tādṛśhasya paramakāśhṭhām prāptasya vairāgyasya adṛśṭha charatvāt</i> <i>tasya mārgasya durlabha-taratvam  </i>
	Because the attainment of such dispassion taken to its extreme limit is very difficult, the "Way" is also equally <b>extremely rare</b> in practice.
28	<i>na cha etāvat ātyanta abhāvah shañkanīya</i> <i>iti abhipretya bāhulyam (see 29) eva pratiśhedhati - na tu iti  </i>
	However, being so rare, it should not be doubted that it is <i>impossible</i> . To rule out <i>impossibility</i> posing as a deterrent, the words " <b>not found in plenty</b> " are used.
29	<i>bāhulyam iti vaktavye liṅga-vyatyayah chāndasah  </i>
	N.B. The change from the regular neutral term ' <i>bahulyam</i> ' to the masculine form ' <i>bahulyah</i> ' (as used in the Upanishad) is a Vedic licence.
30	<i>nanu ayam mārgo durlabha-tarah chet tarhi tad artham prayāso na kartavyah  </i> <i>tena prayojana abhāvād  </i>
	<b>Objection:</b> If the "Way" (indifference) is so difficult, why should one even bother to try it? No <b>purpose</b> is served by it.

**25** The couplet **So'yam** is quite commonly used in Samskrit. Literally it means, "that this". It is a concise way of saying "that which was asked earlier, is this which we are answering now."

**26** **Ayam** connects with *Sah*, and refers to the answer, as explained above. That answer will be given in detail, but here it is given in brief. The brief answer is that it means "indifference" to everything external. The Sannyasi is indifferent to all externals.

**27** The rarity of the dispassion, is the reason for the rarity of the indifference to externals, i.e. to the "Way" of the Vidvat Sannyasi. People in general simply do not have the necessary dispassion for objects in order to be indifferent to them.

**28** However, 'rare' does not equate to 'impossible'. In order to bring out this fact, it is said that the "Way" is 'not to be found in plenty'. This is not conveyed by using the word 'rare'.

**29** This is a correction that will be of interest to Samskrit students only. The common term for "in plenty" is the neutral form, **Bahulyam**. But the Upanishad uses the male form, **Bahulya**, for which it has what is called 'a Vedic licence'! It has been agreed not to challenge Vedic grammar with Panini's grammar; the two sometimes differ. Panini's grammar is used for conventional Samskrit.

**30** This objection has already been answered indirectly by the Upanishad in **28**. However, now it gives the Upanishad a chance to elaborate on it. In the process of elaboration, we learn some very significant facts about the true greatness and glory of the Jivanmukta.

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### Section 1.15: **The Upanishad – "Yes, It is Worth Trying?"**

<sup>31</sup> इति आशङ्क्याह –

"यदि एकः अपि भवति, स एव नित्यपूतस्थः,  
स एव वेदपुरुष इति, विदुषः मन्यन्ते" इति ॥

– परम.उप १

<b>31</b>	<i>iti āshaṅkya āha – parama.upa 1</i> <b>"yadi ekah api bhavati, sa eva nityapūtasthah, sa eva vedapurūṣha iti, viduṣḥ manyante" iti   </b>
	This objection is anticipated and answered by the Upanishad itself: <b>"Even if there be only one person who tries, then he alone will abide in the pure Self; The Veda Purusha of the scriptures is he alone; and he shall be considered Brahman."</b>

**31** This fragment of the Upanishad subtly introduces the next phase of the discussion on the "State" of the Vidvat Sannyasi. It is like a bridge between the topic of the "Way" and that of the "State". It leads us from one to the other, as we shall see in Section 1.22.

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### Section 1.16: **The Geeta Supports the Reply**

<sup>32</sup> "मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।

– भ.गी

यतताम् अपि सिद्धानां कश्चिन्-मां वेत्ति तत्त्वतः"

॥ ७.३ ॥

<b>32</b>	<i>"manuṣhyāṇām sahasreṣhu kashchid yatati siddhaye   yatatām api siddhānām kaschin-mām vetti tattvatah"    7.3    bha.gī</i>
	"Among thousands of men, scarcely one strives for perfection; and among those who strive and succeed, perhaps only one knows Me in Reality."

**32** This famous verse from the Geeta is a perfect citation to support the above statement of the Upanishad.

### **Section 1.17: "Eva Nitya-Pootastha" – Abiding in the Ever-Pure Self**

**33** इति न्यायेन यत्र क्वापि यदा कदाचिद् योगी-परमहंसः  
यदि कश्चिद् लभ्यते तर्हि सः एव नित्य-पूतस्थः भवति ।

**34** नित्यपूतः परमात्मा, "यः आत्मा-पहत-पाप्मा" इति श्रुतेः । – छा.उप.८.१

**35** 'एव'-कारेण केवल-योगी केवल-परमहंसः च व्यावर्त्येते ।

**36** केवल-योगी नित्यपूतं न जानाति ।

**37** केवल-परमहंसः जानन् अपि चित्तविश्रान्ति अभावाद्  
बहिर्मुखः ब्रह्मणि न तिष्ठति ।

<b>33</b>	<i>iti nyāyena yatra kvāpi yadā kadāchid yogī-paramahaṁsah yadi kashchid labhyate tarhi sah 'eva nitya-pūtasthah' bhavati  </i>
	By a well-known maxim, it is said that at any place, at any time, a Yogi-Paramahansa, of this type, if he is found, then he abides in the <b>Ever-Pure Self alone</b> .
<b>34</b>	<i>nityapūtah paramātmā, "yah ātmā-pahata-pāpmā" iti shruteh   chā.upa.8.1</i>
	'Nitya-pootah' – "the ever-pure", here it means the <b>Supreme Self</b> . The Chandogya Upanishad says, "the Self which is free from all evil".
<b>35</b>	<i>'eva'-kāreṇa kevala-yogī kevala-paramahaṁsah cha vyāvartyete  </i>
	By the word ' <b>eva</b> ', one who is <i>only</i> a Yogi, or <i>only</i> a Paramahansa, is excluded.
<b>36</b>	<i>kevala-yogī nityapūtaṁ na jānāti  </i>
	<b>Only a Yogi</b> : He is excluded because he does not know the 'ever-pure' Supreme Self.
<b>37</b>	<i>kevala-paramahaṁsah jānan api chittavishrānti abhāvād bahirmukhah brahmaṇi na tiṣṭhati  </i>
	<b>Only a Paramahansa</b> : He is excluded, although knowing, he does not have the tranquillity; being extroverted, he is unable to abide in the Self.

**33** The tradition of the Vedas recognises any person in the world as a Jivanmukta provided he meets the conditions asked for in a Yogi who is also a Paramahansa. This is very significant. It is a statement that tells us that the Jivanmukta is not necessarily a person from the Indian tradition; he can be from any part of the world. In this we see the broad application of the teachings of the Indian scriptures. They contrast sharply with the Semitic religion scriptures which categorically state that liberation can be had only via their particular prophet.

**34** The line comes from the famous chapter of Chandogya Up., where we have the story of Virochana and Indra, an Asura and Devata respectively, who go to Brahma to study. Each one returns with different ideas of Brahman, according to the nature of their mind. The line quoted here is from that story.

**35-37** The word *Eva* appears in **33**. It tells us that “only the Yogi-Paramahamsa” qualifies to abide always in the Pure Self. The implication is that ‘only Yogi’ and ‘only Paramahamsa’ are excluded. This is the same as what we have already encountered in Sections 4 to 8.

**Section 1.18: “Eva Veda-Purushah” – as Defined Only in Vedas**

<sup>38</sup> वेद-प्रतिपाद्यः पुरुषः 'वेदपुरुषः' ।

<b>38</b>	<i>veda-pratipādyah puruṣhah 'vedapurushah'  </i>
	The ' <u>Veda-Purushah</u> ' – here it means “the Purushah as ascertained in the Vedas”.

**38** Clarification is given here that the Purusha being spoken of is the one who is defined in the Vedas. This is necessary as there are many Purushas referred to in the Indian texts. Of them, the one referred to here is Brahman, the Supreme Reality.

The word *Eva* again precedes ‘Vedapurushah’, for a reason similar to the *Eva* that precedes ‘Nitya-Pootasthah’ explained in line **35**. Here it excludes all other definitions of the word *Purusha*.

**Section 1.19: “Vidushah” – The Yogi-Paramahamsas**

<sup>39</sup> 'विदुषः' विद्वांसः ब्रह्म-अनुभव चित्त-विश्रान्ति  
प्रतिपादक शास्त्र पारंगता योगिनः ।

<b>39</b>	<i>'viduṣah' vidvāṃsah brahma-anubhava, chitta-vishrānti pratipādaka śāstra pāraṅgatā yoginah  </i>
	' <u>Vidushah</u> ' – “the learned” are those who have, i) experienced <u>Brahman</u> ; and ii) who have a <u>tranquil mind</u> . That is, both i) <u>Paramahamsas</u> well-versed in the scriptures dealing with Brahman, and ii) <u>Yogis</u> (who have perfect control over their mind).

**39** Once again the term *Vidusha* is made very specific here by tying it down to the “Yogi-Paramahamsa” mentioned earlier. Otherwise, many other meanings for *Vidushah* could be applied, such as a person who is learned in any other field of study. A scientist or a mathematician could also be considered a ‘*Vidushah*’. Vague meanings like that would not permit an accurate definition of a *Jivanmukta*.

Looking back at what we have learnt, we see that special care has been taken to identify who the person is who is practicing *Vidvat Sannyasa* and who becomes eligible to become a *Jivanmukta* in the process. We have three terms to clarify this: i) *Nitya Pootastha*; ii) *Vedapurusha*; and iii) *Vidusha*. All three of them are defined to be **Yogi-Paramhamsas**.

### Section 1.20: “Manyate” – the Vidusha’s Viewpoint

40 परमहंसस्य ब्रह्मनिष्ठत्वं सर्वे जना 'मन्यन्ते' ।

41 यथा उक्ता विद्वांसः तु तद् अपि असहमाना ब्रह्मत्वम् एव मन्यन्ते ।

40	<i>paramahamsasya brahmaniṣṭhatvaṁ sarve janā 'manyante'  </i>
	The Paramahansa is one who “abides in Brahman”; this is the opinion of <u>ordinary people</u> .
41	<i>yathā uktā vidvāṁsah, tu tad api asahamānā, brahmatvam eva manyante  </i>
	However, not satisfied with this, the above ‘ <u>learned</u> ’ ones (Vidushah or Vidvamsah), are of the opinion that he is verily “ <b>Brahman Himself</b> ”!

**40** Here again we see the attention given to detail in the definition of terms. Even a word like **Manyate**, which means “*he is of the opinion of*”, is hemmed in by specifying whose opinion it should be. It cannot be any Tom, Dick or Harry’s opinion. Here it specifically excludes the common opinion of ordinary Vedantins who are content to concede that the Jivanmukta is one who ‘abides’ in Brahman always. This is not sufficiently accurate in the view of those who have actually experienced Brahman.

**41** In the view of the **Vidvamsah** (a fourth term!), the “*learned*” one, who has direct experience of Brahman, he does not hesitate to raise the definition to read: “One who does not just *abide* in Brahman, but is Brahman Himself. There is a huge difference between these two viewpoints.

### Section 1.21: “Prayojana Abhava” – Vidusha’s Viewpoint

42 तथा च स्मर्यते - पञ्च. ४.६८; मुक्तिक उप २.६४

"दर्शना-दर्शने हित्वा स्वयं केवलरूपतः;

यः तिष्ठति स तु ब्रह्मन्-ब्रह्म न ब्रह्मवित् स्वयम्" इति ॥

43 अतः न 'प्रयोजन अभावः' शङ्कितुम् अपि शक्यते ।

42	<i>tathā cha smaryate - pañcha. 4.68; muktika upa 2.64</i> <i>"darshana-adarshane hitvā svayaṁ kevalarūpataḥ;</i> <i>yah tiṣṭhati sa tu brahman-brahma na brahmavit svayam" iti   </i>
	The following is cited in the Smriti, <i>Muktika Upanishad</i> - “The ‘seen’ and the ‘unseen’ being given up, he himself in his only Form remains. O Brahmana, he is himself <b>Brahman</b> , not merely a ‘knower of Brahman’.”
43	<i>atah na 'prayojana abhāvaḥ' shaṅkitum api shakyate  </i>
	That being the case, it cannot even be doubted that it “ <b>serves no purpose</b> ”. (See Section 15)

**42** The conclusion drawn in **41** above (that the Jivanmukta is Brahman Himself) is so controversial in the eyes of worldly people, that a citation from the Shrutis is given to uphold it. It categorically repeats the same truth.

Let us take an example: When a box is unpacked of its contents, we say it is an ‘empty’ box. We are used to calling a thing with reference to what our minds can engage with. But is the box really empty? Isn’t it back to what it was originally, when it was just

manufactured? It still has the same space in it. Nothing has changed. We changed it by putting things in it. When we take them out, it remains exactly the same as before.

In the same way, our minds have been cluttered by us with lots of things. When these are 'unpacked', the mind returns to its original state. What is that state? The Nityapootastha, the Vedapurusha, the Vidusha, who has experienced this state tells us it is simply Pure Consciousness. That is no different from the Reality. From being a garbage bin, the mind has returned to its original clean state of Pure Consciousness.

The meaning of **Darshana-Adarshana** can be interpreted in two ways:

i) It could mean the 'seen' and the 'unseen', in which case it would refer to the gross and the subtle respectively, the physical and the mental realms.

ii) Or, it could mean the 'experienced' and the 'non-experienced', in which case it refers to the gross and subtle together as the 'experienced', and the causal being the 'non-experienced'. The causal consists of the Vasanas or deep hidden impressions that have not yet manifested on the subtle plane (in the mind), and so they are not experience-able. This interpretation takes the meaning a step higher than the first.

In the third Pada of the citation, we see '**Sa Tu Brahman**'. Here **Brahman** means "**O Brahman**", it does not mean Brahman. It is Sambodhana Vibhakti, the vocative case used when addressing a Brahmana.

**43** This line concludes the Objection that was raised in Section 14, Pada **30**, about abandoning the whole effort of practising Vidvat Sannyasa as serving no useful purpose. If the ultimate fruit is to become Brahman Himself, then how can such a purpose be regarded as useless? In brief, the teaching is that we should always hold before us the ultimate goal, however far away from us it may be at present. That is the "compass North" for us. It cannot change.

We have thus seen in brief the Marqa or the "**Way**". Now we shall see in brief the Sthitih or the "**State**" of a Vidvat Sannyasi.

## THE "STATE" IN BRIEF

### Section 1.22: Introduction to the "State"

44 नित्यपूतस्थत्वं वेदपुरुषत्वं च मुखतो विशदयन् अर्थात् ।

"का स्थितिः?"

<b>44</b>	<i>nityapūtasthatvaṃ vedapurushatvaṃ cha, mukhato vishadayan arthāt "kā sthitih?"</i>
	The state of abidance in the ever-pure Self and the state of the Vedapurushah – these two have already been directly elucidated. In the process, we have indirectly come to answer the question " <i>What is the State?</i> "

The "Way" and the "State" may have taken up two questions in the Upanishad, but they are far from being two separate things, like an apple and a cauliflower. They are more in the nature of two sides of the same coin. The "Way" deals with the outer side, and the the "State" with the inner. Hence, to come to the second question, it merely required us to turn the coin around! That is what has just happened from Section 16 to Section 21.

By digging deeper into the meanings of Nityapootastha, Vedapurusha, the Vidusha and Vidvamsa, the coin has flipped – we are about to discover the **Mahapurusha!** . . .

**Section 1.23: The Upanishad – On the “State”**

45 इति प्रश्नस्य उत्तरं सूत्रयति – परम. उप. १  
 "महापुरुषः यत्-चित्तं तत्-सर्वदा मयि एव \* अवतिष्ठते, \* अवस्थापयति;  
 तस्माद् अहं च तस्मिन् एव \*\*अवस्थितः" इति \*\* अवस्थीयते

45	<i>iti prashnasya uttaram sūtrayati - paramahansa upa.1</i> <i>"mahāpuruṣah yat-chittaṁ tat-sarvadā mayi eva * avatiśṭhate,</i> <i>tasmād ahaṁ cha tasmin eva **avasthitah" iti    1   </i> <i>[ pāthaveda - *avasthāpayati; ** avasthīyate]</i>
	The Paramahansa Upanishad gives the following brief overview: <i>"The great soul places (causes to be placed) whatever is in his mind, in Me;      Therefore, I also ever abide (cause Myself to abide) in him."</i>

We have just been introduced in rapid succession to a fifth term for the Jivanmukta – namely, **Mahapurusha**. It joins the ‘club’ of four terms listed at the end of the last section.

**Section 1.24: “Mahapurusha” – the Great Soul**

46 वैदिक-ज्ञान-कर्म-अधिकारिषु पुरुषेषु मध्ये  
 योगिनः-परमहंसस्य अत्यन्तम् उत्तमत्वात् महापुरुषत्वम् ।

46	<i>vaidika-jnāna-karma-adhikāriṣhu puruṣeṣhu madhye, yoginah-paramahansasya</i> <i>atyantam uttamtvāt mahāpuruṣatvam  </i>
	Among the rightful claimants of Vedic knowledge and rituals, the Yogi-Paramahansa, being the very best of them, is in the state of the <b>Mahapurusha</b> .

**The Mahapurusha’s Range of Influence**

The Mahapurusha needs no introduction – we have already introduced him through four terms in the last five sections. This itself is something unusual enough to strike us of its importance. The Mahapurusha is the latest and crowning term, meaning “**the Great Soul**”. He is someone who has influence over a vast number of people. The extent of his influence exceeds his village, it exceeds his state, it extends to the whole country, and makes its great impact on the whole world. He is a Purusha (man) of no mean size – he transcends all the limitations that people are normally subject to. He has expanded his personality to such an extent that he has become of value to the world at large.

To have such influence requires a very special development, a spiritual development, a growth or widening of one’s spirit from a narrow individuality to a universality that encompasses everything. He has a “barrierless” personality!

Such a development, when seen in an individual, is the greatest proof possible of the universal concept of Brahman. He takes Brahman out of the shelves of the library and into the hearts of millions of seekers of Truth all over the world.

The Mahapurusha is a living embodiment of Jeeva-Brahma Aikya, the identity of the individual with the Supreme Reality. The deduction is that the Mahapurusha has grown to such an extent that he identifies himself with every detail of creation. His consciousness is not just limited to his own individuality, although that is also still present and used for what it is intended. He exceeds his individual consciousness and identifies himself with all of humanity – nay, all living creatures and even all inert objects.

Thus, the Mahapurusha is naturally a very rare living being. He is a saint, a prophet, a true humanitarian, a leader of mankind – in short, he is a priceless living entity of enormous value to all mankind.

### **Section 1.25: “Mayi Eva Avatishthate” – His Mind Rests in Me**

47 स च महापुरुषः ‘यत् चित्तं’ स्वकीयं  
‘तत् सर्वदा मयि एव अवस्थापयति’,  
संसार-गोचराणां तदीय चित्त-वृत्तीनाम्  
अभ्यास-वैराग्याभ्यां निरुद्धत्वात् ।

48 अतः एव भगवान् प्रजापतिः शास्त्र सिद्धं परमात्मानं  
स्वानुभवेन परामृशन् मयि इति व्यपदिशति ।

<b>47</b>	<i>sa cha mahāpuruṣah ‘yat chittam’ svakīyam ‘tat sarvadā mayi eva avasthāpayati’   saṁsāra-gocharāṇām tadīya chitta-vṛttīnām abhyāsa-vairāgyābhyām niruddhatvāt  </i>
	And that ‘great soul’s’ <b>own mind</b> itself is <b>the cause for always keeping it in Me alone</b> . The cognition of Samsara, from which arises all thought fluctuations, is completely rooted out from him through <i>practice</i> and <i>dispassion</i> .
<b>48</b>	<i>atah eva bhagavān prajāpatih, shāstra siddham paramātmānam svānubhavana parāmṛshan ‘mayi’ iti vyapadishati  </i>
	For this reason alone, Lord Prajapati, proved in the scriptures as the Supreme Self, referring to such a Mahapurusha’s Self-experience, identifies with it as being <b>‘in Me’</b> .

### **The Magnitude and Magnanimity of the Concept of Brahman**

**47** The thoughts expressed in this Section have one and only one root – they all arise from the fact that a Mahapurusha is in no way different in essence from the universal Reality or Pure Consciousness. Only when such an identity is accepted, do all the above statements make sense. In fact, the above statements are being made solely to draw our attention to this precious identity we have with the Supreme.

This is the unblemished style of the Upanishads, which are the crest-jewel of scriptures in the East. They are not just a historical record of the life of a prophet, but a teaching on how to identify great spiritual luminaries regardless of their geographical origin. “Whoever he be, wherever he be” are crucial conditions that capture the broad outlook fostered by the Upanishads. The only condition attached to prophethood is the presence of a “peaceful, tranquil mind”.

**48** It is due to this breadth of outlook, that Indian spirituality steers clear from narrow definitions of religion, which breed enmity and animosity towards those who follow other prophets. There is no such idea conveyed by the Upanishads. They uphold anyone and everyone who has shattered the narrow chains of individuality and raised themselves to universal citizenship.

In this sense, the prophets and saints of the whole world are regarded by the Upanishads as leaders of mankind. The Upanishads do not see one prophet as a threat against another prophet. There is no such competition in the eyes of Reality. The outlook that “All is One”, is a genuine philosophical article of Truth. It cannot be a cause for any conflict in this world. It is the most peace-producing concept the world has ever known.

**Section 1.26: “Tasmin Eva Avasthitah” – I too Rest in Him Alone**

49 यस्माद् योगी मयि एव चित्तं स्थापयति  
‘तस्माद् अहम्’ अपि परमात्म-स्वरूपत्वेन ‘तस्मिन् एव’  
योगिन्याविर्भूतो ‘अवस्थितो’ अस्मि  
नेतरेषु अज्ञानिषु, तेषाम् अविद्यावृत्तत्वात् ।

50 तत्त्ववित् स्वपि अयोगिषु, बाह्य-चित्त-वृत्तिभिः आवृत्तत्वात्, न अस्ति आविर्भावः ।

<b>49</b>	<i>yasmād yogī mayi eva chittam sthāpayati,  ‘tasmād aham’ api paramātma-svarūpatvena ‘tasmin eva’    yogini āvirbhūto ‘avasthito’ asmi  netareṣhu ajñāniṣhu, teśhām avidyāvṛtatvāt  </i>
	Since the Yogi fixes his mind in Me, <b>so I</b> also, in the form of the Supreme Self, am <b>in him alone</b> . I manifest Myself in the Yogi, as <b>I remain</b> in him, but not in any others who are unenlightened due to their being veiled by Ignorance.
<b>50</b>	<i>tattvavit svapi ayogiṣhu,                      bāhya-chitta-vṛttibhiḥ āvṛtatvāt,  na asti āvirbhāvah  </i>
	One may be enlightened (be a knower of the Self) but <u>lack training in Yoga</u> – even he, since his mind is still subject to the distractions of outer activities, I cannot manifest Myself in him.

In this final Section of the Chapter, we are given a clearcut description of the **conditions** to be found in one’s mind and intellect before the Lord is satisfied and agrees to accept our invitation to come and “rest in us”.

**The “Only Yogi” Case:**

**49** Here we have a description of a Yogi who has brought his mind under control by the practice of all the Yogic disciplines. He is one-pointed enough to be able to fix his mind.

We note that there is another condition he has to fulfil before inviting the Lord to come and “rest in him”: He has to fix his mind on the Supreme Self, not on any other object as described in the *Yoga Sutras*. To be able to do that, he has to have knowledge of the Self. Thus the conditions he has to fulfil before inviting the Lord are twofold: i) a controlled mind

(which he has through Yoga); and, ii) focus on the Self as the object of concentration (for which he needs to undergo the disciplines of Vedanta and become a Paramahansa).

In the last line of **49**, we are told that if he does not have knowledge of the Self, i.e. if he remains unenlightened, then, despite being a qualified Yogi, the Lord will not accept his invitation to “rest in him”. In other words, he has to be a Yogi and a Paramahansa!

#### **The “Only Paramahansa” Case:**

**50** Here we are looking at a Tattvavit, one who knows the Self. He has all the knowledge of the Self. However he is an **Ayogi**, i.e. he has not undergone the disciplines of Yoga that would enable him to have mastery over his mind. So he has the second condition mentioned above, but not the first. What happens in his case when he invites the Lord to “rest with him”?

In such a case, the Lord is happy that at least he has got the correct phone number to call Him, but the Lord cannot answer the call, because the caller is too busy talking to other people or doing other things while he is on the line with God! So God has to put the phone down, because he is not listening!

A glorious opportunity is lost if the caller is a Paramahansa, but not a Yogi.

The lesson we get in this excellent summary Section is that Vidvat Sannyasa can be successful only if one is both a Yogi and a Paramahansa. This is now forcefully injected into our head in quite a dramatic way by Sri Vidyananyaji. We shall never be able to thank him enough for taking such care and detail in his instructions.

#### **Conclusion**

It is true that all people have equal potential to manifest God in their lives, but they do not all have equal capacity to do that. The conditions to ensure capacity are:

- i) Obtain **knowledge** and use it efficiently to remove ignorance.
- ii) Undergo the Yogic discipline to **train the mind** to be still.

If these two conditions are fulfilled, then God will surely accept our invitation to visit us without fail. He will “rest in us” in our own mind and be very comfortable there.

The stance of the Indian scriptures is that Liberation or salvation is not determined by which teacher one follows, but what principles one follows in life. Of course, one would try to get the best teacher, but even then it is the principles that he teaches that are more important. There are many other channels which can bring the principles to us. The important point is that the principles have to be practised. That is the key condition. The choice of teacher is secondary.

Seen this way, the whole problem of religious tension in the world is given a knockout blow when the underlying principles of every religion are brought to the fore, rather than the prophets in whose name a religion starts. The principles have no conflict with each other, nor in fact the prophets. But the people who follow them have a conflict with those who go to another school where the prophet is different from theirs!

The most ideal foundation stone is laid in this Section for the **Religious Integration of Mankind**. This has far-reaching implications and is worth being researched well to save mankind from an impending ‘religious genocide’.

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अध्याय २  
॥ विधि: – बहिर्मार्गः ॥

**PART 5, CHAPTER 2**  
**INJUNCTIONS – THE OUTER “WAY”**

**23 Sections (Textbook Pages 323-330)**

**INTRODUCTION**

IN THE FIRST CHAPTER, the *Paramahansa Upanishad* has just introduced the subject matter. An overview of this whole Part was given. The two major streams of discussion have emerged as the “Way” concerning the externals, and the “State” concerning the internals. Both were given brief window-displays of their wares.

We now go into details of the first stream, the “Way”. For a Sannyasi, what are the externals? Very little! Not much to make a big story of . . .

- i) There is a short tuft of hair on his head called – the **Shikhā**;
- ii) There is a string necklace worn over his shoulder – the **Yajnopavita**;
- iii) A small piece of cloth is tied around his loins – a **Kaupinam**;
- iv) He carries a wooden stick or staff wherever he goes – the **Danda**; and
- v) He keeps an ochre-coloured shawl to wear over his body – the **Acchādanam**.

Even a spare set of these items, if needed, do not require a wardrobe to keep them. The Sannyasi does not even need a home to store them, as he lives homeless. There is no need for any security, alarm, dogs, etc, to look after them. He does not have a family to care for, nor any bills or instalments to pay. So what is there so much to write, about so little?

Well, well, well . . . a whole philosophy, a whole spiritual tradition, a whole symbolic lifestyle can be written about these few externals. Just as a country’s flag is only a piece of cloth, but carries with it a huge story of its history, life, people and achievements, so also it is with these few, apparently paltry items of a Sannyasin. The richness of the Indian spiritual tradition is wrapped around these few items of a mendicant.

***A mendicant dressed in such simplicity commands the respect of a whole nation!***

The story that is about to unfold is sure to make a textile industrialist scratch his head and say, “How am I going to survive among people like these?” It would make the jewellery trader close his doors on the very first day. It would make the furniture magnate wish that he had never set up his factory. Perhaps the only person who would make a good living would be the barber; no Sannyasi has yet discovered a way to stop his hair growing.

But now it is time to get seriously stuck into this subject. The chapter will open our eyes to a rare world of simplicity, a world of trying to do with the bare minimum of needs, a life that opens its doors to asceticism of the highest kind, and closes them to luxury of every kind. This is India, where spiritual life oozes in the blood. Versions of it have existed in other parts of the world, but India is the capital of this lifestyle, adopted by its greatest sages!

## Section 2.1: **The Upanishad – The “Way” Laid Bare**

- 1 इदानीं "कोऽयं मार्गः?" इति पृष्ठं मार्गम् उपदिशति – परम. उप. १
- 2 "असौ स्वपुत्र-मित्र-कलत्र-बन्धु-आदीन्,  
शिखा-यज्ञोपवीते स्वाध्यायं च  
सर्वकर्माणि संन्यस्यायं ब्रह्माण्डं च – हित्वा,  
कौपीनं दण्डं आच्छादनं च स्वशरीर उपभोगार्थाय  
लोकस्य-उपकारार्थाय च परिग्रहेत्" इति

1	<i>idānīm "ko ayaṁ mārga?" iti pṛṣṭhaṁ mārgam upadishati - paramahaṁsa upa.1</i>
	Now the Lord instructs the “Way” which was enquired as “ <b>What is the Way?</b> ”
2	<i>"asau, svaputra-mitra-kalatra-bandhu-ādīn, shikhā-yajnopavīte svādhyāyaṁ cha sarvakarmāṇi saṁnyasyāyaṁ brahmāṇḍaṁ cha - hitvā, kaupīnaṁ daṇḍaṁ āchchādanaṁ cha svasharīra upabhogārthāya, lokasya-upakārārthāya cha - parigrahet" iti</i>
	<p>“He (the one who wishes to be a Vidvat Sannyasi) – <b>having renounced:</b> his wife, children, friends and other relatives; (the householder) his tuft of hair, the sacred thread and his scriptural study; (the Vividisha Sannyasi) all activities, and even the whole Universe itself – <b>should accept:</b> a loincloth, staff and ochre shawl, for his own bodily use, and for the benefit of other people.”</p>

The discussion of this fragment of the Upanishad continues for the whole of this Chapter. Before going into it, a broad outline is given here that shows that there are two routes that can be taken before arriving as a candidate for Vidvat Sannyasa. They are:

### i) **Type 1 - Via the Enlightened Householder:**

This route, which could arise for various reasons, is discussed in Sections 2 to 12. The circumstances for this route are expanded in Section 2. The renunciation of “wife, children, friends and relatives” applies to persons who follow this route.

### i) **Type 2 - Via Vividisha Sannyasa:**

This is the more usual route that is prescribed in the scriptures for a person who is able to commit himself to Vividisha Sannyasa early in life, before marriage. This route is discussed in Sections 13 to 16. It may not be the ‘possible route’ for all, but is certainly the more ‘direct’ route. The renunciation of “tuft of hair, sacred thread and study” applies to persons who follow this route.

**Type 1 & 2:** The common purpose that has to be achieved in both the above routes is that the person obtains full knowledge of the Self either as a Type1 or Type 2 seeker.

From Sections 17 to 23, the end of the Chapter, the focus changes to what the Vidvat Sannyasi should accept, after renouncing the above items and after acquiring knowledge of the Self. The acceptance of these symbols officially begins the Vidvat Sannyasa journey.

## CHAPTER 2

**ENLIGHTENED HOUSEHOLDER**

Give up Wife, Children, Relatives, Friends

**VIVIDISHA SANNYASI**

Give up All Studies, Shikha, Yajnopavita

Give up All Duties, Activities

Give up the Whole BRAHMANDA (Universe)

Accept Kaupina, Danda, Acchadana  
Loincloth, Staff, Ochre Covering to Upper body

Undergo Formal – Informal Ceremony  
As per Previous Vividisha Ceremony Rites.  
Symbols are no longer considered Essential, but Optional.

**VIDVAT SANNYASI**

**Section 2.2: Type 1: The Route of the Enlightened Householder**

- ३ यो गृहस्थः पूर्व-जन्म-संचित-पुण्य-पुञ्जे परिपक्वे सति,  
मातृ-पितृ-आज्ञादिना निमित्तेन  
विविदिषा-संन्यास रूपं, परमहंस आश्रमम् अस्वीकृत्यैव,  
श्रवणादि-साधनानि अनुष्ठाय, तत्त्वं सम्यग् अवगच्छति;
- ४ ततः गृहस्थस्य प्राप्तैः, लौकिक-वैदिक-व्यवहार सहस्रैः,  
चित्ते विक्षिप्ते सति विश्रान्ति-सिद्धये विद्वत्संन्यासं चिकीर्षति;
- ५ तं प्रति 'स्वपुत्र-मित्र' इति आदि उपदेशः,  
पूर्वम् एव विविदिषा-संन्यासं कृत्वा तत्त्वं विदितवतो  
विद्वत्-संन्यासं चिकीर्षोः 'पुत्र-कलत्र' आदि प्रसङ्ग अभावात् ।

<b>3</b>	<i>yo gr̥hasthah pūrva-janma-sam̐chita-puṇya-puñje paripakve sati, mātr-pitr-ājnādinā nimittena, vividishā-sam̐nyāsa rūpaṁ paramahansa āshramam asvikṛtyaiva, shravaṇādi-sādhanāni anuśṭhāya, tattvaṁ samyag avagachchati;</i>
	The householder who, owing to the maturity of virtues acquired in previous lives, but, being restrained by the wishes of his mother and father, he does not take up Vividisha Sannyasa and enter the Paramahansa Order; yet, by such practices as study, reflection and meditation, he gains perfect awareness (knowledge) of the Supreme Reality –
<b>4</b>	<i>tatah gr̥hasthasya prāptaih, laukika-vaidika-vyavahāra sahasraih, chitte vikṣhīpte sati viśhrānti-siddhaye vidvatsam̐nyāsaṁ chikīrṣhati;</i>
	Then, such a householder, after making all the above spiritual progress, but, due to the thousands of activities, both secular as well as scriptural, his mind is scattered – in order to gain some tranquillity, he wishes to take to Vidvat Sannyasa (to continue pursuing his spiritual goal).
<b>5</b>	<i>taṁ prati 'svaputra-mitra' iti ādi upadeshaḥ, pūrvam eva vividishā-sam̐nyāsaṁ kṛtvā tattvaṁ viditavato vidvat-sam̐nyāsaṁ chikīrṣhoḥ 'putra-kalatra' ādi prasaṅga abhāvāt  </i>
	To him is given the instruction to renounce “his wife, children, etc”. He who has already taken Vividisha Sannyasa and acquired knowledge of the Self, when he wishes to take Vidvat Sannyasa, the same instruction does not apply to him.

The *enlightened* householder is in many ways also the *ideal* householder, as per Indian tradition. A person who has the spiritual inclination in him, is sure to lead an ideal life as a householder which will serve to assist his spiritual progress, and prepare him for the Vidvat Sannyasa stage.

**The Ideal Householder**

**3** There are pious householders who do an equivalent of Vividisha Sannyasa called “Karma Phala Sannyasa”. They renounce the fruit of their activities and acquire purity. This enables them to gain sufficient one-pointedness of mind to enable them to study deeply and acquire Tattva Jnana, just as the Vividisha Sannyasi does. This is the alternate route to Vidvat Sannyasa.

Of course, it may be rare to find such souls, but it is possible with very good Samskaras from previous births, the householder can live a controlled and disciplined life which will not hinder his spiritual growth. Sri Mahendra Nath, a householder disciple of Sri Ramakrishna, was one such blessed soul. He later wrote the spiritual classic "***The Gospel of Sri Ramakrishna***".

It may be asked, if he were so interested in spiritual life, then why did he not take Vividisha Sannyasa? There can be a number of genuine practical reasons:

i) He may not get the consent of his parents, or even his wife to do so. Parental consent in Indian culture carries great weight in making decisions that affect the whole family. So does consent from one's spouse, and in some cases from the eldest son!

ii) It may also be that the Samskara to get married ripened before the spiritual Samskaras to lead the spiritual life.

iii) The natural inclination to study, reflect and meditate sees such a person through the householder phase without any hindrance.

iv) The householder keeps himself free from gossip, avoids all activities that scatter the mind, and has a natural desire to remain alone and silent.

All these qualities prepare his way to have the ultimate desire for God. Such is the kind of person who is finally being asked to "renounce wife, children, etc". Internally he has all the 'green lights', though external circumstances may not provide the best for him.

**4** How is the mind of such a householder? Even though it is engrossed in "thousands of activities", when the time is ripe, his mind wants to tear away from the engrossment and seek a quiet place where he can immerse himself in Sadhana. The yearning for God soon drives him to take up Vidvat Sannyasa.

#### **Example 1: Ramana Maharishi**

In his case, he did not have to go through Grihastha life, but as a Brahmachari itself he had a tremendous yearning for silence and solitude. He abandoned his studies and went to Arunachala Hill. School life, homework, etc, were a nuisance to him. His elder brother took exception to his behaviour, and one day he told him to go away to the forest and do what he wants. The young Ramana reflected on this instruction from his brother and agreed to himself, "Yes, I should go to a forest!" He followed it up with action and renounced home once and for all. He left a short note for the family, asking them not to go in search of 'this'.

#### **Example 1: Papa Ramdas**

Papa Ramdas was already in Grihasthashrama when the call came to him. He felt the same yearning as the Maharshi. He had the intense desire to go on repeating the name of Rama. He just abandoned his household and wandered away as a Sadhu, chanting Ram Nam. His story is told in his books, *In Quest of God* and *In the Vision of God*. His thirst for God was unquenchable.

**5** The two types are now brought to the meeting point of their respective paths, namely Vidvat Sannyasa. The clarification is given that the instruction to renounce wife and children is only for the householder, although it is hardly necessary.

The above arrival to Vidvat Sannyasa via either the household life or Vividisha Sannyasa, does not alter the eligibility mentioned in Chapter 1 that the person should be a Yogi as well as a Paramahansa. That clause stands unaffected by this section.

## INJUNCTIONS FOR THE ENLIGHTENED

We now have an objection that is brought in by Sri Vidyananyaji at a critical juncture of the discussion. The externals of the “Way” are governed largely by scriptural injunctions, and to some extent by scriptural prohibitions as well. A very important place is given to injunctions at this point, although later on we shall be drifting away from the importance placed on them.

Swamiji warned us in class that the householder should take these injunctions more seriously than the Vividisha Sannyasi. These injunctions are to ensure that his transition away from the household life is clearcut and ‘non-returnable’. The householder, should never feel that he is above the need for such injunctions (rules) to govern his life. The householder could easily mislead himself by not giving due importance to these injunctions.

He is likely to say, “Oh, I don’t have to take Sannyasa. I can realise God here at home itself.” If intense yearning is not there, he can easily slip into lassitude. He will just do a little Sadhana and spend the rest of his time idling away. (Mr TV is a good companion for that.)

We begin with a rather long well-thought-out ‘discourse’ from the Objector . . .

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### **Section 2.3: Objection 1: Format for Taking Vidvat Sannyasa**

६ ननु अयं विद्वत्-संन्यासः (संपादनीयः) –

१. किम् इतर संन्यासवत्

प्रैषः उच्चारण आदि विधि-उक्त-प्रकारेण ?

२. किं वा जीर्णवस्त्र सोपद्रव, ग्रामादि त्यागवत्

लौकिक-त्याग मात्र-रूपः ?

७ १. न आद्यः; तत्त्व-विदः

कर्तृत्व-राहित्येन विधि-निषेध अनधिकारात् ।

८ अत एव स्मर्यते

– जाबालदर्शन उप

“ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।

नैवास्ति किञ्चित्-कर्तव्यम् अस्ति चेन्न स तत्त्ववित्” इति ॥ १.२३ ॥

९ २. न द्वितीयः; कौपीन-दण्ड-आदि आश्रम-लिङ्ग विधान-श्रवणात् ।

<b>6</b>	<p><i>nanu ayam vidvat-sannyāśah (sāmpādānīyah) -</i></p> <p><i>1. kim itara sannyāsavat</i></p> <p><i>praiśhah uchchāraṇa ādi vidhi-ukta-prakāreṇa ?</i></p> <p><i>2. kiṁ vā jīrṇavastra sopadrava grāmādi tyāgavat</i></p> <p><i>laukika-tyāga mātra-rūpah ?</i></p>
	<p><b>Objection 1:</b> This Vidvat Sannyasa . . . how is it to be formalised?</p> <p>1. Is it as in the case of the former Vividisha Sannyasa, where one chants the <i>Praisha</i> Mantra, etc and formally takes the Sannyasa vows?</p> <p>2. Or, is it as one just casts off his old clothes for new, or flees from a plagued village – a renunciation that requires no particular formality, i.e. it is an informal act?</p>

7	1. <i>na ādyah;</i> <i>tattva-vidah</i> <span style="float: right;"><i>karṭṛtva-rāhityena,</i></span> <i>vidhi-niśhedha anadhikārāt  </i>
	<b>1. The Formal:</b> It can't be the first. Being a knower of Brahman already, he has given up his doership to participate in such ceremonies, and thus renders himself ineligible to take up any injunction or prohibition.
8	<i>ata eva smaryate</i> - <span style="float: right;"><i>jābāladarshana upa</i></span> <i>"jnānāmṛtena tṛptasya kṛtakṛtyasya yoginah  </i> <i>naivāsti kiñchit-kartavyam asti chenna sa tattvavit" iti    1.23   </i>
	For this case alone does the Smṛiti, <i>Jabala Darshana Upanishad</i> , say: "He who is satisfied by the nectar of knowledge, has fulfilled all his obligations; with nothing further to do. If he still has, then he is not a knower at all."
9	2. <i>na dvitīyah;</i> <i>kaupīna-daṇḍa-ādi āshrama-liṅga vidhān-ashravaṇāt  </i>
	<b>2. The Informal:</b> It can't be the second (informal manner) either. For one cannot just don the loincloth, staff, etc without due ceremony; it is improper.

The Objector has presented a thorough case that perplexes the Vidvat Sannyasi, especially the one who is arriving to it via the householder's life. Unlike the Vividisha Sannyasi, he has never before undergone any formal ceremony for Sannyasa. How is he expected to meet the requirements of Vidvat Sannyasa?

6 The Objector examines two options for the process of making the transition; in his opinion, both of them are flawed:

**7-8 The Formal Process:** The problem with the formal method is that he already has the knowledge via an informal process, while still remaining a householder. What need is there now for him to go through a formality? Besides, having got the knowledge, he becomes ineligible to participate in any formal process that entails scriptural rites, etc. Technically, as a knower he gets classified as one "who has done all that needs to be done".

**9 The Informal Process:** Even this is flawed. No one can simply don the ochre-cloth without undergoing the due ceremony which makes it permissible. If they did, then the cloth will lose all its value. Every person could simply start wearing it, and that will make the cloth meaningless. Scriptural consent is required for these things.

The Objector has put the Vedantin in a fix . . . or has he? Let us see . . .

#### **Section 2.4: *Example: "Horn of a Black Antelope" for Scratching!***

<sup>10</sup> नैष दोषः; प्रतिपत्तिकर्मवत् उभय-रूपत्व उपपत्तेः ।  
तथा हि - ज्योतिष्टोमे दीक्षितस्य दीक्षाङ्ग-नियम  
अनुष्ठानकाले कण्डूयितुं हस्तं प्रतिषिध्य ।

<sup>11</sup> कृष्ण-विषाणा विहिता - तैत्तिरीय संहितायाम् ६.१.३  
"यद् हस्तेन कण्डूयेत, पामानं-भावुकाः प्रजाः स्युः;  
यत्-स्मयेत् नग्नं-भावुकाः" इति ।  
"कृष्ण-विषाणया कण्डूयते" इति च ।

10	<i>naiṣha dośah; pratipattikarmavat, ubhaya-rūpatva upapatteh   tathā hi - jyotiśṭome dīkṣitasya dīkṣhāṅga-niyama anuśṭhānakāle kaṇḍūyitum hastam pratiśhidhya  </i>
	<b>Reply:</b> That is not a problem. Like the Pratipattikarma, the concluding rite in a Yajna, this Vidvat Sannyasa ceremony also has both forms – formal and informal. <b>Example:</b> In the Jyotishtoma rite, a rule that applies to the performer of the rite, during the observance of the rite, is that scratching with the hand is forbidden.
11	<i>kr̥ṣhṇa-viśhāṅā vihītā - taittirīya samhitāyām 6.1.3 "yad hastena kaṇḍūyeta, pāmānam-bhāvukāh prajāh syuh; yat-smayet nagnam-bhāvukāh" iti   "kr̥ṣhṇa - viśhāṅayā kaṇḍūyate" iti cha  </i>
	The horn of a black antelope is prescribed (to do the scratching) as follows: "Should the hand be used to scratch, his children will be born with some skin disease. and if he should smile, his children would remain naked." And so "he should scratch with the <b>horn of a black antelope.</b> "

**10-11** The Vedantin's reply is very interesting, indeed. He says it is both formal and informal, i.e. it is *Laukika* and *Shastreeya*. Is this merely an ingenious play of words? No, the Vedantin gives an unusual example to illustrate his reply:

The example is self-explanatory. There is no need to give it more significance than just to treat it as an example. The discarding of the Horn is the heart of the example . . .

### **Section 2.5: Discarding the "Horn" is Both Formal & Informal**

12 तस्याः च कृष्ण-विषाणायः समाप्ते नियमे प्रयोजन-आभावाद्  
वोढुम्-अशक्यत्वात् च त्यागः स्वत एव प्राप्तः ।

13 तं च त्यागं सप्रकारं वेदो विदधाति - तैत्.सं ६.१.३  
"नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्यति" इति

14 तद् इदम् प्रतिपत्ति-कर्म लौकिकं वैदिकं च इति उभय-रूपम् ।  
एवं विद्वत्-संयासः अपि उभय-रूपः ।

12	<i>tasyāh cha kr̥ṣhṇa viśhāṅāyāh samāpte, niyame prayojana-ābhāvād, voḍhum-ashakyatvāt cha tyāgah svata eva prāptah  </i>
	The horn of the black antelope, after the completion of the rite, since it serves no further purpose, nor can it be carried along, so presumably it can only be <i>discarded</i> .
13	<i>taṁ cha tyāgam saprakāram veda vidadhāti - tait.sam 6.1.3 "nītāsu dakṣhiṅāsu chātvāle kr̥ṣhṇaviśhāṅām prāsyati" iti</i>
	Now this <i>discarding</i> (of the used horn) has to follow a <b>rule</b> prescribed by the Veda: "After the gifts have been distributed, he throws the said horn into the <i>chatvala</i> ."
14	<i>tad idam pratipatti-karma laukikam vaidikam cha iti ubhaya-rūpam   evam vidvat-samyāsah api ubhaya-rūpah  </i>
	Thus the ' <b>discarding rite</b> ' has the nature of both an <i>ordinary</i> and a <i>scriptural</i> act. In the same way, the Vidvat Sannyasa ceremony also has both these natures!

**12-14** The point about this example is the **act of discarding** the horn. The act is an *ordinary* one – it has to be done; a used thing has to be discarded. However, it is given a prescribed way to be discarded. A rule is laid down in the scriptures on how this should be done. That gives it a scriptural touch. So it is both an informal as well as a formal act.

In the same way, Vidvat Sannyasa need not stand on ceremony. It is something that has to follow naturally once knowledge of the Self is acquired. In that sense, there is an informality about it. However, due to the socially imposed condition of making the process accepted by society, a formality is introduced to “seal the deal”, as it were.

**A Modern Example:** This procedure is unconsciously applied in so much of our day-to-day life. At the annual shutdown, businesses have to give their staff bonuses and gifts. These can be given in an ordinary way, as long as they are given; that is all that matters. But management will not allow it to be done without ceremony. There will be a party arranged. The staff will be called to come in their best outfits. Speeches will be made and the gifts will be beautifully wrapped. In the midst of all these formalities, the bonus cheques and gifts will be handed over, with smiles all around. And the ceremony will conclude with a big party!

### Section 2.6: *Why the Nature of “Doership” Persists*

15a न च तत्त्व-विदि कर्तृत्वस्य	अत्यन्ताभावः शङ्कनीयः,
15b चिदात्मनि आरोपितस्य कर्तृत्वस्य	विद्यया अपोहितत्वे अपि
15c चित्-छाया उपेतेऽन्तःकरणः उपाधौ	विक्रिया-सहस्र-युक्ते
15d स्वतः-सिद्धस्य कर्तृत्वस्य यावद्	द्रव्य-भावितया अनपोहितत्वात् ।

<b>15</b>	<p><i>a. na cha tattva-vidi kartrtvasya</i>      <i>atyantābhāvah śaṅkanīyah,</i>  <i>b. chidātmani āropitasya kartrtvasya</i>      <i>vidyayā apohitatve api</i>  <i>c. chit-chāyā upete antahkaraṇah upādhau</i>      <i>vikriyā-sahasra-yukte</i>  <i>d. svatah-siddhasya kartrtvasya yāvad</i>      <i>dravya-bhāvitayā anapohitavāt  </i></p>
	<p>a. Moreover (<b>cha</b>), it is not that the enlightened person (i.e. a knower of Brahman), should be supposed to be absolutely free from all sense of “doership”.</p> <p>b. The sense of “doership” is a superimposition on the Pure Consciousness (the Self). Even after its removal through knowledge,</p> <p>c. the notion of “I” (<b>Chit-Chaya</b>) remains in the disguise of the mind (the <b>Antahkarana</b>), due to which (the “I”-thought) there arise thousands of thought transformations.</p> <p>d. This sense of “doership” is naturally present, as long as the mind exists; for the mind-stuff (<b>Dravya</b>) which enables all experiences, cannot be removed.</p>

The impropriety of donning the ochre cloth and the other symbols without due ceremony was the objection for the *informal* procedure in Section 3. That has just been addressed. The other objection is for the *formal* procedure. It is this: the enlightened candidate for Vidvat Sannyasa is absolved from doing any rituals as he no longer has a sense of “doership”. This objection is now being taken up here.

**15** Stage 1 of the reply is to clearly spell out the actual situation about “doership”. It is not that it just suddenly disappears upon enlightenment. That is only partially true. On enlightenment it is *significantly reduced* so as not to be troublesome. However, as long as the mind is there, “doership”, too, will be there. “Doership” ends only with Jivanmukti.

## **Section 2.7: Contentment Determines Absence of “Doership”**

16 न च "ज्ञानामृतेन" इति आदि स्मृति विरोधः । – जाबाल-दर्शन उपनिषद् १.२३

17 सति अपि ज्ञाने विश्रान्ति-रहितस्य तृप्ति अभावेन ।  
विश्रान्ति संपादन लक्षण कर्तव्य शेष सद्-भावेन  
कृत कृत्यत्व अभावात् ।

<b>16</b>	<i>na cha "jnānāmṛtena" iti ādi smṛti virodhah   - jābāla-darshana upaniṣhad 1.23</i>
	There is no contradiction between Section 6 and the citation of Section 3.
<b>17</b>	<i>sati api jñāne viśhrānti-rahitasya tṛpti abhāvena   viśhrānti saṁpādana lakṣhaṇa kartavya sheṣha sad-bhāvena, kṛta kṛtyatva abhāvāt  </i>
	Even after Knowledge, without tranquillity of mind, there can be no contentment. While the need to bring his mind to a peaceful state still remains felt by him, he is not able to experience the state of having discharged all his duties.

**16** Now we return to the citation produced by the objector (See Pada **8** in Section 3), which seems to agree with the objector’s viewpoint. The condition under which that citation is valid is being examined. Sri Vidyananyaji pulls out his magnifying glass and points it at the enlightened state to show us where the objector has erred, and to put our mind at ease that there is no contradiction between the two.

**17** The citation from the *Jabala Darshana Up.* is emphatic that there is no “doership” for one who is “contented with the nectar of knowledge”. Sri Vidyananyaji has no argument against that; he accepts it wholeheartedly.

What he is concerned with is this: At which exact point in one’s spiritual growth does this contentment occur? Is it when one gets Tattva Jnana (referred to as ‘enlightenment’ here); or is it when one gets Jivanmukti (Liberation)? To find out the exact point, Sri Vidyananyaji pulls out his magnifying glass.

Usually, when we see the spiritual path as a whole, the terminal point appears to many as being the point at which one gets enlightened with knowledge of the Self. For all practical purposes there is no problem with that being taken as the point of “contentment” as well. But when we are searching for the exact point, we look closer with the magnifying glass and find that there are actually two points there:

- i) the Point of obtaining Knowledge or **Tattva Jnana**; and
- ii) the Point of being truly Enlightened or **Jivanmukti**, the ultimate goal.

The first occurs after Vividisha Sannyasa. If that was the point of complete contentment, then whence comes the desire to still undertake Vidvat Sannyasa?

The second occurs at the culmination of Vidvat Sannyasa. This is the true point at which a seeker becomes 100% contented and desires nothing more. It is the point cited in the *Jabala Darshana Up* as being the point of **Tripta**. At this point, all three Sadhanas – Tattva Jnana, Vasana Kshaya and Mano Nasha – are brought to a culmination, to produce Jivanmukti. At that point alone does all sense of “I” disappear, and one can truly be said to be ‘free from all obligations’, or ‘having discharged all his duties’.

**Section 2.8: Objection 2: “Unseen Merit” Will Lead to Rebirth?**

18 ननु तत्त्व-विदः अपि विधि अङ्गीकारे सति  
तेन अपूर्वेण देह-अन्तरम् आरभ्येत् ।

18	<i>nanu tattva-vidah api vidhi aṅgikāre sati tena apūrveṇa deha-antaram ārabhyet  </i>
	<b>Objection:</b> If the enlightened one is also asked to perform scriptural rites, by that act, the resulting “ <u>unseen merit</u> ” will cause him to take rebirth!

**18** The previous objection was resolved by permitting the Vividisha Sannyasi and the householder to perform the formal rites for Vidvat Sannyasa. As a consequence of this permission to perform rites, a rule that is a corollary to it comes into play: The rule is that merit is acquired by performing any scriptural injunction. If that is so, then surely there will be some merit gained from performing this Sannyasa ceremony.

The merit earned, will lead one to take another birth in order to work itself out. That would violate the scriptural promise that an enlightened soul does not take any future birth.

The Vedantin comes up with a perfectly logical explanation that is to the point . . .

**Section 2.9: Reply: Tranquillity of Mind is the Fruit of the Merit**

19 मा एवम् । तस्य अपूर्वस्य चित्त-विश्रान्ति प्रतिबन्ध निवारण  
लक्षणस्य दृष्टफलस्य संभवे सति  
अदृष्ट फल-कल्पनाया अन्याय्यत्वात्;

20 अन्यथा श्रवणादि-विधिषु अपि  
ब्रह्मज्ञान उत्पत्ति प्रतिबन्ध निवारण-रूपं  
दृष्टफलम्-उपेक्ष्य जन्मान्तर-हेतुत्वं कल्पयेत् ।

19	<i>mā evam   tasya apūrvasya chitta-vishrānti pratibandha nivāraṇa   lakṣhaṇasya dṛśhṭaphalasya sambhave sati, adṛśhṭa phala-kalpanāyā anyāyyatvāt;</i>
	No, it is not like that – The <b>merit</b> does come, in the form of ‘ <u>removal of obstacles</u> ’ to tranquillity of mind. This is evidently a result of the action. To imagine an ‘unseen’ result is not justified.
20	<i>anyathā shravaṇādi-vidhiṣhu api brahmajñāna utpatti pratibandha nivāraṇa-rūpaṁ dṛśhṭaphalam-upekṣhya janmāntara-hetutvaṁ kalpyeta  </i>
	<b>Example:</b> It is like performing the scriptural injunction to study, reflect and meditate. The result of these acts is that obstacles to knowledge of Brahman are removed. Ignoring this visible result, why imagine an ‘unseen’ result requiring a future birth?

**19-20** Swamiji pointed out that this objection is due to falling into the trap of thinking that all fruits of actions come to us in future births. This is not the case. Many fruits are reaped in this birth itself. We should not create for ourselves an imagined future birth for every act. This creates a “virtuous” cycle that becomes “vicious”, and never ends! The ‘future’ does not have to be future birth; it can be the future hour, even the next moment!

## Section 2.10: Conclusion on Injunctions

- 21 तस्माद् विधि अङ्गीकारे दोष-अभावाद्,  
विविदिषुः इव, विद्वान् अपि गृहस्थः  
नान्दीमुख श्राद्धः उपवास जागरण-आदि  
विधिम्-अनुस्मृत्यैव संन्यस्येत् ।
- 22 यदि अपि अत्र श्राद्ध-आदिकं न उपदिष्टं,  
तथा अपि अस्य विद्वत्-संन्यासस्य विविदिषा-संन्यास विकृतित्वात्  
"प्रकृतिवद् विकृतिः कर्तव्या" इति न्यायेन  
तदीया धर्माः सर्वे अपि अत्र प्राप्नुवन्ति;
- 23 यथा अग्निष्टोमस्य विकृतिषु अतिरात्रादिषु  
तदीय धर्म प्राप्तिः तद्वत् ।

21	<i>tasmād vidhi aṅgīkāre doṣha-abhāvād, vividīśhuh iva, vidvān api grhasthah nāndīmukha shrāddhah upavāsa jāgaraṇa-ādi vidhim-anusmṛtyaiva saṁnyasyet  </i>
	Therefore, to perform injunctions without seeing faults in them, as one does for Vividisha Sannyasa, so should the enlightened householder, perform the <i>Nandimukha Shraaddha</i> , with the prescribed fasting and vigil, etc, following all the prescribed rules, in order to increase his desire to renounce.
22	<i>yadi api atra shrāddha-ādikaṁ na upadiśṭam, tathā api asya vidvat-saṁnyāsasya vividīśhā-saṁnyāsa vikṛtitvāt "prakṛtivad vikṛtiḥ kartavyā" iti nyāyena tadīyā dharmāḥ sarve api atra prāpnuvanti;</i>
	Even though the Shraaddha ceremony, etc, are not mentioned here, still, the <i>Vidvat Sannyasa</i> , being just a slight variation of <i>Vividisha Sannyasa</i> , following the rule, "the <b>modified</b> form should be done just as the <b>original</b> form", all Vedic injunctions that apply to the earlier Sannyasa, should be applied here also.
23	<i>yathā agniśṭomasya vikṛtiśhu atirātrādiśhu tadīya dharmā prāptih tadvat  </i>
	<b>Example:</b> Just as the <i>Atiratra</i> rites, etc are a modification of the <i>Agnistoma</i> rites, all obligations relating to the latter, should be applied for the former, with slight changes.

**21-22** Swamiji said that the above may appear very complicated to us because we are not used to the terms used for various Yajnas. For that reason, the examples used to explain the original point are actually more difficult to understand than the point being explained! Swamiji gave us a modern example to avoid the complication:

**Making Dalia Upama:** **23** The daughter-in-law wants to know how to make Dalia Upama. So the mother-in-law explains, "Look, that's easy – it is the same as making Rawa Upama (the more common type). But 'this' is slightly less and 'that' is slightly more."

Rawa is the *Prakriti* (the standard) and Dalia is the *Vikriti* (the modified), using a different grain. The process is 80% the same, so only the 20% needs to be explained, not the whole 100%. In this way the class was made to understand better!

### **Section 2.11: Conclusion on the Format for the Ceremony**

<sup>24</sup> तस्माद् इतर संन्यासवद् अत्र अपि 'प्राैष' मन्त्रेण  
पुत्र-मित्र-आदि त्यागं संकल्पयेत् ।

24	<i>tasmād itara saṁnyāsavad atra api 'praiśha' mantrēṇa putra-mitra-ādi tyāgaṁ saṁkalpayet  </i>
	Thus, as with the 'other' (Vividisha) Sannyasa, here also the <b>Praisha Mantra</b> is chanted before taking the vow of renouncing son, friends and the rest. (for the householder)

**24** In this way, the Vedic rites are given the go ahead for use by the enlightened householder, as well as the Vividisha Sannyasin, to take the formal initiation into Vidvat Sannyasa.

We continue from where we left off in Section 2 with the explanations of the terms, before the two Objections caused us to deviate in Sections 3-11.

### **EXPLANATION OF THE OTHER TERMS**

#### **Section 2.12: "Bandhu Adin" – Includes Servants, Animals, etc**

<sup>25</sup> 'बन्धवादीन्' इति 'आदि' शब्देन भृत्य-पशु-गृह-क्षेत्र-आदि  
लौकिक परिग्रहादि विशेषाः संगृह्यन्ते ।

25	<i>'bandhavādīn' iti 'ādi' shabdena bhr̥tya-pashu-gr̥ha-kṣhetra-ādi laukika parigrhādi viśeśhāḥ saṁgr̥hyante  </i>
	"Relatives, and the rest" – here by ' <b>and the rest</b> ' is meant to include servants, domesticated animals, the homestead, the farm, etc – these being all the various worldly possessions one is leaving behind.

**25** The point made is that by "renunciation of the people" is meant that all the objects and property used in maintaining contact with these people are also renounced.

**Parigraha:** "possessions". By this word all these items are included when the *Praisha Mantra* is chanted. Using the *Praisha Mantra*, they are all renounced at one go. By this renunciation all contact with the past associations is meant to be dropped in theory.

To remove them in practice from the memory as well is the big challenge.

#### **Section 2.13: "Swadhyayam Cha" – Study of Vedic Literature**

<sup>26</sup> 'स्वाध्यायं च' इति 'च' -कारेण तदर्थ  
निर्णय उपयुक्तानि पदवाक्य-प्रमाण-शास्त्राणि

<sup>27</sup> वेद उपबृंहकाणि- इतिहास-पुराण-आदीनि च समुच्चिनोति ।  
औत्सुक्य निवृत्ति-मात्र प्रयोजानानां काव्य-नाटक-आदीनां  
त्यागः कैमुतिक-न्याय सिद्धः ।

26	<i>'svādhyāyam cha' iti 'cha'-kāreṇa tad artha nirṇaya upayuktāni pada-, vākya-, pramāṇa- shāstrāṇi  </i>
	The word <b>Cha</b> that follows 'Svadhyayam Cha' stands for the following: All that facilitates the understanding of that portion selected recitation from the 4 Vedas. i) <b>Pada-Shastra</b> – this is Vyakarana which helps to understand the <u>words</u> ; ii) <b>Vakya-Shastra</b> – this is Meemamsa; <u>sentences</u> are understood from the words; iii) <b>Pramana-Shastra</b> – this is Nyaya; the detailed connection of sentences to convey <u>logic</u> ;
27	<i>veda upabr̥mhakāṇi, itihāsa-, purāṇa-ādīni cha samuchchinoti   utsukya nivr̥tti-mātra prayojānānām kāvya-nāṭaka-ādīnām tyāgah kaimutika-nyāya siddhah  </i>
	All these serve to determine the meaning of the entire Vedic literature; included are the epics and Puranas, etc, which elaborate them in greater detail. It goes without saying ('Kaimutika Nyaya'), the whole gamut of writings are given up.

### The Full Vedic Literature:

- 4 no. Vedas: Rig-, Yajur-, Sama-, & Atharvana- Vedas;  
These include all the Karma Kanda, Upasana Kanda & Jnana Kanda.
- 6 no. Vedangas: Shiksha, Kalpa, Jyotisha, Vyakarana, Nirukta, & Chandas;
- 4 no. Dharma Shastras: i.e. Manu-, Yajnavalkya- & Parasara- Smritis & Geeta;  
Puranas: all 18 of them, the Srimad Bhagavatam being the largest of them;  
Meemamsa: includes Vakya Shastras; Poorva & Uttara Meemamsa.  
Nyaya: includes the Pramana Shastras; Vaiseshika, Yoga & Sankhya.

### **14 no. Total categories of texts.**

In addition are the texts which 'go without saying' (*Kaimutika Nyaya Siddhah*). These are too numerous to mention in detail. They cover the works on Poetry and Drama by numerous literary geniuses like Kalidasa.

All this literature has to be given up in one go when taking Vidvat Sannyas. The whole idea here is that the Vidvat Sannyasi is freed from all these intellectual activities.

### Section 2.14: "Sarvakarmani" – All Activities

28 'सर्वकर्माणि' इति 'सर्व' शब्देन लौकिक-वैदिक,  
नित्य-नैमित्तिक, निषिद्ध-काम्यानि – संगृह्यन्ते ।

29 पुत्रादि-त्यागेन ऐहिक-भोगः परिहृतः ।

30 सर्व-कर्म-त्यागेन च आमुष्मिक भोग-आशा  
चित्त-विक्षेप-कारिणी परिहृता ।

28	<i>'sarvakarmāṇi' iti 'sarva' shabdena nitya-naimittika, niśiddha-kāmyāni laukika-vaidika, - samgr̥hyante  </i>
	<b>"All activities"</b> – here the word ' <b>Sarva</b> ' means "all", which includes: i) <u>secular</u> and <u>scriptural</u> activities. ii) <u>daily</u> duties and <u>occasional</u> duties, (both are obligatory); iii) acts which are <u>prohibited</u> and acts which are <u>desire-prompted</u> ; All these are now bundled together under one group – and <u>renounced</u> !

	(Note that previously, each type of activity had separate rules to regulate them.)
<b>29</b>	<i>putrādi-tyāgena aihika-bhogah parihṛtah  </i>
	By the renunciation of “ <i>son, etc</i> ”, all enjoyments of <b>this world</b> are renounced.
<b>30</b>	<i>sarva-karma-tyāgena cha āmuśhmika-bhoga-āshā chitta-vikśhepa-kāriṇī parihṛtā  </i>
	By the renunciation of “ <i>all activities</i> ”, all enjoyments of the <b>heavenly worlds</b> , which are distractions to the mind, are also renounced.

The reason for renouncing these has to be understood properly. Those activities which are not conducive to the quietening of the mind, need to be given up first. Thereafter, other activities in turn can be renounced in order of distraction to the mind. This is the main consideration. Mano Nasha is the ultimate purpose of this renunciation.

**28** Everything should be directed towards this purpose, little by little. No rule is to be taken as hard and fast at first go, but according to one’s capacity, growth and progress. The dropping or renunciation is not all of a sudden on the day of starting Vidvat Sannyasa. It happens bit by bit.

**29 Enjoyments on Earth:** These refer to all the attachments to people, family, friends, relatives; from that to one’s homestead, property, pets, animals, servants, etc. These relate to one’s pleasures here on earth.

**30 Enjoyments in Heaven:** These refer to all the attachments to one’s activities as listed in **28**. One does things in order to earn merit. And merit is earned and reserved (not spent here) so that the fruits may be enjoyed in the heavenly worlds. However, even these cause the mind to get scattered, and so they too need to be renounced. Thus we have **Sarvakarmani**, which is a blanket rule that covers here and hereafter.

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### Section 2.15: “*Ayam Brahmandam*” – Giving Up Virat Upasana

31a 'अयम्' इति छान्दस-विभक्ति-लिङ्गव्यत्ययेन  
'इदं ब्रह्माण्डम्' इति योजनीयम् ।

31b ब्रह्माण्डत्यागः नाम तत्, प्राप्ति-हेतोः विराट्-उपासनस्य-त्यागः ।

<b>31a</b>	<i>'ayam' iti chāndasa-vibhakti-liṅgavyatyayena, 'idam brahmāṇḍam' iti yojanīyam  </i>
<b>31b</b>	<i>brahmāṇḍa tyāgah nāma tat prāpti-hetoh virāṭ-upāsanasya-tyāgah  </i>
	'Ayam' in the masculine is an old Vedic usage; it should change to ' <b>Idam</b> ', the neuter form. The giving up of Brahmanda, the <i>whole Universe</i> (gross, subtle and causal) implies the giving up of that by which Brahmanda is gained, i.e. the worship of <b>Virat</b> .

**31a** Firstly, we take the word '**Ayam**' that precedes 'Brahmandam'. There is to be made a double change, in gender (Linga) as well as case (Vibhakti).

The masculine gender as **Ayam** should be changed to the neuter form as **Idam**.

Also Ayam is in the first case, while Idam is in the first and second case, but used here in the second case.

**31b** Now the meaning. As Brahmanda is gained by the worship of Virat, the Conscious associated with the manifested universe, this worship has also to be abandoned.

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### Section 2.16: “Cha” – Giving up Hiranyagarbha Upasana

32 'ब्रह्माण्डं च' इति 'च'–कारेण  
सूत्रात्म प्राप्ति–हेतोः हिरण्यगर्भः उपासनस्य  
तत्त्व–ज्ञान–हेतूनां श्रवणादिनां च सम्–उच्चयः ।

32	<i>'brahmāṇḍam cha' iti 'cha'-kāreṇa sūtrātma prāpti-hetoh hiraṇyagarbhah upāsanasya tattva-jñāna-hetūnām shravaṇādinām cha sam-uchchayah  </i>
	The word 'Cha' accompanying 'Brahmandam Cha' is to include the worship of <b>Hiranyagarbha</b> , by which Sutratma is attained. The Sutratma is the Total Mind by which the knowledge of the Self is attained, which knowledge in turn is the net result of <u>Shravana</u> and <u>Manana</u> . (The implication of this is that all these vital Sadhanas are also to be renounced in Vidvat Sannyasa.)

**32** We see again the penetration of Sri Vidyananyaji's intellect.

Brahmandam already covered the Consciousness associated with the Gross Universe. The single addition of 'Cha' is now interpreted to include the Consciousness associated with the Subtle Universe as well. The subtle creation is the mental creation. Hiranyagarbha thus refers to Sutratma, the Total Mind. Since it is the mind-intellect equipment which is used to study the scriptures, studies will not be possible once worship of Sutratma is given up.

In addition to studies, the Mind is also used in the Sadhanas of Shravana and Manana, to receive and ponder over the knowledge. These Sadhanas also will disappear when Sutratma worship is discontinued. All this is in preparation for the final Sadhana of dissolving the mind in Vidvat Sannyasa.

We note that Swamiji did not include Nididhyasana in the Sadhana to be abandoned. This is because the mind is still needed here, albeit to a lesser and lesser extent. The final leap from Savikalpa to Nirvikalpa Samadhi is the culmination stage of Nididhyasana. The Brahmakara Vritti, which is the last thought to be renounced, is still functional, for which the mind has to be retained. When the leap is made, the mind completely dissolves.

If we think about the whole process in this detail, we see how precious is the input from both Sri Vidyananyaji and from Swamiji to our understanding! It is by Divine Grace alone that we are able to have this knowledge served out to us in a silver spoon!

### Section 2.17: “Kaupinam, Dandam, etc” – Their Acceptance

33a स्वपुत्र–आदि हिरण्यगर्भः–उपासन अन्तम्, 33b ऐहिकं–आमुष्मिकं च सुख–साधनं सर्वं  
33c प्रैषमन्त्रः उच्चारणेन परित्यज्य, 33d 'कौपीन्–आदिकं' परिग्रहीयात् ।

33	<i>a. svaputra-ādi hiraṇyagarbhah-upāsana antam, b. aihikam-āmuśmikam cha sukha-sāadhanam sarvam c. praiśhamantrah uchchāraṇena parityajya, d. 'kaupīn-ādikam' parigrhñiyāt  </i>
	a. Beginning from his own son all the way to worship of Hiranyagarbha, b. all the means to happiness in this world and the next, c. having <u>renounced</u> them all by the utterance of the Praisha Mantra, d. the <b>Kaupinam, Dandam and Acchadanam</b> (loincloth, staff and cloth) are <u>accepted</u> .

**33** The formal (scriptural) aspect of the initiation process into Vidvat Sannyasa is thus concluded with the acceptance of the loincloth, staff and ochre robe. It could have been informally done, but, as we have seen, there is much wisdom in doing it formally, for the sake of being accepted in society as a monk, as well as to be reminded daily of the rugged and austere life one is embarking upon.

**Section 2.18: “Cha” – Padukas Added to the List**

<sup>34</sup> 'आच्छादनं च' इति 'च' –कारेण पादुकादीनि सम्-उच्चिनोति ।

<sup>35</sup> तथा च स्मृतिः – हरीत संहितायाम् ६.७२८; लघु-विष्णु-स्मृतौ ४.७  
 "कौपीन-युगलं वासः कन्थां शीत-निवारिणीम् ।  
 पादुके चापि गृह्णीयात् कुर्यान्नानि अस्य संग्रहम्" इति ॥

<b>34</b>	<i>'āchchādanam cha' iti 'cha'-kāreṇa pādūkādīni sam-uchchinoti  </i>
	The word ' <b>Cha</b> ' accompanying 'Acchadanam Cha' is to include a <i>pair of sandals</i> , etc.
<b>35</b>	<i>tathā cha smṛtiḥ - harita saṁhitāyām 6.728; laghu-viśṅṅu-smṛtau 4.7</i> <i>"kaupīna-yugalam vāsah kanthām shīta-nivāriṇīm  </i> <i>pāduke cha api gṛhṇīyāt kuryān-nāni asya saṁgraham" iti   </i>
	There is a Smṛiti reference to this addition: <i>"A pair of loincloths, and an upper, patched garment as protection against the cold, and even a pair of sandals he may accept – but <u>nothing else</u> should he accept."</i>

**34** Once again we have a significant '**cha**' added to extend the list of items accepted.

**35** The spirit behind such additions is to be maintained. In fairness to the wandering Sadhu, he would certainly need footwear to protect his feet from stones, thorns and road filth. But, to maintain the spirit of austerity, it is added in the citation, "*nothing else*"!

A modern Vidvat Sannyasi would want to add many more things with some justification: for instance, a cellphone, wristwatch, a ruck-sack, an umbrella, etc. Perhaps, even a small amount of cash would be needed for his travel and food, and none of these things would violate the spirit of the injunction, since times have changed considerably from centuries ago. Guidance on how far one can stretch the list has to come from one's Guru.

In recent times, saints like Sri Ramakrishna Paramahansa, Sri Ramana Maharshi, Swami Ramdas and Swami Tapovanji have stuck rigidly to the old scriptural injunctions, and have succeeded in reaching their goal. This is for all of us to think about before 'adding more flexibility to the rules'.

**Section 2.19: “Swashareera Upabhogartha Cha” – Personal Uses of Symbols**

<sup>36</sup> 'स्वशरीर उपभोगः' नाम कौपीनेन लज्जाव्यावृत्तिः ।

दण्डेन गोसर्पादि उपद्रव-परिहारः ।

आच्छादनेन शीतादि-परिहारः ।

<sup>37</sup> 'च' –कारात् पादुकाभ्याम् उच्छिष्ट-देश-स्पर्श-आदि परिहारं संमुच्चिनोति ।

36	<i>'svasharīra upabhogah' nāma kaupīnena lajjāvyāvṛttih   daṇḍena gosarpādi upadrava-parihārah   āchchādanena shītādi-parihārah  </i>
	'For his own bodily use' means protecting one's <u>decency</u> in the matter of using loincloth. By using staff is meant protecting oneself from animals and snakes, etc. The garment is meant to protect one from cold.
37	<i>'cha'-kārāt pādukābhyām uchchiṣṭa-desha-sparsha-ādi parihāraṁ sammucchinoti  </i>
	The ' <b>Cha</b> ' is added to include a pair of sandals as protection against roadside <u>filth</u> , etc.

**36-37** The practical uses of the symbols, independent of Sannyasa, is described here.

### Section 2.20: "Lokasya Upakararthaya Cha" – for Society to Identify

<sup>38</sup> 'लोकस्य उपकारः' नाम दण्ड-आदि लिङ्गेन एतद् उत्तम्-आश्रमं परिज्ञाय तद् उचित अभिवन्दन भिक्षा-प्रदान-आदि प्रवृत्त्या सुकृत-सिद्धिः ।

<sup>39</sup> 'च'-कारेण आश्रम-मर्यादायाः शिष्टाचार प्राप्तायाः पालनं संमुच्चिनोति ।

38	<i>'lokasya upakārah' nāma daṇḍa-ādi liṅgena etad uttam-āshramam pariñāya tad uchita abhivandana bhikṣhā-pradān-ādi pravṛtṭyā sukr̥ta-siddhīh  </i>
	'For the benefit of society' means that by these signs such as staff, etc., people may recognise him as a monk of the fourth and final order of life – <b>Sannyasa</b> ; They would <u>honour</u> him as befits his status, by salutation and offering of <u>food</u> , etc; and by doing such service to him they would accrue <u>religious merit</u> .
39	<i>'cha'-kāreṇa āshrama-maryādāyāh, shiṣṭāchāra prāptāyāh pālanam sammucchinoti  </i>
	The ' <b>Cha</b> ' added implies that he will maintain the <u>dignity</u> of the Sannyasa Order, and observe <u>proper conduct</u> in keeping with the <b>tradition</b> handed down from the past.

**38** The people of the society will also benefit from hosting a Sannyasi in their village or town. They have an opportunity to meet face to face with one who represents the highest spiritual discipline in society. By serving him and ensuring that all his needs are taken care of, they acquire great religious merit. The merit earned would come to them in the form of improvement in their religious life, meaning more devotion, greater commitment and greater selflessness in the performance of daily duties.

**39** Sri Vidyananyaji interprets this extension to mean that the Sannyasi should do his utmost to become a responsible member of the Sannyasa Order. Every act of his is watched by the people and followed as law. He should understand fully this influence he has over the community he is visiting, and live up to their expectations by his pure conduct, calm temperament and perfect equanimity. By such behaviour, he will be the living example of what the scriptures teach about being balanced in pleasure and pain, praise and censure, heat and cold, likes and dislikes, and so on. (See block on next page.)

The Sannyasi should show this even-mindedness while the community bestows upon him all the honour that pertains to his Order. The honour should not go to his head. He should remain humble and allow them to honour him, which is for their good. He should encourage them to pursue the spiritual path and inspire them to greater ideals.

## HOW TRADITIONS ARE UPHELD

THE IMMEDIATE PROMPT for this article is the protection of the Indian spiritual tradition, Sannyasa in particular, a true version of which is fast becoming endangered.

Protecting a spiritual tradition is like protecting one's own body. There needs to be time dedicated to it, a place has to be set aside for it, the process needs a close eye for details as well as a regular overhauling. Certain things need to be done daily, other things monthly, and yet others annually. All these measures together contribute to a culture being well maintained.

Traditions are maintained by specially designed means. Let us take the British Royalty as an example. Firstly, it is maintained by giving due honour to its Kings and Queens. The British value their Royalty even as India values its spirituality and religion. Recently (October 2022), when the aged Queen of Great Britain was laid to rest, the tradition of respect for Her Majesty was seen in so many ways around the country as well as in other parts of the world. Among them was the 2-week shutdown of the national football leagues, to mark the occasion with solemnity.

We are not talking about the merits of a tradition here, but the manner in which any tradition is upheld. In India, even the highest political authorities show their deep respect for the spiritual luminaries of the country. They are always accorded an honoured place in the community.

However, we need to bring tradition into its correct perspective. However valuable this Sannyasa tradition is, tradition for its own sake is not the essential thing. There is something else which is the rock foundation for this tradition. The essential part of a tradition is the inner meaning of all the outer symbolism. It would be futile to glorify a tradition without equally giving value to the inner content of that tradition.

If Sannyasa is a tradition worth upholding, then the training of Sannyasis is even more worthwhile. We must ensure the highest standards in the training of Sannyasis. There can be no better way of ensuring the longevity of a tradition than ensuring that Sannyasis uphold the highest standards of spirituality. That is the direction we are moving in. As this Chapter closes, we raise a question as to what is the essential thing to be upheld.

The external symbols of a Sannyasi perform an ancillary and supportive function only. It does not tell us anything about the essential greatness of the Sannyasi. A Sannyasi is not respected because he wears a loincloth! We should never forget why this is ordained for him to wear. It is to honour a life of simplicity, of being comfortable and contented with the bare minimum in life. It is such a life that is worth paying a tribute to, not the literal symbol.

Thus, what is indicated by wearing a loincloth is austere living. That is what is being honoured. To raise the symbol above the actual value would be a gross misrepresentation of the tradition.

It is for this reason that Sri Vidyananyaji now takes this text into a different direction from the next section. He is now making a transition from the external to the internal. Thereafter, the rest of the text sticks rigidly to the internal "State", not the outer "Way".

### Section 2.21: **The Upanishad – The Essence of Symbols**

40 कौपीनादि परिग्रहस्य अनुकूलत्वम्  
अभिप्रेत्य मुख्यत्वं प्रतिषेधति

41 "तत् च न मुख्यः अस्ति" इति ।

– परम.उप १

40	<i>kaupīnādi parigrahasya anukūlatvam</i>	<i>abhipretya mukhyatvaṃ pratiśhedhati</i>
	Acceptance of loincloth, etc, is only ancillary; to make it <b>essential</b> is forbidden as follows:	
41	<i>"tat cha na mukhyah asti" iti  </i>	<i>- parama.upa 1</i>
	"But that is not the <b>ESSENCE</b> (of the symbols)."	

### Section 2.22: "Na Mukhyah Asti" – Not the Essence

40 यत् कौपीनादि परिग्रहणम्, अस्ति तद् अपि अस्य योगिनः परमहंसस्य  
मुख्यः कल्पः न भवति, किं तु अनुकल्प एव ।

41 विविदिषा-संन्यासिनः तु दण्डग्रहणं मुख्यम् इति

42	<i>yat kaupīnādi parigrahaṇam</i>	<i>asti tad api asya yoginah paramahamsasya,</i>
	<i>mukhyah kalpah na bhavati,</i>	<i>kiṃ tu anukalpa eva  </i>
	The acceptance of loincloth, etc, which has been enjoined for a <u>Yogi-Paramahansa</u> , is <b>not the essential precept</b> (injunction) for him, but is meant only as a symbol, a substitute, as it were.	
43	<i>vividiśhā-saṃnyāsinaḥ tu</i>	<i>daṇḍagrahaṇaṃ mukhyam iti</i>
	However, for a <u>Vividisha Sannyasi</u> , carrying a <b>Danda</b> or staff is essential.	

**42** The Upanishad makes a crucial concluding statement on what is essential and what is supportive. In the remaining four chapters we begin to apply the message given here. The whole flow of the text swings away from externals towards the internals.

**43** This line makes the staff compulsory for a Vividisha Sannyasi, and by implication, optional for the enlightened householder and the Vidvat Sannyasi.

The Vividisha Sannyasi, it is remembered, takes up this Sannyasa specifically to obtain the knowledge of the Self. As we shall learn soon, the staff symbolises this knowledge. Hence to carry the staff is very important, especially for the Vividisha Sannyasi.

More about the compulsory rule follows in the following citation . . .

### Section 2.23: **The "Danda" is Compulsory for Vividisha Sannyasa**

44 कृत्वा दण्डवियोगस्य निषेधः स्मर्यते

– संन्यास उप २.११

"दण्डात्मनोस्तु संयोगः सर्वदैव विधीयते ।

न दण्डेन विना गच्छेद् इषुक्षेपत्रयं बुधः" इति ॥

45 प्रायस्चित्तम् अपि दण्डनाशे प्राणायाम-शतं स्मर्यते –

"दण्ड-त्यागे शतं चरेत्" इति ।

44	<i>kṛtvā daṇḍaviyogasya niśhedhah smaryate - "daṇḍātmanostu saṁyogah sarvadaiva vidhīyate   na daṇḍena vinā gachched iśhukśhepatrayaṁ budhah" iti   </i>	<i>saṁnyāsa upa 2.11</i>
	Separation from one's staff is prohibited in the Smṛiti by this citation: "Contact with one's staff with the body should always be maintained. The wise should not go without the Staff beyond thrice the length of an arrow shot."	
45	<i>prāyaschittam api daṇḍanāshe prāṇāyāma-shataṁ smaryate - "daṇḍa-tyāge shataṁ charet" iti  </i>	
	There is even an <b>atonement</b> plan for losing one's staff – one hundred Pranayamas! "For parting with one's staff, 100 Pranayamas must be done." - <i>Smṛiti</i>	

**44** Should the Vividisha Sannyasi stray away from his staff by more than three times the shooting range of an arrow, i.e. if an arrow can be shot a distance of 100m, then 300m would be the maximum distance he is allowed to go from his staff, sufficient for him to relieve himself of it while he is within his homestead or Ashram. That's an unusual but reasonable way of working out a rule!

**45** And if he parts more than that distance, or loses it, then the punishment is 100 rounds of Pranayamas. An average Pranayama takes 30 to 40 seconds. 100 Pranayamas would take just about an hour. In that time of silence and stillness, he may just remember where he left his staff, or wait at the workshop while someone makes him a new one.

We never knew that **Atonement** could be a very carefully calculated injunction involving simple but very imaginative mathematics!

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अध्याय ३  
॥ कोऽयं मुख्यः ॥

**PART 5, CHAPTER 3**  
**WHAT IS THE ESSENTIAL?**

39 Sections (Textbook Pages 331-340)

**INTRODUCTION**

**WE ENDED THE PREVIOUS** Chapter on the note that many of the symbols that a Sannyasi bears are to renounced, except the Kaupinam, Dandam and Acchadanam, with the Padukas included as an extra consideration. This is all that the Vidvat Sannyasi needs to carry. However, it was taught that the Danda is compulsory for the Vividisha stage of Sannyasa, implying that it is optional for the Vidvat Sannyasi. Naturally, our curiosity arises whether the other symbols are also optional for him.

Questions such as these begin to get answered from this Chapter onwards. How optional are these symbols to a Vidvat Sannyasi, and if they are dispensed with, then what are the alternatives to them?

In other words we are entering a phase of the discussion which shifts away from the non-essentials to the essential of Vidvat Sannyasa; from the externals towards the internals; from the “Way” towards the “State”; from the superficial to the genuine; from the symbolic to the real thing. In short, we begin the de-focussing process from the ‘outer’, and focussing on the ‘inner’.

**Section 3.1: The Upanishad – The Essential Symbols**

1 योगिनः परमहंसस्य मुख्यं कल्पं प्रश्नोत्तराभ्यां दर्शयति – परम.उप १-२

2 "कोऽयं मुख्य इति चेद् अयं मुख्यः,  
न दण्डं न शिखरं न यज्ञोपवितं न आच्छादनं, चरति परमहंसः" इति ॥

1	<i>yoginah paramahaṁsasya mukhyaṁ kalpaṁ prashnottarābhyāṁ darshayati -</i>	<i>parama.upa 1-2</i>
	For a Yogi-Paramahansa (the Vidvat Sannyasi) the <b>Essential</b> precept is being described through question and answer thus:	
2	<i>"ko ayaṁ mukhya itī ched ? ayaṁ mukhyah, na daṇḍaṁ na shikhaṁ na yajnopavitaṁ na āchchādanaṁ, charati paramahaṁsah" itī   </i>	
	"What then is the <b>Essential</b> ? The <b>Essential</b> is this: With no staff, no tuft, no sacred thread, no cloth covering, the Paramahansa wanders."	

## CHAPTER 3

### VIDVAT SANNYASI

**KAUPINAM**

Loincloth

for Personal Decency

**DANDAM**

Staff or Stick

Symbol for Knowledge

**ACCHADANAM**

Ochre Upper Cloth

Symbol for Renunciation

The Shift is from the Outer Symbols to their Inner Meanings  
The Symbols are to be used only for the purposes shown above.

#### Austerity to Develop Forbearance

1. Bear Physical Disturbances like Heat & Cold.
2. Bear the Mental Disturbances of Joy & Sorrow.
3. Bear the Intellectual Disturbances of Insult & Praise.
4. Avoid the 16 Vices and their Opposite Virtues.

#### Accept the Inevitable "Six Waves"

1. Bear Hunger and Thirst.
2. Bear Grief and Illusion.
3. Bear Old Age and Death

### Section 3.2: “Dandam-Adi” – All the Sannyasa Symbols

<sup>3</sup> न शिखम् इति छान्दसो लिङ्गव्यत्ययो अनुसंधेयः ।

<sup>4</sup> यथा विविदिषुः परमहंसः 'शिखा-यज्ञोपविताभ्यां'-रहितः मुख्यः;  
तथा योगी 'दण्ड-आच्छादनाभ्यां'-रहितः सन्मुख्यः भवति ।

3	<i>na shikham iti chāndaso liṅgavyatyayo anusandheyah  </i>
	The use of the neuter form, <i>Shikham</i> , is a Vedic licence; it should be the feminine, <i>Shikhā</i> .
4	<i>yathā vividiṣuḥ paramahṁsah 'shikhā-yajnopavitābhyām'-rahitah mukhyah; tathā yogī 'daṇḍa-āchchādanābhyām'-rahitah sanmukhyah bhavati  </i>
	Just as for the <i>Vividisha Sannyasi</i> , the removal of the <b>tuft</b> and the <b>sacred thread</b> is essential, so also, for the <i>Vidvat Sannyasi</i> , the discarding of <b>staff</b> and <b>cloth</b> covering is essential.

<sup>3</sup> Sri Vidyananyaji first corrects the grammatical form of the word, from Shikham to Shikhā. Even in the thick of explaining Vedantic details, his mind is sharp enough to correct the grammar of the Upanishad text. This is done in several places in this text.

<sup>4</sup> In the first stage of Sannyasa (Vividisha) it is essential to remove the Shikha and Yajnopavita, but the Danda and Achadanam were still retained.

In the second stage of Sannyasa (Vidvat) it is essential to remove even the Danda and the Achadanam.

What is the explanation for this? That is what is going to be explained now . . .

### Section 3.3: How Symbols Can Become Bothersome

<sup>5</sup> दण्डस्य वैणवत्वादि-लक्षणम्  
आच्छादनस्य कन्थात्वादि-लक्षणं च  
परीक्षितुं दण्डादिकं संपादयितुं रक्षितुं च चित्ते व्यापृते सति

<sup>6</sup> चित्तवृत्ति-निरोध-लक्षणः योगः न सिध्येदिति ।  
तत् च न युक्तम्, "न हि वरविघाताय कन्योद्-वाहः" इति न्यायात् ।

<sup>7</sup> आच्छादनादि अभावे शीत-आदि बाधायाः कः प्रतिकारः ।

5	<i>daṇḍasya vaiṇavatvādi-lakṣhaṇam, āchchādanasya kanthātvādi-lakṣhaṇam cha parīkṣhituṁ daṇḍādikaṁ, saṁpādayituṁ rakṣhituṁ cha, chitte vyāpṛte sati;</i>
	Whether the <i>Danda</i> is made of bamboo or something else; or whether the <i>Acchadanam</i> is made of patches or something else – in ascertaining these, and in acquiring and preserving them, the mind is engaged;
6	<i>chittavṛtti-nirodha-lakṣhaṇah yogah na sidhyediti   tat cha na yuktam, "na hi varavighātāya kanyod-vāhah" iti nyāyāt  </i>
	Then Yoga, in which one's thoughts have to be controlled, cannot be achieved. This is hardly desirable. After all, "nobody gives his daughter to a groom to kill him!"
7	<i>āchchādanādi abhāve shīta-ādi bādhyāh kah pratikāra  </i>
	<b>Objection:</b> In the absence of the blanket, how does he protect himself against cold, etc?

The reason for discarding even the Dandam and Acchadanam is now given:

**5** If they were kept, then the Sannyasi will be concerned with whether the Danda is made of the right material or not; or whether the blanket is patched or not. In addition, he will constantly have to take care of the items, he has to acquire them and then look after them. All this is going to add more concerns in his life.

**6** Now the purpose for taking up this Vidvat Sannyasa is to reduce the thoughts in the mind, to try and eliminate them as far as possible. The above concerns merely add more thoughts into his mind, they do not help in reducing them.

**Example:** It will like this: There is a saying in India – “Nobody gives his daughter in marriage to somebody in order to kill him”. Marriage should make the bridegroom happy, not kill him. Similarly, the Sadhana in Vidvat Sannyasa is meant to reduce one’s thoughts. But if the rules to be followed do the very opposite, then instead of his Sadhana flourishing, it gets killed!

**7** At this point, an Objector comes along and says: “You have taken away his blanket so that he does not have thoughts about looking after it. But look at what you have done in its place – he now gets thoughts coming into his mind about how he is going to keep himself warm in the cold season. You have not solved the problem of thoughts; you have just swept them to another corner of his mind!”

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### **Section 3.4: The Upanishad – On Austerities**

४ इति आशङ्क्याह

– परम.उप २

**“न शीतं न च उष्णं न सुखं न दुःखं  
न मान-अवमानौ च; षड्-ऊर्मि वर्जितम्” इति ॥**

<b>8</b>	<i>iti āshaṅkyāha -</i> <b><i>"na shītaṁ na cha uṣhṇaṁ; na māna-avamānau;</i></b>	<i>parama.upa 2</i> <b><i>na sukhaṁ na duhkhaṁ cha śhaḍ-ūrmi varjitam" iti   </i></b>
	<b>The Upanishad, anticipating this objection, continues with:</b> <b>“He feels neither cold nor heat; he is neither happy nor unhappy; He feels neither honour nor dishonour; and he is free from the ‘Six Waves’.”</b>	

**8** An “un-compassionate” reply? Surely, the objector would be frustrated with this!

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### **Section 3.5: “Na Sheetam” – He Feels No Cold**

९ निरुद्ध-अशेष चित्त-वृत्तेः योगिनः ‘शीतं’ नास्ति,  
तत् प्रतीति अभावात् ।

१० यथा लीलयां आसक्तस्य बालस्य आच्छादनादि रहितस्य अपि  
हेमन्तशिशिरयोः प्रातःकाले अपि शीतं नास्ति;  
तथा परमात्मनि आसक्तस्य योगिनः शीताभावः ।

9	<i>niruddha-ashēṣha chitta-vṛtteh yoginah 'shītaṁ' nāsti, tat pratīti abhāvāt  </i>
	To a Yogi whose mind is completely dissolved, there cannot be any feeling of <b>cold</b> ; why, the very awareness of it is not there!
10	<i>yathā līlāyām āsaktasya bālasya āchchādanādi rahitasya api hemantashishirayoh prātakāle api shītaṁ nāsti; tathā paramātmani āsaktasya yoginah shītābhāvah  </i>
	<b>Example:</b> Even as a child who is absorbed in play – even without any clothes, even on a cold wintry morning – does not feel any cold; so also, the Yogi who is absorbed in the Supreme Self, is just as unaware of cold!

**9-10** A rather stern reply to an objector who has just asked for more compassion for a poorly clad Sadhu, and who has just had his upper cloth snatched away from him! But Vidyaranyaaji is far from heartless. There must be some lesson behind this.

### **Section 3.6: “Na Cha Ushnam” – He Feels No Heat, Rain**

<sup>11</sup> घर्मकाल 'उष्ण' –अभावः च तथा एव अवगन्तव्यः ।

<sup>12</sup> वर्षासु तद् अभाव समुच्चयार्थः 'च' –कारः ।

11	<i>gharmakāla 'uṣhṇa'-abhāvah cha tathā eva avagantavyah  </i>
	In the same way, the <b>heat</b> of summer is not felt – this, too, has to be understood.
12	<i>varśhāsu tad abhāva samuchchayārthah 'cha'-kārah  </i>
	By the same token, <b>rain</b> is not felt during the rainy season – this is what ' <b>cha</b> ' suggests.

All the pairs of opposites are discussed under Section 3.8 below.

### **Section 3.7: “Na Sukham, Na Duhkham” – No Joy & Sorrow**

<sup>13</sup> शीतोष्णयोः प्रतीतौ तज्-जन्ययोः 'सुख-दुःखयोः' अभाव उपपन्नः ।

<sup>14</sup> निदाघे शीतं सुख-जनकं हेमन्ते दुःख-जनकं ।

<sup>15</sup> उक्तविपर्यय उष्णे द्रष्टव्यः ।

13	<i>shītoṣhṇayoh pratītau taj-janyayoh 'sukha-duhkhayoh' abhāva upapannah  </i>
	When there is no feeling of cold or heat, then the <b>joy</b> and <b>sorrow</b> caused by them also has to be absent.
14	<i>nidāghe shītaṁ sukha-janakam, hemante duhkha-janakam  </i>
	But cold brings pleasure in summer; while it brings displeasure in winter.
15	<i>uktaviparyaya uṣhṇe draṣṭavyah  </i>
	The reverse is seen to be true of heat. [i.e. heat and cold are merely relative states.]

The comments on the above are merged with those for the next Section on more pairs of opposites. All pairs of opposites can be treated the same way.

**Section 3.8: “Na Maana-Avamaana Cha” – No Honour & Dishonour**

16 'मानः' पुरुषान्तरेण संपादितः सत्कारः । 'अवमानः' तिरस्कारः ।

17 यदा योगिनः स्वात्म-व्यतिरिक्तं पुरुषान्तरम् एव न प्रतीयते  
तदा मान-अवमानौ दूराद्-अपेतौ ।

18 'च'-कारः शत्रु-मित्र, राग-द्वेष-आदि द्वन्द्व अभावं समुच्चिनोति ।

16	<i>'mānah' puruṣhāntareṇa saṁpāditah satkārah   'avamānah' tiraskārah  </i>
	'Honour' is reverential treatment from other people; 'dishonour' is censure from them.
17	<i>yadā yoginah svātma-vyatiriktam puruṣhāntaram eva na pratīyate tadā māna-avamānau dūrād-apetau  </i>
	When the Yogi does not perceive another person as other than himself, then honour and dishonour steer clear away from him.
18	<i>'cha'-kārah shatru-mitra, rāga-dveṣha-ādi, dvandva abhāvaṁ samuchchinoti  </i>
	By adding the word 'and', friend and foe, likes and dislikes, etc – the absence of such other pairs of opposites is also implied.

**9-18** (i.e. Sections 5-8 taken jointly) To tell the mind not to suffer from all these **pairs of opposites** will be unwise; after all, that is the very nature of the mind. When we notice that we are always being blown about by opposites such as the ones mentioned here, it is of no use chastising our mind. We should simply seek a higher refuge – the Self – which takes us into a zone which is beyond the reach of the opposites. From that zone, we will not be affected by them.

Some higher impulse has to take hold of our hearts, then alone will our mind be free from ups and downs, the clash of dualities. If we are searching for joy in the world, then we have to be equally prepared to receive pain as well; they always go together. There is no escape from them. If we sit on a merry-go-around, we are in for a spinning ride. But if we stand somewhere apart from it, we are spared the spinning. That 'somewhere' is the Self.

**Section 3.9: “Shad-Urmayah Varjanam” – Absence of the Six Waves**

19 'षडुर्मयः' – क्षुत्पिपासे शोकमोहौ जरामरणे च ।

20 तेषां त्रयाणां द्वन्द्वानां क्रमेण प्राणमनो देह-धर्मत्वाद्  
आत्मतत्त्व अभिमुखस्य योगिनः तद् 'वर्जनं' युज्यते ।

19	<i>'śhaḍurmayah' - kṣhutpipāse shokamohau jarāmaraṇe cha  </i>
	The 'Six Waves' are: hunger & thirst, grief & delusion, old age & death.
20	<i>teśhām trayāṇām dvandvānām krameṇa prāṇa-manah-deha dharmatvād ātmatattva abhimukhasya yoginah tad 'varjanam' yujyate  </i>
	These <u>three pairs</u> are the properties respectively of the Prana, mind and the body. For the Yogi who turns towards the true Self, i.e. is bent upon realising the Self, the <b>abandonment</b> of these pairs is quite befitting.

**19-20** Now we have another three pairs, but these are not opposites; rather, they are of the same nature. We may call them 'pairs of similarities'. Together they consist of all the grief, pain and sorrow that human beings are subjected to in life.

The three pairs are related to the demands of our **body** for regular exercise and adequate rest of all its sense functions; the demand for food, water and air to restore the levels of **Prana**; and the multiple demands of the Ego in quest of the likes and avoidance of the dislikes of the **mind**.

**Varjanam**: "Abandon or leave". These hardships or obstacles are not our choice but come to us to the extent that we depart from following the laws of nature. They come as our Prarabdha Karma. We cannot avoid them when they come. They will come, if they are due, even to the realised soul.

So by **Varjanam** or their abandonment, it is not so much that the perfected Yogis are required to practice *abandoning* them, but rather it is the Six Waves that '*abandon*' the Yogis, so to say, since they find that the Yogis are not violating any laws of nature and hence do not warrant a 'visit' from them.

In this sense, the word **Varjanam** should really be translated as "*do not invite them*", not literally as "*abandon them*".

### **Section 3.10: Objection: Tormented when Out of Samadhi**

२१ ननु अस्तु एवं समाधि-दशायां शीतादि अभावः  
व्युत्थान-दशायां तु निन्दादि-क्लेशः संसारिणम् इव एनं बाधेत इव ।

<b>21</b>	<i>nanu astu evaṁ samādhi-dashāyāṁ shītādi abhāva; vyutthāna-dashāyāṁ tu nindādi-kleshah, saṁsāriṇam iva eṇaṁ bādheṭa iva  </i>
	<b>Objection:</b> Let there be this absence of cold, etc while the Yogi is in Samadhi; but when he comes out of Samadhi, then all the defects like censure, etc will surely torment him, just as they torment an ordinary man of the world.

**21** The Objector feels: "What you are describing is the condition when the Yogi is in Samadhi. At that time, as he is fully concentrated on the Self, nothing will disturb him. Even if someone insults him, he will not be affected because he would not have known it.

"But when he is out of Samadhi, he does not have that immunity from insults, cold, heat, etc. Then surely those very things will start tormenting him. He has no way of shutting himself off from them, and so he will be troubled by them."

### **Section 3.11: The Upanishad – Vices to be Given Up**

२२ इति आशङ्क्याह – परम.उप २

"निन्दा, गर्व, मत्सर, दम्भ, दर्प,  
इच्छा, द्वेष, सुख, दुःख,  
काम, क्रोध, लोभ, मोह, हर्ष,  
असूय, अहंकार, आदिश्च हित्वा" इति

22	<i>iti āshaṅkyāha -</i> <b>"nindā, garva, matsara, dambha, darpa, ichchā, dvesha, sukha, duhkha, kāma, krodha, lobha, moha, harsha, asūya, ahaṅkāra, ādiṅshcha hitvā" iti</b>	<i>parama.upa 2</i>
	Anticipating such an objection, the Upanishad says: "Censure, pride, selfishness, hypocrisy, insolence, wish, hate, pleasure, pain, desire, anger, avarice, illusion, joy, envy and egoism, and the like – all these are to be given up."	

Sixteen negative emotions (some of them are demoniacal in nature) are listed here. They are taken up one at a time by Sri Vidyananyaji and explained hereunder. Swamiji gave a quick translation of each word.

- |                              |                                  |                                     |
|------------------------------|----------------------------------|-------------------------------------|
| 1. <b>nindā</b> – Censure    | 2. <b>garva</b> – Pride          | 3. <b>matsara</b> – Competitiveness |
| 4. <b>dambha</b> – Hypocrisy | 5. <b>darpa</b> – Arrogance      | 6. <b>ichchā</b> – Wish             |
| 7. <b>dvesha</b> – Hate      | 8. <b>sukha</b> – Pleasure       | 9. <b>duhkha</b> – Pain             |
| 10. <b>kāma</b> – Desire     | 11. <b>krodha</b> – Anger        | 12. <b>lobha</b> – Greed            |
| 13. <b>moha</b> – Delusion   | 14. <b>harsha</b> – Exhilaration | 15. <b>asūya</b> – Jealousy         |
| 16. <b>ahaṅkāra</b> – Egoism |                                  |                                     |

### DETAILED WORD-BY-WORD MEANINGS

#### Section 3.12: Vices Nos. 1-5

- 23 विविधैः पुरुषैः स्वस्मिन्नापादिता दोष उक्तिः 'निन्दा' ।  
 24 अन्येभ्यः अधिकः अहम् इति चित्त-वृत्तिः 'गर्वः' ।  
 25 विद्या-धन-आदिभिः अन्यसदृशः भवाम् इति बुद्धिः 'मत्सरः' ।  
 26 परेषाम् अग्रे जप-ध्यान-आदि प्रकटनं 'दम्भः' ।  
 27 भर्त्सनादिषु दृढबुद्धिः 'दर्पः' ।

23	<i>vividhah puruṣhah svasmin āpāditā doṣha uktih 'nindā'  </i>
	1. <b>Censure</b> : This is when different kinds of people find faults with one.
24	<i>anyebhyah adhikah aham iti chitta-vṛttih 'garvah'  </i>
	2. <b>Pride</b> : "I am better than others" – such thought is pride.
25	<i>vidyā-dhana-ādibhih anyasadrśhah bhavām iti buddhih 'matsarah'  </i>
	3. <b>Competitiveness</b> : is the mentality "In wealth and learning I must excel others".
26	<i>pareśhām agre japa-dhyāna-ādi prakāṣanam 'dambhah'  </i>
	4. <b>Hypocrisy</b> : is showing off before others one's virtues like Japa and meditation.
27	<i>bhartsanādiṣhu dṛḍhabuddhih 'darpah'  </i>
	5. <b>Arrogance</b> : Scolding, berating, reviling or running down another in strong terms, especially in the presence of onlookers.

### Section 3.13: Vices Nos. 6-9

- 28 धन-आदि अभिलाष 'इच्छा' ।  
29 शत्रुवध-आदिषु बुद्धिः 'द्वेषः' ।  
30 अनुकूल द्रव्य-आदि लाभेन बुद्धि-स्वास्थ्यं 'सुखम्' ।  
31 तद् विपर्ययः 'दुःखम्' ।

28	<i>dhana-ādi abhilāśha 'ichchā'  </i>
	6. <b>Wish</b> : It is a yearning for wealth, etc.
29	<i>shatruvadhā-ādīṣhu buddhih 'dveśhah'  </i>
	7. <b>Hate</b> : It is a desire to hurt, destroy or kill an enemy.
30	<i>anukūla dravya-ādi lābhena buddhi-svāस्थ्यam 'sukham'  </i>
	8. <b>Pleasure</b> : Mental ease gained by acquiring something conducive or favourable; a sense of being fine, comfortable, at ease.
31	<i>tad viparyayah 'duhkham'  </i>
	9. <b>Pain</b> : Experiencing the opposite of above.

### Section 3.14: Vices Nos. 10-14

- 32 योषिद-आदि अभिलाषः 'कामः' ।  
33 कामितार्थ-विघातजन्यः बुद्धिक्षोभः 'क्रोधः' ।  
34 लब्धस्य धनस्य त्यागासहिष्णुत्वं 'लोभः' ।  
35 हितेषु-अहित बुद्धिः अहितेषु च हित-बुद्धिः 'मोहः' ।  
36 चित्त-गत-सुख अभिव्यञ्जिका मुख-विकासादि हेतुः धी वृत्तिः 'हर्षः' ।

32	<i>yośhida-ādi abhilāśhah 'kāmah'  </i>
	10. <b>Desire</b> : this is a specific <i>wish</i> ; most commonly it is the desire to enjoy a woman.
33	<i>kāmitārtha-vighātajanyah buddhikśhobhah 'krodhah'  </i>
	11. <b>Anger</b> : Mental agitation caused by denial or obstruction of one's desire, not getting what one is wanting.
34	<i>labdhasya dhanasya tyāgāsahiṣṇutvaṁ 'lobhah'  </i>
	12. <b>Greed</b> : unwillingness to part with one's acquired wealth. (NB. it is <i>not</i> wanting more.)
35	<i>hiteṣhu-ahita buddhih ahiteṣhu cha hita-buddhih 'mohah'  </i>
	13. <b>Delusion</b> : In what is good, one has the notion that it is bad; and in what is bad, one has the notion that it is good.
36	<i>chitta-gata-sukha abhivyañjikā mukha-vikāsādi hetuh dhī vṛttih 'harśhah'  </i>
	14. <b>Exhilaration</b> : The external expression such as a blooming face or cheerful smile, that arises from the feeling of joy in the mind.

**Section 3.15: Vices Nos. 15-16 & Others**

- 37 परकीय-गुणेषु दोषत्व आरोपणम् 'असूया' ।  
 38 देहेन्द्रियादि संघातेषु आत्म-भ्रमः 'अहंकारः' ।  
 39 'आदि' -शब्देन भोग्य-वस्तुषु ममकार-समीचीनत्वादि बुद्ध्यो गृह्यन्ते ।  
 40 'च' -कारः यथा उक्त निन्दादि-विपरितं स्तुति-आदिकं समुच्चिनोति ।  
 41 एतान् सर्वान् निन्दादीन् 'हित्वा' पूर्व उक्त वासना-क्षय अभ्यासेन परित्यज्य अवतिष्ठेतेति शेषः ।  
 42 ननु विद्यमाने स्वदेहे तत् परित्यागः न संभवति ।

37	<i>parakīya-guṇeṣhu doṣhatva āropaṇam 'asūyā'  </i>
	15. <b>Jealousy:</b> Even in another's good qualities, one sees only bad. (It is strong envy; eg. a quiet, uncomplaining person is seen as being lazy; a dynamic person as an extrovert.)
38	<i>dehendriyādi saṅghāteṣhu ātma-bhramah 'ahamkārah'  </i>
	16. <b>Egoism:</b> The deluded notion that takes the Self to be that which is associated with the body and senses.
39	<i>'ādi'-shabdena bhogya-vastuṣhu mamakāra-samīchīnatvādi buddhayo gr̥hyante  </i>
	<b>And the like:</b> This would be the extension of Ahamkara, i.e. Mama-kara, mine-ness. It is a sense of pleasure accompanying the sense of "I".
40	<i>'cha'-kārah yathā ukta nindādi-viparitam stuti-ādikaṁ samuchchinoti  </i>
	<b>And:</b> This covers the opposite <b>positive</b> qualities of the above sixteen negative qualities. In other words, the seeker should be balanced in the negative and the positive.
41	<i>etān sarvān nindādīn 'hitvā' pūrva ukta vāsanā-kṣhaya abhyāseṇa parityajya avatiṣṭheteti sheśah  </i>
	<b>Be Eliminated:</b> Giving up all the 16 negative and 16 positive qualities through practising effacement of their Vasanas, the Yogi should remain unconcerned with them.
42	<i>nanu vidyamāne svadehe tat parityāgaḥ na sambhavati  </i>
	<b>Objection 1:</b> While this body exists, surely it is impossible to give up <i>all that!</i>

**42** The giving up is easier said than done. How does one ever succeed in it? . . .

**Section 3.16: The Upanishad – Solution: "Body as Corpse"**

- 43 इति आशङ्क्याह – परम.उप ३  
 "स्ववपुः कुणपम् इव दृश्यते यतः तद् वपुः अपध्वस्तम्" इति ।

43	<i>iti āshaṅkyāha - para.upa 3</i> <i>"svavapuh kuṇapam iva dṛshyate yataḥ tad vapuh apadhvastam" iti  </i>
	Anticipating such a doubt, the Upanishad replies: "To the Yogi-Paramahansa, his own body appears to him like a corpse, because the same has been rejected (abandoned)."

### Section 3.17: "Corpse" – Strong Imagery to Aid Detachment

44 पूर्व यत्-स्वकीयं वपुः तद् इदानीं योगिना स्वात्म-चैतन्यात्  
पृथग्-भूतत्वेन 'कुणपम् इव' अवलोक्यते ।

45 यथा श्रद्धालुः स्पर्शनभीत्या शवदेहं दूरे स्थितः अवलोकयति;

46 तथा अयं योगी तादात्म्य भ्रान्ति उदयभीत्या  
सावधानः देहं चिदात्मनः सकाशान् निरन्तरं विविनक्ति ।

44	<i>pūrvam yat-svakiyaṃ vapuḥ tad idānīm yoginā svātma-chaitanyāt pṛthag-bhūtatvena 'kuṇapam iva' avalokiyate  </i>
	The body which was once taken as his own, that very body, the Yogi-Paramahansa, as soon as he knows himself to be the Pure Consciousness, he visualises it differently - he now looks upon it as though it were a mere <b>Corpse</b> .
45	<i>yathā shraddhāluḥ, sparshanabhītyā shavadehaṃ, dūre sthitah avalokayati;</i>
	Just as a man of simple faith, fearing any <u>contact</u> with a dead body, keeps a good, safe distance away from it;
46	<i>tathā ayam yogī, tādātmya bhrānti udayabhītyā, sāvadhānah dehaṃ chidātmanah sakāshān niranntaram vivinakti  </i>
	so also this Yogi, fearing a recurrence of <u>false identification</u> with his body, is ever alert to carefully discriminate his body from the Pure Self.

**44** We see above the meticulous care and attention by which the Yogi sustains the firm knowledge he has gained about his true identity with the Pure Consciousness. He is ever careful to retain that identity, and never lose it by taking his body as being real once again. It is this alertness that makes it possible for him to regard his body as a **Corpse**, as something rejected and therefore as good as dead.

The Sannyasa vows gives a practical form to this idea. Part of the Sannyasa ceremony is that the Sannyasi conducts the rites for his own funeral! He has to make nine rice balls and offer each one into the Ganges after uttering a sacred Mantra that 'may his soul rest in peace'! This forms an integral part of the Sannyasa ritual.

**45** **Drishtanta** (Simile): An ordinary man is terribly afraid of coming in contact with a dead body; something about it repels him. So he stays far away from it.

**46** **Daashtaantika** (Application): So also, the Yogi is terribly afraid of resuming a false identification with his discarded "dead" body, after having gained the knowledge of his true identity with the Pure Consciousness.

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### Section 3.18: A Triple Support Base for Affirming Detachment

47 यतः कारणात् तद् वपुः आचार्यः उपदेश आगम अनुभुवैः अपध्वःतं  
चिदात्मनः सकाशान् निराकृतम् ।

48 ततः चैतन्य-वियुक्तस्य देहस्य शव-तुल्य तथा दृश्यमानत्वात् सति  
अपि देहे निन्दादि त्यागः घटत इति अभिप्रायः ।

<b>47</b>	<i>yatah kāraṇāt tad vapuh, i) āchāryah upadesha, ii) āgama, iii) anubhuvaih apadhvastaṁ, chidātmanah sakāshān nirākṛtam  </i>
	Because of <u>this</u> reason, <u>that</u> body – i) by the precept of the teacher; ii) the teaching of the scriptures; and iii) his own experience; has been discarded, ‘pushed away’, after careful discrimination with the Pure Self.
<b>48</b>	<i>tatah chaitanya-viyuktasya dehasya shava-tulya tayā drshyamānatvāt sati api dehe, nindādi tyāgah ghaṭata iti abhiprāyah  </i>
	Thus, a body disunited with <b>Consciousness</b> , is reduced in status to a mere <b>Corpse</b> . The idea is that even while the body may exist, one can still give up <u>censure, etc.</u>

**47** Since the body is now discarded, ‘pushed far away’, it is referred to as **Tad**, ‘that’ body, showing its status of being **rejected** and placed at a distance from oneself.

In contrast, the Pure Consciousness has been taken as the correct ‘body’ to be identified with. It is **accepted** and is referred to as ‘this’, indicating ‘nearness’.

There is a triple support for the discrimination process that is followed:

- i) it has the support of one’s preceptor or Guru;
- ii) it has the support of the scriptures, where the Pure Self is clearly identified as the true Self, as opposed to the individual self; and
- iii) it has the support of one’s own personal direct experience of the same truth.

Due to these three supportive principles, it has been finally agreed that the Sannyasi discards his body.

**48** The concluding statement is now made.

- Due to i) Consciousness being clearly seen not to be the body; and
- ii) without It, the body is as good as being ‘dead’;

It proves, therefore, that if one can go to the extreme of considering the body to be ‘dead’ while still living, then why can’t all the 16 x 2 qualities also be considered ‘dead’!

### **Section 3.19: Recurrence of Body-Idea Cannot be Ruled Out**

<sup>49</sup> ननु उत्पन्नः दिग्भ्रमः सूर्य उदय दर्शनेन विनष्टः अपि  
यथा कदाचिद् अन्वर्तते, तथा कदाचित् आत्मनि देहात्म  
संशयादि अनुवृत्तौ निन्दादि क्लेशः पुनः पुनः ।

<b>49</b>	<i>nanu utpannah digbhramah sūrya udaya darshanena vinaśṭah api yathā kadāchid anyvartate, tathā kadachit ātmani dehātma saṁshayādi anuvṛttau nindādi kleshah punah punah  </i>
	<b>Objection 2:</b> Confusion about directions in the dark is dispelled on seeing the sunrise, Even then, it can still come back at times. So also, the identity of body with the Self can come under doubt at times, causing the pains from censure, etc to return again.

**49** The objector is not convinced that seeing the body as a ‘Corpse’ is sufficient to eliminate reactions to censure, etc. He feels that this cannot be a permanent solution. In other words, he is saying, “What if one day, I forget that I am ‘dead’? What then?”

**Section 3.20: The Upanishad – “No, It is Permanent!”**

50 प्रसज्येत इति आशङ्क्याह

– परम.उप २

“संशय-विपरीत-मिथ्याज्ञानानां यः हेतुस्तेन नित्य-निवृत्तः” इति ।

50	<i>prasajyeta iti āshṅkyāha - para.upa 2</i> <i>"saṁshaya-viparīta-mithyājñānānām yah hetuh tena nitya-nivṛttah" iti  </i>
	Anticipating such a doubt, the Upanishad replies: “From the cause (AVIDYA) of doubt, misapprehension and erroneous knowledge, he, (the Yogi-Paramahansa), is forever completely free.”

The next five Sections painstakingly explain this un-budging stand of the Upanishad.

**Section 3.21: “Doubt, Misapprehension & False Knowledge”**

51 "आत्मा कर्तृत्वादि धर्माः उपेतः तद्-रहितः वा" इति  
आदिकं 'संशय'-ज्ञानम् ।

52 "देहादि-रूप एव आत्म" इति । 'विपरीत-ज्ञानम्' ।  
एतद् उभयं भोक्तृ विषयम् ।

53 'मिथ्या-ज्ञानं' तु भोग्य-विषयम् अत्र विवक्षितम् ।  
तत् च अनेक-विधम् "संकल्प प्रभवान् कामान्" – भ.गी ६.२४  
इति अत्र स्पष्टीकृतम् ।

51	<i>"ātmā kartṛtvādi dharmāḥ upetaḥ tad-rahitaḥ vā" iti</i> <i>ādikaṁ 'saṁshaya'-jñānam  </i>
	“Is the Self imbued with the attributes of the doer, or without them?” Such uncertainty in one’s cognition is called <b>Doubt</b> .
52	<i>"dehādi-rūpa eva ātma" iti   'viparīta'-jñānam  </i> <i>etad ubhayaṁ bhoktr viśhayam  </i>
	“Misconceiving the Self to be of the form of the body, etc” – this is <b>Misapprehension</b> . Both of these (doubt and misapprehension) are concerned with the ' <i>enjoyer of objects</i> '.
53	<i>'mithyā-jñānam' tu bhogya-viśhayam atra vivakṣitam  </i> <i>tat cha aneka-vidham - "saṁkalpa prabhavān kāmān" - bha.gī 6.24</i> <i>iti atra spaṣṭīkṛtam  </i>
	But, <b>Erroneous knowledge</b> , concerns the ' <i>enjoyment of objects</i> ', implying here in this world. The falsity of objects is of various kinds. “Desires are born of imagination” – so it is said clearly in the <i>Bhagavad Geeta</i> .

**51 Samshaya:** “doubt”. Samshaya is always either this or that. It has two ends, this end or that end; it will go on oscillating between them. Hence it is also nicknamed '**Dvi-Koti Jnana**' or “double-edged knowledge”. [**Koti** means “an edge or a limit.”]

**52 Viparita:** “false apprehension” or “misapprehension”. Samshaya and Viparita are both concerned with the enjoyer, meaning the “doer”, i.e. the subject. Samshaya is *indecisive*; Viparita is *decisive*, but false.

**53 Mithya Jnana:** “false knowledge”. It is concerned with the enjoyment of objects. These objects are falsely taken as true, and then enjoyed. Their enjoyment is therefore false.

Although Viparita and Mithya both mean “false”, the former is falsity in relation to the Self, the ‘doer’ aspect, the subject; while the latter is falsity in relation to the world, the ‘object’ aspect, that “upon which an action is done”, the objects of the senses.

Avidya or **Ajnana** is the cause of **Mithya Jnana**. Then Mithya Jnana becomes the cause of **Viparita Jnana**. Then Viparita Jnana becomes the cause of the multiplicity from which arises **Samshaya**. That is how all the three defects, call it the three ‘effects’ of Ajnana are inter-related.

The various kinds of falsity in the objects is taken up in the next section . . .

### Section 3.22: “Hetuh” – Four Ways of Recognising Avidya

54 तद् हेतुः चतुर्विधः – योग सूत्र २.५  
 "अनित्य-अशुचि-दुःख-अनात्मसु  
 नित्य-शुचि-सुख-आत्म ख्यातिः अविद्या" इति सूत्रणात् ।

54	<i>tad 'hetuh' chaturvidhah - "anitya-ashuchi-duhkha-anātmasu nitya-shuchi-sukha-ātma khyātih <b>avidyā</b>" iti sūtraṇāt  </i>	<i>yoga sūtra 2.5</i>
The <b>cause</b> (of erroneous knowledge) is fourfold, as given in <i>Yoga Sutra</i> , 2.5: “In the non-eternal, the impure, the painful and the non-Self – to <u>cognise</u> the eternal, pure, pleasant and the Self – this is called <u>Ignorance</u> .”		

**54** The four items listed above are called **Causes** because they cause Mithya Jnana. However, in terms of Avidya, they would be named as the four **Faces** of Avidya as they are ways by which Avidya can be recognised. These faces in turn, individually and jointly, become the four causes of Mithya Jnana or false knowledge.

Diagrammatically, the order is as follows:

	1. <b>Anitya</b> (non-eternal)			
	2. <b>Ashuddha</b> (impure)			
<b>AVIDYA</b> =	False Knowl'g	Misappreh'n	Multiplicity	Doubt
	= <b>MITHYA</b> <b>JNANA</b>	→ <b>VIPARITA</b> <b>JNANA</b>	→ <b>VIKSHEPA</b>	→ <b>SAMSHAYA</b> “Indecisive”
	3. <b>Duhkha</b> (painful)	“Subject”	“Object”	“this or that”
	4. <b>Anatma</b> (non-Self)			

The four faces are now described one at a time . . .

### Section 3.23: *The Four Faces of Avidya*

- 55 अनित्ये गिरि-नदि-समुद्र आदौ 'नित्यत्व' भ्रान्तिः एका ।  
56 अशुचौ पुत्र-भार्यादि शरीरे शुचित्व-भ्रान्तिः द्वितीया ।  
57 दुःखे कृषि-वानिजि-आदौ सुखत्व भ्रान्तिः तृतीया ।  
58 गौण-मिथ्य आत्मनि पुत्र-भार्यादौ अन्नमयादिके च अनात्मनि  
मुख्य आत्मत्व भ्रान्तिः चतुर्थी ।

55	<i>anitye giri-nadi-samudra ādau 'nityatva' bhrāntih ekā  </i>
	1. <b>Anitya</b> : Seeing the objects of this world, eg. mountain, river, ocean, as <u>permanent</u> .
56	<i>ashuchau putra-bhāryādi sharīre shuchitva-bhrāntih dvitīyā  </i>
	2. <b>Ashucha</b> : Taking the bodies, eg. of wife, son, etc, as being <u>pure</u> .
57	<i>duhkhe kṛṣhi-vāniji-ādau sukhatva bhrāntih tṛtīyā  </i>
	3. <b>Duhkha</b> : Taking painful occupations, eg. farming, industry, etc, as a source of <u>happiness</u> .
58	<i>gauṇa-mithya ātmani putra-bhāryādau annamayādike cha anātmāni mukhya āmatva bhrāntih chaturthī  </i>
	4. <b>Anatman</b> : Mistaking the secondary and unreal as being the Self (eg. body of son and wife). Conversely, mistaking as non-Self that which is principal and <u>Real</u> .

**55-58** The summary of this section is that all the five sheaths – Food, Prana, Mind, Intellect and Bliss – are taken as Real whereas they are all unreal. And as a result of that, a terrible mix-up has occurred: the Real Self has been taken as unreal, and the unreal Ego-self has been taken to be the Real. Their places have interchanged; the Ego masquerades as the Supreme Self. And all this is due to the power of delusion, arising from Ignorance . . .

### Section 3.24: *Ignorance & its Impression – the Principal Causes*

- 59 एतेषां संशयादीनां हेतुः अद्वितीय ब्रह्मात्म-तत्त्व  
आवरकं अज्ञानं तद्-वासना च ।  
60 तद् च अज्ञानं योगिनः परमहंसस्य महावाक्यार्थ-बोधेन निवृत्तम् ।  
वासना तु योग-अभ्यासेन 'निवृत्ता' ।

59	<i>eteśhām saṁshayādīnām hetuh      advitīya brahmātma-tattva āvarakam ajñānam tad-vāsanā cha  </i>
	The cause of Samshaya, etc, (Doubt, misapprehension and false knowledge), is that which veils the true state of the Non-dual Brahman, the Supreme Self, namely, i) <b>Ignorance</b> , and ii) its <b>impression</b> left in the mind.
60	<i>tad cha ajñānam yoginah paramahamsasya mahāvākyaṛtha-bodhena nivṛttam   vāsanā tu yoga-abhyāsenā 'nivṛttā'  </i>
	i) The Ignorance of the Yogi-Paramahansa is destroyed by a firm grasp of the <u>Mahavakya</u> ; ii) The Impression of Ignorance is removed by the <u>practice of Yoga</u> .

### **The Scenario As it Stands**

For man, **Avidya** or Ignorance strips him off his Emperorship; for mankind, it sets back the world's spiritual evolution and anchors the boat of civilisation so that it cannot move forward. Avidya has blindfolded man from his Maker. He has been exiled into darkness from which there is very little hope of recovering. He has gone into a slumber so deep that he cannot even hear the sound of the alarm bell!

A lifeline is being thrown by Sri Vidyananyaji for those who are just awakening, and who may hear his call. Let alone getting out of slumber, his call to man can regain his lost kingdom.

### **The Twofold Obstacles**

**59** Having examined the four faces of Ignorance in the previous Section, we are now prepared to take a 'good look' at **Ignorance** itself as a whole, the Root Cause, the most formidable obstacle of all, to removing the triplet of Samshaya, Viparita and Mithya.

At the outset we are reminded that we are actually looking at a **Father-Son Duo** – Ignorance is the father, and the deep impression or scar left by Ignorance is the son. The 'father' Ignorance has dwelt in the midst of man's mind for so long, that he has left his mark there in the form of his 'son', the Vasana of Ignorance. Two independent strands of Effort are required to eliminate each of these at the deepest level of the human personality.

The father can be removed through the enlightenment of knowledge, i.e. through Tattwa Jnana. But the Vasana son is all but indelible, and needs an extra special effort to dislodge it from the very vitals of man's intellect. This second operation needs surgery of the highest grade done by a specialist in the field – such as Sri Vidyananyaji.

### **Overview of How to Remove Each Obstacle**

**60** Here we see the real significance of stressing from the very outset of this Part that the eligible person for Vidvat Sannyasa has to be both a Yogi and a Paramahansa.

i) Why a **Paramahansa**? His special expertise is to study the scriptural texts and obtain a firm grasp of the Mahavakya, which states that the individual self is identical to the Supreme Self. This knowledge is needed to remove the 'father', Ignorance.

This step requires the Sadhanas of Sravana, Manana and Nididhyasana to be done.

ii) Why a **Yogi**? His special expertise is to practice the science of Yoga so that he is able to bring his mind to a standstill by removing all thought Vrittis or modifications from there, and needle out the last trace of the 'son', the Vasana of Ignorance.

This step requires us to practice the eight limbs of Patanjali's **Ashtanga Yoga**, from the level of moral and ethical perfection, to removal of the last traces of Vasanas.

Such is the amazing clarity given to us by the specialist physician, Sri Vidyananyaji!

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### **Section 3.25: The Cure to Prevent Recurrence of Ignorance**

<sup>61</sup> उदाहतायां दिग्-भ्रान्तौ अज्ञाने निवृत्ते अपि वासनायाः

सद्भावाद् यथा पूर्वं भ्रान्ति-व्यवहारः

<sup>62</sup> योगिनः तु भ्रान्ति-हेतु द्वय-राहित्यात् कुतः संशयादीनि अनुवर्तेरन् ?

61	<i>udāhrtāyām dig-bhrāntau ajnāne nivṛtte    api vāsanāyāh sadbhāvād yathā pūrvam bhrānti-vyavahārah</i>
	In the example of confusion of directions, <b>Ignorance</b> is removed (by the sunrise); even then, because the <b>Vasana of Ignorance</b> is still there, there remains the danger of a recurrence of Ignorance.
62	<i>yoginah tu bhrānti-hetu dvaya-rāhityāt    kutah samshayādīni anuvarteran ?</i>
	But in a <i>Yogi-Paramahamsa</i> who is devoid of both Ignorance and its impression, how can doubt, misapprehension and false knowledge reappear?

In Section 19, when the doubt was raised about the possibility of “always seeing the body as a corpse,” the objector suggested, What if the Yogi forgets that his body is a corpse? The Upanishad’s answer to preclude this recurrence is that the Yogi-Paramahamsa is ever free of the cause, Ignorance. It did not explain *why* he is ever free. And, at that stage, there was no mention of any Vasana left behind by Ignorance. The Vasana was only mentioned in Section 24 by Sri Vidyananyaji.

Our detailed analysis so far has brought us to the point of removal of the Ignorance only. We have yet to talk about the removal of the Vasana of Ignorance. That is where we have now arrived.

**61-62** The possibility of **Recurrence of Ignorance** is actually due to the Vasana of Ignorance still being present. It is only from this Vasana, that Ignorance can resurrect once again and take the Yogi by surprise. Therefore, Sri Vidyananyaji gives special attention to this Vasana in this advanced stage of the practice of Vidvat Sannyasa. It is more important than the removal of Ignorance through knowledge.

In fact, removal of Ignorance through knowledge is already accomplished when Vividisha Sannyasa is completed. It is to remove the Vasana of Ignorance that Vidvat Sannyasa serves its true purpose. By dealing with the Vasana, we are at the very heart of the Sadhana of Vidvat Sannyasa!

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### **Section 3.26: “Nitya-Nivṛttah” – Ever-Free from Ignorance**

<sup>63</sup> तम् एनम् अनुवृत्ति अभावम् अभिप्रेत्य,  
तेन हेतु द्वयेन योगी 'नित्य-निवृत्त' इति उक्तम् ।

<sup>64</sup> सत्याम् अपि अज्ञान तद् वासना निवृत्तौ,  
तस्या निवृत्तेः विनाश अभावात् नित्यत्वं द्रष्टव्यम् ।

63	<i>tam enam anuvṛtti abhāvam abhipretya tena <b>hetu</b> dvayena yogi 'nitya-nivṛtta' iti uktam  </i>
	Having in view the absence of Recurrence of ‘that’ ( <i>Ignorance</i> , the cause of Samshaya etc), it is said the Yogi is <b>ever-free</b> from the <u>cause</u> of these two (Ignorance and its impression).
64	<i>satyām api ajnāna tad vāsanā nivṛttau, tasyā nivṛtteh vināsha abhāvāt    nityatvam draśṭavyam  </i>
	In this way, when there is the dissociation from Ignorance and its Vasana, then as long as there is no <u>cessation</u> of this dissociation (i.e. as long as it continues), the <u>permanence</u> (the ‘ever’ in ‘ever-free’) may be regarded as assured.

We are here explaining why the Upanishad said that the Yogi is “ever-free” from the Ignorance, the cause of Samshaya, Viparita and Mithya.

**63** The idea of making this statement was to give the objector the assurance that there will not occur a recurrence of Ignorance. However, since no mention was made of the removal of the Vasana of Ignorance, the objector remained unconvinced.

**64** In order to convince the objector that the Recurrence will never happen, Sri Vidyananyaji takes it upon himself to explain that the Vasana is also removed. He goes further to say that as long as both Ignorance and its Vasana are kept at bay, there can never be a Recurrence. If the Vasana persists, there is always a chance for Ignorance to recur.

It only remains for the Upanishad to confirm what Sri Vidyananyaji has explained . . .

**Section 3.27: *The Upanishad – Being “Ever-Aware”***

<sup>65</sup> तन्-नित्यत्वे हेतुम् आहः – परम.उप २  
 "तन्-नित्य बोध" इति

65	<i>tan-nityatve hetum āhah - "tan-nitya bodha" iti</i>	<i>para.upa 2</i>
	The Upanishad now states the cause of the permanence (why Ignorance cannot recur): <i>"He (the Yogi-Paramahansa) is for ever <u>AWARE</u> of It (of the Supreme Self)."</i>	

**Section 3.28: *"Tat" – Denotes the Supreme Self***

<sup>66</sup> सर्वनामत्वात् प्रसिद्ध अर्थ-वाची 'तत्'-शब्दः;  
 अत्र सर्व-वेदान्त प्रसिद्धं परम् आत्मानम् आचष्टे ।

66	<i>sarvanāmatvāt prasiddha artha-vāchī 'tat'-shabda; atra sarva-vedānta prasiddhaṁ param ātmānam āchaśṭe  </i>	
	Being a pronoun, the word 'That' has to stand for something already known (to the reader). Here, it denotes that which is celebrated in all the Upanishads – the Supreme Self!	

**66** A pronoun such as 'it, he, she, this or that' is only used when that which it stands for is already known to the reader. What can be more well-known to a student of Vedanta than the Supreme Brahman? **Tat** stands for "That", the Supreme Reality Itself!

As the Reality is ever-existing, he who identifies with It, must also be ever-existing.

**Section 3.29: *"Nitya Bodha" – Ever Aware! No Recurrence***

<sup>67</sup> तस्मिन् परमात्मनि 'नित्यः बोधः' यस्य योगिनः सः अयं तन्-नित्यबोधः ।

<sup>68</sup> योगी हि श्रुतिम् अनुसृत्य – बृह.उप ४.४.२१  
 "तम् एवधीरः विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः" इति

69 चित्त-विक्षेपान् योगेन परिहृत्य  
नैरन्तर्येण परमात्म विषयाम् एव प्रज्ञां करोति ।

67	<i>tasmin paramātmani nityah bodhah yasya yoginah sah ayam 'tan-nityabodhah'  </i>
	<i>That</i> Yogi whose awareness in that Supreme Self is constant, he is <i>this</i> person ( <i>so'yam</i> ) being referred to (in the Upanishad) as “ <b>forever aware of it</b> ”.
68	<i>yogī hi shrutim anusṛtya -</i> <i>br̥ha.upa 4.4.21</i> <i>"tam eva dhīrah vijnāya prajñāṁ kurvīta brāhmaṇah" iti</i>
	Indeed, the Yogi pursues the Brihadaranyaka Upanishad's instructions: “The intelligent seeker, learning about the Self alone, should practice <b>Prajna, wisdom.</b> ”
69	<i>chitta-vikṣepān yogena parihṛtya</i> <i>nairantaryeṇa paramātma viśhayām eva prajñāṁ karoti  </i>
	By the practice of Yoga, he removes all agitations of the mind, then, without a break, focussed on the Supreme Self alone, he fixes his mind on Him.

**67 Nitya Bodhah:** “Ever-aware”; the one who identifies with the Reality always, as just mentioned above, has to be ‘aware’ of It always. That is his only practice.

**68** The citation is to tell what the practice is for a Yogi who already has known Brahman. Usually, the common understanding is that one meditates in order to know Brahman. So what does it mean when a person meditates who already knows Brahman? It means that “he *abides* in Brahman”.

**69** This Pada describes the practice just cited above from the Brihadaranyaka Up – i.e. the practice of Prajna. Now, after knowledge has already been attained, the purpose of his meditation is to “remove all agitations of the mind”, i.e. to bring the mind to a standstill, which is same as **Mano Nasha**, the total dissolution of the mind.

This is done ‘without a break’, which reminds us of the Yogi in Bhumika 5, 6 and 7 respectively. The Yogi gets deeper and deeper in his absorption in the Self. To recap the lesson on the Bhumikas, he first gets up from Samadhi by himself (Bhumika 5), then has to get others to get him up (Bhumika 6), and finally no one can get him up (Bhumika 7) when he has reached the point of Nirvikalpa Samadhi, or permanent absorption in the Self.

The point made here is that this “*permanent awareness*” state is equivalent to **Bhumika 7** of our earlier study in Part 3 Mano Nasha.

### Section 3.30: **Conclusion – Permanent Means Permanent Knowledge**

70 अतः बोधस्य नित्यत्वाद् बोध-विनाश्ययोः  
अज्ञान तद् वासनयोः निवृत्तिः ‘नित्य’ इति अर्थः ।

70	<i>atah bodhasya nityatvād bodha-vināshyayoh</i> <i>ajñāna tad vāsanayoh nivṛttih 'nitya' iti arthah  </i>
	Thus, while <b>awareness of knowledge</b> is permanent, that which knowledge alone destroys, namely <i>Ignorance</i> and its <i>impression</i> , their destruction is also <b>permanent</b> .

Here concludes the teaching: Why is the Resurrection of Ignorance impossible? It is impossible because the “*Awareness of Knowledge*” of the Self is permanent.

### Section 3.31: *Supreme Self – Aloof from Individual?*

71a बुध्यमानस्य परमात्मनः तार्किकेश्वरवत् तटस्थ ।

71a	<i>budhyamānasya paramātmānah tārīkīśvavaravat taṭastha  </i>
	<b>Objection:</b> “The Supreme Self whom the Yogi knows: Is He like the Almighty Lord of the Tarkika school of philosophy? – who stands aloof from the individual, like an observer watching over us.”

**71a** The idea of the Supreme Self, in whom the Yogi abides permanently, is still not coming through sufficiently clearly to the objector. It is not certain to him who this Self could be. Let us trace step by step why the objector still seems confounded:

1. It was bad enough to be told at first that the body is to be looked upon as a ‘*Corpse*’, and that this was *desirable*, even though it may be difficult.
2. It turns out that this attitude is possible only by holding on to one’s Self.
3. Naturally the doubting objector is left wondering how that could be a permanent state. Knowing the mind to be such an unreliable instrument, how can it be trusted to hold on to the Self. What if it does not?
4. At this point the Upanishad said that the Yogi is *ever-free* from Ignorance, the cause of the three obstacles to the Self. What makes him free, is not said at that time.
5. Thus, the doubt arises that this cannot be a permanent state. The Ignorance can return. We spent some time on this issue of Recurrence of Ignorance.
6. Then the Upanishad secured its position by saying that the knowledge is permanent, so the destruction of Ignorance must also be permanent.
7. But something is still not clear to the objector. Who is this Self to whom the Yogi has to be permanently attached? If He is some God outside then there is a big difficulty. It means giving up one’s independence permanently.
8. At that point, the Upanishad makes the following reassuring statement:

### Section 3.32: *The Upanishad – Supreme Self is the Yogi Himself*

71b तु अशङ्कं वारयति – परम.उप २  
"तत् स्वयम् एव अवस्थितिः" इति ।

71b	<i>tu aśaṅkāṁ vārayati - para.upa 2</i> <i>"tat svayam eva avasthitih" iti  </i>
	To exclude such separateness, the Upanishad says: “That in which he abides is himself alone (in his own self only).”

### Section 3.33: *“He Abides in Himself Alone” – Explained*

72 यद् वेदान्त-वेद्यं परं ब्रह्म अस्ति ‘तत् स्वयम् एव’  
न तु स्वस्माद् अन्यद् इति एवं निश्चित्य योगिनः ‘अवस्थितिः’ भवति ।

72	<i>yad vedānta-vedyaṃ paraṃ brahma asti 'tat svayam eva' na tu svasmād anyad iti evaṃ nishchitya yoginah, 'avasthitiḥ' bhavati  </i>
	What is known from the Upanishads as the Supreme Self, <b>That alone is the Yogi himself</b> , and nothing else but That; The Yogi who is firmly convinced of this, considers himself to <u>be</u> that <b>very state</b> .

**72** This is explained well after the following extract from the Upanishad:

**Section 3.34: The Upanishad – The Knowledge of Brahman**

73 तस्य योगिनः ब्रह्म-अनुभव प्रकारं दर्शयति – परम.उप २  
"तं शान्तम् अचलम् अद्वयानन्द विज्ञानघन एव अस्मि,  
तद् एव मम परमं धाम" इति ।

73	<i>tasya yoginah brahma-anubhava prakāraṃ darshayati - para.upa 2 'taṃ shāntam achalam advayānanda vijñānaghana eva asmi, tad eva mama paramaṃ dhāma' iti  </i>
	Now the Upanishad describes how the Yogi has the vision of God-experience: "That which is tranquil, motionless, nothing but Non-dual Bliss, and full of Consciousness, that alone am I – That alone is my highest state."

**Section 3.35: "Tam Shantam, Achalam" – Tranquil & Motionless**

74 तम् इति-आदि पद त्रये द्वितीया, प्रथमार्थे द्रष्टव्या ।

75 'यः' परमात्मा 'शान्तः' क्रोधादि-विक्षेप-रहितः ।  
'अचलः' गमनादि-क्रिया-रहितः ।

74	<i>tam iti-ādi pada traye dvitīyā, prathamārthe draśṭavyā  </i>
	The first three words ( <b>Tam</b> , <b>Shantam</b> , and <b>Achalam</b> ) are in second case (accusative), they should appear in the first case (nominative) – (as <b>Yah</b> , <b>Shantah</b> , and <b>Achalah</b> )
75	<i>'yah' paramātmā 'shāntah' krodhādi-vikṣhepa-rahitaḥ   'achalah' gamanādi-kriyā-rahitaḥ  </i>
	<b>He</b> , the Supreme Self; is <b>Tranquil</b> , free from distractions such as anger, etc; and <b>Motionless</b> , free from such acts as going, etc.

**74-75** The first three words are taken care of in this section. Their case, after being corrected to the nominative case, now match the nominative case of their descriptions, and this indicates that they are equal in status. This is a rule in Sanskrit grammar.

These three words describe the **Yogi-component** of the Vidvat Sannyasi. They indicate the qualities gained by the practice of Yoga, wherein the ultimate aim is to have a tranquil mind. The process includes keeping the body absolutely motionless in one Asana.

**Section 3.36: “Advayananda, etc” – Non-dual Consciousness**

76 स्वगत-सजातीय-विजातीय भेद शून्यः सच्चिदानन्दः ।

77 एकरसः अस्ति सः 'एव अहम् अस्मि' ।

<b>76</b>	<i>svagata-sajātiya-vijātiya bheda shūnyah sachchidānandah  </i>
	i) <b>Svagata</b> : <i>Intrinsic</i> difference – eg. such as the leaf and the fruit of the same tree; ii) <b>Sajateeya</b> : <i>Species</i> difference – eg. an oak tree is different from an apple tree; iii) <b>Vijateeya</b> : <i>Extrinsic</i> difference – eg. a tree is different from a stone. <b>Advayananda</b> – the Non-dual Self; <b>Satchidananda</b> = Existence, Knowledge, Bliss Absolute; None of these differences are present in the Self, which is <b>Satchidananda</b> .
<b>77</b>	<i>ekarasah asti sah 'eva aham asmi'  </i>
	<b>Vijnanaghana</b> – Ghana = Full of Consciousness; <b>Ekarasah</b> = homogenous consciousness.

**76** Although the word **Advayananda** is not used here, it is in the Upanishad. Sat-Chit-Ananda is an alternative, and refers to the Non-dual Brahman.

**77** **Vijnanaghana** is also not used here, but it is in the Upanishad. **Ekarasa** is another word for the same thing, and refers to the homogenous Consciousness.

These two words describe the **Paramahansa-component** of the Vidvat Sannyasi. They indicate the qualities gained by one who engages in Sravana, Manana and Nididhyasana. One gets a thorough knowledge of Brahman. This is Tattva Jnana.

**Section 3.37: “Param Dhama” – That Alone is My Highest State**

78 'तद् एव' ब्रह्म-तत्त्वं, 'मम' योगिनः  
'परमं धाम' वास्तवं स्वरूपम् ।

79 न तु एतत् कर्तृत्व-भोक्तृत्व-आदि युक्तम् ।  
एतस्य माया-कल्पितत्वात् ।

<b>78</b>	<i>'tad eva' brahma-tattvaṁ, 'mama' yoginah 'paramam dhāma' vāstavaṁ svarūpam  </i>
	'Tad eva' is “knowledge of Brahman”; 'mama' is “the Yogi's”; 'Paramam Dhama', meaning “the highest state”, is “the real form”, my essential true nature.
<b>79</b>	<i>na tu etat kartṛtva-bhokṛtva-ādi yuktam   etasya māyā-kalpitavāt  </i>
	Mine is not this form, which is conditioned by doership and enjoyership; for this (conditioning) is merely an imagination (arising from the illusory power of Maya).

**78** The rest of the Upanishad line is here explained, term by term.

**79** Why is the physical body and mind rejected as false? There are two reasons:

- The first concerns the association with actions and enjoyment. Both these are determined by one's Karma, one's previous actions and enjoyments. These are not 'me'.
- The second reason is that this whole conditioning is a play of Maya, it is unreal.

**Section 3.38: The 'Why' & 'Why Not' of Realising the Blissful Self**

८० ननु आत्मनः परब्रह्मत्व,  
आनन्द अवाप्तिः इदानीं कुतः न इति अत्र आनन्द अवाप्तिः ।

<b>80</b>	<i>nanu ātmanah parabrahmatva, ānanda avāptih idānīm kutah; na iti atra ānanda avāptih  </i>
	<b>Objection:</b> If my real nature is the Supreme Self (Brahman), How is this blissful state realised? Why am I not realising it now?

**80** This is the question that puzzles the seeker many a time. If Bliss is my true nature, then: Why can't I enjoy that Bliss right now? Why am I experiencing so much sorrow?

The only person who can answer such a question is the one who has taken his Sadhana to its logical end and actually come to experience the Bliss. We get the answer in the final section of this Chapter, through a magnificent simile . . .

**Section 3.39: The Simile of Clarified Butter**

८१ स-दृष्टान्तम् उक्ता अभियुक्तैः - बृहद् योगी याज्ञवल्क्य स्मृतिः ९  
"गवां सर्पिः शरीरस्थं न करोत्यङ्ग-पोषणम् ।  
तद् एव कर्म-रचितं पुनस्तस्यैव भेषजम्"      ॥ ३० ॥

८२ "एवं सर्व-शरीरस्थः सर्पिवत् परमेश्वरः ।  
विना चोपासनां देवो न करोति हितं नृषु" इति      ॥ ३१ ॥

<b>81</b>	<i>sa-dṛśhāntam uktā abhiyuktaiḥ - "gavām sarpīḥ sharīrasthaṁ tad eva karma-rachitaṁ</i>	<i>bṛhad yogī yājñavalkya smṛtiḥ 9 na karotyāṅga-pośhaṇam   punastasyaiva bheśhajam"      ॥ 30 ॥</i>
	The learned have described this with an example: "Ghee from cow's milk, though residing in its body, makes no difference to her health; But when extracted from her by proper means, it is medicine when fed back to her."	
<b>82</b>	<i>"evaṁ sarva-sharīrasthah vinā chopāsanām devo</i>	<i>sarpivat parameshvarah   na karoti hitam nṛṣhu" iti      ॥ 31 ॥</i>
	"In the same way, in all bodies dwells the Supreme Lord, just like the ghee; Without approaching Him in worship, He does not bestow us with well-being (Bliss)."	

**81** *Drishtanta*: the simile.

**82** *Dashtantika*: the application of the simile.

The point is that we have to make the effort to convert the Lord's Presence in us to our benefit, advantage, and improved spiritual health.

We end the Chapter that forms the turning point of Vidvat Sannyasa. It has turned our mind away from the externals and focussed it on the essentials within. The route to God-realisation has been pegged; it remains for us to clear the bush and walk through it.

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अध्याय ४  
॥ ज्ञानं – तदेव शिखादि ॥

**PART 5, CHAPTER 4**  
**KNOWLEDGE SUPERCEDES SYMBOLS**

**22 Sections (Textbook Pages 340-350)**

**INTRODUCTION**

**WE** LEFT THE PREVIOUS Chapter well-prepared for this one. The de-focussing process brought us to the need to remove Ignorance along with its Vasana or impression of Ignorance, i.e. the ‘father-son’ duo. The first needed Knowledge for its removal; the second needed the practice of Yoga. This is why the Vidvat Sannyasi has to be a Yogi and a Paramahansa combined.

The *Paramahansa Upanishad* has taught us so far that if we stick like a leech to Knowledge, we will be “ever-free” from Ignorance. There will be no chance for Ignorance to resurrect in our mind any more. It will be a permanent protection from the travails of doubt, misapprehension and non-apprehension. Where do we go from here?

In this Chapter we see the full stature of Knowledge. If understood properly, it can replace all the external symbols or marks of Sannyasa. Knowledge is actually the true value of the symbols. Without it, the staff, for instance is just a “wooden-stick”; the ochre robe just a coloured “cloth”! The staff alone may only help us to walk safely; the cloth may only keep the cold away, nothing more. The values ascribed to these glorious symbols dwindle down to just physical parameters like support and warmth. The symbols without knowledge render the tradition meaningless.

But Sri Vidyananyaji has a place even for such a staff. He does not want us to throw it away. He sees in it a *reminder* to the Sannyasi when things become tough in Sannyasa life. It serves as a solid reminder to him of the inner ideal that he has to nurture. So the external as well as the internal have great practical value to a wise Master like Sri Vidyananyaji.

No Sannyasi is too small to feel that knowledge is beyond him; at the same time, no Sannyasi is too big either to throw away his staff, etc. The Sannyasin treads a razor-edged path of moderation. He has to accept assistance from both realms, the inner and the outer. He knows his “inner” state better than anyone else. And so, he has to decide how to steer himself on the rugged Sannyasa pathway. There will be times when the inner help is all he needs; and there will be times when the fog around him is so thick, that he needs to clutch his staff for sheer survival!

Friends, Vidvat Sannyasa is certainly no easy path to tread . . . only the one making the journey understands what it takes to tread every step of the way with care. In the end it is a battle with one’s own mind. The greatest triumph is the triumph over one’s own mind. Vidvat Sannyasa is a path for heroes, not zeroes!

#### Section 4.1: *Silencing the Purvashrama Critics*

१यदि योगिनः पूर्वाश्रम-प्रसिद्धा आचार्य-पितृ-भ्रात्रादयः  
कर्मिणः श्रद्धा-जडाः,  
शिखा-यज्ञोपवीत-संध्यावन्दन-आदि राहित्येन,  
पाखण्डित्वम् आरोप्य व्यामोहयेयुः;  
२तदा व्यामोहान् उत्पत्तये योगिनः वर्तमानं  
निश्चयं दर्शयति

— परम.उप २

1	<i>yadi yoginah pūrvāshrama-prasiddhā āchārya-pitr̥-bhrātrādayah karminah shraddhā-jaḍāh, shikhā-yajnopavīta-saṁdhyāvandana-ādi rāhityena, pākhaṇḍitvam āropya vyāmohayeyuh;</i>
	Should the Yogi's former close associates, like his teachers, father, brothers, etc, who continue to adhere to their old ways with dogged faith, seeing him without his tuft, sacred thread, and the daily Sandhya worship, charge him with heresy, hypocrisy and being false to his vows;
2	<i>tadā vyāmoha anutpattaye yoginah vartamānam nishchayam darshayati -</i> <span style="float: right;"><i>parama.upa 2</i></span>
	Then, to check the onslaught of such <b>false charges</b> , and defend the Yogi's present position, the Upanishad teaches:

**1-2** This entire first Section is to answer the Purvashram family and friends of the Sannyasi that there is a higher principle at stake here in dropping these signs. The point of concern is that all the charges laid by his previous friends concern his previous stage in life. He has moved forward since then. Those friends should be looking at the state of his mind, not the formalities surrounding him.

For Sannyasa, the essential thing is, of course, **Renunciation**. When one takes up Renunciation, in one voice society steps forward to object to it. People immediately try to drive away this tendency to renounce from the prospective seeker. From there standpoint, they try to 'nip his zeal in the bud', as it were.

They begin by trying to confuse him that his decision is wrong and is a wasted effort. They assert that it is misguided, and many other things.

When the Sannyasi had earlier put on the symbols, his critics were deeply dissatisfied. Now in Vidvat Sannyasa, the time comes to remove some of these outer signs of renunciation. And what does society do? They now start opposing the discarding of the symbols! It seems that they are bent only to oppose whatever the Sannyasi tries to do. Their job seems only to oppose him, no matter what he does.

And so society now finds fault with the Vidvat Sannyasi discarding his Sannyasa symbols. They claim that it is breaking all protocols of society. What is the problem with a Sannyasi daring to discard all his signs of being a Sannyasi? Why does society raise this matter into a debate? Society's answer to this debate is that it now has no way of identifying the Sannyasi by his traditional marks.

To this Sri Vidyaranyaaji responds by highlighting the noble qualities that lie at the depth of all these signs. The qualities are the true signs of Sannyasa, says Sri Vidyaranyaaji.

The outer signs are an inducement on the path to remind him of his Dharma. They have their place, but above them and supporting them are the virtuous qualities that the signs stand for. As the Vidvat Sannyasi places more attention on the inner qualities, he loses his interest in the outer symbols. At this point, no one should stand up and criticise him.

But society cannot see it that way. They seem uninterested in the Sannyasis virtues. As long as they can 'recognise' him to be a Sannyasi, that seems sufficient for them!

That is where the matter is poised at the start of this Chapter.

#### **Section 4.2: *The Upanishad – Symbols Represent Knowledge***

3 "तद् एव च शिखा, तद् एव यज्ञोपवीतम् च,  
परमात्म आत्मनोः एकत्व-ज्ञानेन,  
तयोः-भेद एव विभग्नः सा सन्ध्या" इति ।

3	<i>"tad eva cha shikhā, tad eva yajnopavitam cha, paramātma ātmanoh ekatva-jnānena, tayoh-bheda eva vibhagnah sā sandhyā" iti  </i>
	"That (the knowledge) alone is the <u>Shikha</u> ; That alone is the <u>Yajnopavita</u> ; Through the knowledge of the unity of the individual self and the Supreme Self, when their distinction is destroyed, that moment of enlightenment is the <u>Sandhya</u> ."

#### **Section 4.3a: *"Shikha-Yajnopavitam" – The Ceremony is Knowledge***

4 यद् वेदान्त-वेद्यस्य परब्रह्मणः ज्ञानं,  
तद् एव कर्माङ्ग-भूत बाह्य 'शिखा-यज्ञोपवीत' स्थानीयम् ।

5 अन्ये च मन्त्र-द्रव्य-लक्षणे  
कर्माङ्ग-भूते 'च'-काराभ्यां समुच्चीयेते ।

4	<i>yad vedānta-vedyasya parabrahmaṇah jñānaṁ, tad eva karmāṅga-bhūta bāhya 'shikhā-yajnopavita' sthānīyam  </i>
	That <u>Knowledge</u> of the Supreme Brahman known through the Upanishads, that alone is represented by the external ' <b>tuft and sacred thread ceremonies</b> '.
5	<i>anye cha, mantra-dravya-lakṣhaṇe karmāṅga-bhūte 'cha'-kārahyaṁ samuchchīyete  </i>
	In addition, the <u>Mantras</u> chanted and the <u>materials</u> offered into the fire, which form an integral part of the rituals, are included by the two ' <b>Cha's</b> in the text.

4 At the outset, knowledge is placed above the symbols. Sri Vidyananyaji's message is clear and direct. He does not pander to the public view. He wants to turn out genuine Sannyasis, not 'look alike' Sannyasis. Symbols are there only to honour the knowledge.

5 And that is not enough for Sri Vidyananyaji; he adds, "The whole ceremony itself represents the knowledge." The tuft and the sacred thread are installed and uninstalled with due ceremony. All the Mantras chanted during this ceremony, as well as the materials used for the ceremony are considered sacred because they do honour to divine knowledge.

### Section 4.3b: *Even the Fruit Represents Knowledge*

६ शिखा-आदि अङ्ग-साध्यैः, कर्मभिः उत्पन्नं, यत् स्वर्ग-आदि सुखं,  
तत् सर्वं ब्रह्म-ज्ञानेन एव लभ्यते;  
विषय-आनन्दस्य सर्वस्य ब्रह्मानन्द-लेशत्वात् ।

७ "एतस्य एव आनन्दस्य अन्यानि भूतानि मात्राम् उपजीवन्ति"  
इति श्रुतिः । - बृ.उप ४.३.३२

6	<i>shikhā-ādi aṅga-sādhyaiḥ, karmabhiḥ utpannam, yat svarga-ādi sukham, tat sarvaṁ brahma-jñānena eva labhyate; viśhaya-ānandasya sarvasya brahmānanda-leśatvāt  </i> -
	Related to the sacrificial rites of the tuft and thread, is the <u>fruit</u> thereof, the <u>bliss of heaven</u> ; Even that is attained only due to the <b>Knowledge</b> of Brahman – this follows from the rule: All <u>objective bliss</u> is but a particle of the <b>Bliss of Brahman</b> .
7	<i>"etasya eva ānandasya anyāni bhūtāni mātrām upajīvanti" iti shrutih   br.upa 4.3.32</i>
	"On a particle of this bliss alone, do other creatures live."

६ And he does not stop there! Even the fruit of the sacrificial rite does honour to the knowledge. The fruit is attained only because of the greatness of the knowledge. What is the fruit in this case? It is the Bliss of Brahman.

७ The Bliss of Brahman may sound far-fetched for performing a ceremonial rite in the course of one's Sannyasa. However, Vidyananyaji reminds us that every bit of happiness we experience is a fraction of that great infinite Bliss of Brahman.

What is the whole purpose of associating everything about the ceremony with Knowledge? An ordinary example may help:

#### **EXAMPLE OF A FOOTBALL TEAM**

**T**AKE A PARALLEL example of a football team. A person who is a strong supporter of the team, has it in his mind all the time. The team can be said to represent the knowledge of the Self. Then come a host of other things associated with the team. Among these are the following: The team fan will get a team jersey and wear it when he goes to support his team. He will also get the team cap. He may paint his face in the team colours on the day of the match. He proudly places the team badge in as many places as he can to remind him of his team. He will also memorise a song that depicts the glory of his team.

Now, take away the team and all these paraphernalia become meaningless. They have no value without the team. In the same way, take away the knowledge of Brahman, and all the tuft, sacred thread, staff, ochre cloth, etc become meaningless. All the 'Cha's' added to the main word lose their significance.

Now what about the Bliss? How is that also Knowledge? When the team scores a goal, that small joy one feels is said to be the Team's! It is a part of the team's joy. When the team wins the match, the joy is even greater, and when the team wins the league, the joy goes up even more. In football, we call it team-spirit; in spirituality it is called devotion.

**Section 4.4: Ten Citations on Knowledge vs Symbols**

- 8 एतद् एव अभिप्रेत्य अथर्वणिका ब्रह्मोपनिषदि आमन्ति – अथर्वण वेद, ब्रह्म उपनिषद्.
- 9 "सशिखं वपनं कृत्वा, बहिःसूत्रं त्यजेद् बुधः ।  
यद्-अक्षरं परं ब्रह्म, तत् सूत्रम् इति धारयेत्" // ६ //
- 10 "सूचनात् सूत्रम् इति आहुः, सूत्रं नाम परं पदम् ।  
तत् सूत्रं विदितं येन, स विप्रो वेदपारगः" // ७ //
- 11 "येन सर्वम् इदं प्रोतं, सूत्रे मणिगणा इव ।  
तत् सूत्रं धारयेद्-योगी, योगवित् तत्त्व-दर्शिवान्" // ८ //
- 12 "बहिःसूत्रं त्यजेद् विद्वान्, योगम् उत्तमम् आस्थितः ।  
ब्रह्म-भावम् इदं सूत्रं, धारयेद् यः स चेतनः ।  
धारणात् तस्य सूत्रस्य नोच्छिष्टो नाशुचिः भवेत्" // ९ //
- 13 "सूत्रम् अन्तर्गतं येषां, ज्ञान-यज्ञोपवीतिनाम् ।  
ते वै सूत्रविदो लोके, ते च यज्ञोपवीतिनः" // १० //
- 14 "ज्ञान-शिखा ज्ञान-निष्ठा ज्ञान-यज्ञोपवीतिनः ।  
ज्ञानम् एव परं तेषां, पवित्रं ज्ञानम् उच्यते" // ११ //
- 15 "अग्नेः इव शिखा नान्या, यस्य ज्ञानमयी शिखा ।  
स शिखीत्युच्यते विद्वान्, नेतरे केश-धारिणः" // १२ //
- 16 "कर्मणि-अधिकृता ये तु, वैदिके ब्राह्मणादयः ।  
तैर्विधार्यम् इदं सूत्रं, कर्माङ्ग तद्धि वै स्मृतम्" // १३ //
- 17 "शिखा ज्ञानमयी यस्यो-, पवीतं चापि तन्-मयम् ।  
ब्राह्मण्यं सकलं तस्य, इति ब्रह्मविदू विदुः" // १४ //
- 18 "इदं यज्ञोपवीतं च, परमं यत् परायणम् ।  
विद्वान् यज्ञोपवीती स्यात्, तज्-ज्ञास्तं यज्विनं विदुः" इति // १५ //

8	<i>etad eva abhipretya atharvaṇikā brahmopaniśhadi āmnanti  </i> - <i>atharvaṇa veda, brahma upaniśhad.</i>
	With this alone in view, it is chanted in the <i>Brahma Upanishad</i> :
9	<i>"sashikhaṁ vapanam kṛtvā, bahisūtram tyajed budhah  </i> <i>yad-akṣharam param brahma, tat sūtram iti dhārayet" // 6 //</i>
	"The (learned) having shaved off his Shikha, should also give up the outer thread, That, the Supreme Brahman, is the thread you should wear."
10	<i>"sūchanāt sūtram iti āhuh, sūtram nāma param padam  </i> <i>tat sūtram viditam yena, sa vipro vedapāragah" // 7 //</i>

	“That from which all this manifests is the thread, the thread is the Highest State; He who knows that thread, he is the learned who is well-versed in the Vedas.”
11	<i>"yena sarvam idaṃ protaṃ, sūtre maṇigaṇā iva   tat sūtraṃ dhārayed-yogī, yogavit tattva-darshivān" // 8 //</i>
	“That thread on which all this universe is strung, as gems on a string, that thread should the Yogi wear, being skilled in Yoga and knowing the Reality.”
12	<i>"bahisūtraṃ tyajed vidvān, yogam uttamam āsthitah   brahma-bhāvam idaṃ sūtraṃ, dhārayed yah sa chetanah   dhāraṇāt tasya sūtrasya nochchiṣṭo nāshuchih bhavet" // 9 //</i>
	“The enlightened should give up the external thread, and be established in the Highest; and, with the feeling of being Brahman, wear this thread made of Consciousness; By wearing such a thread, he becomes neither defiled nor impure.”
13	<i>"sūtraṃ antargataṃ yeśhām, jñāna-yajnopavītinām   te vai sūtravido loke, te cha yajnopavītinah" // 10 //</i>
	“They who wear this internal thread, the sacred thread of Knowledge, they alone know what is a thread, and they alone are wearers of the thread.”
14	<i>"jnāna-shikhā jñāna-niśṭhā jñāna-yajnopavītinah   jnānam eva paraṃ teśhām, pavitraṃ jñānam uchyate" // 11 //</i>
	“The one who is firm in knowledge, knowledge is his tuft and his sacred thread; For them, knowledge is the ultimate goal and knowledge is the highest purity.”
15	<i>"agneh iva shikhā nānyā, yasya jñānamayī shikhā   sa shikhītyuchyate vidvān, netare keshha-dhāriṇah" // 12 //</i>
	“Like the flame of fire, he who has no tuft other than the tuft of knowledge, he, the enlightened, truly wears the Shikha; others merely wear the hair!”
16	<i>"karmaṇi-adhikṛtā ye tu, vaidike brāhmaṇādayah   tairvidhāryam idaṃ sūtraṃ, karmāṅga taddhi vai smṛtam" // 13 //</i>
	“Those who have the need to do Karma, such as the Brahmanas who perform Vedic rites they alone are entitled to wear the Shikha, for wearing it is part of the ritual.”
17	<i>"shikhā jñānamayī yasyo-, pavītaṃ chāpi tan-mayam   brāhmaṇyaṃ sakalaṃ tasya, iti brahmavidū viduh" // 14 //</i>
	“He whose tuft is made of Knowledge, and thread also is of knowledge, he has all the qualities of a Brahmana, and is the true possessor of Brahmanhood.”
18	<i>"idaṃ yajnopavītaṃ cha, paramaṃ yat parāyaṇam   vidvān yajnopavīti syāt, taj-jnāstaṃ yajvinaṃ viduh" iti // 15 //</i>
	“This then is the real Yajopavita, which is the Highest and the Goal; knowing this, he becomes invested of the true thread; the knowers of rites consider him to be the real sacrificer.”

**8-18** The above citations are from the *Brahma Upanishad*. They make it clear that once knowledge is in place in the Sannyasi, then no one can point a finger at him if he does not wear the traditional marks of a Sannyasin. The knowledge itself is the very essence of all the symbols he wears or does not wear.

Every verse is full of the glory of knowledge of Brahman. The knowledge is described in the most glorious terms. No adjective is spared to praise it. In fact, the verses themselves are the best “symbols” for the knowledge. We may not learn anything about God in the verses, but our love for God increases by reading the verses!

#### Section 4.5: “Ekatva Jnanena” – Knowledge of Oneness

19 तस्माद् योगिनः शिखा-यज्ञोपवीते यथा विद्येते,  
तथा एव संध्या अपि विद्यते ।

20 यः शास्त्र-गम्यः 'परमात्मा' यः च  
अहं-प्रत्यय-गम्यः जीव्-'आत्मा';

21 तयोः 'एकत्व ज्ञानेन' महावाक्यजन्येन  
भ्रान्ति प्रतीतो भेदो विशेषेण 'भग्न एव' ।  
पुनः भ्रान्ति अनुदयो भङ्गस्य विशेषः ।

19	<i>tasmād yoginah shikhā-yajnopavīte yathā vidyete, tathā eva saṁdhyā api vidyate  </i>
	Therefore, just as for the Yogi's tuft and sacred thread, so also even for his daily <b>Sandhya</b> . (i.e. Sandhya is next in the queue – first, the Knowledge of Oneness is explained in this section.)
20	<i>yah śāstra-gamyah 'paramātmā' yah cha aham-pratyaya-gamyah jīv-'ātmā';</i>
	i) The Supreme or Universal Self is known from the scriptures; ii) The individual Self is known from the sense of “I” in the intellect.
21	<i>tayoh 'ekatva jñānena' mahāvākya-janyena, bhrānti pratīto bhedo viśeṣheṇa 'bhagna eva'   punah bhrānti anudayo bhāṅgasya viśeṣah  </i>
	The knowledge of the unity of these two, born of the Mahavakyas of the Upanishads, alone completely removes this delusion of seeing them as different. The special feature of this removal is that the error never returns.

**19-21** We now have the key message intended in the Upanishads. Every Upanishad proclaims the same basic truth about the oneness between the individual Self and the universal Self. This union is then taken as the Truth for which the Sandhya, or union of the three junction times of the day, is considered to be just a simile.

The Oneness is a oneness in Consciousness. Consciousness is the basis of all creation. The Jeeva represents the individual soul, and Ishwara represents the Universal Soul. The Jeeva is the individual superimposed on Consciousness; Ishwara is the Universe superimposed on the same Consciousness. If the superimpositions are removed, what remains is Consciousness alone. At this point, the two can be equated. There are no differences in Pure Consciousness. There is no smallness or bigness in Consciousness.

#### Section 4.6: “Sandhya” – Union of the Two Selves

22 येयम् एकत्व-बुद्धिः, सेयम् उभयोः आत्मनोः  
संधौ जायमानत्वात् 'संध्या' इति उच्यते ।  
अहोरात्रयोः संधौ अनुष्ठेया क्रिया यथा संध्या तद्वत् ।

२३ एवं च सति योगी श्रद्धा-जडैः न व्यामोहयितुं शक्यः ।

22	<i>yah iyam ekatva-buddhih, sah iyam ubhayoh ātmanoh saṁdhau jāyamānatvāt 'saṁdhyā' iti uchyate   ahorātrayoh saṁdhau anuśṭheyā kriyā yathā 'saṁdhyā' tadvat  </i>
	The experience of Oneness, since it arises at the time of union of the two Selves, is called ' <b>Sandhya</b> ' or union. This takes after the meeting of day and night, just when the religious act called <i>Sandhya</i> is performed.
23	<i>evam cha sati yogī shraddhā-jaḍaiḥ na vyāmohayitum shakyaḥ  </i>
	Moreover, when the above experience has taken place, the Yogi cannot be confounded by the statements of old friends with ' <i>dogged faith</i> '. (See # 4.1)

**22** The normal Sandhya is done three times a day, during each junction time – dawn, noon and dusk. But the Sandhya of the Jivanmukta is done once and for all. When once the difference between the individual and the Supreme is removed, it never returns.

The point about Sandhya, the prayer, representing the Oneness is that in both cases there is a 'union' of some sort. In Sandhya, it is a union of time junctions. In Oneness, it is a union of Selves. That is the basis of the symbolism.

**23** When this union is understood clearly as being the essential purpose of taking Sannyasa, then the Sannyasi will never get confused by his Purvashram family and friends. My making this statement, the topic opened in Section 1 is concluded.

## A BRIEF REVIEW THUS FAR

### **Section 4.7: "Way" & "State" ? – in Brief & in Detail**

२४ "कः अयं मार्गः ?" – इति प्रश्नस्य,  
"असौ स्वपुत्र" इति आदिना उत्तरम् उक्तम् ।

२५ "का स्थितिः ?" – इति एतस्य,  
"महापुरुष..." इति आदिना संक्षिप्यः उत्तरम् उक्त्वा,  
"संशय-विपरीत..." इति आदिना तद् एव प्रपञ्च्य,

24	<i>"kah ayam mārgah ?" 1.2 – iti prashnasya, ["so'yam paramahamsānām..." 1.12 – iti saṁkṣhipyah uttaram uktam] "asau svaputra" 2.1 iti ādinā uttaram uktam  </i>
	"What is the Way?" – to this question, ["This way of the Paramahamsas..." – is the answer given in brief, and] "The enlightened householder renounces his son, . . ." – is the detailed answer.
25	<i>"kā sthitih ?" 1.2 – iti etasya, "mahāpuruṣa..." 1.22 iti ādinā saṁkṣhipyah uttaram uktvā, "saṁshaya-viparīta..." 3.20 iti ādinā tad eva prapañchya,</i>
	"What is his State?" – to this question, "The great soul . . ." – was the answer given in brief, and "Doubt, misapprehensions . . ." – was the answer in elaborate detail.

This section begins with what is called a “**Simhavalokanah**”. There is a brief recap of the discussion covered, and a brief glimpse of the way ahead. The name is derived from a common sight in the jungles of India (or anywhere in the world for that matter). A lion is on a journey through the forest. When it comes to a clear section of the forest, it stops, turns around and surveys the route he has taken. Then it looks intently ahead to view the path yet to be traversed, before trudging his way forward once more. Such is the nature of this brief review of the text.

Chapter 1 gave us the basic idea of who is eligible for Vidvat Sannyasa and also presented a broad Overview of the subject, outlining in brief the “Way” and the “State”. Then Chapter 2 gave the full detail of the “Way”. Chapters 3 and 4 are of the nature of transitions between the “Way” and the “State”. Chapter 3 began the defocussing from the “Way” and the focussing on the “State”. That is the portion we are in at present, where the theme is Knowledge supercedes Symbols. The “State” is being introduced by highlighting the importance of Knowledge. The “State” will then be described in detail in Chapters 5 & 6.

**24** [Attention is drawn to an insert found in the transliteration and translation in square brackets, which does not appear in the original text. It adds the portion relating to the “Way” in brief, which appears to have been omitted.]

**25** [A point to note is that the portion on “Samshaya, Viparita and Mithya” (Section 3.20), is mentioned by the text as an elaboration of the “State”. Actually, it is a transition between “Way” and “State” as mentioned two paragraphs earlier, whose focus is on Knowledge which links the two. The actual description of the “State” only begins in Chapter 5 and ends in Chapter 6.]

#### **Section 4.8: The Upanishad – Introducing “Desirelessness”**

इदानीम् उपसंहरति – परम.उप ३  
 "सर्वान्-कामान्-परित्यज्य, अद्वैते परमा स्थितिः" इति ॥

26	<i>idānīm upasamharati - "sarvān-kāmān-parityajya, advaite paramā sthitiḥ" iti   </i>	<i>parama.upa 3</i>
	Now the Upanishad concludes on Knowledge (and begins on <b>Desirelessness</b> ): <i>"After renouncing all desires, remaining in Non-duality is the highest state."</i>	

Knowledge is the *Tattwa Jnana* component which is brought into Vidvat Sannyasa by the ‘**Paramahansa**’ aspect of the seeker. Desirelessness, which deals largely with *Vasana Kshaya* and *Mano Nasha*, is the component brought in by the ‘**Yogi**’ aspect of the seeker. Together, both components are needed to arrive at Jivanmukti. From here onwards the Upanishad focuses on the **Sadhana of Desirelessness**, the gradual elimination of Vasanas.

#### **Section 4.9: “Sarva Kaman-Parityajya” – Giving Up All Desires**

<sup>27</sup> क्रोध-लोभ-आदिनां कामपूर्वकत्वात् कामपरित्यागेन  
 चित्त-दोषाः सर्वे अपि परित्यज्यन्ते ।

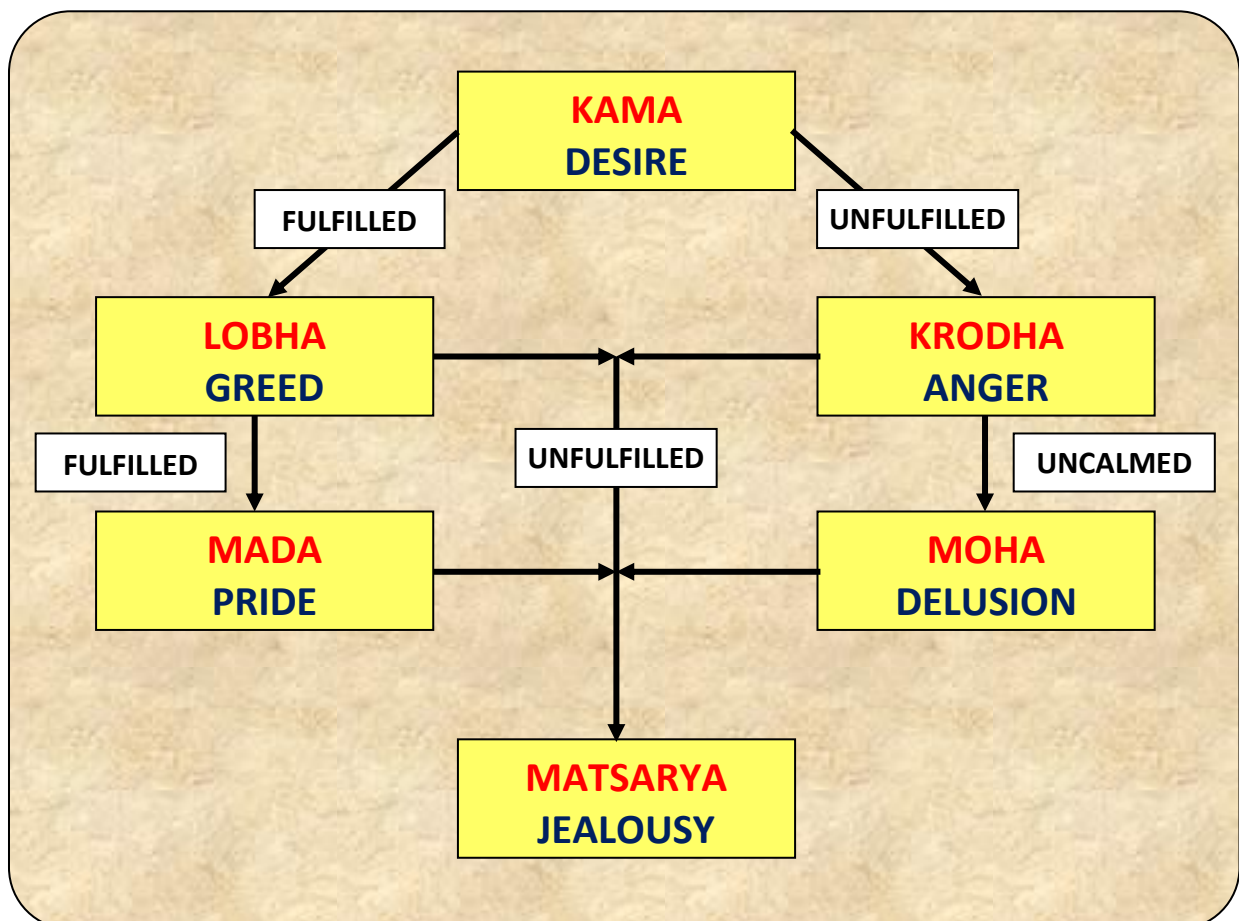
<sup>28</sup> एतद् एव अभिप्रेत्य वाजसनेयिभिः आम्नातम् – बृ.उप ४.४.५  
 "अथः खलु आहुः काममय एव अयं पुरुषः" इति ।

27	<i>krodha-lobha-ādinām kāmāpūrvakatvāt kāmāparityāgena chitta-dośhāḥ sarve api parityajyante  </i>
	Anger, greed, etc – since they are born of Desire, by the renunciation of Desire all the evils of the mind are also given up.
28	<i>etad eva abhipretya, vājasaneyibhiḥ āmnātam -</i> <span style="float: right;"><i>br.upa 4.4.5</i></span> <i>"athah khalu āhuh kāmamaya eva ayaṁ puruṣhah" iti  </i>
	With this very idea in mind, students of the Vajasaneya school ( <i>Brihad.Up.</i> ) chant this: "Indeed, it is so – man's mind (his ego-self) is identified with desire alone."

**27** Kama is going to take over from Knowledge as we proceed onwards with the text. It represents all the **Chitta Doshah**. There are Tamasic Doshas as well as Rajasic Doshas in the mind. These have to be given up in Vidvat Sannyasa in order to bring about Vasana Kshaya and Mano Nasha. This is a huge facet of Sadhana. Vidvat Sannyasa concerns this more than the Knowledge. The knowledge has already been attained in Vividisha Sannyasa.

**28** The *Brihadaranyaka Upanishad* takes the above teaching to its limit: It says that the ego of man identifies itself solely with desires, nothing else. Take the Vasanas away and what we are left with is a pure, dissolved mind that is the Supreme Self itself! This is the process of realisation in a nutshell.

A person is what his desires are. There is no beating about the bush here – just eradicate the desires. This is what Vidvat Sannyasa boils down to. All the theory for this stage has been dealt with in Parts 2 and 3 of this text.



#### Section 4.10: “Paramā Sthitih” – The Highest State

29 अतः निष्कामस्य योगि-चित्तस्य-अद्वैते निर्विघ्ना-स्थितिः उपपद्यते ।

29	<i>atah niṣhkāmasya yogi-chittasya advaite, nirvighnā-sthitih upapadyate  </i>
	Therefore, the desirelessness of the Yogi’s mind abides in Non-duality; and it is able to do so <u>without any interruption</u> – (hence, this is the ‘Highest State’.)

29 The **Parama** is replaced by ‘Nirvighna’, meaning that the Highest state is equivalent to the uninterrupted state of the mind. This means two things:

i) There is no **obstacle** any more for the Yogi to overcome. He has reached the ‘finishing line’ – the ‘Highest’ thus means the ‘end of the journey’, there is no further travel required. It is the end of all motion.

ii) There is also no longer any **time** needed as everything has been accomplished; thus, ‘Highest’ in this sense also means that the attainment is permanent.

iii) Thirdly, and most importantly, it means one has come to the end of one’s **desires**. The ‘Highest’ state means the end of all wanting.

This concludes the discussion of the “State” of the Yogi-Paramahansa.

### VAIRAGYA – THE STATE OF DISPASSION

The write-up below is to introduce the discussion that is to follow . . .

Vairagya is threefold:

i) **Manda** – the Mild type. This is no Vairagya at all. It is the temporary state of dispassion that a person experiences when a close friend or relative dies. Or the temporary state of dispassion that a woman experiences when she is undergoing labour pains before giving birth.

ii) **Teevra** – the Mediocre type. This is a mild type of Vairagya, but it does take one forward along the spiritual path. The person develops a dispassion for earthly pleasures. He becomes a Kutichaka or a Bahudaka Sannyasi. This is the initial stage of Sannyasa. More details about these types are found at the beginning of Part 1. The desire for heavenly pleasures still exists. This type of Sannyasi carries the **Tridanda**, the triple staff.

iii) **Teevratara** – the Intense type. This is a very high stage of Vairagya. The desire for heavenly pleasures also is given up. There are two types in this category: the Hamsa who takes the route called Krama Mukti, in stages via the highest heaven, named Brahmaloaka; and the Paramahansa who attempts to get liberated while still living, i.e. the Jivanmukta. It is for this category alone that the whole of *Jivanmukti Viveka* is written. No other category of Sannyasa qualifies for the Sadhana taught in this book.

In this category comes the Vividisha Sannyasa as the first stage, followed by Vidvat Sannyasa, the second stage. The present discussion is about symbols which are required to be accepted in Vividisha Sannyasa, but which are to be dropped when entering Vidvat Sannyasa. The Vividisha Sannyasi is asked to carry the **Ekadanda**, single staff. This is the discussion with respect to level of Vairagya.

**Section 4.11: Objection: Rules on Bearing a Staff**

३० ननु दण्ड-ग्रहण-विधि वासनया उपेता विविदिषा-संन्यासिनः  
योगिनं दण्ड-रहितं परमहंसं नाभ्युपगच्छन्ति ।

30	<i>nanu daṇḍa-grahaṇa-vidhi vāsanayā upetā vividiśhā-saṁnyāsinah yoginam daṇḍa-rahitam paramahaṁsam na abhyupagachchanti  </i>
	<b>Objection:</b> By scriptural injunction, a staff should be carried as a sign of one's <b>Vairagya</b> . Vividisha Sannyasins are enjoined to carry the staff. (Vidvat Sannyasis are not.) The former cannot recognise a Paramahansa if he is without his staff.

**30** The problem mentioned earlier (see commentary on the opening section) refers.

**Section 4.12: The Upanishad – Rules on the Staff & Alms**

३१ इति आशङ्क्याह – परम.उप ३

"ज्ञान-दण्डो धृतो येन एकदण्डी स उच्यते ।  
काष्ठदण्डो धृतो येन सर्वाशी ज्ञानवर्जितः ॥  
स याति नरकान्-घोरान्-महारौरव-संज्ञकान् ।  
तितिक्षा ज्ञान-वैराग्य-शमादि गुण-वर्जितः ॥  
भिक्षा-मात्रेण यो जीवेत्स पापी यतिवृत्तिहा ।  
इदमन्तरं ज्ञात्वा स परमहंसः" इति ॥

31	<i>iti āshaṅkyāha - parama.upa 3.3</i> "jnāna-daṇḍo dhṛto yena ekadaṇḍī sa uchyate   kāśṭhadāṇḍo dhṛto yena sarvāśhī jnānavarjitah    sa yāti narakān-ghorān-mahāraurava-saṁjnakān   titikśhā jnāna-vairāgya-shamādi guṇa-varjitah    bhikśhā-mātreṇa yo jīvetṣa pāpī yativṛttihā   idamantaraṁ jnātvā sa paramahaṁsah" iti
	Anticipating such a concern, the Upanishad says: "He (the Hamsa or Paramahansa) who bears the single staff is called a Jnana-Dandi; But devoid of knowledge, and "eating" all sorts of things, he bears a wooden staff; Such a mendicant goes to the dreadful hell called Raurava; He who is devoid of forbearance, understanding, dispassion, and the 'Sixfold Virtues', yet subsists on alms only, is a sinner who violates the moral conduct for ascetics; He is a (worthy) Paramahansa who realises the difference between these two types."

**31** Although detailed explanations follow, a general note applicable to this extract is that it brings into account the rules pertaining to the Danda in general, and in particular to Alms (Bhiksha) undertaken by the mendicant. Some of the citations that follow are very unique to the Sannyasa tradition. People outside this tradition may not grasp the full context of the rules and would need to know the past conditions that prevailed in India.

The next three Sections, 13-15, introduce the subject of the Danda for the benefit of readers who may not be familiar with this tradition that prevailed in India for centuries.

**Section 4.13: "Dandah" – Kinds of Staffs, Single & Triple**

<sup>32</sup> परमहंसस्य यः अयम् एकदण्डः स द्विविधः –

ज्ञान-दण्डः, काष्ठ-दण्डः च इति ।

<sup>33</sup> यथा त्रिदण्डिनो त्रैविध्यं तद्वत् –

वाग्-दण्डो, मनो-दण्डः, कर्म (काय)-दण्डः च इति ।

<sup>34</sup> वाग्दण्डादयो मनुना स्मर्यते – मनु. १२

"वाग्दण्डोऽथ मनोदण्डः कर्मदण्डः तथा एव ।

यस्य एते नियता बुद्धौ स त्रिदण्डि इति च उच्यते" ॥ १० ॥

<sup>35</sup> "त्रिदण्डम् एतत् निक्षिप्य सर्वभूतेषु मानवः ।

काम-क्रोधौ तु संयम्य ततः सिद्धिं निगच्छति" इति ॥ ११ ॥

<b>32</b>	<i>paramahamsasya yah ayam ekadaṇḍah sa dvividhah - jñāna-daṇḍah, kāshṭha-daṇḍah cha iti  </i>
	He who is a <b>Paramahamsa</b> , has a staff which is of two kinds: i) the staff of ' <u>Knowledge</u> ', ii) and the staff of ' <u>wood</u> '.
<b>33</b>	<i>yathā tridaṇḍino traividhyaṁ tadvat - vāg-daṇḍo, mano-daṇḍah, karma (kāya)-daṇḍah cha iti  </i>
	This can be compared to the staff of the <b>Tridandins</b> , which is of three kinds: (see notes) i) the staff of ' <u>speech</u> '; ii) the staff of the ' <u>mind</u> '; iii) the staff of ' <u>action</u> '.
<b>34</b>	<i>vāgdaṇḍādayo manunā smaryate - manu. 12</i> <i>"vāgdaṇḍo atha manodaṇḍah karmadaṇḍah tathā eva  </i> <i>yasya ete niyatā buddhau sa tridaṇḍi iti cha uchyate" ॥ 10 ॥</i>
	Manu has described these three kinds as follows: "The three staffs are i) control of <u>speech</u> , ii) control of <u>mind</u> and iii) control of <u>actions</u> ; The wise one who is ever alert not to deviate from this, is called the <b>Tridandi</b> ."
<b>35</b>	<i>"tridaṇḍam etat nikshipya sarvabhūteṣu mānavah  </i> <i>kāma-krodhau tu saṁyamya tatah siddhiṁ nigachchati" iti ॥ 11 ॥</i>
	"By directing these three controls towards <u>all creatures</u> , the ascetic, after subduing well his <u>desire and anger</u> , comes to attain the <b>perfection</b> he desires."

**32-33** A parallel is drawn here between the **Tridandi**, the first stage of Sannyasa, and the **Ekadandi**, the third and fourth stage of Sannyasa, named Vividisha and Vidvat Sannyasa.

The two types of the Ekadandi are the implied Danda (of knowledge) and the literal Danda (of wood). In the same way, the three sticks of a Tridandi are also the three implied Dandas (of control) and the three literal Dandas (of wood). The difference between the implied and the literal Dandas are simply the depth of vision. The literal one is the superficial meaning; the implied one is the true meaning. The point to note is that not only the Paramahamsa can be hypocritical; even the Tridandis can be subject to the same error.

#### Section 4.14: Citations on the Triple Staff as Control

- 36 तेषां स्वरूपं दक्षः स्मरति – वायु.पुरा १७.६, सन्न.उप २.९७
- 37 "वाग्दण्डोऽथ मनोदण्डः कर्मदण्डस्तथैव च ।  
यस्यैते नियता दण्डास्त्रिदण्डीति स उच्यते" इति ॥ १७.६ ॥
- 38 "वाग्दण्डे मौनमातिष्ठेत् कर्मदण्डे त्वनीहताम् ।  
मानसस्य तु दण्डस्य प्राणायामो विधीयते" इति ॥ २.९७ ॥
- 39 स्मृति अन्तर-पाथः – यतिधर्मसंग्रह १२२  
"कर्म-दण्डः अल्प-भोजनम्" इति ।

36	<i>teśhām svarūpaṁ dakśhaḥ smarati</i> - <i>vāyu.purā 17.6, sann.upa 2.97</i>
	Daksha, the author of <i>Daksha Smriti</i> , describes their nature as follows:
37	<i>"vāgdaṇḍo atha manodaṇḍah karmadaṇḍah tathā eva cha   yasyaite niyatā daṇḍāstridaṇḍīti sa uchyate" iti</i> ॥ 17.6 ॥
	"Control of <u>speech</u> , control of <u>mind</u> and control of <u>actions</u> – only he who has these under his perfect control is called a <b>Tridandi</b> , bearer of triple staff."
38	<i>"vāgdaṇḍe maunamātiśhthet karmadaṇḍe tu anīha tām   mānasasya tu daṇḍasya prānāyāmo vidhīyate" iti</i> ॥ 2.97 ॥
	"To control <u>speech</u> , he should observe <b>silence</b> ; to control <u>actions</u> , be <b>indifferent</b> ; and to control the <u>mind</u> , do <b>Pranayama</b> ."
39	<i>smṛti antara-pāthah</i> - <i>Yatidharma Sangraha pg 122</i> <i>"karma-daṇḍah alpa-bhojanam" iti  </i>
	There is a Smriti which gives an alternative (method of control for actions): <i>"To control <u>actions</u>, one should eat frugally."</i>

**36-39** Sri Vidyananyaji presents a fair account of the overall rule for all Sannyasis. By emphasising here the three controls which the Tridandi has to observe, he is illustrating the fairness of dealing with the Ekdandis in the same way, with the same strictness.

The comparison also raises the status of the Tridandis. They should not be seen as being of a "lower grade", as a grade in which the disciplines behind the symbols do not apply. The scriptures are equally strict with all types of Sannyasis mentioned in Part 1.

An additional implication of this "fairness" is to be seen in the next Section. We see that the meanings of the symbols are Cumulative from one stage to the next . . .

#### Section 4.15: The Discipline and Training is Cumulative

- 40 ईदृशं त्रिदण्डित्वं परमहंसस्य अपि अस्ति ।  
तद् एतद् अभिप्रेत्य पितामहः स्मरति –  
"यतिः परमहंसस्तु तुर्याख्यः श्रुतिचोदितः ।  
यमैः च नियमैः युक्तो विष्णुरूपी त्रिदण्ड-भृत्" इति ॥

<b>40</b>	<i>īdṛsham tridaṇḍitvaṁ paramahamsasya api asti    tad etad abhipretya pitāmahah smarati -  "yatih paramahamsastu turyākhyah shrutichoditah    yamaih cha niyamaih yukto viśhṇurūpī tridaṇḍa-bhṛt" iti   </i>
	<p>Triple control of this sort has to be observed by a <b>Paramahamsa</b> also.  With this in view, Pitamaha has said in a Smṛiti:  "The stage of the Yogi-Paramahamsa is the <u>fourth</u> as enjoined in the Shruti.  i) With Yama and Niyama already in him – (as he is a <b>Yogi</b>),  ii) and the control of the <b>Tridandi</b> also to be observed by him,  he is virtually Vishnu incarnate! – (an embodiment of all disciplines)."</p>

**40** The scale of four stages from preliminary to the advanced (note it is not 'lowest' to 'highest') is as follows:

- i) The Sannyasi who renounces earthly pleasures, i.e. Kutichaka and Bahudaka.
- ii) He who renounces heavenly pleasure also, i.e. the Krama Mukta; the Hamsa.
- iii) The Vividisha Sannyasi who desires knowledge of Brahman, i.e. Paramahamsa.
- iv) The Vidvat Sannyasi who desires outright Liberation, i.e. the Jivanmukta.

At each advancing stage, the disciplines of the earlier stages are included in them. There is a "build-up" or accumulation of discipline as one advances through Sannyasa. Thus, the Stage 4 Sannyasi, the Vidvat Sannyasi, is expected to be supreme master of all the disciplines of the preceding three stages. That is the full implication of this Pada.

From this we deduce that the Vidvat Sannyasi already has the basic training of the **Yogi**, namely Yama and Niyama; he has the basic training of the **Vividisha Sannyasi**, namely Sadhana Chatushtaya; and he has the basic training of control of speech, mind and actions of the **Tridandis**. No wonder he is now described as being "Vishnu-incarnate"!

Are the Hamsa and Paramahamsa beyond the practice of the Tridandi disciplines? No, the Tridandi is actually included in the Ekadandi. So is the Yogi and Vividisha Sannyasi included in the Vidvat Sannyasi. What Sri Vidyananyaji is really trying to say is that the Danda is *inside*. If we take it to be outside, then the problem arises as to whom it applies. But if it is understood to be inside as knowledge, then it cannot become a thing to be dropped.

**Example:** The lessons of primary school are not forgotten, but carried forward into secondary school. The basic knowledge does not become any less relevant for the advanced stage. Knowledge grows like a snowball, with nothing of the previous stage discarded.

#### **Section 4.16: "Jnana-Danda, Ekadandi" – The Single Staff**

<sup>41</sup> एवं सति मौनादिनां वागादि-दमन-हेतुत्वाद् यथा दण्डत्वं,  
तथा एव अज्ञान तत्कार्य-दमन-हेतोः ज्ञानस्य दण्डत्वम् ।

<sup>42</sup> अयं 'ज्ञानदण्डो' येन परमहंसेन धृतः  
स एव मुख्य 'एक-दण्डि' इति उच्यते ।

<sup>43</sup> मानसस्य ज्ञानदण्डस्य कदाचित् चित्त-विक्षेपेण विस्मृतिः प्रसज्येत ;  
इति तन्-निवारणार्थं स्मारकः काष्ठ-दण्डो ध्रियते ।

41	<i>evam sati, maunādinām vāgādi-damana-hetutvād yathā daṇḍatvaṁ, tathā eva ajnāna tatkārya-damana-hetoh jnānasya daṇḍatvam  </i>
	If this is so (i.e. the Danda is not the stick but an inner faculty – knowledge or self-control), then just as silence etc, being the cause of speech control etc, are called Dandas, so also, knowledge, the cause of controlling Ignorance and its effects, is called Danda.
42	<i>ayam jnānadaṇḍo yena paramahansa dhṛtaḥ sa eva mukhya eka-daṇḍi iti uchyate  </i>
	This <b>Staff of knowledge</b> , as it is borne by the Yogi-Paramahansa, he alone can be called the real ' <b>Ekadandi</b> ', bearer of a single staff.
43	<i>mānasasya jnānadaṇḍasya kadāchit chitta-vikṣhepeṇa vismṛtiḥ prasajyeta ; iti tan-nivāraṇārthaṁ smāraḥ kāshṭha-daṇḍo dhriyate  </i>
	This mental staff of knowledge, due to <u>occasional distraction</u> of mind, can get forgotten; In order to check this occurrence, as a reminder the <b>wooden staff</b> should be borne.

Having made a diversion to get a deeper understanding of what the Danda means, we return to the word-by-word explanation of the Upanishad lines of Section 12. We are now ready to see how knowledge is an integral part of the **Vidvat Sannyasi**.

**41** The implied meaning of the staff is being extended. Not only is knowledge the true staff, but the means by which the knowledge is obtained is also the staff!

**42** In addition, we see here that the term Ekadandi does not literally mean “bearer of one staff”; it means “bearer of the *Knowledge*”. This is a significant point of definition.

**43** Swamiji dug deep into this line, and spoke in the first person for greater impact:

### **THE STICK IN A “BACK-UP” ROLE TO KNOWLEDGE**

“If by some chance this knowledge slips down and falls, and I am faced with the prospect of falling down, I should carry the physical Danda also to give me a shock reminder of the Jnana to rescue me from the fall. This ‘wooden Danda’ I carry just to remind myself of the great path I am treading. It is an assistant to me. It is my co-partner in keeping me on track, should I waver on this very difficult path.

“It is the same with the ochre cloth. I wear it as a reminder to me not to fall into the pit of sensuality. I need it. Sometimes I cannot trust this mind of mine, what it will do to me, what it will want to do, being so very mischievous. Therefore, I use the saffron garb as a ‘policeman’ to guard me. One simply cannot trust this treacherous mind. It can turn on its owner in a split second. Therefore, I pray that at least this saffron cloth can come to my rescue in times of danger, when I am about to be ambushed by my own mind!

“There are times when I as a Sannyasi have to rely more on the stick than on the knowledge. This, too, can be a possibility.”

In this way, we see that both, the staff of knowledge as well as the wooden staff have a place in keeping the Sannyasi on track in case of a derailment or an impending derailment. As the Japa Mala is a reminder for doing Japa, i.e. it keeps reminding us to do Japa, so also the Danda is a reminder of the knowledge, should it slip from our mind by some chance. For this reason, the ‘wooden staff’ comes handy. Until all the Vikshepa comes to an end, it is advisable to carry the physical staff as well. Never under-estimate the staff.

## **THE BUILD-UP TO A “SUPER-STAFF”!!**

An interesting “build-up” of *Causes* connected to the staff can be conceived from the trend of the above discussion. Just as the disciplines are cumulative from stage 1 to 4, so also for each discipline the causes also build-up.

For instance, the cause for the staff of the Vidvat Sannyasi is *Knowledge*. So it is called the ‘Staff of Knowledge’. The cause for the Knowledge is *one-pointedness of mind*, so we have the “Staff of one-pointedness”. The cause for a one-pointed mind is *Sadhana Chatushtaya*, so that becomes the “Staff of Sadhana Chatushtaya”. The cause for Sadhana Chatushtaya is the *triple staff* of control of speech, mind and actions, so the Tridandi is very much part and parcel of the Ekadandi!

In this way we can see how the implied meaning of the staff builds-up from stage to stage. Knowledge, which we take to be the staff of the Vidvat Sannyasi, actually has its roots in the very earliest stage of spiritual life. It incorporates everything that is practised as Sadhana before it. Each item practised earlier has contributed something towards the making of the Jivanmukta. The Matric graduate is also a graduate of the *whole school!*

Sri Vidyaranya has truly blown up our minds to a limitless horizon of thought. This leads us to the concept of “**Nesting of Staffs**”, very similar to the *Five Sheaths* in Vedanta, where the sheaths ‘nest’ into each other from the grossest to the subtlest. The subtlest sheath, being the innermost, is protected by and controls all the other sheaths after it. In the same way, the subtlest staff, being the innermost, is protected by and controls all the other staffs before it.

If we think of the staff in this light, it is not hard to come up with the idea of a “**Super-Staff**” that represents *the whole of the spiritual path*, where every Sadhana ‘nests’ neatly into its previous Sadhana, and provides a support for the subsequent Sadhana. In the end, what we have is a single, majestic staff representing all that the scriptures stand for!

### **Section 4.17: “Kashtha Danda” – the Wooden Staff**

४४ तद् एतद् शास्त्रार्थ-रहस्यम् अबुद्ध्वा वेषमात्रेण  
पुरुषार्थ सिद्धिम् अभिप्रेत्य  
‘काष्ठ-दण्डो’ येन परमहंसेन धृतः;

44	<i>tad etad shāstrārtha-rahasyam abuddhvā, veśhamātreṇa puruśārtha siddhim abhipretya, kāśṭha-daṇḍo yena paramahamsena dhṛtah;</i>
	Not knowing the mystic meaning of the scriptures, by only changing his garb, thinking that the ultimate aim of life can be attained simply by that, a mere <b>piece of bamboo</b> , serving as a staff, is held by such a ‘pseudo-Paramahamsa’.

**44** Stripped of Knowledge, the staff degenerates to just a piece of bamboo, nothing more. To whom is valuable? Only to one who pretends to be a Sannyasi.

And the consequences of this “**branded**” hypocrisy are unimaginable . . .

**Section 4.18: “Ghoran Maha-Raurava” – the Most Dreadful Hell**

- 45 स पुरुषः बहुविधयात् अनोपेतत्वाद्  
‘घोरान्-महारौरव’ संज्ञकान् नरकान् आप्नोति ।
- 46 तत्र हेतुः उच्यते – पर्महंसवेषं दृष्ट्वा ज्ञानित्व भ्रान्त्या  
सर्वे जनाः स्वस्व-गृहे तं भोजयन्ति ।
- 47 अयं च जिह्वा-लम्पटो (‘सर्वाशी’) वर्ज्य-अवर्ज्य विवेकम्-अकृत्वा,  
सर्वम्-अन्नम् अश्नाति । तेन प्रत्यवायं प्राप्नोति ।

45	<i>sa puruṣhaḥ bahu-vidha yātanā upetatvād 'ghorān-mahāraurava' saṁjnakān narakān āpnoti  </i>
	Such a hypocrite, has to endure many kinds of suffering, and pains of all sorts. He finds himself in the <b>worst kinds of hell</b> where people are <u>screaming</u> due to suffering.
46	<i>tatra hetuḥ achyate - paramahansaṁveśhaṁ dṛśtvā, jñānitva bhrāntyā, sarve janāḥ svasva-gr̥he taṁ bhojayanti  </i>
	The cause of going to such a Hell is now told (by Sri Vidyananyaji): Seeing him dressed as a Paramahansa, mistaking him for an enlightened Sadhu, everyone calls him to their homes, and they feed him sumptuously!
47	<i>ayaṁ cha jihvā-lampṭo ('sarvāśhī') varjya-avarjya vivekam-akṛtvā, sarvam-annam aśnāti   tena pratyavāyaṁ prāpnoti  </i>
	And this <b>gluttonous wretch</b> , without discriminating what he should or should not eat, eats all sorts of things from all people, and by doing so incurs <u>unimaginable sin</u> .

**45** The word **Raurava** literally means “lots of sound”, and refers to the screams of people experiencing various forms of torture in this Hell.

**46** The cause for all this retribution is the hypocrisy of the Sannyasin. Sannyasa is an Order that confers blessings of the Gods on one who enters it with sincerity; by the very same token, one who enters it with hypocrisy, faces the dreaded curses of the Gods.

**47** “Gluttonous wretch” refers to the word ‘**Sarvashee**’ from the Upanishad.

The references to being fed, eating sumptuously, eating without discriminating, and eating all sorts of things – these are meant to be translated as applying to all the senses, not just the sense of taste. In all senses, the person could behave in such a manner and indulge himself. The Sannyasi has to beware of all the senses being attracted towards indulgence.

In particular, there is one sense enjoyment in which all the senses have full play. It is sexual pleasure. That would lie at the pinnacle of all sense pleasures as all the senses have free play, and so it maximises sense pleasure. The Sannyasi who gives in to one sense, is sure to give in to two the next time, then three, four and eventually to all five senses at once. This is the degree of perversion that is being portrayed in the above lines.

The deduction is quite clear. If the sense of taste draws one into Raurava hell, then to which Hell would one be drawn if he is attracted by all the senses at once?

Truly, Sri Vidyananyaji’s insight into human behaviour is mind-boggling. It is our good fortune to have him spell out the dangers as clearly as possible, for our own protection!

#### Section 4.19: Alms Rules Cited Out of Context

48 यानि तु स्मृति-वचनानि तानि ज्ञानि-विषयाणि –  
"न अन्न-दोषेण मस्करी" – संन्यास उप ७२ ।  
"चातुर्वर्ण्यं चरेद् भैक्षम्" इति आदि ।

48	<i>yāni tu smṛti-vachanāni tāni jñāni-viśhayāni - "na anna-doṣheṇa maskarī"   - "chāturvarṇyaṃ chared bhaikṣham" iti ādi  </i>	<i>saṁnyāsa upa 72</i>
	To add insult to injury, they quote the Smritis which apply to enlightened mendicants only: "The Maskari, sincere mendicant, is not affected by faults in the food." "He is permitted to beg from all the four castes."	

48 Rubbing salt into the wound, these 'Sarvashees', take to the scriptures to support their misbehaviour. This is a clear case of "devils quoting scriptures".

There are rules (see Section 21) intended for sincere, enlightened Sannyasins. The insincere "gluttonous wretches" quote these rules to justify their indulgence.

#### Section 4.20: Alms Rules for the Unenlightened Mendicant

49 अयं च 'ज्ञान-वर्जित' इति युक्तोऽस्य नरकः ।  
50 अतः एव ज्ञान-हीनस्य यतेः भिक्षा-नियममाह मनुः – म.स्मृ ६  
51 "न चोत्पात-निमित्ताभ्यां, न नक्षत्राङ्गविद्यया ।  
न अनुशासनवादाभ्यां-भिक्षां लिप्सेत कर्हिचित्" ॥ ५० ॥  
52 "एककालं चरेद्-भैक्षं न प्रसज्येत विस्तरे ।  
भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति" इति ॥ ५५ ॥

49	<i>ayaṁ cha 'jñāna-varjita' iti yukto asya narakah  </i>	
	But this mendicant who is <b>without knowledge</b> , is only fit to go to hell.	
50	<i>atah eva jñāna-hīnasya yateh bhikṣhā-niyamam āha manuh - manu.smṛ 6</i>	
	For this reason alone, for the unenlightened mendicants, Manu has laid down the following restrictive rules for their begging:	
51	<i>"na chotpāta-nimittābhyāṃ, na nakṣatrāṅgavidyayā   na anushāsana vādābhyāṃ, bhikṣhām lipseta karhichit" ॥ 50 ॥</i>	
	"Never by making predictions and portents or by interpreting omens; never by prophesying in the light of astrology, palmistry or medicine; nor by expounding a moral code or even the scriptures, should the mendicant resort to such dubious methods for securing alms."	
52	<i>"ekakālam chared-bhaiksham na prasajyeta vistare   bhaikṣhe prasakto hi yatih viśhayeṣhu api sajjati" iti ॥ 55 ॥</i>	
	"He should go for alms once a day, and never ask for more. For he who is attached to much alms, gets attached to objects of enjoyment, too."	

In this section are cited rules which apply to the beginner on the path of Sannyasa. By 'beginner' is meant 'unenlightened'. The latter is a technical term in Vedanta which specifically refers to the seeker who is still striving for knowledge of Brahman. He has not yet arrived at a thorough grasp of the intention of the scriptures on Brahma Jnana. This includes everyone from Stage 1 up to Stage 3. Only the Vidvat Sannyasi of Stage 4 (see Section 15, commentary on Pada **40** on the four stages) is enlightened, i.e. he has Tattwa Jnana, and is therefore eligible for the rules given in the next Section. All others have to follow the rules given here.

**49** The person we are speaking about is without knowledge. That in itself is no crime at all. He is trying his best. He has not yet overcome his tendencies towards sense indulgence. That is okay. However, when he *pretends* to be in the Stage 4 category and tries to follow rules not meant for him, that is when the scriptures get tough on him. Then they chide him by saying, "He is fit only for hell!"

We must clearly understand that the scriptures do not chide without reason. They wish everyone to grow according to their stage of growth. But no hypocrisy is allowed on the spiritual path. If it is present, it is duly punished.

**50** Adequate care has been taken by the scriptures to cater for those who do not qualify for the Stage 4 rules. Due to the absence of the required development, they are given rules that protect them from abusing the privilege of collecting alms.

**51** On expounding the moral code and the scriptures, Swamiji clarified that it does not mean that such preaching should not be done at all; it just means that it should not be done for the sake of 'filling the belly', meaning as a livelihood.

Why is this so? Swamiji said, "These are the things which attract people, so you should not obtain Bhiksha by using all these tricks to impress people. Usually when you go to people's homes, they will ask one question, you answer, and it leads to a few more questions. Soon it becomes a time-wasting exercise, which takes up all your attention."

**52** The attachment to the alms could be for various reasons: It could be because it is served in large quantity; or it is very tasty; or the one serving it is very pleasant. In such cases, he is bound to get attached to the food or to the person serving it, or to both!

Again, Swamiji cited an example from his own experience: "Many years ago, I remember a day when I went for Bhiksha. Delicious *purees* (hot, deep-fried rotis) were served. I said it was very nice. The lady who was serving said, "The way to a man's heart is through his stomach." I remember being shaken up by these words! A Sannyasin should be very careful. He can get tempted at any time, not only by the food, but by the people as well! All kinds of temptations come by themselves. No one can say he is above temptations. The only rule is, if you are a Sadhaka, just be careful of *all* temptations."

We are grateful to Swamiji for sharing his past experience with us in order to teach us these finer points about dangers in the course of our Sadhana.

#### **Section 4.21: Alms Rules for the Enlightened Paramahansa**

<sup>53</sup> ज्ञान अभ्यासिनं प्रति तु एवं स्मर्यते -

"एकवारं द्विवारं वा भुञ्जीत परहंसकः ।

येन केन प्रकारेण ज्ञान अभ्यासी भवेत् सदा" इति ॥

<b>53</b>	<i>jnāna abhyāsinam prati tu evam smaryate - "ekavāram dvivāram vā bhuñjīta parahaṁsakah   yena kena prakāreṇa 'jnāna abhyāsi' bhavet sadā" iti   </i>
	But for the practitioner of knowledge, it has been advised thus: "The Paramahansa may have his meals once or twice a day, obtained by whatever means, but his <b>practice of knowledge</b> should go on."

Now we come to the rules for the Stage 4 category of Sannyasi, the ones who are the subject of this Part 5, the **Vidvat Sannyasis**. Naturally, we are now speaking of the sincere aspirant well on his way, hurtling towards the highest goal in life.

These rules are meant for those who are truly beyond any caste distinctions, and who are pure and taintless to be able to digest all sorts of foods. Most importantly, they do not have a tinge of hypocrisy in them. They are totally dedicated to living the pure life, free from anger, lust and greed.

**53** Swamiji advised he should 'eat' (all senses) what he needs to eat according to his work, but top priority is to remember the knowledge by all possible means. There should be no compromise on that. Compromise will destroy us if we are careless even once.

To 'practise knowledge' means to feel that all are equal in the eyes of God.

The whole lifestyle, not just food matters, should be such that it works to favour the practice of knowledge. That should never be sacrificed.

#### **Section 4.22: "Antaram" – Difference Between the Staffs**

<sup>54</sup> एवं च सति ज्ञान-दण्ड काष्ठ-दण्डयोः

यद् 'अन्तरम्' उत्तमत्व-अधमत्व-रूपं;

<sup>55</sup> तद् इदम् अवगति उत्तमं ज्ञान-दण्डं यः धारयति

स एव मुख्यः 'परमहंस' इति अभ्युपगन्तव्यम् ।

<b>54</b>	<i>evam cha sati jnāna-daṇḍa kāśhṭha-daṇḍayoh yad 'antaram' uttamatva-adhamatva-rūpaṁ;</i>
	From the discussion on the staff of <u>knowledge</u> and the staff of <u>wood</u> , the <b>difference</b> between them is being <u>superior</u> and <u>inferior</u> respectively is shown;
<b>55</b>	<i>tad idam avagati uttamaṁ jnāna-daṇḍam yah dhārayati sa eva mukhyah 'paramahaṁsa' iti abhyupagantavyam  </i>
	After realising this (difference), he who bears the staff of knowledge is clearly superior. It goes without saying ('should be admitted') that he alone is the real <b>Paramahansa</b> .

Sri Vidyaranyaaji concludes the discussion on the true Danda with these words:

**54** The last line beginning "*Idam antaram jnatva...*" of the Upanishad extract under discussion is covered in this Pada by the word **Antaram**. It brings to the fore the superiority of the inner meaning of the symbol over the physicality of the symbol.

**55** The actual Danda is Knowledge, and not the bamboo stick. This is the conclusion not only for the case of the Danda, but for all the symbols used by a Sannyasi. The symbol is secondary (Gauna); the significance of it is primary (**Mukhya**).

In practical terms, this means that the stick is used by the Sannyasi as a reminder of the importance of knowledge. It does not mean that the stick serves no purpose and has to be discarded. The physical stick has to be respected and honoured for the role it plays, but the inner meaning should always be kept uppermost in our mind.

Sri Shankaracharyaji himself did not carry his Danda at all times. He would keep it at a spot and move a limited distance from it in the vicinity of his Mutt. If he knew he was going to exceed that distance, then he would take the staff with him. In this way, he gave due respect to the staff and set the example to use it as a constant reminder to remember God and our relation of Oneness with Him.

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अध्याय ५  
॥ अकाम स्थितिः ॥

PART 5, CHAPTER 5  
THE "STATE OF DESIRELESSNESS"

22 Sections (Textbook Pages 350-357)

INTRODUCTION

**WE** HAVE BUILT a solid bridge of Knowledge between the "Way" and the "State". The construction of this bridge was done with meticulous care in Chapters 3 and 4. Having crossed this bridge, we do *not* 'burn it'. We make a clear-cut turn towards the true inner significance of the symbols. Sri Vidyananyaji even chastises users of the symbols who do not equip themselves adequately with knowledge. But, he accepts the role that symbols still have in reminding the Vidvat Sannyasi of the knowledge when it slips out of his mind.

In Chapter 4, Section 8 it was mentioned that **Desirelessness** is the next and final major section to be covered in the practice of Vidvat Sannyasa. That is where we head in the remaining two Chapters. Chapter 6 is actually an extension of Chapter 5, separated only because of the specific focus on Gold as the medium through which Desire proliferates. This Chapter covers the general approach to be followed by the Vidvat Sannyasin in order to stave off the tendency to multiply his desires.

The whole current Chapter hinges on the Upanishad extract given in Section 5.2.

**Section 5.1: What are the Sannyasi's Identifying Characteristics?**

१ ननु अस्तु अभिज्ञस्य परमहंसस्य  
ज्ञान-दण्डो मा भूत्व-काष्ठ-दण्ड निर्बन्धः;  
इतरा तु चर्या सर्वा की दृशि ?

1	<i>nanu astu abhijnasya paramahamsasya jnāna-daṇḍo mā bhūtvā-kāṣṭha-daṇḍa nirbandhah; itarā tu charyā sarvā kī dṛshi ?</i>
	<b>Objection:</b> For the Paramahansa, let him have that knowledge alone as his staff; Let him also not insist on carrying the 'wooden' staff. (Agreed, no issues with that.) But my question is: Of what kind are all his other <b>behavioural characteristics</b> ?

1 In this instance, **Nanu** does not mean Objection as it usually does; it means, "Okay, I accept what you say, but I have a question." What is it? "Let alone his knowledge, how can I identify a true Vidvat Sannyasi by his behaviour and conduct? Please tell me about that."

**Section 5.2: The Upanishad – Desirelessness in a Yogi**

२ इति आशङ्क्याह

– परम.उप ४

"आशाम्बरः, न नमस्कारः, न स्वधाकारः ।  
न निन्दा, न स्तुतिः; यादृच्-छिकह भवेद्, भिक्षुः ॥

३ न वाहनं, न विसर्जनं; न मन्त्रं न ध्यानं न उपासनं ।  
न लक्ष्यम् न अलक्ष्यं; न पृथङ् न अपृथङ् ॥

४ न च अहं, न त्वं, न च सर्वं; न च अनिकेत स्थितिः एव ।  
सः भिक्षुः सौवर्णादीन् न एव परिग्रहेन्;  
न लोकं न अवलोकं च" इति ॥

2	<i>iti āshaṅkyāha -</i>	<i>parama.upa 4</i>
	<i>"āshāmbarah, na namaskārah, na nindā, na stutih;</i>	<i>na svadhākārah   yādṛch-chikah bhaved bhikṣuh   </i>
	Anticipating such a question, the Upanishad has this to say: "Having the 'sky' as his garment; not offering salutation; not offering oblation and libation to departed ancestors (or the gods); neither censuring anyone, nor praising them; the mendicant (Bhikshu) remains content with what comes by chance."	
3	<i>na vāhanaṁ, na visarjanaṁ; na lakṣhyam na alakṣhyaṁ;</i>	<i>na mantraṁ na dhyānaṁ na upāsanaṁ   na pṛthak na aprthak   </i>
	"Neither calling for (eg. inviting a deity), nor sending away (eg. freeing the deity); Neither chanting Mantra, nor meditating on any form, nor worshipping any idol; Neither the implied meaning, nor the literal meaning (of Tat Twam Asi); Neither comprehending the differences, nor not comprehending them."	
4	<i>na cha ahaṁ, na tvaṁ, na cha sarvaṁ; na cha aniketa sthitih eva   sah bhikṣuh sauvarṇādīn na eva parigrahen; na lokaṁ na avalokaṁ cha" iti   </i>	
	"(Being in unity,) He does not differentiate between I, You or All; He does not harbour thoughts of 'ownership', not even of his own home; Such a mendicant does not ever accept things made of <u>Gold</u> or things similar to it; He does not identify with any people (disciples), nor does he even look at them.	

Before going on to the word-by-word explanations that follow, we take a general look at this extract. It is a reply to the question: "How do I recognise a person who is treading Vidvat Sannyasa?" From these twelve sentences, what picture do we get?

**2-4** There is a strong streak in him of being 'other-worldly'. He does not care about the state of this world; he is indifferent to people's praises or criticisms; like a stone he takes what he gets. Even gold does not attract him, he has no desire to possess anything, not even his home. And the list goes on. Is he a crazy fool, an idiot? No, let's look carefully . . .

The secret of this whole description is that he lives *beyond all thoughts*. Every one of the 12 items tells us that he has transcended the realm of his mind. He is an image of serenity, unpersecuted by his mind. He is one with his Maker – that's his **only** characteristic!

## CHAPTER 5

### THE “DESIRELESS STATE” OF THE VIDVAT SANNYASI

#### Ashambarah

His clothes are the ‘sky’  
in all directions.

#### Nir-Namaskarah

He is not obliged to greet  
anyone, except superiors.

#### Nir-Swadhakarah

Not obliged to perform  
the rites of his ancestors.

#### Nir-Ninda

He does not criticise other  
people (if they disagree).

#### Nir-Stutih

He does not praise other  
people (for favours).

#### Yadrcchikah

He accepts whatever  
comes to him by chance.

#### Nir-Vahanam

He does not have to invite  
the deities to ask favours.

#### Nir-Visarjanam

Hence, he does not have  
to free the deities.

#### Mantra, Upasana, Dhyana

He is not obliged to chant,  
worship or contemplate.

#### Na Lakshyam-Alakshyam

He does not look into  
implied or literal meanings.

#### Na Prithak Na Aprithak

He does not look into  
differences nor similarities.

#### Na Aham, Twam, Sarvam

He is not associated with  
“I”, “You” or “All”.

#### Aniketa Sthitih

He has no place that he  
can call his “home”.

#### Na Sauvarnadi

He does not see, touch or  
take things made of gold.

#### Na Lokam

He has no bondage with  
people, especially disciples.

#### Na Avalokam

He avoids even looking at  
people to remain detached.

### Section 5.3: “Ashambarah” – The Sky is His Garment

<sup>5</sup> आशा दिशः, ता एव अम्बरं वस्त्रम्;  
आच्छादनं यस्य असौ 'आशाम्बरः' ।

<sup>6</sup> यत् तु स्मृति वचनम् –  
"जान्वोरूर्ध्वमधो नाभेः परिधायैकम्-अम्बरम् ।  
द्वितीयम्-उत्तरं वासः परिधाय गृहानटेत्" इति ॥

<sup>7</sup> तद् इदम् अयोगि विषयम्  
अतः एव पूर्वम् "तत् च न मुख्यः अस्ति" इति उक्तम् । (परम.उप ४)

5	<i>āshā dishah, tā eva ambaraṁ vastram āchchādanam yasya asau 'āshāmbarah'  </i>
	The sky in all directions – they alone are his clothes, his lower and upper cloth! For the Vidvat Sannyasi, this is the meaning of <b>Ashambarah</b> – “space clothes”.
6	<i>yat tu smṛti vachanam -</i> <i>"jānu-uru-urdhvam adhah-nābheh paridhāya-ekam-ambaram  </i> <i>dvitīyam-uttaram vāsaḥ paridhāya gṛhāṇateṭ" iti   </i>
	Regarding this, the Smṛiti says: “From below the knee/thigh area to above the navel, he wears one piece of cloth; a second cloth for the upper body should be worn when going to houses for alms.”
7	<i>tad idam ayogi viśhayam   atah eva pūrvam uktam</i> <i>"tat cha na mukhyah asti" iti   (para.upa 4)</i>
	The above applies to <b>non-Yogis</b> , which is why it has been said before, “(To Yogis) It is not essential.”

5 In India nobody says that so-and-so is naked. They politely say that his clothes are the space all around him, in every direction. He is clothed in space!

6 **Janu** is “knee”; **Uru** is “thigh”; **Nabhi** is “navel”. **Urdhvam** and **Adhah** mean “below” and “above” respectively. Please note that the general rule for Sannyasis is cited here. The next Pada clarifies this.

The general rule for clothing is: There are two pieces of cloth, the lower and the upper. The lower cloth is called a dhoti. It should be wrapped around the waist covering the navel and reach at least to the point just below the knee (*janu*), i.e. covering the waist and thighs (*uru*). Most Sadhus wear it down to the ankle. This does not violate the rule.

The upper cloth is called the acchadanam or Anga-Vastra. It is worn across the upper body, wrapped around the shoulders. When the Sannyasi is going house to house for his alms, it is worn out of decency to cover his body. It also protects him from the cold.

7 For this section and the next the rules given are for **non-Yogis**. This is fully explained under the next section. It is a very vital point and needs careful consideration.

“It is not essential” – this is to say that the Vidvat Sannyasi should not make his clothing such an important issue that it occupies too much of his attention. He should not allow himself to be pre-occupied with matters of clothing.

A detailed explanation to whom the rules apply follows in the next section.

#### Section 5.4: “Nirnamaskarah” – No Salutation

४ यदि अपि स्मृति अन्तरम् – महभारत १३.१०.१८१  
"यो भवेत् पूर्व-संन्यासी तुल्यो वै धर्मतो यदि ।  
तस्मै प्रणामः कर्तव्यो नेताराय कदाचन" इति ॥

९ तथा अपि तस्य अयोगि विषयत्वात् न अस्य 'नमस्कारः' कर्तव्यः अस्ति ।

१० अतः एव ब्राह्मण-लक्षणे – महभारत शान्तिपर्व मोक्षधर्म २३९.२४  
"निर्-नमस्कारम् अस्तुतिम्" इति उदाहृतम् ।

8	<i>yadi api smṛti antaram - mahabhārata 13.10.181</i> <i>"yo bhavet pūrva-saṁnyāsī tulyo vai dharmato yadi  </i> <i>tasmai praṇāmah kartavyo netārāya kadāchana" iti   </i>
	Although one Smṛiti says: "To one who has taken Sannyasa before oneself, or to one who is your equal, To these two salutation is a duty; but to any other than these, it should never be done."
9	<i>tathā api tasya ayogi viśhayatvāt na asya 'namaskārah' kartavyah asti  </i> Even then, since this also refers to a <b>non-Yogi</b> , salutation is not obligatory (for a Yogi).
10	<i>atah eva brāhmaṇa-lakṣhaṇe - mahabhārata shāntiparva mokṣadharmā</i> <i>"nir-namaskāram astutim" iti udāhṛtam    239.24   </i>
	For this reason, in the definition of a Brahmana it is said: "He does not salute or praise."

This rule is rather difficult to grasp at first glance. Hence extra effort has been made to clarify every single point raised in Sections 3 and 4. The first thing we need to do is to see exactly to whom this text is addressed. This requires us to look at who are the **non-Yogis**:

#### Who are Non-Yogis?

Regarding the rules cited above (in Pada **7** and **9**), it is said that they are for **non-Yogis**. This needs to be clarified. Who is a non-Yogi and who is a Yogi? In the context of this topic, the 'Yogi' is the Vidvat Sannyasi. He has the twofold qualification as stated at the very outset in Chapter 1:

i) He is trained in Yoga up to the eighth step of Ashtanga Yoga of Patanjali, namely, Samadhi, which is also referred to as Samprajnata Samadhi; it falls short of the ultimate stage of "Chitta Vritti Nirodha", or complete dissolution of the mind.

ii) He is also trained on the path of Jnana Yoga (Vedanta) up to the culmination of Nididhyasana, which is also referred to as Savikalpa Samadhi; it falls short of the ultimate stage of Nirvikalpa Samadhi, which is complete absorption in the Self.

A person with both these qualifications is the one we called a **Yogi-Paramahansa**. This person is now ready for Vidvat Sannyasa, which will take him to the highest stage of spiritual life, called Asamprajnata Samadhi by the Yogis, and Nirvikalpa Samadhi by the Paramahansas or Vedantins. Both these last terms mean Jivanmukti or Liberation.

All others are considered as **non-Yogis**. The rules cited above are only for non-Yogis. Why? There are no rules for Vidvat Sannyasis except what is written in the *Paramahansa Upanishad*. Hence the citations given here serve only as a guide for the Vidvat Sannyasi.

**9** This explains why the Vidvat Sannyasi, the “Yogi”, is not obliged to follow them. To him the only rule that applies is what is in the *Paramahansa Upanishad* (Section 5.2):

“*Ashambarah, Nir-Namaskar, Nir-Stutih*”, etc.

He can take the citations as a guide and follow them at his own discretion, taking decency into account. He is given this freedom by the *Paramahansa Upanishad*. The said Upanishad has only one aim – to free his mind from anything that introduces into it needless thoughts. That is his only Sadhana – to bring his mind to a “mindless” state! In Sri Vidyananyaji’s words, this means to accomplish Vasana Kshaya and Mano Nasha, for he has already accomplished Tattwa Jnana.

**6-8** The recommendations given in these citations are for **non-Yogis**, and thus are seen only as guidelines for the **Yogis**. They may follow them or stick to the ones given in # 5.2. They are allowed to use their discretion in the matter.

**10** *Nir-Namaskarah* is the rule about not saluting others. The same applies equally to *Nir-Stutih*, not praising others.

Swamiji, said that the *Paramahansa Upanishad* is one of those very powerful means available to a Vidvat Sannyasi *to free his mind from all thoughts*. The Vidvat Sannyasi has to remain indifferent to the standing that society holds him in, and even to the standing society places on anybody else. The only person who the Sannyasi may greet or praise is the one who is another Sannyasi of the same Order, and who is superior or equal to him.

This superiority or equality does not take age into account. Both may be younger or older than the Sannyasi concerned. The “superiority” would be due to the other having taken Sannyasa prior to oneself or due to him holding a position of authority higher than oneself. The “equality” is due to the other person taking Sannyasa at the same time as oneself. Notwithstanding all this, the **Yogi** is under no obligation to follow these rules.

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### **Section 5.5: “Swadhakara” – Rites for Departed Ancestors**

11 गया-प्रयाग-आदि तीर्थेषु श्रद्धा-जाड्यात् प्राप्तः ‘स्वधाकारः’ निषिध्यते ।

<b>11</b>	<i>gayā-prayāg-ādi tīrtheṣhu, shraddhā-jādyāt, prāptah 'svadhākārah' niśhidhyate  </i>
	At holy places like Gaya or Prayaga, etc, more out of tradition than faith, to carry out the <b>ceremonies connected to one’s ancestors</b> is forbidden to the <u>Yogi</u> .

**11** In this context, we note that for the Vividisha Sannyasi, this goes without saying as he is done with performance of all rites and rituals for his ancestors, and has performed his own ‘death’ ceremony as well during the Vraja Homa (Sannyasa) ceremony. The only person who may wish to do these rites is the enlightened householder arriving at Vidvat Sannyasa. He is absolved by this rule from doing these rituals.

There is no need for him to pay any special attention to his ancestors as he has now undertaken a path which is bound to connect him to the whole universe, and his ancestors are no more ancestors to him, but part of the universal creation he renounces.

The Order of Sannyasa is a rare Order, upholding the highest spiritual principles. It takes a person beyond all previously held narrow beliefs, customs and family traditions.

**Section 5.6: “Na Ninda, Na Stutih” – No Censure, No Praise**

- 12 पूर्वत्र "निन्दा-गर्व..." इति-आदि - पर.उप २  
वाक्येन परकृतया स्व-निन्दया क्लेशः निवारितः;  
13 अत्र तु स्वकर्तृके अन्य-विषये 'निन्दा-स्तुती' निषिध्यते ।

12	<i>pūrvatra "nindā-garva..." iti-ādi - para.upa 2</i> <i>vākyena parakṛtayā sva-nindayā kleshah nivāritah;</i>
	Earlier (in 3.11), we came across “Giving up censure, pride,...” and so on. There, the pain inflicted upon the Yogi by others through censure was removed.
13	<i>atra tu, svakarṭrke anya-viśhaye 'nindā-stuti' niśhidhyete  </i>
	But here, his own acts of censure or praise towards others, are forbidden.

**12** In the earlier mention of Ninda-Stuti, the Yogi was at the *receiving end* of criticism and praise. We learnt how balanced he was in both situations.

**13 Swakarṭrke:** “acts done by oneself on others”. Here, the Yogi is at the *giving end*, and he is forbidden from acting in that manner. The lesson conveyed is “Do unto others as you would be done by them.” The Yogi is asked not to find fault with anyone, nor to praise others in return for favours. In worldly life, it is quite common to see people with selfish motive praising others.

**Section 5.7: “Yadrch-chhikatvam” – Contented With What Comes**

- 14 'यादृच्-छिकत्व' निर्बन्ध-राहित्यम् ।  
न क्वचिद् अपि व्यवहारे निर्बन्धं कुर्यात् ।

14	<i>'yādr̥ch-chhikatvaṁ' nirbandha-rāhityam  </i> <i>na kvachid api vyavahāre nirbandham kuryāt  </i>
	“ <b>Being content with whatever comes</b> ” means not to insist on anything. One should not obstinately insist on anything anywhere in day-to-day affairs in life.

**14 Yadr̥cchā** is the state of “*being content with whatever comes*”; *Yadr̥cchikah* is the person in that state; and *Yadr̥cchikatvam* is the ‘stateness’ of the state. It is like jewel, jeweller, and jewellery. This is just for information and clarity for Sanskrit students.

It is interesting to note what exactly this state entails, especially in today’s civilisation where one wants a thing as soon as the thought of it comes to his mind. As they say, “I want it yesterday!” *Yadr̥cchā* is the very opposite of such strong demand. It is a state where one does not run after anything. There is no insistence on having things done one’s own way, or on possessing a certain thing at once. One simply accepts what happens as God’s will.

Another aspect of *Yadr̥cchā* is that one does not feel any compulsion to do a thing as if it were demanded of him. There is no regulation or rule that demands something to be done by him. Thus, the person does not insist on anything, nor does he feel that something is insisted on from him.

*Yadr̥cchā is, indeed, a beautiful spiritual quality. It reflects one’s peace of mind, one’s patience, and an effortless desire to maintain peace and harmony with others.*

**Section 5.8: “Na Avahanam, Na Visarjanam” – No Inviting, No Sending**

15 यः तु देवपूजायां निर्बन्धः' स्मर्यते – यतिधर्मसंग्रह ६२  
"भिक्षाटनं जपः शौचं स्नानं ध्यानं सुरार्चनम् ।  
कर्तव्यानि षट्-एतानि सर्वथा नृप-दण्डवत्" इति ॥

16 तस्य अपि अयोगि-विषयत्वम् ।  
अभिप्रेत्य 'न आवाहनं' ('न विसर्जनं') इति आदि आमनातम् ।

15	<i>yah tu devapūjāyām nirbandhah' smaryate - yatidharmasaṅgraha 62</i> <i>"bhikṣhāṭanam japah shaucham snānam dhyānam surārchanam  </i> <i>kartavyāni śhad-etāni sarvathā nṛpa-daṇḍavat" iti   </i>
	Even the obligatoriness of worshipping God (as cited here) is not insisted on (for the <b>Yogi</b> ): “Mendicancy, repetition of Mantras, purity, bathing, silent contemplation and <u>worship</u> – these six are to be performed always as though they were ordered by a king.”
16	<i>tasya api ayogi-viśhayatvam</i> <i>abhipretya 'na āvāhanam (na visarjanam)' iti ādi āmnātam  </i>
	This injunction also, refers to <b>non-Yogis</b> (i.e. Yogis are exempted from following it.) With this in mind, it is said (for <b>Yogis</b> ), “ <b>not calling for, not sending away</b> ”.

In most formats for worshipping Deities, the worshipper invites the presence of a certain Deity to make a request to him; this is described as “*invoking*” the Deity. After making the request, the Deity has to be given his leave; this is described as “*sending away*” or “*freeing*” the Deity. This information has reference in these lines.

**15** From the previous Section on Yadrchikatvam, a person may doubt whether the Yogi is exempt even from doing worship of the Deities. This doubt is answered by Sri Vidyananyaji, “Yes, indeed, he is exempted!”

A citation is given in which it is said that the worship of God falls into the category of six items which are “inexcusable to be omitted”. It has the compulsion attached to it as if it were the king’s order! Now, the point here is that *even if* it is the king’s order, the Yogi has exemption from doing these six things, which includes worship. Here is why . . .

**16** The injunction cited is meant for **non-Yogis**, as applied in earlier citations in **7** and **9**. This means that **Yogis** are not obliged to follow them. They have exemption from them. For this reason it is stated here that the usual worship is not applicable to Yogis. And this explains why Yogis do not have to “*invite Deities, nor send them away*”.

**Section 5.9: “Dhyanam, Upasanam” – Meditation & Worship**

17 सकृत्स्मरणं 'ध्यानम्', नैरन्तर्येण अनुस्मरणम् 'उपासनम्' –  
इति तयोः भेदः ।

17	<i>sakṛtsmaraṇam 'dhyānam', nairantaryeṇa anusmaraṇam 'upāsanam' –</i> <i>iti tayoh bhedah  </i>
	<b>Meditation</b> is remembering <u>once</u> ; <b>Worship</b> is remembering <u>continuously</u> without a break – this is the difference between the two.

To understand these statements, we have to recall what the Upanishad's intention is. The Upanishad wants to free the Vidvat Sannyasi from all 'Vyavahara' – all interactions which require him to utilise his mind. The objective is to render the mind of the Vidvat Sannyasi totally still, free of all thoughts. Then only can he succeed in arriving at the culmination of Vidvat Sannyasa.

**17** In this context, what would be the need to differentiate between Dhyana and Upasana? It is to tell us that both of them involve thought in the mind. Whether one is at a higher level than the other is not the issue here. We are not comparing the two, we are differentiating them from the Sadhana that is beyond thought. Both these are at the level of thought – that is the point, and for that reason the Sannyasi is being freed from both of them.

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**Section 5.10: “Na Lakshya, Na Alakshya” – No Metaphysics**

**18** यथा योगिनः स्तुति-निन्दा लौकिक व्यवहार अभावः;  
यथा वा देवपूजादि-धर्म-शास्त्र व्यवहार अभावः;

**19** तथा 'लक्ष्यत्व-अलक्ष्यत्व-आदि'  
ज्ञान-शास्त्र-व्यवहारः अपि न अस्ति ।

<b>18</b>	<i>yathā yoginah stuti-nindā laukika vyavahāra abhāvah;</i> <i>yathā vā devapūjādi-dharma-shāstra vyavahāra abhāvah;</i>
	Just as the Yogi is free from <u>social interchanges</u> like praising and criticising; or from obligatory <u>religious interchanges</u> like worship, rites and rituals;
<b>19</b>	<i>tathā 'lakshyatva-alakshyatva-ādi'</i> <i>jnāna-shāstra-vyavahārah api na asti  </i>
	So also, from all metaphysical discussions like <b>implicit and explicit meanings</b> , falling under <u>Jnana Shastra interchanges</u> , he is now also freed.

**18** Thus far, the Sannyasi has been freed from the following Vyavaharas:

1. Loka-Vyavahara                      **Ashambarah**: regarding his clothes, dress, etc.  
**Nir-Namaskarah**: no greeting of people
2. Karma Shastra Vyav.              **Na Swadhakara**: no rites and rituals for family
3. Upasana Shastra Vyav.          **Avahanam, Visarjanam**: No inviting & sending deities  
**Na Mantram, Dhyanam & Upasanam** – no religious acts

**19** This item falls into the next category:

4. Jnana Shastra Vyav.              **Na Lakshyam, Alakshyam** – no philosophical concepts.

An example of such a metaphysical analysis is given below. Surely the Vidvat Sannyasi does not need to trouble himself about such matters, for he has passed them by.

Such analysis has its place in a Sadhaka's life when he is engaged in Sravana and Manana. Then his mind needs to be very sharp and one-pointed to grasp all the intellectual concepts that concern the Supreme Reality. But once he has passed that stage, he has to let go of them and free his mind of this 'intellectual baggage'.

**Section 5.11: Examples: 1. The "Tat Twam Asi" Analysis  
2. The "Aham-Twam-Sarvam" Analysis**

- 20 १. "यत् साक्षि-चैतन्यम् अस्ति तद् इदम् 'तत्-त्वम्-असि'  
इति वाक्ये 'त्वं'-पदेन लक्ष्यम् ।
- 21 "देह-आदि विशिष्टं चैतन्यं लक्ष्यं न भवति, किं तु वाच्यम् ।
- 22 "तत् च वाच्यं 'तत्'-पदार्थात्-'पृथक्', लक्ष्यं तु 'अपृथक्' ।
- 23 २. "स्वदेह-निष्ठः वाच्यः अर्थः 'अहं' इति व्यवहार आर्हः ।
- 24 "परदेह-निष्ठः 'त्वं' इति व्यवहार आर्हः ।
- 25 "लक्ष्यं वाच्यम् इति उभय विधम् चैतन्यः उपेतम् ।
- 26 "अन्यज्-जडं जगत् 'सर्वम्' इति व्यवहार आर्हः" इति ।
- 27 एतादृशः विकल्पः न कः अपि योगिनः अस्ति,  
तदीय चित्तस्य ब्रह्मणि विश्रान्तत्वात् ।

20	1. "yat sākṣhi-chaitanyam asti tad idam 'tat-tvam-asi' iti vākye 'tvam'-padena lakṣhyam
	<b>Example 1:</b> In the Mahavakya 'Tat Twam Asi', the unassociated witness consciousness is the <i>implied</i> meaning of the word 'Twam', the individual 'you'.
21	"deha-ādi vishīṣṭam chaitanyam lakṣhyam na bhavati, kiṁ tu vāchyam
	The consciousness that is associated with the body, etc is not the implied meaning, but the <i>literal</i> meaning (of the word 'Twam').
22	"tat cha vāchyam 'tat'-padārthāt-'pṛthak', lakṣhyam tu 'apṛthak'
	This is different from the <i>literal</i> meaning of the word 'Tat', the universal 'You', but is non-different (identical) to the <i>implied</i> meaning of the same word ('Tat').
23	2. "svadeha-nīṣṭhaḥ vāchyah arthah 'aham' iti vyavahāra ārhah
	<b>Example 2:</b> The <i>literal</i> meaning of Consciousness in one's own body is called 'Aham'.
24	"paradeha-nīṣṭhaḥ 'tvam' iti vyavahāra ārhah
	But the same in another's body is called 'Twam'.
25	"lakṣhyam vāchyam iti ubhaya vidham chaitanyah upetam
	Both the <i>implied and literal</i> meanings of (Aham and Twam) consist in Consciousness.
26	"anyaj-jaḍam jagat 'sarvam' iti vyavahāra ārham" iti
	The 'other' or 'Unconscious' world is referred to as 'All' –
27	etādṛśah vikalpah na kah api yoginah asti, tadiya chittasya brahmaṇi vishrāntatvāt
	<b>Conclusion:</b> None of such thoughts are of any interest to a Yogi (Vidvat Sannyasi), for his mind is fast heading towards <b>complete tranquillity</b> in Brahman.

**20-22 Example 1:** This takes the Mahavakya “*Tat Twam Asi*” and analyses the words Twam and Tat in it. Each word has two meanings, the literal and the implied. The literal meanings are the Jeeva and Ishwara respectively. The implied meanings are the Atman and Brahman respectively.

When Jeeva is compared with Ishwara, they are poles apart. There is simply nothing similar about them, except they are both superimpositions on Brahman. However, when Atman and Brahman are compared, they are found to be identical, as all the superimposed elements have been removed.

**23-26 Example 2:** The idea of this example is to show the difference between a sentient and an insentient entity. Aham and Twam are both sentient as they both have a subtle body (mind, intellect, egoism, etc). They are also the same, only the bodies are different. The gross world is insentient as it does not have a subtle body. Hence, items like mountains and rivers do not manifest life, a will of their own.

**27** Neither of these analyses is of any interest to the Vidvat Sannyasi, whose sole aim is to travel Godspeed towards the Supreme Reality, not wanting any of this to distract him from his journey.

#### **Section 5.12: “Aniketa-Sthitih Eva” – Abodeless & Alone**

28 अतः एव सः भिक्षुः—'अनिकेत-स्थितिः एव'।  
यदि नियत-निवासार्थं कचिन्-मठं संपादयेत् ।

29 तदानीं तस्मिन् ममत्वे सति, तदीयहानि वृद्धयोः चित्तं विक्षिप्येत ।

<b>28</b>	<i>atah eva sah bhikshuh-'aniketa-sthitih eva'</i> <i>yadi niyata-nivāsārtham kachin-maṭham sampādayet  </i>
	For this reason alone, the mendicant remains <b>abode-less and alone</b> . If however, he builds a monastery as his permanent residence . . .
<b>29</b>	<i>tadānīm tasmin mamatve sati tadīyahāni vṛddhayoh, chittam vikshipyeta  </i>
	then soon a sense of ownership will grow in that, and his mind will be distracted by it.

If not a home for himself, what stops him from building an Ashram for himself? This is where we see how vigilant Sri Vidyanarayanji wants the Vidvat Sannyasi to be!

**28-29** Yes, of course, it would nice to have an Ashram, a *big* Ashram at that, to serve mankind . . . but if one is not careful, it can become a hindrance, too. It will grow, and grow, *and go on growing!* It will need more people to run it. It will attract the attention of a large number of people. It will do fantastic service activities. The head of the Ashram will become famous. He may handle that, but his disciples may not. They may soon be attracted by all the fame and lose their original vision and direction.

Total renunciation of a home is called for in the spiritual quest. There should be nothing that one can call ‘mine’. That is seen in every Mahatma’s life. When they seek to establish themselves firmly in God, they will abandon everything for it. Their aspiration will demand that no obstacle will stand in their way. They will feel this urge in them and it will take complete hold of them.

### Section 5.13: *The Advice of Sri Gaudapadacharya*

<sup>30</sup>एतत् सर्वम् अभिप्रेत्य गौडपादाचार्या आहुः – माण्डु.कारि २.३७  
"निःस्तुतिः-निर्नमस्कारः निःस्वधाकार एव च ।  
चल-अचल-निकेतश्च यतिः यादृच्-छिकः भवेत्" इति ॥

30	<i>etat sarvam abhipretya gauḍapādāchāryā āhuh - māṇḍu.kāri 2.37</i> <i>"nihstutih-nirnamaskārah nihsvadhākāra eva cha  </i> <i>chala-achala-niketashcha yatih yādrch-chikah bhavet" iti   </i>
	Having this full situation in view, Acharya Gaudapada says: "Not praising any Deity, not saluting any superior, not remembering the departed – taking body and soul as home, the monk remains content with what comes by chance."

This is a fitting citation from one of the greatest Acharyas of all, the Param Guru of Sri Adi Shankaracharyaji. In his Karika on *Mandukya Upanishad*, he writes:

**30** The Sannyasi has been freed by the Shastras to devote all his time and energies on his spiritual quest by leading a simple life. He lives this type of life because the scripture, Mother Shruti, asks it of him. He has no choice in the matter but to obey Her. He has a higher task to do than build an Ashram – that task is to quieten his mind.

**Chala-Achala:** "the moving and the unmoving". This could mean the subtle (moving) and the gross (unmoving). Going a little higher, it could mean "the changing and the Changeless", the Kshetra and Kshetrajna of the Geeta, the body and the Self. The Self needed a home, so Nature provided it with a body. What a vision to think like this!

### Section 5.14: *"Sauvarna Parigrahet" – Give Up Gold Objects*

<sup>31</sup>यथा मठो न 'परिग्रही' -तव्यः, तथा 'सौवर्ण' -राजत-आदिनां  
भिक्षा-आचमन्-आदि पात्राणाम् एकम् अपि न गृह्णीयात् ।

<sup>32</sup>तद् आहः यमः –  
"हिरण्मयानि पात्राणि कार्ष्णाय-समयानि च ।  
यतीनां तानि-अपात्राणि, वर्जयेत् तानि भिक्षुकः" इति ॥

31	<i>yathā maṭho 'na parigrahī'-tavyah, tathā 'sauvarṇa'-rājata-ādinām</i> <i>bhikṣhā-āchaman-ādi pātrāṇām ekam api na grhṇīyāt  </i>
	Just as the Yogi <b>does not accept</b> an Ashram as his residence, so also, <b>things made of gold</b> , silver and other precious metals, even if gifted to him to serve as a begging bowl, or to drink water – not even one of those should he accept!
32	<i>tad āhah yamah -</i> <i>"hiraṇmayāni pātrāṇi kārṣhṇāya-samayāni cha  </i> <i>yatinām tāni-apātrāṇi varjayet tāni bhikṣhukah" iti   </i>
	Lord Yama says the same thing: "Vessels made of gold, or those made of iron, are forbidden to be used by mendicants; they should keep far away from them."

### **Anecdote about Swami Tapovanji**

Swamiji recounted this anecdote which appears in *Ishwara Darshan*, Sri Tapovanji's autobiography: Tapovanji was on his way to Mt. Kailas. On these trips it is quite common to come across highway robbers who wait for passing pilgrims, rich or poor, and dispossess them of their belongings. Sadhus and Mahatmas are no exceptions to these professional thieves. They know that many Sadhus carry some gold ornaments on them.

Some of these robbers caught hold of Swami Tapovanji on his trip. Tapovanji had no gold ornaments on him. They could not rob him of anything! Frustrated by this, they asked him about his food. He said he had none. They asked him what he was going to eat. Tapovanji answered, "God is going to provide me with food today through you!"

The thieves were taken by surprise by Tapovanji's openness. They shared their food with him and he continued his travels.

**31** When we peep into teachings like these, we see how simplicity and austerity have raised the level of India's spiritual treasures to unbelievable heights. This is the India of centuries ago and the India of now – the tradition will never die. (*see story in block below*)

### **THE "GOLD BRICK"**

Sri Vidyananyaji was a King before he became a Sannyasi. He recounts the following true incident. The Muslim invaders of his day (around the 13<sup>th</sup> century) had looted many temples of their gold ornaments. They would melt down the ornaments and produce small 'bricks' of gold so that they are not identified by anyone. These gold bricks would be put into bags and transported on the backs of donkeys.

One day one of the bricks fell down from a donkey while in transit and was not noticed. A few days later, a peasant in the area was going for his morning ablutions, and as usual, he looked around for stones to place on the ground so that he could squat on them and do his business. He happened to pick up the gold brick. With complete indifference he placed it beside another rock of similar size and squatted on both of them.

The King's soldiers who were patrolling the area saw this and wondered at the peasant's stupidity to use such a valuable gold block as a brick to do his ablutions! They were happy to find the brick, but had the good sense to wait for the man to finish his job before promptly picking it up, rinsing it in a nearby stream, and taking it to the King. To the surprise of the soldiers, the King was more interested in knowing who the peasant was than what they had brought to him!

The man was soon found and brought to the King. The King asked him to explain what he had done in such a remote area. The peasant recounted the whole story. He said he knew it was a gold block, but he was indifferent to it. He was only interested in using it to sit on for his ablutions, after which he *knowingly* left it untouched! Sri Vidyananyaji praised the man for his Vairagya (dispassion) and gave him acclaim as a great Bhakta of the Lord. He further decreed that the money raised by selling the gold should be used to build a temple on that very spot where it was found. Such were the people living in India in those days!

One feels compelled to ask: Was the real gold the 'brick' or the peasant?

### Section 5.15: Vessels as Prescribed by Manu

33 मनुः अपि – मनुस्मृति ६

"अतैजसानि पात्राणि तस्य स्युः निर्त्रणानि च ।  
तेषाम् अब्धिः स्मृतं शौचं चमसानाम् इव अध्वरे" ॥ ५३ ॥

34 "अलाबुदारु-पात्रं वा मृन्मयं वैणवं तथा ।  
एतानि यतिपात्राणि मनुः स्वयंभुवोऽब्रवीत्" इति ॥ ५४ ॥

33	<i>manuh api -</i> <i>"ataijasāni pātrāṇi tasya syuh nirvraṇāni cha  </i> <i>teśhām adbhih smṛtaṁ shauchaṁ chamasānām iva adhvare" ॥ 53 ॥</i>	<i>manusmṛti 6</i>
	Manu, the son of Swayambhuva (Lord Brahma), has also said: "His vessels should <b>not be made of metal</b> , and should not have leaks; their cleaning should be with water, just as the utensils used in a Yajna."	
34	<i>"alābu-dāru-pātraṁ vā mṛnmayam vaiṇavam tathā  </i> <i>etāni yatipātrāṇi manuh svayambhuvo abravīt" iti ॥ 54 ॥</i>	
	"With bottle-gourd and wood, or earthenware and bamboo – these are suitable for an ascetic's vessels. This is prescribed by Manu, the Swayambhuva."	

**33-34** Metallic vessels attract the attention of thieves, especially if they are made of gold and silver. The material should in no way become a means of displaying status. Swamiji joked, "Today, even vessels made with these cheap materials get stolen quickly!"

### Section 5.16: Vessels as Prescribed by Bodhayana

35 बोधयनः अपि –

"स्वयम् आहत पर्णेषु स्वयं शीर्णेषु वा पुनः ।  
भुञ्जीत न वट-आश्वत्थ-करञ्जानां च पर्णके" ॥

36 "आपदि अपि न कांस्येषु मलाशी कांस्य-भोजनः ।  
सौवर्णे राजते ताम्रे मृन्मये त्रपुसीसयोः" इति ॥

35	<i>bodhayanah api -</i> <i>"svayam āhrta parṇeṣhu svayam shīrṇeṣhu vā punah  </i> <i>bhuñjīta na vaṭa-āshvattha-karañjānām cha parṇake" ॥</i>	
	Bodhayana has prescribed as follows: "In a plate made with leaves <i>plucked</i> by himself or <i>fallen</i> by themselves; one should have his food, but not leaves from a banyan, holy fig, or <i>karanja</i> tree."	
36	<i>"āpadi api na kāmsyeṣhu malāshī kāmsya-bhojanah  </i> <i>sauvarṇe rājate tāmre mṛnmaye trapusīsayoh" iti ॥</i>	
	"Even in times of hardship, food eaten in vessels of <i>bell-metal</i> become 'filth': e.g. those made of gold, silver, copper, clay, tin and lead."	

**35-36** These verses are similar in spirit to the above section, and need no comment.

**Section 5.17: “Na Lokam” – No People, Especially No Disciples**

37 तथा 'लोकं' जनं शिष्यवर्गं न गृह्णीयात् ।

तद् आहः मनुः

– मनुस्मृति ६

"एक एव चरेन्-नित्यं सिद्ध्यर्थम् असहायकः ।

सिद्धिम् एकस्य पश्यन् हि, तज्-जहाति न हीयते" इति ॥ ४२ ॥

<b>37</b>	<i>tathā 'lokaṁ' janam śiṣhyavargam na grhṇīyāt   tad āhah manuh -</i>	<i>manusmṛti 6</i>
	<i>"eka eva charen-nityam siddhyartham asahāyakah   siddhim ekasya pashyan hi, taj-jahāti na hīyate" iti    42   </i>	
	<p>'Lokam', here it means "people" (not 'world'). It means he should not accept disciples. Regarding this, Manu has prescribed in his Smriti: "Alone, he should move about to attain the aim of life, without any caregiver. Indeed, the goal is attained alone – one who is alone neither <i>gives up</i>, nor is <i>given up</i>!"</p>	

The word **Parigrahet** meaning "giving up" applies to **Sauvarnadi** before it as well as **Lokam-Avalokam** after it; it shares its meaning to the words on either side of it.

**37** Vidvat Sannyasa is a time for the intense personal Sadhana of stilling the mind. At this time, maintaining and teaching disciples would draw away a lot of his energy. He can ill-afford to permit this to happen. Living alone, he has the least contact with other people, and it minimises any disturbance to the mind.

Pujya Gurudev used to say, "**Alone to the Alone, all alone!**"

We see this in the life of Yajnavalkya. He was running a Gurukul with his wife, Maitreyi. When the call came to him to take up Vidvat Sannyasa, he gave up the whole school, leaving Maitreyi to be in charge of it.

**Tad Jahati** – "he never gives up"; **Na Heeyate** – "he is not given up". These words can be interpreted in two ways:

**Interpretation 1:** I see that nothing is *gained* by gaining a relationship with another.

**Tad Jahati** = If I am alone, then there is nothing for me to give up; **Na Heeyate** = I also cannot be given up or abandoned by someone else. The occasion for 'giving up' or 'being given up' is not there. This interpretation focusses on the act of giving up.

**Interpretation 2:** I see that nothing is *lost* by losing a relationship with another. This is a little more profound than the above.

**Tad Jahati** = I am free from being entangled with anyone; **Na Heeyate** = others are equally free from being entangled with me. This interpretation focusses on the act of freeing myself from others and freeing others from me.

The key principle on which these attitudes are based is to be firmly rooted in the Self. That identification enables me to be free of another and another to be free of me.

Swami Vivekananda used to say, "Kick the world before the world kicks you!"

This involves a combination of both interpretations: "I have nothing to give up, and I am free; I depend on none, and I have nothing to lose."

**Section 5.18: The Advice of Medhatithi on Human Company**

- 38 मेधातिथिः अपि – सन्न्यास ऊप, ७९-८५  
 "आसनं, पात्रलोभश्च, संचयः, शिष्य-संग्रहः ।  
 दिवास्वापो, वृथालापः – यतेः बन्ध-कराणि षट्" ॥ ७९ ॥
- 39 "एकाहात्परतो ग्रामे, पञ्चाहात्परतः पुरे ।  
 वर्षाभ्योच्यत्र यत् स्थानम्, आसनं तद् उदाहृतम्" ॥८० ॥
- 40 "उक्तालाब्वादि-पात्राणाम् एकस्यापि न संग्रहः ।  
 भिक्षोः-भैक्ष-भुजश्चापि, पात्र-लोभः स उच्यते" ॥ ८१ ॥
- 41 "गृहीतस्य तु दण्डादेः द्वितीयस्य परिग्रहः ।  
 कालान्तरः उपभोगार्थं संचयः परिकीर्तितः" ॥ ८२ ॥
- 42 "शुश्रूषा-लाभ-पूजार्थं, यशोऽर्थं वा परिग्रहः ।  
 शिष्याणां न तु कारुण्यात्, स ज्ञेयः शिष्य-संग्रहः" ॥ ८३ ॥
- 43 "विद्या दिनं प्रकाशत्वात् अविद्या रात्रिः उच्यते ।  
 विद्याभ्यासे प्रमादो यः, स दिवास्वाप उच्यते" ॥ ८४ ॥
- 44 "आध्यात्मिकीं कथां मुक्त्वा भैक्ष-चर्यां सुरस्तुतिम् ।  
 अनुग्रहः पथिप्रश्नो वृथालापः स उच्यते" इति ॥ ८५ ॥

<b>38</b>	<i>medhātithih api -</i> "i) āsanam, iv) shiṣhya-saṅgrahah, yateh bandha-karāṇi śhaṭ"	<i>sannyāsa ūpa, 79-85</i> ii) pātralopah cha, v) divāsvāpah, vi) vrthālāpah -	<i>iii) samchayah,</i> <i>   79   </i>
	Medhatithi is cited from the <i>Sannyasa Upanishad</i> as follows: "i) Dwelling-place ii) longing for vessels, iii) hoarding, iv) accepting disciples, v) sleeping during the day, vi) idle talk – these six are the cause of bondage for an ascetic." [The six causes of bondage are each described in the six verses below.]		
<b>39</b>	<i>"ekāhātparatah grāme,</i> <i>varśābhyah anyatra yat</i>	<i>pañchāhātparatah pure  </i> <i>sthānam 'āsanam' tad udāhṛtam</i>	<i>  80   </i>
	i) <b>Dwelling:</b> "For upto a day in a <i>village</i> ; at any time other than the rainy season – or upto five days in a <i>city</i> ; staying longer would make it a ' <b>dwelling</b> '."		
<b>40</b>	<i>"ukta alābu ādi-pātrāṇām</i> <i>bhikśoh-bhaikśha-bhujah cha api,</i>	<i>ekasya api na saṅgrahah  </i> <i>'pātra-lobhah' sa uchyate</i>	<i>   81   </i>
	ii) <b>Vessels:</b> "Of the prescribed number of vessels made of gourd, etc (see Sect.15), not even one more than that should be collected by the mendicant and others (like Brahmacharis or Vanaprasthis) who subsist on alms; more would be tantamount to ' <b>greed for vessels</b> '."		
<b>41</b>	<i>"grhītasya tu daṇḍādeh</i> <i>kālāntarah upabhogārtham</i>	<i>dvitiyasya parigrahaḥ  </i> <i>'samchayah' parikīrtitah</i>	<i>   82   </i>

	iii) <b>Hoarding:</b> “Other than the one that is already possessed, to accept a second staff, etc, for the purpose of using it at another time, is considered to be ‘ <b>hoarding</b> ’.”
42	<i>"shushrūshā-lābha, pūjārtham, yasho artham vā parigrahaḥ   shīshyāṇām na tu kāruṇyāt, sa jneyah 'shīshya-saṁgrahaḥ'."    83   </i>
	iv) <b>Disciples:</b> “For personal service, adoration, or fame – for gaining these, one keeps disciples, but not out of <u>compassion</u> – know that as ‘ <b>acceptance of disciples</b> ’.”
43	<i>"vidyā dinaṁ prakāshatvāt, avidyā rātrih uchyate   vidyābhyāse pramādo yah, sa 'divā-svāpah' uchyate"    84   </i>
	v) <b>Day Sleeping:</b> “Knowledge is day as it illumines; Ignorance is called night. Negligence in the practice of knowledge is called ‘ <b>sleeping during the day</b> ’!”
44	<i>"ādhyātmikīm kathām muktvā, i) bhaikṣha-charyām, ii) surastutim   iii) anugrahaḥ iv) pathi-prashnah 'vrthā-lāpah' sa uchyate" iti    85   </i>
	vi) <b>Idle Talk:</b> “Except for talks concerning the Self, (all other talks which concern): i) the conduct of (other) mendicants; ii) praises of the Deities; iii) giving one’s benedictions; iv) making enquiries on the way; – all such talks are considered as ‘ <b>idle talk</b> ’.

**39** One’s stay in a place should conform to these limits. To stay in a place for a period longer than that indicated, would define it as a dwelling. Then the rule about being ‘Aniketa’ would be broken. The reason is that the danger of becoming bound becomes greater. A longer period can easily lead to connections that can be harmful to one’s spiritual pursuit. One should just stay long enough for the work on hand, not a day more.

**40 Bhikshuh** – means “a mendicant” like a Sannyasi, ascetic, itinerant monk.

**Bhaiksha-Bhujah** – means “one who eats food obtained by alms (Bhiksha)”.

In Section 15, it is said that the vessels prescribed should be made of “bottle-gourd, wood, earthenware or bamboo”. This is applicable here, as they are prescribed for ascetics.

**41** The implication of hoarding as defined here is that a second of the same item is not to be kept; it is considered to be hoarding. No spares are allowed for an ascetic.

**42** The rule about keeping disciples is especially valid for Vidvat Sannyasis. They would not have the time to teach disciples during this period of their life. And in any case, it will be a distraction to them as far as trying to dissolve the mind is concerned. However, we note that an exception is made to keep someone on the grounds of ‘compassion’.

**43** The definition of day or night is connected with knowledge or ignorance. Knowledge is of the nature of effulgence as it reveals the nature of the Self. Ignorance, on the other hand, keeps a person ‘in the dark’. When there is carelessness with respect to one’s abidance in the Self, it is ‘night’, even if the person has knowledge. This is classified as ‘sleeping during the day’. This can happen to a Vidvat Sannyasi also. The warning given here is to be attentive to the Self at all times.

**44** There is one rule concerning talking during this period of Vidvat Sannyasa – that is the talk should be restricted to the Self only. The four categories mentioned in the verse cover the most ‘leakage’ of energy through words. The chief culprit is the first. Under Bhaiksha-Charyam, gossip takes place about every other mendicant one meets on the roadside. Invariably, the other person’s faults are the subject of the talks.

We note that even giving blessings to others is “idle talk”; a Vidvat Sannyasi loses power by engaging himself in this way. He has to conserve all his energy for the higher goal.

**Section 5.19: “Lokam Avalokam” – Don’t Even Look at People!**

45 लोकं शिष्यजनरूपं न गृह्णीयाद् इति – एतावद् एव न भवति ।  
किं तु तस्य लोकस्य अवलोकं दर्शनम् अपि न कुर्यात्;  
तस्य बन्ध-हेतुत्वात् ।

45	<i>lokam shiṣhyajanarūpaṁ na gr̥hṇīyād iti –</i>	<i>etāvad eva na bhavati  </i>
	<i>kiṁ tu tasya lokasya avalokam darshanam api na kuryāt;</i>	<i>tasya bandha-hetutvāt  </i>
	Taking people with him as his disciples – that is not the only thing he should not do. But he should also not even look in the direction of people, for it leads to bondage.	

**45** Association with people always causes distraction, in some way or other. This is especially so in the case of a Vidvat Sannyasi who is engaged in the task of silencing his mind. Seclusion for him becomes all the more indispensable. Even the task of teaching involves some other person being present.

Swamiji added a point of emphasis here: “Avaloka is not just ‘not looking’; it is also ‘not thinking’ about having disciples.” We must remember that this Sannyasi we are talking about must have had disciples before Vidvat Sannyasa. Having disciples means having to keep correcting them, for they are sure to make mistakes. He has already done enough of all that. It is not something he has shunned outright all his life, but is shunning it now in this new phase of his life, so that he can attain the highest.

Now is the moment to stop all that, as there is a call to be silent within. That is why this instruction is given: “Do not keep disciples.” It is not because it is wrong to have disciples and place full attention on them. That is not being criticised here. The Upanishad is simply telling the Guru, “You have done your bit in training; now you need to go ahead and climb to the very top.” It is in this context that he is being asked to ‘give up disciples’. It amounts to saying, “You can now stop being a Guru.”

This is the way in which the Shastra is freeing the Vidvat Sannyasi of all duties and responsibilities, so that the highest end can be achieved. Very few among Sannyasis strive for such ultimate perfection. So one should not think that society will be any worse off by not having a microscopic few to do the teaching. This is not a general instruction for all Sannyasins. And, who is to say they will be of no benefit anymore? In fact, when they do reach the ‘Top’, they would be able to serve mankind in a greater capacity, as fully illumined Masters of themselves.

**Section 5.20: “Na Cha” – No to Prohibited Acts, Too**

46 ‘न च’ इति अनेन अन्यद् अपि स्मृति-निषिद्धं न कुर्याद् इति अभिप्रेतम् ।

46	<i>‘na cha’ iti anena anyad api smṛti-niṣiddham na kuryād iti abhipretam  </i>
	‘And not’ in the text means that even other deeds prohibited in the Smritis, should not be done (thinking them to be inferior).

**46** What is being meant here by ‘not ..... and’? Normally, the first level of instruction comes from the *Shrutis*. This may make some Sannyasis think that the instructions that come from the *Smriti*, the second level, are not for them but for ‘lesser’ seekers.

To think in this way is a defect in a Sannyasi. He is not expected to place himself in an “exclusive club”. In order to prevent this happening, ‘**Na Cha**’ is added to mean, “*Even the instructions of the Smritis are to be obeyed.*” If the Smritis prohibit something, then it should be followed. There is wisdom at every level of the scriptures. No scriptural instruction deserves to be ignored. We now welcome the Prohibitions made in one of the *Smritis*:

### Section 5.21: *The Smriti on Prohibited Activities & Professions*

- 47 तत् च निषिद्धं मेधातिथिः दर्शयति –  
 “स्थावरं जङ्गमं बीजं तैजसं विषम्-आयुधम् ।  
 षट् एतानि न गृह्णीयाद् यतिर्मूत्र-पुरीषवत्” ॥ – यति.ध.सं.१०७
- 48 “रसायनं क्रियावादं ज्योतिषं क्रय-विक्रयम् ।  
 विविधानि च शिल्पानि वर्जयेत्-परदारवत्” इति ॥ –सन्न.उप २.११

47	<i>tat cha niśhiddham medhātithih darshayati -        “i) sthāvaram, ii) jaṅgamam, iii) bījam, iv) taijasam v) viśham vi) āyudham          śhad etāni na gr̥hṇīyād yatih, mūtra-purīśhavat”    yati.dha.sam.107</i>
	<b>Prohibited Acts</b> are described by Medhatithi thus: “i) Immovable property ii) movable property; iii) seed iv) metal v) poison vi) weapon; These <u>six activities</u> , the ascetic should not take up. He should regard them as ‘ <u>excreta</u> !’”
48	<i>“i) rasāyanam, ii) kriyāvadam, iii) jyotiśham, iv) kraya-vikrayam          v) vividhāni cha shilpāni varjayet-paradāravat” iti    sann.upa 2.91</i>
	“ i) Alchemy, ii) Practice of Law, iii) Astrology, iv) Trade (buying and selling), v) Arts & Crafts; These ( <u>five professions</u> ) should be eschewed as ‘ <u>another’s wife</u> !’”

**47** For a Sannyasi, all these **six activities** are like engaging with excreta.

**48** For a Sannyasi, all these **five professions** are like engaging with another’s wife.

In this section, all activities and professions which would take up all his time are renounced. The Sannyasi now has his whole time available for his spiritual pursuit. His mind has been freed by the Grace of Shruti Mata, the mother of the scriptures.

### Section 5.22: *Conclusion of this Chapter*

- 49 योगिनः लौकिक-वैदिक-व्यवहार गतानि यानि बाधकानि सन्ति;  
 तेषां वर्जनम् अभिहितम् ॥

49	<i>yoginah laukika-vaidika-vyavahāra, gatāni yāni bādhakāni santi;        teśhām varjanam abhishitam   </i>
	For a Yogi (the Vidvat Sannyasi), secular as well as spiritual activities, and all the obstacles connected with them, have been described with a view to avoiding them.

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अध्याय ६

॥ हिरण्यं-अत्यन्त बाधकं ॥

**PART 5, CHAPTER 6**  
**GOLD – THE GREATEST OBSTACLE**

**23 Sections (Textbook Pages 358-364)**

**INTRODUCTION**

**AS WE BEGIN** the final Chapter of the final Part of this whole book, we recap the flow of our discussion. There are two distinct aspects in the journey of a Vidvat Sannyasi: They are **Knowledge** and **Desirelessness**. The first has been dealt with in Chapters 3 and 4. We are now focussing on the second in Chapters 5 and 6.

Knowledge is the **target**, it is *fixed* – it keeps our mind directed towards the Goal. Desirelessness is the **journey** to the target, it is *dynamic* – it is the path by which we grapple our way through the thorns and bushes of our mind, and the stones and rubble of our Karma, which affect each one of us differently, making our paths unique, but at the end of our journey we arrive at the same point.

The path that has been taught in this book is universal in nature. Gold is a universal attraction to man. The highest prize in the Olympic Games is a “Gold” medal. Then comes ‘silver’ and ‘bronze’. Trophies, even if they are made in plastic, are plated in gold foil!

In the world, Gold is a treasure. Gold represents money, wealth, power to obtain anything one wants. The measure of success becomes the amount of wealth one possesses.

However, the spiritual quest runs diametrically in the opposite direction!

Unfortunately, the love for gold has crept into Religion as well. Religion is supposed to be the custodian of spirituality, but due to the influence of Gold, it, too, has succumbed and become a custodian of power and prestige. Success in religion is counted in numbers. One religion is compared to another by the number of followers belonging to it; the greatness and fame of a temple, mosque or cathedral lies in how big it is and how attractive it is. Temples vie with each other in size. These standards are reset in this Chapter.

Knowledge and Desirelessness do not belong to any one religion. Spiritual illumination is the birthright of mankind from all continents. Gold is an obstacle to all seekers.

As we approach the end of this book, we reflect over the universal path it has tried to present, a path that has been enshrined over thousands of years in ancient India – in the *Upanishads*, in the lives of numerous Rishis and realised sages, in the Mutts and Ashrams built by them, in the traditions that have grown up around this path, and in many other ways such as in the form of this book.

We bow our heads in utter humility to all those who have kept this path alive in their own lives, and have passed it on down the centuries to the present 21<sup>st</sup> century. This chapter on Gold fittingly offers the spiritual world a way to retain the purity of its purpose.

## Section 6.1: “Greatest Obstacle” – Launching an Enquiry

1 अथः प्रश्न-उत्तराभ्याम् अत्यन्त-बाधकं

प्रदर्श्य तद्-वर्जनम् आहः

– परम.उप ४

1	<i>athah prashna-uttarābhyām atyanta-bādhakam pradarshya tad-varjanam āhah -</i>	<i>parama.upa 4</i>
	Now therefore, through question and answer, the <b>Greatest Obstacle</b> and its <u>abandonment</u> , is described by the (Paramahansa Upanishad) thus:	

The “Greatest Obstacle” is not one obstacle among many others. It is the one obstacle which gives rise to **all** other obstacles! All other obstacles are the **Effects** of it.

If the “Greatest Obstacle” is there, be sure that all the others will also be there.

In mathematics, we have a universal set, and we have sub-sets. The sub-sets are included in the universal set. Like that, Money is the Universal Bondage, and all other bondages are sub-sets of it. Money gives the purchasing power to get every other thing.

Money also has power to make a lot of things happen around one. Sri Shankaracharyaji says, “If wealth is not there, where is the whole Parivara?”

Yet, with all that, why is it still considered to be an obstacle? That is what we shall learn in this final Chapter of the entire book . . .

## Section 6.2: **The Upanishad – “Gold: the Greatest Obstacle”**

2 "आबाधकः कः इति चेद्? आबाधकः अस्ति एव ।

"यस्माद् भिक्षुः हिरण्यं रसेन दृष्टं चेत्, सः ब्रह्म-हाः भवेत्" ।

3 "यस्माद् भिक्षुः हिरण्यं रसेन स्पृष्टं चेत्, सः पौल्कसः भवेत्" ।

4 "यस्माद् भिक्षुः हिरण्यं रसेन ग्राह्यं चेत्, सः आत्म-हाः भवेत्" ।

5 "तस्माद् भिक्षुः हिरण्यं रसेन न दृष्टं च,  
न स्पृष्टं च, न ग्राह्यं च" इति ॥

2	<i>"ābādhakah kah iti ched? ābādhakah asti eva   "yasmād bhikṣuh hiraṇyaṁ rasena dṛśhṭam chet, sah brahma-hāh bhavet"  </i>
	"Great Obstacle! If there be any, what is it?" "Of course, there <u>is</u> a Great Obstacle!!! 1. "For if the mendicant <u>LOOKS</u> at Gold with longing, he becomes a 'killer of Brahman'.
3	<i>"yasmād bhikṣuh hiraṇyaṁ rasena sprṣhṭam chet, sah paulkasah bhavet"  </i>
	2. "For if the mendicant <u>TOUCHES</u> Gold with longing, he becomes an 'Outcaste'.
4	<i>"yasmād bhikṣuh hiraṇyaṁ rasena grāhyaṁ chet, sah ātma-hāh bhavet"  </i>
	3. "For if the mendicant <u>TAKES</u> Gold with longing, he becomes 'killer of his own Atman'.
5	<i>"tasmād bhikṣuh hiraṇyaṁ rasena na dṛśhṭam cha, na sprṣhṭam cha, na grāhyaṁ cha" iti   </i>
	"Therefore, the mendicant should not <u>SEE</u> Gold with longing; nor <u>TOUCH</u> it with longing; nor <u>TAKE</u> it with longing."

## CHAPTER 6

# GOLD

### “SEEING” IT

#### Step 1

1. One ruminates over what one **SEES**.
2. One desires to **HEAR** more of the glory of gold.
3. One accepts Gold as more **REAL** than Reality itself.
4. He becomes a “Killer of the **SUPREME REALITY**”

### “TOUCHING” IT

#### Step 2

1. Rumination leads one to **TOUCH** and feel gold.
2. Touching gold makes one **SPEAK** about its glory.
3. Now one is **CONVINCED** that it is good for him.
4. He becomes a “Barbarian” or an “**OUTCASTE**”

### “TAKING” IT

#### Step 3

1. Once touched, the next step is to **TAKE** it.
2. Taking leads to **TRADE**; he buys it.
3. Once possessed, he then hugs and **ENJOYS** it.
4. He becomes a “Killer of his own **ATMAN**”.

### Section 6.3: The Prefix “Ā” – Means Comprehensive, Not Slight

६ ‘आ’-कारः अभिव्याप्ति अर्थः,  
‘आ’ अडीषद्-अर्थः-अभिव्याप्तौ’ इति अभिहितत्वात् ।

७ अभिव्याप्तौ बाधकः अत्यन्त-बाधकः;  
तस्य सद्भावं प्रतिज्ञाय,  
हिरण्यस्य तथा विध बाधकत्वम् उच्यते ।

6	<i>'Ā'-kārah abhivyāpti arthah,</i> <i>'ā' añīśhad-arthah-abhivyāptau' iti abhihitatvāt  </i>
	The prefix ‘Ā’ (before <b>Ābadhakah</b> ) – means “comprehensive”; since “slight” and “comprehensive” – are its (two) meanings.
7	<i>abhivyāptau bādihakah atyanta-bādihakah;</i> <i>tasya sadbhāvaṃ pratijnāya,</i> <i>hiraṇyasya tathā vidha bādihakatvam uchyate  </i>
	A ‘comprehensive’ obstacle is a “great obstacle”.      Having declared its existence, the <i>Shruti</i> adds: It is of <b>Gold</b> that we are speaking of as being that <i>Obstacle</i> .

6 There are two meanings to the prefix ‘Ā’. Clearly, it has to be “comprehensive” in this case; it cannot be “slight”, which is its opposite.

#### Why is this such a “Comprehensive Obstacle”?

7 In the *Katha Upanishad*, we have a line that reads, “There is no end to one’s hankering after wealth.” That may be understandable for a business magnate, an industrialist, or someone in any occupation who is of a worldly nature. But here we are speaking of a Bhikshu, a religious mendicant. The words are being addressed directly to him.

The Bhikshu lives by begging. Not that he is a beggar, but he is that noble one who has voluntarily given up his capacity for earning wealth and accepted the simple, frugal life of a Bhikshu. This itself is no mean achievement. For this reason, he becomes a beacon-light to the people around him and to the world. In place of the power of wealth, he acquires the power to command great respect in society. He is a moral force who inspires high ideals in the community. He is the person to whom people go when they encounter difficulties in life. To such a one, the scriptures give the permission to live by alms.

As we have mentioned earlier, the subject of this Chapter is the religious mendicant, not any other person in the society. The others are free to do what they wish, they are not being stopped from ‘making their millions’. But a Bhikhu has to live by higher standards. He is not expected to look at gold with the same eye as an industrialist. For him to view wealth with longing is the very antithesis of Bhikshuhood.

If the Bhikshu fails to deliver on his promise to renounce wealth, it is a very serious crime. He loses the trust of the community by which he is maintained on alms. His power to strengthen the moral fibre of society is lost. He turns against his own Dharma; and so he no longer deserves to be protected by that Dharma. Indeed, it is a “comprehensive” breach!

It is for this reason that we see such extreme charges as “killing of Brahman”, being “outcasted from society”, and “being guilty of committing suicide.” These show the unpardonable nature of his crime of being attracted by wealth.

**Section 6.4: “Drishtam” – Seeing Gold With Longing**

८रसेन अभिलाष-युक्तेन आदरेण हिरण्यं यदि 'दृष्टं' स्यात्,  
तदानीं स द्रष्टा भिक्षुः ब्रह्म-हा भवेत् ।

९हिरण्य आसक्त्या तत् संपादन-रक्षणयोः सर्वदा प्रयतमानः ।

१०तद् वैयर्थ्य परिहाराय,  
प्रपञ्च-मिथ्यात्व प्रतिपादकान् वेदान्तान् दूषयित्वा  
तत् सत्यत्वम् अवलम्बते ।

११ततः शास्त्रसिद्धम् अद्वितीयं ब्रह्म,  
तेन भिक्षुणा हतम् एव भवति ।  
तस्माद् असौ ब्रह्म-हा भवेत् ।

<b>8</b>	<i>rasena abhilāṣha-yuktena tadānīm sa draśṭā bhikṣuh</i>	<i>ādareṇa hiraṇyaṃ yadi 'dṛśṭam' syāt, brahma-hā bhavet  </i>
	Rasena – “with longing”; with great yearning; If gold is ‘looked at’ in this way, Then the mendicant having such a vision, becomes the ‘killer of Brahman’.	
<b>9</b>	<i>hiraṇya āsaktiā tat sampādana-rakṣaṇayoh</i>	<i>sarvadā prayatamānah  </i>
	Due to attachment to gold, to acquire and preserve it, he constantly strives.	
<b>10</b>	<i>tad vaiyarthya parihārāya, prapañcha-mithyātva pratipādakān vedāntān dūṣhayitvā tat satyatvam avalambate  </i>	
	Then, to preclude the uselessness of it, (i.e. to justify his greed for gold), he has necessarily to reject Vedanta’s view of “the <u>Unreality of the world</u> ”, along with its doctrine that supports the <u>Reality</u> of Brahman.	
<b>11</b>	<i>tatah śāstra-siddham advitiyaṃ brahma, tena bhikṣuṇā hatam eva bhavati   tasmād asau brahma-hā bhavet  </i>	
	The result is that Brahman, who is “second to none” as described by the scriptures, becomes ‘killed’, as it were, by this mendicant; (Brahman no longer exists for him) And for this reason, he is considered to be a “killer of Brahman”.	

The three sentences in the Upanishad, on Drishtam, Sprishtam and Grahyam, are actually three stages of a sequence relating us to gold. The sequence starts with Drishtam, progresses to Sprishtam and terminates with Grahyam. We look at each stage one at a time.

**8-9** There is something about **Drishtam**, ‘looking’ at wealth with longing, that triggers our imagination. Imagination is the first stage of a relationship. A person keeps on ruminating over what he has seen. It haunts his thoughts repeatedly, day and night. That is the first stage. It starts to absorb all his attention in his spare time. Eventually, he cannot leave it at that any longer . . . he wishes to make contact with what he only ‘saw’.

**10-11** We recall that we are speaking only of the one who has known Brahman, a Sannyasi. A philosophical reversal occurs to his belief system. To justify wanting what he has seen, he has to accept it as reality. Any other reality that clashes with it has to be proved to be unreal, even if it is the Reality Itself! Thus the world becomes Real, and God plays second fiddle and becomes unreal. Alas, this is an unpardonable error.

### Section 6.5: Citations on “Drishtam”

12 तथा च स्मर्यते –

"ब्रह्म नास्तीति यो ब्रूयाद् द्वेष्टि ब्रह्मविदं च यः ।  
अभूत-ब्रह्मवादी च, त्रयः ते ब्रह्म-घातकाः" इति ॥

13 "ब्रह्म-हा सः तु विज्ञेयः, सर्वधर्म-बहिष्कृतः" इति च ।

12	<i>tathā cha smaryate - "brahma nāsti iti yo brūyād, abhūta-brahmavādī cha,</i>	<i>dveṣṭi brahmavidam cha yah   trayah te brahma-ghātakāh" iti   </i>	
	The Smṛiti confirms the same teaching: "i) He who says there is no Brahman; iii) he who believes Brahman is created –		ii) he who hates a knower of Brahman; and these three are ‘killers of Brahman’.”
13	<i>"brahma-hā sah tu vijneyah, "And know him, a ‘killer of Brahman’ –</i>	<i>sarvadharmā-bahiṣkṛtaḥ" iti cha   to be a <u>religious outcaste</u>.”</i>	

**12** Under item iii) there is an important implication behind the belief that Brahman can be created. Brahman is the eternal Reality. It is the Causeless cause of the whole Universe. If Brahman is created, then Brahman is being thought of as an object. In that case, there must be some other Brahman who has created Him. Then *That* would be defined as Brahman. This leads to the defect of infinite regression, which is untenable.

In short, such a person does not believe in the Oneness of Brahman and Jeeva. In his case he will never be able to realise Brahman. He himself has put Brahman ‘out of reach’. In other words he has “*killed Brahman*”.

**13** A religious outcaste is one who does not follow any Dharma. He cannot fit into the social fabric of normal civilised society, where rules have to be followed. This has nothing to do with his caste. He can come from the highest caste, but if he cannot follow the codes of conduct of normal society, then he is regarded as an “*outcaste*”.

### **SWAMI VIVEKANANDA & RAMA TIRTHA**

#### **An Anecdote in the U.S.A.**

Swami Vivekananda was in the U.S.A. While he was giving a talk there, one of his followers gave him a wrist watch. On his return to India, he was giving a public lecture in Lahore University. As he was speaking, he suddenly took out this watch and gave it to a young boy sitting in the front row of the audience.

After the talk, Swami Vivekananda was asked why he did that in the midst of his lecture. Swamiji answered that he noticed the boy in the audience looking intently at his watch, so he pulled it out and gave it then and there. The point here is to illustrate Swamiji’s detachment – true, he had touched the gold watch, but there was *no longing* for it.

This incident was narrated by the boy himself, later in his life. The boy was none other than **Sri Rama Tirtha**, born in Lahore, and who later went to the U.S.A. to lecture to audiences there on Vedanta. He wrote a number of books which are collectively entitled “*In the Woods of God-Realisation*”.

**Section 6.6: “Sprishtam” – Touching Gold With Longing**

14 अभिलाष-पूर्वकं हिरण्यं 'स्पृष्टं' चेत्,  
तदा तत् स्पृष्टा भिक्षुः पतितत्वात्,  
पौल्कसः म्लेच्छ सदृशः भवेत् ।

15 पातित्यं च स्मर्यते – यति-धर्म-संग्रह पृ.११०  
"पतत्यसौ ध्रुवं भिक्षुः, यस्य भिक्षोः द्वयं भवेत् ।  
धी-पूर्वं रेत-उत्सर्गः, द्रव्यसंग्रह एव च" इति ॥

14	<i>abhilāṣha-pūrvakam hiraṇyam 'spr̥ṣṭam' chet, tadā tat spr̥ṣṭā bhikṣuh patitavāt, paulkasah mlechcha sadrshah bhavet  </i>
	If gold is ' <b>touched</b> ' with intense longing, the mendicant who touches it falls to a state of an outcaste, a ' <b>Mleccha</b> ' or a barbarian.
15	<i>pātityam cha smaryate - yati-dharma-saṅgraha p.110 "patati asau dhruvam bhikṣuh, yasya bhikṣoh dvayam bhavet   i) dhī-pūrvam reta-utsargah, ii) dravyasaṅgraha eva cha" iti   </i>
	The Smriti describes this state as follows: "The fall of the mendicant is certain, who commits these two offences: i) he intentionally discharges semen; and ii) he hoards wealth (i.e. touches it).

**14** A Mleccha is an ill-bred human being who behaves like a wild animal. In English one could use the word 'barbarian' for such a person. Such a person has zero capacity to practice any spiritual Sadhana. As Sannyasa Dharma is a highly respected Order in Hindu society, a Sannyasi who falls to the level of a Mleccha will not be tolerated in society.

**15** Two offences which seem unrelated are placed side by side to define a Sannyasi who has a moral downfall. This is to show that they are offences of the same degree of shame. The one who 'touches' gold with longing is committing an offence which is equivalent to a sexual offence. Hence, the fall is extremely serious in nature.

The citation indicates explicitly the nature of the fall faced by a Sannyasin who 'touches' wealth. He becomes a *paulkasa*. A *paulkasa*, an outcaste in society, is one who drops from the highest level to the lowest level.

**Section 6.7: “Grahyaṃ” – Taking Gold With Longing**

16 अभिलाष-पुरःसरं हिरण्यं न 'ग्राह्यम्' ।  
गृहीतं चेत्, तदा सः भिक्षुः,  
देहेन्द्रियादि-साक्षिणम्-असङ्ग-चिदात्मानं, हतवान् भवेत् ।

17 असङ्गत्वम् अपोह्य स्वात्मनः, हिरण्यादि-द्रव्यं प्रति  
भोक्तृत्वेन प्रति-पन्नत्वात् ।

18 तस्याः च अन्यथा-प्रतिपत्तेः सर्वपाप-रूपत्वं ।

16	<i>abhilāṣha-purahsaram hiraṇyam na 'grāhyam'   grhītaṁ chet, tadā sah bhikṣuh, dehendriyādi-sākṣiṇam-asaṅga, chid-ātmānam hatavān bhavet  </i>
	Gold must not be <b>“taken”</b> with greed in mind. If it is so taken, then such a mendicant, who is the unattached witness of his body assemblage, becomes the <b>‘killer of his Pure Atman’</b> , (his own higher nature).
17	<i>asaṅgatvam apohya svātmanah, hiraṇyādi-dravyaṁ prati bhokṛtvena prati-pannatvāt  </i>
	Abandoning the unattached state of his own Atman, to gold and other such wealth, he attaches himself as their enjoyer.
18	<i>tasyāḥ cha anyathā-pratipatteh sarvapāpa-rūpatvaṁ  </i>
	Such a contrary perception of himself leads him to commit <b>“the sin of all sins”</b> .

**16** Wrong or contrary understanding is the actual act of ‘killing’ of the Pure Self.

**17** He has accepted himself to be the enjoyer of wealth, etc. This itself means that he has ‘killed the Atman’, which he had studied about and known intellectually as his true self. Now he denies it that status of Reality.

**18** That is what is meant by ‘killing his Self.’ It means deleting its Reality from his intellect. The killing is done in his intellect! The true concept of Atman is killed, and a false concept is installed in its place. The Self is all that exists; killing It is the greatest sin.

#### **Section 6.8: The Smriti on the Sin of “Grahyaṁ” – 1**

19 तद् स्मर्यते – महाभारत १.६७.२६  
 "योऽन्यथा सन्तम्-आत्मानम्, अन्यथा प्रतिपद्यते ।  
 किं तेन न कृतं पापं, चोरेण आत्म-अपहारिणा" इति ॥

19	<i>tad smaryate - mahābhārata 1.67.26</i> <i>"yo anyathā santam-ātmānam, anyathā pratipadyate  </i> <i>kiṁ tena na kṛtaṁ pāpaṁ, choreṇa ātma-apahāriṇā" iti   </i>
	The Smriti describes these sins: <b>“By him who understands the Self to be the very opposite of what it actually is – what sin is left to be yet committed by such a self-deceiving thief!</b>

**19** What has this person stolen? His own Self! He has deceived himself – what other sin can there be worse than this? All sins follow from this one sin of self-deceit.

In this way, what the text really wants to say is that Ignorance is the greatest sin that one can commit. It is the primordial sin from which all other sins follow.

As a corollary, this also means that knowledge of the Self, is the Knowledge of all knowledge. It can cure all the sins resulting from Ignorance.

In the Geeta, there is a verse which says, “If the killer thinks he has killed and the killed thinks that he is killed, both of them are ignorant of the Truth. For the Self neither kills, nor is it ever killed.”

The next citation is from the *Ishavasya Upanishad* and is very well known. It is about the punishment that is meted out to one who commits the greatest sin: who claims to be enlightened when he is still really very ignorant.

**Section 6.9: The Shruti on the Sin of “Grahyaṃ” – 2**

- 20 किं च आत्म-घातिनः श्रूयन्ते – ईसावास्य उप.३  
 "सुखलेशेन अपि रहिता बहुविध-दुःखेन आवृत्ता लोकाः"
- 21 "असुर्या नाम ते लोका अन्धेन तमस्-आवृताः ।  
 तांस्ते प्रेत्याभिगच्छन्ति ये के चात्म-हनो जनाः" इति ॥

20	<i>kiṃ cha ātma-ghātinah shrūyante – isāvāsya upa.3</i> <i>'sukhaleshena api rahitā bahuvīdha-duḥkhena āvṛttā lokāḥ'</i>
	Moreover, the Shruti has it that the killer of the Self faces this scenario: “Devoid of even the least pleasure, but abounding in <u>many sorrows</u> – such are the worlds that he goes to.”
21	<i>"asuryā nāma te lokā andhena tamas-āvṛtāḥ  </i> <i>tāṃste pretyā abhigachchanti ye ke chātma-hano janāḥ" iti   </i>
	“Those demonic (dark) worlds are enveloped in blinding darkness; to them are despatched after death all those souls who are ‘killers of the Self’.”

We are speaking of a Sannyasi who allows himself to get tempted into the third stage of interacting with Gold. The first stage is to “look at” or ruminate in the mind of wanting gold. The second stage is to give consent to the senses to “touch” the gold. And now in the third stage he wants to “take” the gold, meaning possess it and enjoy it.

Normally this is not a concern among worldly people – for they are involved in such things all the time. But in a Sannyasi, and especially the Vidvat Sannyasi who already has all the knowledge about Brahman and everything that goes with this knowledge, such an interaction with Gold is not permissible by the laws that govern society. It is a breach of society’s trust in the Sannyasi. Therefore, there is so much being said about punishment here.

**20-21** These are the most miserable worlds, where there is no hope of any joy, not even a wee bit; and where the suffering is unimaginably intense, filled to the brim.

**Section 6.10: “Cha” – Extended Meanings for Look, Touch, Take**

- 22 'दृष्टं च' इति अनेन 'च'-कारेण श्रुतं च समुच्चीयते ।
- 23 'स्पृष्टं च' इति अनेन कथितस्य समुच्चयः ।
- 24 'ग्राह्यं च' इति अनेन व्यवहृतं च इति समुच्चीयते ।

22	<i>'dṛśhṭam cha' iti anena 'cha'-kāreṇa shrutam cha samuchchīyate  </i>
	In ‘Drishtam Cha’ – With ‘looking’, “and” includes ‘ <u>hearing</u> ’ of gold also;
23	<i>'sprīśhṭam cha' iti anena kathitasya samuchchayah  </i>
	In ‘Sprishtam Cha’ – With ‘touching’, “and” includes ‘ <u>speaking</u> ’ of gold also;
24	<i>'grāhyam cha' iti anena vyavahṛtam cha iti samuchchīyate  </i>
	In ‘Grahyaṃ Cha’ – With ‘taking’, “and” includes ‘ <u>trading</u> ’ in gold also.

The “and” in the Upanishad text after each stage, is here extended in meaning. All the senses are included except ‘tasting’; but ‘taking’ could be interpreted as ‘tasting’.

**Section 6.11: Summary: All “Six Dealings” with Gold are Harmful**

<sup>25</sup> दर्शन-स्पर्शन-ग्रहणवद् अभिलाष-पूर्वका हिरण्य वृत्तान्त,  
श्रवण तद्, गुण-कथन तदीय, क्रयादि-व्यवहारा अपि  
प्रत्यवाय-हेतव इति अर्थः ।

<sup>26</sup> यस्मात् स अभिलाष हिरण्य दर्शन-आदयः दोष-कारिणः,  
तस्मात् भिक्षुणा हिरण्य दर्शन-आदयः वर्जनीया इति अर्थः ।

25	<i>darshana-sparshana-grahaṇavad abhilāṣha-pūrvakā hiraṇya vṛttānta, shravaṇa tad, guṇa-kathana tadīya, krayādi-vyavahārā api pratyavāya-hetava iti arthah  </i>
	To summarise, since seeing, touching and taking gold with intense longing are harmful, so also everything else, like hearing, speaking and trading in gold is harmful, as they all lead one to a downfall.
26	<i>yasmāt sa abhilāṣha hiraṇya darshana-ādayah doṣha-kāriṇah, tasmāt bhikṣhuṇā hiraṇya darshana-ādayah varjanīyā iti arthah  </i>
	Since seeing, etc, of gold with intense longing are harmful, therefore, seeing, etc, of gold by the mendicant must be avoided. This is the meaning.

**25-26** It is finally concluded that all transactions with gold have to be eschewed as being harmful to a spiritual seeker, a Bhikshu or mendicant. For that reason he has chosen to voluntarily give up the desire for gold.

**THE THREE STAGES OF TRANSACTING WITH “GOLD”**

Why is Gold considered to be the ‘Greatest Obstacle’? By dealing with it, a spiritual seeker becomes a Brahma-Ha, a Paulkasa, and a Atma-Ha, i.e. a killer of Brahman, a religious outcaste, and a killer of the Atman. No Sannyasi would want to be that. Hence, he has to avoid gold at all costs. Gold is here used as a caption for all material possessions.

In the *first stage*, the mendicant **sees** gold with longing and **listens** to its glories with intent. He has already accepted the reality of the material world. He has effectively accepted the “greatness” of remaining ignorant. Then the very purpose of taking renunciation is lost. The next two stages are certain to follow in good time. What are they?

He soon **touches** gold with longing and **speaks** of its glory to others. He gets convinced that it is a good thing. He wants to make contact with it and glorify it. That is the *second stage* of his downfall. The reality of the world becomes confirmed in his mind. He himself bars himself from all spiritual discourses, which he no longer wants to hear. He renders himself an outcaste – for neither is he wanted by the spiritual community, nor is he wanted by ordinary society. He has no one to turn to. This is not socially imposed stigma, but self-inflicted.

At the *third stage* of interaction with gold, he **grasps** gold and begins to **trade** in it. This is the suicidal stage when he kills his own Atman, his higher Self. This is very degrading. He has made his Self responsible for doership and enjoyership of gold.

People of the world feel very comfortable with Gold, but a Bhikshuh should never take delight in it. Once it has been **vomited out**, it should never be **swallowed in** again!

**Section 6.12: The Upanishad – Fruit of Renouncing Gold**

27 हिरण्य-वर्जनस्य फलम् आहः – परम.उप ४

- 28 "१. सर्वे कामा मनोगता व्यावर्तन्ते;  
 २. दुःखे न उद्विग्नः;  
 ३. सुखे निःस्पृहः त्यागः रागे;  
 ४. सर्वत्र शुभ-अशुभयोः अनभिस्नेहः;  
 ५. न द्वेष्टि न मोदते च;  
 ६. सर्वेषाम् इन्द्रियाणां गतिः उपरमति –  
 ७. यः आत्मनि एव अवतिष्ठते" इति ।

27	<i>hiranya-varjanasya phalam āhah -</i>	<i>parama.upa 4</i>
	The Upanishad describes the fruit of renouncing gold thus:	
28	<ol style="list-style-type: none"> <li>1. "sarve kāmā manogatā vyāvartante;</li> <li>2. duhkhe na udvignah;</li> <li>3. sukhe nihspr̥hah tyāgah rāge;</li> <li>4. sarvatra shubha-ashubhayoh anabhisnehah;</li> <li>5. na dveṣṭi na modate cha;</li> <li>6. sarveśhām indriyāṇām gatih uparamati -</li> <li>7. yah ātmani eva avatiṣṭhate" iti  </li> </ol>	
	<ol style="list-style-type: none"> <li>1. "All desires existing in his mind disappear;</li> <li>2. He is not perturbed by pain;</li> <li>3. He is free from eager desire amid pleasures;</li> <li>4. He remains free of attachment to good and evil (absolute detachment);</li> <li>5. He neither dislikes nor likes;</li> <li>6. All sense activities have ceased in him;</li> <li>7. He abides in the Self alone (without any obstacles).</li> </ol>	

This is the last sentence of the *Paramahansa Upanishad*. With it we end the book. This sentence pronounces the death-knell of Desire. **Desirelessness** pervades the mind.

**Section 6.13: "Sarve Kama Manogata..." – End of All Desire**

- 29 पुत्र-भार्या-गृह-क्षेत्र-आदि कामानां 'सर्वे'षां –  
 हिरण्य-मूलत्वाद्, हिरण्ये परित्यक्ते सति,  
 ते 'कामा मनोगता' मनसि अवस्थानाद्, 'व्यावर्तन्ते' व्यावृत्ता भवन्ति ।

29	<i>putra-bhāryā-gr̥ha-kṣhetra-ādi kāmānām sarveśhām -</i>	<i>hiranye parityakte sati,</i>
	<i>hiranya-mūlatvād;</i>	<i>'vyāvartante' vyāvṛttā bhavanti  </i>
	For 'all' desires – son, wife, house, land, and the like – since <u>Gold</u> (wealth) is at the root of them all; when Gold is <u>renounced</u> , those 'mental desires', dwelling in the mind, 'disappear', they cease to exist.	

**29** This is the step of **Renunciation**. The following hurdles have to be crossed over:

**The Purpose of Vidvat Sannyasa, Step by Step**

1. Renunciation is a *giant step* towards Desirelessness, but the two are not the same.
2. Vividisha Sannyasa culminates in **Tattwa Jnana** or Knowledge.
3. The Knowledge is the compass that provides the direction to Desirelessness.
4. The awareness of Knowledge must never cease, to avoid recurrence of Ignorance.
5. Vidvat Sannyasa is the only Sannyasa that takes a seeker to Desirelessness.
6. It sets the ball rolling towards Desirelessness. This effort must never cease.
7. Desirelessness is 100% proof of true Renunciation done with Knowledge.
8. Desirelessness is the fruit of Renunciation.
9. Desirelessness alone is 100% proof of **Vasana Kshaya & Mano Nasha**.
10. Finally, Tattwa Jnana + Vasana Kshaya + Mano Nasha = **Jivanmukti**

**Section 6.14: “Na Udvega, Na Sprha” – No Aversion & Attachment**

<sup>30</sup> काम-निवृत्तौ सत्यां कर्म-प्राप्तयोः, 'दुःख-सुखयोः',  
'उद्वेग-स्पृहे' न भवतः ।

<sup>31</sup> एतत् च स्थितप्रज्ञ-प्रस्तावे प्रपञ्चितम् ।

<b>30</b>	<i>kāma-nivṛttau satyām karma-prāptayoh, 'duhkha-sukhayoh', 'udvega-sprhe' na bhavatah  </i>
	When cessation of desire has taken place, the <b>sorrow and joy</b> which come due to Karma, do not produce <b>pain or pleasure</b> respectively.
<b>31</b>	<i>etat cha sthitaprajna-prastāve prapañchitam  </i>
	This has already been well explained in the Sthitaprajna section under Part 1.

**DESIRE** ⇨ **LIKES & DISLIKES** ⇨ **KARMA** ⇨ **OBJECTS & CIRCUMSTANCES** ⇨  
**JOYS & SORROWS** ⇨ **PLEASURE & PAIN**

**30** In this whole chain, **Desire** is the *only* thing that we can control. It produces the **Karma** through our likes or dislikes. Thereafter, Karma takes total control of the chain.

The objects and circumstances of our life are the result of our own Karma. Karma is previous actions bearing fruit. Nothing can be done to stop Karma from coming, as it is pre-determined by conditions produced by us. The fruit of Karma comes as joys and sorrows.

Joys and sorrows produce pleasure or pain. The experience of pleasure or pain varies according to our desire, which takes the form of likes and dislikes. If we are not happy about the outcome, the control mechanism is in our hands – Desire, nothing else. It is in our hands to reduce, increase or transform our Desires as we wish. The wise sages advise us to **eliminate** desires, not reduce, increase or transform them.

Swamiji explained this as: “Sukha and Dukha don’t have their own legs to stand on. They need their objects or circumstances to come before they can manifest. These objects and circumstances are ordered by our Karma. Our Karma is produced by our desires – which take the form of likes and dislikes. If we give up desires, there is no production of Karma.

**31** It is this law which the *Sthitaprajna* brings into play when the Geeta says that he is even-minded in pleasure and pain. [Ref. Part 1, Chap 5, Sect 4.]

**Section 6.15: “Tyago Rage” – Renunciation ‘Here & Hereafter’**

32 ऐहिकयोः सुख-दुःखयोः विक्षेपकत्वेन  
आमुष्मिक-विषय 'रागे अपि त्यागः' भवति ।

33 ऐहिक-सुख-स्पृहा-युक्तः हि  
तद् दृष्टान्तेन अनुमित आमुष्मिके सुखे रागवान् भवति ।

34 तस्माद् ऐहिके निष्प्रहस्य आमुष्मिके राग अभावः युज्यते ।

32	<i>aihikayoh sukha-dukhayoh vikshepakatvena āmuśhmika-viśhaya 'rāge api tyāgah' bhavati  </i>
	When it is seen that the joys and sorrows of <u>this world</u> cause so <b>much distractions</b> , for that very reason, desire for objects of the ' <u>other</u> ' world is renounced.
33	<i>aihika-sukha-sprhā-yuktah hi tad dr̥śhṭāntena anumit āmuśhmike sukhe rāgavān bhavati  </i>
	Indeed, one gets attached to the pleasure arising from the joys of <u>this world</u> . Taking that as his cue (Drishtanta), he infers that the joys of the ' <u>other</u> ' world, will equally cause <b>attachment</b> to them.
34	<i>tasmād aihike niṣpr̥hasya, āmuśhmike rāga abhāvah yujyate  </i>
	Therefore (conversely), if one remains free from the pleasures of <u>this world</u> , it is reasonable to assume that he will also be <b>free from desire</b> for the <u>other world</u> .

As we approach the end of the text, we see that Sri Vidyananyaji is fully focussed on passing on to us the lessons revolving around **Desirelessness**. Since the giving up of desire in the mind has already been deliberated on in the sense of desire here on earth, the repetition of renunciation is taken to mean attachment for the pleasures in the 'other' world. Hence, we have a comparison between pleasures here and pleasures hereafter.

**32 First Comparison:** The distractions caused in the mind are compared. Every distraction on earth is due to either joy or to sorrow. There is no second cause for any distraction. Surely, it must be the same in heaven or hell, where one experiences joy or sorrow respectively. It must cause the same distraction there!

Thus, the desire for pleasures in heaven also have to be renounced.

**33 Second Comparison:** It is clear to see that most people get attached to experiences of pleasure on earth; conversely, they get repelled from experiences of sorrow on earth. Well, would it be any different when we go to heaven or to hell? No, there will be the very same attraction and repulsion there as well!

**34 Third Comparison:** If on earth the solution to these experiences of pleasure and pain is to stop seeking them or avoid them by **not desiring** them, then it must follow that in heaven or hell the very same law will apply. There can be no other solution for avoiding the ups and downs in heaven or in hell.

By applying the findings for all three comparisons, so expertly presented by Sri Vidyananyaji, we arrive at a common cause to the problem, and a common solution to the problem. Thus, whether it is in heaven or on earth, DESIRE is the “number one” enemy of peace of mind. There is a clear case for treating both in the same way.

**Section 6.16: “Sarvatra...” – Unattached Everywhere, in Good or Bad**

35 एवं सति 'सर्वत्र' लोकद्वये अपि यौ 'शुभ-अशुभौ'  
अनुकूल-प्रतिलूल विषयौ तयोः 'अनभिस्नेहः' ।

36 एतत् च द्वेष-राहित्यस्य अपि उपलक्षणम् ।

35	<i>evaṃ sati 'sarvatra' lokadvaye, api yau 'shubha-ashubhau' anukūla-pratilūla viśhayau tayoh 'anabhisnehah'  </i>
	This being the case, 'everywhere', in both worlds ('here' and 'there'), whether the circumstances are 'good or bad', i.e. favourable or unfavourable, to sense objects in both worlds, he (the Vidvat Sannyasi) remains 'unattached'!
36	<i>etat cha dveṣha-rāhityasya api upalakṣhaṇam  </i>
	The above can be taken to apply equally to <b>dislikes</b> (the opposite of Raga) as well.

This Section brings the discussion on Desirelessness, which began in Sect.13, to a conclusion. Everything is neatly summed up:

**35 Sarvatra:** “everywhere”. The teaching on Desirelessness applies equally to both worlds, namely, here on earth, as well as in the ‘other’ worlds of heaven and hell.

**Shubha-Ashubha:** “good or bad”; here the meaning given for this by Sri Vidyananyaji is “both favourable and unfavourable”.

**Anabhisnehah:** “unattached”. To the objects of sense-attraction in both worlds, the Vidvat Sannyasi ever remains indifferent, i.e. detached.

**36** In Sect.15, the arguments were presented only from the side of Raga. It is to be understood that the same applies even to Dvesha. In the commentary for Sect.15, we have already added the Dwesha side of the argument, so that does not have to be added here.

**Section 6.17: “Na Dweshti, Na Modate Cha” – No Hate, No Delight**

37 तादृशः विद्वान् अशुभ-कारिणं कंचिद् अपि पुरुषं 'न द्वेष्टि' ।  
शुभ-कारिणं दृष्ट्वा 'न च मोदं' प्राप्नोति ।

37	<i>tādṛśah vidvān aśubha-kāriṇaṃ kaṃchid api puruṣhaṃ 'na dveṣṭi'   shubha-kāriṇaṃ dṛṣṭvā 'na cha modam' prāpnoti  </i>
	Such an illumined soul does not <b>hate</b> a person even if he does him any <u>harm</u> . Nor is he <b>delighted</b> when he meets someone who does him any <u>good</u> .

We now come to the **Fruit of Desirelessness**, presented from both sides, the good and the bad, the unfavourable and the favourable. We recall that the giving up of Gold is equivalent in this text to Desirelessness. The handling in the text of the subject of ‘gold’ has been so thorough that it covers every aspect of the great struggle to attain Desirelessness.

**37** The fruit appears with two faces, depending from which side we approach the topic. When somebody comes to harm the Sannyasi, he does not show any hatred towards him. Equally, when somebody comes to do good to him, he does not get delighted either. He is equal to both treatments. This is only possible because he has no pre-determined expectation, leaning or desire for any particular treatment.

**Section 6.18: “Gatih Uparamati” – All Sense Activities Cease**

38 द्वेष-मोद रहितः यः पुमान् 'आत्मनि एव' सर्वदा 'अवतिष्ठते'  
तस्य 'सर्वेषाम् इन्द्रियाणां गतिः' प्रवृत्तिः 'उपरमति' ।

39 इन्द्रियाः उपरतौ न कदाचित् अपि निर्विकल्प-समाधेः विघ्नः भवति ।

38	<i>dveṣha-moda rahitah yah pumān 'ātmani eva' sarvadā 'avatiṣṭhate' tasya 'sarveṣhām indriyāṇām gatiḥ' pravṛtṭih 'uparamati'  </i>
	Being devoid of hate and delight, the one who ever 'abides in the Self', for such a person, 'all his sense-activities' or functioning, 'cease completely'.
39	<i>indriyāḥ uparatau na kadāchit api nirvikalpa-samādheḥ vighnah bhavati  </i>
	When the senses cease to function, there is not even the slightest interruption to his <i>Superconscious State of Abidance</i> .

The state of the Yogi who is steadfastly absorbed in his Self can be described in two ways: i) with respect to objects around him; and ii) with respect to the people around him.

In the first case, we can say he remains untouched by objects. In the second case, his mind is free of any blockages or knots in connection with them.

**38** The primary condition necessary for abidance in the Self is that he has to be completely free from likes and dislikes (Dvesha and Moda). Anyone who meets this criterion, is able to have this intense absorption in the Self. He does not have to be of any particular caste, belong to a particular group or religion, hold any position of authority in society, be a wealthy man of great influence, etc. All he requires is to have no likes and dislikes, and that means he has to be totally **Desireless**.

The above is a classic example of the broad application of the eastern scriptures. It is a promise given to one from any part of the world, that he can attain the highest if only he fulfills this single condition – to be free from all Desires! This is a pact the Upanishad makes with mankind; it is like a signed Treaty with God's representative on earth – the scriptures.

**39** Such a person simply slides into deep meditation, into the Superconscious State! From this state, no one can shake him out. He cannot be disturbed from it, even if an earthquake or a flood occurs at that time. We are reminded of Bhumika 7, from which no one can shake the Jivanmukta out.

Here such a person is being described as “his senses have ceased functioning”. That is another addition to the numerous ways of describing the same state. It is a very useful addition from the point of view of those who are still engaged with the world. It tells them, from their level, what is required of them to attain the same state.

Both these conditions are absolutely universal in application. Spiritual attainment is not exclusive to any religion, caste or creed. If desire is sacrificed, the result is guaranteed.

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**Section 6.19: Conclusion on the “State” – In the Context of Gold**

40 "तेषां का स्थितिः?" इति प्रश्नस्य  
संक्षेप-विस्तराभ्याम् उत्तरं पूर्वम् उक्तम् ।

41 तद् एव अत्र पुनः अपि हिरण्य निषेध प्रसङ्गेन स्पष्टी-कृतम् ।

40	<i>"teśhām kā sthitih?" iti prashnasya samkshepa-vistarābhyām uttaram pūrvam uktam  </i>
	"What is his State?" – this question has already been answered in brief and elaborately.
41	<i>tad eva atra punah api hiraṇya niśhedha prasaṅgena spaśhṭī-kṛtam  </i>
	Here the same is being explained again in the context of the <u>prohibition of Gold</u> .

**40** The Answer to the question, "What is the 'State'?", the most important aspect of Vidvat Sannyasa, was given in stages throughout Part 5 as follows:

1. Sect.1.2 The question is asked.
2. Sect.1.22 Answered in brief; "Mahapurusha yat chittam..."
3. Sect.3.4 Beginning of detail; "Na sheetam, na cha ushnam..."
4. Sect.3.11 More details; "Ninda, garva, matsara..."
5. Sect.3.20 More details; "Samshaya viparita..."
6. Sect.3.22 More details; "Tam shantam, achalam..."
7. Sect.4.2 Meaning of symbols; "Tadeva cha shikha..."
8. Sect.4.8 On Desirelessness "Sarvan-kaman-parityajya..."
9. Sect.4.12 On Accepting Alms "Jnana dando dhrto..."
10. Sect.5.2 On Desirelessness "Ashambaro, na namaskaro..."

#### **41**

11. Sect.6.2 On Gold Obstacle "Abadhakah ka iti chet?..."
12. Sect.6.12 On Gold Obstacle "Sarve kama manogata..."

### **Section 6.20: The Upanishad – Termination**

42 अथः विद्वत्-संन्यासम् उपसंहरति – परम.उप ४  
" 'यत् पूर्णानन्द एक बोधः, तद् ब्रह्म अहम् अस्मि' इति,  
कृत-कृत्यः भवति, कृत-कृत्यः भवति" इति ।

42	<i>athah vidvat-saṁnyāsam upasaṁharati - parama.upa 4 "yat pūrṇānanda eka bodhah, tad brahma aham asmi' iti, kṛta-kṛtyah bhavati, kṛta-kṛtyah bhavati" iti  </i>
	Now the Upanishad concludes the topic of Vidvat Sannyasa thus: "That (Brahman) who is Absolute Bliss and One Consciousness; That Brahman who I am; (by realising that Brahman, the Vidvat Sannyasi) becomes fully contented as he has discharged all his duties, discharged all his duties."

### **Section 6.21: The Termination Explained**

43 'यद् ब्रह्म वेदान्तेषु 'पूर्णानन्द एक बोधः' परमात्म इति  
निरूपितं 'तद् ब्रह्म अहम् अस्मि इति' एवं सर्वदा अनुभवन्  
अयं योगी परमहंसः 'कृत-कृत्यः भवति' इति

<b>43</b>	<i>yad brahma vedānteṣhu nirūpitam 'tad brahma aham asmi' iti yogī paramahamsah 'kṛta-kṛtyah bhavati' iti</i>	<i>'pūrṇānanda eka bodhah' paramātma iti evaṃ sarvadā anubhavan ayaṃ</i>
<p>That Brahman who has been ascertained in the Upanishads, the texts on Vedanta, as “<b>Absolute Bliss and One Consciousness</b>”, the Supreme Self; And described in the Upanishads as “<b>I am That Brahman</b>” – In this way, always experiencing this (state), the Yogi-Paramahamsa becomes fully accomplished, all “<b>his duties being fulfilled</b>”.</p>		

**43** All actions are done to gain happiness. For him who has already gained Absolute Bliss, what more is there to be done to make him ‘more’ Blissful! There is no lack of happiness in him. He is swimming in Absolute Infinitude!

The repetition of *Kṛta-kṛtya Bhavati* twice is the standard way of saying that the current text, *Paramahamsa Upanishad*, is complete. In this case, a further completion is the section on “*Gold, the Greatest Obstacle*”.

The repetition is also a way conveying respect for the result gained, which is **Jivanmukti**. Jivanmukti is thus glorified by this form of repetition. This respect for the result is called *Aadar*, and the procedure followed to show it is called *Aadaraaya*.

#### **Section 6.22: Conclusion with Citation on Realisation**

४४ यथा च स्मर्यते – जाबल दर्शन उप १.२३  
 "ज्ञान अमृतेन तृप्तस्य कृत-कृत्यस्य योगिनः ।  
 नैवास्ति किञ्चित् कर्तव्यम् अस्ति चेन्-न सः तत्त्ववित्" इति ॥

<b>44</b>	<i>yathā cha smaryate - "jnāna amṛtena tṛptasya, naivāsti kiñchit kartavyam</i>	<i>jābala darshana upa 1.23 kṛta-kṛtyasya yoginah   asti chen-na sah tattvavit" iti   </i>
<p>The text is concluded with a citation from the <i>Jabala Darshan Upanishad</i>:      “This knowledge is immortal, it is fully satisfying,      and the Yogi-Paramahamsa has accomplished all that he has to by it.      He has got nothing else to be done, If he has, then he is not a knower of Reality.”</p>		

**44** This **knowledge** refers to the contribution of the ‘*Paramahamsa-aspect*’. It is immortal because it is deathless, and can never be forgotten as it is not of the mind. The Paramahamsa is steeped in this knowledge.

The **fulfillment** and accomplishment that needs ‘nothing more to be done’, is the contribution of the ‘*Yogi-aspect*’. It brings his mind to a standstill. Yoga silences his mind, the most difficult task in this world!

Together, these two achievements combine to produce the Jivanmukta, the liberated sage who merges completely with the Supreme Consciousness.

As though to emphasise that there is nothing more that needs to be done, the last line is added for poetic effect, that if there is still something the Yogi feels is lacking in him, then he is not yet a Yogi. Although true, this is intended only as a poetic device, no more.

**Section 6.23: “Upasamhara” – Formal Conclusion of the Book**

45 जीवन्मुक्ति-विवेकेन तमो हार्दं निवारयन् ।  
पुमर्थम् अखिलं देयाद्, विद्यातीर्थ-महेश्वरः ॥ १४ ॥

45	<i>jīvanmukti-vivekena tamo hārdaṁ nivārayan   pumartham akhilaṁ deyād, vidyātīrtha-maheshvarah</i> ॥ 14 ॥
	Through the crystal clear knowledge of <b>Jivanmukti</b> , liberation while still alive, that clears away the darkness of <i>ignorance</i> surrounding the heart, the final emancipation, the <i>absolute aim</i> of existence, has been bestowed upon us by the Supreme Lord, Sri Vidyateertha.

The clarity of the knowledge comes by putting together the three building blocks of the edifice of Jivanmukti – namely, Tattva Jnana, Vasana Kshaya and Mano Nasha.

This final verse is the 14<sup>th</sup> verse of this text, the first 13 all appearing at the very beginning of the text. Hence the number 14. The rest of the text is written in Gadya or prose. The final verse has the same thoughts contained in it as the very first verse.

For completeness the first verse was recited again in class as is traditional to mark the completion of the study of the text:

*“yasya nishvasitam vedā, yo vedebhyo’khilam jagat |  
nirmame tam aham vande, vidyāteertha maheshvaram”* ॥ 1 ॥

**END OF PART 5**

॥ इति श्रीमद्विद्यारण्य-प्रणीते जीवन्मुक्ति-विवेके  
विद्वत्-संन्यास-निरूपणं नाम  
पञ्चमं प्रकरणम् ॥ ५ ॥

|| iti shrīmadvidyāraṇya-praṇīte jīvanmukti-viveke  
vidvat-saṁnyāsa-nirūpaṇaṁ nāma  
pañchamaṁ prakaraṇam || 5 ||

Thus in the Jivanmukti Viveka, written by H.H. Sri Vidyaranyaaji,  
ends the fifth Part entitled: “The Enquiry into the Renunciation of the Knower”  
namely, Vidvat Sannyasa Nirupanam Prakarana.

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**A Solitary, Calm Zebra – symbolising the “Way” and the “State”  
of the Path of a Vidvat Sannyasi!**

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