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# **AITAREYA UPANISHAD**

With

# **SHANKARABASHYAM**

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## **INTRODUCTION CONTINUES...**

**VOLUME - 2**

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# **INTRODUCTION**

## **TOPIC 27 TO 52**

## 27) Chapter 1 - Section 1 : Introduction continues...

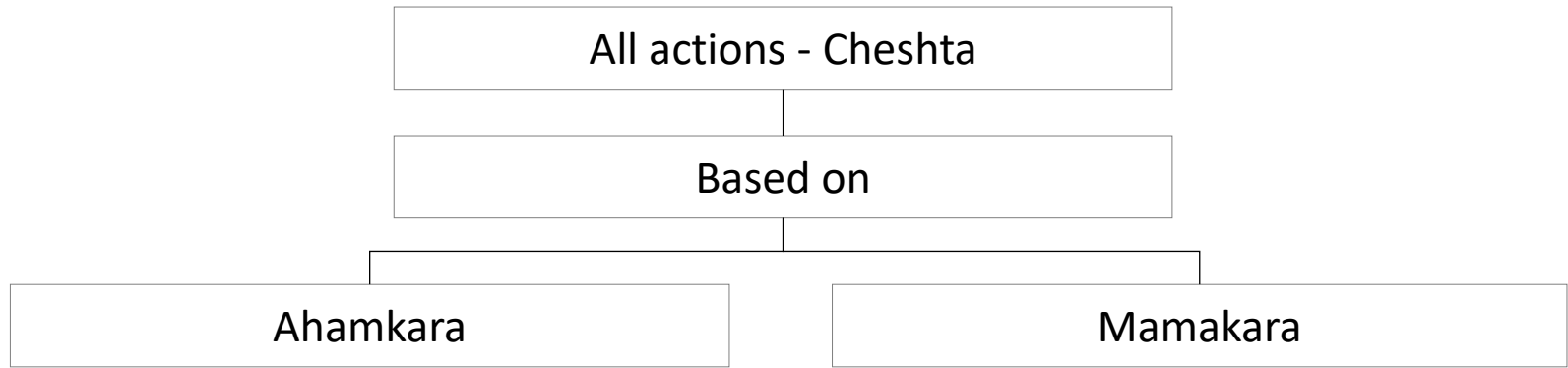
“सोऽकामयत जाया मे स्यात्” ( बृ० उ० १।४।१७ ) इत्यादिना पुत्रवित्तादि  
पाङ्कलक्षणं काम्यमेवेति “उभे ह्येते एषणे एव” ( बृ० उ० ३।५।१; ४।४।२२ )  
इति वाजसनेयि-ब्राह्मणेऽवधारणात्।

### I) Anubhava Pramanam :

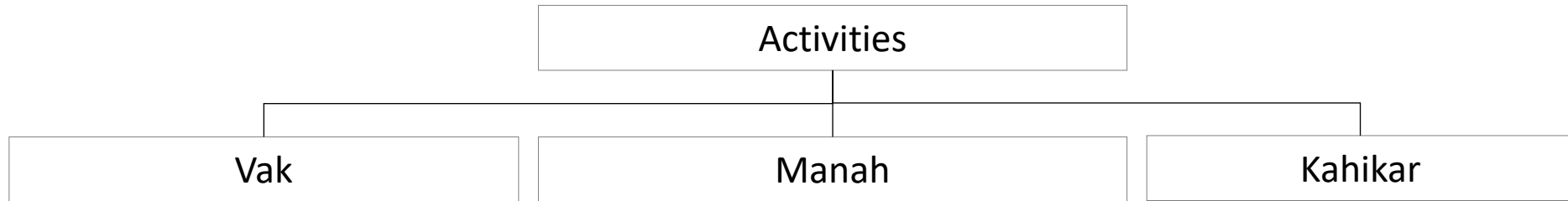
- See the lifestyle of any individual.
- Individuality = Avidya.
- One is not an individual, one is Atma, Brahman.
- Individuality, Kartrutvam, Kama, Karma, earn Karma Phalam also.
- Expects this for Grandchildren becomes his desire.
- This is lifestyle of every individual.

II) Because for desire for good future, goaded, impelled, pushed, individuals do activity for self, spouse, children (Upanayanam)

III)



IV)



**V) Pravrutti Darshanat :**

- Grihastha Ajnani
- Saha Akamayata – Let me have a companion, children, Veidika Karmas.

## VI) Brihadaranyaka Upanishad : Chapter 1 – 4 – 17

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,  
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;  
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;  
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;  
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;  
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;  
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,  
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,  
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;  
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,  
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,  
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;  
etāvān vai kāmāḥ, necchamścanāto bhūyo vindet;  
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;  
atha vittam me syāt, atha karma kurvīyeti;  
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;  
tasyo kṛtsnatā—mana evāsyātmā, vāgajāyā, prāṇaḥ prajā,  
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,  
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;  
sa eṣa pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,  
pāṅktamidam sarvaṁ yadidam kiñca;  
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

## Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]



## Brihadaranyaka Upanishad : Chapter 4 – 4 – 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣām lokānāmasambhedāya;

tametaṁ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṁ na kāmayante,

kiṁ prajāyā kariṣyāmo yeṣām no'yamātmāyaṁ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

## VII)

Pankhtam Karma / Yajna

5 Factors for Action

Yajamana

Patni

Putra

Sacred Veda Mantras

Worldly Wealth

Son

## VIII) Desires – Grihasta does Karma :

- Go to Svarga, Chitta Shuddhi, Avoid Pratyavaya Papam, religious, materialistic – Dharma, Artha, Kama – 3 Goals fulfilled in Grihasta.
- Wealth = Children, future security.
- Unique aspects of Vedic culture marriage has Dharma, Artha, Kama.

## IX) Grihastha lifestyle includes Avidya, Kama, Karma, Prayojana Trishna.

- Foundation for Shankaras argument.
- All actions born out of desire.

## X) After Jnanam, person renounces Putra, Vitham, Loka.

- Desire and attachment to son, wife, wealth, Svarga Lokas dropped by Jnani.

## XI) Brihadaranyaka Upanishad : In other part – Chapter 1 – 5

- If a person raises son properly, Veidika, performs Sraddham, father gets again Manushya Janma.

- Value for son increased in our culture, value of daughter decreased.

Son	Karma	Vidya – Upasana
Gives me Manushya Loka	Gives Svarga	Get Brahma Loka

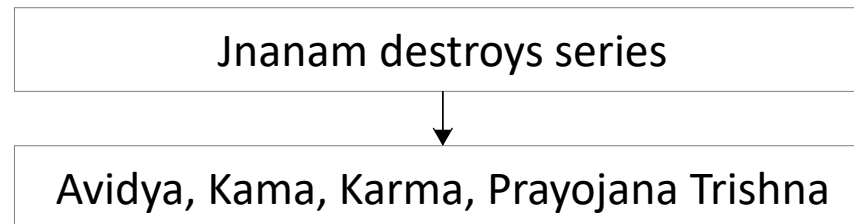
XII) I am not interested in

Putra – Vitha	Loka
<ul style="list-style-type: none"> <li>- Means</li> <li>- Sadhana Ichha</li> </ul>	<ul style="list-style-type: none"> <li>- Sadhya Ichha</li> </ul>

XIII) I am interested in Jnana Nishta and Moksha.

- Renounces Putra, Vitha, Loka... Vyuthaya.
- Biksha charyam Charanti.

XIV)



XV) When 4 negated, Grihastha irrelevant.

XVI)

<b>Taking Biksha</b>	<b>Dropping Grihastha Ashrama Lifestyle</b>
Not Sanyasa	Is Sanyasa

- Bahya Sanyasa not a performance but non performance of Grihastha Ashrama lifestyle.
- Grihastha Ashrama does not survive for Jnani.

XVII) Jnanam can't hold Grihastha Ashrama because Grihastha is Avidya, Kama, Karma, Prayojana Trishna.

- Brihadaranyaka Upanishad = Pramanam.

**XVIII) Emphasis :**

- Desires born out of ignorance.
- Thought = Avidya.
- Nirvana Shatakam – all Mantras – all relationships active in Grihastha – does not stand in Mind with Jnanam.
- Sarva Sangah Parityaga

## **Revision :**

### **Topic 27 :**

I) Shankaras debate with Samuchaya Vadi

#### **II) Samuchaya Vadi :**

- After Jnanam, do Nitya Karma.
- Combine with Karma, Jnanam and get Moksha.

#### **III) Shankara :**

a) Jnani – can't do Veidika Karma.

- Requires Vedic designation of Varna and Ashrama.
- Deliberate designation. Superimposed by Veda.
- I use status of Brahmana to perform karma.
- Vedic rules also bind me.

#### **b) Jnana Khanda :**

- Negates designation.
- You are not a Bramana, Brahmachari.
- Varna – Ashrama designation gets displaced.
- Veda Vidhis not applicable to him.
- Doesn't find any Karma applicable.

c)

Putrena	Pitru	Vidya / Upasana
<ul style="list-style-type: none"><li>- Ayam Loka</li><li>- Manushya Loka</li></ul>	<ul style="list-style-type: none"><li>- Svarga Loka</li></ul>	<ul style="list-style-type: none"><li>- Brahma Loka</li></ul>

d) No Prayojanam for Grihastha Ashrama.

- Grihastha is means to Veidika Karma.
- Veidika Karma means to Loka Prapti.
- Loka Prapti, Veidika Karma, Grihastha Ashrama, not relevant.
- Have to give up Grihastha, has become non-relevant.

#### IV) Samuchaya Vadi :

a) Grihastha he need not continue, no benefit.

b) Why should he take to Sanyasa Ashrama?

- No benefit, Prayojana Abavat.

c) Jnanam has given him Poornatvam.

- No benefit in any Ashrama.

d) Better to remain in Grihastha.

#### V) Shankara :

a) Continuity in Grihastha relevant, only if he is interested in Kama for Grihastha Ashrama Phalam.

b) Grihasta – for Veidika Karma – Loka.

c) When no Kama, no relevance for Grihasta Ashrama.

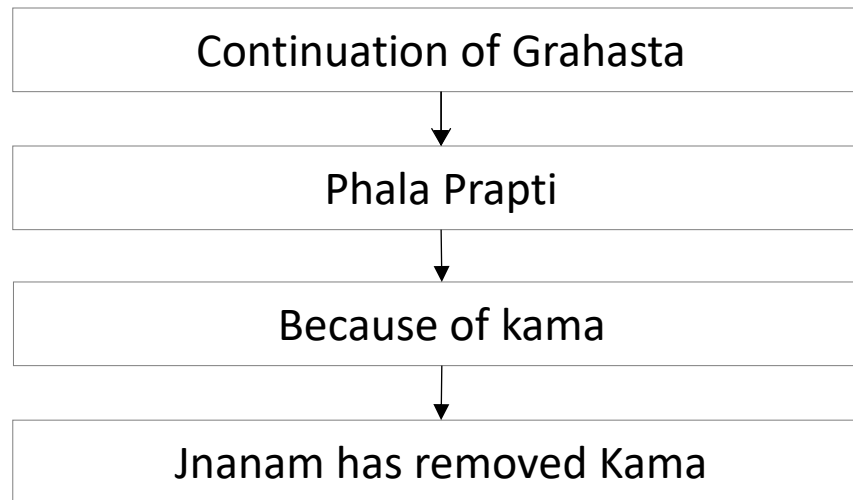
**d) Sanyasa Ashrama :**

- No Karma for Phalam.
- It is renunciation of Grihasta which is non-relevant.

e) Sanyasa not taken for something, some phalam.

- It is only for renunciation of Grihasta which is not relevant for him.

f)



- Kama Abhave, Grihasta, Veidika, Phalam become irrelevant.



g) Grihasta created because of Kama, proved by Veda.

- Grihasta is ritualistically created infrastructure for a particular purpose, result.

h) Result is non-relevant, renunciation is a natural consequence.

i) Grihasta Ashrama = Panktam = Veidika Karma.

- 5 Members : yajamana, Patni, Putra, Deivam Vittam, manusham Vittam.

j) Yajamana – Husband, part of Nitya Naimitta Karma.

- Patni – part of ritual.
- Putra – Rituals to be carried by Putra.
- Deivam Vittam = Veda Mantra
- Manusham Vittam = Wealth for Dakshina.

j) You generate Panktam out of Kama.

- Once Kama is gone, Panktam has no relevance.

## VI) Mentioned in Brihadaranyaka Upanishad :

### Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साक्षादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठामेत् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

## Brihadaranyaka Upanishad : Chapter 4 – 4 – 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣām lokānāmasambhedāya;

tametaṁ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṁ na kāmayante,

kiṁ prajāyā kariṣyāmo yeṣām no'yamātmāyaṁ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- a) Be aware of Vedic responsibility if I am a Veidika Grihasta.
- b) Be aware of Nitya – Naimittika Karma, social responsibility.
- c) Husband, father role are with responsibility.

## 28) Chapter 1 - Section 1 : Introduction continues...

अविद्याकामदोषनिमित्ताया वाङ्मनःकायप्रवृत्तेः पाङ्क-  
लक्षणाया विदुषोऽविद्यादि- दोषाभावादनुपपत्तेः क्रियाभावमात्रं  
व्युत्थानम्, न तु यागादि- वदनुष्ठेयरूपं भावात्मकम्।

I) a) Sanyasa is not another new infrastructure for another purpose.

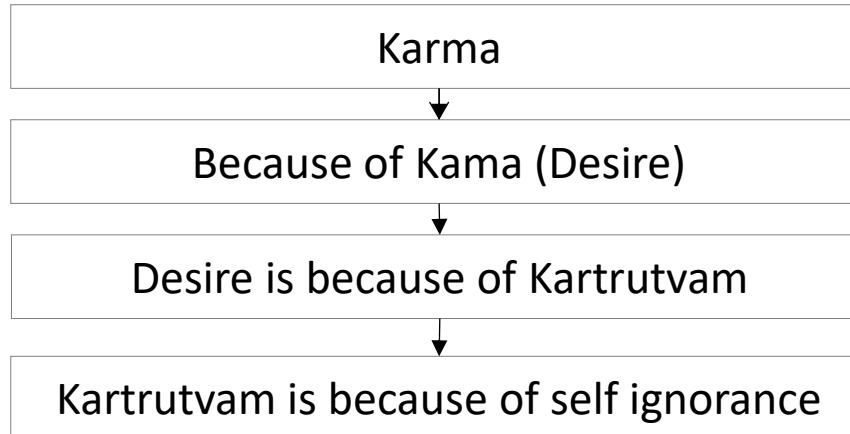
- It is dismantling current non-relevant infrastructure.

b) Jnani has no purpose in life.

c) Dismantling action, not producing action = Sanyasa Ashrama

II) a) All Vaidica Karmas are relevant because of self ignorance and desire.

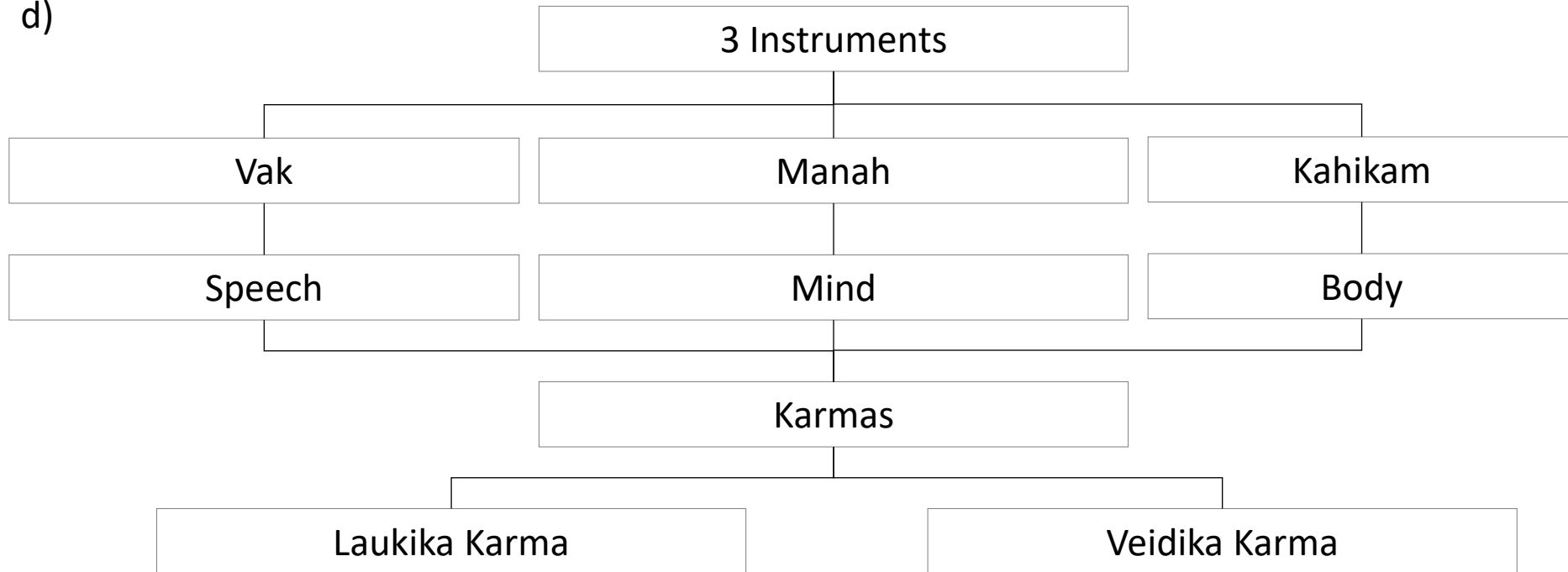
b)



c) Ignorance = Moola Karanam

- Responsible for series upto Grihasta Ashrama infrastructure.
- Avidya, Kama, Dosha.
- Root is self – ignorance is Nimittam for all problems.

d)



- Panktam, 5 members involved.

e) Vidusha – For wise person, Avidya is gone, Kartrutvam Kama, Karma is gone.

f) Girhastha Ashrama infrastructure has to go.

g) Foundation gone, hence dismantle.

- No Avidya – Kama – Karma.

h) Irrelevant infrastructure becomes a burden.

**i) Example :**

- Can't use walker for walking
- Walker is Mahaburden after you are cured.
- Walker is relevant when you can't walk.

j) Can't use irrelevant infrastructure, becomes burden.

- Anupapatte – illogical to continue.

**k) Vyuthanam :**

- Sanyasa not creating another infrastructure.
- Traditional Sanyasa is Parivrajaka life.
- No Kutia, Ashrama, no trust.
- Suramandila Taru, Moola Nivasaha.

l) Change the tree after 5 days, no infrastructure

- One pressure cooker... creates a house
- Don't want Biksha Patram.
- Joining 2 hands for eating Biksha.

m) Modern Sanyasa Ashrama = Creating infrastructure

**n) Sanyasa = dismantling non-relevant infrastructure called Grihastha Ashrama.**



o) Kriya – Abava Matram

- It is Absence of Veidica Karma, and Grihasta Ashrama.

**p) Not Anushteya rupam :**

- No more projects.
- Abava rupam, not Bava Rupam (Creating infrastructure).

**29) Chapter 1 - Section 1 : Introduction continues..**

तच्च विद्यावत्पुरुषधर्म इति न प्रयोजनमन्वेष्टव्यम् ।  
न हि तमसि प्रवृत्तस्योदित आलोके यद्गर्तपङ्ककण्टकाद्यपतनं  
तत्किं प्रयोजनमिति प्रश्नार्हम् ।

**l) Sanyasa = Freedom from all infrastructures.**

- 2 Kaupinam – one for use, one for washing.
- Rags – used when cold
- Infrastructure Rahitaha = Sanyasa.

## II) What is benefit of Sanyasa?

- **Not having anything is nature of Atma.**

- Atmanaha Asangatvat
- Renouncing everything = Abiding in Atma Svarupam, Sva Svarupam.

## III) Abidance in Atma Svarupam itself is Prayojanam.

- Don't ask another Prayojanam for Sanyasa.
- No question of why you should take Sanyasa.
- Purusha Dharma = Chapter 18 – Gita, Naishkarmaya Siddhi, Moksha Sanyasa Yoga.
- Actionless Abidance in ones nature is called Sanyasa.
- It is natural to a wise person.
- This itself is the Prayojanam.
- There is no other Prayojanam Sanyasi seeks.

## IV) Don't ask why you take Sanyasa?

- It is an end in itself.

## V) Goal of all Ashramas = Sanyasa.

- Sanyasa = End.
  - Brahmacharya
  - Grihastha
  - Vanaprastha
- } Means

## VI) Vidyavat Purusha Iti Dharma.

- Sanyasa is his very nature.
- Not means, not end in itself.

## VII) Imaginative Example :

a) Suppose Sanyasi is walking in night without light, falls, steps on thorn, so many problems are there because of darkness.

b) Sun rises :

- Falling into a pit, stepping on thorn – ends.

c) End of Problem = Renunciation of falling, thorn, hitting against rock.

- Not falling = End.

d) Karma = Falling in pit.

- Generate Punyam, Papam, Punarapi Jananam, Maranam.

e) Sanyasi avoids falling into pit of Karma because of light of Jnanam.

f) Non-falling = Not means for another end.

g) Karma = Gartha Kandakam

↓   ↓

Pit   Thorn

- Apathanam – Renunciation Karma = Benefit.

VIII) For a person interacting in Tamas – Delusion, when light comes, not falling into pit, thorn etc = End.

- **Don't ask :**

What is the question of avoiding thorn, fall, sorrow.

- Avoiding fall = Benefit.
- Such question you can't raise.

### 30) Chapter 1 – Section 1 : Introduction continues...

व्युत्थानं तर्ह्यर्थप्राप्तत्वान्न चोदनार्हमिति गार्हस्थ्ये चेत्परं ब्रह्म-  
विज्ञानं जातं तत्रैवास्त्वकुर्वत आसनं न ततोऽन्यत्र गमनमिति चेन्न,  
काम- प्रयुक्तत्वाद्गार्हस्थ्यस्य;

I) Purva Pakshi wants to avoid Sanyasa.

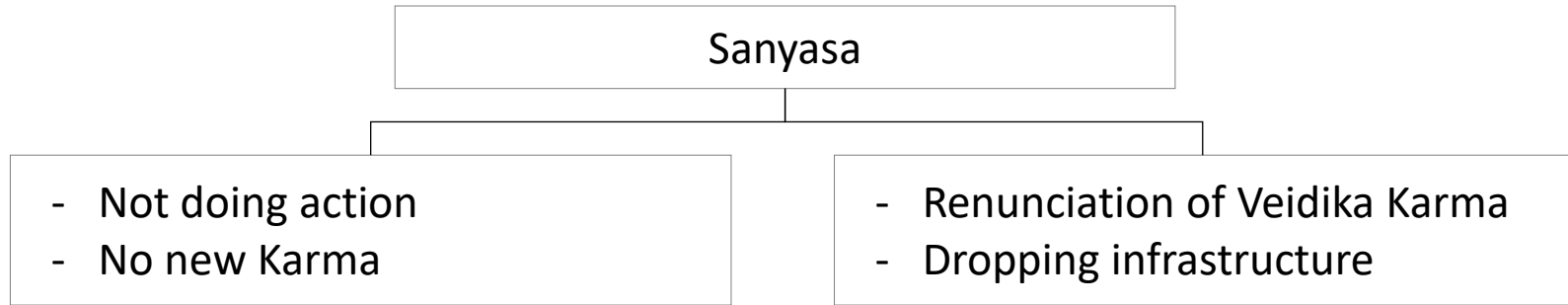
- Gives Mimamsa rules.

II)

Shankara	Samuchaya Vadi
<ul style="list-style-type: none"><li>- Grihasta irrelevant</li><li>- Take Sanyasa</li></ul>	<ul style="list-style-type: none"><li>- Need not renounce Grihasta after Jnanam</li></ul>

### III) New Rule :

#### a) Shankara :



b) Sanyasa = Kriya Abava, Veda Vidhi not required.

c) Veda Vidhi is for doing Karma.

- **Where no doing, no Veda Vidhi to renounce Grihastha Ashrama.**

d) If Grihastha becomes Jnani, he continues to be Grihastha itself without performing Nitya, Naimittika Karma.

- Kriya Abhava alone talked about.

e) Why should he leave home and go elsewhere, there is no Veda Vidhi to do anything.

- Continue from where I am...

f) If I am Brahmachari, need not enter Grihastha

g) Do Sharira Dharanam, Sharira yatra, take biksha + Shelter, won't do anything.

IV) Vyuthanam = Renunciation of Veidica Karma, is a natural result of Jnanam.

- Jnani = Akarta, Abokta Atma.

**V) No Chodana Artham :**

- No Vidhi to do anything else.

VI) If a person is a Grihastha, did Sravanam, Mananam, Nididhyasanam, becomes Jnani.

- No Varna, Ashrama, no Vedic or family duty.
- Let that Grihastha continue at home.
- Renounce all duties – social, family, rituals.
- What is wrong.

VII) Akurvata – Asanam – not doing anything and remains at home.

**VIII) Shankara : Not acceptable**

- Grihastha Ashrama is a Vedic infrastructure, created for a particular purpose.
- If no purpose, infrastructure irrelevant.

IX) For Sharira Dharanam, and morning coffee, want to maintain Grihastha.

- Vedic infrastructure is ritualistically expensive.
- To maintain that you have to do Nitya – Naimnittika Karma.
- Financially expensive, have to earn for the family, play roles of husband, wife, children.
- Work to earn the food.

X) You are an errand boy

- Have to work to maintain infrastructure.
- If you have desire for those benefits then be in Grihastha.

XI) Suppose you say, I will not earn, contribute to family, will only eat 3 times food.

- Without being productive, contributive.
- Family will treat you differently.
- Kriya Abhava Matram.

**XII) Baja Govindam :**

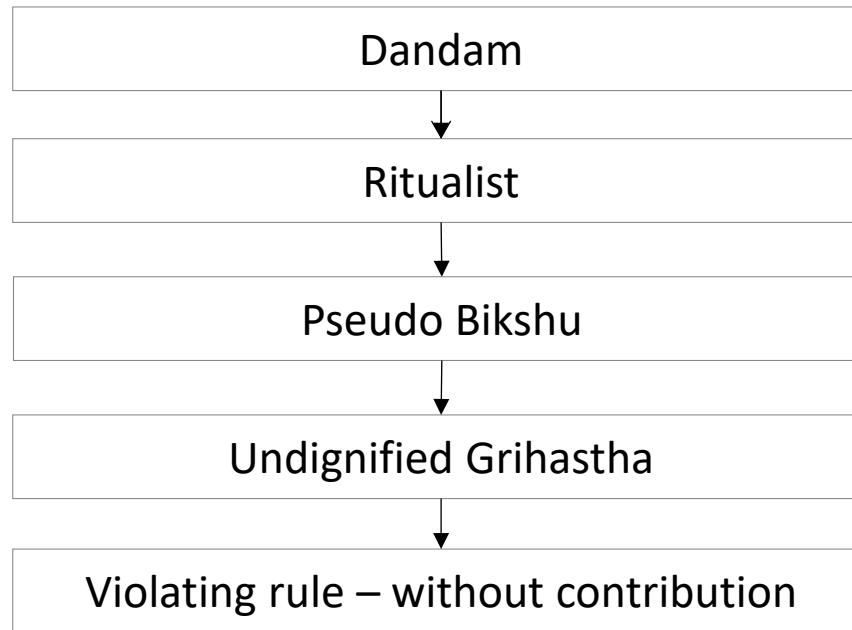
यावद्वित्तोपार्जनसक्त-  
स्तावन्निजपरिवारो रक्तः ।  
पश्चाज्जीवति जर्जरदेहे  
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Yavadvittoparjanasakta-  
stavanijaparivaro raktah ।  
pascajjivati jarjaradehe  
vartam ko'pi na prcchatu gehe ॥ 5 ॥  
(bhaja govindam bhaja govindam...)**

As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda...) [Verse 5]

- They will not treat you as a family member.
- You will become as good as a Bikshuhu.
- Without contributing if you eat, they will treat you as an undignified Bikshu.

XIII)



- Instead of being undignified Grihastha Bikshu, better to remain as dignified Veidika Bikshu.
- **For Sharira Yatra Matratham :**  
Grihastha not proper.



XIV) As Vedika bikshu, you have a right to ask Biksha.

- Not burden for one family.
- Don't ask for a car.
- Don't become Burden in Kriya Abava.

XV) In Vedic society, Grihastha feels Punyam to give Biksha to Sanyasi.

- Society honours him because he is doing Sravanam, Mananam, Nididhyasanam.
- Existence of such a Sanyasi is a blessing to the society.

XVI) Give Biksha to Sanyasi as Pariharam.

XVII) Informed Jnani never likes to be undignified Grihastha Bikshu.

- Grihastha should be used only for Loka Prapti etc, not for Sharira Dharana Matram.

XVIII) Grihastha only to fulfill Dharma, Artha, Kama desires, not for Jnanam and Moksha.

- How you know?

### 31) Chapter 1 - Section 1 : Introduction continues...

“एतावान्वै कामः”( बृ० उ० १।४।१७ ) इति “उभे ह्येते एषणे एव”  
( बृ० उ० ३।५।१; ४।४।२२ ) इत्ववधारणात्। कामनिमित्तपुत्रवित्तादिसम्बन्ध-  
नियमाभावमात्रं न हि ततोऽन्यत्र गमनं व्युत्थानमुच्यते। अतो न गार्हस्थ्य  
एवाकुर्वत आसनमुत्पन्नविद्यस्य। एतेन गुरुशुश्रूषातपसोरप्यप्रतिपत्तिर्विदुषः सिद्धा।

#### I) Brihadaranyaka Upanishad : Chapter 1 – 4 - 17

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,  
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;  
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;  
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;  
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;  
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;  
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,  
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,  
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;  
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,  
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,  
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;  
etāvān vai kāmah, necchamścanāto bhūyo vindet;  
tasmādapyetarhyekāki kāmayate—jāyā me syāt, atha prajāyeya;  
atha vittam me syāt, atha karma kurvīyeti;  
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;  
tasyo kṛtsnatā—mana evāsyātmā, vāgjāyā, prāṇaḥ prajā,  
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,  
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;  
sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,  
pāṅktamidam sarvaṁ yadidam kiñca;  
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

- Person takes to wife, children, or fulfilling Veidika Karma – Dharma, Artha, kama Praptyartham.
- As Jnani if these desires are not there, Grihastha Ashram no more valid for him.
- Only for dharma, Artha, Kama, not for Sharira Dharanam

## II) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ  
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraīṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

## Brihadaranyaka Upanishad : Chapter 4 – 4 – 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

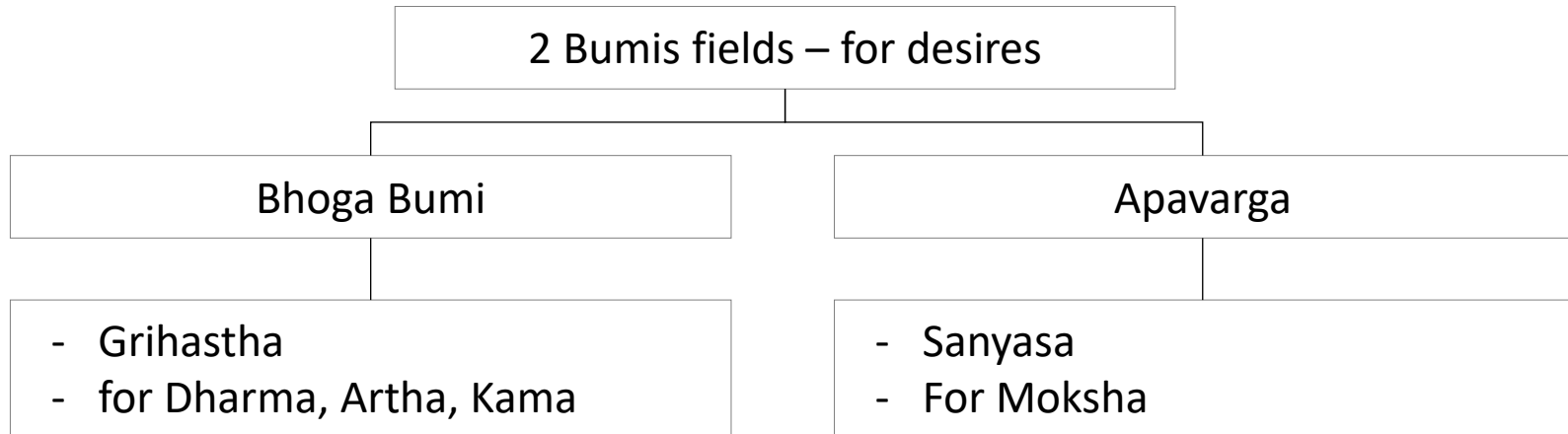
ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

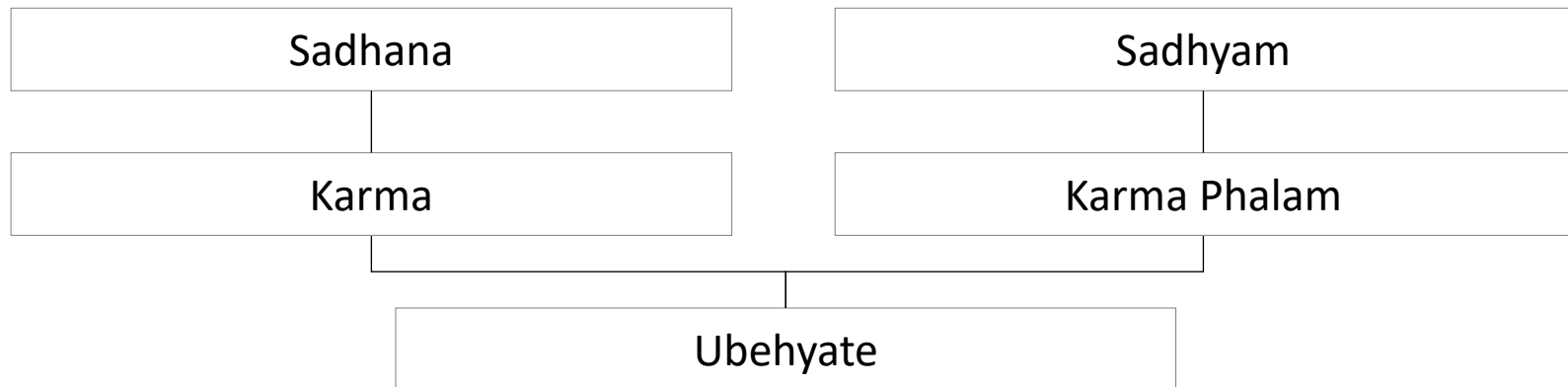
a) Grihastha Ashrama should be maintained only for Dharma, Kama.

- It is Bhoga Bumi.

## b) Law :



## c)



## d) Pankta Lakshanam

- Jnani has no desire for sadhana, Sadhyam.
- Grihastha not relevant.
- Can't use Grihastha Ashrama for Sharira yatra.
- If you use it, family will treat you as undignified Bikshu only.



e) May you become a dignified Veidika Bikshu.

- Iti Avadharanat.

f) Sanyasa, not creation of new infrastructure.

g) Sanyasa is dismantling available infrastructure.

h) Huge yagas conducted for many days.

- Remove infrastructure after yaga.

i) Dvapara, Kali Yuga, Vedic rituals removed, temples built.

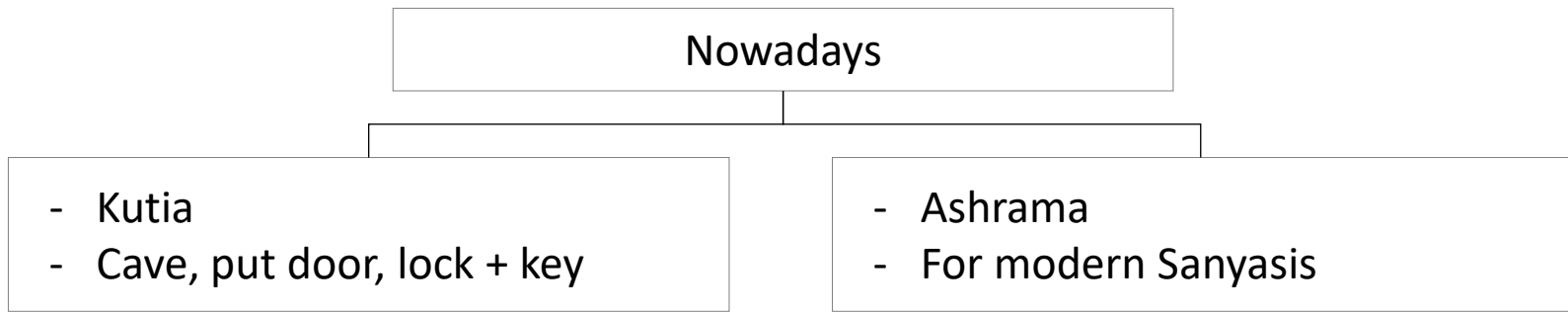
j)

Yaga Infrastructure	Temple Infrastructure
Temporary	Permanent

**k) Grihasta :**

- Yaga Infrastructure
- Do Yaga for gaining Jnanam
- After Yaga, burn down Yagashala
- Grihasta, dismantle
- Dismantling is Sanyasa, not creating another infrastructure.

I)



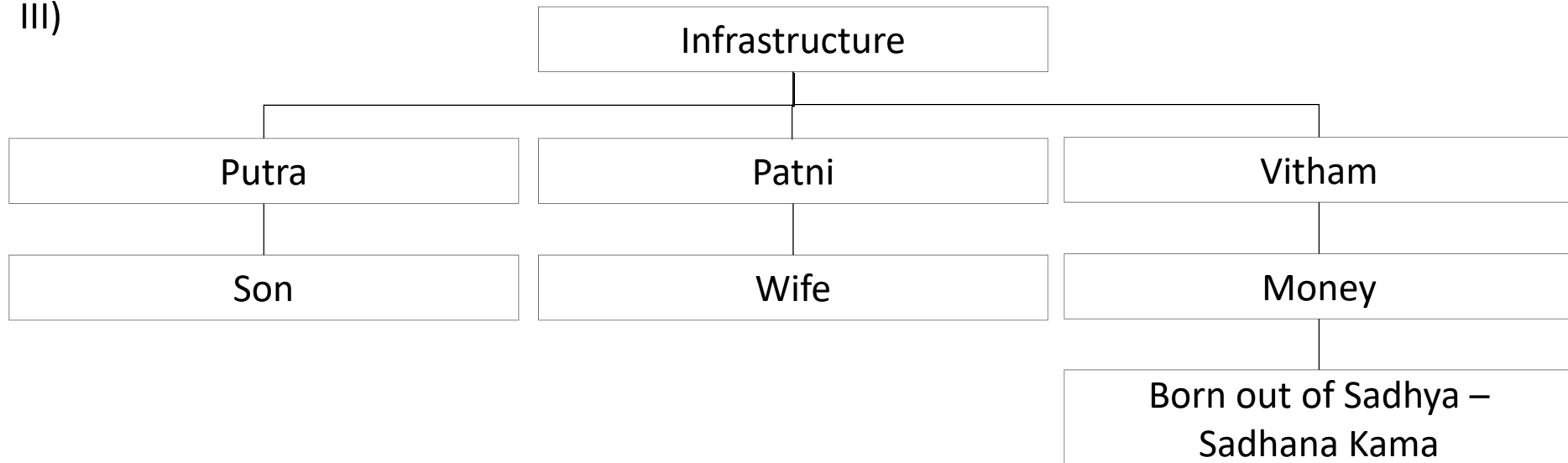
### m) Gita : Chapter 12

- Aniketa = Homeless, wandering monk parivrajaka.
- Niketa = Home.
- Nowadays, no difference between Sanyasa Ashrama or Grihastha.

### n) PORT reduction – in Kali Yuga

- Take to Sravana, Mananam, Nididhyasanam.

III)



- Dismantling = Sanyasa
- Not going to another infrastructure.

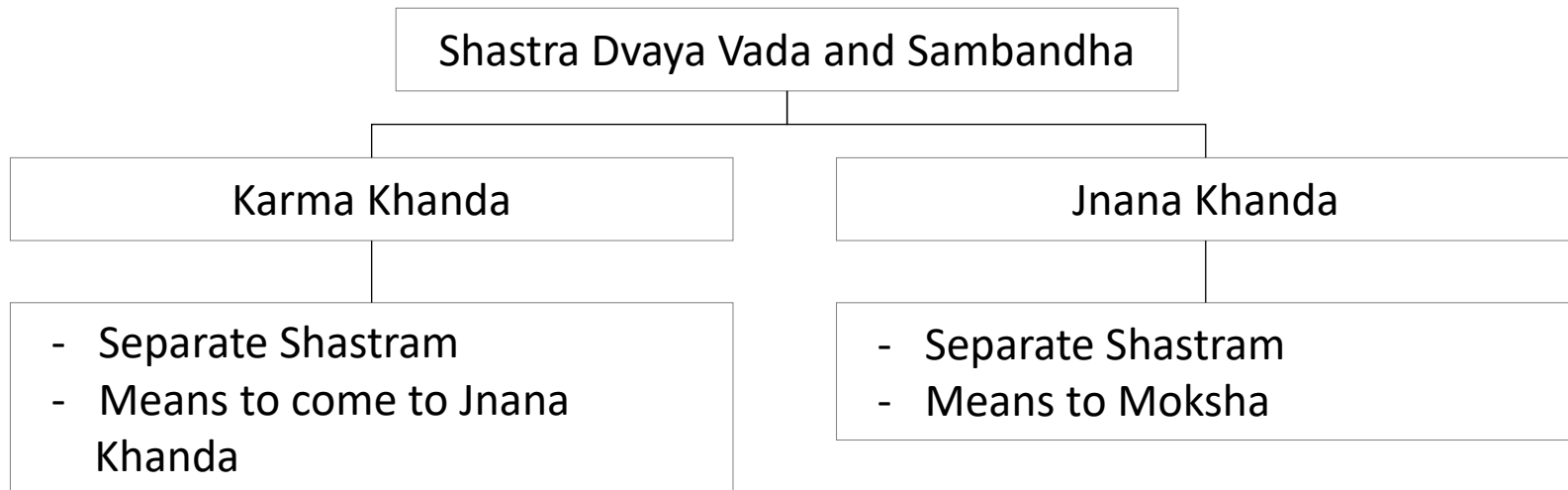
IV) Vanaprastha = Sr. Citizens home

- Otherwise, undignified Bikshu
- Jnani becomes dignified Veidika Bikshu.

**Revision :**

**Topic 31 :**

I) Shankara gives introduction to Upanishad



**II) Samuchaya Vadi :**

- Does not accept Dvaya Vada
- Accepts only Shastram Eka.

III) Shankara takes important corollaries of Samuchhaya Vadi.

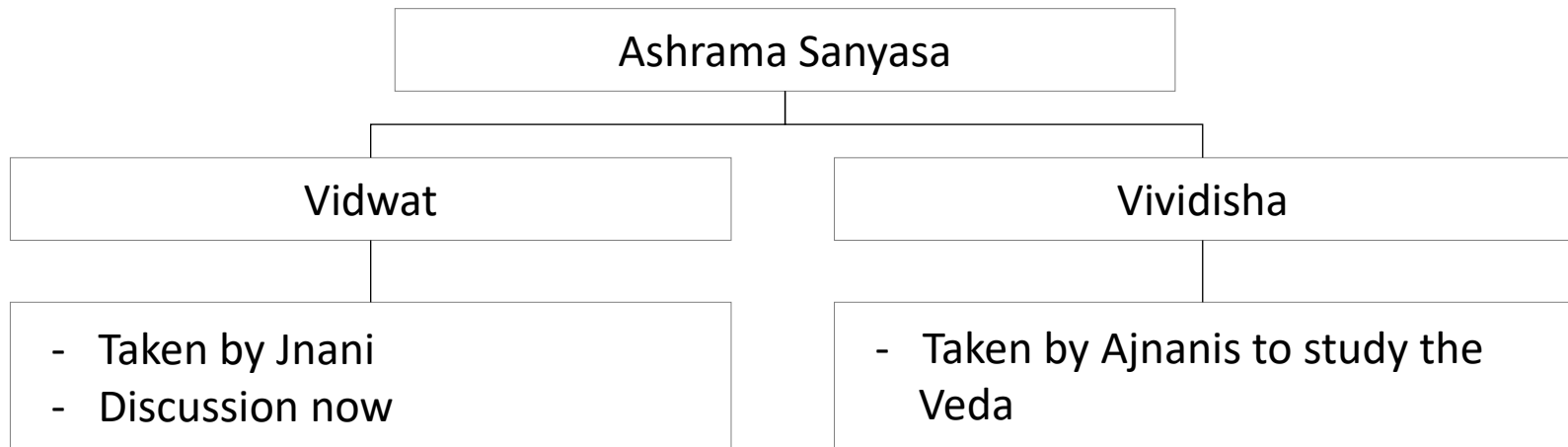
IV) Veidika Karma requires Grihastha Ashrama.

- Samuchhaya Vada establishes compulsoriness of Grihastha Ashrama.
- Sanyasa = Invalid, invariable corollary of Samuchhaya Vada.

V) Shankara negates invalidation of Sanyasa Ashrama only in Aitareya Upanishad Bashyam.

- He wants to establish Sanyasa Ashrama, valid, Shastra Siddham.
- Not talking of Antara Sanyasa, which is possible in any Ashrama.
- Sanyasa as the 4<sup>th</sup> Ashrama here.
- Here, external Sanyasa.

VI)

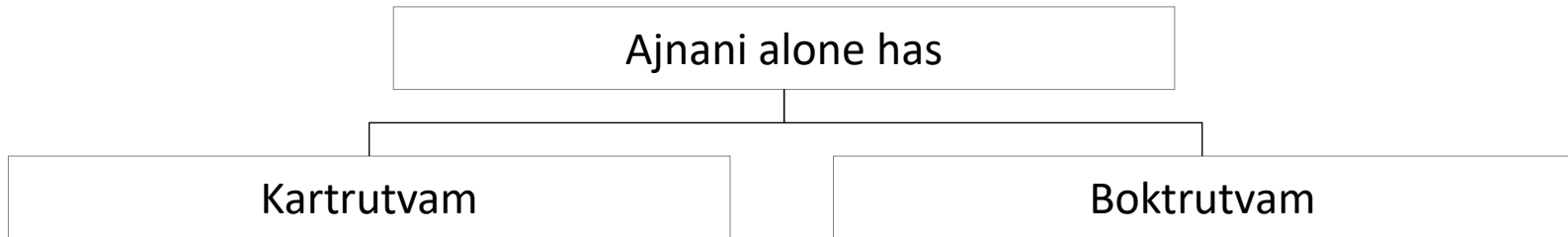


## VII) Argument :

a) For a Vidwan, Veidika Karma has become non-relevant.

- Grihasta – infrastructure designed by Veda not Laukika Grihasta.
- After 4 days wedding is Veidika Grihasta, meant for Veidika Karma.

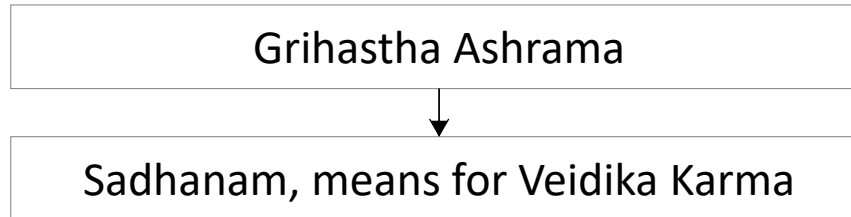
b) Veidika Karmas relevant only for Ajnanis.



c) For Jnani, Veidika Karma not relevant

d) Infrastructure relevant only when activity is there.

e)



f) Jnani will take to renunciation of Grihasta Ashrama.

g) **Purva Pakshi :**

- **If Grihasta has no Prayojanam, Sanyasa also will have no Prayojanam.**

VIII) Sanyasa Ashrama not a new infrastructure created.

- It is only dismantling Grihastha Infrastructure.

IX) Purva Pakshi :

- Why dismantle available infrastructure?

X) Shankara :

- Maintenance of Grihastha requires lot of Veidika Karma, Laukika Karma.
- Financial duties, relationship based duties, family duties.
- Performance of duties requires a lot of desires and attachments.

XI) Without desire and attachment, one can't maintain Grihastha.

XII) Jnani has no desire, attachment.

- **He will renounce because Kama, Raaga are not there to maintain a tough Grihastha which requires a lot of physical, emotional, financial, intellectual investments.**
- That requires lot of Kama (Desires) and Raaga (Attachment).
- Jnani has no Raaga – Kama.
- He will not invest in Grihastha lifestyle.

XIII) Jnani is beyond commandment, Shankara does not say Jnani should renounce.

- Jnani will renounce because he does not have a relevance for the Ashrama.

XIV) Vividisha Sanyasis duties are not there for a Vidwat Sanyasi.

- In Gurukulam, doing Sravanam, Mananam, Nididhyasanam.
- Has no worldly relationships.
- Has relationship with Guru.

**XV) Shrama Dhanam :**

- Brahmacharis form groups – contribute to maintainance of the Ashramam.
- Temple cleaning, office work = Guru Susrusha.
- Meant for Vividisha Sanyasi, seeker of Atma Jnanam.

XVI) Jnani has no duty, leaves Ashrama so that next batch can come.

- Does Tapas – Austerities prescribed by the Guru.
- Danda Darpanam, Japa compulsory for Vividisha Sanyasi.
- For Vidwat Sanyasi, Japa not compulsory.

XVII) Neither Grihastha or Vividisha Sanyasi duty for Vidwat Sanyasi.

- What duty is there?
- Absolutely nothing.

अत्र केचिद् गृहस्था भिक्षाटनादिभया- त्यरिभवाच्च त्रस्यमानाः  
सूक्ष्मदृष्टितां दर्शयन्त उत्तरमाहुः, भिक्षोरपि भिक्षाटनादिनियम-  
दर्शनाद्देहधारणमात्रार्थिनो गृहस्थस्यापि साध्यसाधनैषणोभय- विनिर्मुक्तस्य  
देहमात्रधारणार्थ- मशनाच्छादनमात्रमुपजीवतो गृह एवास्त्वासनमिति ।

**Samuchaya Vadi :**

I) There are Grihasthas who don't want Sanyasa Ashrama - love Grihastha Ashrama.

II) Argues for Grihastha Ashrama for a Jnani also.

- Gives Shastric argument.

III) They are frightened, no security, no infrastructure, wandering monk, Parivrajaka, 200% faith in Gita .



## Gita :

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsatē |  
tēṣāṁ nityābhiyuktānām  
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Jnani lot of courage.

### IV) Senior Citizens home :

- Food, very spicy.
- Does not suit my health.

### V) Humiliation :

- Physically fit, why can't you work and earn livelihood.
- Apamanam, fear of insult.
- Justify Grihastha.

## **VI) Shastric Reason :**

- Fine understanding of Shastra they show.
- Shankara argues firmly for Sanyasa.

## **VII) Rule for Biksha :**

- To maintain body, seek Biksha.
- Maintenance of Body, allowed in Shastra.
- Jnani can also maintain body by Biksha, permitted by Shastra.
- Shasrira Dharanam.
- Why can't Grihasta Jnani remain in the family, without desire or attachment to wife, children.
- Like Guest remains at home.

## **VIII) No Putra, Loka, Vitha Eshana, Gives up duties also.**

- Remains in the house to get food.
- Gets food, shelter, clothing.
- Why Sanyasa.

### 33) Chapter 1 - Section 1 : Introduction continues...

न, स्वगृहविशेषपरिग्रहनियमस्य कामप्रयुक्तत्वा- दित्युक्तोत्तरमेतत् ।  
स्व- गृहविशेषपरिग्रहाभावे च शरीर- धारणमात्रप्रयुक्ताशनाच्छादनार्थिनः  
स्वपरिग्रहविशेषाभावे- ऽर्थाद्भिक्षुकत्वमेव ।

**Shankara :**

I) If no desire, attachments, but wants to maintain the Body, this requires only food.

- No particular food, from particular person, place.
- Particular food = Kama.

II) Arguments from emotionally attached Mind.

- Choosing ones own house only for Biksha Niyama.
- Not Deha Dharana Niyama.
- Particular bedroom, pillow, temperature of bedroom.
- All not Shastric permission.

III) Jnani does not have Avidya, Kama, Karma.

Gita :

यदृच्छालाभसन्तुष्टः  
द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च  
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ  
dvandvātītō vimatsaraḥ ।  
samaḥ siddhāvasiddhau ca  
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

IV) Any type of food by chance, then vote for Biksha.

- Page 21 – Like 3 – Kama Prayukta.

V) Get Biksha from few houses.

Sadhana Panchakam :

क्षुद्याधिश्व चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां  
स्वादन्नं न तु याच्यतां विधिवशात्प्राप्तेन संतुष्यताम् ।  
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां  
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् । ॥४॥

kṣudvvyādhiśca cikitsyatām pratidinam bhikṣauśadham bhujyatām  
svādvannaṁ na tu yācyatām vidhivaśātpṛāptena santuṣyatām,  
śītoṣṇādi viṣahyatām na tu vṛthā vākyaṁ samuccāryatām  
audāsīnyamabhīpsyatām janakṛpānaiṣṭhuryamutsṛjyatām. (4)

In hunger and disease get treated. Daily take the medicine of Bhiksha – food. Beg no delicious food. Live contentedly upon whatever comes to your lot as ordained by Him. Endure all the pairs of opposites : heat and cold and the like. Avoid wasteful talks. Be indifferent. Save yourself from the meshes of other peoples kindness. [Verse 4]

- Hunger is a disease afflicts everyone, like yearly cold.
- Treat disease by food.
- Hunger removal is aim not for taste of tongue.
- Just remove hunger, not eat too much.
- Don't take sweet cough mixture in litres.
- Don't ask today's menu.

VI) Biksha depends on Prarabda to Survive.

- Don't relish food too much, will go to same house again.
- Such a Jnani will not choose one house for food.
- Required food, for Sharira Dharana, no specific food or cloth.

VII) Only lifestyle left out is wandering Monk lifestyle.

- Now Sanyasa is Ashrama with Kitchen, cook etc.
- All this is Academic interest.

VIII) All 4 Ashramas not relevant today.

## IX) Spiritual Sadhana = PORT Reduction, Clasp Rejection.

- Possessions – Reduce in Grihastha.
- Obligatory duties – Don't take more duties, not for next generation
- R = Reduce Number contacts + Relations – otherwise, transactions will increase
- T = Transactions reduce
- PORT – Increases.
- 1<sup>st</sup> definition of Sanyasa

## X) Avoid Ahamkara and Mamakara

- Clasp rejection.
- CL = Claiming ownership and controllership  
My daughter – want to control – if she does something different, I am agitated.
- A = Consequent Anxiety with ownership and controllership  
Reg : Our old Age.
- SP = Special Prayer  
Δ format comes, fear, anxiety comes... all interconnected
- PORT Reduction and Clasp Rejection = Sanyasa Definition today.
- Sanyasa is required for Vedantic assimilation in any Varna – Ashrama.

## Samucchaya Vadi :

### I) Sanyasi also has vidhi, Niyama :

- Biksha Charan Charanti.
- Putreshna, Vitheshna, Lokeshna, Vythaya Atha biksharam Charanti.

### II) Grihastha can remain in Grihastha following Vedic Karma

- Has no desire, attachment.
- Because of Veda Vidhi, he does that.

- **If he doesn't do that, there will be Pratyavaya Papam.**

### III) a) To avoid Pratyavaya, follows Vedika Karma without attachment.

Sanyasa	Grihastha
<ul style="list-style-type: none"><li>- Follows Biksha</li><li>- Because of Veda Vidhi</li></ul>	<ul style="list-style-type: none"><li>- Follows Nitya Karma</li><li>- Because of Veda Vidhi</li></ul>

### b) Why can't Jnani remain at home without desire, attachment.

- He doesn't do Laukika duties, does only Veidika karma.
- No desire for Putra, Vitham, Loka.
- Both have no desires, no attachment.

c)

Sanyasa	Grihastha
<ul style="list-style-type: none"><li>- Follows Biksha rule</li></ul>	<ul style="list-style-type: none"><li>- Follows Veidika Karma</li><li>- Includes eating food, Vedic rule, ritual</li><li>- Vaishva Devam in Panchamaha Yagya</li></ul>

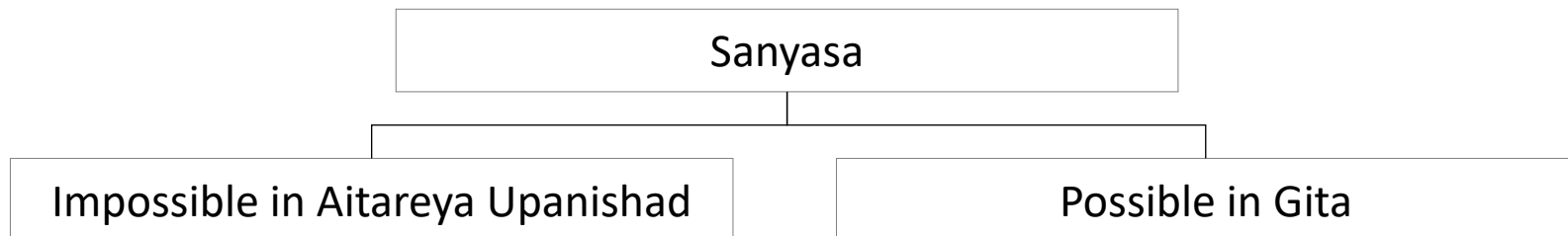
- Have you finished Vaishva Devam? In Grihastha.

d) In Aitareya, Shankara refutes Grihastha Jnani.

e) Only in Bhagavad Gita Shankara accepts Grihastha Jnani.

- Krishna talks about Grihasthas.
- Shankaras rule not strict.
- He recommends strongly Sanyasa.

f)



g) Now Sanyasa of Shankara does not exist

- Answer no more relevant.
- Practice PORT Reduction, clasp rejection = Sanyasa.



## Revision :

### Topic 34 :

I)

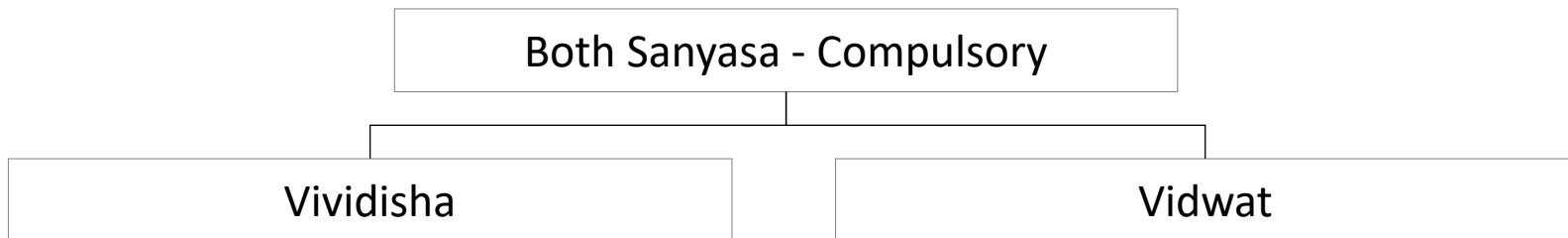
Shankara	Samuchhaya Vadi
a) Shastra Dvaya Vadi b) Kevala Jnanam	a) Shastra Ekatva Vadi b) Jnana – Karma Samuchhaya

II) Corollary of Samuchhaya Vadi :

- a) Jnanam + Karma should be combined for Moksha.
- b) Veidika Karmas can be followed only by a Grihastha.
- c) Grihastha compulsory
- d) Brahmachari and Sanyasi has to become Grihastha to get Moksha.

### III) Shankara :

- Sanyasa is compulsory for Moksha.
- Rigidity of Purva Pakshi, Makes Shankara Vehement.



#### **IV) Argument of Purva Pakshi :**

- Sanyasi is following Samuchhaya.
- Nothing wrong to continue Grihasta while doing Samuchhaya.
- Both accept Samuchhaya.
- Therefore Samuchhaya Yena Moksha.

#### **V) Purva Pakshi :**

- How Sanyasi is doing Samuchhaya?

##### **a) He is following a basic Vedic Rule :**

- Vyuthaya Biksha Charam Charanti.
- Doing Bikshatana Karma, prescribed by Veda.
- That is also Veidika Karma.

b) What is wrong of Agnihotra karma by Grihasta for Moksha?

c) Grihasta and Sanyasa are both doing Veidika Karma.

#### **VI) Shankara's Reply :**

a) Vidwan not object of any Veidika Vidhi or Nisheda.

b) Biksha not Vihitam Karma.

c) Purva Pakshi is assuming bikshatanam as Veidika Karma, Shankara does not accept it as Veda Vihita Karma.

d) Sanyasi is Varna, Ashrama Ateeta.

e) Vedic Vidhis are applicable to Varna and Ashramas

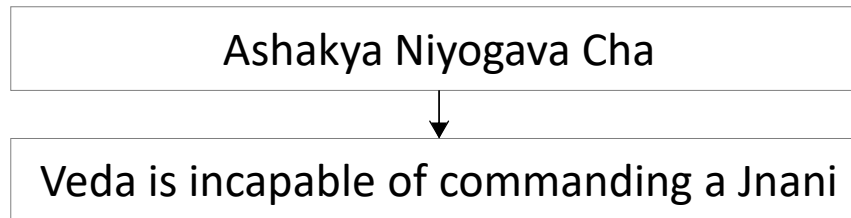
f) Jnani not subject to any Rule, Niyoga Avishaya (Technical Word).

Niyoga	Avishaya
Veda Vidhi	Not an object of any Vedic Rule

g) Aniyojya :

- Not subject to Vedic Rule.
- Uncommandable.

h) Said in Page 17 – Topic 19



h) Veda itself is not capable of commanding a Jnani.

- Jnani = Ishvara.
- Veda given out by Ishvara.
- Veda has come out of Ishvara, can't command him.
- Ishvara is more knowledgeable and more powerful.

i) Same answer here, Biksha not prescribed Karma by Veda.

यावज्जीवादिनित्य- चोदनानर्थक्यमिति चेत्? न, अविद्वद्विषयत्वे-  
नार्थवत्त्वात्।

**Purva Pakshi :**

- I) If Jnani is not subject to Vedic rules, does not join any Vaidika Karma with Jnanam.
- Then all Vedic rules will become Redundant.
- II) Entire Veda Purva Bhaga will become redundant, irrelevant.
- III) Ishvara is unwise, gives redundant Veda, becomes non Bhagawan.
- How Agnihotra redundant, which is life long rule to be followed.
  - Yavat Jeevam (Life long), Angihotram Juhoti, Adhi... (Sandhya Vandanam), etc..

**IV) Shankara :**

- a) It is a foolish question.
- Veda redundant for Jnani, not totally redundant for all.
  - Relevant for Ajnanis, more in number.
- b) Redundant for minority.

### c) Example :

- I pass out of high school.
- High school not redundant.
- Useful for others

d) Rules relevant for Ajnanis.

### 36) Chapter 1 - Section 1 : Introduction continues...

यत्तु भिक्षोः शरीर- धारणमात्रप्रवृत्तस्य प्रवृत्तेर्नियतत्वं तत्प्रवृत्तेर्न प्रयोजकम् ।  
आचमनप्रवृत्तस्य पिपासापगम- वन्नान्यप्रयोजनार्थत्वमवगम्यते ।  
न चाग्निहोत्रादीनां तद्वदर्थप्राप्त- प्रवृत्तिनियतत्वोपपत्तिः ।

- This topic follows topic 34 – Page 22

I) Shankara revising previous argument of Purva Pakshi.

- Sanyasa also doing Samuchhaya in Biksha Charanyam Charanti.

II) Why Biksha not Veidika Karma?

- Bikshatanam = Moving from House to house seeking food for eating.
- Sanyasis food = Biksha
- Atanam = Moving

### III) Why Biksha Atanam is not a Veidika Karma?

- Eating need not be prescribed by the Veda.
- Required for the survival of every living being.
- **Grihastha, Brahmachari, Animals take food, part of their survival instinct.**
- Hunger occurs because we spend energy.
- It is not prescribed by Veda, instinctively available for all living beings.

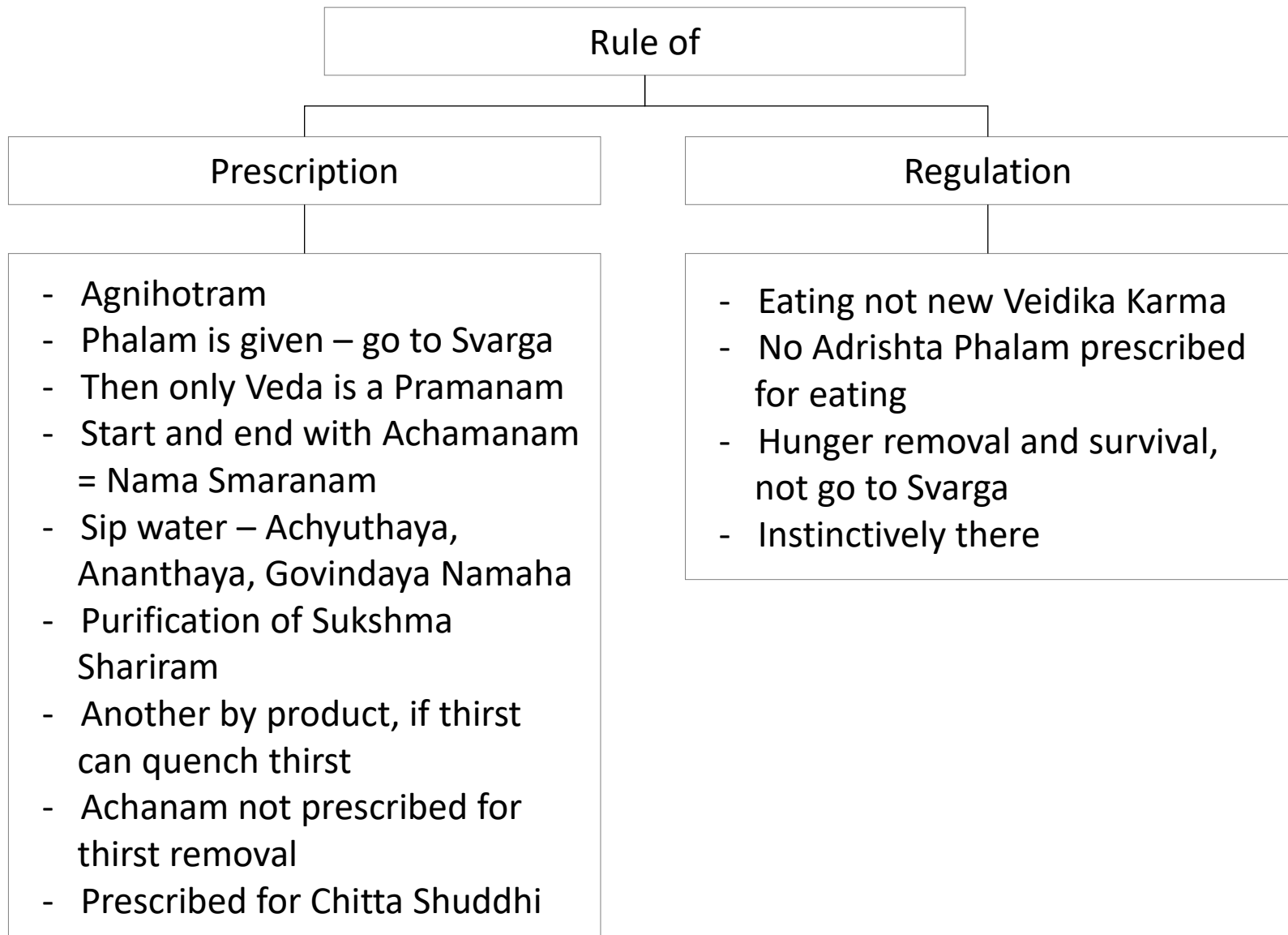
### IV) What is Biksha Charanti Rule in Veda?

- Rule is not for eating, naturally happens.
- It is meant for the regulation of the eating.
- **How you should eat?**
- **Mode, manner Sharira Dharanam is prescribed.**
- Not prescription of new Karma but a Rule of regulation of available Karma.

### V) Agnihotra – prescribes rule of fresh Karma.

- Nobody instinctively does Agni Hotram.

VI)



VII) Thirst removal can't be considered as a Veidika Karma.

- It is instinctively there for all living beings.
- Crow, monkey in summer turns the tap water to drink water, instinctive Karma.
- Achamanam is not prescribed for thirst removal.

• **Bikshatanam, eating food not prescribed by Veda for hunger removal.**

- Vedic prescription is not required, even otherwise it is instinctively practiced.

VIII) Eating food, drinking water not for thirst removal.

- Vidwat Sanyasi is not combining Veidika Karma of eating food.
- Pipasa = Thirst

IX) No Punyam for hunger or thirst removal to treat it as a Karma.

X) Agnihotra is prescribing new Karma, not instinctive.

- Therefore Jnana Karma Samuchhaya is not there.
- Jnanam itself can give Moksha.
- Karma combination is not required.
- Samuchhaya Vadi asking a finer question.



### 37) Chapter 1 - Section 1 : Introduction continues...

अर्थप्राप्तप्रवृत्तिनियमोऽपि प्रयोजनाभावेऽनुपपन्न एवेति चेत्?  
न, तन्नियमस्य पूर्वप्रवृत्ति- सिद्धत्वात्तदतिक्रमे यत्नगौरवात्।

#### **Samuchaya Vadi :**

I) Accept eating is instinctive activity, no Vedic rule is required.

#### **II) Shankara :**

- Repeating how Sanyasi has to do instinctive Karma.
- Tells how he has to go house to house.
- Not confine to one house, go to 5 houses, should not give advance notice, he will expect Vada, Paisam.
- Regulation rule not prescription.

#### **III) Samuchhaya Vadi :**

a) Vidwat Sanyasi does not require any Karma for Moksha.

- Jnanam by itself can give Moksha.

b) If nothing need be combined, why should there be a rule of regulation?

c) For a Jnani Moksha is definite, whether he eats food according to regulation or a Jnani violating the regulation.

- No Prayojanam for following or violating.

#### IV) Gita : Chapter 3 – Verse 18

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Why should there be regulation?
- If regulation, then Samuchhaya comes.
- Regulation treated as another Karma by Purva Pakshi.

• **Jnana – Regulation Samuchhaya.**

V) Regulation not relevant for a Vidwan or Vidwat Sanyasi.

- Why this rule of regulation?
- This rule also has no relevance.

## **VI) Anupapannaha :**

- Illogical inappropriate.

## **VII) Shankara :**

- Yes, that rule is not required.

## **VIII) Nistrigunye Pati Vicharatam Ko Vidhihi Ko Nisheda?**

- No regulation required.

## **IX) Ajagara Vrutti**

- Madhukara Vrutti



If food comes I will eat

## **X) Shankara indirectly admits there is no rule of Regulation also.**

- For a Ajnani Vividisha Sanyasi, rules are relevant.
- Jnana – Karma Samuchhaya is there.
- Prescriptive and regulatory rules are there.
- Vividisha follows Biksha order.

## **XI) In olden times :**

- Gurukula has no kitchen.
- Uddava Gita : Gives rules of Sanyasi and Brahmachari.
- Place in front of Guru, Guru will permit Sishya to eat.

XII) Let him continue whatever rule he has followed as a Vividisha Sanyasi.

- Not rule of regulation also.

• **Rule is only to continue Vividisha Sanyasi Rule.**

XIII) Why Veda asks Vidwat Sanyasi to continue rule of Vividisha Sanyasa?

- Continuing habit is easier than starting a new habit.
- Habit does not require effort.

XIV) If a Vidwat Sanyasi has to break the habit, he has to put forth extra effort.

- It is a permission, there is no commandment.

**38) Chapter 1 - Section 1 : Introduction continues...**

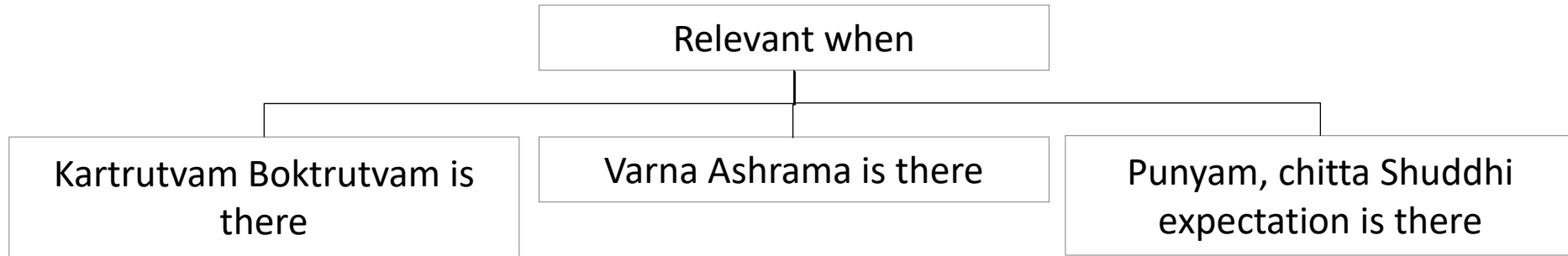
अर्थप्राप्तस्य व्युत्थानस्य पुन- वचनद्विदुषः कर्तव्यत्वोपपत्तिः ।

I) Conclusion of Vidwat Sanyasa

II) Page 16 – Topic 17 started ended in topic 38.

III) Sanyasa is natural for a Jnani, giving up of Veidika Karma.

#### IV) Veidika Karma redundant



V) As long as results are required Veidika Karma is relevant.

- Jnani sees redundancy of Veidika Karma.

VI) Dropping something non-relevant is natural.

#### **Example :**

- Walking stick.
- When legs are strong, walker dropped.
- Nobody carries anything redundant.

VII) Veda mentions Vidwat Sanyasa, hence compulsory.

#### **VIII) Veda :**

- Veditwa Vyuthaya Biksha Charam Charanti.
- Deliberate mention of renunciation of Veidika karma, is repeated.

IX) It is mentioned in Vividisha Sanyasa and repeated in vidwat Sanyasa also.

## X) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।  
तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः  
समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;  
नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,  
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;  
एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;  
सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।  
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।  
tasmādevaṃvicchānto dānta uparatastitikṣuḥ  
samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;  
nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,  
sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;  
eṣa brahmalokaḥ samrād, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;  
so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

- After gaining knowledge, Vidwan must take to Vidwat Sanyasa.

### **XI) Anadagiri :**

- To educate the people – Sanyasa Ashram is conducive to Jnanam and Jnana Nishta, Sravanam, Mananam, Nididhyasanam.
- To educate, Vidwan should take to Sanyasi.
- Loka Sangraha Artham.

### **XII)**





### XIII) Gita :

कर्मणैव हि संसिद्धिम  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

XIV) Vidwan should promote Sanyasa Ashrama, give publicity.

XV) Vidwat Sanyasa is compulsory

- In Gita, Lord Krishna says its preferable.

### XVI) Gita : Chapter 18 – Verse 49

असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां  
सन्न्यासेनाधिगच्छति ॥ १८.४९ ॥

asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥haḥ |  
naiṣkarmyasiddhiṁ paramāṁ  
sannyāsēnādhigacchati || 18.49 ||

He, whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he through renunciation, attains the supreme state of freedom from action. [Chapter 18 - Verse 49]

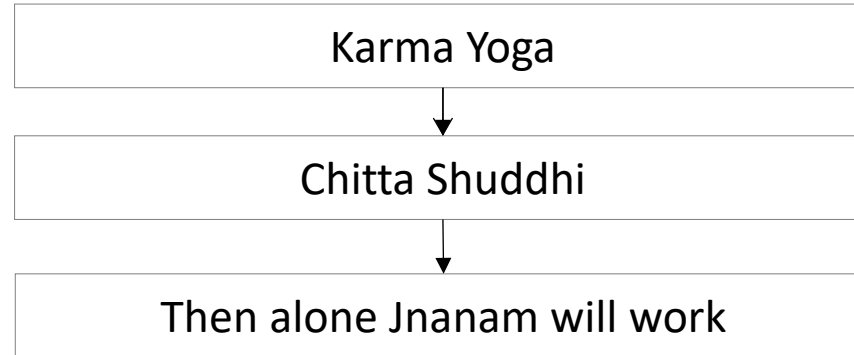
- Sanyasi attains – supreme state of freedom from action.

**XVII)**

Aitareya	Gita
Sanyasa compulsory	Sanyasa preferable

**XVIII) Is Shankara contradicting?**

**a)**



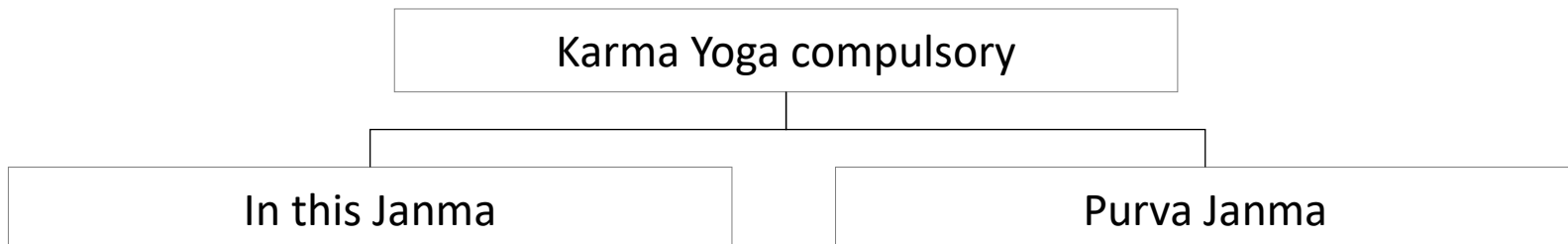
**b) Spiritual Prodigies :**

- At young age come to Vedanta, get Jnanam.
- Karma Yoga not required for prodigies.

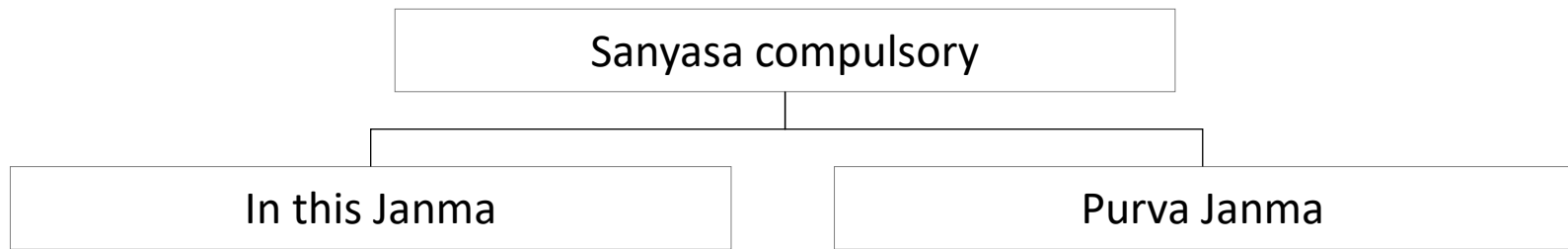
**c) How to resolve contradiction?**

- Purva Janma – Karma Yoga done.

**d)**



e)



f) If Grihastha gets Jnanam, understand, in Purva Janma, he was a Sanyasi, couldn't get Jnanam, Moksha.

- He led Sanyasi way of life.
- Sanyasa Vasana, mindset he has in Grihastha Asrama.

g) If I enjoy Jnanam and Grihastha, Grihastha understands, I must have been a Sanyasi in Purva Janma.

h) Vidwat Sanyasa topic over.

**Shankara :**

- Vividisha Sanyasa is compulsory.

**Revision :**

**Topic 38 – Pages 23 :**

l) Vidwat Sanyasa = Natural result of Atma Jnanam.

- Atma Jnanam gives him benefit of Moksha.
- Jnani does not find relevance for Veidika Karma or Grihastha Ashrama infrastructure.
- Will take to Sanyasa.

## II) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1 (Kahola Brahmanam)

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Veditva – after gaining knowledge
- Vyuthaya – after renouncing worldly things.
- Biksha Charyam Charanti – Jnani takes to Sanyasa.

III) Jnani must have been seeker before by following Vividisha Sanyasa.

IV) Vidwat = Natural consequence of Vividisha.

V) Jnani continues to follow Sanyasa Ashrama.

VI) Rules applicable to Vividisha is not applicable to Vidwat.

- Rules meant for acquiring knowledge.
- Vidwat – has acquired Jnanam.

- Veditva – after gaining knowledge
- Vyuthaya – after renouncing worldly things.
- Biksha Charyam Charanti – Jnani takes to Sanyasa.

III) Jnani must have been seeker before by following Vividisha Sanyasa.

IV) Vidwat = Natural consequence of Vividisha.

V) Jnani continues to follow Sanyasa Ashrama.

VI) Rules applicable to Vividisha is not applicable to Vidwat.

- Rules meant for acquiring knowledge.
- Vidwat – has acquired Jnanam.

## **VII) Biksha :**

- Not exist as a Rule for Vidwat.
- Vidwat beyond all rules.
- As Vividisha followed Biksha.
- Vidwat continues Biksha because of Purva Vasana.
- Vidwat Sanyasa is legitimately there in Shastra.

VIII) Next Vividisha Sanyasa

- Page 23 upto Page 27 – Vividisha Sanyasa.

### **IX) a) Gita :**

- Shankara accommodates Grihasta Jnani.

### **b) Aitareya Upanishad :**

- Vehemently argues – Sanyasa compulsory for Jnanam and Moksha.
- Does not accept Grihasta Jnani.

### **c) Commentator :**

- Grihasta might have been Sanyasi in Purva Janma.
- **Mind with Sanyasa Samskara will be there and can gain Atma Jnanam even if he is Grihasta in current life.**

### **d) Shankara :**

- Sanyasa rigid, compulsory
- Offense.

### **Opponent :**

- Grihasta is compulsory.

अविदुषापि मुमुक्षुणा पारिव्राज्यं कर्तव्यमेव । तथा च “शान्तो  
दान्तः” ( बृ० उ० ४। ४। २३ ) इत्यादिवचनं प्रमाणम् ।  
शमदमादीनां चात्मदर्शन- साधनानामन्याश्रमेष्वनुपपत्तेः ।

**Vividisha Sanyasi topic starts :**

I) Avidisha = Ajnani if he is interested in Jnanam, he is called Vividishu.

**II) Gita : Chapter 7**

- Jingyasu Bhakta = Desirous of Jnanam.

**III) Mumukshunam :**

- If he is interested in Jnanam and Moksha.

**IV) Parivrajakam Kartavyam Meva :**

- Sanyasa has to be taken compulsorily, called Vividisha Sanyam.
- What is Pramanam?



## V) Brihadaranyaka Upanishad : Chapter 4 – 4 – 23

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,

सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;

एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kaniyān ।

tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṃvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;

nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,

sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;

eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'siti hovāca yājñavalkyaḥ;

so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

a) Shanto Danto Uparata Titikshu, Sraddha, Samadhanam

- Pramanam for Sadhana Chatustaya Sampatti.
- 6 qualifications compulsory.

b) Uparama = Withdrawl, quietitude, inaction, passive, quiet life.

**c) Tattva Bodha :**

- Uparama = Svadharma Anushtanam eva.
- Withdrawing from Kamya Karma is Uparama.

**d) Other Acharyas :**

- Withdrawl from all Karmas, including Nitya – Naimittika Karma which occupies the whole day.
- Uparama = Sanyasa

e) Shanta, Danto statement, indirectly indicate Sanyasa Ashrama.

- Pramanam for Vividisha Sanyasa.

VI) a) Kshama, Dama, Compulsory Sadhana for Atma Jnanam.

b) In other Ashramas – Brahmacharya, Grihastha, Vanaprastha, Kshama, Dama can't be practiced fully.

- There will be duty based preoccupation of Mind.
- Shama not possible, Atma Jnanam, Moksha not possible.
- If you want Moksha, become Sanyasa.

#### 40) Chapter 1 - Section 1 : Introduction continues...

“अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्ख्युष्टम्” (६।२१)  
इति च श्वेताश्वतरे विज्ञायते।

#### I) Svetasvatara Upanishad : Chapter 6 – Verse 21

सुखमात्यन्तिकं यत्तद्  
बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं  
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikam yat tad  
buddhigrāhyam atīndriyam |  
vētti yatra na caivāyam  
sthitaścalati tattvataḥ || 6-21 ||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality;  
[Chapter 6 – Verse 21]

- Svetasvatara = Name of Rishi.
- Upanishad also got name.
- Who were his disciples?

II) For Atyashrami, transcended Brahmachari, Grihastha, Vanasprastha and other lower orders of Sanyasa.

- Kutichaka, Bahudaka, Hamsa Sanyasa.

### III) Vedantic student :

- Parama Hamsa
- Sanyasi = Atyashramibya
- Supremely auspicious knowledge Svetasvatara is imparted to Sanyasis.

### IV) Teaching :

- Sought after by all Rishis.
- Pramanam for Parama Hamsa Sanyasa.

### 41) Chapter 1 – Section 1 : Introduction continues...

“न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः” ( कैवल्य २ ) इति  
च कैवल्यश्रुतिः । “ज्ञात्वा नैष्कर्म्यमाचरेत्” इति च स्मृतेः ।  
“ब्रह्माश्रमपदे वसेत्” इति च

### I) Kaivalya Upanishad : Verse 3

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

### II) Mahanarayana Upanishad :

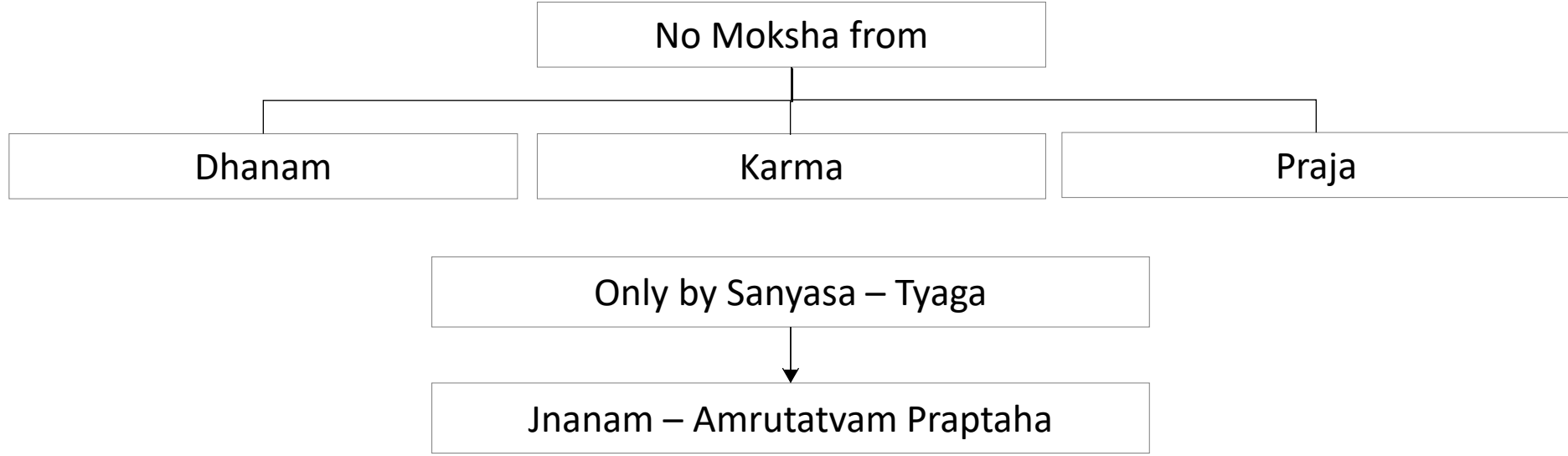
न कर्मणा न प्रजया धनेन  
त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां  
विभ्राजते यद्यतयो विशन्ति ॥१४॥

na karmaṇā na prajāyā dhanena  
tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ  
bibhrājate yadyatayo viśanti ॥ 14 ॥

Not by work not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart. [Chapter 12 – Verse 14]

### III) When a Sanyasi is invited with Poorna Kumba.

IV)



#### IV) Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,  
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve || 6 ||

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

#### V) Smruti :

- Jnatva – after gaining Jnanam.
- Naishkarmyam Acharet = Take up Sanyasa lifestyle.

VI) Jnantva one meaning – After Parokshaya Jnanatva for Aparoksha Jnanam, one should take to Sanyasa = Vividisha Sanyasa

**VII) Jnanatva 2<sup>nd</sup> meaning :**

- Aparoksha Jnatva Anantaram
- After getting Aparoksha Jnanam, for Jnana Nishtartham Sanyasam Acharet.
- Then it becomes Vidwat Sanyasa.

**VIII) Brahma Ashrama Pada = Sanyasa**

- Ashrama in which a person abides in Brahman.
- Iticha Smrute.

**42) Chapter 1 – Section 1 : Introduction continues..**

ब्रह्मचर्यादिविद्यासाधनानां च साकल्येनात्याश्रमिषूपपत्तेर्गार्हस्थ्ये-  
ऽसंभवात् ।

- Logic – why Sanyasa is compulsory?

I) One Sadhana prescribed = Brahmacharyam

## II) Katho Upanishad and Gita – Chapter 8 :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥८-११॥

yad akṣaram vēdavidō vadanti  
viśanti yad yatayō vītarāgāḥ |  
yad icchantō brahmacaryam caranti  
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief. [Chapter 8 – Verse 11]



### III) Gita : Chapter 6 – Verse 14

प्रशान्तात्मा विगतभीः  
ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तः  
युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ  
brahmacārivratē sthitaḥ ।  
manaḥ saṁyamyā maccittaḥ  
yukta āsīta matparaḥ ||6-14||

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal.  
[Chapter 6 – Verse 14]

IV) In Several scriptures Brahma Charyam is prescribed as a significant Sadhana for Vedanta Vichara.

V) In Grihastha, one can't practice Brahmacharyam in totality.

- Even if one practices, it will be partial in Grihastha.
- Brahmacharya for Atma Jnanam.

### 43a) Chapter 1 – Section 1 : Introduction continues..

न चासम्पन्नं साधनं कस्यचिदर्थस्य साधनायालम् ।  
यद्विज्ञानोपयोगीनि च गार्हस्थ्यश्रमकर्माणि तेषां  
परमफलमुपसंहृतं देवताप्ययलक्षणं संसारविषयमेव ।  
यदि कर्मिण एव परमात्मविज्ञानमभविष्यत् संसारविषयस्यैव  
फलस्योपसंहारो नोपापत्स्यत् ।

I) If any Sadhana is incompletely practiced, it will not give result.

- **Asampannam Sadhanam :**

Incomplete Brahmacharyam

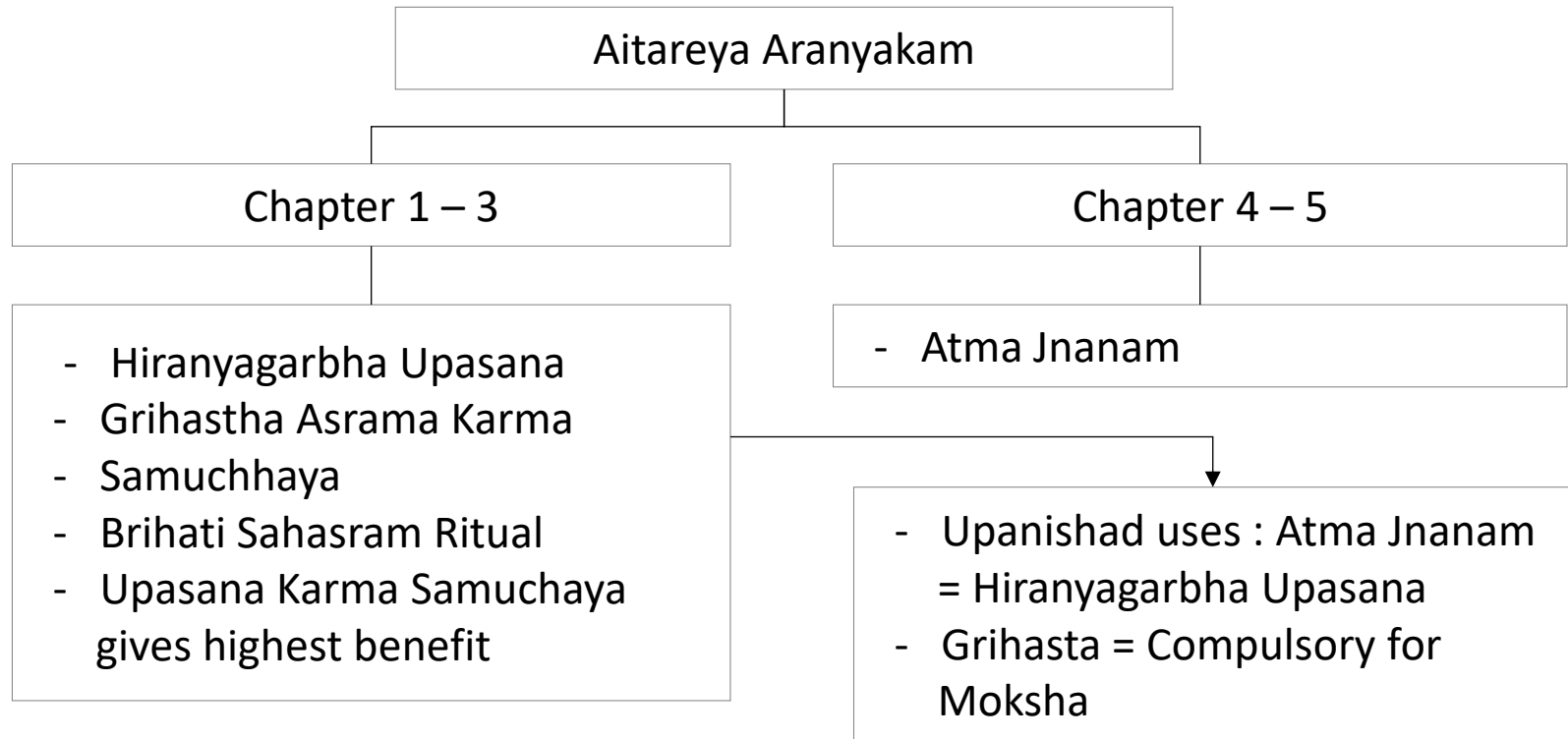
### II) In Sports :

- Renounce all activities.
- From Amateur become professional.
- Require complete Sadhana for complete success.

### III) Na Alam = Not insufficient

- Incomplete Sadhana can't give full success of any result in any field.
- Commitment is required, possible in Sanyasa Ashrama only.

#### IV) Argument of Samuchhaya Vadi :



V) Atma there refers to Saguna Atma = Hiranyagarbha

- Jnanam there refers to Hiranyagarbha – Upasana.
- It can go alongwith Grihasta Ashrama Brihati Sahasram Karma.

VI) Don't mix first 3 with next 3 chapters which are Upanishadic portion.

VII) How you know :

Chapter 1 – 3	Chapter 4 – 6
Sagunam Brahma	Nirguna Brahma

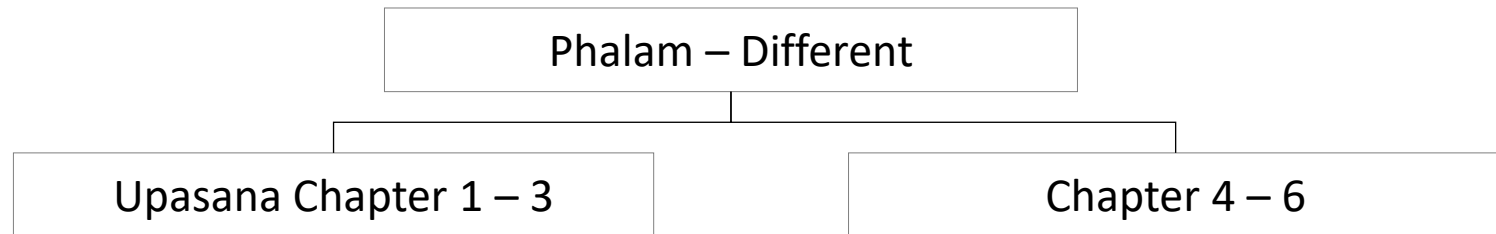
## VIII) Shankara :

a) For Samuchhaya in Chapter 1 – 3 – Phalam = Hiranyagarbha Aikya Prapti

- Hiranyagarbha – mixture of Devatas – Agni, Varuna, Surya, Chandra, Devata.
- Merger = Devata Apyaya (Merger – Aikyam).
- Phalam = Devata merger, not Moksha.
- Devata endowed with hunger, thirst.

**b) Moksha = One-ness with Brahman which is beyond hunger and thirst = Ashanaya, Pipasa Ateetam = Moksha Phalam**

c)



d) Upanishad uses Brahman, Atman – loosely

- Sometimes Sagunam, Nirgunam
- See context and derive meaning.

e) Grihasta – used for Vigyanam – “Hiranyagarbha” – Upasana mentioned in Chapter 1 – 3.

- Upasana + Grihasta Karma = Phalam, Devata Apyaya.

**f) Katho Upanishad :**

- I have done ritual and become Yama Devata.
- Devata merger, Hiranyagarbha – post = Samsara.

g) Gita :

आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

h) If Hiranyagarbha gets Moksha, not because of his position but because of “Aham Brahma Asmi” Jnanam.

- Post can't give Moksha, post is within realm of Samsara only.

i) Chapter 1 – 3 :

- If Nirguna Brahma Jnanam had been talked, then Moksha Phalam should have been mentioned.
- Only Devata Apyaya mentioned.
- Na Upapatyata.

## 43b) Chapter 1 – Section 1 : Introduction continues..

अङ्गफलं तदिति चेन्न । तद् विरोध्यात्मवस्तुविषयत्वा- दात्मविद्यायाः ।  
निराकृतसर्वनामरूपकर्मपरमार्थात्म- वस्तुविषयं ज्ञानममृतत्व- साधनम् ।  
गुणफलसम्बन्धे हि निराकृतसर्वविशेषात्मवस्तुविषयत्वं ज्ञानस्य न प्राप्नोति ।  
तच्चानिष्टम् ,

### Samuchaya Vadi :

I) Not logic based discussion but Vedic text based discussion (Mimamsa Vichara).

II) Don't use rational capacity

- Interpretational fight.

III) Purva Pakshi gives another interpretation for Devata Apyaya Lakshanam.

### IV) Shankara :

- Hiranyagarbha Upasana – Devata Apyaaya Lakshanam.
- Nirgunam Brahma – Phalam Moksha not mentioned.

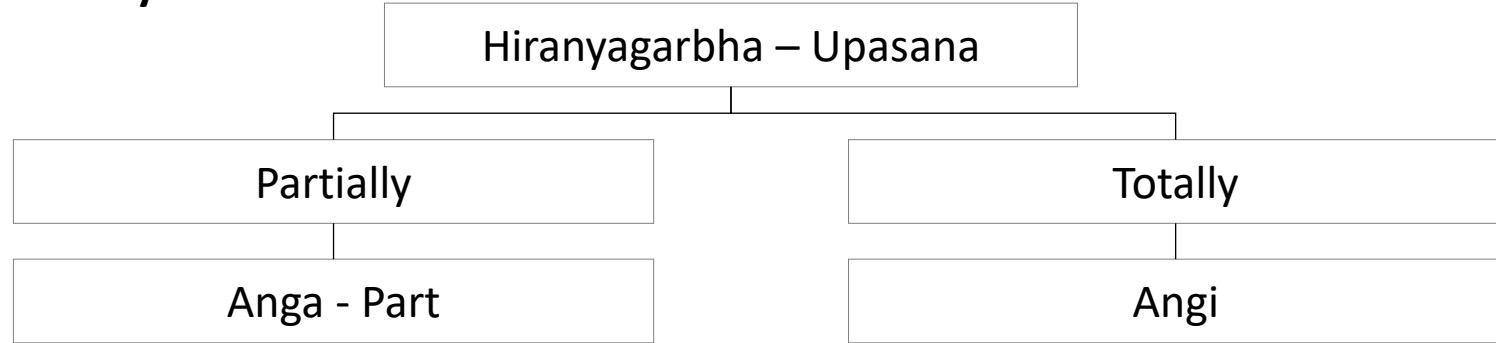
### V) Samuchaya :

- Hiranyagarbha – Upasana = Highest Phalam of Moksha  
= Brahma Jnanam combined with Grihastha Ashrama Karma

## VI) Shankara :

- Devata Apyayam mentioned – Page 10 – Topic 2
- Why Moksha not mentioned.

## VII) Samuchhaya :



- Angi, Vayu, Meditate on one Devata.
- Hiranyagarbha = Conglomeration of Devatas, Limbs – Agni, Varuna... part of Devata.

## VIII) Taittiriya Upanishad : Sikshavalli – Chapter 1

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः  
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः  
प्रवेदयते । मह इति तत् ब्रह्म । स आत्मा ।  
अङ्गान्यन्या देवताः ॥ १ ॥

bhūrbhuvah suvariti vā etāstisro vyāhṛtayaḥ  
tāsāmu ha smaitāṃ caturthīm | mākācamasyaḥ  
pravedayate | maha iti tat brahma | sa ātmā |  
aṅgānyanyā devatāḥ || 1 ||

Bhuh, Bhuvah, Suvah are the three short utterances of mystical significances. In addition to these, there is, the fourth one, Mahah, made known by the seer, Mahacamasya. That is Brahman. That is the body; Other gods are its limbs. [1 - 5 - 1]

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।  
सुवरित्यसौ लोकः । मह इत्यादित्यः ।  
आदित्येन वाव सर्वे लोका महीयन्ते ॥ २ ॥

bhūriti vā ayaṃ lokaḥ | bhuva ityantarikṣam |  
suvarityasau lokaḥ | maha ityādityaḥ |  
ādityena vāva sarve lokā mahīyante || 2 ||

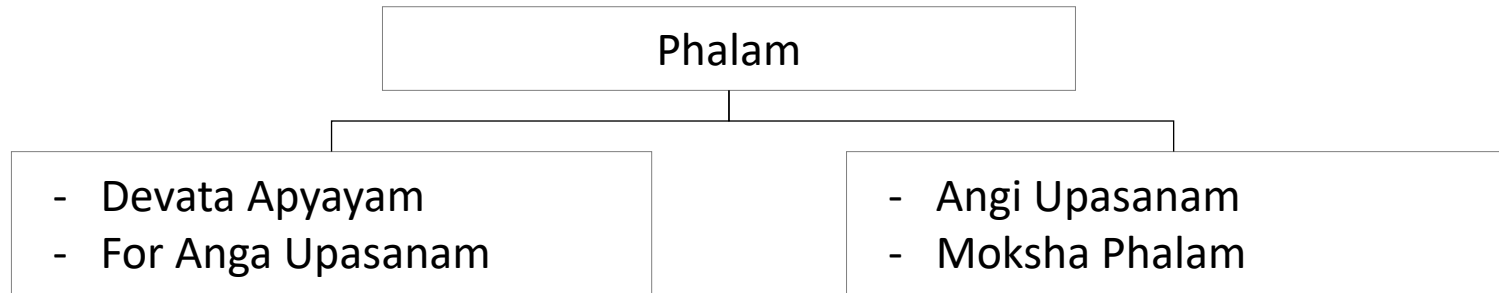
Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 - 5 - 2]

भूरिति वा अग्निः । भुव इति वायुः ।  
सुवरित्यादित्यः । मह इति चन्द्रमाः ।  
चन्द्रमसा वाव सर्वाणि ज्योतीषि महीयन्ते ॥ ३ ॥

bhūriti vā agniḥ | bhuva iti vāyuh |  
suvarityādityaḥ | maha iti candramāḥ |  
candramasā vāva sarvāṇi jyotīṃṣi mahīyante || 3 ||

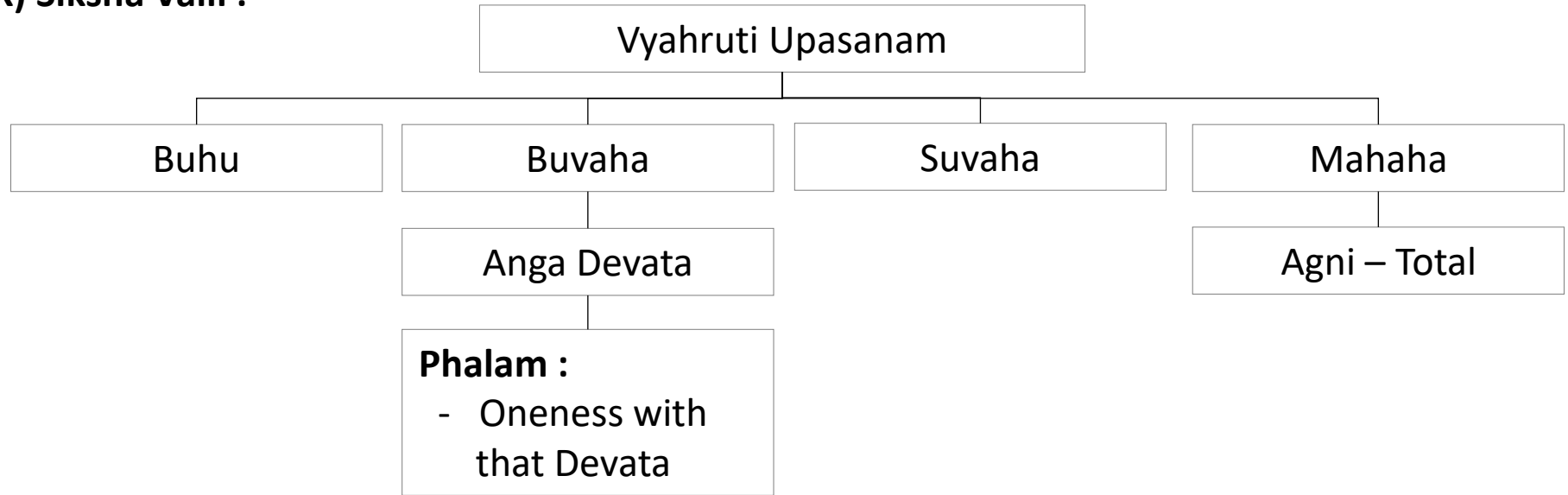
Bhuh is fire. Bhuvah is air. Suvah is the sun. Mahah is the Moon. Indeed, it is by the moon that all vitalities thrive. [1 - 5 - 3]

IX)





## X) Siksha Valli :



a) Buhu Iti Agnou Pratitishatati

- Agni Upasanena Agni Aikyam Prapnoti.

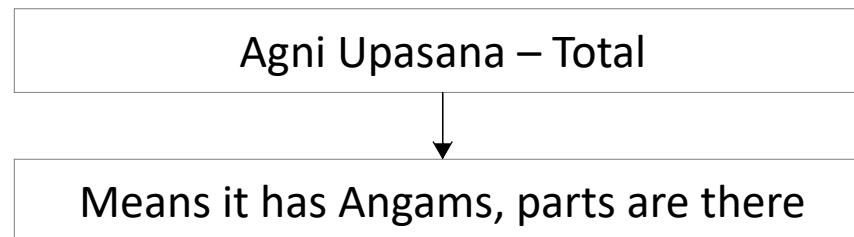
b) Buva Iti Vayau

- Aikyam with Vayu

c) Aikyam Marana Anantaram, not now.

XI) When you do Samashti Hiranyagarbha Upasana, Moksham is possible.

## XII) Shankara :



- You are talking about Brahman endowed with Avayavams.
- Upanishad talks about Brahman which does not have parts.

### XIII) a) Brihadaranyaka Upanishad : Chapter 3 – 8 – 8

स होवाच, एतद्वै तदक्शरः,  
गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वहस्वमदीर्घम  
लोहितमस्नेहमच्छायमतमोऽ-  
वायवनाकाशमसङ्गमचक्षु  
ष्कमश्रोत्रमवागमनोऽ-  
तेजस्कमप्राणममुखम  
मात्रमनन्तरमबाह्यम्,  
न तदश्नाति किञ्चन,  
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśaraḥ,  
gārgi brāhmaṇā abhivadanti,  
asthūlamananvahravama  
dīrghamalohitamas  
nehamacchāyamatamo'-  
vāyvanākāśamasanḡamacak  
śuṣkamaśrotramavāgamano'-  
tejaskamaprāṇamamukhama  
mātramanantaramabāhyam,  
na tadaśnāti kiṃcana,  
na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.

[3 - 8 - 8]

- Ashthulam... Adheergam, Alohyam Idam...

## b) Mundak Upanishad : Chapter 1 – 1 – 6

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

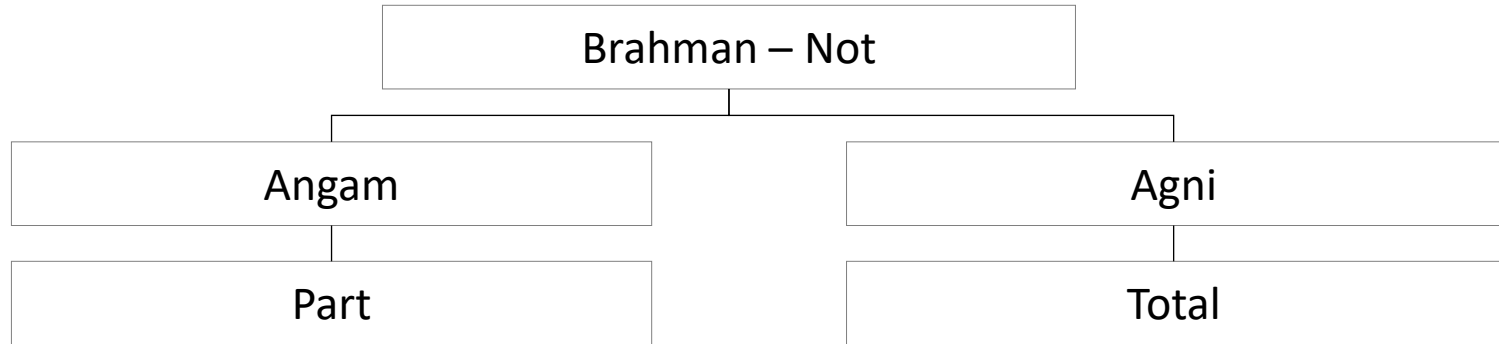
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.  
[1 – 1 – 6]

c)



d) Part – whole divisions are in Vyavaharika field, Nama Rupa field.

e) Niranyagarbha Tatvam is Vyavaharika Tatvam.

- Saguna, Savaya Tatvam.

f) Upanishad Tatparyam is Niravayavam Brahma.

- Agni, Anga Phalam not in Brahman.

XIV) Anga – Angi Virodhi = Atma, opposed to any division.

- That knowledge gives liberation.

### XV) Chandgoya Upanishad : Chapter 7 – 24 – 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स  
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
तदल्पं यो वै भूमा तदमृतमथ यदल्पं  
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे  
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa  
bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti  
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ  
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve  
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- Buma = Partless Brahman.

XVI) Aitareya Upanishad is talking about Atma Jnanam which is Narakrutam – free from – Sarva Nama, names, Rupa – forms, Karma (Actions – including Upasana, Paramarthikam Brahma.

- Hiranyagarbha = Vyavaharikam Brahma.

## XVII) Mandukya Upanishad :

Virat

Hiranyagarbha

Antaryami Ishvara

Vyavaharikam

- After talking about 3 Vyavaharika Padams, Mandukya talks about Na-antap Prajnam... Adrishtam...

### Mandukya Upanishad : Mantra 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- No Anga Angi.
- Don't mix up Saguna – Nirguna Brahman.

XVIII) Nirguna Brahman alone is Amrutatva Sadhanam.

- This Jnanam alone is the means of immortality.

XIX) Guna Phalam = Secondary, Gauna Result for Anga Upasanam.

- Primary – Mukhya Phalam is for Angi Upasanam.
- In Angi – Anga Upasana, you have left original Brahman somewhere.

XX) Your knowledge is no more Nirgunam Brahman.

- Your knowledge is Saguna Savisesha Savayavam Brahman.
- Thatcha Anishtam – Sagunam Brahman, Ishvara not acceptable because it is not central theme of Upanishad (Not Tatparyam).

XXI) Ishvara = 3<sup>rd</sup> Pada of Mandukya.

- Tatparyam = 4<sup>th</sup> Pada in which we negate Virat, Hiranyagarbha, Antaryami Ishvara.
- All Devatas negated at Macro level.

XXII) Ishvara also is a superimposed principle.

XXIII) What is the Pramanam for all these?

#### 44) Chapter 1 – Section 1 : Introduction continues...

“यत्र त्वस्य सर्वमात्मैवाभूत्” ( बृ० उ० २।४।१४ ) इत्यधिकृत्य क्रियाकारकफलादि-  
सर्वव्यवहारनिराकरणाद्विदुषः। तद्विपरीतस्याविदुषो “यत्र हि द्वैतमिव” ( बृ० उ० २।  
४।१४ ) इत्युक्त्वा क्रियाकारक-फलरूपस्यैव संसारस्य दर्शित- त्वाच्च वाजसनेयिब्राह्मणे।

#### I) Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,  
taditara itaram paśyati, taditara itaram śrṇoti,  
taditara itaramabhivadati, taditara itaram manute,  
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṁ jighret, tatkena kaṁ paśyet,  
tatkena kaṁ śrṇuyat, tatkena kamabhivadet,  
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?  
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

## II) Differentiates :

Saguna Ishvara	Nirguna Brahma
<ul style="list-style-type: none"> <li>- Vyavaharikam</li> <li>- Lower level</li> <li>- Avidya Avastha</li> <li>- State of ignorance</li> <li>- Anga – Angi possible</li> </ul>	<ul style="list-style-type: none"> <li>- Paramartikam</li> <li>- Higher level</li> <li>- Vidya Avastha</li> <li>- State of knowledge</li> <li>- No Anga – Angi possible</li> </ul>

## Revision :

### Page 25 – topic 44 :

- I) Vividisha Sanyasa being established for Ajnani for Sravanam and Mananam
- II) Can acquire Sadhana Chatustaya Sampatti in other Ashramas through Veidika Karmas and Upasanas.
- III) After that one does not require Karma, one has option to take to Vividisha Sanyasa.



IV) Gains pure Jnanam, and Moksha.

V) Samuchhaya – Non – Samuchhaya clear in Aitareya Aranyakam.

- Contentwise see where Samuchhaya comes and ends.
- Chapter 1 to 3 – Samuchhaya with Hiranyagarbha – Upasana, Brihati Sahasram Rituals.

VI) Brahma Jnanam is used not Hiranyagarbha – Upasana.

- Hence utterly confusing.
- Brahma = Sagunam Brahma – Hiranyagarbha.
- Jnanam = Upasana.
- Word used = Brahma Jnanam and Karma Samuchhaya.

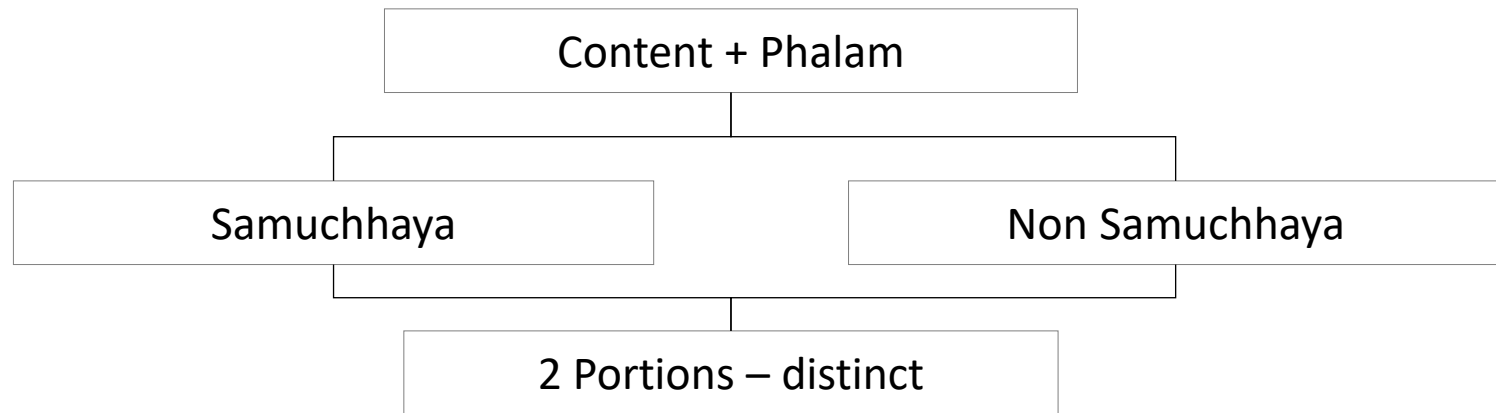
VII) How do you know topic is different?

- For Brahma Jnanam Chapter 1 – 3, Phalam = Devata Apyaya Aikyam, merger.
- Hiranyagarbha = Conglornoration of all Devatas.  
= Devata Mayam.
- Hiranyagarbha – Upasana + karma = Devata merger.
- Devatas Samsaris, Ashanaya, Pipasa mentioned.

VIII) Chapter 4 – 6 : Aitareya Upanishad

- Moksha, Parama Phalam talked.

IX)



X) New argument of Purva Pakshi.

a) Hiranyagarbha – Upasana will give Moksha, not merger into one Devata.

b) Devata Apyaya Phalam is mentioned.

- It is not for total Upasana.
- That is for Anga Upasana.
- One Devata, Agni – Devata.

c) Siksha Valli :

		Angam
Bhur	Agnou	Agni
Buar	Vayou	Vayu
Suar	Aditye	Surya

d) With any Anga Upasana

- Devata Aikyam happens.

**e) Angi – Samashti – Hiranyagarbha – Upasana will give Moksha.**

- Purely textual analysis, no logic.
- Give textual answer by Acharya.

**X) Shankara :**

a) Brahman has no Anga Angi Bhava.

Partial Meditation	Angi Upasana
Anga Upasana	Total Meditation

- Only for Sagunam – Hiranyagarbha / Virat / Antaryami possible
- Sagunam Brahma gives Hiranyagarbha Aikyam = Samsara.

**b) Aitareya Upanishad :**

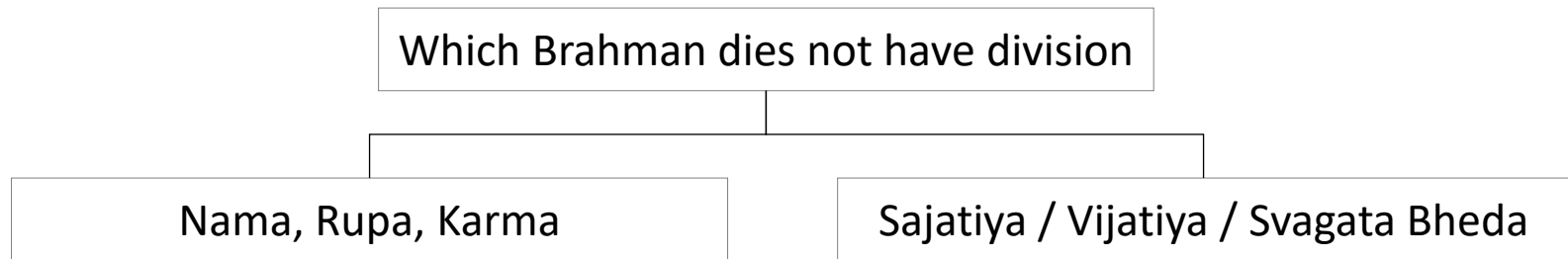
- Talks about Nirgunam Brahma
- No Anga – Angi Sambanda
- Partless

### c) Brihadaranyaka Upanishad :

- For a wise person, there is only one Nirgunam Brahman = Truth.
- For ignorant people, all divisions available.

### d) For Moksha :

- Need Nirguna Brahma Jnanam.



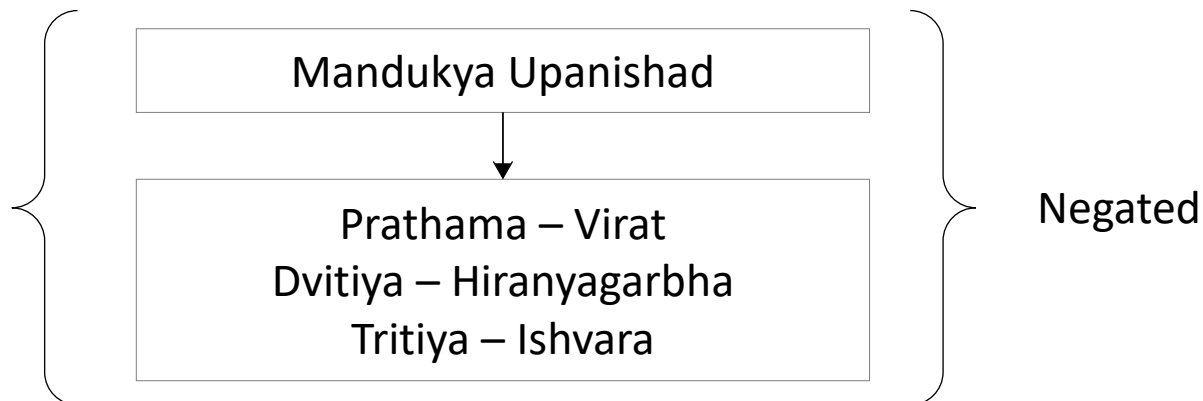
### e) Paramartha = Paramartika Vastu / Satyam



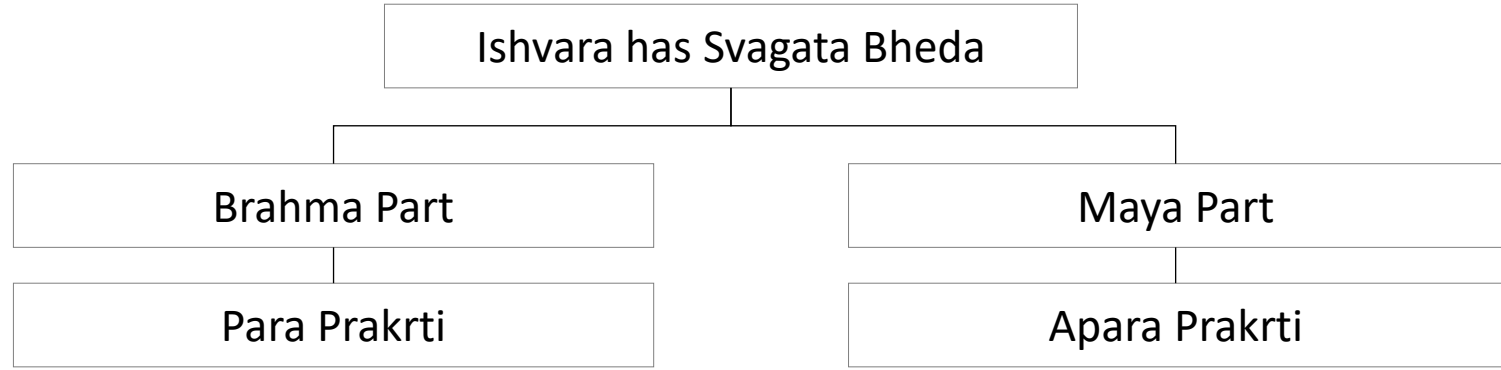
Divisionless

- Hiranyagarbha = Vyavaharikam.

f)



g)



h) Mandukya Upanishad : Mantra 7 Turiyam

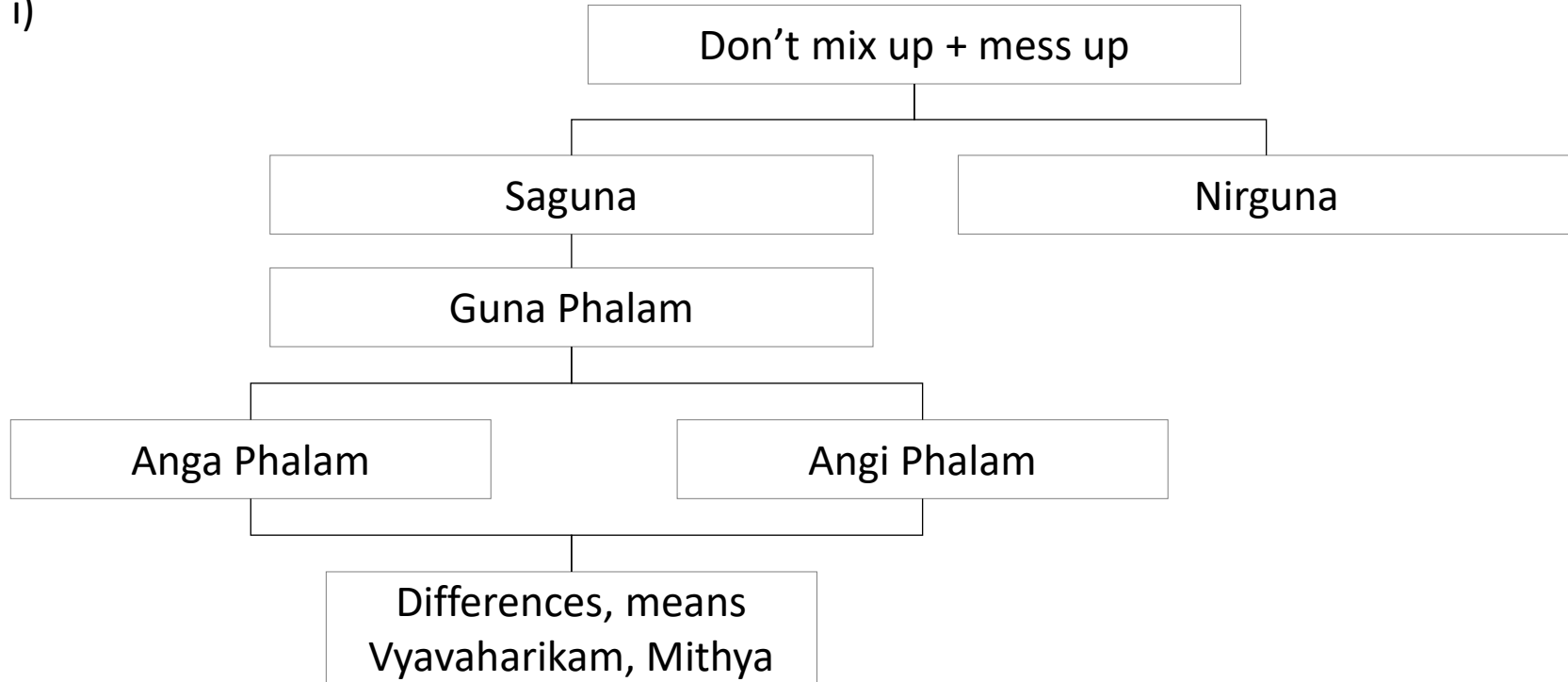
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- No Maya.
- Maya dismissed intellectually as Mithya.

i)



**j) Jnanam :**

- Not dealing with Nirgunam Brahman when you talk about Anga – Angi
- Saguna Brahman has come.
- Has no relation to Moksha.

## XI) In Support of this Shankara quotes :

### a) Brihadaranyaka Upanishad : Chapter 2 – 4 – 14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaraṃ śrṇoti,  
taditara itaramabhivadati, taditara itaraṃ manute,  
taditara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

b) Divisions are not there at all.

- Tatu Kena Kam Pashyet
- Tata Kena Kam Jigret, Srunuyat, manvita, Vijaniyat

c) Triputi is negated.

- **Who will see, hear what , with what.**

d)

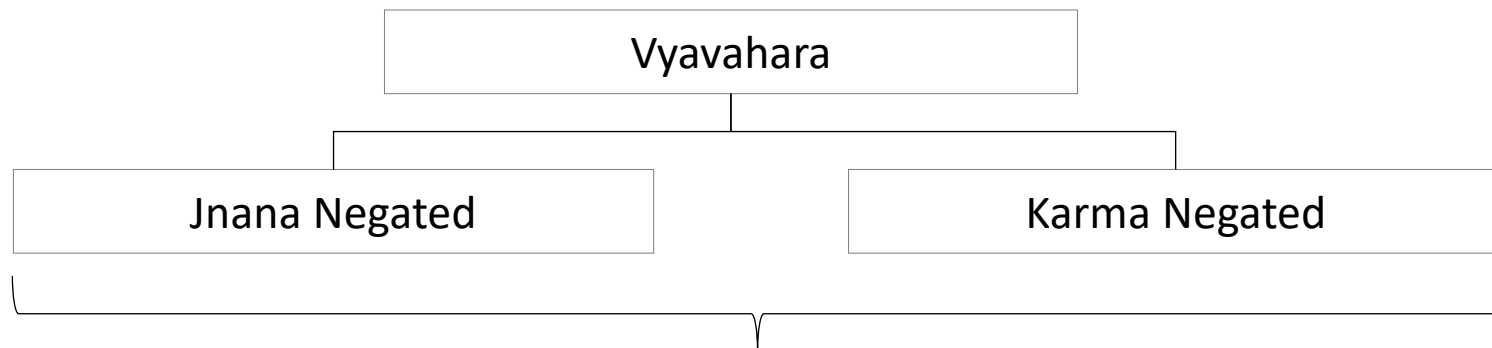
Who will hear	What	With what
Pramatru Nisheda	Prameya Nisheda	Pramana Nisheda

Sarva Triputi Nisheda

e) Kriya Karaka Sarva Phala Nirakaranat.

- Action, accessories of action, result of action.

f)



- For Vidusha
- Paramartika Avastha = Jnana Avasta



- Jnani will see them but they are not there really.

g) As good as not there.

Gita : Chapter 9 – Verse 4 and 5

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya me yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

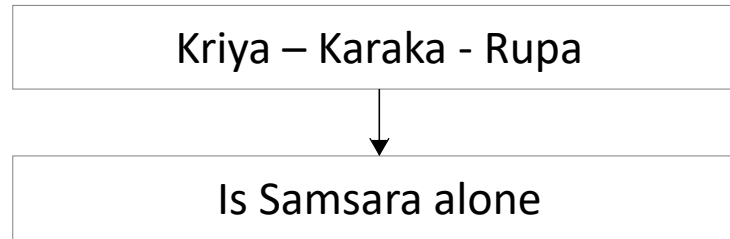
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

h) Matu – Sthani – Everything negated for a wise person.

i) For ignorant person, Avidusha, will see hear, duality, as it were.

- It is only an appearance but not a fact.

j)



- For a wise person, division is there.

k) Where there is division, there is Samsara, Dvaitam.

**l) Katho Upanishad :**

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,

mrtyoh sa mrtyum apnoti, ya iha naneva pasyati || 10 ||

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- Whoever sees duality, plurality, he will travel from Mrityu to Mrityu.

m) Plurality, ignorance, Samsara all go together.

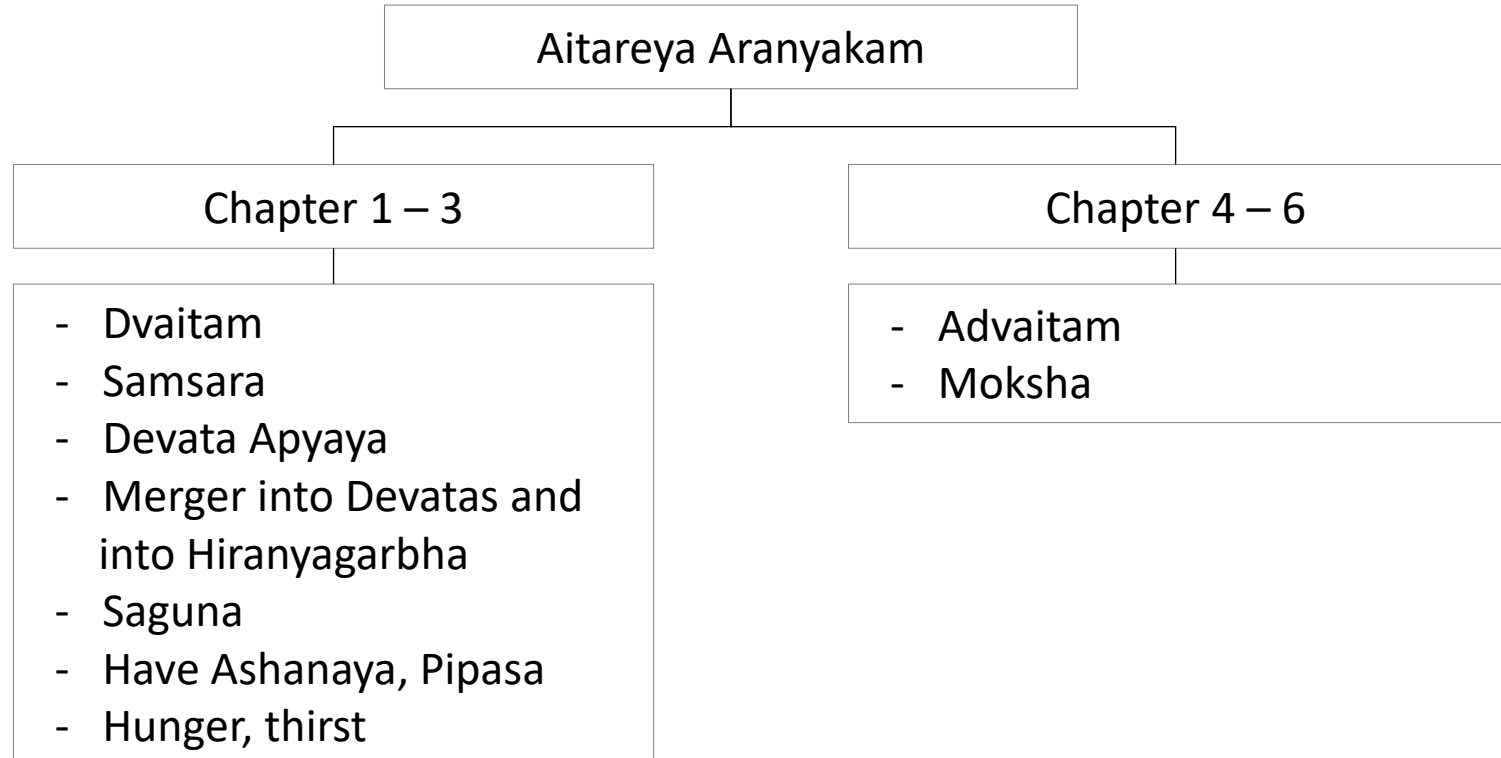
- Nonduality, wisdom, Moksha go together.
- See samsara and Moksha package.

n) Brihadaranyaka Upanishad confirm this.

## 45) Chapter 1 - Section 1 : Introduction continues...

तथेहापि देवताप्ययं संसारविषयं यत्फलमशनायादिमद्वस्त्वात्मकं  
तत्फलमुपसंहृत्य केवलं सर्वात्मकवस्तुविषयं ज्ञानममृतत्वाय वक्ष्यामीति  
प्रवर्तते ।

I)



## II) Brihadaranyaka Upanishad :

- 6 expressions of Samsara.

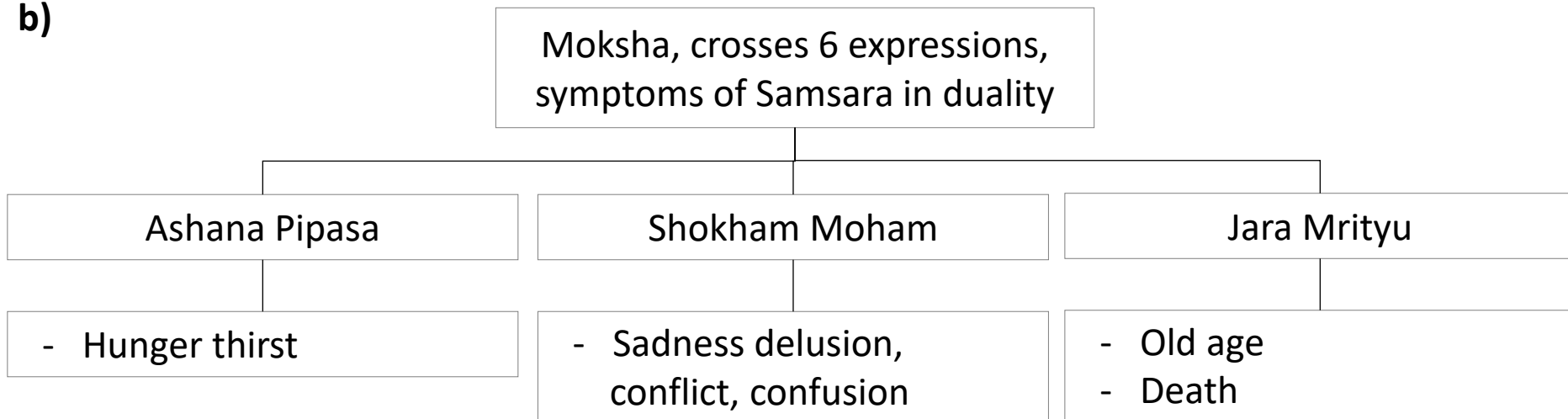
### a) Kahola Brahmanam : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचार्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikṣācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

**b)**



c) It is in Saguna Hiranyagarbha – also

- Hiranyagarbha = Mix of Devatas.
- Devatas = have hunger, thirst.

d) Veda asks Grihasthas to offer – Agnaye Svaha, Indraya Svaha.

e) Worse Samsaris – have to wait

- Human beings eat from fridge.
- Manushya = Devanam Pashuhu.
- We carry food to Devata.

f) Devatas have Shad Oormis

- Hiranyagarbha also has Shad Oormis.
- Hiranyagarbha – Aikyam = Samsara

g) Oormi = 6 Waves

Samsara	6 Waves
Ocean	Hunger – Feed every 3 hours

h) Not eating – Problem

- Eating – in old age - problem

} Samsara

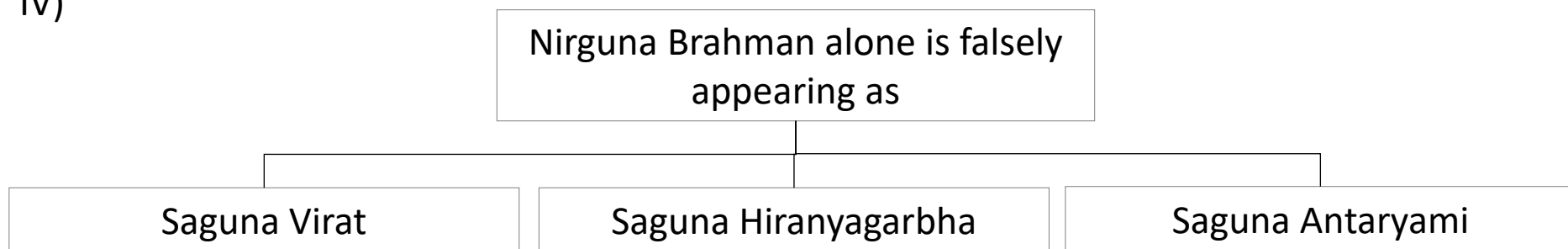
i) Hiranyagarbha – Mukta – not because of his status – post has no freedom

- Aham Brahma Asmi Jnanam in Hiranyagarbha gives Moksha.

III) Hiranyagarbha = Aikyam – Chapter 1 – 3 of Aitareya Aranyakam

- Chapter 4 – 6 = Kevalam, Maya Rahitam, Shuddham, Nirgunam Brahma.

IV)



- This is subject matter of Chapter 4 – 6.

**V) Aitareya Upanishad : Chapter 1 – Verse 1**

आत्मा वा इदमेक एवाग्र आसीत् ।  
न्नान्यत्किञ्चन मिषत् ।  
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

Om atma va idameka evagra asit ।  
nanyat kincana misat ।  
sa iksata lokannu srja iti ॥ 1 ॥

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

Intention of Upanishad :

- To introduce Kevala Atma for the sake of immortality not Hiranyagarbha Pada.

VI) Topic :

- Chapter 4 - is different than Chapter 3.

**46) Chapter 1 – Section 1 : Introduction continues...**

ऋणप्रतिबन्धस्याविदुष एव मनुष्यपितृदेवलोक- प्राप्तिं प्रति,  
न विदुषः ।

**I) Samuchhaya Vadi (SV) :**

- Through Samuchhaya alone Moksha.
- Sanyasa is not there at all.
- This is irritation of Shankara.

**II) Shankara :**

- Became rigid.
- Sanyasa alone will give Moksha.

**III) Samuchaya Vadi :**

- Didn't accept Sanyasa as optional.
- Said Sanyasa alone gives Moksha.



#### IV) Rina Traya Sruti :

##### a) Taittriya Samhita : Chapter 6 – 3 – 10

५१ प॒शुमा॒लभ्य॑ पु॒रोडा॑शं निर्व॑पति॒ समे॑धमे॒वैन॒मा ल॑भते व॒पया॑ प्र॒चर्य॑ पु॒रोडा॑शेन  
प्र च॑र॒त्यूर्ग्वै पु॒रोडा॑श ऊ॒र्जमे॑व प॒शूनां॑ म॒ध्यतो॑ द॒धात्य॑थो प॒शोरे॑व छि॒द्रम॑पि द॒धाति॑  
पृष॑दा॒ज्यस्यो॑प॒हत्य॑ त्रिः पृ॒च्छति॑ श्रु॒तं ह॒वी ३ : श॑मि॒तरि॑ति त्रिष॑त्या हि दे॒वा योऽश्रु॑तं  
श्रु॒तमा॑ह स ए॒नसा॑ प्रा॒णापा॑नौ वा ए॒तौ प॒शूनां॑

५२ यत्पृ॑षदा॒ज्यं प॒शोः ख॒लु वा आ॑ल॒ब्धस्य॑ हृ॒दय॑मा॒त्माभि॑ समे॒ति यत्पृ॑षदा॒ज्येन॑  
हृ॒दय॑म॒भिघा॑रय॒त्यात्म॑न्ने॒व प॒शूनां॑ प्रा॒णापा॑नौ द॒धाति॑ प॒शुना॑ वै दे॒वाः सु॑व॒र्गं  
लो॒कमा॑य॒न्तेऽम॑न्यन्त म॒नुष्या॑ नोऽन्वा॒भवि॑ष्यन्तीति॒ तस्य॑ शि॒रश्छि॑त्त्वा मे॒धं प्रा॑क्षारय॒न्त्स  
प्र॒क्षोऽभ॑वत्तत्प्र॒क्षस्य॑ प्र॒क्षत्वं यत्पृ॑क्षशा॒खोत्त॑रव॒र्हिर्भ॑वति॒ समे॑धस्यै॒व

५३ प॒शोर॑व द्यति प॒शुं वै ह्रि॑यमाणं र॒क्षाग्॑स्यनु स॒चन्ते॑ऽन्तरा यूपं चा॒हव॑नीयं च ह॒रति॑  
र॒क्षसा॑म॒पहत्यै॑ प॒शोर्वा आ॑ल॒ब्धस्य॑ म॒नोप॑ क्रामति म॒नोता॑यै ह॒विषो॑ऽव॒दीय॑मा॒नस्या॑नु  
ब्रू॒हीत्या॑ह म॒न ए॒वास्या॑व रुं॒ध ए॒काद॑शाव॒दाना॑न्यव द्यति द॒श वै प॒शोः प्रा॑णा आ॒त्मैका॑द॒शो  
यावा॑ने॒व प॒शुस्त॑स्याव

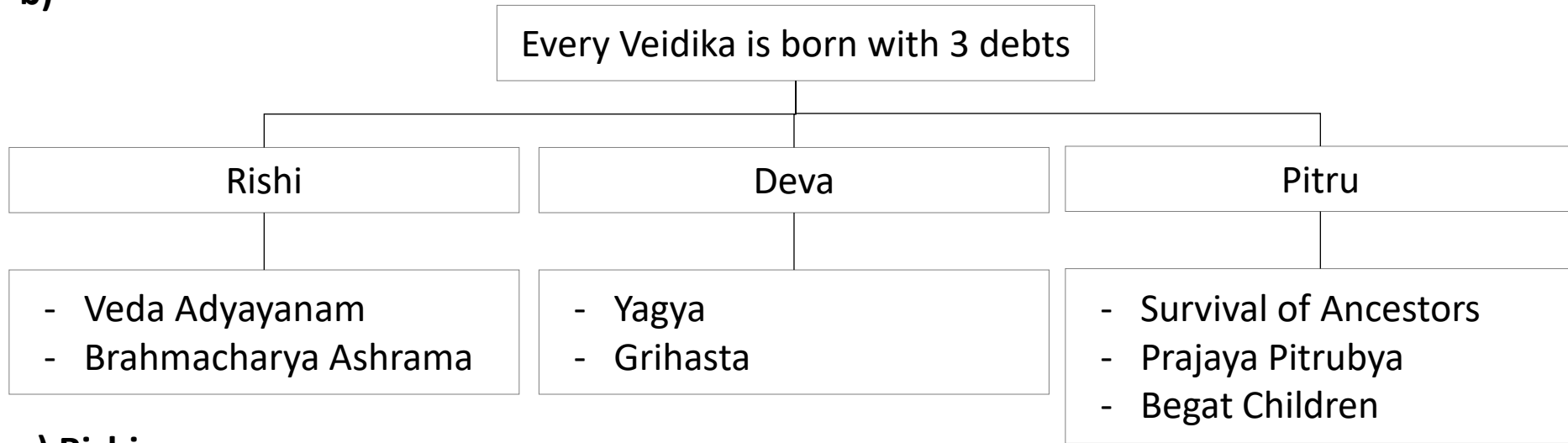
५४ द्यति हृदयस्याग्रेऽव द्यत्यथ जिह्वाया अथ वक्षसो यद्वै हृदयेनाभि गच्छति  
तज्जिह्वाया वदति यज्जिह्वाया वदति तदुरसोऽधि निर्वदत्येतद्वै पशोर्यथापूर्वं यस्यैवमवदाय  
यथाकाममुत्तरेषामवदति यथापूर्वमेवास्य पशोरवत्तं भवति मध्यतो गुदस्याव द्यति  
मध्यतो हि प्राण उत्तमस्याव द्यत्यु

५५ त्तमो हि प्राणो यदीतरं यदीतरमुभयमेवाजामि जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा  
जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य एष वा अनृणो यः पुत्री यज्वा  
ब्रह्मचारिवासी तदवदानैरेवाव दयते तदवदानानामवदानत्वं देवासुराः संयत्ता आसन्ते  
देवा अग्निमब्रुवन्त्वया वीरेणासुरानभि भवामेति

५६ सोऽब्रवीद्वरं वृणै पशोरुद्धारमुद्धरा इति स एतमुद्धारमुदहरत दोः पूर्वार्धस्य  
गुदं मध्यतः श्रोणिं जघनार्धस्य ततो देवा अभवन्परासुरा यत्र्यङ्गाणां समवदति  
भ्रातृव्याभिभूत्यै भवत्यात्मना परास्य भ्रातृव्यो भवत्यक्षण्याव द्यति तस्मादक्षण्या  
पशवोऽङ्गानि प्र हरन्ति प्रतिष्ठित्यै ॥ ६। ३। १०॥ एतौ पशूनां समेधस्यैव  
तस्याऽवोत्तमस्याव द्यतीति पंच चत्वारिंशच्च ॥ ६। ३। १०॥

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (*avadayate*) by these cuttings off', and that is why the cuttings-off (*avadāna*) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support. [6 – 3 - 10]

b)



c) Rishi :

- One Inherits Veda because of Rishis.
- My duty to study the Veda.
- Enter Brahmacharya Ashrama, study veda.

d) Yagya – Devata rin

- Give rain, sunlight.

Gita :

देवान्भावयतानेन  
ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः  
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena  
te devā bhāvayantu vaḥ ।  
parasparam bhāvayantaḥ  
śreyaḥ param avāpyastha || 3-11 ||

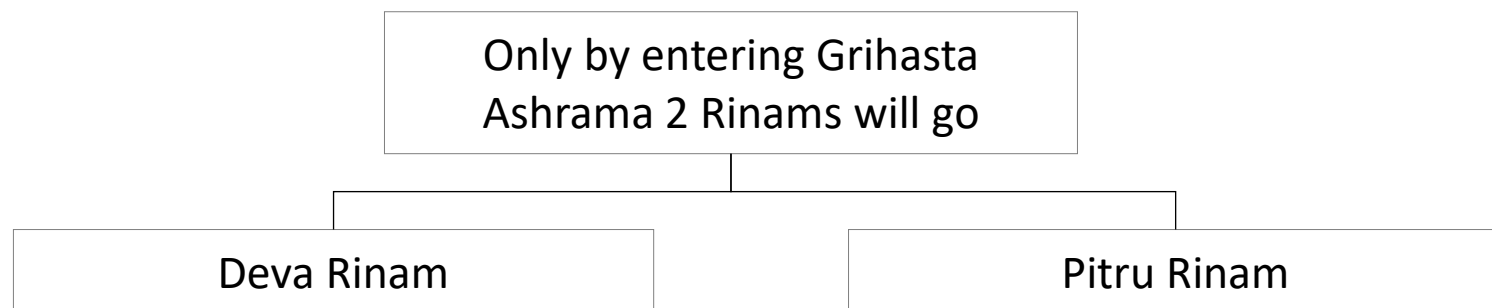
With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- Pay tax to Devata = Rinam.

e) Parents because of Pitru Vamsha Anuvrutti.

- Get children for continuity of Vamsha.
- Not adopting children.

f)



g) How Vidwat, Vividisha Sanyasa?

- Pay Rinams, don't work for Moksha, it will be Papam.

**h) Manusmruti : Chapter 6 – Verse 35**

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।  
अनपाकृत्य मोक्षं तु सेवमानो ब्रजत्यधः ॥ ६-३५

When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards. [Chapter 6 – Verse 35]

- Only after discharging 3 Rinams, you can start working for Jnanam.

i) After Grihasta is Sanyasa.

j) Without discharging duties, if you come to Vedanta will have downfall.

- Taittiriya Samhita and Manu Smriti.

k) 3 debts will obstruct your Jnanam.

- Rina Pratibandha Sruti Vakhyam.

l) All obstacles only for ignorant, not for a Jnani.

IV) How to argue using another text.

#### **a) Brihadaranyaka Upanishad : Chapter 1 - 5 - 16**

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको  
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,  
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;  
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

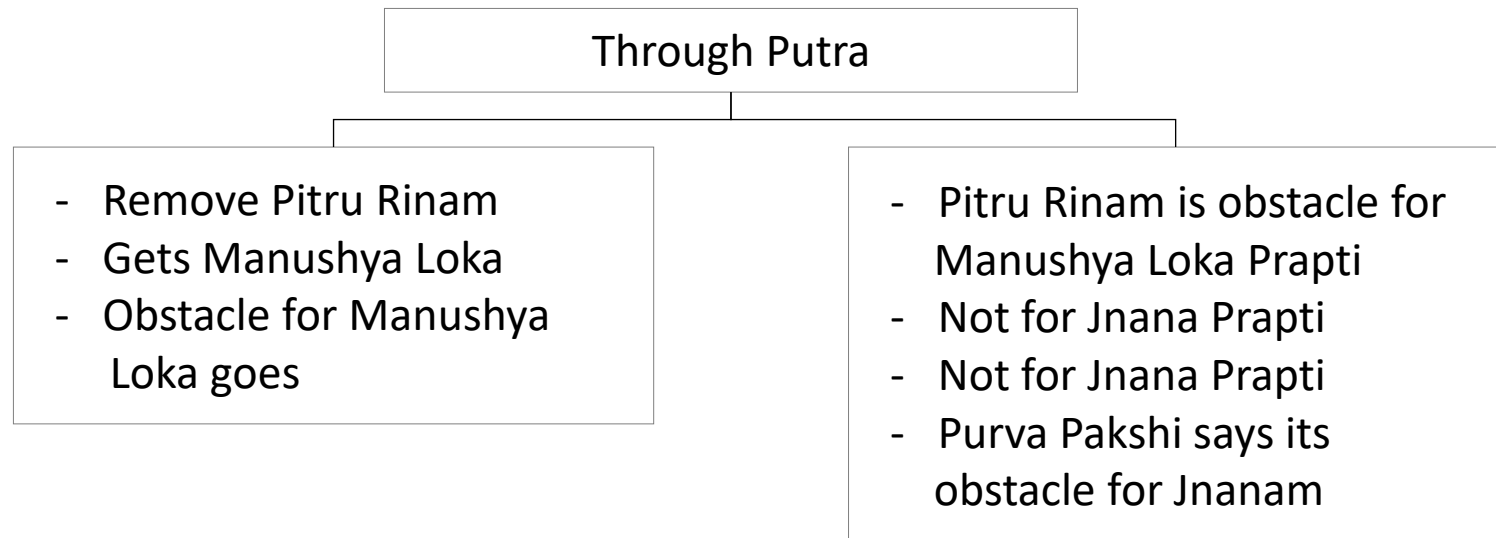
atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko  
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,  
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;  
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādividyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

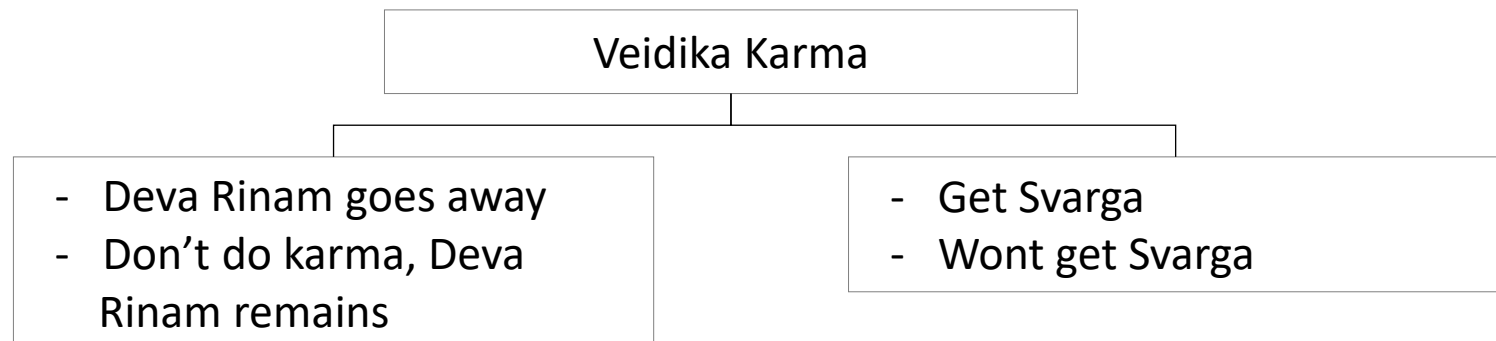
b)

Putrena	Karmana	Upasana
<ul style="list-style-type: none"> <li>- Putrena Eva yam Loka Jayaya</li> <li>- Father gets Manushya Janma</li> <li>- No other Karma required</li> </ul>	<ul style="list-style-type: none"> <li>- Pitru Loka / Svarga Loka</li> <li>- Veidika Karma done</li> </ul>	<ul style="list-style-type: none"> <li>- Deva Loka</li> <li>- Brahma Loka</li> </ul>

c)



d)



- Rina Trayam only obstacle for Svarga Loka Prapti.
- Don't interpret it in any other.
- Without entering Grihastha can study Vedanta.
- That Rinam can't be there at all.
- Manushya, Deva, Pitru Loka not for Jnani.

#### 47a) Chapter 1 – Section 1 : Introduction continues..

“सोऽयं मनुष्यलोकः पुत्रेणैव” ( बृ० उ० १।५।१६ ) इत्यादिलोकत्रयसाधननियमश्रुतेः ।  
 विदुषश्च ऋणप्रतिबन्धाभावो दर्शित आत्मलोकार्थिनः “किं प्रजया करिष्यामः”  
 ( बृ० उ० ४।४।२२ ) इत्यादिना । तथा “एतद्ध स्म वै तद्विद्वांस आहुर्ऋषयः कावषेयाः”  
 इत्यादि । “एतद्ध स्म वै तत्पूर्वे विद्वांसोऽ- ग्निहोत्रं न जुहवाञ्चक्रुः” ( कौषी० २।५ )  
 इति च कौषीतकिनाम् ।

- I) Shankara quotes texts to show 3 Rinams can't be obstacle for Jnanam.
- II) It will be obstacle for Anatma Loka Prapti.
- III) In Brihadaranyaka Upanishad Moksha is called atma Loka Prapti.

- Atma not Loka.



#### IV) For Anatma Traya Lokam, rina Trayam can be obstacle.

- For Atma Loka Prapti, Rina Trayam can't be obstacle.

#### V) Brihadaranyaka Upanishad : Chapter 1 – 5 – 16

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको  
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,  
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;  
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko  
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,  
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;  
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

	Means for Anatma Loka
Putra	Manushya
Karma	Deva
Upasana	Brahma

VI) Their absence is obstacle only for Anatma Loka not Atma.

VII)

Means	Absence
For one Loka	For same Loka

- Sadhana Abhave, Sadhya Abhava.
- It is Anatma Loka not Atma.

VIII) Don't extend Rina Traya Sruti to Atma Loka Prapti as an obstacle.

- Sadhana – Sadhya
- Niyama – you study.
- Rule in Brihadarayaka Upanishad – Chapter 1 – 5 – 16

IX) For vedantic student, 3 obstacles are not there.

- No need to bother of Rina Trayam for those who come to Vedanta.

X) More you study Bashyam, more our reverence increases.

XI) For Jnani, Vividisha Sanyasi, Vidwat Sanyasi, Vedantic student, Rina Pratibandha Abava.

XII) Vedantic student is seeker of Atma Loka = Moksha, Different from Anatma Loka.

- Manushya, Pitru, Deva Loka attainable through Putra, Karma, Upasana.

XIII) Once I seek Atma, Putra not relevant for me, Karma not relevant to me, Upasana not relevant to me.

XIV) They are means for Anmatma Loka, which I am not interested at all.

**XV) Example :**

- Vehicle / Bus – means for voting.
- For Anadhikari, < 12 years, Bus no use.
- I don't need to enter, no relevance to me.

- Putra, Karma, Upasana, not relevant.
- They can't obstruct Atma Jnanam.

## XVI) Brihadaranyaka Upanishad : Chapter 4 – 4 – 22

स वा एष महानज आत्मा योऽयं विज्ञानमयः  
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,  
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;  
 स न साधुना कर्मणा भूयान्,  
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;  
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण  
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन  
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;  
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो  
 लोकमिच्छन्तः प्रजन्ति । एतद्ध स्म वै तत् पूर्वं  
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया  
 करिष्यामो येषां नोऽयमात्मायं लोक इति;  
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
 व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा  
 वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे  
 एव भवतः । स एष नेति नेत्यात्मा,  
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,  
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;  
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः  
 कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ  
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,  
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;  
 sa na sādhunā karmaṇā bhūyān,  
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;  
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,  
 eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;  
 tametaṃ vedānuvacanena brāhmaṇā  
 vividiṣanti yajñena dānena tapasā'nāśakena;  
 etameva veditvā munirbhavati | etameva pravrajino  
 lokamicchantāḥ pravrajanti | etaddha sma vai tat  
 pūrve vidvāṃsaḥ prajāṃ na kāmayante,  
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ  
 loka iti; te ha sma putraiṣaṇāyāśca  
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha  
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā  
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,  
 ubhe hyete eṣaṇe eva bhavataḥ |  
 sa eṣa neti netyātmā, agrhyo nahi grhyate,  
 aśīryo nahi śīryate, asaṅgo nahi sajjate,  
 asito na vyathate, na riṣyati; etamu haivaite na tarata  
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;  
 ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

**Kaushitaki Upanishad :**

## Kaushitaki Upanishad :

अथातः सायमन्नं प्रातर्दनमन्तरमग्निहोत्रमित्याचक्षते यावद्वै  
पुरुषो भासते न तावत्प्राणितुं शक्नोति प्राणं तदा वाचि जुहोति  
यावद्वै पुरुषः प्राणिति न तावद्वाषितुं शक्नोति वाचं  
तदा प्राणे जुहोत्येतेऽनन्तेऽमृताहुतिर्जाग्रच्च स्वपंश्च  
सन्ततमवच्छिन्नं जुहोत्यथ या अन्या आहुतयोऽन्तवत्यस्ताः  
कर्ममय्योभवन्त्येतद्ध वै पूर्वे विद्वांसोऽग्निहोत्रं  
जुह्वांचक्रुः ॥ ५ ॥

Now, next, self-restraint according to Pratardana or the Inner Agnihotra as they call it. Verily as long as a person is peaking, he is not able to breathe. Then he is sacrificing vital breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending immortal oblations. Waking or sleeping, one is continuously, uninterruptedly making them. Now whatever other oblations there are, they have an end, for they consist of works. Knowing this very thing, verily, the ancients did not offer the Agnihotra sacrifice. [II – 5]

XVII) Why marry get children?

- I am not interested in any Loka.
- I am interested only in Atma Loka.

XVIII) Pitru Rinam not there for Vedantic student.

XIX) Why should we do Veda Parayanam, Veda Adhyayanam?

- Both for Rishi Rinam removal.

- Do Brahma Yagyam, Veda Parayanam, for Rishi rina Apakaranam.
- It will obstruct that Loka which can be gained through Veda Parayanam.
- Rishi Loka = One step below Brahma Loka.
- Why Veda Parayanam?
- Need not do at all.

XX) No Rishi Rinam.

- No Pitru Rinam.

**XXI) Kaushitaki Upanishad :**

- They do not do Agnihotram.
- Have no Deva Rinam.
- 3 quotations – to talk of absence of Rishi, Pitru, Deva Rinams.

**XXII)**

Purva Pakshi	Shankara
- Rina Trayam is an obstacle	- Rina Trayam not obstacle for Atma Loka

- Therefore, Moksha seeker can directly come to Vedanta without entering Grihastha, without Children, Karma, Upasana.

XXIII) A Sadhana chatustaya Sampatti seeker can come to Vedanta Jnanam.

- Samuchhaya not required.

## **XXIV) Purva Pakshi :**

- It is applicable to Vidwan Jnani but for Ajnani, these obstacles are there.
- Accept Vidwat Sanyasa.
- Vividisha Sanyasa, I wont accept.

## **Revision :**

### **Page 26 – topic 46 : Introduction**

I) Vedanta Shastram is an independent Shastram, has its own Anubandha Chatushtayam to stand by itself.

### **II) Samuchaya Vadi :**

- Vedanta is part of Veda, Aikya Shatriya Vada.
- One should continue Veidika Karma, by combination of Karma + Jnanam, Moksham can be attained.

III) Shankara refutes, Jnanam and karma can't be combined, mind sets diagonally opposite.

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Kartrutva Bhavana</b></li><li>• <b>Akartrutva Bhavana</b></li></ul> |
|--|

IV) Shankara takes up corollary of Samuchaya vadi.

- Since Jnanam + karma has to be combined, one has to remain in Grihastha Ashrama.

## V) 1<sup>st</sup> Rule :

- Grihasta compulsory

## 2<sup>nd</sup> Rule :

- Moksha possible only in Grihasta because both can be combined only in Grihasta.

## VI) Samuchaya Vadi :

- One should not take Sanyasa
- Rejection of Sanyasa is the corollary which Shankara wants to take on and refute.

## VII) Shankara goes other extreme

- One should take Sanyasa.
- In Gita, Shankara says – one need not take Sanyasa
- One can have Antara Sanyasa and get Moksha, no Ashrama Sanyasa is required
- It is as good as Sanyasa.
- Because of Anger towards opponent, he takes a rigid stand and says – one should take Sanyasa.

## VIII) Gita : Chapter 5 – Verse 3

ज्ञेयः स नित्यसंन्यासी  
यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो  
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī  
yō na dvēṣṭi na kāṅkṣati |  
nirdvandvō hi mahābāhō  
sukhaṁ bandhāt pramucyātē ||5-3||

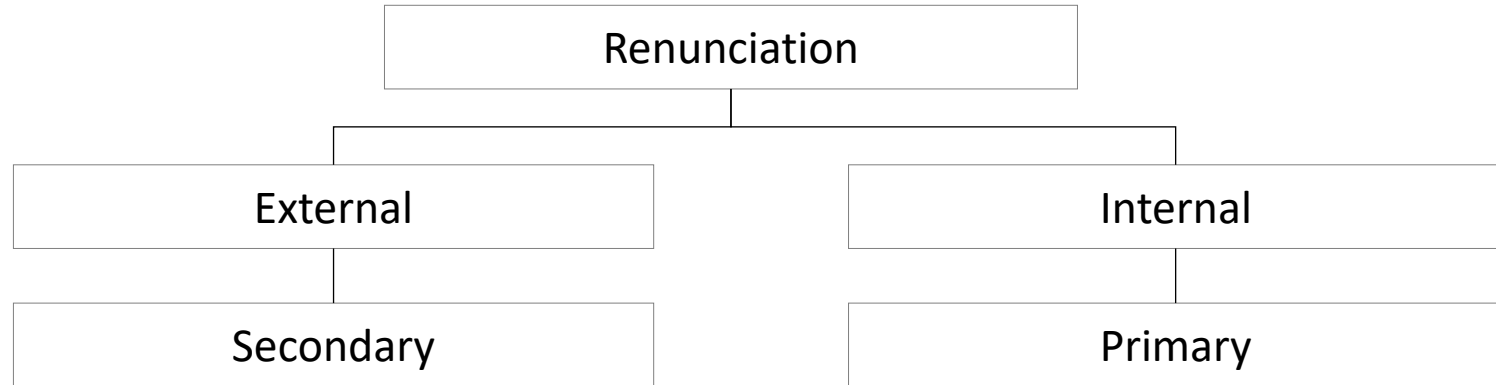


He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- **You are as good as Sanyasi when you renounce Raaga – Dvesha.**

- Attachment to Grihastha Ashrama should be renounced.
- Mentally, Ready to renounce Grihastha Ashrama.
- Mental preparedness means – you have detachment.

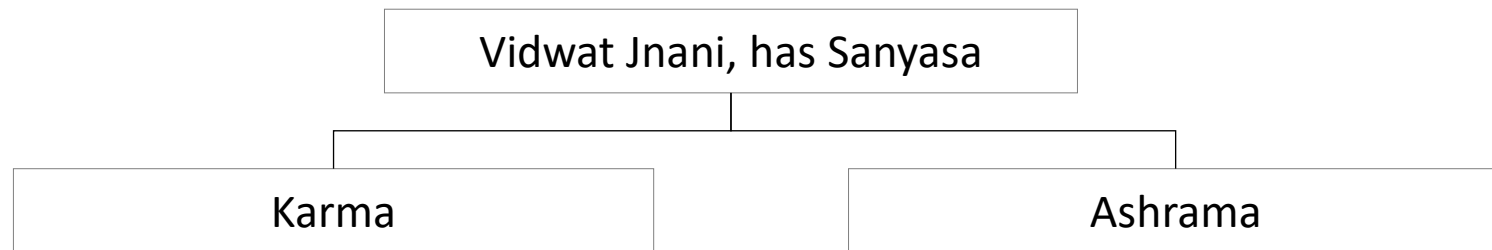
IX)



X) Aitareya – Rigid stance because of his anger towards Samuchaya Vadi who says – you should not renounce.

**XI) Vidwat Sanyasi :**

- Will naturally renounce because of the power of knowledge.
- Has no attachment, has no Kartrutva Bhava.



- As by product of Jnanam.

## XII) Veda Vidhi :

- Vidwat Sanyasi should renounce.

## XIII) Page 23 – 27 – vividisha Sanyasa :

Vidwat	Vividisha
<ul style="list-style-type: none"> <li>- Sanyasa of a Jnani</li> <li>- Gone through Sravanam, Mananam</li> <li>- Has doubtless knowledge</li> <li>- Sanyasa taken for Nididhyasanam</li> <li>- Has no responsibility</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Yajnavalkya</li> <li>- Wandering Sanyasi</li> </ul>	<ul style="list-style-type: none"> <li>- Sanyasa taken for gaining knowledge</li> <li>- Wants to do Sravanam, Mananam</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Tad Vijnartham Sa Guru...</li> <li>- Not wandering Monk</li> <li>- In Gurukulam</li> <li>- Studying Vedanta</li> <li>- Ashrama Bound</li> </ul>

## Gita :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

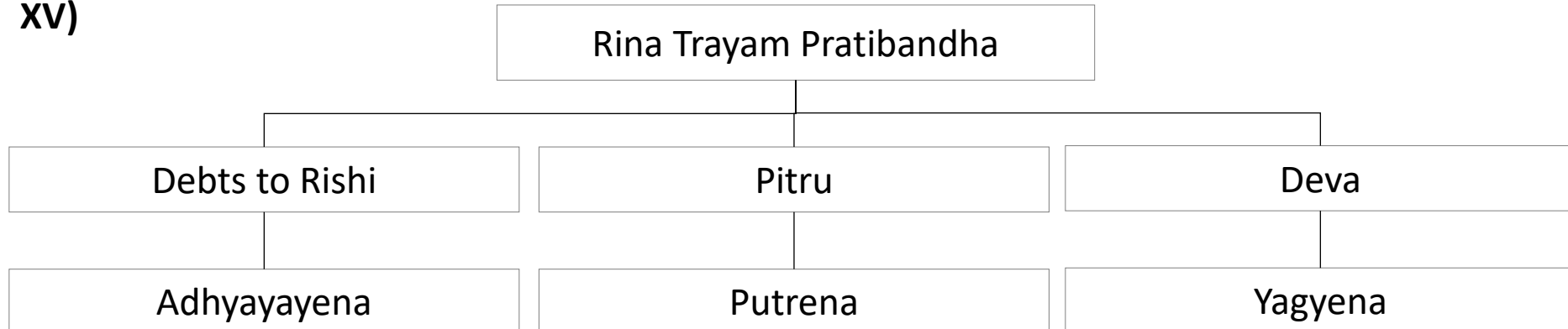
Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

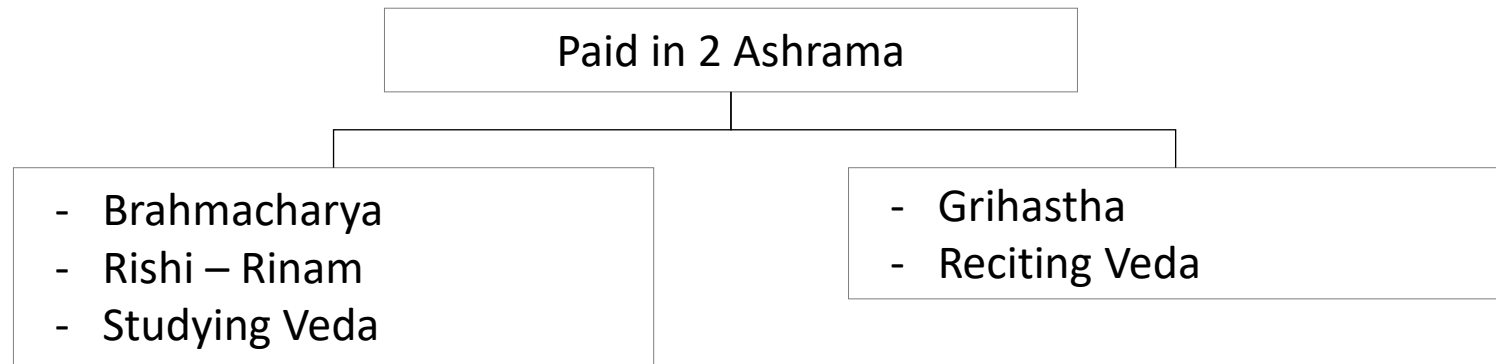
## XIV) Samuchaya Vadi :

- How can one pursue Sanyasa when he has 3 fold religious debts to be discharged

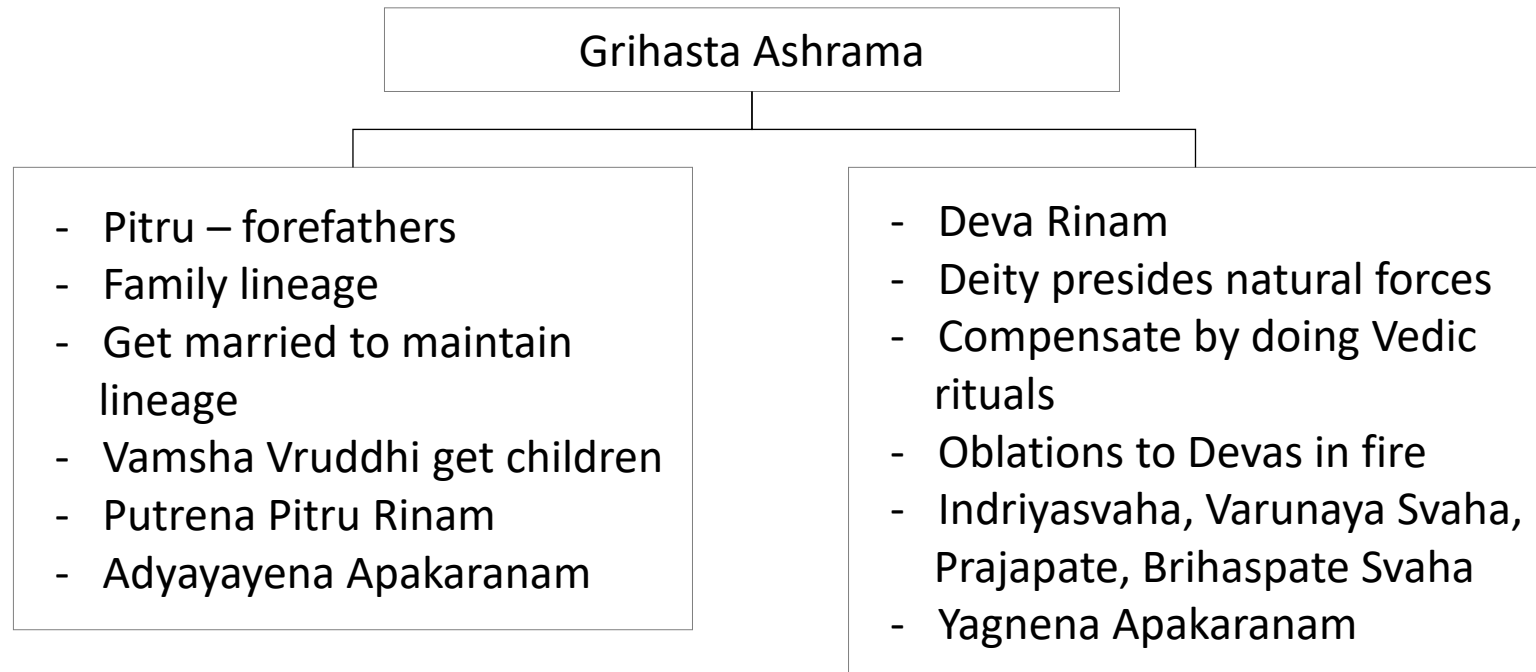
## XV)



XVI)



XVII)



XVIII) One has to engage in 3 fold activities.

- When duties are there, how can person pursue Moksha, can't take Sanyasa, Pratyavaya Papam

XIX) For Vidwat Sanyasi, 3 Rinams

a) Non-relevant based on Veda Vakyams

**b) Jnani :**

- What is use of Children, Ritual, recitation of Veda?

**c) Logic :**

- Not interested in Anatma Lokas in the next Janma.

d) Bhu, Svarga, Brahma Loka Janmas.

e) Remove religious debts to get better Lokas.

- Removes obstacles to go to better lokas.

f) These removals of religious debts are means to Anatma Loka Prapti.

g) Jnani has Iha – Amutratha Phala Bhoga Viraga.

- Jnani has no interest again in manushya Janma.

**h) Putrena Ayam Loko Jiyaha :**

- Get children will be born Manushya again.
- Jnani not interested.

i) Karmana – Pitru Lokaha

- Karmana – Pitru Lokaha
- Jnani not interested

## j) Vidyaya Deva Lokaha :

- Jnani not interested.

## k) Veda Adyayena – Brahma Loka

- Enter for Naishtika Brahmachari
- All these are for going to different Lokas.

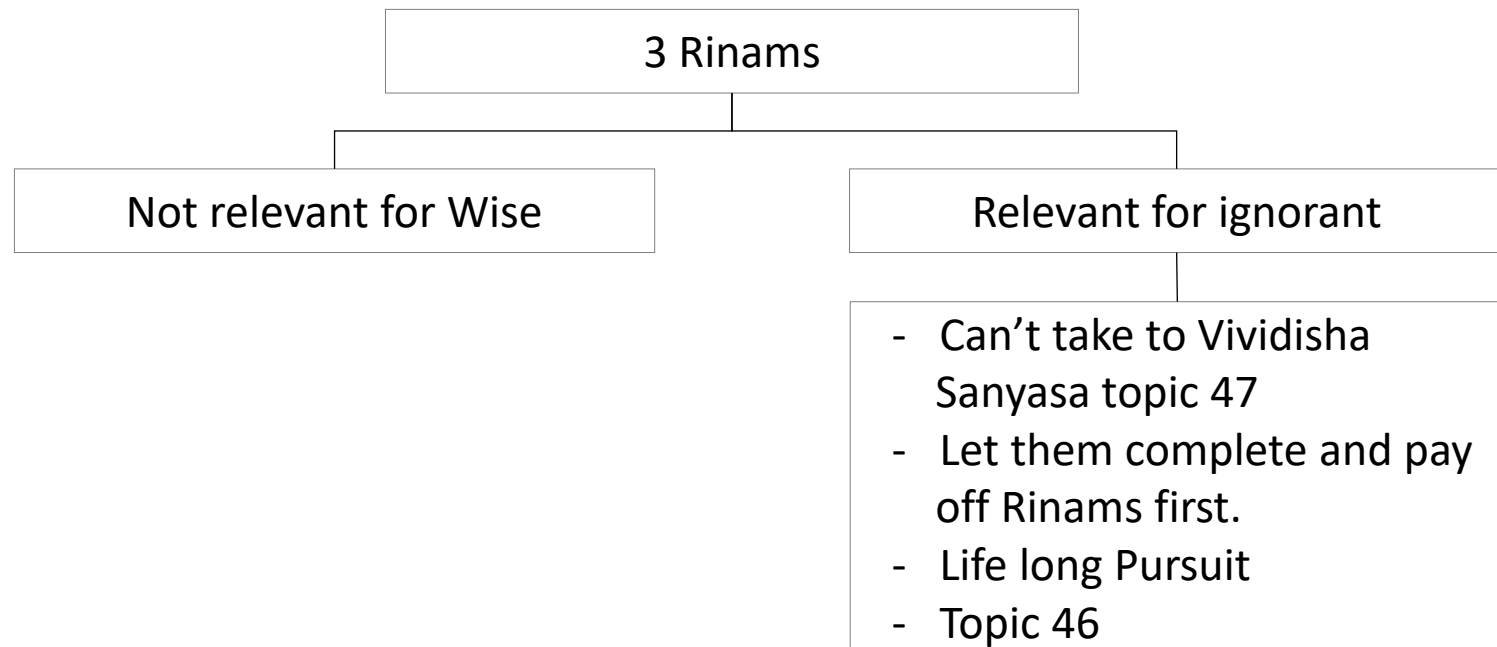
## l) When a person is interested in Moksha

## XX) Brihadaranyaka Upanishad – Names Moksha as Atma Loka

- To differentiate from other Lokas, spheres of experience.
- Since we are interested in Moksha, we don't have any Rinams, non-relevant.

## XXI) Rinams not obstacle for a Vidwan.

## XXII)



## **XXI) Shankaras Refinement :**

- Only as long as Sadhana Chatustaya Sampatti – is not there.
- Ignorant without Sadhana Chatustaya Sampatti, with desire for worldly things, different worlds.
- Ignorant, Veda says, don't take Sanyasa with worldly desires.
- It is danger for you and danger for Sanyasa also.

XXII) If a person has Vairagyam towards all Lokas, then we have to assume that religious debts are over.

- Religious debts are there until Vairagyam comes.

XXIII) If Vairagyam has come, it means I have discharged the 3 Rinams, either in the Purva Janma or in the current Janma.

- Such people need not bother about Deva, Pitru, Rishi Rinams.
- Need not go on performing rituals.
- They can take up Vividisha Sanyasa.

## 47b) Chapter 1 – Section 1 : Introduction continues..

अविदुषस्तर्हि ऋणानपाकरणे पारिव्राज्यानुपपत्तिरिति चेत् ?  
न; प्रागगार्हस्थ्यप्रतिपत्तेर्ऋणि- त्वासंभवात् ।

I) Tarhi - then

- If you say religious rituals are not relevant for wise people.

II) Then it means religious rituals are relevant to ignorant (Avidushaha) and they should not take Sanyasa.

III) Brahmachari should never take up Sanyasi.

- He has to remove family debt.

IV) When parents have one son, can he take Sanyasa?

- Vamsha Vruddhi will not take place.
- Can't do Sraddham for us.

V) If the boy has total Vairagyam, you will not have any consideration for anyone.

VI) If such a person renounces without bothering about Pitru, Deva, Rishi Rinam, Veda says it is ok.



VII) Have intense desire like hair on fire and you will go for any Jalam – Ganga or Koovam, will not bother, will jump.

VIII) When spiritual fire is intense, people cant wait.

- No papam according to Veda.
- Generally don't recommend, son may regret later.
- Guilt becomes obstacle, obstacle, life long, mind does not go into Vedanta.

IX) If a person is sure, Veda allows him to take Sanyasa.

**X) Purva Pakshi :**

- No question of Vividisha Sanyasa if only son.

**XI) Shankara :**

- Powerful unique argument.
- Veda an impose 3 debts only on those who have resources to pay back the debt.
- One who is bankrupt, can't pay any debts.

**XII) Law :**

- Even Veda can impose religious debt only on Veidika who is eligible and capable of discharging those debts.

XIII) If no Upanayanam, can't study Veda, according to tradition, prohibited.

- Can't become Veidika formally, for him no Rinam is relevant.
- Can't remove Rishi Rinam because he can't study Veda.
- Veda can't charge him and say you will get Pratyavaya papam.

XIV) Rishi Rinam only meant for someone, who can study Veda and pay back the debt.

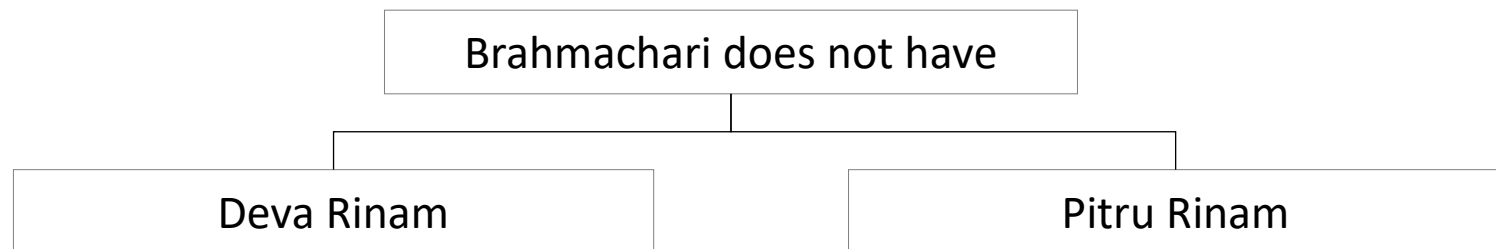
- Eligible person can alone be imposed with a debt.
- Brahmachari has only Rishi rinam that alone he can discharge.

XV) Agnihotra, Yagya, removal of debt to Devas by doing Vedic rituals, Grihastha alone competent.

XVI) Grihastha alone can have Pitru Rinam.

- He alone can beget Children.
- Brahmachari can't beget Children, Dharmataha.

XVII)



- According to Veda itself, he is not in a position to pay back debt.
- Veda should not impose on a Brahmachari or a nastika.

### **XVIII) Nastika :**

- Veda does not impose, he will mock at it.
- Rinams relevant only when you become a Veidika.

XIX) When you become citizen of a country, constitutional instructions will be relevant.

- You must become citizen of Vedic kingdom for all these do's + don't's to become relevant.

XX) If Children don't put Poonal, can't talk of Rinams.

### **XXI) Prakgarhasya Pratipatte**

- Before entering the householders status.
- Praticipate – Before acquiring Grihastha status.

### **XXII) Rinatva Asambavat :**

- He does not have Pitru and Deva Rinam.
- Can't tell him, you have to do Agni Hotram to pay back the debt.
- Therefore, he can take Sanyasa also.

XXIII) Rinatva Asambavat – Intendness being absent.

## 48) Chapter 1 - Section 1 : Introduction continues...

अधिकारा- नारूढोऽप्यृणी चेत्स्यात् सर्वस्य ऋणित्वमित्यनिष्टं प्रसज्येत ।  
प्रति- पन्नगार्हस्थ्यस्यापि “गृहाद्वनी भूत्वा प्रव्रजेद्यदि वेतरथा ब्रह्मचर्यादेव  
प्रव्रजेद्गृहाद्वा वनाद्वा” ( जा० ३० ४ ) इत्यात्मदर्शनोपाय- साधनत्वेनेष्यत  
एव पारिव्राज्यम् ।

I) If a person has no eligibility to pay back the debts.

II) No Upanayanam – not Adhikari for paying back Rishi rinam

- He does not have that Rinam = Anupanita.

III) He is a Brahmachari, not married, does not have Pitru and Deva rinam.

- If he has the Rinam, he has to be illegally marry, get wife, children.

IV) Without religiously going through marriage, if you have children and you do Agnihotra ritual, Veda will not want him to do.

V) Even if he does, he cant remove the debt.

- Debts are not universal but meant only for the eligible.

VI) In case of ineligible, if you ask Brahmachari to remove Pitru Rinam, he has to illegally get married.

VII) For unmarried, rinitvam will come, he can't remove that.

- It will be unfair, unacceptable.
- Those people will not accept the debt.

VIII) Can't go to nastika and say – you have Deva, Pitru, rishi Rina, he will laugh at you.

IX) Suppose a person has to do Karma.

- Grihasta is the most eligible person to remove 3 religious debts.

X)

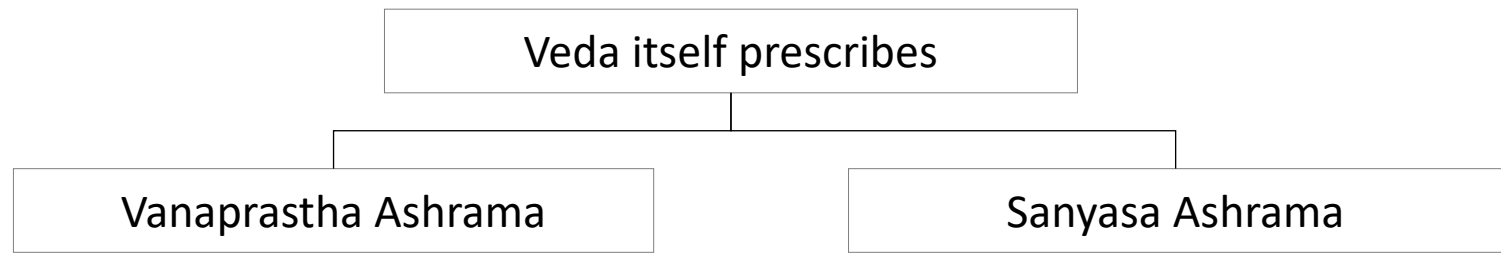
<b>Sanyasa Ashrama</b>	<b>Grihasta – Ashrama</b>
- Spiritually very important	- Religiously very important - Can remove 3 debts

- By removing 3 debts, can get better Janma.
- Future wellbeing is possible religiously only when one enters Grihasta Ashrama.
- Grihasta Ashrama is the most eligible person.

XI) Veda does not say – Grihasta has 3 debts permanently.

- If permanent, person must die a Grihasta.

XII)



- Hence 3 debts not permanent even for a Grihastha.
- One can take to Sanyasa.

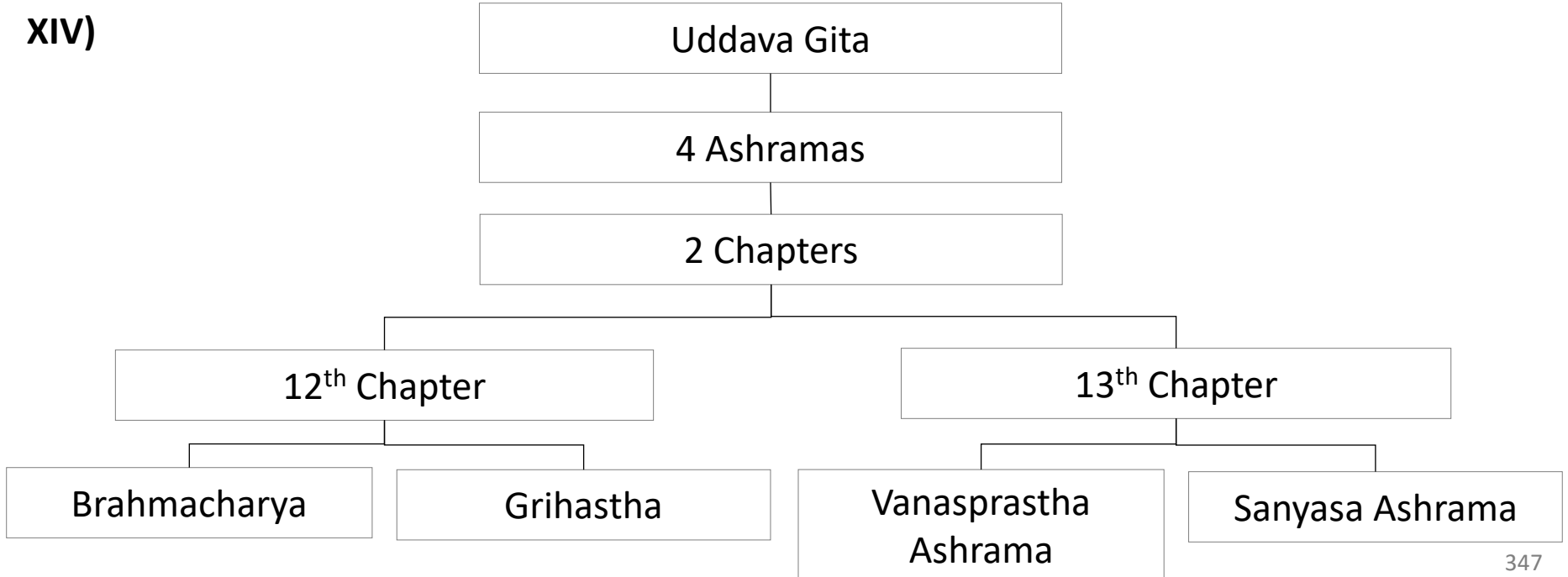
**XIII) You have higher goals to Achieve, not Anatma Loka.**

Anatma = Samsara.

Punaha manushya, Svarga, Brahmaloaka Janma = Samsara.

Don't get stuck in Grihastha.

XIV)



## XV) Uddava Gita : Chapter 12 – Verse 52 – 58

कुटुम्बेषु न सज्जेत न प्रमाद्येत्कुटुम्ब्यपि  
विपश्चिन्नश्चरं पश्येददृष्टमपि दृष्टवत् ॥ ५२ ॥

*kuṭumbēṣu na sajjeta na pramādyet kuṭumby api  
vipaścinn aśvaram paśyed adrṣṭam api drṣṭa-vat ॥ ५२ ॥*

A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary. [Chapter 12 – Verse 52]

पुत्रदाराप्तबन्धूनां सङ्गमः पान्थसङ्गमः  
अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥ ५३ ॥

*putra-dārāpta-bandhūnām saṅgamaḥ pāntha-saṅgamaḥ  
anu-dehaṁ viyanty ete svapno nidrānugo yathā ॥ ५३ ॥*

The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over. [Chapter 12 – Verse 53]

इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद्वसन्  
न गृहैरनुबध्येत निर्ममो निरहङ्कृतः ॥ ५४ ॥

*itthaṁ parimṛśan mukto grheṣv atithi-vad vasan  
na grhair anubadhyeta nirmamo nirahaṅkṛtaḥ ॥ ५४ ॥*

Deeply considering the actual situation, a liberated soul should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs. [Chapter 12 – Verse 54]

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान्  
तिष्ठेद्वनं वोपविशेत्प्रजावान्वा परिव्रजेत् ॥ ५५ ॥

*karmabhir grha-medhīyair iṣṭvā mām eva bhaktimān  
tiṣṭhed vanam vopaviśet prajāvān vā parivrajet ॥ ५५ ॥*

A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take sannyāsa. [Chapter 12 – Verse 55]

यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः  
स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते ॥ ५६ ॥

*yas tv āsakta-matir gehe putra-vittaiṣaṇāturah  
straiṇaḥ kṛpaṇa-dhīr mūḍho mamāham iti badhyate ॥ ५६ ॥*

But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, “Everything is mine and I am everything,” is certainly bound in illusion.[Chapter 12 – Verse 56]

अहो मे पितरौ वृद्धौ भार्या बालात्मजात्मजाः  
अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥ ५७ ॥

*aho me pitarau vṛddhau bhāryā bālātma-jātma-jāḥ  
anāthā mām ṛte dīnāḥ katham jīvanti duḥkhitāḥ ॥ ५७ ॥*

“O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?” [Chapter 12 – Verse 58]



एवं गृहाशयाक्षिप्त हृदयो मूढधीरयम्  
अतृप्तस्ताननुध्यायन्मृतोऽन्धं विशते तमः ॥ ५८ ॥

*evam grhāśayākṣipta- hrdayo mūḍha-dhīr ayam  
atr̥ptas tān anudhyāyan mr̥to 'ndham viśate tamah ॥ ५८ ॥*

Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkness of ignorance. [Chapter 12 – Verse 58]

- Regularly do Parayanam of these 7 verses and read meaning.
- Krishna strongly condemns Grihasthas who are stuck in Grihastha, Children, Grandchildren, Shashtiabda Purti (60 Years), Shatabdi Ashishekam (70 years), Kanakadhiabhishekam (80 years).

XVI) Stuck in Veidika Karma, stuck in Sraddham, Tarpana .

**Krishna :**

- When are you going to be detached from family?

XVII) Family = Temporary, only in this Janma.

- Last janma, next Janma – different family.
- They are all going to go away, you will also go away.
- Take Vanaprastha, Sanyasa.
- Every Grihastha must read these 7 verses.
- Therefore, Puranas talk about it (Uddava gita = Bhagavatha Puranam).

## XVIII) Veda : Jabala Upanishad

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच  
भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।  
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी  
भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा  
ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥

अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको  
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।  
तद्धैके प्राजापत्यामेवेष्टि, न कुर्वन्ति । तदु तथा न  
कुर्यादाग्नेयीमेव कुर्यात् ॥

अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥

त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत  
सत्त्वं रजस्तम इति ॥

अयं ते योनिर्ऋत्विजो यतो जातः प्राणादरोचथाः । तं  
प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन  
मन्त्रेणाग्निमाजिघ्रेत् ॥

एष ह वा अग्नैर्योनिर्यः प्राणः प्राणं गच्छ  
स्वाहेत्येवमेवैतदाह ॥

ग्रामादग्निमाहृत्य पूर्वदग्निमाग्रापयेत् ॥

यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः  
सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोभृत्य  
प्राश्रीयात्साज्यं हविरनामयं मोक्षमन्त्रः त्रय्यैवं  
वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै  
याज्ञवल्क्यः ॥ ४ ॥

atha hainam' janako vaideho yaajnyavalkyamupasametyovaacha  
bhagavansam'nyaasam' brooheeti . sa hovaacha yaajnyavalkyah' .  
brahmacharyam' parisamaapya gri'hee bhavet . gri'hee bhootvaa vanee  
bhavet . vanee bhootvaa pravrajat . yadi vetarathaa  
brahmacharyaadeva pravrajedgri'haadvaa vanaadvaa ..

atha punaravratee vaa vratee vaa snaatako vaa'snaatako  
votsannagniko vaa yadahareva virajettadahareva pravrajat .  
taddhaike praajaapatyaamevesht'i,n kurvanti . tadu tathaa na  
kuryaadaagneyeemeva kuryaat ..

agnirha vai praanah' praanameva tathaa karoti ..

traidhaataveeyaameva kuryaat . etayaiva trayo dhaatavo yaduta  
sattvam' rajastama iti ..

ayam' te yonirri'tvijo yato jaatah' praanaadarochathaah' . tam'  
praanam' jaanannagna aaroahaathaa no vardhaya rayim . ityanena  
mantrenaagnimaajighret ..

esha ha vaa agneryoniryah' praanah' praanam' gachchha  
svaahetyevamevaitadaaha ..

graamaadagnimaahri'tya poorvadagnimaaghraapayet ..

yadyagnim' na vindedapsu juhuyaat . aapo vai sarvaa devataah'  
sarvaabhyo devataabhyo juhomi svaaheti hutvodhri'tya  
praashneeyaatsaajyam' haviranaamayam' mokshamantrah' trayyaivam'  
vadet . etadbrahmaitadupaasitavyam . evamevaitadbhagavanniti vai  
yaajnyavalkyah' .. 4..

Next, Janaka of Videha, approaching Yajnavalkya addressed him thus: “O worshipful one, explain to me Sanyasa.” Yajnavalkya replied: “Having observed the rules of Brahmacharya, one should become a householder. From the stage of the householder, he should become a Vanaprastha (forest-dweller). Next he should renounce the world (Sanyasa). One can take up Sanyasa either from Brahmacharya, or from the stage of the householder or from that of Vanaprastha. Whether one be a fulfiller of the vows or not (in the Brahmacharya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire\*, [\*The first three means the followers of the three asramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.] he should renounce the world the very moment he becomes disgusted with it. (As preparatory to Sanyasa) some perform the Prajapatya ceremony. This should not be done. Agneyi ceremony should be observed. Agni is verily Prana. By performing this, he verily propitiates the Prana. Next, he should perform the Traidhaturiya ceremony. By this he propitiates the three Dhatus, namely, Satva, Rajas, and Tamas. (Next) he should smell the sacred fire when chanting the mantra. “This is thy source (Prana) of sacrifices. Taking the birth out of it thou shinest well. Knowing it, O fire, Thou goest (to thy source). Next increase our prosperity.” This is verily the birth place of fire which is Prana. The mantra says, ‘go (O fire) to Prana, Svaha’. (For those who have not maintained the sacred fire the following rule is laid down). Bringing the fire from the (nearest) village, he should smell the fire as said before (see the previous Para). If he does not get fire (according to another interpretation, one who is not entitled to keep the fire), he should perform the ceremony in water chanting the mantra, ‘water is verily all the deities; I offer oblation to all the deities’.

After performing this, he should take out the remainder of the offering mixed with ghee which removes all diseases, should eat the same reciting the Moksha mantra (Jyotiraham, Viraja Vipapma). Thus, one should take up (sanyasa) by observing the Vedic ceremony, and worship the Brahman. It is even so, holy Yajnavalkya. [Chapter 4]

XIX) How do I know I have paid my 3 Rinams?

- Any notice, SMS, indications?
- The moment you have Vairagyam for everything other than Moksha, you are ready.

XX) Yad Ahar Eva Viraje :

- Once you know, these are all within Samsara, that indicates that 3 religious debts you have paid off.

XXI) If a Brahmachari himself gets Vairagyam, why not Grihastha?

- He has only Rishi – debt – No Deva, Manushya debt.
- Absence of debt can be inferred by the presence of intense detachment to Dharma, Artha, Kama.
- Intense attachment to Moksha.

## XXII) Jabala Upanishad – 4<sup>th</sup> Section

a) Dialogue – Janaka – Yajnavalkya like in Brihadaranyaka Upanishad.

- Sanyasa topic – Janako Vai yajnavalkyo Upasamethyo Uvacha Bhagavan Sanyasam Bruvi.
- Brahmacharyam Samapyam Grihi Bavet.

b) 1<sup>st</sup> go through Brahmachari and go through Grihastha.

c) After Grihastha – don't get stuck, take Vanaprastha, Sanyasa.

d) Spouse gone, means, Bhagavan giving Sanyasa to me.

e) “Alone to the alone all alone” – Swami Chinmaya.

f) In ICU, Sanyasa forced.

g) Voluntarily become mental Sanyasi.

**h) Samuchhaya Vadi :**

- Go through all 4 quickly.

i) You may skip Grihastha or Vanasprasa... go to Sanyasa.

- From any Ashrama, on any day, you can take to Sanyasa.

j) Criterion? When should I take?

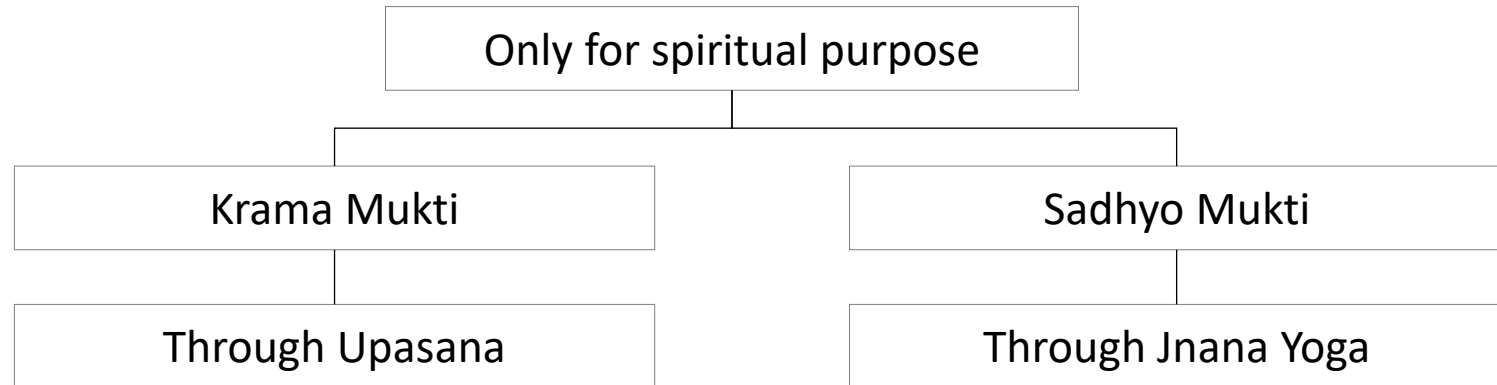
- When your Vairagyam is intense, Veda gives freedom from religious, family duties, constitutional duties...

k) Sanyasi – Shivaratri Upanayanam – see good day.

- Any day, any Kalam, ok for taking Sanyasa.

XXIII) Grihastha, ignorant, need not be bound by 3 Rinams permanently.

XXIV) Why Veda permits Sanyasa? For what purpose?



**XXV) Sanyasa ritual :**

- Based on Guru, Vividisha – Sanyasa Scheme.
- Taking for Sravanam, Mananam, Nididhyasanam.
- Guru gives Sanyasa and Mantro Upadesha at the end, Sishya does Pada Puja to Guru and Vedanta Pata starts.

XXVI) Utilising Sanyasa for social service, Veda does not envisage, Visualise.

XXVII) Sanyasa is a means for Atma Darshanam...

- Means = Committed practice to Sravanam, Mananam, Nididhyasanam.

XXVIII) In other Ashramas also, we can get the Atma Darshanam but Sanyasa is strongly recommended.

## 49) Chapter 1 - Section 1 : Introduction continues...

यावज्जीवादिश्रुतीना- मविद्वदमुमुक्षुविषये कृतार्थता ।

### I) Samuchaya Vadi :

- If Veda prescribes Sanyasa, he becomes ineligible for Veidika Karma, renounces Agni Hotra.

### II) Sanctioned by Veda – parivrajat

### III) Same Veda says – do Agni Hotra life long

- Be life long Grihastha
- Yavat Jeevan Agnihotram Jivhoti.
- You can't take Sanyasa.

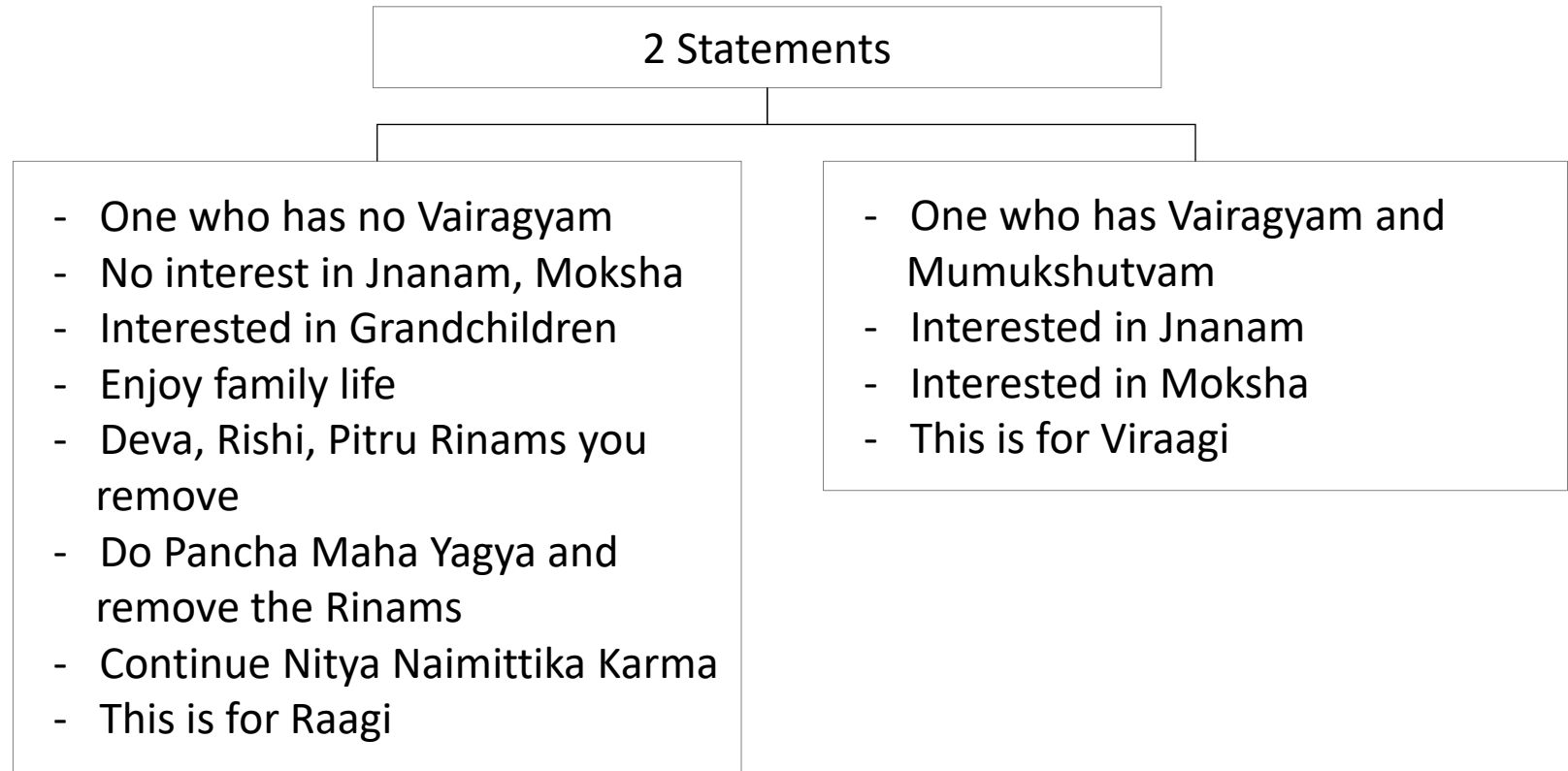
### IV) It is contradictory, you can't discard Veda sentence.

- It is Ishvaras expression.

### Shankara :

### V) The day you have Vairagyam, you can renounce.

VI)



VII) Since Adhikaris are different, there is no contradiction.

- Instructions not given to the same person.
- Meant for 2 different candidates.

**Revision :**

I) Debate with Samuchhaya Vada - corollary

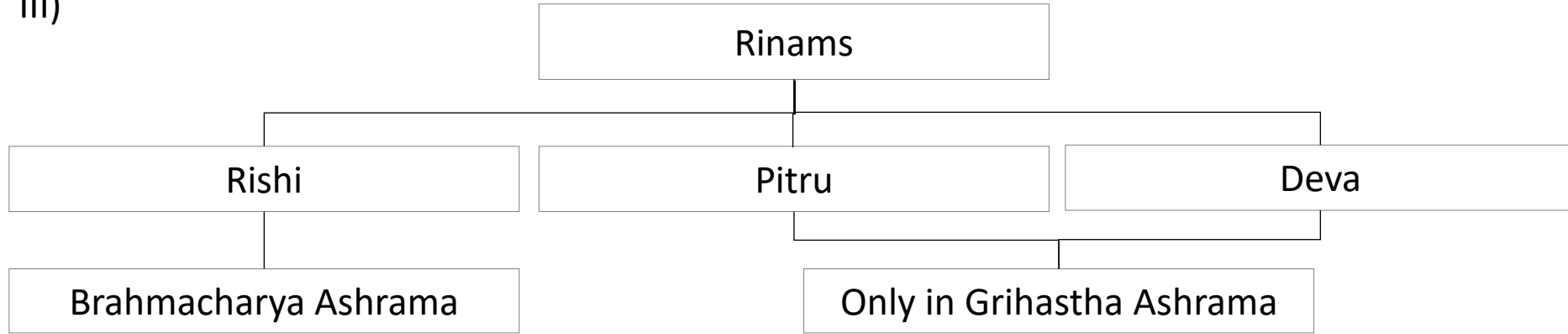
- One cannot take Sanyasa at all.



## II) Last argument of Purva Pakshi :

Rina Trayam – 3 fold religious debts.

III)



IV) Everybody should enter Grihastha Ashrama.

- One can never get out of Grihastha.
- Agnihotra = Life long duty yavat Jeevam Agni Hotram Juhoti.
- Deva Rinam can be paid off, only if I do Vedic rituals until death.

V) Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,  
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

VI) No question of spirituality or Sanyasa, if life long rituals to be practiced.

VII) Manu Smruti :

- After removing 3 debts only, think of Moksha.
- Without that, there will be only downfall.

VIII) Rina traya Sruti, seems to ban Sanyasa.

- Purva Pakshi – holding on to that.

IX) Shankara :

- Vedic Mandate, does not negate.
- See another Sruti statement.
- Sanyasa talked about.
- Sanyasa Upanishad exists.
- Veda permits Sanyasa from any one of 3 Ashramas.

## X) Jabala Upanishad : Chapter 4

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच  
भगवन्संन्यासं ब्रूहीति । स होवाच याज्ञवल्क्यः ।  
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी  
भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतरथा  
ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥

अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको  
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।  
तद्धैके प्राजापत्यामेवेष्टि, न कुर्वन्ति । तदु तथा न  
कुर्यादाग्नेयीमेव कुर्यात् ॥

अग्निर्ह वै प्राणः प्राणमेव तथा करोति ॥

त्रैधातवीयामेव कुर्यात् । एतयैव त्रयो धातवो यदुत  
सत्त्वं रजस्तम इति ॥

अयं ते योनिर्ऋत्विजो यतो जातः प्राणादरोचथाः । तं  
प्राणं जानन्नग्न आरोहाथा नो वर्धय रयिम् । इत्यनेन  
मन्त्रेणाग्निमाजिघ्रेत् ॥

एष ह वा अग्नैर्योनिर्यः प्राणः प्राणं गच्छ  
स्वाहेत्येवमेवैतदाह ॥

ग्रामादग्निमाहृत्य पूर्वदग्निमाग्रापयेत् ॥

यद्यग्निं न विन्देदप्सु जुहुयात् । आपो वै सर्वा देवताः  
सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति हुत्वोभृत्य  
प्राश्रीयात्साज्यं हविरनामयं मोक्षमन्त्रः त्रय्यैवं  
वदेत् । एतद्ब्रह्मैतदुपासितव्यम् । एवमेवैतद्भगवन्निति वै  
याज्ञवल्क्यः ॥ ४ ॥

atha hainam' janako vaideho yaajnyavalkyamupasametyovaacha  
bhagavansam'nyaasam' brooheeti . sa hovaacha yaajnyavalkyah' .  
brahmacharyam' parisamaapya gri'hee bhavet . gri'hee bhootvaa vanee  
bhavet . vanee bhootvaa pravrajat . yadi vetarathaa  
brahmacharyaadeva pravrajedgri'haadvaa vanaadvaa ..

atha punaravratee vaa vratee vaa snaatako vaa'snaatako  
votsannagniko vaa yadahareva virajettadahareva pravrajat .  
taddhaike praajaapatyaamevesht'i,n kurvanti . tadu tathaa na  
kuryaadaagneyeemeva kuryaat ..

agnirha vai praanah' praanameva tathaa karoti ..

traidhaataveeyaameva kuryaat . etayaiva trayo dhaatavo yaduta  
sattvam' rajastama iti ..

ayam' te yonirri'tvijo yato jaatah' praanaadarochathaah' . tam'  
praanam' jaanannagna aaroahaathaa no vardhaya rayim . ityanena  
mantrenaagnimaajighret ..

esha ha vaa agneryoniryah' praanah' praanam' gachchha  
svaahetyevamevaitadaaha ..

graamaadagnimaahri'tya poorvadagnimaaghraapayet ..

yadyagnim' na vindedapsu juhuyaat . aapo vai sarvaa devataah'  
sarvaabhyo devataabhyo juhomi svaaheti hutvodhri'tya  
praashneeyaatsaajyam' haviranaamayam' mokshamantrah' trayyaivam'  
vadet . etadbrahmaitadupaasitavyam . evamevaitadbhagavanniti vai  
yaajnyavalkyah' .. 4..

Next, Janaka of Videha, approaching Yajnavalkya addressed him thus: “O worshipful one, explain to me Sanyasa.” Yajnavalkya replied: “Having observed the rules of Brahmacharya, one should become a householder. From the stage of the householder, he should become a Vanaprastha (forest-dweller). Next he should renounce the world (Sanyasa). One can take up Sanyasa either from Brahmacharya, or from the stage of the householder or from that of Vanaprastha. Whether one be a fulfiller of the vows or not (in the Brahmacharya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire\*, [\*The first three means the followers of the three asramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.] he should renounce the world the very moment he becomes disgusted with it. (As preparatory to Sanyasa) some perform the Prajapatya ceremony. This should not be done. Agneyi ceremony should be observed. Agni is verily Prana. By performing this, he verily propitiates the Prana. Next, he should perform the Traidhaturiya ceremony. By this he propitiates the three Dhatus, namely, Satva, Rajas, and Tamas. (Next) he should smell the sacred fire when chanting the mantra. “This is thy source (Prana) of sacrifices. Taking the birth out of it thou shinest well. Knowing it, O fire, Thou goest (to thy source). Next increase our prosperity.” This is verily the birth place of fire which is Prana. The mantra says, ‘go (O fire) to Prana, Svaha’. (For those who have not maintained the sacred fire the following rule is laid down). Bringing the fire from the (nearest) village, he should smell the fire as said before (see the previous Para). If he does not get fire (according to another interpretation, one who is not entitled to keep the fire), he should perform the ceremony in water chanting the mantra, ‘water is verily all the deities; I offer oblation to all the deities’.

After performing this, he should take out the remainder of the offering mixed with ghee which removes all diseases, should eat the same reciting the Moksha mantra (Jyotiraham, Viraja Vipapma). Thus, one should take up (sanyasa) by observing the Vedic ceremony, and worship the Brahman. It is even so, holy Yajnavalkya. [Chapter 4]

XI) How to reconcile Rina Traya Sruti and Sanyasa Sruti?

**XII) Brilliant reconciliation statement :**

a) Accept both srutis as valid.

- Veda will not contradict, it is a Pramanam.

b) Take 2 different types of candidates

- Candidate Bheda, Sruti Bheda.

c) Veda respects candidate who is intensely interested in Moksha alone.

d) Intensely detached from Dharma, Artha, Kama.

e) Intense attachment to Moksha Purushartha, greatest Purushartha.

f) Human life meaningful only when you get Moksha.

**Keno Upanishad :**

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitrya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal.

- **Without Veda, we don't know about Moksha.**

- Moksha topic interests a few people, minority.

g) They dedicate life for Sravanam, Mananam, Ninidhyasanam.

- Tad Vigyanartham Adi Gurumevadhi Gachhet.

**Gita : Chapter 4 – Verse 34**

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

h) Veda provides for minority.


i) Rina Traya Sruti non relevant for those who have intense Vairagyam and intense Mumukshutvam.

- When a person wants to dedicate his life to only spirituality, then Veda says, we will absolve him, free him, write off.
- Person can go to guru and take Sanyasa.

XIII) How candidate knows he is fit for Sanyasa?

a)

Vairagyam	Sadhana Chatustaya Sampatti
Ok	Not there



Qualification

b) We can only desire for Sanyasa.

c) Our eligibility has to be determined by Guru.

d) We may give false certificate, self deception possible.

- We may be doubtful, don't want to spoil Sanyasa Ashrama.

e) Sanyasa has to be taken from another Sanyasi, who is going to be the Guru.

f) Guru gives Sanyasa and teach for Vividisha Sanyasa.

- Guru = Final deciding factor.

**g) Prashnopanishad :**

- Samvatsaram Samvatsada
- One year you stay, then teach.

h) If Vairagyam absent, Guru will not take.

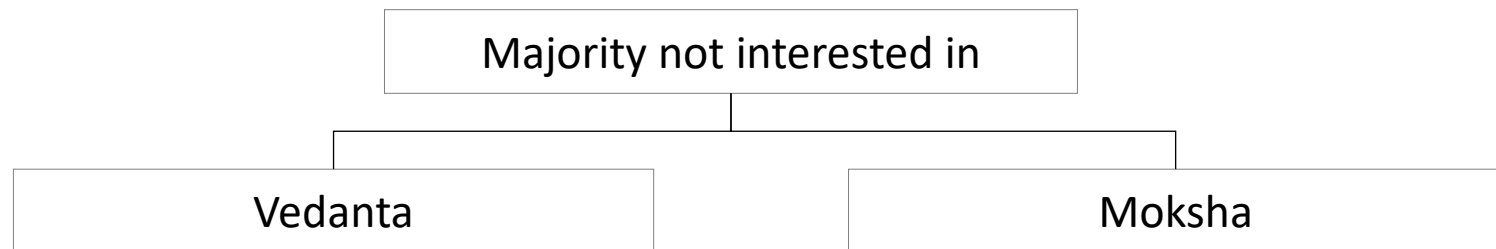
- Remaining in Gurukulam, he will think of the family.
- Vairagyam is crucial.
- Deficiency of other factors can be handled – by Ashtanga Yoga, Japa.

**i) Guru may postpone, Sanyasa decided by Guru only, we can seek only, decision of the Guru.**

j) Veda then writes off the Rina Traya Sruti.

- Writing off for Viragi, Mumukshu is an exception, not for all.

k)





XIV) Try to get Moksha remaining in Grihastha.

**Gita :**

- Gain knowledge like Janaka, remaining in Grihastha.

XV) Whoever has not taken Sanyasa, dedicated their life to Sruti, are amateur Vedantin.

- They are bound by Rina Traya Sruti.
- Have to do rituals.
- Reduce Karma because you continue to be a Grihastha.
- Grihastha rules will apply.
- Otherwise, Pratyavaya Papam will be there.

**XVI) Important sentence in topic 49 :**

**Yavat Jivadhi Srutina :**

- Rina Traya rule applicable for that majority – Avidvat – non Jnanis, Amumukshu – those who do not have intense Vairagyam and Mumukshutvam.
- Not dedicate life to spirituality, come out from family.

## 50) Chapter 1 - Section 1 : Introduction continues...

छान्दोग्ये च केषांचिद् द्वादश- रात्रमग्निहोत्रं हुत्वा तत ऊर्ध्वं  
परित्यागः श्रूयते ।

### I) Chandogya Upanishad – Purva Bhaga :

- For those who are spiritually interested, dedicate life for spirituality, rare minority group.
- Having entered Grihastha, do Agnihotra for 12 days, therefore take Rina Trayam is over.
- Then renounce Grihastha.

## 51) Chapter 1 – Section 1 : Introduction continues...

यत्त्वनधिकृतानां पारिव्राज्य- मिति, तन्न, तेषां पृथगेव  
“उत्सन्नाग्नि- रनग्निको वा” इत्यादिश्रवणात् ।  
सर्वस्मृतिषु चाविशेषेणाश्रमविकल्पः प्रसिद्धः समुच्चयश्च ।

I) Samuchaya Vadi gave several arguments

**II) Samudhaya Vadi :**

- Sanyasa Sruti statement in Veda can be justified by unfit people only.
- Physical, mental issues unfit for performing ritual.
- Veidika, may feel they don't belong to an Ashrama.

**III) Samuchaya Vadi :**

- For them Veda prescribes Sanyasa, formally renounce Grihastha.
- Not traditional view.

**IV) Anadikrutanam Parivrajyam :**

- Came, blind one unfit – page 15 – Topic 16.

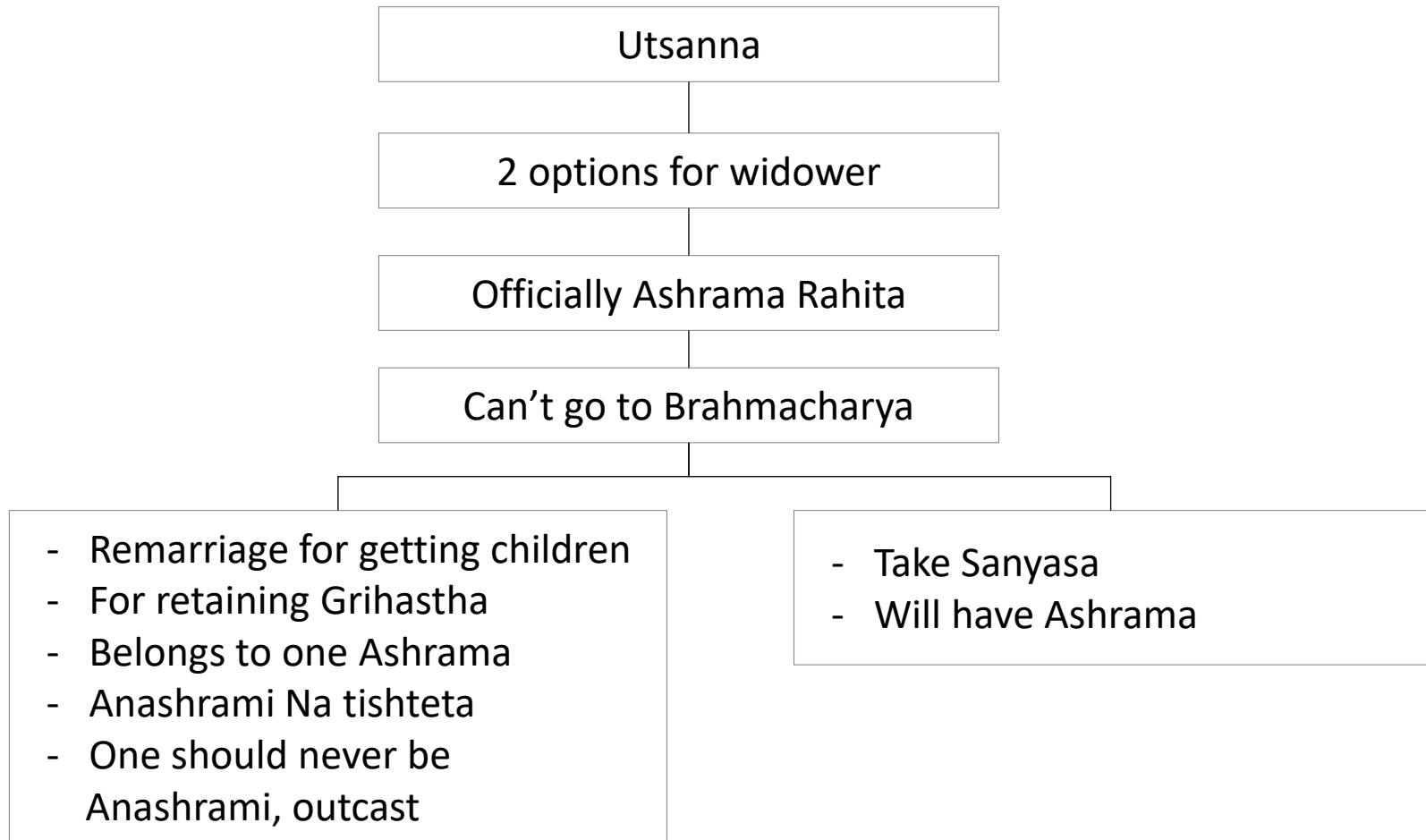
**V) Shankara's Answer : topic 51**

- Veda takes into account unfit people also.
- All Sanyasa Vakhyams should not be taken for unfit people.
- Separately dealt with.

**VI) Unfit People :**

- Not handicapped.
- One in whose case, fire is destroyed – Utsidhati.
- Widower – lost wife – Utsanna Agni, unfit for performing Veidika Karma.

VII)



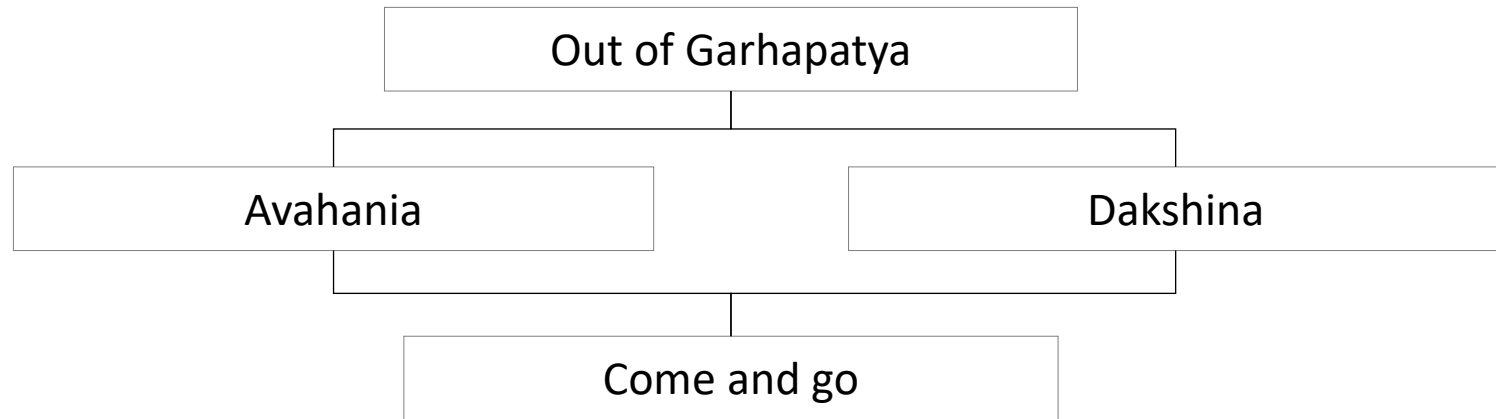
VIII)



IX) When a person gets married, he should kindle a special fire for doing ritual.

- Smartha Karma fire or Aupasana Agni is kindled with Mantra, for non Vedic ritual.
- Within 6 months has to create Srouta Agni, Treta Agni.
- Gargapatya, Ahavania, Dakshina Agni.

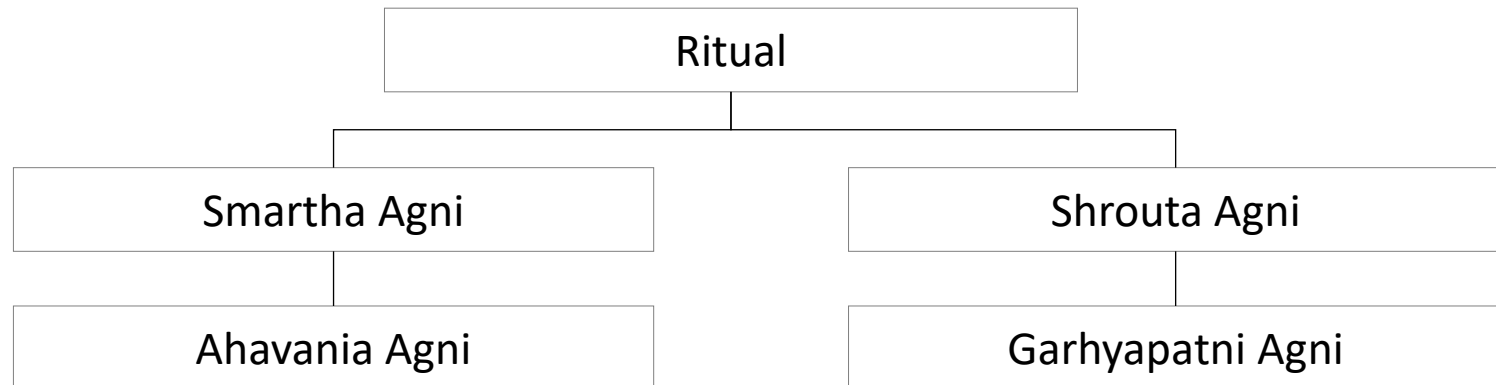
X)



XI) Kindling of Garhya Patna Agni is a big ritual.

- That Agni fire is called Shruta Agni – Vedic ritual – Agni Adhanam.

XII)



### XIII) Agni Adhanam – Gives Qualification

- Ahitaha Agni
- Agni Adhanam Krutam.
- Then Agnihotra ritual begins.

XIV) If Ahita Agni (Smartha + Srouti Agni) is gone, it is called Utsanna Agni.

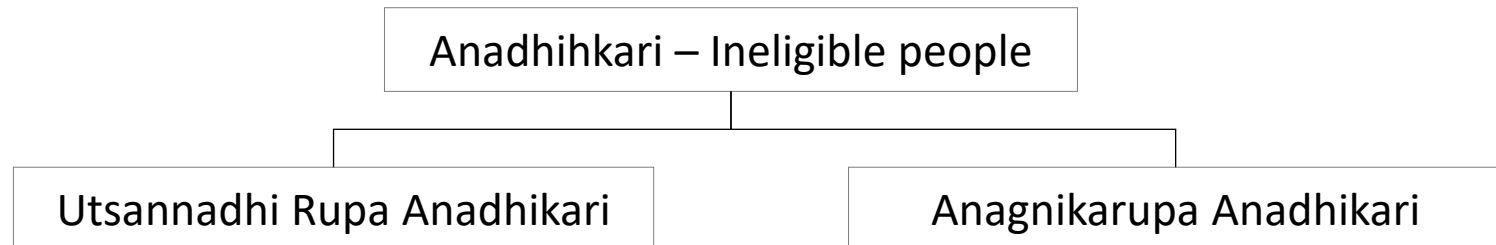
XV) If one has not done Agni Adhana ritual

- Then he is called Anagnihi.
- Anadhikari even though he is a Grihastha.

XVI) Grihastha will become eligible for Karma only if has Agni Ahita Agni Dhanam.

- If he does not have Agni Adhanam, then he will be called Anagnihi.
- Brahmachari is Anagni.

XVII) Person Anagni = Anadhikari



- For both, Sanyasa is recommended by Veda itself.
- Only for 2 exceptional cases.

- They are meant for Adhikaris.
- Fit people can take to Sanyasa.

XVIII) Unfit can take to Sanyasa

- Main Upanishad saying this Jabala Upanishad 4<sup>th</sup> section mantra :

अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको  
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ।  
तद्धैके प्राजापत्यामेवेष्टि,न् कुर्वन्ति । तदु तथा न  
कुर्यादाग्नेयीमेव कुर्यात् ॥

atha punaravratee vaa vratee vaa snaatako vaa'snaatako  
votsannagniko vaa yadahareva virajettadahareva pravrajat .  
taddhaike praajaapatyaamevesht'i,n kurvanti . tadu tathaa na  
kuryaadaagneeyeemeva kuryaat ..

Whether one be a fulfiller of the vows or not (in the Brahmacharya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire\*, [\*The first three means the followers of the three asramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.] he should renounce the world the very moment he becomes disgusted with it.

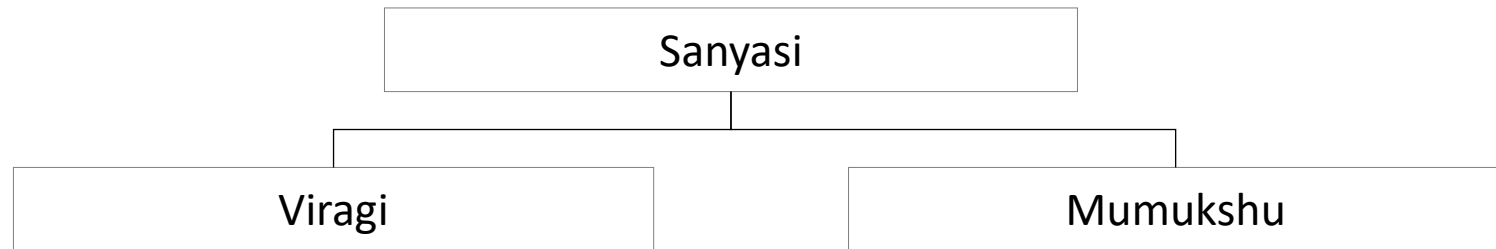
XIX) Those who are fit for Karma, can also take Sanyasa, if they have intense desire for Moksha.

XX) Veda opens all gates when a person becomes a Mumukshu.

- Veda has a great respect for a mumukshu.

- You are free from all responsibilities.
- Will not get any Papam.
- Purpose of birth to destroy all Papams permanently.
- Many do not get this desire, somehow you have got it, take Sanyasa.

XXI)



- It has to be certified by Sanyasa giving Guru.
- Then you can take.
- Take 6 months, one year course in the beginning.

## XXII) Smruti Pramanam :

- Also talk of Sanyasa.
- Uddava Gita : Among all Ashrama which is great? Sanyasa.
- Vibhuti Yoga in Uddava Gita – 9<sup>th</sup> / 10<sup>th</sup> chapter – more glories.



### **XXIII) Samuchhayaha Vikalpaha :**

a) Option in which one goes through all 4 in a sequential manner.

- Brahmachari – Study Veda
- Grihastha – Beget children by getting married by Dharma.  
– Do rituals
- Vanaprastha and Sanyasa – Moksha
- This is Samuchhaya Vada encompassing all 4 Ashramas.

**b) Vikalpa :**

- Whether Brahmachari, Grihastha, or Vanaprastha, or Bikshu – lower grade Sanyasi (Aparama – hamsa Sanyasi Kutichaka, Bahudhaka), higher grade Sanyasi – paramahamsa.

c) If interested in Moksha, highest goal, straight from Brahmacharya or Grihastha Ashrama can go to Sanyasa – highest life style.

**d) Paramahamsa Sanyasa :**

- No infrastructure.
- No house, don't stay in one place.
- Parivrajaka Sanyasa.

e) Practically not existing now

- Shankaras Sanyasi discussion only Academic.

- Now it does not exist.
- This is called Vikalpa.
- Grihastha, Vanaprastha becomes optional.
- Brahmachari can take directly to Sanyasa.

## 52) Chapter 1 – Section 1 : Introduction continues...

यत्तु विदुषोऽर्थप्राप्तं व्युत्थान- मित्यशास्त्रार्थत्वे, गृहे वने वा तिष्ठतो न विशेष इति, तदसत्; व्युत्थानस्यैवार्थ- प्राप्तत्वान्नान्यत्रावस्थानं स्यात्। अन्यत्रावस्थानस्य कामकर्म- प्रयुक्तत्वं ह्यवोचाम, तदभाव- मात्रं व्युत्थानमिति च।

**Repetition of topic 30 + 31 :**

**I) Purva Pakshi argument :**

a) For Jnani, Sanyasa not prescribed by Veda.

b) Advaitin said – Purva Pakshi quotes :

- Once Jnanam comes, Sanyasa is a Bi-product of Jnanam.
- Sruti may talk of Vidwat Sanyasa.

- Sanyasa not because of Sruti rule but because of fall out.

c) Jnani discovers Poornatvam

- No more interested in Dharma, Artha, Kama.

d) 3 Ashramas – follow Vedic duties for Vedic results.

e) Do Karma, earn Punyam

- For each Ashrama, religious – Vedic activities are connected with Punyam and Loka Prapti.

f) Jnani has no desires for karma Phalam.

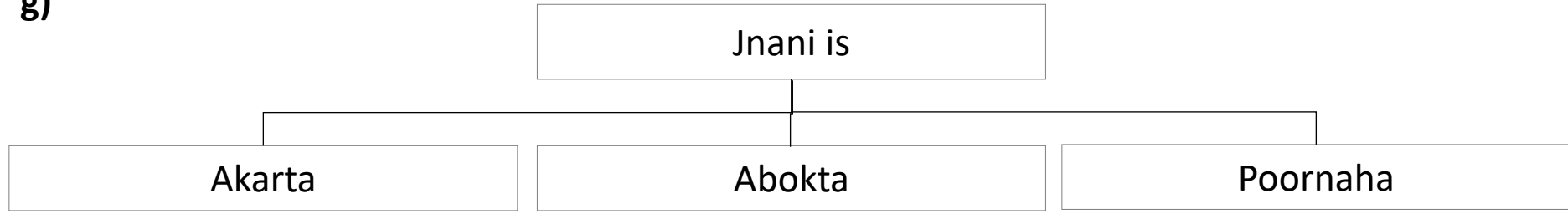
**Gita : Chapter 2 – Verse 55**

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

g)



h) He can renounce all Karma.

**Gita : Chapter 3 – Verse 18**

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Performance doesn't produce Punyam.
- Non performance does not produce Pratyavaya Papam.
- Therefore he renounces all Karma.
- This is Advaitins stand.

i) Why should he take to Sanyasa? No Vedic Vidhi, injunction.

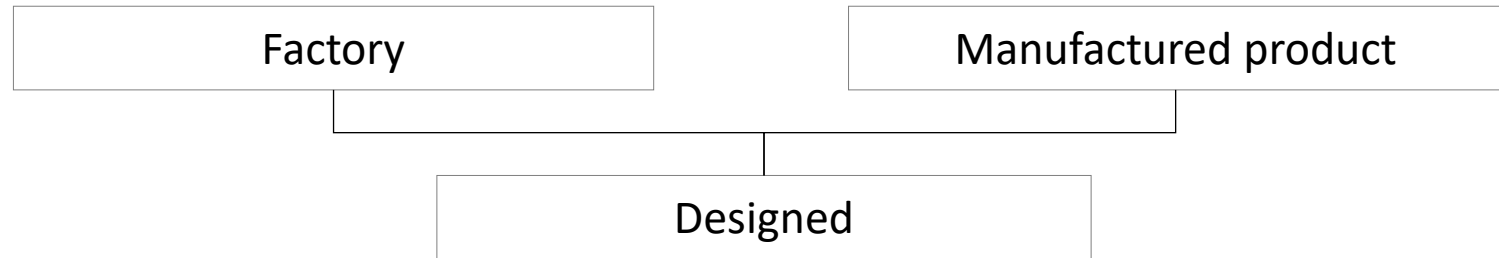
- He can drop rituals in Grihastha itself.

j) Why Vidwat Sanyasa as a rule?

**k) Answer :**

- Family as infrastructure is meant for Grihastha Ashrama karmas only, not for dropping Karmas.
- Infrastructure suggested with duties.

**Example :**



l) Living with wife – children – is designed for Karma.

- Marriage prescribed.
- Getting children is instinctive, Animals do that.

m) Why veda talks of a rituals?

- Veda is providing an infrastructure.
- Marriage = Saha Dharma Charini Samyoga.
- Wife meant for Veidika Karma.

n) Grihastha = karma designed infrastructure

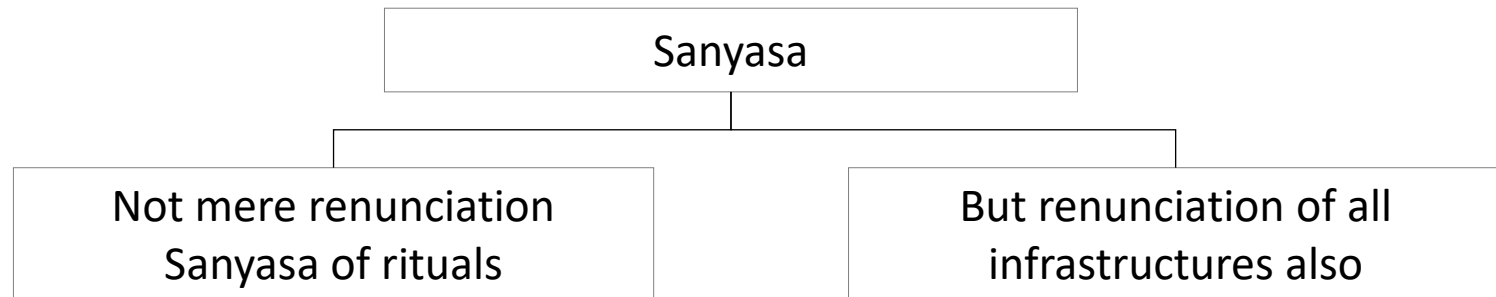
- If pancha Maha yagya not relevant, then home infrastructure not relevant.

**o) Shankara :**

- If person stays, it is attachment to infrastructure.
- It is Kama.
- Therefore, can't renounce Karma retaining home infrastructure.
- Sanyasa = Renunciation of religious Activities, and relevant infrastructure also.

p) Does not take to another Veidika infrastructure.

q)



r) Jnani should physically renounce.

II) As a product of Jnanam, Artha patti Praptam Jnanam, he is Poornaha, Akarta, Abokta.

- Not because of Veda Vidhi.
- Jnana Avantara Phala Rupena Praptam.

III) Vidwat Sanyasa is not Veidicam.

- Not Veda Vidhi.

**IV) Shankara :**

- Later says, Sanyasa is prescribed by Veda also.
- Veda is re-inforcing Sanyasa which a Jnani will automatically take.

V) Ashastratvam = Purva Pakshi.

- Let Jnani remain at home or forest.
- Why are you insisting on forest.

**VI) Vyuthanam :**

- Going out, growing out, transcending, sublimation, itself is Artha Praptam.

VII) Includes religious activities and infrastructure also.

VIII) Jnani can't go to another infrastructure also.

- Not sit in Ashrama.
- Kama – Karma Prayuktatvam.
- Desire and desire born activity, implementation is creating another infrastructure.
- Said in Page 20, 21.

IX) Sanyasa means no infrastructure.

- X) a) Kaupinam Yugalam = Minimum clothes (2 sets)
- b) Rag on the road – Dress for protection from cold
- c) 2 Padukas – 2 slippers – Tarna Paduka – made of straw
- d) Not have any other possessions

### XI) Gita : Chapter 12 – Verse 19

तुल्यनिन्दास्तुतिर्मौनी  
सन्तुष्टो येन केनचित्।  
अनिकेतः स्थिरमतिः  
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī  
santuṣṭō yēna kēnacit |  
anikētaḥ sthirāmatih  
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

- Aniketa = Sanyasa, no place.

### Revision :

### Introduction – topic 52

I) Debate with Jnana – Karma Samuchaya Vadi continues.

### II) Samuchaya Vadi :

- Sanyasa Ashrama does not exist.
- It should not be taken.



### **III) Shankara :**

- Sanyasa should be taken, can be taken.

### **IV) Purva Pakshi – Argument :**

- Page 20 – topic 30 reinforced in Topic 52 again.

a) Suppose Grihastha becomes a Jnani

b) After Jnanam and Poornatvam, he no more requires karma.

- He can renounce all Karmas.

c) Why should he renounce Ashrama, can renounce only Grihastha karma why leave family.

d) Renunciation is natural consequence, Jnani understands

- I am Akarta
- I am Varna Ashrama Ateeta

e) Therefore beyond Veda Vidhi and he renounces.

- Jnani can't be instructed by Veda Vidhi.
- In Vidwat Sanyasa, no Vidhi.

### **V) Shankara :**

a) Grihastha is relevant only for Vaidika Karma Anushtanam.

b) Veda looks at Grihastha as infrastructure for Anushtanam

### **c) Marriage :**

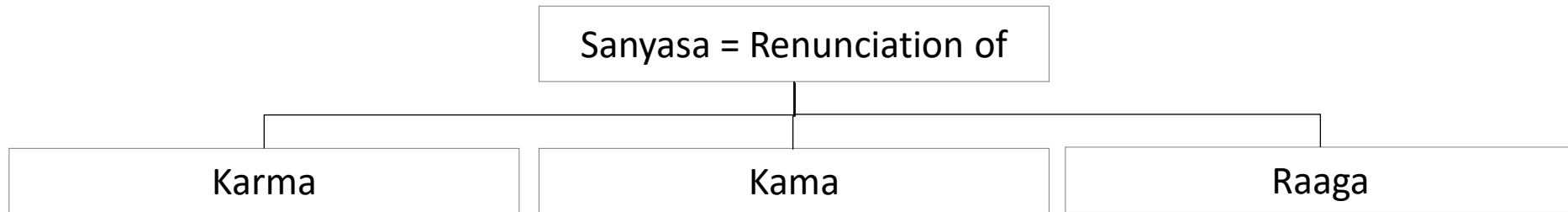
- Saha Dharma Charini Samyoga.

d) Without being a Grihastha one can't do a Ritual.

e) Once Veidika Karma becomes non-relevant, infrastructure for Veidika Karma also becomes non-relevant.

f) Therefore Jnani will not continue Grihastha.

g) If he continues, means, he has desire and attachment.



h) Sanyasa should not build another infrastructure

- No – Sanyasa / Grihastha Ashrama relevant for him.

i) Jnani has to be Parivrajaka Sanyasi.

- Staying in Ashrama because of desire, or attachment to Ashrama.

j) Sanyasa means not doing anything based on Kama.

- Kama Nimitta karma Abhava.