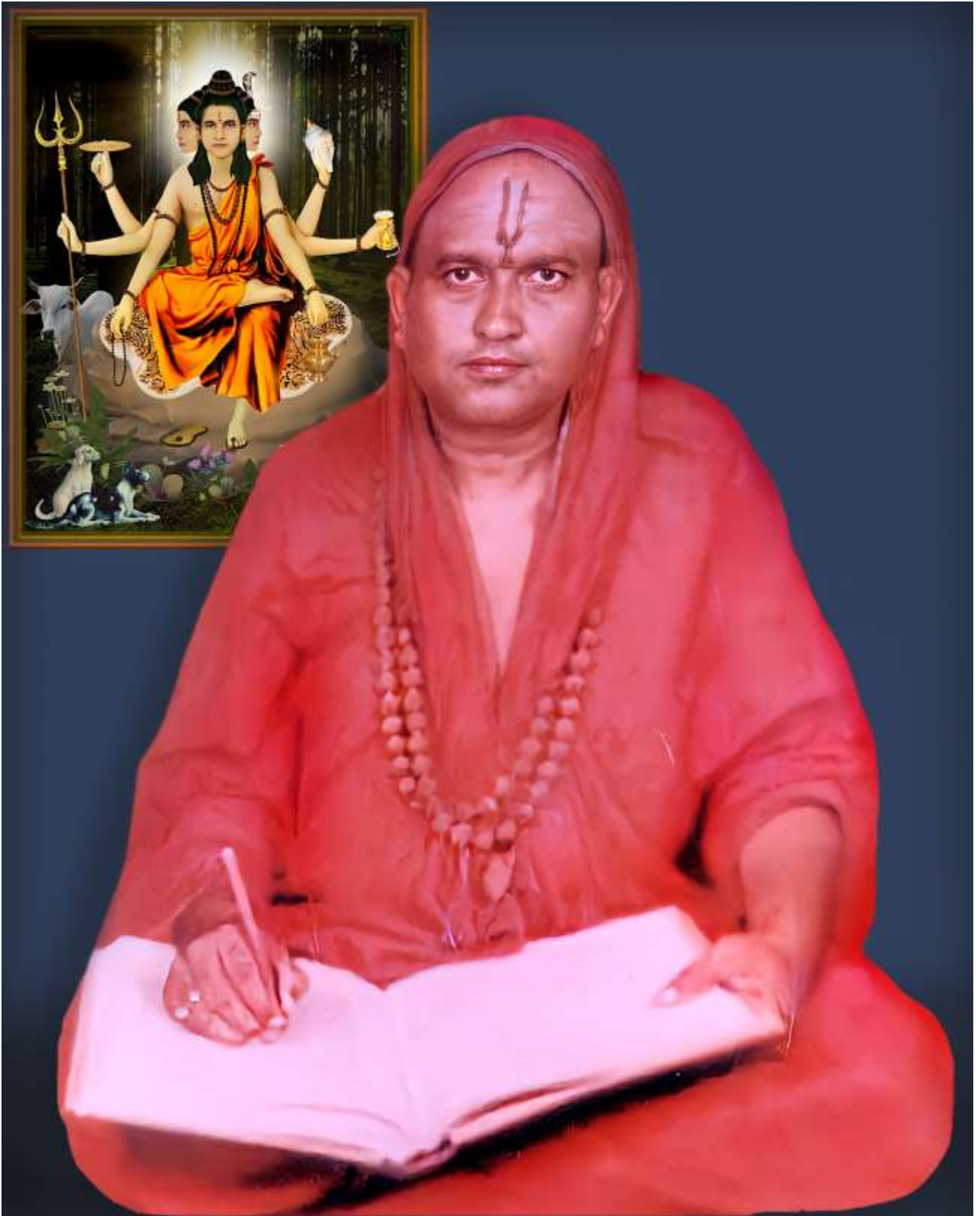


# PRAVṚTTI NIVṚTTI SŪTRAM



(In the above photo Shri Datta Swami is decorated as God Dattatreya)

Composed By  
**HIS HOLINESS SHRI DATTA SWAMI**  
With English Translation



**(Photo of His Holiness Shri Datta Swami)**

Copyright  
All rights reserved with the author.

## CONTENTS

DHARMA BRAHMA SŪTRAM	1
(INSTRUCTIONS FOR WORLDLY AND SPIRITUAL LIVES)	1
Pādaḥ 1	2
BRAHMACARYĀŚRAMA	2
Life of Education	2
Athāto Dharma Brahma Vyākhyāsyāmaḥ  1	2
Pravr̥tti Nivr̥tti Sūtramiti vā  2	2
Tayoḥ kartṛsambandhaḥ  3	2
Tayorekatvaṃ bhedo vā  4	2
Ubhayātmakatvañca  5	2
Miśreṇa tridhā Vareṇyā nivr̥t̥tiḥ  6	3
Lakṣyasādhanabhedāt dvidhā lakṣyameva sarvaṃ  7	3
Miśre bahavo lokeṣvaradharmasaṃṣleṣāt  8	3
Caturthā dviparaḥ  9	3
Saṃpadabhāve vṛttividyā tallakṣyānivr̥t̥tiḥ  10	4
Anyathākhyātiḥ gīyate ca  11	4
Pravr̥t̥tyekā adhamāḥ  12	4
Miśra eva vicāraḥ  13	5
Jñānamātraparamātmanoḥ gatijñānāt  14	5
Caryam jñeyamiti sarvaṃ Brahmaṇam  15	6
Viparītamadya śāsanavidhānāt  16	6
Vyatyayāt kāryamanyathā  17	6
Svatantrābhāvaḥ samprati nirbandhāt svayaṃ jñeya ānandaḥ  18	7
Sarvātmanāṃ niyataṃ pūrvamapi  19	7
Tadanugrahāya sevā kāryā  20	8
Pracāreṇa lokasaṅgrahāt taddayā sādhyā  21	8
Sevātraye prādhānyakramo Brahmācāryādeva  22	9
Pādaḥ 2	10
GRHASTHĀŚRAMA	10
Life of Family	10
Dvidhā śrūyate prajārthe  1	10
Divyaḥ prajātantuḥ tatkāmaśca  2	10

Shri Datta Swami	Pravrutti Nivrutti Sutram
Samsāriṇo bandhaḥ parīkṣyo na tyāgiṇaḥ  3	11
Asminneva dhanabandhaparīkṣā na tu samnyaste  4	11
Rṣigopikākrṣṇaprasaṅgāt  5	11
Arthe striyo'pi puruṣatulyāḥ  6	12
Śabdasyaiva liṅgavacanam  7	12
Ubhayoḥ samatvaṃ sarvatra  8	13
Guṇādeva sāmyasahakārācca  9	13
Śramo na duḥkhaṃ na sukhamāśramaḥ strīṇām  10	14
Anahantā puṃsām svakarmanāmarogaḥ  11	14
Śabarīmanusaret yaducchiṣṭaṃ na bhojyam  12	14
Bhautikāgniḥ yajñasādhanam na tu upāsyah  13	15
Hotṛhavanīyayorekatvaṃ prathamamantrāt  14	15
Gīyate vaiśvānaro bhinno bhautikāt  15	15
Ghṛtaṃ lakṣaṇayā bhramairapārthaḥ  16	16
Kṣudhā praśamanādayaṃ variṣṭhaḥ  17	16
Etenaiva pañcayajñāḥ  18	17
Ādyau prathame tṛtīyo dvitīye phalāya  19	17
Kāmapasū śruterahiṃsā paramadharmah  20	18
Guṇakarmānusārī varṇah  21	18
Upanayanagāyatrīvettā nā'hamyuh  22	19

**English Translation given by Shri Datta Swami for Original Sanskrit script  
(verses/aphorisms) composed by Shri Datta Swami**

# **DHARMA BRAHMA SŪTRAM**

**(INSTRUCTIONS FOR WORLDLY  
AND SPIRITUAL LIVES)**

Pādaḥ 1

**BRAHMACARYĀŚRAMA****Life of Education**

[March 15, 2020]

**अथातो धर्मब्रह्म व्याख्यास्यामः ।१।****Athāto Dharma Brahma Vyākhyāsyāmaḥ |1|**

After observing confusion between worldly and spiritual lives, therefore, we are explaining both Dharma or Pravṛtti (worldly life) and Brahma or Nivṛtti (spiritual life).

**प्रवृत्तिनिवृत्तिसूत्रमिति वा ।२।****Pravṛtti Nivṛtti Sūtramiti vā |2|**

This book can be also called as Pravṛtti Nivṛtti Sūtram since dharma or justice is the essence of Pravṛtti and Brahmā or God is the essence of Nivṛtti.

**तयोः कर्तृसम्बन्धः ।३।****Tayoḥ kartṛsambandhaḥ |3|**

Dharma Sūtram or Pravṛtti was established by sage Jaimini and Brahma Sūtram or Nivṛtti was established by Sage Vyāsa. Sage Jaimini is the student of sage Vyāsa. Hence, both the subjects are related without any opposition.

**तयोरेकत्वं भेदो वा ।४।****Tayorekatvaṃ bhedo vā |4|**

Worldly life and spiritual life are treated by some people as one subject only interrelated all along and some people feel that both are different lives only.

**उभयात्मकत्वञ्च ।५।****Ubhayātmakatvañca |5|**

Both are different subjects, but, both are always amalgamated to appear as one subject.

**मिश्रेण त्रिधा वरेण्यानिवृत्तिः ।६।**

**Miśreṇa tridhā Vareṇyā nivṛtṭiḥ |6|**

By the intermediate mixture, three levels result and Nivṛtti is high level. This means that pure Pravṛtti is low level, mixture of Pravṛtti and Nivṛtti is intermediate level and Nivṛtti is high level.

**लक्ष्यसाधनभेदात् द्विधा लक्ष्यमेव सर्वम् ।७।**

**Lakṣyasādhanabhedāt dvidhā lakṣyameva sarvam |7|**

Based on aim and effort, two types result, which are:- 1) for the sake of Nivṛtti, Pravṛtti is followed and 2) for the sake of Pravṛtti, Nivṛtti is followed. Aim only decides everything. Both these types come under Nivṛtti and Pravṛtti only. This means that Pravṛtti followed for the sake of Nivṛtti is entirely Nivṛtti only whereas Nivṛtti followed for Pravṛtti is entirely Pravṛtti only because the aim decides everything and not the effort. This may be more clearly said that if you are worshiping God for the welfare of yourself and your worldly bonds such worship is also worldly life only and not spiritual life. Similarly, if you are doing worldly duties to earn livelihood for the sake of service to God, such worldly work is also spiritual life only and not worldly life.

**मिश्रे बहवो लोकेष्वधर्मसंश्लेषात् ।८।**

**Miśre bahavo lokeṣvaradharmasaṁśleṣāt |8|**

The middle level of mixed Pravṛtti and Nivṛtti contains majority of souls. The major human life is always perfectly mixed with world and God. This means that several people exist in the middle level of mixed Pravṛtti and Nivṛtti.

**चतुर्था द्विपरः ।९।**

**Caturthā dviparah |9|**

The resulting four types come under the two types of Pravṛtti and Nivṛtti only. We can classify all the human beings in to four types:- 1) people, who are always bothered about worldly life only, 2) people, who are bothered about spiritual life for the welfare of worldly life, 3) people, who are bothered about worldly life for the welfare of spiritual life and 4)

People, who are bothered about spiritual life only. The former two types come under Pravṛtti (worldly life) and the latter two types come under Nivṛtti (spiritual life).

**सम्पदभावे वृत्तिविद्या तल्लक्ष्यानिवृत्तिः ।१०।**

**Sampadabhāve vṛttividyā tallakṣyānivṛttiḥ |10|**

If background-property is absent, professional education is also Nivṛtti provided your aim is God's work. If you are not having any property in the background, you must concentrate on fetching a profession for livelihood and for this, you must concentrate on getting a professional degree through education. If you are not having livelihood, you will not exist and your existence is the basis for doing God's work. Hence, your hard work in education for achieving a profession that earns livelihood comes under Nivṛtti (spiritual life) only and not under Pravṛtti (worldly life) provided the ultimate aim of your life is doing God's work.

**अन्यथाख्यातिः गीयते च ।११।**

**Anyathākhyātiḥ gīyate ca |11|**

Misunderstanding of action as inaction and inaction as action is spoken in the Gita also (*Karmaṇyakarma...*). The Gītā says that the top most intellectual scholar sees action in the inaction and vice-versa. You may mistake a person doing little God's work and much worldly work like job for earning livelihood and feel that such person is doing lot of worldly work and very less God's work. You will misunderstand him as a worldly person with little devotion. You will think that this is wrong because he is doing all the worldly work for maintenance only and doing very little God's work. Actually, all his work is God's work only because maintenance of body is the most fundamental requirement for doing even the little God's work. Similarly, a priest may be doing God's work all the time in the temple through the worship and you may think that he is doing God's work all the time and very little work is done as worldly work. But, this is wrong because the priest in the temple is doing God's work only for earning the livelihood keeping the worldly enjoyment as his final aim (majority of priests is like this only). Hence, all his God's work is only worldly work.

**प्रवृत्त्येका अधमाः ।१२।**

**Pravṛtṭyekā adhamāḥ |12|**



The level of pure Pravṛtti is related to the exceptional basic category of people only. If you are not bothered about the concept of God and if you are totally bothered about worldly life only, even then, you have to concentrate on professional education for the sake of your livelihood since your existence is the basis for your worldly enjoyment. If you have property in your backside, you may enter into worldly enjoyment directly. You may also enter into professional education even if you have property in the background provided your ultimate aim is to grow your wealth as far as possible for your worldly enjoyment. People mentioned in this Sūtra are of low pravṛtti level only.

**मिश्र एव विचारः ।१३।**

**Miśra eva vicārah |13|**

Our discussion is confined to the middle mixed level only. The first and third types of people are of pure pravṛtti and pure nivṛtti only respectively. In both these types, the aim is only one, which is either pure worldly life or pure spiritual life. Since majority of people belong to the intermediate level, which is mixed pravṛtti and nivṛtti, our analysis is always confined to this middle level only, which has the problem of confusion of one to the other in Pravṛtti and Nivṛtti. We have already clarified above that Pravṛtti or Nivṛtti is decided not by the external work or effort seen, but, by the internal aim behind it.

**ज्ञानमात्रपरमात्मनोः गतिज्ञानात् ।१४।**

**Jñānamātraparamātmanoḥ gatijñānāt |14|**

The word '*Brahma*' means mere knowledge or God and the word '*cara*' means knowledge. The word 'Brahmacarya' means the effort put to know about God or can also simply to know any knowledge especially the worldly knowledge of even a worldly work needed for maintenance of life by earning livelihood so that God's work can be done, which is the ultimate aim of life. Brahma means God and in this sense, Brahmacarya means knowing the knowledge of God only. The word '*cara*' is for movement, which means the process of knowing because verbs used in the sense of movement can be taken in the sense of knowing the knowledge (*Gatyarthānām dhātūnām jñānārthakatvāt*). The word Brahma also means the Veda and the Veda means simply knowledge (*Vidul-jñāne*), which can be worldly knowledge also needed for earning the livelihood (in the case of absence of background property) to do God's service and thus, in this

context, the worldly knowledge also becomes a part of God's knowledge or Nivr̥tti. Hence, the conclusion is that Brahmacharya āśrama means the knowledge of God to be acquired or the knowledge of a worldly profession to earn the livelihood for the sake of doing God's service.

**चर्यं ज्ञेयमिति सर्वं ब्रह्मपरम् ।१५।**

**Caryam jñeyamiti sarvaṃ Brahmaparam |15|**

The word Brahmacharyam means the effort in which the knowledge of God or the knowledge of any profession that supports the livelihood needed for doing God's service in the life (*Brahma Jñānamātraṃ paramātmā vā caryam Jñeyam yatra tat Brahmacharyam*). The final conclusion is that Brahmacharyam means both the direct knowledge of God and the indirect knowledge of a profession needed for maintenance of livelihood required to do the service to God in human life. Both the direct and indirect knowledge are related to God only and not to the world in any way.

**विपरीतमद्य शासनविधानात् ।१६।**

**Viparītamadya śāsanavidhānāt |16|**

Today, everything is reversed due to different policy of the present Government. In ancient days, kings supported the propagation of spiritual knowledge as very important part of education system for making their administration very easy because every soul develops inherent resistance to do the sin either due to love to God or fear from God's punishment. There was a single court for the entire kingdom and that court was also almost without any work! The present Government is supporting professional education in the place of spiritual knowledge and is unable to control the sin. Hence, in the ancient days majority of people were studying spiritual knowledge for the sake of wide propagation and hence, spiritual knowledge itself became the topmost professional education. In those days, the real professional education was taken up by a few people only and there was no unemployment problem. But, today, things are totally different and there is urgent need to study the real professional education for majority, which leads to lot of unemployment since the spiritual knowledge lost its importance due to present Government neglecting it.

**व्यत्ययात् कार्यमन्यथा ।१७।**

**Vyatyayāt kāryamanyathā |17|**

Since situation is reversed at present, everybody has to act in different way! Sin is to be controlled by the Government, which is impossible due to absence of inherent resistance to sin in the citizens. The controlling agencies established by Government are many solving the unemployment problem to some extent without the final expected result of avoiding the sin! Spiritual knowledge (philosophy) is very much limited to a department existing in a rare institution like university only and professional colleges are many like mushrooms. In ancient days, this situation was just reverse! Hence, today, one can't get livelihood by studying the spiritual knowledge and must opt for the professional education only for livelihood.

**स्वतन्त्राभावः सम्प्रति निर्बन्धात् स्वयं ज्ञेय आनन्दः ।१८।**

**Svatantrābhāvaḥ samprati nirbandhāt svayaṃ jñeya ānandaḥ |18|**

Today, independent taste is absent since even parents force their issue to select professional education only. Nobody can select the knowledge of subject as per his/her taste in the present education system especially when the background property is absent because in such case one must opt professional education only and there is no choice of the taste of the student to select the line of knowledge as per his/her interest. If there is background property, one can select the branch of knowledge based on personal taste. Even if the background property exists, parents force their issue to select professional education only so that the issue will grow the property by profession! Under these circumstances, one has to study the knowledge of God allotting some personal time apart from usual study of professional education. The entertainments in the leisure time can be replaced by the spiritual knowledge, which gives highest joy. Students must understand the parents, who compel their issues to choose professional education in view of present situation. The student must accept the forcible selection of branch of knowledge especially when earning livelihood is inevitable.

**सर्वात्मनां नियतं पूर्वमपि ।१९।**

**Sarvātmanāṃ niyataṃ pūrvamapi |19|**

Even in the time of ancient sages, the whole system was compulsory to all souls without any partiality. In ancient days, there was no pressure of caste, gender etc, which have become prominent in the recent middle age only due to blind recitation of the Veda without enquiring its meaning. Bhūriśravāḥ, Yājñyavalkya and Gārgī were rewarded heavily by kings for their excellent spiritual knowledge. Hence, professional education is

essential for everybody irrespective of caste, gender, religion etc. Spiritual knowledge is also essential irrespective of these meaningless factors because uplift of soul is necessary for everybody. God is beyond all these useless factors and is impartial to every soul.

### तदनुग्रहाय सेवा कार्या ।२०।

#### Tadanugrahāya sevā kāryā |20|

To attain the grace of God, practical service like propagation of spiritual knowledge must be done. In Brahmacharya āśrama or life of education, one has to learn for the livelihood, which is the very essential stage for the whole life-drama. For such basic earning of livelihood also, God's grace is essential. If God's grace does not exist, even the background property will be lost! Hence, the grace of God is very very essential for anybody from the starting point of human life till its end and later on also after the end of life. In view of this most essential grace of God, every soul must do God's work to please God for getting His grace. When somebody is pleased, then only, you can get his grace. Anybody will be pleased through practical service and practical sacrifice only. For practical service and practical sacrifice to God, attainment of knowledge is needed, which is done in this first part of life called Brahmacharyam.

### प्रचारेण लोकसङ्ग्रहात् तद्व्या साध्या ।२१।

#### Pracāreṇa lokasaṅgrahāt taddayā sādhyā |21|

One can get the grace of God by doing the propagation of spiritual knowledge. What is the need for the propagation of spiritual knowledge in this world? The need is very much in the present times when everybody needs to develop self-resistance to do any sin in this world. The need is very much in the present time due to absence of this self-resistance to sin in every soul. ***If everybody does sin, the world enters horrible turmoil.*** By this, the creator of this world, God, becomes very much displeased. If one wants to please God and get His grace, he/she must propagate the spiritual knowledge in the world so that everybody develops self-resistance to sin by which this world runs on smooth lines and peace and this will please God. The necessary knowledge to be propagated and the necessity to learn professional education for self-maintenance brings the need for learning both spiritual knowledge and professional education simultaneously in this first phase of life called Brahmacharyāśrama.

**सेवात्रये प्राधान्यक्रमो ब्रह्मचर्यादेव ।२२।****Sevātraye prādhānyakramo Brahmacharyādeva |22|**

The three types of divine services (knowledge, devotion and practical service with sacrifice) are in the ascending order of importance and the basis is this first phase of life only. In the work of propagation of spiritual knowledge-food, cook, caterers and purchasers of food materials are needed. Cook is doing purely theoretical service by preparing the spiritual knowledge-food with most attractive taste. The cook stands for pure theoretical service, called knowledge or jñāna yoga that generates devotion. The caterer receives this knowledge-food from the cook and caters it to at least the surrounding humanity in his/her life. The caterer stands for practical service or karmasamnyāsa yoga done with full devotion or Bhakti yoga. The caterer attains Bhakti Yoga and the catering is a part of karma yoga, which is karmasamnyāsa yoga. Jñāna yoga and Karmasamnyāsa yoga are purely theoretical and saints can do these two only. The third final is sacrifice of fruit of work or karmaphalatyāga needed for the support of propagation and this has highest value. A king performing 100 Vedic sacrifices is sitting in the chair of Indra because the king is doing the entire karmaphalatyāga needed for the Vedic sacrifice. Hence, the purchaser of food material is greater than caterer and the caterer (who moves always) is greater than the sitting cook. The cook belongs to Jñāna yoga and Bhakti yoga. The caterer belongs to Bhakti-yoga and Karma yoga. The purchaser of food materials belongs to the final part of Karma yoga, which is Karmaphalatyāga. The importance is in the ascending order. The householder must do all the three types of services as far as possible to get the grace of God for him/her. For all these types of services to God, achievement of both knowledge of God and professional knowledge are essential. Brahmacharyam is very important to attain such basic requirement, which is the knowledge from Sadguru (or human incarnation) or at least from Guru (who follows the established knowledge of Sadguru). Sadguru is guide and goal whereas Guru is only guide and not goal.

**॥ इति ब्रह्मचर्याश्रमो नाम प्रथमपादः ॥**

**॥ Iti Brahmacharyāśramo Nāma Prathama Pādaḥ ॥**

**First Chapter Called Life of Education is completed.**

Pādaḥ 2  
**GRHASTHĀŚRAMA**

**Life of Family**

[March 22, 2020]

**द्विधा श्रूयते प्रजार्थे ।१।**

**Dvidhā śrūyate prajāṛthe |1|**

Regarding getting issues through marriage, the Veda says in two ways. After finishing the education, one has to settle in the materialistic life earning livelihood for self and family. This second phase of life is called Gṛhasthāśrama, the ultimate of which is to generate children that form the future generation so that the humanity continues forever. This is also service to God because unless humanity exists forever, the continuous program of entertainment of God while God descends as human incarnation in every generation does not exist. The Veda says that one shall marry and generate children (*Prajātantuḥ mā vyavacchetsīh*). The same Veda says that the children can't protect the soul (*kiṃ prajāyā kariṣyāmaḥ yeṣāṃ nāyamātmā, Na prajāyā...*) and this second opposing statement is applicable to the case of a special soul interested in doing the God's work straight from Brahmacharyam. Such divine souls like Śaṅkara are very rare and the Veda supports such direct path also (*Yadahareva virajet tadahareva pravrajat*).

**दिव्यः प्रजातन्तुः तत्कामश्च ।२।**

**Divyaḥ prajātantuḥ tatkāmaśca |2|**

The continuity of humanity through issues and its related sex are divine. Divine souls like Śaṅkara are very very rare in this world. Most of the humanity is involved in marriage to extend the human race for the continuous entertainment of God. If the soul is with such view of service to God, even the sex becomes very holy in the service of God. Because of this divine aim only, almost all the human beings are provoked by the hormones to develop desire for sex, which is the rule of creation. The sex shall be justified and ethical to be confined to legal sex only and not to illegal sex. This gives answer to some people questioning God about the creation of sex in this world, about which they feel in negative way.

*The legal sex is divine in the service of God and hence, it is depicted on the walls of temples as holy subject.*

**संसारिणो बन्धः परीक्ष्यो न त्यागिनः ।३।**

**Samsāriṇo bandhaḥ parīkṣyo na tyāginah |3|**

It is meaningful to test the worldly bond of householder and not the same of a saint, which does not exist at all. A soul in isolated state can be easily dedicated to God and in such case, there can be no test to measure the strength of devotion of soul to God. But, if the soul is with family, the above test is possible. If one is away from the fire and says that he is not burnt, there is no surprise in it. If one sits in the fire and says that he is not burnt by the fire, he can be appreciated to be great. *Hence, the soul existing in the family life alone can be tested for its detachment from its family in the light of his attachment to God.* Therefore, the state of a householder is said to be greatest among all the four Āśramas.

**अस्मिन्नेव धनबन्धपरीक्षा न तु संन्यस्ते ।४।**

**Asminneva dhanabandhaparīkṣā na tu saṁnyaste |4|**

Test for the love in the strongest wealth-bond is possible only in a householder and not in a saint. Sacrifice of fruit of work is possible only for a householder. You may say that a saint may be employed and can also do the sacrifice of fruit of work. Such sacrifice is not great because there are no worldly bonds for him. But, when a householder sacrifices the fruit of work to God rising above his worldly bonds, such sacrifice is greatest! In fact, God competes with the existing strongest family bonds of the soul and this is possible only when the soul is householder and not a saint.

**ऋषिगोपिकाकृष्णप्रसङ्गात् ।५।**

**Rṣigopikākṛṣṇaprasaṅgāt |5|**

We see this very well in the case of sages born as Gopikas and God born as Kṛṣṇa. The sages after doing very long penance for millions of births were made to be born as Gopikas, the householders, who were tested in their worldly bonds by God competing with those three strongest worldly bonds (money, issues and life partner). God Kṛṣṇa stole the butter or wealth preserved for their children and by this both

former bonds were tested. Kṛṣṇa danced with Gopikas testing their third bond with their life partners. Such final testing of strong worldly bonds (eṣaṇas) is possible if the soul is existing as householder and not as the saint, who does not have these three strong worldly bonds at all. This is the reason for the sages to be born as house holders in their final stage of salvation. Salvation means liberation from worldly bonds by the influence of bond to God.

अर्थे स्त्रियोऽपि पुरुषतुल्याः ।६।

Arthe striyo'pi puruṣatulyāḥ |6|

You need not doubt that how females can be tested in the bond of wealth since they are unemployed. This is not correct even in ancient days since females like Gārgī were educated in the Vedas and spiritual knowledge, who earned rewards from kings like male sages. In the present time, females are also well educated and employed equally with males. The Veda says that they have equal right for parental property like sons since the word 'putra' means both son and daughter (*Manuḥ putrebhyo dāyamadāt*—Veda). Of course, if some issues are weak, unequal distribution of property can be done as Āpatdharma. In the marriage, the wife also promises to participate equally in rituals, financial matters, sexual affairs and spiritual efforts (*Dharme ca Arthe ca Kāme ca Mokṣe ca nā'ticarāmi*). Gopikas were working hard to prepare butter to be sold for livelihood and they donated it to God Kṛṣṇa as owners of butter-wealth and this shows that females were also earning.

शब्दस्यैव लिङ्गवचनम् ।७।

Śabdasyaiva liṅgavacanam |7|

In Sanskrit language, the gender and vacanam or number (single, dual and plural) apply only to word and not to its meaning. Whenever the soul is mentioned in masculine gender, such words do not mean males only, but mean females also. Even the word Puruṣa applies to both male and female because puruṣa means the awareness pervading all over the body (*puri śete iti puruṣaḥ*). The wife is said by the word 'Dārāḥ' and this word is in masculine gender and plural (*Dārāḥ puṃsi ca bhūmnyeva*), which do not touch the meaning in anyway. This word does not mean that the wife is a male and plural based on the gender and vacanam of the word! Lack of this basic knowledge of grammar made



fools to interpret that males are only eligible for salvation and other benefits and not females! Both male and female are equal in all aspects in the ancient days of sages and misinterpretations have come in the recent middle age only in which the blind tape recorder-priests of the Veda never enquired the meaning of the Veda.

**उभयोः समत्वं सर्वत्र ।८।**

**Ubhayoḥ samatvaṃ sarvatra |8|**

Both husband and wife have equal powers and responsibilities in running the family. The husband shall not feel that the wife is just a servant giving him enjoyment in the sex. The wife also shall not feel that the husband is indebted to her because she is giving enjoyment to the husband. This is basically an illogical concept coming from long time. The fact is that both husband and wife are equal in the sense that both are giving enjoyment to each other. None is indebted to the other. Both are equal in all concepts and shall behave like equal friends. There shall be no domination of one on the other. Both shall co-operate with each other in equal sense and shall not insult each other. Both shall equally share the burden of the family like two wheels of a cart. If the wife is not an earning member, she shall look after all the duties of house and nourishment of children etc.

**गुणादेव साम्यसहकाराच्च ।९।**

**Guṇādeva sām̐yasaḥkārācca |9|**

In marriage - qualities, equality and co-operation are important. While doing marriage, both shall give importance to the permanent qualities that help the family life to run on smooth lines and finally to co-operate in the spiritual line, which is eternal. Beauty and colour are not important, which will disappear shortly in the old age. Marriage is not for sex, but, is for extending the human race in the service of God. A thorough study of psychology of both is needed for both. This is very important in the present time, when all human beings have become equal irrespective of gender. In any case, parents shall not force their issues in marriage because both shall have synchrony in all aspects and shall like each other without any external force. The parents shall co-operate with their issues in mental selection and the issues also shall co-operate with their parents, who are their best well-wishers.

श्रमो न दुःखं न सुखमश्रमः स्त्रीणाम् ।१०।

**Śramo na duḥkhaṃ na sukhamāśramah strīṇām |10|**

In the case of ladies, work is not misery and rest is not happiness. The unemployed wife shall take care of all the works in house. The instruments discovered by science are spoiling the health of the females because their physical work is very much reduced. *Avoiding the physical work gives temporary happiness only, but, in long run the body gains weight leading to several problems of health.* In ancient days, the health of the woman was excellent because they were always involved in the physical work. *The physical work shall not be felt as misery and this is the highest misunderstanding.* Similarly, comfort shall not be felt as happiness and this is another highest misunderstanding.

अनहन्ता पुंसां स्वकर्मणामरोगः ।११।

**Anahantā puṃsāṃ svakarmanāmarogaḥ |11|**

In the case of males, doing their personal works without ego gives good health. Even males must not be egoistic to treat the females meant for doing service. This aspect spoils their health. If the male is doing all his works without ordering the females, the health of males will be maintained perfectly. Ego always kills the sharpness of the intelligence, which makes you not to find the truth in a concept. This is the basic foundation for showing the equality of males and females. If the females understand the value of work, they will be healthy. If the males avoid their ego and do all personal works, they will be also healthy.

शबरीमनुसरेत् यदुच्चिष्टं न भोज्यम् ।१२।

**Śabarīmanusaret yaducchiṣṭaṃ na bhojyam |12|**

The wife shall follow the example of Śabarī to taste the food before offering to God and then to husband for adjustments to improve the taste of cooked food. If the wife is unemployed, she shall take the responsibility of cooking the food. If both are employed, the husband must also assist the wife in her work of cooking the food. The most important point of cooking is that the food must have good taste. If the food has no taste, there is no use of serving the food to husband without eating the food. This does not help the husband in anyway! If the food is tasty and even if the wife serves the food to the husband after eating the

food, it doesn't matter at all. After cooking the food, it must be offered to God. Even before offering to God, a little of it can be tasted by the wife and necessary adjustments can be done to bring the taste so that tasty food is offered to God and then to husband. The wife shall take Śabarī as an example, who tasted the food (fruits) before offering to God Rāma. At least, after offering to the God in the form of statue or photo, the food can be tasted and adjustments must be done before serving it to the husband.

**भौतिकाग्निः यज्ञसाधनं न तु उपास्यः ।१३।**

**Bhautikāgniḥ yajñasādhanam na tu upāsyah |13|**

The physical fire is only an instrument in the sacrifice, but not to be worshipped. In fact, cooking the food is the very performance of sacrifice or yajña in which both husband and wife were equally participating since there was no concept of the present employment in the ancient days. The physical fire lit by sticks (bhautikāgni or laukikāgni) is not to foolishly burn the most precious food called ghee. This physical fire is only an instrument of the sacrifice (*yajña sādhanam*) to cook the food. This physical fire is not at all the fire to be worshipped in the sacrifice (*yajña – upāsyah*) by offering the food to it.

**होतृहवनीययोरेकत्वं प्रथममन्त्रात् ।१४।**

**Hotṛhavanīyayorekatvaṃ prathamamantrāt |14|**

The first hymn of the first Ṛgveda says that both the supplier of food (*hotā*) and receiver of the food (*havanīya*) are one and the same. The fire to be worshipped in the sacrifice is the hunger fire called Vaiśvānara agni existing in the stomach of a hungry living being. The cooked food shall be served to the hungry living being, who supplies it to his hunger fire and this is called doing yajña or homa. By this process the eating person (*hotā*) and the receiver of supplied food (*havanīya – Agni*) become one and the same. In the first hymn of the Ṛgveda, the fire is said to be both *hotā* as well as *havanīya* (*Agnimīḷe...hotāraṃ...*).

**गीयते वैश्वानरो भिन्नो भौतिकात् ।१५।**

**Gīyate vaiśvānaro bhinno bhautikāt |15|**

The receiver-fire called Vaiśvānara Agni is mentioned in the Gītā differing from the physical fire (*Ahaṃ vaiśvānaro...*). When the priest

supplies the ghee-food to the external fire existing outside himself, how the supplier and receiving fire can become one? This clearly means that what is done by the priest is totally wrong. But, when the fire exists as hunger fire in the stomach of the priest, the supplier-priest and receiver-fire become one and the same and the meaning of first hymn of the first Veda is perfectly correlated. Hence, the physical fire used to cook the food is not the fire to receive the food supplied. Inert physical fire is only used for cooking the food and the hunger-fire receives the cooked food and burns it. The Gītā says that God is in the form of Vaiśvānara Agni or hunger fire in every hungry living being. Hence, cooking the food and feeding a hungry living being is the total essence of yajña or sacrifice in which both husband and wife participate.

**घृतं लक्षणया भ्रमैरपार्थः ।१६।**

**Ghṛtaṃ lakṣaṇayā bhramairapārthaḥ |16|**

By lakṣaṇāvṛtti, ghee means the food fried with ghee and in this way a misunderstanding leads to misinterpretation. You need not doubt that how ghee can be called food because nobody eats pure ghee. By the concept of lakṣaṇāvṛtti, ghee-fried food can be called as ghee. You are calling the seller of apples by saying ‘O apples! come’. The possessor of apples is said to be the apple fruits. Similarly, the food possessing ghee can be called as ghee. Without understanding the meaning of the word ghee, the foolish priest is burning the ghee directly in the physical fire and here also the fire (hunger fire) is misunderstood as the physical fire. In this way in every angle of the sacrifice, cluster of blunders due to misunderstanding and misinterpretation occur.

**क्षुधा प्रशमनादयं वरिष्ठः ।१७।**

**Kṣudhā praśamanādayaṃ variṣṭhaḥ |17|**

This gr̥hasthāśrama is said to be the best of all four āśramas because it pacifies the hunger of hungry living beings. The Veda says that food shall not be destroyed (*annaṃ na paricakṣīta*). Since, the recent priests are only blind tape recorders of the scripture without knowing its meaning, all these misinterpretations resulted. Kṛṣṇa asked the wives of priests to supply the cooked food in yajña to His hungry friends without burning it in fire. God Kapila while preaching spiritual knowledge to His mother said that a fool only burns the ghee in the fire. Hence, both husband and wife shall understand that the importance of

this gr̥hasthāśrama is to cook food and feed the hungry living beings. Due to this concept only this gr̥hasthāśrama is said to be the top most of all the four āśramas.

**एतेनैव पञ्चयज्ञाः ।१८।**

**Etenaiva pañcayajñāḥ |18|**

By this procedure of pacification of hunger all the five types of yajñas are to be done. This process of pacifying the hunger of hungry living beings is done in five ways:-

- 1) Brahmayajña, which means pacifying the hunger of the Divine Preacher called Sadguru. Agni means first to be worshipped (Agni) and hence, Sadguru is called Agni.
- 2) Devayajña, which means pacifying the hunger of devotees of God.
- 3) Pitṛyajña, which means pacifying the hunger of old people and elders of the family.
- 4) Manuṣyayajña, which means pacifying the hunger of any hungry human being.
- 5) Bhūtayajña, which means pacifying the hunger of hungry animals, birds etc.

After doing these five sacrifices only, the couple shall eat the remains, which is called Ātmayajña.

**आद्यौ प्रथमे तृतीयो द्वितीये फलाय ।१९।**

**Ādyau prathame tṛtīyo dvitīye phalāya |19|**

In the previous first phase (gr̥hasthāśrama), both the theoretical knowledge and the theoretical devotion are attained and in this second phase, the third practice is attained, which alone gives the practical fruit. In the first phase of brahmacarya āśrama, the theoretical worldly as well as spiritual knowledge is perfectly learnt. Along with this theoretical knowledge or Jñana yoga, devotion to God or Bhakti yoga is also developed in this first āśrama. The leftover phase is only practice, which is called Karma yoga that consists of service (karma saṁnyāsa) and sacrifice of fruit of work (karma phala tyāga). In the first āśrama, you have collected both water (jñāna yoga) and fertilizer (bhakti yoga). In this second phase, you have collected the mango plant (karma yoga)

from which alone the practical fruit can be attained. Service is the process of cooking and serving the food. Sacrifice of the food materials purchased by money is the sacrifice of fruit of work. Hence, yajña stands for the practical karma yoga.

**कामपशू श्रुतेरहिंसा परमधर्मः ।२०।**

**Kāmapaśū śruterahiṃsā paramadharmah |20|**

The ghee to be burnt is the aspiration for fruit and the animal to be cut in sacrifice is rigid ignorance. Non-violence is the top most justice. Hence, one shall not burn ghee in the physical fire. Instead, one shall burn the aspiration for fruit in return as said in the Veda. The Veda also says that no animal shall be killed in the sacrifice because the foolish rigidity to the blind traditions must be cut in the sacrifice (*Kāma ājyaṃ manyuḥ paśuḥ* – Veda). Non-violence is the highest justice and hence non-vegetarian food shall be avoided to avoid the greatest sin of killing a living being. *It is stupid illusion that non-vegetarian food gives more physical strength because science says that secondary synthesized proteins in non-vegetarian food spoil the health whereas the primary synthesized proteins in vegetables are good for health.* Paraśurāma was pure vegetarian, who killed all the non-vegetarian kings.

**गुणकर्मानुसारी वर्णः ।२१।**

**Guṇakarmānusārī varṇah |21|**

Caste is based on qualities and subsequent deeds only. The caste system must be based on the qualities and deeds only and not by mere birth. The Veda calls any human being to be a Brāhmaṇa if such human being helps the entire society to reach God through spiritual knowledge and devotion (*Brahma nayati iti brāhmaṇah*). A human being by mere birth in the family of Brāhmaṇas can't be called as Brāhmaṇa if such spiritual knowledge, devotion and spiritual service to the society is absent. The Veda says that such a human being born in the family of Brāhmaṇas without the prescribed quality and deed is only called as Brahmabandhu (which means related to the family of Brāhmaṇas by birth). Rāvaṇa born in the family of sage Kaśyapa is only Brahmabandhu and not Brāhmaṇa. Even though Rāma was born in the family of Kṣatriyas, He is the real Brāhmaṇa. Even the pot maker called Bhūriśrava is made to sit in the position of the President (Brahmā) by

sages in a sacrifice. The qualities and deeds are important and not mere birth in a caste.

**उपनयनगायत्रीवेत्ता नाऽहम्युः ।२२।**

**Upanayanagāyatrīvettā nā'hamyuh |22|**

The scholar knowing the meanings of the words Upanayanam and Gāyatrī is always without ego. The males shall not be egoistic by saying that the females and low castes are not having the right for Gāyatrī and its corresponding ritual called Upanayanam. Really Gāyatrī means the mode of praying God through sweet songs and Upanayanam means becoming closer to God through such songs. The males reciting a Vedic hymn called Gāyatrī are misled because that hymn is simply constructed in the meter called Gāyatrī, which is not in the real meaning of Gāyatrī. Upanayanam and Gāyatrī are universal because the founder sage of Gāyatrī is Viśvāmitra, who means that he is the friend of the entire universe irrespective of caste, gender, region, religion etc. Hence, every human being has been given equal opportunity by the Divine Father like a father dividing his property equally to all issues. By knowing the background real interpretations, every human being in this Gṛhasthāśrama is expected to live without any ego keeping the omniscient and omnipotent God in the view.

**॥इति गृहस्थाश्रमो नाम द्वितीयपादः॥**

**||Iti Gṛhasthāśramo Nāma Dvitiya Pādaḥ||**

**Second Chapter Called Life of Family is completed.**



**Shri Datta Swami**  
(Dr. Jannabhatla Venugopala Krishna Murthy)