

carefully placing his finger on the very ulcer in the Pandava's mind.

The stanza, in its sum-total suggestions, advises us that all our sufferings in the world are caused by our own ego-centric misconception and the consequent arrogance characterised by our ever-multiplying demands for wealth and our endless desires.

*Samnyasa* means sacrifice, and to live in a spirit of sacrifice after renouncing completely one's ego and its desires is true *Samnyasa*, wherein an individual comes to live in constant awareness of his fuller and ampler Divinity. The general misunderstanding that to run away from life is *Samnyasa*, or to colour the cloth is to become a true monk, has cast an irreparable slur on the philosophy of the *Upanishads*. Hinduism considers him alone to be a *Samnyasin* "who has learnt the art of living his life in constant inspiration, which is gained through an intelligent renunciation of his ego-centric misconceptions."

Shankara beautifully explains this point of view in his commentary on the stanza. "THAT MAN OF RENUNCIATION, WHO, ENTIRELY ABANDONING ALL DESIRES, GOES THROUGH LIFE CONTENTED WITH THE BARE NECESSITIES OF LIFE, WHO REGARDS NOT AS HIS, EVEN THOSE THINGS WHICH ARE NEEDED FOR MERE BODILY EXISTENCE, WHO IS NOT VAIN OF HIS KNOWLEDGE, --- SUCH A MAN-OF-STEADY-KNOWLEDGE, WHO KNOWS *BRAHMAN*,