



# VIDWAT SANYASA AND DIVINE DESCENT



HER HOLINESS SRI SATHGURU SWAMI  
GNANANANDA SARASVATHI

*Traditionally in most ashrams and mutts the birthday and/or the Mahasamadhi day (aradhana) of the Guru is normally celebrated. The anniversary of the renunciation of the Guru is rarely celebrated. Why is this so in Sri Peetam?*



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To understand this we must first look into the two types of renunciation mentioned in the Scriptures, Vividisa Sanyasa and Vidwat Sanyasa.

Vividisa Sanyasa is when an aspirant renounces the world in order to attain God. When the Buddha, Sri Ramana Maharishi or Swami Vivekananda took Sanyasa it was as a means of liberation.

When the Upanishadic sage Yagnavalkya, an illumined soul left the world it was Vidwat Sanyasa -it was an outward expression of an inward realisation, an external affirmation of an internal fact.

These Great Souls have no need of Sanyasa- their hearts; minds and souls are dyed ochre. But they take Sanyasa either to keep up the tradition or more importantly because they have a Divine Task, to teach the way to God and more importantly to work for Lokasangraham,

the integration of peoples and to spread the message Vasudaiva Kutumbakam (the world as the family of God).

Sri Sathguru took Vidwat Sanyasa in 1975. There was nothing to be attained - it was just that by renouncing the world it became easier for Sri Sathguru to spread Her message and carry forward the task of strengthening Dharma.

Sri Krishna says:

Na me Parthasti kartavyam trisu lokesu  
kincana  
naanavaaptam avaptavyam varta eva ca  
karmani

I have, O Partha, no duty, nor do I have anything to attain in the three worlds, yet I continue in action.

Every action of His is directed for the welfare of beings. This is the difference between the mundane ascent and a Divine descent. The sage after the culmination of his sadhana teaches because it his nature to help others

without any selfish motive. The Jagathguru must; it is the reason of his being; it is the purpose of his birth. Every action of his is dedicated to the welfare of the worlds. The illumined sage teaches because he wishes to; the Jagathguru teaches because he must. Every action of His is a Teaching, not necessarily to humankind, but also to higher and lower orders of beings. The Jagathguru, Sri Sathguru once said, is not a Jagathguru unless he is the Guru of all - even a worm or a blade of grass. And when such a Jagathguru renounces it is not to seek Liberation, but to proclaim that He has come to fulfill His Divine Destiny and that there are no bounds to His compassion. As a householder Yagnavalkya taught in crowded sabhas and king's courts, as a sanyasin he taught the worlds. And so it is with Sri Sathguru. As a close disciple put it, She gave up piloting a small seven seater to pilot a huge ocean liner to help humanity cross the ocean of samsara.



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