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as they either attended to, or shut off external stimuli. In contrast BK meditators showed increased arousal while attending to and ignoring external stimuli. This suggests that in BK meditation subjects cannot (with ease) involve in external stimuli.

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Prof A Satyanarayana Shastry memorial  
**Vedānta Goṣṭhi,**  
The Concept of Parivṛṣṭaka in Kahola Praśna of Brhadāraṇyaka Upaniṣat

**M. Jayaraman - Research Scholar, University of Madras, Chennai.**

Our culture, society and country have remained intact for centuries. A major factor for this is the tradition of Parivṛṣṭakas. The term Parivṛṣṭaka generally denotes a Sannyāsi.

"Paritaḥ varajati it parivṛṣṭaḥ."

One who keeps wandering is a parivṛṣṭaka. In his wanderings a Sannyāsi sees the sufferings and misery of worldly life and makes his resolve strong to get liberated.

The Tradition of Parivṛṣṭakas

According to the tradition, the first Parivṛṣṭakas were the four sons of Lord Brahmā viz. Sanaka, Sanandana, Sanatkumara and Sanatsujata. From then on there appeared very many great Parivṛṣṭakas like Śaṅkarācārya, Ramanujācārya, Madhvacārya et al. In recent times we had Swami Vivekānanda, Yogānanda and many more. When we see the lives of these great Parivṛṣṭakas or Sannyāsis we find epitomised the idea of

आत्मनो मोक्षार्थम जगद्धितया च।

"Ātmano Mokṣārtham Jagadhitya ca".

**Types of Parivṛṣṭakas or Sannyāsis**

Kāṇḍāvāna Sāmrīt classifies Sannyāsis into four types. They are

1. Kutichaka - He stays near his home and takes bhikṣa from his son while following the Sannyāsa dharma.

2. Bahudaka - He bears all the insignia of a Sannyāsi (Kamanṭala,
saffron robe, bhikṣā pātram etc.). He constantly tours all spots of pilgrimage.

3. Hamsa - He also has all the insignia of a Sannyāśī. He follows Vratas like Kṛcchra cāndrayaṇa etc.

4. Paramahamsa - He does nothing except rigorous Ātmasādhana.

It is about this Paramahamsa Sannyāśī that we have a detailed description in the Kahola prāśna of Bhadrānyaka.

The Kahola Brāhmaṇa (the Chapter of Kahola)

Kahola, one of the questioners, does not put any new question to Yājñyavalkya rṣi. He merely repeats the question put forth by Uṣasta Cākrayaṇa - (the previous questioner). The question is:

"Yadeva sāksād aparokṣād brahma ya ātmā sarvantarāḥ tam me vyācakṣva"

*Explain to me the Brahman that is directly and immediately perceived the Self that is within all.*

As an answer to the earlier question Yājñyavalkya explained the separateness of ātman from body, senses and the mind.

Through the present question Yājñyavalkya intends to explain that the ātman is supra-mundane i.e., ātman is above the worldly attributes, the knowledge of which leads to Sannyāsa (renunciation).

We can divide the answer of Yājñyavalkya into four parts

1. The nature of the ātman
2. Means to attain that ātman

The Nature of the ātman

Yājñyavalkya says:

"Yo Aṣanāya pipāse śokam moham jāram mṛtyum atyeti"

This is the ātman who is beyond hunger, thirst, misery, delusion, ageing and all worldly characteristics. Knowing this ātman,

Yājñyavalkya continues, "Our forefathers, the brāhmaṇas, gave up the desire for sons, the desire for wealth and the desire for the worlds and led the life of mendicants". He further adds that all these desires are not different from each other. This is because all of them are nothing but the offshoots of delusion. So a person who has realized the nature of the ātman naturally shuns all these desires.

Means to attain ātman

Yājñyavalkya explains to Kahola the steps to attain ātmajñāna as follows:

1. Pāṇḍityam
2. Bālyam
3. Maunam

These three are nothing but śravaṇam, mananam and nididhyāsanaṃ.

Pāṇḍityam is learning the nature of the ātman from an ācārya while doing service to him.

Bālyam is mananam. Bālyam is not childishness. It is not bālasya bhāvaḥ (the nature of a child). But it is bālasya bhāvaḥ (the feeling of strength). One attains this strength by doing

"Yuktito anātmadṛśti tirakṣārāh"

It means logically refuting the attributes perceived erroneously in the ātman which do not belong to it. At this stage, the person is called a muni, because he is in mananam.

Maunam is the third step. It is nididhyāsanaṃ.

"Ahamātmā param brahma na mattoanyadṛśti kiñcana"

After refuting erroneously perceived attributes in the ātman, continuous contemplation of the supreme being as one's own Self is maunam. By following this sādhanā a Muni becomes a Brāhmaṇa. Who is a brāhmaṇa? And what is his brāhmaṇya or brahmaṇaṭa?

Mahāvākyārthāvagati is brahmaṇya. Realizing the fact that I am not separate from the supreme being is brahmaṇya.

Behaviour of a realized soul in this world

Kahola puts a question of his own at last saying:
"Sa brāhmaṇaḥ kena syāt?"
How does the knower of Brahman behave?
"Tena syāt yena Idṛṣa eva"
Howsoever he may behave, he is such indeed.
It means that external actions of a Brahmacārī are immaterial. Whatever be his behaviour he still will be a Brahmacārī.
In fine, Yājñyavalkya convincingly and comprehensively deals with the concept of Parivrājaka through the instrumentality of the questioner, Kahola.

The writer can be contacted at mjayaraman@fastmail.fm

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