

परमहंसपारम्यम् प्रस्थानत्रयभाष्यवाक्यानि

सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् । एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणात्रय-संन्यासे एवाधिकारः, न कर्मसु । (ईशावास्योपनिषद्भाष्यम् ६)

This cosmos, the creation formed of the products - name, form and action will be abandoned on the realization that the Atman is the ultimate truth. The one who obtains this realization is an *adhikari* for *Sanyasa* from the yearnings of progeny, wealth and other worlds. He is not an *adhikari* for *karma*.

परिव्राट् मुमुक्षुः सर्वाणि भूतानि अव्यक्तादीनि स्थावरान्तानि आत्मन्येव अनुपश्यति, आत्मव्यतिरिक्तानि न पश्यति, सर्वभूतेषु च तेष्वेव च आत्मानम्, तेषामपि भूतानाम् स्वम् आत्मानम् आत्मत्वेन च अनुपश्यति । (ईशावास्योपनिषद्भाष्यम्. ६)

The Sanyasi who desires liberation sees all beings ranging from the *Avyakta* (unmanifest) to the inert objects as being within himself. He does not see anything other than the Atman. He also recognizes himself in all beings as his own Atman.

ज्ञानमात्रे यद्यपि सर्वाश्रमिणामधिकारः, तथापि संन्यासनिष्ठैव
ब्रह्मविद्या मोक्षसाधनं न कर्मसहितेति 'भैक्षचर्या चरन्तः' (मु.उ.
१.२.११) 'संन्यासयोगात्' (मु. उ. ३.२.६) इति च ब्रुवन् दर्शयति।
(मुण्डकोपनिषद्भाष्यम्, उपोद्धातः)

While everyone has a right to Atmajnana, only the one
who embraces Sanyasa, can attain liberation (moksha)
through Brahma Vidya with no aid from karma. This
is shown by the Srutis 'observing mendicancy' (Mu.
1-2-11), and 'embracing Sanyasa' (Mu. 3-2-6)

अयमेवेह क्रियावान्यो ज्ञानध्यानादिक्रियावानसम्भिन्नार्य-
मर्यादः संन्यासी । य एवंलक्षणो नातिवाद्यात्मक्रीड आत्मरतिः
क्रियावान्ब्रह्मनिष्ठः, स ब्रह्मविदां सर्वेषां वरिष्ठः ।
(मुण्डकोपनिषद्भाष्यम् ३.१.४)

It is not possible for one to be dwelling on external
objects and at the same time to be delighted in Self. It
is only the man who has turned away from external
activity that becomes delighted in Self; for, external
activity and delight in oneself are opposed to each
other just as it is not possible that darkness and light
could exist in the same place. He alone is "kriyavan"

whose activity consists in knowledge, meditation, etc., (forsaking external activities) and who is a *Sanyasin* not transgressing the limits of prohibitory injunctions. Such a man who is not an *ativadin*, but sports in his own self, and delights in himself and is a *Kriyavan* (whose activity is aforesaid) is the first among all the knowers of *Brahman*.

आत्मा नित्यं सत्यादिसाधनैः संन्यासिभिर्लभ्यते, न कादाचित्कैः
सत्यादिभिर्लभ्यते । (मुण्डकोपनिषद्भाष्यम् ३.१.५)

Only the one constantly engaged in each of the Nivrtti sadhanas like truth, knowledge, celibacy, penance (control of senses and mind) can attain the knowledge of Atman. Such constant effort is possible only for a Sanyasi. Occasional practice of these sadhanas is not sufficient to obtain the Atman knowledge.

आत्मप्रार्थनासहायभूतान्येतानि च साधनानि बलाप्रमादतपांसि
लिङ्गयुक्तानि संन्याससहितानि । (आत्मा) संन्यास-
रहिताज्ज्ञानान्न लभ्यते । (मुण्डकोपनिषद्भाष्यम् ३.२.४)

A consuming interest to know the Atman becomes the cause of Atmajnana. Aids to this effort are stamina

(inner strength) (attained by constant effort in dwelling in Atman), disinterest in worldly matters, and penance (staying in knowledge). Atman cannot be attained with knowledge alone without Sanyasa.

ते (वेदान्तविज्ञानसुनिश्चितार्थाः) च संन्यासयोगात् सर्वकर्म-परित्यागलक्षणयोगात्केवल-ब्रह्मनिष्ठास्वरूपाद्योगात् यतयः यतनशीलाः शुद्धसत्त्वाः परामृताः सन्तः परिमुच्यन्ति ।

(मुण्डकोपनिषद्भाष्यम् ३.२.६)

The ones with definite knowledge of Atman as indicated by Upanishads attain liberation through Sanyasayoga. Sanyasayoga implies staying the mind in Brahman with one pointed attention. Such Yatis with a constant striving for It, develop a clear Antahkarana and through Sanyasayoga attain liberation which is of the nature of Brahman Itself.

अविद्याकामदोषनिमित्तायाः वाङ्मनःकायप्रवृत्तेः पाङ्गलक्षणायाः, विदुषः अविद्यादिदोषाभावात् अनुपपत्तेः, क्रियाभावमात्रं व्युत्थानम्, न तु यागादिवत् अनुष्ठेयरूपं भावात्मकम् ।

(ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

Vedic karmas require the five – the performer, his wife, his son, Gods, and wealth. Hence they are called the pentad (Pankta). Vedic karma is of the nature of the triad for action – Vac (speech), Mind, and Body. It is formed of a fault through Avidya and Kama. Jnanis who have transcended defects such as Avidya are not bound to duties. Such a state of not being bound by duties is Sanyasa. It is not of the nature of action.

यत्तु भिक्षोः शरीरधारणमात्रप्रवृत्तस्य प्रवृत्तेर्नियतत्वम्, तत्प्रवृत्तेर्न प्रयोजकम् । आचमनप्रवृत्तस्य पिपासापगमवन्नान्यप्रयोजनार्थत्वमवगम्यते । (ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

Acts performed by a Sanyasi, such as mendicancy etc. are not commandments of Vedas. They do not prompt action. This is explained by the example of Achamanam. Achamanam performed for purity quenches thirst also. But the purpose of Achamanam is not that of quenching thirst. In the same way, acts performed for sustaining one's body are not due to being ordained. Such acts do not have any ancillary results.

अविदुषापि मुमुक्षुणा पारिव्राज्यं कर्तव्यमेव; तथा च 'शान्तो दान्तः' (बृ.उ ४.४.२३) इत्यादिवचनं प्रमाणम् । शमदमादीनां चात्मदर्शनसाधनानामन्याश्रमेष्वनुपपत्तेः । ब्रह्मचर्यादिविद्या-साधनानां च साकल्येनात्याश्रमिषूपपत्तेर्गार्हस्थ्येऽसम्भवात् ।

(ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

Even if one has not realized the Atman, he has to embrace Sanyasa if he has an intense wish for liberation. The sruti – 'shAnto dAntah' bears testimony for this. It is impossible to adhere to Shama (control of mind and senses), Dama (control of external organs) in Ashramas other than Sanyasa. Assisting observances such as celibacy are attained fully only in the Ashrama of Sanyasa, while impossible for one with a family of his own.

प्रतिपन्नगार्हस्थ्यस्यापि 'गृहाद्वनी भूत्वा प्रव्रजेद्यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा इत्यात्मदर्शनसाधनत्वेन इष्यत एव पारिव्राज्यम् । (ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

Even a householder is prompted by the sruti to take up Vanaprasthashrama. 'Leave family and live in a forest as a sanyasi. Alternatively, Sanyasa can be

embraced from any of the Brahmacharya ashrama, or Gruhasthashrama or Vanaprasthashrama.' The sruti says that if a householder is a seeker of liberation (mumukshu), he should become a Sanyasi.

आत्मविदो व्युत्थानव्यतिरेकेण न यथाकामित्वम्, न चान्यत्कर्तव्यम् । (ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

Knower of Atman does not need to do anything other than stay in Sanyasa. His behaviour will certainly not be like one who follows the wishes of his mind.

कामनिमित्तपुत्रवित्तादिसम्बन्धनियमाभावमात्रम्, न तु ततः अन्यत्रगमनम् व्युत्थानमुच्यते । (ऐतरेयोपनिषद्भाष्यम् – उपोद्धातः)

The VyutthAna (Sanyasa) delineated by Vedas does not imply mere movement from one's place of dwelling to another. Instead it means giving up the ever present attachments such as Son, Wealth due to desires.

ब्रह्मसंस्थशब्दः निवृत्तसर्वकर्मतत्साधनपरिव्राडेकविषये अत्याश्रमिणि परमहंसारख्ये भवितुमर्हति । इदमेव एकं वेदोक्तं पारिव्राज्यम्, न यज्ञोपवीतत्रिदण्ड-कमण्डल्वादिपरिग्रहः ।

(छान्दोग्योपनिषद्भाष्यम्, २-२३-१)

The word 'Brahmasamstha' is used to denote only a *Paramahansa Sanyasi* who has renounced all duties with accessories, and has transcended all other *ashramas*. This alone is the true Sanyasa, not just the donning of tridanda, kamandalu etc.

वेदान्तप्रमाणजनितैकत्वप्रत्ययवत् एव कर्मनिवृत्तिलक्षणं
पारिव्राज्यं ब्रह्मसंस्थत्वं च । (छान्दोग्योपनिषद्भाष्यम्, २-२३-१)

Sanyasa, of the nature of being free of all duties, accrues to the person who, based on Upanishads, concludes that Atman is One.

इदं त्यक्तसर्वबाह्यैषणैः अनन्यशरणैः परमहंसपरिव्राजकैः
अत्याश्रमिभिर्वेदान्तविज्ञानपरैरेव वेदनीयम् ।

(छान्दोग्योपनिषद्भाष्यम्, ८-१२-१)

Only Paramahansa Sanyasis - who are without any desire for worldly objects, who have offered themselves to Atman, who have transcended other *ashramas*, and established in the purport of Upanishads – can realize Atman.

न साधनान्तरसहिता ब्रह्मविद्या पुरुषार्थसाधनम्, सर्वविरोधात्,
साधननिरपेक्षैव पुरुषार्थसाधनम् इति पारिव्राज्यं
सर्वसाधनसन्यासलक्षणम् अङ्गत्वेन विधित्स्यते ।

(बृहदारण्यकोपनिषद्भाष्यम् २.४.१)

Brahmavidya does not need accessories. This is because it opposes them through negation. Since it is the means of Realization without need of any accessories, Sanyasa of the nature of renunciation is advised as an aid to Sanyasa.

यस्यैव पुरुषस्य उपमृदितः प्रत्ययः ब्रह्मक्षत्राद्यात्मविषयः, तस्य
तत्प्रत्ययसन्यासात् तत्कार्याणां कर्मणां कर्मसाधनानां च
अर्थप्राप्तः सन्यासः (बृहदारण्यकोपनिषद्भाष्यम् २.४.१)

One whose understanding of Atman does not brook differences such as brahmana, kshatriya etc. attains freedom from duties and corresponding equipment appropriate to those attributes, that is, he attains Sanyasa, at the time such an understanding arises.

परमहंसपारिव्राज्यमेव व्युत्थानलक्षणं प्रतिपद्येत आत्मवित्
सर्वकर्मसाधनपरित्यागरूपम् । (बृहदारण्यकोपनिषद्भाष्यम् ३.५.१)

The knower of Atman should adopt sanyasa of the type Paramahansa which is of the nature of renouncing all duties and accessories.

पूर्वे ब्राह्मणा एतमात्मानम् असाधनफलस्वभावं विदित्वा सर्वस्मात् साधनफलस्वरूपात् एषणालक्षणात् व्युत्थाय भिक्षाचर्यं चरन्ति स्म, दृष्टादृष्टार्थं कर्म तत्साधनं च हित्वा, तस्मात् अद्यत्वेऽपि ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।

(बृहदारण्यकोपनिषद्भाष्यम्. ३.५.१)

Brahmajnanis of yore understood that Atman is not of the nature of 'a fruit of actions', and renounced samsara which is based on desire. Meaning that they observed mendicancy, merely supporting the body, giving up all actions for results here and hereafter. Hence, even in these days, Jnanis should be established in Atmajnana, to the extent of sanyasa, and stay in that knowledge against the forces of desire for external objects.

यद्धि तत् एषणाभ्यो व्युत्थानलक्षणं पारिव्राज्यम्, तत् आत्मज्ञानाङ्गम्, आत्मज्ञानविरोध्येषणापरित्यागरूपत्वात्, अविद्याविषयत्वाच्चैषणायाः । तद्व्यतिरेकेण च अस्ति आश्रमरूपं