

The monasticism under discussion is called Brahman because it leads to knowledge of the supreme Self, as stated in the Upanisad, 'Nyāsa (monasticism) is Brahman. Brahman is verily the supreme' (Ma. Nā. 21.2) Brahman means monasticism in the real sense, consisting in steadfastness to the knowledge of the supreme Self.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

7. Endowed with Yog, (55) pure in mind, controlled in body, a conqueror of the organs, the Self of the selves of all beings—he does not become tainted even while performing actions. (56)

When again, as a means to attain full enlightenment, this person becomes *Yog-yuktah*, endowed with Yog; *viśuddhātmā*, pure in mind; *vijitātmā*, controlled in body; *jitendriyah*, a conqueror of the organs; and *sarva-bhūtātma-bhūtātma*, the Self of the selves of all beings—one whose Self (*ātmā*), the inmost consciousness, has become the selves (*ātmā*) of all beings (*sarva-bhūta*) beginning from Brahmā to a clump of grass—, that is, fully illumined; (then,) thus continuing in that state, he *na lipyate*, does not become tainted; *kurvan api*, even while performing actions for preventing mankind from going astray. That is to say, he does not become bound by actions.

And besides, this person does not act in the real sense. Hence,

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्छृण्वन्स्पृशन्निघ्नन्नश्नन्नाच्छन्स्वपञ्चसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

8–9. Remaining absorbed in the Self, the knower of Reality should think, 'I certainly do not do anything', even while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, releasing, holding, opening and closing the eyes—