

# **SHRI DATTAGURU BHAGAVAT GITA**

**(SONG OF PREACHER-GOD SHRI DATTA)**



**HIS HOLINESS SHRI DATTA SWAMI**



Copyright

© 2017 Sri Datta Jnana Prachara Parishat, Vijayawada, India.  
All rights reserved.



अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।  
परं भावमजानन्तो मम भूतमहेश्वरम्॥ ९-११॥  
avajananti mam mudha manushim tanumashritam |  
param bhavamajananto mama bhutamaheshvaram || 9-11||

**Ignorant people disregard Me when I descend in the human form.  
They do not know My Supreme Nature as the Lord of all beings.**

-Śrimad Bhagavad Gīta IX, 11

## CONTENTS

PART-I: BRAHMA KHANDA	1
1. DATTADARSHANA YOGAH	2
(Divine Vision of Shri Datta)	2
Shri Balakrishna Murthy and Bhavani spoke:-	2
God-preacher Shri Datta spoke:-	4
Disciple of Datta (Datta Swami) spoke:-	4
God-preacher Shri Datta spoke:-	4
2. DATTAPARABRAHMA DARSHANA YOGAH	14
(Vision of Datta as Unimaginable God)	14
God-preacher Shri Datta spoke:-	14
Disciple of Datta (Datta Swami) spoke:-	26
God-preacher Shri Datta spoke:-	27
3. DATTABHINNA JIIVA YOGAH	33
(Vision of Soul Different From Datta)	33
God-preacher Shri Datta spoke:-	33
4. DATTA JEEVA VIBHAAGA YOGAH	43
(Vision of Different Souls of Datta)	43
God-preacher Shri Datta spoke:-	43
PART-II: VISHNU KHANDA	53
5. DATTA AVATAARA TATTVA YOGAH	54
(Vision of Incarnation of Datta)	54
Disciple of Datta (Datta Swami) spoke:-	54
God-preacher Shri Datta spoke:-	54
6. DATTA UPAASANAA YOGAH	74
(Vision of Worship of Datta)	74
Disciple of Datta (Datta Swami) spoke:-	74
God-preacher Shri Datta spoke:-	74
7. DATTA NISHKAAMA BHAKTI YOGAH	93
(Vision of Selfless Love of Datta)	93
God-preacher Shri Datta spoke:-	93
8. DATTA VAATSALYA YOGAH	104
(Vision of Paternal Love of Datta)	104
God-preacher Shri Datta spoke:-	104
PART-III: SHIVA KHANDA	115
9. DATTA VEDOKTA PARABRAHMA RAHASYA YOGAH	116
(Vision of Secret of unimaginable God Datta as revealed by scripture)	116
God-preacher Shri Datta spoke:-	116
10. DATTA NISSVAARTHA SEVA PHALA YOGAH	140

<b>Shri Datta Swami</b>	<b>Sri Datta Jnana Prachara Parishat</b>
(Vision of fruit of Selfless Service to Datta)	140
God-preacher Shri Datta spoke:-	140
<b>11. DATTA JNANNA PRACHAARA YOGAH</b>	<b>149</b>
(Vision of Propagation of Knowledge of Datta)	149
<b>12. SHRI DATTA SEVAKAJIIVANMUKTI YOGAH</b>	<b>157</b>
(Vision of Alive Salvation of Servants of Shri Datta)	157
PART-IV: KAALABHAIRAVA KHANDA	173
<b>13. DATTA AAKAASHA CHAITANYA VICHAARA YOGAH</b>	<b>174</b>
(Divine Vision of Analysis of Datta-Space-Awareness)	174
<b>14. SHRI DATTAGURU BHAGAVAT GITA</b>	<b>191</b>
(Song of Preacher – God Shri Datta)	191
Kaalabhairava Khanda—Part of Kaalabhairava	191
God Preacher Shri Datta spoke:-	191
God-preacher Shri Datta spoke:-	194
Disciple of Datta (Datta Swami) spoke:-	208
God-preacher Shri Datta spoke:-	208
<b>15. SHRI DATTAGURU BHAGAVAT GITA</b>	<b>211</b>
(Song of Preacher – God Shri Datta)	211
Kālabhairava Khanḍa—Part of Kālabhairava	211
God-Preacher Shri Datta spoke:	211
<b>16. SHRI DATTAGURU BHAGAVAT GITA</b>	<b>224</b>
(Song of Preacher – God Shri Datta)	224
Kālabhairava Khanḍa—Part of Kālabhairava	224
<b>17. SHRI DATTAGURU BHAGAVAT GITA</b>	<b>230</b>
(Song of Preacher – God Shri Datta)	230
Kālabhairava Khanḍa—Part of Kālabhairava	230
Sixteenth Chapter—Datta Matasamanvaya Yogah	230
God-Preacher Shri Datta spoke:	230
God-Preacher Shri Datta spoke:-	238
God-Preacher Shri Datta spoke:-	248
God-Preacher Shri Datta spoke:	252
God-Preacher Shri Datta spoke:-	260
God-Preacher Shri Datta spoke:	267
God-Preacher Shri Datta spoke:	272

## **PART-I: BRAHMA KHANDA**

### **(Part of Brahma)**

Chapter 1  
**DATTADARSHANA YOGAH**

**(Divine Vision of Shri Datta)**

[March 29, 2018] [Shri Datta Swami did penance at the holy temple of Shri Datta situated in the cave of hill at Yatitapahstala for three days without food, water and sleep. On the fourth day, Shri Datta appeared before Him and the divine conversation between both was composed by Shri Datta Swami in Sanskrit verses in the form of this book, having sixteen chapters equally distributed in four parts called as Brahma, Vishnu, Shiva and Kaalabhairava Khandas. My grandfather (Ch. Balakrishna Murthy) and grandmother (Smt. Bhavani) printed this book with Telugu translation given by Shri Datta Swami and propagated it in Andhra Pradesh. Now, on the request of devotees, Shri Datta Swami translated it into English version as given below. Sanskrit verses shall be added in due course. —K. Pavan Kumar]

**Shri Balakrishna Murthy and Bhavani spoke:-**

- 1) Shri Datta Guru Bhagavat Gita composed by Shri Datta Swami originally called as Shri Venugopala Krishna, who claimed Himself as the disciple of Shri Datta, is printed by us for propagation in the service of Shri Datta.
- 2) Shri Datta Swami being our spiritual preacher ordered us to propagate this book and we will do it. To read this book, there is no restriction of caste, gender, religion and age. All are eligible.
- 3) This book is wonderful divine nectar, the conversation between preacher Datta and His disciple Datta Swami. Let all drink it. All their sins shall be destroyed in one moment.
- 4) Shri Datta Swami did penance for three days in the holy place called as *Yatitapahstala* (Ettipotala). The true preacher, God Datta, appeared before Him.

- 5) It is topmost wonderful vision, which can be understood by experience only. In the view of Shri Datta Swami, the entire world disappeared except Himself and God Datta.
- 6) The beauty, shining and scent of God Dattatreya was unimaginable! In the circle of lightenings stands Lord Datta with His three faces and six hands.
- 7) Due to immense excitement, Shri Datta Swami forgot even to stand up! He praised the Lord through the following spontaneous prayer.
- 8) Salutations to You, God Dattatreya, who is the source of three divine forms, called as Brahma, Vishnu and Shiva, having three faces resembling lotus flowers.
- 9) Salutations to You, God Dattatreya, who is having mixed colour of red, blue and white colours and who is the single fortune of divine mother called as Anasuya.
- 10) Salutations to You, God Dattatreya, who is bearing conch-shell, Wheel, Damaruka (sound instrument), Trishula (weapon with three edged tip), Kamandalu (small vessel containing holy water) and garland of beads with six hands.
- 11) Salutations to You, God Dattatreya, who is creating, maintaining and destroying this world just by will and who is the real internal form of all divine forms of God.
- 12) Salutations to You, God Dattatreya, who is preacher to preachers, scripture to scriptures and explanation to explanations.
- 13) Salutations to You, God Dattatreya, who is appearing as small boy and mad person to play with devotees and ***who is the only goal of devotees having no worldly bonds.***
- 14) Salutations to You, God Dattatreya, who is having the eyes looking like oceans generating rivers (sea water evaporates becoming cloud, which rains and generates rivers) of kindness and who appears just by one call given with real devotion.

- 15) Salutations to You, God Dattatreya, who is moving around all this earth in order to uplift His devotees and who is capable of giving possible and impossible boons.
- 16) This holy prayer on Shri God Dattatreya, spontaneously composed by the poet Krishna (Datta Swami), yields eternal fruit to the readers here and there.
- 17) After hearing this prayer, God-preacher Dattatreya showed sweet smile on the gracious face-lotus flowers and spoke in the following way with sweet flute voice coming from His throat.

**God-preacher Shri Datta spoke:-**

- 18) Oh! Kaashyapa (Gotra of Datta Swami)! What do You want among the worldly boons like longevity, health, wealth etc.? Shall I give You the eight miraculous powers by which You will be worshipped in this world?

**Disciple of Datta (Datta Swami) spoke:-**

- 19) Oh! Preacher-Lord! No word is coming out from My mouth. All My sight and energy or concentrated on You only experiencing Your divine vision.
- 20) I don't want to see anything else after seeing You. Hence, let Me be liberated from this world in this moment itself and dissolve in You. Give Me this one boon only.

**God-preacher Shri Datta spoke:-**

- 21) Your boon proves that You have all Your love on Me only. I am pleased. But, this boon was asked by several devotees. Yet, I never granted this boon to any one at any time.
- 22) I will tell You the reason for this. If You dissolve in Me, You are disappearing forever. When You are dissolving in Me, I am not increasing in volume like the water in the pot increasing by addition of some more little water since I am beyond the concepts of increase and decrease.

- 23) You are My disciple and devotee. How can I agree to Your total disappearance? If You become My servant in this world, that is true salvation in My view.
- 24) Escaping from world is not salvation. Liberation from selfishness is the true salvation. You can liberate Yourself from the cycle of deeds by doing one deed, which is the work in My service.
- 25) The soul itself is a form of work only. ***Work (deeds) can be destroyed by work (My service) only.*** The liberated souls are always involved in doing My service alone.
- 26) ***I will liberate only My servant from the bond of deeds. A bonded person can never do My service.*** A bonded person can never liberate other souls from their bonds. Bond is the misery generated by birth here and by death to experience misery there.
- 27) My servant is always involved in My service, which is the liberation of souls and is also born and dies here like any other soul. But, My servant is not touched by misery. My servant always accompanies Me here in My service.
- 28) Birth is wearing new cloth (body). Death is leaving the old cloth. ***Nobody is worried in leaving old cloth to wear new cloth.*** Hence, My servant is always happy towards birth and death.
- 29) This arrangement involving birth and death is inevitable to do service to various devotees existing in various countries in various times. ***The soul also needs rest-intervals while doing this continuous service.***
- 30) Propagate My spiritual knowledge. Uplift Your brothers and sisters. I am the Father, Mother and Preacher for all the souls. I said this in the Veda (*Maatrudevo bhava*), which means that let God be Your mother. This statement is taken in reverse sense to mean that let mother be Your God. Similarly, the Vedic statements exist in the same sense for father and preacher also. As per grammar both meanings are possible through bahuvreehi and karmadharaya samaasas respectively. The

first meaning shall be taken in Nivrutti and second meaning shall be taken in Pravrutti).

- 31) Always do the proper service needed by Your preacher and not the improper service desired by You! If Your preacher is hungry, will You worship Him by applying sandal paste on His forehead?
- 32) In this Kali age, basic true knowledge is the need of the hour. Enough devotion exists. Enough sacrifice and service exist. Right direction towards right goal is absent due to wrong knowledge in which case, devotion, sacrifice and service become waste in wrong path leading to wrong goal. The souls are suffering with the most dangerous disease called as selfishness. Spiritual knowledge is the only medicine that can cure it.
- 33) Devotion, sacrifice, service, concentration through meditation on one goal and singing devotional songs with tears are growing tremendously day by day! But, the basis of all these spiritual efforts is selfishness only, which is aspiration for some selfish fruit!!
- 34) ***What is the use of growing these efforts, which are already growing by themselves?*** Growing these is giving sweet to sugar patient. The sugar patient also likes the sweet. The sweet is poison to such patient.
- 35) You are My servant like a compounder or junior doctor working under a chief doctor. You shall not take independent decisions without the instructions from Me, the chief doctor. If You grow these since the patient likes these, You are killing patients and becoming responsible for the total distraction.
- 36) Don't misunderstand that propagation of My spiritual knowledge is service of God and service of other souls. If You analyze deeply, it is only Your service by serving Yourself! By propagation of knowledge heard to others, the knowledge gets more and more assimilated in Yourself leading You in to practice through developed inspiration.
- 37) ***If You are not in the path of justice and do injustice, all these four (knowledge, devotion, sacrifice and service) become waste and fall***

***down like a palace built without foundation.*** Demon Ravana was topper in all these four efforts. But, he was totally ruined due to injustice, which is desire for illegal sex.

- 38) Ravana did lot of penance, but, was given severe punishment, the death. All these four can't convert injustice in to justice. Similarly, Duryodhana was punished for injustice, which is desire for others' wealth due to greediness. This is the essence of the Ramayana and the Mahaa Bhaarata. ***I will excuse the ignorant animals and birds for the sins, but not the souls, which are egoistic demons.***
- 39) Unless You participate in propagation and debate with devotees (Satsanga), You can't assimilate knowledge. ***Demons also studied the spiritual knowledge, but, were destroyed due to lack of assimilation of knowledge since they didn't participate in My service*** (propagation and debate). ***Knowledge and food, not assimilated, create disease.***
- 40) Angel does not mean beautiful and demon does not mean ugly in external appearance. ***They are decided by their minds, which are beautiful and ugly respectively.***
- 41) Angels are those souls, who never do sins. Human beings are those, which rectify sins through realization. Demons are those, who do not rectify sins due to ego even though they realize.
- 42) Angels and demons are in human beings only. I punish demons and rectify them at least for some time. I cannot excuse demons because they realize the sins but do not rectify due to ego. Animals and birds are excused since they can't realize even if taught. ***Animals and birds exist separately in different forms.*** Angels and demons are not seen by You separately since they also exist in human beings.
- 43) The sin can't be destroyed by worship and penance. ***If You realize the sin and rectify it through repentance in mind, word and practice, I will cancel Your sin.***

- 44) You utter Your sin through words before Me and this is called as confession. You must repent for Your sin in Your mind also. Both these are theoretical rectifications only. After this, You shall rectify Your sin in practice if the sin is rectifiable. If the sin is not rectifiable, don't repeat the sin again in practice. Then only, I shall cancel Your sin (Rectifiable sin is returning the stolen items to the owner. If You kill a living being, it is non-rectifiable and not killing the living being again is its rectification.). In this way, every sin can be cancelled and no punishments are given even for the pending sins since all the sins get cancelled. ***Remember, all Your miseries are the results of Your sins only.***
- 45) If a sin is done and confessed theoretically, only one punishment is given. ***If You misinterpret Your sin as not sin through Your over-intelligence, double punishment is given.*** One punishment is for Your sin. The second punishment is for Your misinterpretation or telling a lie that You have not done the sin.
- 46) ***Confession need not be done before any other human being since every human being is a sinner only differing qualitatively and quantitatively.*** I have never done any sin anywhere at any time. Hence, confession shall be done before Me. You can take Me with form or without form. I am the unimaginable God expressed in some medium with or without form (***form and without form are related to creation only and not to the unimaginable creator.***)
- 47) ***Following the path of justice and avoiding path of injustice alone can protect a soul since the constitution of justice is created by Me, God Datta.*** No other factor like caste, gender, age, religion, race (like human beings, angels etc.,), a specific form of God can protect the soul.
- 48) The Veda says that God is only one doing the three divine activities called as creation, maintenance and destruction of this world. This Vedic definition applies in Me only. I am only one doing the three activities through My three faces. Meditation on unimaginable God is impossible even if lot of effort is done. Hence, it is better to

concentrate on this expressed form. If You like formless God only, I can be taken as formless item of creation like space, energy etc. (formless doesn't mean unimaginable. ***Imaginable creation exists as items with or without form***). This formless expression is also difficult for concentration.

- 49) A thief argues that stealing is not a sin whereas drinking wine is sin. A drunkard argues that drinking wine is not a sin whereas stealing others' wealth is a sin. Both are different forms of the same sin only. In the previous ages, demons and angels existed separately and hence, I killed demons and protected angels. In this Kali age, the same human being is angel in one time and demon in another time. ***If I have to kill the demon, I must kill all the humanity, which I will do in the end of this Kali age when all the human beings become full time demons.*** Meanwhile, I shall try to reform and convert them into angels through this spiritual knowledge.
- 50) By the end of Dvapara age (just before this Kali age) I stopped punishing the sinners through death and the Maha Bhaarata war was the last violence of My Krishna-incarnation. In this Kali age, I started as the incarnation of Buddha with peaceful preaching of spiritual knowledge. ***Since violence is the topmost sin, I stressed on non-violence since I Myself changed the policy of violence.*** I will follow this path up to the end of Kali age, when I come as the incarnation of Kalki with full violence under inevitable circumstances. ***Till the end of Kali age, My sword is spiritual knowledge.*** When I come as Kalki, My sword will be very powerful electromagnetic energy.
- 51) In the first Kruta age, souls worshipped Me as the unimaginable God through every divine medium. In the second Treta age, I was worshipped as God Brahma, the form of preacher, without the knowledge of unimaginable God. Hence, in the beginning of Treta age, I appeared to sage Atri in this form indicating the internal essential unimaginable God in every divine form. In the third Dvapara age, souls worshipped Me as God Shiva, the father, again without the knowledge of unimaginable God. In this Kali age, souls, fond of

materialistic boons worship God Vishnu as Lord Venkateshwara, the Mother (taken in the form of Mohini) again without the knowledge of unimaginable God. Since this age is the last phase, I am again establishing the knowledge of unimaginable God existing in every divine form acting as My medium.

- 52) In Kruta age, all sages were investigating the nature of the unimaginable God. In the beginning of next Treta age, I appeared to sage Atri in this form of medium to establish the Vedic definition that only one God exists in the forms of Brahma, Vishnu and Shiva doing all the three divine activities. Then, Atri cried saying '**obtained**' (Dattah).
- 53) Since all are investigating for the unimaginable God, everybody understood that '**obtained**' is unimaginable God. For example, all are searching for a gem, which is lost. One fellow found it and shouted '**obtained**'. Since all the other investigators are searching for the gem, they can easily understand that '**obtained**' is gem. In that context, there is no need of saying '**gem is obtained**'. (Today, nobody is searching for God and hence, can't understand that '**obtained (Datta)**' is the original absolute unimaginable God. Some people misunderstand that Datta is a combined incarnation of three divine forms! If father is the son of his son, such concept is correct. Sage Atri has already seen the three divine firms in separate worlds doing the three divine activities separately. He got a doubt that since the Veda says that only one God is doing all these three activities, how can three Gods exist doing each activity separately? Then, he did lot of penance to find out that single God. All the three divine forms appeared and Atri did not accept them since they are three and not one. Hence, his name Atri meaning '**not three**' became meaningful. Then the root source, God Datta appeared proving the Vedic definition. On the basis of this story (from the Bhagavatam), it is clear that the original true God (Parabrahma) is Datta only and all other Gods are various forms of His divine medium.).

- 54) Hence, Datta is not a name of a new God. It means only obtained or given to the souls through a meaningful medium indicating the total definition of the Veda about God. In that age, since everybody was searching for the original God, everybody knows that '***obtained***' or '***given***' is the original unimaginable God.
- 55) "A gem is inert item having no independence and can be obtained. But, ***God is not inert due to omnipotence*** (not because He is awareness), in which case, it is not proper to say that God is obtained"—this objection is not valid. Even a non-inert person can say that he is given by himself to somebody due to excess of love. The Veda also says the same (*Tena labhyah*). In this context, the Veda also says that God is obtained by true devotee, in which case, God reveals His form of medium (*Vivrunute tanuum svaam*). Since God is completely merged with such form and identifies Himself with such form, such form can be taken as God Himself.
- 56) See these four dogs around My feet, which are the Vedas personified. These four represent the four topmost sages: Sanaka, Sanandana, Sanatkumara and Sanatsujaata. These Vedas continuously discussed about Me without rest and stand tired with vibrating tongues at My feet indicting their failure to express My original nature, choosing final surrender to My feet!
- 57) These four Vedas as dogs are licking My feet. Below My feet, wooden chappals (Padukaas) exist. ***All the sages are below the Vedas and hence, catch My Padukaas***. Below sages exist angels and below angels exist human beings.
- 58) See this cow, who is the deity of justice bending his head smelling My feet with his nose through total surrender for protection from Me. ***This deity is rigid in giving the fruit of a deed to the doer and developed ego of his unavoidable right***. Now, this male deity became female cow on losing his ego!
- 59) This male god of justice thought that even I am incompetent to destroy the fruit of a deed and became proud since the inevitable

implementation of fruits of deeds is in his hand. He gave longevity to the husband of Savitri violating the constitution of deeds since she praised him. He was insisting to kill sage Maarkandeya, who praised Me and not him! Hence, I appeared and killed this deity. On the request of angels, I gave life again to him. Since then, he lost ego and became female animal (cow) leaving his male-angel form surrendering to My feet completely!

- 60) Hence, the constitution of justice and injustice composed by Me is eternal and most important commandment given by Me, which shall be followed by every soul in any world. These four Vedas protect this constitution as watching dogs, which stand before the cow and the cow stands behind Me indicating that I am the Lord of justice. ***I am giving protection to both cow (justice) and dogs (scriptures).***
- 61) I am standing taking the cow as My back support indicating that even I am based on the constitution only since the rule maker will follow the rule strictly. The white colour of the cow indicates the purity of justice. ***This entire world including spiritual aspirants and spiritually ripened is based on justice only.***
- 62) What is justice? and what is injustice? –for this, You need not refer so many books. The definitions of justice and injustice can be given in very simple way. That, which pleases God Datta, is justice. That, which displeases God Datta, is injustice.
- 63) ***If You harm good living beings, I become furious towards You. If You please good living beings, I am pleased with You.*** You can't say that sage Vyaasa meeting with Ambika and Ambaalika to generate issues did injustice because his mother and the departed husband—souls (of Ambika and Ambaalika) prayed sage Vyaasa for this help. No good living being including Ambika and Ambaalika (who were very happy to get sons) is pained or displeased by such act. Hence, it is not a sin and moreover, is a good deed only since all good living beings were pleased. The detection of injustice is based only on the displeasing or hurting or paining (with violence) the good living beings.

- 64) In absolute plane, there is no second item other than Me. This absolute plane is restricted to My view only and not to the view of any souls. The Veda says about such absolute plane only while saying that God alone is the truth and anything other than God is not true. The Gita also says that everything other than God is not true (*Mattah parataram*). Hence, don't think of such meaningless salvation supporting that if the non-existent soul totally disappears, nothing is lost. The soul is true and existent in the relative plane, which is true and relevant to any soul.
- 65) I am called as Hiranyagarbha if You view Me mediated with awareness. I am called as Viraat if You view Me mediated with inert energy. I am called as Vishva if You view Me mediated with inert matter. ***I am called as Vishvarupa if You view Me mediated with the entire world containing all the above three forms of medium (awareness, energy and matter).***

Chapter 2  
**DATTAPARABRAHMA DARSHANA YOGAH**

**(Vision of Datta as Unimaginable God)**

[March 30, 2018]

**God-preacher Shri Datta spoke:-**

- 1) Vacant space is said to be formless item by scholars. The other three elements:- air, fire and water are also formless taking the form of container. The fourth element, solid earth is said to have specific form with its own boundaries.
- 2) These five elements look infinite to the human mind. *Am I a formless item like the prior four elements? Am I having a form like solid earth with specific boundaries?* As unimaginable God, I am beyond these five elements and hence, beyond the concepts of form and formless. My medium or this body is made of items having form and no form. Since I am identifying with this medium, I am not only beyond form and formless but also form and formless.
- 3) It is said that the eye grasps form and formless is not grasped by eyes. But, the eye grasps the separate existence of all the five elements. I am beyond Your vision as unimaginable God and I am not grasped by other senses also like ear, nose, tongue and skin. But, My medium is grasped by all the senses.
- 4) Since I am not grasped by any sense, You can't call Me having form or formless. When I am mediated, You can call Me with form containing formless elements also.
- 5) If You call Me as awareness since I had a will to create this world, I burn all this world in the final dissolution. Hence, will You call Me as fire? You shall not decide My nature based on My works. Since I am omnipotent, I can do any work.

- 6) You shall not say that God is awareness as per the commentary on the 5<sup>th</sup> Brahma Sutra (*Iikshateh na ashabdam*). The sutra is interpreted in this way:- Iikshateh = since God had a will, na ashabdam = God is not the inert item. This sutra can be interpreted in another way also:- Iikshateh na = due to will, God shall not be concluded as awareness, Ashabdam = since God is not any item of the creation indicated by a word. ***Ashabdam means that which is beyond every word since every word indicates an item of imaginable creation.*** Since God is unimaginable, He can't be indicated by any word. The Veda says that God is Ashabdam (*Ashabdamasparshamarupamavyam*). You need not worry about the commentary of the three divine preachers saying that God is awareness. It means only that God incarnates associated with non-inert medium only. The container can be addressed by the contained or possessed items as we call the bearer of apples by the word '***apples***'. God associated with awareness only during incarnation can be called as awareness.
- 7) Oh Kaashyapa! The Veda says that no item in this creation is God (*Neti Neti*). Every item in this imaginable world is attainable. God can't be attained by even the imagination of intelligence. I can be attained by strong love as mediated God as said in the Veda (*yamevaisha vrunute*).
- 8) ***As unimaginable God, I can't be attained by making journey and by seeing Me with eyes.*** As mediated God, I can be attained and seen by You. You can recognize Me through My knowledge and serve Me through Your strong devotion. ***My grace will be always on My servant. My service itself is real penance.*** My grace is far better than seeing Me. What is the use of seeing the king going on the road? Even if You don't see him, if You are benefited by his graceful gifts, You are more fortunate.
- 9) Just like the mother leaves other children and picks up her own child for her service, a true devotee leaves all the inert and non-inert worldly items and picks up Me only in the mediated form.

- 10) Mother refused other children to be her children. Similarly, ***the true devotee refuses all the inert and non-inert worldly items except Me.*** Her child is also a child like other children. Similarly, I am also a human form (human incarnation) like any other human being.
- 11) ***God is said to be Ashabdam by the Veda, which means that God is not any imaginable item indicated by a word.*** This means God is unimaginable existing in all forms of His divine medium. God (Brahman) is a word indicating such unimaginable God. Ashabdam means unimaginable item and doesn't mean that it should not be indicated by any word. Hence, the word God is not to be rejected.
- 12) Even Ashabdam is a word, which indicates God, who can't be indicated by any other word. Since the word Ashabdam indicates the unimaginable item, the word '**God**' can also indicate the same unimaginable item.
- 13) The Veda means the scripture that informs about the knowledge of unknowable truths like performing a sacrifice resulting in attaining good fruits. Hence, ***the Veda is the only authority to speak about the unimaginable God.*** Science is authority in the knowledge of imaginable items of imaginable creation.
- 14) My divine spiritual servants perform the miracles due to the miraculous powers blessed by Me. They also say that the Veda is the final authority to know the existence unknowable truths. Miracles are unknowable facts observed by the eyes of even atheists and hence, the Veda is in equal status with science.
- 15) The Veda and the Gita are spoken by Me. Even the Brahma Sutras are spoken by Me only since sage Vyaasa (author of the Brahma Sutras) is My incarnation only. All these three are the three authorities (*Prasthaanatrayam*) and I am the author of these three.
- 16) The Veda says that creation, maintenance and destruction of this world are done by God only (*Yato vaa imaani...*). The Brahma Sutras also say the same (*Janmaadyasya...*). The Gita also says the same (*Prabhavah pralayastathaa..., Mayi sarvamidam protam*).

- 17) Creation of the world etc., is not useful inherent characteristic (Svarupa lakshnam) of God. It is only an associated characteristic (Tatastha lakshnam). The first is to say that Rama is blue in colour. The second is to say that Rama is the killer of Ravana. You can take the second also in equal status of first when the second is unique. There is no second person, who killed Ravana. In absence of first, such unique second characteristic can be taken as first. A second item will not come into the picture since the associated characteristic is unique found in that one item only.
- 18) Creation etc., of this world can't exist in any other item except God and hence, such unique associated characteristic indicates only one item, which alone is capable of such works. ***The potency of doing a work is associated with an item and such potential energy is taken as the inherent characteristic of the item confined to a specific context.*** Work and materialized working item are also forms of the same energy only as per science.
- 19) Burning is the quality or work or potency of the burner or fire. All these are different forms of basic energy only as per science.
- 20) Creation, maintenance and destruction are done by one item only as said by the Veda. I am only one and these three works are done by My three faces. In this way, the concept told by the Veda is exactly correlated in My form presently seen by You.
- 21) When this form is directly correlated with the Vedic definition, why shall You force another form on the Vedic definition? Why shall one become rigid on a formless God, which shows madness only?
- 22) A human form is not eternal. The form of Sun is eternal in comparison to the human form. ***My present form is eternal without any comparison.*** Except this form, all other forms are non-eternal.
- 23) Due to complete merge with this body, I am this body. I am also the qualities of the body like the beauty, shining, scent, kindness, generosity etc. In view of this concept, the Veda says that all this is God (*sarvam khalvidam Brahma*).

- 24) I am this total body and each part of this body also. In essence, there is no plurality in Me. ***Even My single hair, being God, can create, maintain and destroy this world.*** (The unimaginable God is devoid of the three differences, which are: 1) **Sajaateeya:-** There is no second similar God, 2) **Vijaateeya:-** There is no second dissimilar item also since in the absolute plane except God, anything else is not true and 3) **Svagata:-** ***There is no difference between the parts of God since He is unimaginable and even the concept of whole-parts is absent.*** Since unimaginable God merged with the energetic body of the Lord, this body also attains the nature of unimaginable God and hence, the body also is devoid of the above three differences in its essential nature, though not in visible nature. It means that the body looks with difference in the parts, but, has unity in the sense that each part is God. Hence, every part of the body is the complete unimaginable God.).
- 25) A soul uses the word ‘I’ to mean the body having plurality. Even there, all parts of the body are basically energy only and justify the use of single word ‘I’. All the parts of human body are basically energy and thus, have qualitative unity, but, they have quantitative difference. ***In the case of the body of God, all parts have qualitative and quantitative unity since each part is unimaginable God due to complete merge.***
- 26) The Vedic definition applies totally in this form seen by Your eyes directly. Is this form an enemy to You? Is another form a relative to You? Why do You force and rub other forms on the Vedic definition? Since I exist in all the other divine forms, such forms are also Myself only. The speciality of this form is that this stands as a proof for the Vedic definition of God word by word.
- 27) The Veda says that God can be seen by Your eyes (*yat saakshaat aparokhshaat Brahma...*). You are seeing Me clearly with Your eyes and You are easily correlating the Vedic definition in this form.
- 28) Energy is controlled by space. Hence, every part of the body of a human being is different from other parts in quality and quantity.

***Since I am beyond the space and its volume, every part of My body is total God.***

- 29) I was seen by sage Atri in the Treta age. Does it mean that I was born in Treta age? If You sleep up to the noon, awake and see the Sun in the sky, does it mean that Sun rose in the noon only?
- 30) If You see Me in essence, I am totally God in every unit of My body. ***The atoms of mud are condensed energy only.*** The bonds binding the atoms are also energy only. The unity seen in worldly items shall be helping You to see the unity of God in every part of My body and in every divine form taken as incarnation by Me.
- 31) The Veda uses the word Tanu for the body of God (*Tanuum svaam*). Tanu means matter with lesser volume resulting by the condensation of energy. The body of God shall not be called as Shariram (that which is destroyed) or Dehah (that which is burnt) since this body of Datta or Eshwara is eternal. This can be called as Tanu only since this resulted due to condensation of energy to become visible to You.
- 32) The word Brahman means greatest since Brahman or God is unimaginable to the intelligence of any soul, whether human being or angel. Hill with form is greater than formless air. Lion with smaller body is greater than the elephant with huge body. Even though I am with a form having small body like You, I am the greatest Brahman. ***Greatness doesn't depend on form and size.***
- 33) The inert matter, inert energy and non-inert awareness form the material of the body of human incarnation. The latter two form material of the body of energetic incarnation. Whatever may be the case, the inert energy (Prakruti) is the source material of the body since matter is condensed form of energy and awareness is a specific work firm of energy. In this way, the creation becomes the basis (medium) of unimaginable God in expression (*Brahmanopi pratishthaaham*— Gita). A part of the creation becomes the body of unimaginable God for expression and this part can be called as creation due to qualitative similarity. Of course, unimaginable God is

the basis for entire creation (*Brahma puccham pratishthaa- Veda*).  
***This present divine form is the true form of God and other divine forms are only dresses of this original form.***

- 34) The word ‘Daaraah’ is plural and in masculine gender. But, it means single wife in female gender! Hence, meanings should not be decided by the external words used in the scriptures. If You take the meaning of scripture in the view of Your worldly fascinations, the internal essence is lost. When such people become spiritual preachers, they are like blind people preaching about moon to the other blind people!
- 35) If the power is very high, the possessor of such power is called by the word power itself. Brahman also is a word in neutral gender, which means greatest unimaginable power. I am the unimaginable possessor of such unimaginable power and I am really that unimaginable power itself since no two unimaginable items exist together. You need not take the above said advantage of calling the possessor by the name of possessed item in My case.
- 36) Space (subtle energy) and fire (gross energy) attain the shape of container and both are made of quanta of energy and thus, are composites of finite particles having boundaries or forms. Air and water also attain the shape of container and both are made of fundamental units of matter, called as subatomic particles with forms. Solid earth has clear form. Hence, all the five elements have form and not formless at all. ***Hence, even the devotee of formless God is meditating on formful God only.*** Even awareness made of neurons propagating in nerves is not formless. ***Even if You take the absolute unimaginable God, You can't say Him as formless because He is above the concepts of formful and formless.***
- 37) Hence, there is nothing like formless. All the five elements exist having no beginning and no end. ‘No beginning’ is true in the view of soul also since the word also means the unknown beginning (*na jnaataah aadih-anaadih*). In the view of God, these elements have beginning, which were created by Him only. ***This view of unimaginable God applies to mediated God also since unimaginable***

***God totally merged with the medium to identify Himself with the medium.*** The medium contains various components of creation in micro scale. When God becomes this medium (Pindaanda), each of all the components of the medium also become God totally since God is beyond space. ***When the Veda says that God has become every component of the creation, it refers to each component of the body of God, which is this total creation in micro scale having qualitative similarity.*** This is misunderstood as God has become every component this macro world (Brahmaanda).

- 38) Unimaginable means beyond our imagination. The form of God is seen by our eyes and this doesn't mean that we have understood the nature of this seen form. Hence, ***unimaginable need not always mean unseen only.*** Krishna is seen by the eyes. But, His nature in lifting the hill by His tender finger is unimaginable. 'Seen' and 'unimaginable' don't contradict each other. Hence, the Veda says that one lucky fellow has seen the unimaginable God in the form of incarnation (*Kashchit dhiirah...*). At the same time, the Veda says that God can't be seen by eyes (*Na tatra chakshuh...*) and this refers to the non-mediated unimaginable God. Contradiction can be resolved by selecting proper relevant references.
- 39) My power is beyond the eight miraculous powers. A person having eight miraculous powers becomes small by decreasing his volume (Animaa) and becomes big by increasing his volume (Garimaa). I can become small or big without any modification in My volume as said in the Veda that God is simultaneously smaller than atom and bigger than biggest (*anoraniyaan...*).
- 40) In fact, whenever any soul performs miracles based on eight miraculous powers, I am only doing those miracles and I hide Myself so that My devotee gets the credit. Sometimes, My devotee is effected by ego thinking that he has done the miracle and I smile at him like a father seeing his ignorant child!
- 41) This creation is like an epic created by a poet. The Veda says that I am poet (*Kavim kaveenaam*). A poet tolerates abuse on him, but, can't

tolerate the abuse of his epic. Hence, never criticize My creation without understanding the inner truths. There is no salvation from this world and from work. ***Both the souls bound and liberated have to continuously take birth in this world and do selfish work and My service respectively.***

- 42) My creation is very auspicious and very beautiful. A soul, lazy to do work, failing to attain selfish fruits scolds this creation as worst.
- 43) ***You have to liberate from selfishness and not from world and work.*** Scholars say that ignorance is bond and knowledge is liberation. Even though both these are theoretical, they are important since theory is the mother of practice. One day or other, the right theory will lead You in to right practice.
- 44) Before the creation of this world, nothing existed other than Me. I created this world for My entertainment only. Yet, I maintain this creation always protecting justice and destroying injustice. In My administration, never injustice wins and never justice fails. Since You don't know the background picture completely, You criticize Me for the victory of injustice in a place. You don't know that You have done injustice in Your previous birth to that person, who is doing injustice to You in retort as per My constitution. Even if the person is doing injustice to You freshly now, I will give some time to that person for permanent reformation through knowledge taught by Me since punishment brings only temporary reformation. In such case, I will totally compensate Your loss. I can destroy this world at any time and enter My absolute plane. But, I maintain this creation forever for My continuous entertainment. In the destructions of this creation, it goes into subtle state from gross state like a cinema exhibited becomes the reel after show.
- 45) When I am bored with this entertainment, this creation is condensed into subtle state, which is maintained by Myself in the state of Eshwara or Lord. I take rest, which is called as Yoganidraa. ***This rest is needed for Me since I am in the state of Eshwara with a created energetic body.*** For Me, as unimaginable God, no rest is needed.

Since I merged with the body of Eshwara completely, I say that I need rest. ***In long run, the energetic body is also tired due to decrease in density.***

- 46) A small article is seen as big through magnifying lens. Eshwara (Myself with energetic body) is viewed as this huge world through My unimaginable power called as Maayaa (*bimba pratibimba vaada*). Hence, this creation is also called as Kaarya Brahma or God appearing as product. Eshwara is called as Kaarana Brahma or God as cause since there is no difference between unimaginable God (Parabrahma or Kaarana Brahma) and Eshwara due to complete merge.
- 47) In the final dissolution, I maintain this entire creation in subtle state like the ideological world is maintained in the deep sleep that enters in exhibited state in dream. This dream is not the dream of the soul in which the soul is bound. This dream is nothing but the imaginary state of the soul. For God, the dream is imaginary state whereas for soul dream, imaginary state and awaken state exist separately, in which God is controlling the world like the soul controlling its imaginary state.
- 48) In the final dissolution of this world, space alone is leftover in which the other four elements (becoming gross energy, which is converted into subtle energy) merge. Eshwara or Lord alone is leftover with the space occupied by Him and occupied by His specific world (Datta Loka or Satya loka or Brahma Loka or Vishnu Loka or Shiva Loka). ***Hence, the root source-material of the world (space or mula prakruti) confined to this world (Paramavyoma) remains along with the divine energetic body of Lord in whom unimaginable God is always in totally merged state only.***
- 49) ***The dissolution of the energetic body along with the space never takes place so that You can't imagine the presence of unimaginable God alone in the absolute plane.*** This means that the situation before this creation will be never attained. But, even this can happen so that the unimaginable God alone can directly maintain the creation in

subtle state. Even the creation can disappear so that unimaginable God is leftover alone, who can create this world again as it is. All these possibilities are possible with unimaginable God. **No possibility can be ruled out due to omnipotence of God.** In all these possibilities, the unimaginable nature of God alone is the basic reason. Selection of a possibility depends on the will of God. But, the eternality of Lord is most proper (Uchita), which selects the first possibility.

- 50) ***Yoganidraa means rest after the association of kaarya Brahma (world) with Karana Brahma (Eshwara) as said above (Sahaatah para madhidhaanaat - Brahma Sutra).*** Yoga means association and Nidra means rest. Here, merge of the world in Eshwara is more proper than merge of Eshwara with unimaginable God as interpreted by some scholars. The Brahma Sutra means that one item along with other item merged with God. The first item is world with five elements and souls, called as Kaarya Brahma. The second item is the forms in the world. God means mediated God (Eshwara). Even though the body of Eshwara was created by unimaginable God after creating space, it is not necessary that Eshwara should have an end like a human being. This rule applies to souls only and not to Eshwara, who is eternal since unimaginable God fixed Him as His permanent residential address.
- 51) ***As soon as I (Lord) get up from the rest, the entire world is also getting up for the sake of My entertainment.*** The subtle energy (resulted from the gross energies of the other four elements through forward reaction) merged in the space is converted back into gross energy, matter and awareness gradually through the backward reaction. ***The reel generates the next show of the same old cinema (Dhaataa yathaa puurvam... Veda).***
- 52) Maayaa means both wonderful and non-existent. The wonderful mechanisms of creation in relative plane create wonder in the view of the soul. ***This world is non-existent in the view of the unimaginable God in absolute plane.*** The planes are highly specific to their relevant

references. If the references are changed, lot of confusion will be created.

- 53) Maayaa is My capability, which is not different from Me. When You say that a person is capable of doing a specific work, You clearly mean that the person is not different from his capability. We say that a person has built this house. We don't say that the capability of a person has built this house!
- 54) Fire alone burns and other item can't burn anything. There is no difference between the burner and its burning capacity. The capability of creation, maintenance and dissolution of this world is not different from Me and hence, can't be isolated from Me. Especially in the case of unimaginable God, unimaginable power can't be differentiated from God since no two or more unimaginable items exist together. In the case of unimaginable God, there is no need of the help of the above worldly logic.
- 55) The soul is a part of My creation, which is awareness and awareness is a specific form of energy only created by Me. The world is unreal in My view of absolute plane and hence, the soul is also unreal being a part of the world. Unreal (world) is unreal for reality (God). ***Unreal (world) is real for unreal (soul) being part of the unreal (world).***
- 56) Since world is unreal to Me, soul being its part is also unreal to Me in My view of absolute plane. But, since I am totally merged with the energetic body of Eshwara, soul is also real in My view of relative plane of Eshwara. The soul being part of the world (kaarya Brahma) is maintained by Me in the state of Eshwara. I have both the views of both planes and naturally Eshwara also has both views since I am not different from Him due to total merge.
- 57) I can pass through bolted doors in the state of incarnation and I did so as Shankara. My disciples being souls stood outside the bolted doors only since world is real to them. ***The incarnation gets the view of the absolute plane also since I merged totally with the human being-component.***

- 58) This unreal (for Me) or real (for soul) world contains some items as permanent and some other items as temporary. The soul and the five elements are permanent whereas all the forms made of the five elements are temporary. *Awareness or soul is permanent like the five elements and not eternal like the unimaginable God.* Soul is permanent with respect to its temporary body and not absolutely permanent like God. By this, we shall not misunderstand that soul is the eternal God. In the beginning of the Gita, soul is stressed to be permanent for which the reference is its temporary body (*Na hanyate hanyamaane sharire*).
- 59) The spiritual preacher can mention about the absolute plane of God for the completeness of knowledge. This should not be brought frequently in preaching the soul, which may be misled to think that this world is unreal. If it thinks that world is unreal, it should also think simultaneously that itself is also unreal being a tiny part of the world!
- 60) Even if You take the quantitative aspect, the energy that is converted into this world is just a negligible trace of My unimaginable energy. A trace of My unimaginable energy is converted into imaginable energy through unimaginable (to soul) mechanism. But, if the soul is examined, it is a trace of the imaginable energy that is converted into world. Trace can be neglected as almost non-existent. From this view also, world becomes non-existent to Me. For world, the soul may be negligible and can be treated as almost non-existent, but, reverse is highly laughable!

### **Disciple of Datta (Datta Swami) spoke:-**

- 61) Are You with form or without form? You told that this world is a mirror image of Your form and the mirror image is non-existent in Your view. We understand that mirror image is not as true as original object. What is the mirror here? Mirror must be as real as the original object.
- 62) If this world is unreal in Your view, how can You be entertained by the non-existent and hence, unseen world? If the world is giving

entertainment to You, it must be existent and must be seen by You as existent.

- 63) Oh! God Datta! I am asking this question due to My ignorance. You are such ocean of knowledge in the form of preacher, who is not only unseen but also unheard so far!

### **God-preacher Shri Datta spoke:-**

- 64) The worldly logic establishes that the object and mirror must be equally true and the mirror image is also not totally unreal since it is formed by reflected energy. In this concept, both matter (object and mirror with equal reality) and energy (reflection with negligible reality) are involved as per science.
- 65) You should not directly rub Your worldly logic on Me, who is unimaginable and omnipotent. The object is Myself, the unimaginable God in the state of Eshwara. I am also Eshwara since I am the mediated God also due to total merge. The unreal body of Eshwara also became Myself due to merge and My total identification with it. This energetic body is visible and unreal to Me before My merge with it. This energetic body has My original unimaginable power also due to My merge. By this merge, I, remaining invisible-unimaginable God become visible-mediated God also. This energetic body has dual nature after becoming Eshwara. Hence, I have ***dual nature. Using the relative nature of My energetic body, I can see the unreal creation also as real in the state of mediated God and get entertainment.*** The object here is not the single absolute unimaginable God, but, Myself as Eshwara with dual nature. Hence, I, as Eshwara using My relative nature of the medium can be reflected in the mirror. The mirror is My unimaginable power itself, which is Myself. Hence, I am both the object and mirror. The reflection can be treated as almost non-existent being negligible as stated by Yourself. Hence, the world is unreal compared to Me and My power.
- 66) You can have another better example for this concept from this world. A person (soul or awareness) is seeing the imaginary world created in himself acting as mirror (soul or awareness) only. He sees the items of

imaginary world as unreal since they are made of trace of energy, which is negligible. Here, the object and mirror are one and the same awareness of soul.

- 67) This world is not real to You and hence, You get the entertainment from the unreal imaginary world. You may be entertained with an imaginary tiger, but not with a real tiger from which You shiver with shock! Hence, ***the concept of unreal nature of the creation is also required for entertainment along with the concept of the reality of the world for the sake of seeing it.*** The unreal nature of the world is achieved by Me using My unimaginable nature of unimaginable God. The real nature of the world is achieved by the imaginable relative nature of the energetic body of Eshwara.
- 68) In dream, if You see the tiger, You are fearing from it. The dream is also the imaginary world. But, the seer is not Yourself, who is real. ***The seer in dream is also unreal being a reflection of Yourself.*** The unreal imaginary world is real for Your unreal reflection looking like Yourself. Hence, the soul is affected by the world. Even in the imaginary world, Your reflection alone is existing. ***But, You have totally merged with such reflection in Your imaginary world and hence, the imaginary world also looks unreal for Your reflection,*** which is like the incarnation of God in the actual concept (By this, You should not say that soul is God bound by ignorance and incarnation becoming God is the soul having no such ignorance. The other concept existing in simile is extended by You into the actual concept. This is not possible since You are imaginable awareness whereas God is totally unimaginable. The simile should be restricted to the required point only without extension into other points.).
- 69) In the case of simile taken here, the reflection of Yourself in the imaginary world and in the dream are one and the same since Yourself as the object of both reflections, is one and the same. This is an extra point in simile standing outside the concept. Your reflection in the imaginary world is merged with You (unimaginable God also merges with unreal human soul in His imaginary world to become

incarnation) and became Your direct reflection in union with You (like incarnation). ***The incarnation looks like Your reflection externally but, essentially is the unimaginable God.*** Your reflection in the dream is not merged with Yourself (God). In the simile, there are basically two items only, which are Yourself and Your reflection in dream or imaginary state. Your reflection in dream is not united with You whereas Your reflection in the imaginary world is united with You. In both cases, You are the one item standing as common item. In the concept, there are three basic items:- i) The unimaginable God merging with Yourself taken as reflection, ii) The incarnation, which is Yourself merging with the unimaginable God and iii) Yourself existing always as reflection only in this world and never as reality. (**In the simile:-** You are standing in imaginary world as reality in the awaken state. You are standing as reality outside the imaginary world and You (awaken state) are united with Your reflection in imaginary world. In the dream, ***You (awaken state) do not exist outside the dream and You are totally disconnected with Your reflection in the dream.*** You stand outside Your imaginary world as controller of it. You unite with Your reflection in the imaginary world. In the dream state, You exist only in the dream controlled by the dream. In the state of deep sleep, You totally disappear along with Your imaginary world and dream. **In the concept:-** You are always existing as unreal item only as a part of unreal imaginary world or unreal dream. In the state of imaginary world of God (which is the unreal world in which You exist as unreal item only), the generator of this imaginary world is God (not Yourself), who is united with some specific deserving unreal energetic or human being to become incarnation. In the awaken state or state of ultimate reality, Eshwara alone exists as controller of His imaginary world, which is the real world of the soul. ***There is no dream state for God to be controlled by the world. There is only one state of imaginary world in the case of God.*** In the deep sleep, the imaginary world (to God), which is the real world in awaken state (to soul) disappears, but, God exists in His absolute plane.)

- 70) In the imaginary world or dream, we can explain the conversion of awareness into imaginary world or dream. Awareness is a form of energy only and hence, is converted into matter (materialized objects) and energy (energetic light etc.) in imaginary world or dream. In the concept, we can't explain the conversion of unimaginable God into imaginable space or subtle energy. This point also differentiates concept and simile and hence, ***extension of points is restricted in comparison.***
- 71) Awareness is a direct work form of energy, which (awareness) can't surpass the condensed energy (matter) in this real world. Even in the phase of matter associated with energy, density plays a key role. The air with lesser density (weaker inter atomic bonds exist in air giving lesser quantitative value of energy) can't cut the stone. But, a diamond with more density (stronger inter atomic bonds exist in diamond giving more quantitative value of energy) can cut the stone.
- 72) Both air and hill contain the same matter in the form of atoms. But, ***the associated energy existing as bond energies differ a lot (in hill, bond energies between particles are very high whereas the bond energies between particles of air are very weak).*** Hence, Your human body can pierce through air and not through a hill or bolted doors. Even in the dream, this difference in the energy exists in creating inert and non-inert items. Hence, ***Your reflection is unable to pierce a hill in the dream also (due to same difference in bond energies).*** But, in the imaginary world having the same mechanism of dream in construction, Your reflection is able to pierce the hill due to Your merge with it. This is difference between soul and incarnation to understand in terms of simile. In such explanation, in the case of imaginary world You stand in the position of unimaginable God and Your reflection stands in the position of Yourself. In the case of dream, Yourself and Your reflection stand as one and the same.
- 73) This entire world is negligible before Me like a ray before the sun. In this point, I shall be taken as mediated God only. The soul, which is weakest energy in the world itself, is very very negligible part before

Me. The soul is taken as a part of mediated God. ***In fact, the soul is a part of the medium (energetic body) of God.*** Since God is totally identified with the energetic body, Ramanuja told that soul is a part of God.

- 74) The Veda says that God is solidified exceptional knowledge (*Prajnaana ghanah*). This actually means that God as incarnation is personified special knowledge expressed in figure of speech. This can be explained in scientific way also. Knowledge is basically awareness, which is energy in very diluted form. ***On condensation or concentration, this weakest energy becomes gross energy and matter gradually as density increases.*** You can say that unimaginable awareness generated this world containing matter and gross energy. The imaginable awareness can be explained to become imaginable world through imaginable real modification (Parinaama) or imaginable apparent modification (vivarta). But, the conversion of unimaginable God into imaginable energy (space) can't be explained. If God (root cause) is the imaginable awareness only, there should not exist unimaginable events (Miracles) in this world, which prove the existence of unimaginable item beyond space.
- 75) All the evolution of the world can be explained by You if You take mediated God only as the root cause, in which case explanations of the laws of evolution also become imaginable. If You take unimaginable God as the root cause, the explanation of generation of imaginable energy from unimaginable cause always remains as unimaginable. ***Since the link is unimaginable, the defects of the world (Product) don't touch the unimaginable cause.*** Even if You take mediated God, due to the unimaginable nature of the energetic body (since unimaginable God merged with it) ***even the mediated God is not touched by the defects of the world.*** For more clear understanding in easier way, Madhva took God as designer only and took the already created subtle energy or space as the material cause.
- 76) The space occupied by My energetic body exists in My body itself with which unimaginable God identified Himself. Hence, ***this space***

*occupied by My body (as a component of the body) is also the unimaginable God* and is called as ‘**Paramavyoma**’, which means greatest space. It means unimaginable God (parama) becoming space. *This space has both inherent visible nature and associated unimaginable nature also.*

- 77) Similarly, the awareness present in My body is also the unimaginable God due to His total merge. Your space and awareness existing in Your body don’t have the unimaginable nature due to absence of merge of unimaginable God with You. Eshwara (Myself) also differs from the soul in this point even though the imaginable-visible nature is common. Thus, there is difference and similarity of soul with the mediated God. With unimaginable God, the soul has only difference. Ramanuja and Madhva took only difference between God and soul and in such case, they are taking God as unimaginable only, which is the concept of Shankara. Shankara is taking the point of similarity between God and soul, which means that He is touching mediated God, which is the concept of Ramanuja and Madhva. In this way, all the three preachers are inclusive with each other.
- 78) Along with the space existing in Me, **the space existing around Me (mediated God) as My world is also eternal by the will of Me (mediatedGod) and is taken as Paramavyoma. By this, in the final dissolution not only mediated God but also His world remain undisturbed.** Its unimaginable nature is stated by the Veda as smallest space occupied by smallest particle to be simultaneously biggest space occupied by biggest item (*Anoraneeyaan...*). This means that *small eternal space occupied by the energetic body of Eshwara is simultaneously the big eternal space occupied by His world due to unimaginable nature*. My world is the ultimate, called as Satya Loka or Brahma Loka.

Chapter 3  
**DATTABHINNA JIIVA YOGAH**

**(Vision of Soul Different From Datta)**

[March 31, 2018]

**God-preacher Shri Datta spoke:-**

- 1) In the beginning of creation, Kruta age existed. *All the souls created by Me were made of pure awareness with total surrender to Me.* In course of time, these souls were bored with a continuous trend of surrender without freedom. Even though the state of surrender to Me is happiness, continuous happiness bored the souls like continuous eating of sweets.
- 2) Hence, I gave freedom to souls to remove their misery born out of continuous surrender to Me. Due to this freedom, sin is created in My creation. I don't exercise My unimaginable power to know the future of a soul, which generates entertainment like in the case of the spectator of a cinema, the story of which is unknown to the spectator. *I will know the future of the soul, which surrenders to Me as in Kruta age and protect him/her.*
- 3) Some souls are like the souls of Kruta age. Some souls were partly deviated and became mixed characters. Some became totally sinful. The first category is called type of angels. The second category is called as type of human beings. The third category is called as type of demons. The human beings change as per the context, time and place. The first type doesn't need My preaching. The third type also doesn't need My preaching since there is no hope of change. The second type only needs My preaching by which there is a hope of changing this type into first type.
- 4) *I have banned non-vegetarian food through scriptures.* I have created enough vegetarian food for the souls. The ideal nature is in which a human being shall not kill other good living being under any

circumstances. To kill a living being, the right is restricted in Me only. ***You have taken My right in to Your hands and this makes Me furious towards You.***

- 5) Some scholars misinterpret that killing innocent animal in sacrifice is not sin. The Veda says that the innocent stupidity present in You to follow and believe anything blindly (the animal-nature) shall be killed (*Manyuh Pashuh*). The non-vegetarians kill the animal in sacrifice to offer to Me theoretically and eat the meat as remains (Prasaada) after My assumed eating! Even though I am pleased for their offering to Me, My anger to them is not affected at all.
- 6) I didn't preach the Gita to Dharma Raja, who is like angel (Sattvam). I didn't preach the Gita to Bhima also, who is like a demon (Tamas). I preached the Gita to Arjuna only, who is like a human being (Rajas). Arjuna is called as nara and nara means human being also.
- 7) ***It is very difficult to lead the human being to the right goal because of his unstable nature.*** The human being is in the middle state with partial knowledge and partial ignorance. It is easy to preach a total scholar or a total ignorant. Half knowledge is very dangerous. The human being exhibits obedience and surrender to get some knowledge from the preacher. After that, he becomes egoistic and starts preaching his own preacher! ***The nature of human being is highly uncertain!***
- 8) This creation is of two parts:- i) Paraa, which is the non-inert awareness or souls and ii) Aparaa, which is inert matter and inert energy. Thus, soul is a part of creation only. Such soul shall not discard the creation as unreal being a part of it.
- 9) Brahma represents awareness or knowledge. Vishnu represents the inert matter or wealth. Shiva represents inert energy or power in the form of wave represented by a stone (Shivalingam). These concepts are supported by their wives or powers called as Saraswati, Lakshmi and Gauri. Since awareness and matter are forms of inert energy only, Gauri also represents the root source subtle energy called as Aadishakti

(space). Inert energy is converted in to inert matter and vice-versa indicating that Vishnu and Shiva are inter-convertible forms.

- 10) Soul or awareness is a special work form of inert energy only. This soul associated with a bundle of thoughts is individual soul. When this individual soul is associated with body of pure awareness (which is like pure inert energy detached from all thoughts and hence, the pure awareness is almost like pure inert energy) only, such body is called as subtle body (Sukshma shariram). When it is associated with body of matter associated with energy, such body is called as gross body (Sthula shariram). When the individual soul results by association of bundle of thoughts, such bundle of thoughts is its causal body (Kaarana Shariram). The soul or pure awareness along with three (gross, subtle and causal body) types of bodies (Pindaanda) represents the entire world (Brahmaanda).
- 11) In the Gita, the two parts of Prakruti are mentioned. In the Aparaa part are the inert five elements along with mind, intelligence and ego. Paraan part is the storage potentiality called as chittam or grasping potentiality called as chit. These potentialities of storage of information to help the memory and grasping information from the memory or external world (act of knowing) are the functions of Chittam or chit (*chiti samjnaane smarane cha*). This is called as the soul that controls mind, intelligence and ego. ***The soul as controller with full freedom is called as Paraan prakruti.*** The controlled mind, intelligence and ego are kept in Aparaa prakruti.
- 12) In the Gita, it is said that this soul maintains all the creation (*Yayedam dhaaryate jagat*). This is misunderstood as the soul maintaining the world and hence, the soul is concluded as God! ***Even all the souls put together can't maintain this world!*** The world here means the world of thoughts. We call all the animals as ‘animal world’. ***World means a group of similar items.*** We also say that a person is immersed in his own world, which means that the person is continuously engaged in his imaginary world, which is a group of thoughts. An individual soul

(Jeeva) is awareness in the form of a bundle of thoughts, which proves that awareness is the storage of thoughts.

- 13) The Veda says that the awareness associated with mind carries on the energetic subtle living body after death (*manomayah pranashareeranetaa*). The bundle of worldly thoughts (Vaasanaas) of the awareness is responsible for the rebirth and is called as causal body (kaarana shariram) of the soul or pure awareness. This casual body represents mind that generates thoughts. The pure awareness closely associated with the bundle of thoughts (a thought is also made of awareness and *some general awareness exists between these thoughts as binding material*) is called as individual soul. The pure awareness or the inert energy, which is basic essential source of awareness, can be called as soul. From the common point of detachment from thoughts, the pure awareness totally resembling the inert energy is taken as soul in more real sense. Actually the basic inert energy that is converted into awareness is the real soul and pure awareness being similar to inert energy is also treated as soul. *The inert energy is always detached from every thought.* If You give inert energy as the essential meaning of the soul, You can say that the entire world is maintained by inert energy only so that the soul is said to be the maintainer of the world in the Gita. But, the soul is taken as infinite cosmic energy in the qualitative sense and not in the quantitative sense.
- 14) Since mind, intelligence and ego are working faculties of soul, these are mentioned in Aparaa along with five elements that form the food. The Veda says that food generated awareness or soul (*Annat purushah*). *These three are just works of soul and treated as inert due to lack of freedom, which is enjoyed by the soul only.*
- 15) Grasping the information from external world, storing important information and deleting the unnecessary negligible (decided by the soul) part of it are the functions of awareness called as chittam. Mind thinks a point (sankalpa) and alters it (vikalpa). Intelligence does analysis and reaches the conclusion (*Nishchayaatmikaa buddhih*). Ego

meaning the maintenance of I continuously. All these three are just works of soul only.

- 16) The work of chittam is to know something and store it if necessary to bring it back as memory whenever and wherever needed. ***Chittam does these works with full freedom.*** If these works are not done, chittam becomes chit or pure awareness, which is almost like inert energy detached from all thoughts. Since the nervous system is functioning, it is not converted into inert energy. In deep sleep, the inert energy is not converted into awareness and the soul as awareness disappears. The source of awareness, which is inert energy, remains in the state of full ignorance in deep sleep. ***This inert energy is very close to pure awareness and even scholars have mistaken the pure awareness in this state (of detachment from thoughts) as soul for the inert energy, which is actually the essential soul, being the source of awareness.***
- 17) In the deep sleep, after some time, nervous system starts functioning and pure awareness is regenerated. This pure awareness is not the real pure awareness that can be attained in meditation. In the state of dream, such so called pure awareness comes in touch with the strong worldly ***thoughts of this birth and previous births stored in sub-conscious state, which construct the dream.*** If nervous system stops functioning again, the dream state is converted into the deep sleep. Even though awareness disappears in the deep sleep, its thoughts are stored in brain in the form of pulses like the information stored in a chip of computer even if it is not functioning. When the awareness is generated in the period of sleep itself, dream appears because ***the generated awareness in touch with the chip (sub-conscious state) produces dream.*** After the full period of sleep, the awareness appears connected to the external world since nervous system completes its periodical regular rest and functions in this awaken state.
- 18) When the sleep is over, the nervous system after taking full rest becomes fresh and strong in the work and this is the happiness generated at the end of sleep. ***This happiness is not generated in the rest period since happiness exists only when the awareness exists.***

Hence, it is wrong to say that the soul or awareness is enjoying the happiness in the deep sleep, which is against the experience.

- 19) After the sleep, the soul is regenerated doing its works. Mind, intelligence and ego start functioning under the control of the soul. These three are works of the soul only done as separate faculties.
- 20) When the food is taken, it is assimilated to form the blood representing Rajas due to its energy. The rejected food forms the excretion representing Tamas. ***The inert energy supplied by blood is converted into awareness in the nervous system.*** The basic ego called as 'I' is maintained continuously by the activation of corresponding pulse in awaken and dream states. In awaken state, the 'I' is connected to the external world and in dream state, the awareness as 'I' is connected with strong thoughts stored in the brain as pulses called as '***sphotas***' (***sphota siddhaanta***).
- 21) Chittam contains general awareness that takes information, stores the information temporarily and deletes if it is not important. The most liked information is maintained continuously by this, which is sent into its part of storage in the form of a pulse. ***The general awareness is like an ocean in which this storage part with important informations solidified as pulses looks like island.***
- 22) The general awareness is modified into subtle body in the time of death dragging out the individual soul (storage part of chittam) and surrounds the soul. If the soul is to go to hell, it is called as yatanaa shariram. If the soul is to go to heaven, it is called as bhoga shariram. If the soul is to go to the abode of God, it is called as divya shariram. This subtle body is made of awareness and is called as living body or prana shariram. The inner individual soul is full of strong thoughts and is made of mind, which is the source of thoughts. The Veda says that the individual soul made of mind goes to the upper worlds dragging his alive body (*manomayah praanashareera netaa*). This body is very far sensitive than inert gross body since it is made of awareness or nervous energy. Even in the absence of materialised nervous system in the body of inert energy, the awareness exists by a super technology. It receives

the pain in hell and happiness in heaven with million times more sensitivity than the gross body. The pain received by this body is million times more than the gross body receiving the pain from the same beating! ***The individual soul enjoys results of intensive sins and good deeds in this world to give witness to others regarding hell and heaven.*** God always follows the progress of the soul here as well as in the upper world and has full freedom to give fruit of good or bad deed to the soul at any time and at any place in view of the reformation of soul, which is the main aim of all this divine administration.

- 23) ***The real punishment is always severe and is given secretly.*** A thief is dragged on the road by police giving slight punishment so that people witness it. After dragging the criminal to the jail, severe punishments are given for the same crime. For any intensive sin, slight punishment is only given here for the witness of people and the rest severe punishment is given in the hell. ***This is to save the false prestige of the sinner before public.***
- 24) ***Chittam is the individual soul in which strong worldly fascinations are solidified like diamonds.*** Around this soul, general awareness spreads as a circle just like intensive sunlight spreads around the sun. This soul is dragged by the general awareness from the body in the death by My will. ***The soul doesn't come out by itself due to strong bond with its body.*** After coming out, this soul drags awareness-body to the upper worlds as per My will. Dragging is reversed here.
- 25) The gross body (sthula) is inert. The subtle body (sukshma) is energy as awareness, which does not require materialized brain and nervous system. This is sophisticated technology in the case of energetic bodies of angels also since the material of the energetic body is awareness itself. The causal body (kaarana) is the bundle of fascinations. The root causal body (maaha kaarana) of the soul is the basic ignorance created by maayaa. Soul is the pure awareness (binding material) entangled by thoughts in the chittam. This pure awareness along with the thoughts is called as individual soul.

- 26) After death, the soul in energetic body (awareness is a form of energy) goes to upper sub-world, called as Preta loka and stays there for ten days. Below Pretaloka exists Martyaloka, which is this earth. Above Pretaloka exists Narakaloka or hell. Above Narakaloka exists Pitruloka. These four are the four sub-worlds of world Bhuloka. Above Bhuloka, Bhuvarloka world exists, which is the world of planets and stars. Above Bhuvarloka lies Suvarloka-world, which is the heaven. The soul goes to hell for its sins. It goes to heaven for its good deeds. A neutral soul with neither good nor bad deeds or with mixed deeds goes to Pitruloka. For ten days after death, I enquire about the soul in Preta loka and give final judgment based on which the soul goes to hell (sub-world) or Pitruloka (sub-world) or heaven (third world). My devotee will come straight to My abode, which is the seventh topmost Brahmaloka or Satyaloka. *During the time of My enquiry, the deity of justice argues against the soul like the public prosecutor.* Some hopeless souls are sent to the births of birds and animals. These hopeless souls led their entire lives in worldly matters only without caring for the God. For such souls, human birth is unnecessary. *They are given births of birds and animals, which are always engaged in eating food, drinking water, sex and sleep.* I gave that only in which they are totally interested and hence, this is My favour to My issues and not anger. If You don't care for God, intelligence or human birth is unnecessary for You. Birds and animals have mind only and are always involved in worldly activates. Only I am pushing the soul into womb of its mother for next birth through cloud, rain, plants, food and sperm of its father step by step.
- 27) *When I send My servants into this earth for propagation of spiritual knowledge, sometimes I push the soul directly into the womb of the mother without sperm.* In the womb of the mother, the body of baby is alive with life and pure awareness without any fascination. In every case, only this individual soul (causal) enters its corresponding body (gross or subtle), which stands in the middle of that pure general awareness, as told above.

- 28) The souls in this world are calling Me as Datta-Father. Datta-Father means the father, who has taken a child in adoption. The adopted child will not have real love towards the adopted father. It shows external love towards adopted father for the sake of his wealth only. Similarly, all My devotees show unreal devotion to Me for the sake of selfish boons from Me! In fact, I have sent the soul into the sperm of its father and ***I am the real father where as its biological father is actually adopted father.*** The soul is reversing the truth!
- 29) When the biological father is giving his property to his son, that property is also given by Me only to its biological father. I am the actual protector of the child in the womb of its mother and hence, I am the real mother. The child is maintained by Me only in the womb. Hence, realised souls treat Me as both Father and Mother.
- 30) Don't worry about Your old parents and Your children. Only I made You as the issue of Your parents and only I gave the children to You. The parents on this earth are really adopted parents only and I am the real parents. If You leave the responsibility of Your parents and children on Me, I will take their responsibility. You must detach from their bonds and attach with Me through single strongest bond. Your parents and children including Yourself are My children only from millions and millions of births. I have million times more love on them than Yourself. Your bond with them is only in this life. My bond with them and Yourself is from millions of births.
- 31) The soul or awareness is a specific work form of inert energy only generated by a specific functioning nervous system on the entry of this inert energy. When current enters a specific functioning grinding machine, the current is converted into a specific grinding work. The awareness or nervous energy is basically inert energy only in which the quanta (neurons) of the nervous energy (like photons) propagate in the nerves. The body in which awareness is present also contains the sub-atomic particles, which are dynamic. Hence, soul is a form of dynamic or kinetic energy only. ***The living being is just the form of work only.*** The Gita says that a living being can never exist even for a moment

without work (*nahi kashchit kshanamapi...*). The soul is a part of world only being specific work form of inert energy. The soul can't create an atom of matter or a ray of energy and hence, can't be God. God created this world containing infinite quantities of matter and energy! This one practical point is sufficient to differentiate God from soul.

Chapter 4  
**DATTA JEEVA VIBHAAGA YOGAH**

**(Vision of Different Souls of Datta)**

[April 08, 2018]

**God-preacher Shri Datta spoke:-**

- 1) Oh! Son of Hanumaambaa! As You exist with Your body create Your imaginary world, I also exist with My body creating My imaginary world, which is this real world for You. You are also a part of this world and hence, You are also My imagination only. Are You not creating some persons in Your imaginary world? Are they not Your imaginations? My body is eternal and Your body is momentary.
- 2) You are in this external world. This world is coming into Your imaginations. *I am not in any external world since all this external world is in Me only (Natvaham teshu te mayi– Gita) as My imaginary world.* Hence, this entire world is My own imagination. In this way also, we both differ from each other.
- 3) Only I can create new. This world did not exist before Me, which is newly created by Me. Inert matter as food taken is generating inert energy, which enters nervous system creating specific work called as awareness and You are that awareness only. The Veda says that awareness is from food.
- 4) You are not creating anything new. *Even if You think that You have created something new, it is only My creation inspiring You to create something based on the concept of My creation only.* I don't have the state of dream. I am always in the awaken state creating My imaginary world, which is this real world. I am never bound by the dream, which never approaches Me as I never sleep in the real sense. Like this also, we both differ.

- 5) ***When a simile is taken for comparison, You must take the simile in the required point only and other extra points must be leftover.*** Then only, You will know Me correctly. You cannot bring any item from this imaginary world as My comparison due to My unimaginable nature. ***The exact comparison for Me is Myself only.***
- 6) The awareness that flows in tender nerves is very weak energy. It can't tolerate even the heat from fire. This awareness is the soul and hence, ***soul is the weakest item in the creation.*** The awareness can't even heat another object.
- 7) The sand particles have no bond energy between them. When these sand particles are strongly bound, hill is formed. The same sand particles can't penetrate the hill. Similarly, awareness is a form of energy and also all items of this world. This is qualitative similarity and there is lot of quantitative difference between awareness and other items of the world. My body and Your body have qualitative similarity but not quantitative similarity.
- 8) You should not say that this world is a dream of God. If You say the word dream, ***sleep and ignorance are prerequisites of dream.*** Does it not mean that God is in sleep with ignorance? Can ignorance touch the omniscient God?
- 9) In dream, the soul is bound by the dream. Dream is the controller and the soul is controlled. Can this take place in the case of omnipotent God? He is the controller of everything and nothing else can control Him! You are controlling Your imaginary world in the awaken state, in which You are not sleeping and You are without ignorance. Your imaginary state can be compared to God creating this real world, which is His imaginary world. You can merge with any living person in Your imaginary world and identify Yourself with Him. Similarly, God can merge with any soul in this creation to become incarnation. No soul is God by itself, but, can become God if God wishes so. If You say that as You create items in Your imaginary world, I am also creating items in My imaginary world (which is this real world) and hence, there is perfect similarity between You and Me, the answer is:- This brings

similarity between Me and You. But, this does not bring oneness between Me and You. Assume that oneness is resulting between Me and You. If oneness resulted, You are God (Myself). For Me, this real world is My imaginary world in which I can create matter and energy. Since You are Myself, for You also, this real world must be Your imaginary world. In such case, You must also create matter and energy in this real world, which is Your imaginary world also. Hence, ***simile should be stopped up to comparison only and shall not be extended to result in oneness between actual concept and simile.***

- 10) You have to limit the comparison up to required points only and should not extend the comparison into all other inapplicable points. The face is pleasant like moon. You must confine the simile to the point of pleasantness only. You shall not extend into other points and say that the face must have black spots since the moon has black spots! ***In the case of unimaginable nature of God, imaginable nature of world and soul can't have even a single point for comparison.*** Hence, unimaginable God should not be touched in comparisons. Only mediated unimaginable God shall be taken so that at least the soul can have some comparison with His medium.
- 11) I am the mediated God standing like terrible fire. You are just a tiny spark of the fire. There may be qualitative similarity between My body and Yourself, but, there is lot of quantitative difference between My body and Yourself due to difference in the potentialities. You can't think even to imagine the unimaginable God, who merged with Me. A spark is very negligible and can be treated as almost a particle of ash. Hence, the negligible existence of the soul can be treated as almost non-existence.
- 12) If You compare My imaginary world, which is this real world, with Your imaginary world, realise the magnitude of the difference and forget negligible similarity between My medium and Yourself. When this entire world is a trace generated from My unimaginable power, imagine My position and Your position.

- 13) I have all unimaginable powers due to My omnipotence. I can enter into this world with My original form as I have come down here now. ***You cannot enter into Your imaginary world with Your original body.*** Only an imagined body like Yourself can enter Your imaginary world. The similarity is that this real world is My imaginary world just like Your imaginary world is an imagination of You. If You take both similarities along with differences, You can truly and completely understand Me.
- 14) Your imaginary world is a relative plane with respect to Yourself. Similarly, this real world is a relative plane with respect to Me. Relative plane means the state in which an item appears to exist covering its source and disappears as soon as the source is revealed. Yourself in awaken state is Your absolute plane. Myself as unimaginable God is My absolute plane. This is the similarity and not oneness!
- 15) ***My absolute plane can't be touched or even imagined by Your absolute plane (My relative plane).*** What about Your relative plane? Your absolute plane is My relative plane. Therefore, You can't even imagine Me in My absolute plane. Due to My unimaginable power, I can enter into Your absolute plane (My relative plane) also and You can't enter into Your relative plane directly. This is the difference.
- 16) You have to come up from the earth and simultaneously You have to come down from sky also. Coming up means that You should become soul or awareness discarding the illusion that You are body. ***Coming down means that You should come back to Your soul discarding that You are God.*** You have not really gone up to the sky. By raising Yourself up to some height from the earth, You are under the illusion that You have gone to the sky! It is Your illusion to think that soul is God and by becoming soul, You feel that You have become God!
- 17) The Veda says that knower of God is God (*Brahmavit Brahmaiva bhavati*). The wrong interpretation is that the soul different from God knows God and immediately becomes God. Everybody knows about himself or herself. Anybody forgetting himself or herself must be

mentally derailed. Anybody may forget anything or anybody other than himself/ herself and this is not called as madness. But, *if one forgets himself/ herself, it is clear madness.* Do You say that God became mad? If You are becoming God by knowing Yourself, Yourself must mean God, who must be mad!

- 18) God is absolute truth. World is relatively true. Soul being part of the world is also relatively true. Hence, world is perfect truth to the soul being qualitatively similar. If You take quantitative difference between world and soul, soul is a tiny trace of the world hence, soul is almost non-existent before the world and world is almost non-existent before God (world is a trace before God). Soul saying that it is God and world is non-existent before it is climax of madness! A sand particle says that a stone is non-existent before it since it is the hill!
- 19) You must remember the essence of spiritual knowledge as:- i) Absolute God is unimaginable to You and mediated God is imaginable and non-visible (if energetic incarnation) and is imaginable and visible (if Human Incarnation). ii) You are neither unimaginable God nor mediated God (Eshwara). *You are a tiny particle of the world, which is relatively true with reference to God.* Hence, You are also relatively true with reference to God. You shall never say that world is non-existent. In fact, world may say that You are non-existent due to quantitative difference. Similarly, world is almost non-existent before mediated God due to quantitative difference between His medium and world. In view of the unimaginable God merged with energetic body of Eshwara, this world is totally unreal. This imaginable world can't be compared to unimaginable God qualitatively or quantitatively because the unimaginable God is unknown about His quality (quality of the material with which He is made) and quantity (quantity is impossible since He is beyond space). In such case, how can You say that You are God based on qualitative similarity between Yourself and medium of mediated God? iii) If You don't have the wish to become God and surrender Yourself always to Him as His servant, there is a chance for You to become God provided God wishes so to become incarnation for the sake of some spiritual welfare to be done to devotees.

- 20) Form (rupam) means that which is grasped by eyes (*Chakshushaa rupyate iti*). Since We are not seeing awareness by Our eyes, You may conclude that awareness is formless. This is not correct. In the definition, there is no condition that You shall not use an instrument to see the awareness. ***Now, You can see the awareness or nervous energy on the screen of scientific instruments as waves of energy.*** Hence, awareness is always with form and not without form. Energy is made of waves or particles, which have form.
- 21) This world is controlled by Me directly through My various unimaginable powers. ***Even Your respiration is continuing on My will only.***
- 22) I have created scientific laws in the nature according to which the nature is functioning. You have studied and understood these natural laws due to My grace only. You have developed ego to say that I do not exist and only nature is existing! In order to remove Your ego and make Yourself to recognise My existence, I performed miracles in this world, which break the natural laws to prove Your knowledge as wrong by which Your ego will be crashed. I am exhibiting miracles for Your welfare only since You are My issue.
- 23) All the natural phenomena also are taking place on My will only. If I wish, the natural law disappears. The fire couldn't burn even a dry grass blade in My presence. All the supernatural phenomena (miracles) also happen on My will only. ***You are confining Me to miracles only and delete Me from natural phenomena.*** Real scholars realise that the natural phenomena also are My works based on My will only and hence, they do not give special importance separately to miracles. For them, miracles are not necessary. ***Those, who believe Me seeing this nature and without seeing My miracles, are the real scholars of spiritual knowledge because they recognize Me as the source of the natural phenomena also.***
- 24) My will is creating, maintaining and destroying this world. Will is awareness. This means that My awareness is doing all these three works. Hence, it is true to say that awareness is God. My imaginable

awareness is a part in My body. When unimaginable God merged with My body, every part of My body became the total unimaginable God because He is beyond space. Hence, My imaginable awareness has become unimaginable and My unimaginable awareness is doing all these three works. You should not take the advantage of this statement and say that since awareness is God, Your awareness is also God. Awareness is unimaginable in My case also. *The awareness of unimaginable God is unimaginable since there is neither inert energy nor materialised nervous system in Him before creation.* Your awareness is imaginable and is created in course of creation of this world, which is resulting from inert energy and materialised nervous system present in Your body. Unimaginable awareness is totally different from imaginable awareness from the point of their backgrounds.

- 25) As per My natural laws, a human being speaks and a stone does not speak. I can break My natural law through My power (Myself as unimaginable God) so that a human being can't speak while a stone speaks! ***Breaking My own natural law is My miracle.*** The law maker can break the law.
- 26) I am the divine personality expressed differently in each religion of this world. All these are My external roles in this world-drama. I am the single actor in all these different divine personalities. This concept is extended to every human being to say that I am the actor in the role of every human being!
- 27) A person called Devadatta is acting in a drama. In one drama, he acted in the role of a statue without any movement. The same actor acted as an alive king moving and talking. Similarly, the same power from Me generated inert and non-inert items in this world. The mechanism of generation of imaginable inert and non-inert items of world from My unimaginable power is unimaginable to You.
- 28) An actor can't act in two different roles in a drama in the same time. Due to My unimaginable power, I can appear as two or more incarnations simultaneously in the same time in this world. ***The***

***creation of world by Me is a different concept from the concept of Myself becoming human incarnation.*** You shall not confuse between these two concepts.

- 29) I am omniscient to know everything everywhere. I need not be omnipresent to know everything everywhere, which is essential in worldly logic. Due to My omnipotence, I can do anything anywhere without being omnipresent. Omnipresence is required for an imaginable item, but not for an unimaginable item like Me. Those, who say that I am omnipresent to become omniscient and omnipotent everywhere, are binding Me to the worldly logic. ***You can say that I am acting as if I am omnipresent due to My omniscience and omnipotence.***
- 30) I am unimaginable since I can be present in several places in this present form itself. An actor can't do like this. Due to such miracles, I am concluded as unimaginable to the human brain.
- 31) ***Even though different forms like birds, animals etc., exist in this world, I am in human form only.*** My original form is given to human beings with full intelligence. You can say that human beings are My reflections. I have given highest place to the human being in this way, but, it is falling to the lowest place by neglecting Me, attracted by this world! The angels are also souls in human form, who are blessed by Me since they are always in devotion towards Me.
- 32) A person blessed with eight miraculous powers can become small in one time and big in another time. I can become small and big in the same time simultaneously in same place or different places. ***My powers are beyond the eight miraculous powers (Ashta Siddhis).***
- 33) The person blessed with eight miraculous powers can reach another far place travelling with the speed of energy or mind. I can appear in another place by sitting here itself as said in the Veda that I am static simultaneously having speed faster than mind (*anejadekam manaso javeeyah*).

- 34) I am beyond space and time and hence, can exist here and also exist in different places in the same time. The entire world is in Me and I am not in the world (*Natvaham teshu te mayi...* Gita).
- 35) People give simile of mighty ocean to Me and its waves to My incarnations. This simile is not completely correct. The sea and waves are one and the same qualitatively but not quantitatively. When I exist in different places, in each place, I exist without qualitative and quantitative difference between Me and other incarnations in other places. This is possible for My unimaginable nature, which is beyond space and time.
- 36) Space is having three co-ordinates:- length, width and height. As unimaginable God, I am not having volume and I am beyond these three co-ordinates. Hence, no human being can ever understand Me (*Maan tu veda na kashchana-* Gita).
- 37) Nobody can get the knowledge about God (*Avijnaatam...* Veda). I know Myself. I know everything in My creation. There is nothing unknown to Me including Myself. Hence, I am said to be omniscient (*saravajnah sarvavit-* Veda). I am in this state only for the welfare of human beings, which are My issues. If the human being understands Me, he/ she will be effected by ego and fall down claiming himself/ herself as omniscient. ***In order to save My issues from the effect of ego, I always remain unimaginable.***
- 38) If I am not understood, the human being always will feel that he/she is at My feet. If I am understood, the same human being will catch My hair. See the demon Bhasmasura, who got boon from Me that anybody shall be burnt to ash if he keeps his hand on the head. After getting the boon, he wanted to keep his hand on My head!
- 39) There are only two items:- i) Creator called as Purusha and ii) Creation called as Prakruti. In the creation, there are two items:- i) Non-inert Para Prakruti or soul or awareness and ii) Inert Apara Prakruti, which is inert matter and inert energy. This Para prakruti is also called as Purusha. By this, the above classification is disturbed and hence, a new

classification was given:-i) Purushottama or creator. ii) Purusha or soul or awareness. and iii) Prakruti or Aparaa Prakruti. Shankara took the first classification whereas Ramanuja and Madhva took the second classification. There is no difference between these two classifications.

**Brahma Khanda is completed.**

## **PART-II: VISHNU KHANDA**

### **(Part of Vishnu)**

Chapter 5  
**DATTA AVATAARA TATTVA YOGAH**

**(Vision of Incarnation of Datta)**

[April 14, 2018]

**Disciple of Datta (Datta Swami) spoke:-**

- 1) What is meant by charging and incarnation? How can I see Your original nature? In this world, all items are doing works by spending their own energy. You might be doing works above this world. How can You say that You are doing all the works?
- 2) If You say that You are doing all the works, You must enjoy the fruits of all the works. If You say that You are alone the awareness and the whole world is inert, why the living beings alone are thinking and not other inert objects? How the awareness is the inert energy itself?

**God-preacher Shri Datta spoke:-**

- 3) I come down in to this world through incarnation with the main purpose to encourage justice and control injustice. *I can enter and merge with any item of the world and this is the meaning of charging.* After finishing the work, generally I quit the item, which will be leftover with its original nature. I charged the sage Parashurama to kill the egoistic kings. After the work, I left him. He thought that he did the work and hence, got insulted by Rama. Rama never got ego and hence, I never left Him. For this reason, He was called as complete incarnation (Purnaavatara), which means that I stayed in Him throughout His life. I am giving the basic energy to You since I the creator of energy. But, You are directing that energy in specific way and hence, You have to enjoy the fruit of the work done by You. I have supplied the electricity to Your house and I am not responsible for Your use to enjoy TV or to touch the electrified wire and commits suicide using the same current! The fruit of My creation work is entertainment only, which alone reaches Me. I become Your vehicle

and hence, I am the doer of Your work. ***The fruit is related to the direction of work and not to the work.*** If You go to the forest, You are robbed by robbers. If You go to a city to Your relatives, You are happy. In both, vehicle and work of going are one and the same, but, fruits are different due to difference in the directions of work.

- 4) If a ray of My (mediated God as energetic incarnation) energy enters the item, it is called as ray-incarnation. If a part of My energy enters the item, it is called as part incarnation. If I charge an item temporarily, it is called as charged incarnation. If I express 75% of My possessed power, I am called as complete incarnation. If I express 100% of My power, I am called as fullest incarnation as in the case of Krishna. This fullest power is represented by Baalaashakti or Shri Datta having 16 years age as 16 shades of shining. ***In all the incarnations, the possessed power is one and the same and the difference is only due to the percentage of expressed power as required by the context of the programme.***
- 5) The body of incarnation is composed by awareness (Brahma), inert energy (Shiva) and inert matter (Vishnu), which is a living item of this creation. ***I may charge the body while it is in the womb of its mother or I may charge a human devotee at any time for some purpose of welfare of this world.***
- 6) The awareness, energy and matter are like the three metals alloyed in a vessel or may be three different vessels. I can charge any vessel at any time by entering and merging with it. ***Generally, I charge the vessel made of the alloyed three metals (living body containing awareness, inert energy and inert matter as three components) for the sake of propagation of spiritual knowledge.*** As unimaginable God, I am the contained material of the vessel.
- 7) In every living being, all the three components exist as in My body acting as medium for My incarnation. A metallic wire made of alloyed three metals is one and the same whether it is charged by current or not. When the current is charging the alloy of three metals, the alloy still remains as a mixture of three metals (alloy is mixture), but,

becomes one material only, which is the current. The three components become one and don't remain as three. This is the meaning of the word '**Atri**' (not three). Aatreya means the body attained by Me as son of sage **Atri**. Datta means the unimaginable God given to the world as visible through this body. This is the total meaning of My name '**Dattaatreya**'.

- 8) When current charges the metallic wire, the characteristic (shock) of the current is attained by the wire without disturbing its own characteristics (leanness of wire, colour of the metal etc.). You shall not argue that the wire should not be called as current since the original characteristics of wire (or wire) still exist. ***If the wire doesn't exist, You can't touch and experience the current alone without the wire.*** You should ignore the wire and say it as current itself. Hence, Datta (Eshwara) is to be called as unimaginable God merged in Datta. Any energetic or human incarnation is to be called as Datta (or unimaginable God) merged in the incarnation.
- 9) When I charge a living medium to become incarnation, I may charge its soul (awareness) only or its body (energy and matter) only or both. Shankara told that His soul is God. Hanuman told that He (soul) is servant of God, but, His body did several miracles since God became that body. In the case of Krishna, both His soul and body became God due to full merge. Krishna told in the Gita that He is God as the soul (*Ahamaatmaa...*). ***The body of Krishna lifted a huge mountain and hence, God became that body also.*** Inert matter is a form of inert energy and ***non-inert awareness is also a specific work form of inert energy only.*** Both matter and awareness are basically inert energy only. ***Awareness of God is unimaginable due to absence of inert energy and inert materialized nervous system in Him before creation.*** Awareness of soul is imaginable as the product of inert energy in functioning nervous system. Unimaginable awareness of God is omniscient and omnipotent whereas imaginable awareness of soul is having little knowledge and little power. Unimaginable awareness or unimaginable God has full freedom being controller of the entire creation whereas imaginable awareness with limited freedom is under

the control of God. Awareness is a form of inert energy only, but, inert items don't have awareness due to absence of nervous system.

- 10) God Buddha preached about Himself (as God), justice (as the path to be followed) and the society (to be served). Buddha means intelligence or knowledge. ***This means that one must take right decisions from knowledge as first step.*** The second step is devotion, which means that one should love justice only, which is always loved by God. The third step is service and sacrifice, which shall be done for the welfare of the world in the name of God without selfishness, always following justice and opposing injustice. Social service without the name of God leads You to temporary heaven and same social service in the name of God will lead You to My abode (Brahma Loka). This is the path followed by divine preachers in this world.
- 11) In the case of incarnation, soul or body or both become divine as God merges with one or both as per the required context. Soul is awareness and body is energy only in the case of energetic beings (angels) and it may be both energy and matter in the case of human beings. Thus, both soul and body mean all the three components, which are awareness, energy and matter (the rest mass of energy also can be taken as the aspect of matter and the body of energetic being can be also taken as energy and matter). Every incarnation must be treated as Myself only without any doubt.
- 12) Every incarnation says that it is God in some context at least. In the Veda, it is mentioned that sage Vamadeva spoke that He became Manu, the author of ethical scripture, which means that God is speaking through Him. Krishna also spoke that He preached god Sun in the beginning of creation. If an ordinary human being without Myself in him speaks so, it will be insulted by Me to destroy its ego for its welfare only.
- 13) I can enter any item either small or big in this world and merge with it. ***In doing so, I remain the same by fully occupying the entire medium without decrease or increase in Myself since I am beyond space.*** I can charge any energetic or human being and speak through its mouth,

walk through its legs and do work through its hands. The Veda says that I am thousand headed (*Sahasraserseershaa...*). The word ‘thousand’ means many. I can appear before My devotee through an existing medium or created medium as per the context of availability. This is the meaning of the statement that I am present everywhere for My devotee. It doesn’t mean that I am actually present everywhere. It only means that I will be available anywhere. When the demon broke the pillar, I was available in it appearing as human-lion form (Naarasimha).

- 14) I exhibit miracles to atheist about whom I have the hope of transformation in to theist. Then, I will preach spiritual knowledge to him. Miracle is My visiting card only giving My name and address with My phone number for call and the subsequent spiritual knowledge preached by Me is My self-introduction.
- 15) *I come mainly for very few devotees only, who pray in climax devotion to see Me and talk with Me for direct clarification of their doubts.* They are also anxious to stay with Me permanently. But, I discourage this desire in order to save their devotion. The undisturbed properties of My medium like hunger, thirst, sleep etc., exhibited will destroy their devotion. This is the reason for My leaving Brundavanam permanently after a short stay. There is no difference between ascended state (siddha) and descended state (Avataara). *After ascending only, descending state results for the sake of helping the souls on the ground state.*
- 16) When I come down as incarnation, I act as devotee to show the path to the ultimate goal. Actually, I am the ultimate goal itself. If I reveal Myself as the goal, the ordinary soul will misunderstand Me as a cheater. Hence, I behave like a devotee showing the path of devotion. *On reaching the goal, the devotee finds Me again in the place of goal.* My actual existence (not nature) shall be realized through the experience of the devotee and miracles in due course. This is the reason to find incarnations often acting as devotees.

- 17) I always hide My original nature as the ultimate unimaginable God and exhibit relative nature of My medium only so that I can suit to the role of a devotee showing the path of devotion. *If My original nature is exhibited, even the angels will come down disturbing human beings.* Moreover, if My original status of power is expressed, everybody becomes My devotee and tries to exploit My power for his/her selfish benefits. The real devotion can be tested only when I hide My original nature. If the son of a king acts like beggar, the daughter of a poor man loving him proves her real love. If the hero is known as the son of king, the love of the poor heroine may not be true since poor love wealth!
- 18) Mere following of the external signs like mark on forehead, garlands of beads doesn't please that specific form of God Shiva or Vishnu. If You follow their qualities to some extent at least, You will please that specific form of God. Shiva swallowed poison for the welfare of the world. Similarly, if You face difficulties for the welfare of the society, Shiva is pleased with You. Krishna interfered in the dispute between Pandavaas and Kauravaas to support justice even though He and His family were destroyed by the curse of Gandhaari for such interference. How can You please Krishna, if You go away from a dispute observed by You, thinking that it is in no way connected to You?
- 19) Can a person appearing in the dress of lion and fearing on seeing a goat becomes the lion really? A person without such dress jumping over an elephant creating havoc and controls it is a real lion. *By wearing saffron cloth and sacred ash, You can't become the divine preacher Shankara, who sacrificed even His life in preaching the spiritual knowledge* (an opponent in the spiritual debate did black magic on Shankara, who died with its disease). Similarly, a person by wearing vertical mark on forehead can't became the divine preacher Ramanuja, who declared the sacred mantra to all irrespective of caste and gender, ready to go to hell for such act as per the comment of His preacher.
- 20) *Only living human beings have the opportunity of spiritual path.* First, You must know the details of goal, path and Yourself (knowledge). Next, You will naturally develop attraction to that goal

(devotion). Finally, You will put practical efforts to reach the goal (service and sacrifice). You can save Your energy if You minimise these three involved in the worldly issues. The saved energy can be spent in these three in attaining spiritual goal. *If the saved energy is not spent for the proper purpose also, such energy will become waste, which is stolen by death.* Stress and tension of mind in worldly issues is harmful and the same in spiritual path will not be harmful due to the grace of God.

- 21) Radha is called as greatest power (Mahaashakti) due to climax of her devotion and I am doing creation, ruling and destruction of this world following her orders given by movement of her eye-brows! She is the climax of sacrifice and service, which are the true proof of real devotion. *Knowledge, devotion and service with sacrifice are preached by the three divine preachers gradually step by step.* You must not overlook the two theoretical basic steps (knowledge and devotion), which are the basis for practical devotion (service with sacrifice) that yields the final fruit.
- 22) When I left My body as Krishna, Radha died while walking on the sand of the bank of Yamuna river in summer. In every step, she was singing “Oh Lord! I am the servant of Your sacred feet and let me fall on Your feet”. Every particle of sand was burning like a spark and she fell down to be burnt on that sand. This shows the climax of her true love to Me. *Whenever I like to leave My body in any incarnation, I remember that last scene of Radha and immediately I leave the body with agony.* I am the ocean of peace, but, Radha is the most violent Tsunami that appears in Me.
- 23) I appear as a drunkard. The drunk wine is nothing but the love of My devotees towards Me. *Remembering their love is My drinking the wine.* I have such climax of patience and peace that I can very easily tolerate the deaths of all the living beings in this world in final dissolution. *But, on remembering the love and sacrifice of My devotees like Radha and Hanuman, even My body is perishing in the end of My incarnation.* Hanuman also thought of committing suicide

when Sita was not found during search in Lanka! Such extreme devotion is very very rare and My main aim to create this world is only for remembering the unimaginable love of such devotees only. ***This (experiencing the climax devotion of My devotee) is the climax of My sacred entertainment, which is not cheap entertainment like playing cards, chess etc.*** Ignorant people misunderstand the Vedic statement, which says that I have created this world for My entertainment like a sadist!

- 24) Atheists believe in plurality of the creation in which space is also existing separately as nothing of anything. ***They are not grasping the subtle nature of space, which is the root-source energy.*** We have, thus, both monism and plurality co-existing in this imaginable domain itself. Atheists feel that monism and plurality are imaginable concepts and there is nothing beyond both these concepts.
- 25) We don't say that God is one or many since both these concepts depend on the existence of space. We simply say that God is unimaginable, who is beyond both these concepts, being the generator of the space. The miracles in this world exhibited by incarnations and great devotees prove the existence of unimaginable domain beyond any doubt. ***These atheists are peculiar, who accept the existence of this perceived world and at the same time, don't accept the perceived miracles.*** They have unimaginable rigidity in their minds, for which spiritual knowledge is not a cure except the punishments in unimaginable ways for their sins. ***If they are not sinful based on atheism, I will not touch them even if they scold Me to any extent.*** Even the punishment of a sinner is for reformation only and not for revenge.
- 26) ***When items are created from non-existent space, either You have to agree that space is subtle energy or unimaginable God is creating these items.*** Even if You agree that space is subtle energy, the process of creation from space is still unimaginable only proving the existence of unimaginable God. Hence, miracles always are directed to the proof of existence of unimaginable God. The oneness of God is not based on

spatial boundaries of an imaginable item. This oneness means the oneness of any number of unimaginable items like unimaginable God, unimaginable power of God, unimaginable awareness of God etc. Whenever I say that this world is unreal before Me, then, I represent the unimaginable God merged with Me. Whenever I say that this world is real, I represent the relative form of Datta or Eshwara separately with which unimaginable God merged later on. ***In view of My relative nature of medium, My body and My special world of devotees (Brahma Loka) are real existing even in final dissolution, which doesn't mean that they (including My relative medium) exist even in the absolute plane of unimaginable God.***

- 27) In worldly logic, different concepts contradicting each other can't be correlated in one place at one time whereas such concepts are correlated simultaneously in the same place at the same time in the case of unimaginable God. The same God is simultaneously smaller than smallest particle and bigger than the biggest world and this is contradiction of the nature of space, which gets correlated in God due to His omnipotence.
- 28) The Veda says that I am solidified spiritual knowledge (*Prajnaanaghanah*). Some people take mere awareness as the meaning of the word Prajnaana. It is not correct. Jnaana means knowledge. The prefix word 'pra' means excellent or very great. Very great knowledge is spiritual knowledge only. When God preaches it, it becomes excellent by clearing doubts from the root. ***It means that I am the solidified form of spiritual knowledge and this is figure of speech.*** You can correlate this word to My body also. The basic material of knowledge is awareness. Awareness is a form of energy and matter is also a form of energy. Hence, My body constituted by matter, energy and awareness is solidified form of knowledge or energy. Matter is solidified form of condensed energy. But, the figure of speech is more meaningful in the sense that the incarnation alone can be treated as solidified (highly concentrated) form of spiritual knowledge. ***The second sense applies to any human being, who is ignorant also.***

- 29) The Veda also says that God appears to His real devotees anxious for His vision, by expressing Himself through His body (*Vivrunute tanuum svaam*). It also says that God does not stand beyond the world since He appears before the devotees (*yat saakshaat aparookshaat*). It also says that one courageous person (courageous because he/she doesn't care for the brain wash from others) sees God in person (*Kashchit dheerah pratyagaatmaanamaikshat*). The Gita says that such rare person alone recognizes God in human form as God (*Kashchit maam vetti*).
- 30) This divine form can be seen by special penance, which means nothing but intensive desire (*yamaivaisha vrñnute... Veda*). The Brahma Sutra says that God is formless since formless is the main item (*Aruupavadeva hi tat pradhaanatvaat*). This means that the awareness or soul in a body is the main item being told as greatest item of creation (paraaprukruti). ***Awareness is considered as formless when compared to the body having solid boundaries.*** God becomes the soul also and hence, can be treated as formless.
- 31) The Veda also says that God can't be seen with eyes (*Na chakshushaa...*). This also means that the first intensive energetic body of the Lord can't be seen by these physical eyes, which may become blind due to the intensive radiation. Hence, Lord said to Arjuna that He will grant divine power of vision to see His first intensive energetic form. If You apply this to unimaginable God, it means that God is totally invisible since He is not even imaginable. When the Veda says that He is seen, it means that God is seen through normal human form, which is easily visible or through normal energetic form, which is easily visible to angels.
- 32) By penance, one can see My energetic incarnations. One can see easily My human incarnation in this world with physical eyes. ***But, one can't see the intensive energy of My first energetic incarnation as expressed in the cosmic vision showed by Krishna to Arjuna.*** Hence, the first energetic incarnation is also invisible like unimaginable God. ***The difference is that the first energetic incarnation can be seen by***

***blessed eyes whereas unimaginable God can never be seen since He is beyond even imagination.***

- 33) As unimaginable God, I am totally beyond this world without any medium around Me and in such state, I am called as naked Datta (Digambara). Ignorant people, without understanding this, think that I am naked without cloths! In this first energetic form, I can be seen by You not through Your mere penance, but, through My grace added to Your penance.
- 34) I have taken meals in eight villages simultaneously with the same human body (Shri Narasimha Saraswati). I have appeared in a different body simultaneously in other place (Sai Baba). This is My unimaginable power called as Mayaa. I am the same one unimaginable God existing in various forms simultaneously.
- 35) I can be in several forms in the same place as in the case of two or many simultaneous incarnations at the same time. ***Due to My omnipotence, light and darkness can co-exist together as a mixture!***
- 36) Brahma, Vishnu and Shiva are My transparent dresses through which I can be seen very easily and hence, I am called by their names as Hiranyagarbha, Naaraayana and Sadaashiva respectively. ***My unimaginable nature is very easily expressed through these three energetic incarnations of Myself.*** In other energetic and human incarnations, I (My unimaginable nature and power) am covered by thick dress and I think a lot before expressing My unimaginable nature and power through these thick dressed incarnations.
- 37) ***The human being on this earth and the angel in the upper worlds are the best items of My creation since these have the precious awareness, which is called as paraaprakruti or the best item of creation.*** There is no difference between energetic being (angel) and human being in the constitution of the bodies. The difference is coming only by one point that the angel recognizes the energetic incarnation (leaving very few exceptional cases) and the human being doesn't recognize the human incarnation (leaving very few exceptional cases).

- 38) I am expressed by the three divine forms (Brahma, Vishnu and Shiva) without any difference. Madhva, Ramanuja and Shankara are their human incarnations respectively, who gave the divine commentaries. I am the single author of those commentaries and how can You find difference among those? ***The external difference is only due to the difference in the souls faced by Me for preaching during the time of My incarnation.***
- 39) I always appear in opposite way to destroy the ego possessed by souls. I appear as ugly person to a person having ego of beauty. I appear as old person to a person having ego of youth. I appear as talentless fool to a person having ego of talent. ***Every meritorious work done by any soul is due to My grace only and the soul takes the credit of it (ego)!*** Every defect is due to the ego and ignorance of the soul only and the soul passes it on to Me scolding Me for its failure! A true scholar owns the defect and passes on the credit to Me like the fan revolving before You. It draws zeros in the space by circular motions saying that it is a big zero and the merit of movement to give the air is passed on the unseen current working through it. It owns the defect of bearing generating harsh sound. Keep always the fan as Your preacher.
- 40) The Veda says that God is bound to the cart (life) of the soul as the horse to drag on it (*abadhnān purusham pashum*). This means that God is the work energy in every incident. The horse drags the soul in the direction as per decision of the soul. If the soul reaches a bad place, it is harmed. If the soul reaches a good place, it is happy. Tragedy and happiness are the respective fruits to be experienced by the soul and not by the horse.
- 41) Even though I am the horse dragging on the cart, I am not responsible for Your directions of the deeds and the corresponding fruits are decided by Your directions or aims (Sankalpa) and not by the horse. ***I am the doer in the sense I drag on the cart, but, I am not the doer since I have not given the direction of the deed.*** I am really the doer in creating this world and My direction or aim is to get entertainment

from it, which fruit, I am only getting and not Yourself. ***You are the enjoyer of Your fruits and I am the enjoyer of My fruit.***

- 42) The person coming to Your place by a horse says that he is coming to Your place and doesn't mention about the horse. This is full ego. The same person telling that he is coming to Your place with the help of the horse shows partial ego (partnership with God). ***The person saying that the horse is carrying on him to Your place is devoid of ego.*** Ego plays a key role in spiritual path and You should be very careful and think well before uttering any statement.
- 43) The egoistic person always projects himself/herself in every idea and statement. I get vexed with these statements projecting ego always and go out, which is the old age. The person has only very little free energy (energy available for work) and walks slowly. Still, the soul doesn't realize Me, the God, as the source of all forms of energies. I am also failing the soul in every work done by his plan to suppress the ego of the soul, which is the main hindrance to reach Me. Based on this, the saying is generated, which is that ***man proposes and God disposes.*** This is not My sadism, but, My effort to suppress the ego of the soul. Still, the soul even in old age is not reformed! Only in the death time, I (as the horse bound to his life-cart) completely withdraw from him. He realizes the truth and repents with deep pain thinking that he realized when the time is over whereas the realization did not come when the time existed previously!
- 44) This soul was without freedom in the beginning of creation and was always with full realization and full surrender to Me. I used to guide and protect the soul in every step. But, the soul got bored with lack of freedom and hence, I gave a little freedom with limitations. The soul thinks that this little freedom is the full freedom, becomes egoistic and started doing sins, which are against My commandments given to humanity through scripture. I am pleased if You follow My instructions and I become furious if You violate My instructions. ***My pleasure and displeasure can be taken as indications of good and bad.***

- 45) The awareness is not different from inert energy. A robot working with the help of information fed is not different from the human being. ***A human being is creating new ideas based on the existing fed external information only.*** A robot can also do this. At least, by understanding this truth, the soul should leave the ego that it is already God.
- 46) The wife of Goutama called as Ahalya, who is soul or awareness in a living body became inert stone. The stone again is transformed in to Ahalya by God. This clearly proves the forward and backward reactions of transformation of inert energy into non-inert awareness and vice versa. The soul is created by God (creator) and it (soul) is not the creator. When the cowherds and cows were stolen by the Prajaapati, I, as Lord Krishna, created new cowherds and new cows as exact duplicate forms. If the soul is the creator, the soul can't be again created by another creator. ***You must learn the philosophy of spiritual knowledge from such stories and shall not treat those as stories for entertainment.***
- 47) Inert means that which is in My control. Non-inert awareness (unimaginable God) is the unimaginable awareness, which is Myself (taken as unimaginable God merged with My medium). If You differentiate inert and non-inert simply by the capacity of grasping information of non-inert item, such classification is based on negligible concept. If You differentiate the non-inert awareness (as unimaginable God, omniscient, omnipotent and controlling everything other than itself) from the soul (as imaginable awareness controlled by God), such classification is very much significant.
- 48) Some ignorant souls blame Me for this freedom given by Me, which spoiled the souls. Your blame may be correct if all the souls are spoiled. Some are spoiled in this atmosphere of freedom and some are not spoiled. If the freedom given by Me is responsible, all the souls should have been spoiled. I am doing always My best by preaching the true spiritual knowledge by coming as incarnations in to this world to resist the spoiling of souls.

- 49) The surrounding atmosphere with which the soul always gets interaction is very very important initial step that decides the direction of further steps. If a human being is grown in animals, it exactly behaves like an animal only. Hence, the interest and behaviour depends on the external atmosphere. Of course, the sub-conscious state having the behaviour of previous births is also important. ***Both the fertility of soil and health of seed are equally important for germination.***
- 50) The root causal body (Mahaakaarana Shareeram) is My will for the entertainment in a justified and dignified way. If this is understood, no soul will put the question “***what is the purpose of my (soul) birth and life?***” ***The answer is very simple that the purpose of the life of any soul is only to please God, which is a tiny part of the main purpose of this entire creation.*** When You are a tiny part of this huge creation, the purpose of Your life must be a tiny part of the major purpose of this creation only. Hence, You must please Me by following My instructions given in the scripture to support justice in this world and be grateful to Me, the creator and protector of every soul through giving so many facilities in the nature and required freedom to live happily.
- 51) ***Even though I have given freedom to these souls, these have become again without freedom since these are totally controlled by their sub-conscious state and external atmosphere.*** In the place of Myself as the controller, the sub-conscious state and external atmosphere influencing the soul by their strong concepts have established themselves as controllers. The soul is again in the original place with difference that it is not in the right line but, placed in wrong line.
- 52) ***Out of these two controlling factors, the sub-conscious state can't be changed by any effort since it is in hidden state without the awareness of the soul and suddenly influencing the soul in the time of the context of an incident appearing practically.*** It is like a hidden serpent in the house biting the person while sleeping! But, the selection of external atmosphere is in Your hands and ***with the help of continuous external atmosphere, the sub-conscious state gradually***

***gets weakened and finally disappears totally.*** Hence, spend all Your free time in the association of spiritual people with discussions, which in long run will change Your sub-conscious state completely.

- 53) ***Since You have the freedom of selecting Your external atmosphere, which is the association with good spiritual scholars and devotees, You are becoming totally responsible for Your future (since Your such external atmosphere strengthens Your spiritual knowledge that can reform Your subconscious state also).*** The sub-conscious state contains strong concepts of previous births and this birth also, which is called as Kaarana shareeram or causal body. This is called as individual soul with limited boundaries of selfishness. ***Some general awareness exists in the bundle of thoughts of sub-conscious state and this awareness acting as the binding material of thoughts is actually the individual soul.*** But, this individual soul is totally contaminated with closely associated bundle of thoughts (causal body) and You can call the individual soul itself as bundle of thoughts, though it is not actually the bundle of thoughts being the soul individualised due to the effect of its closely associated causal body.
- 54) This individual soul along with causal body is surrounded by some general awareness like the circle of intensive light glowing around a lamp. This general awareness is pure and is almost like inert energy without affected by any thought. This general awareness that becomes subtle body can be almost called as inert energy (in fact, the subtle body is said to be made of inert energy for this reason), which is just different from inert energy by one point only that it is alive and non-inert. Such general awareness is called as sukshama shareeram or Praanashariram, which takes the shape of gross body while leaving the gross body in the death. The individual soul, full of thoughts is called as Manomaya or made of mind and mind is thought only. This individual soul or jeeva, always associated with causal body leads the subtle body with force generated by its cycle of deeds. Since the soul is the creator of its cycle of deeds, I am not responsible for its life in this world or in the upper world.

- 55) This cycle of deeds is based on cause (deed)—effect (fruit to be enjoyed as per the constitution). The defect lies with the object (individual soul) itself. Both these cause and effect are in the form of another sub-cycle by a chain reaction in which deed and thought (Vassanaa or samskara or Buddhi) exchange mutually, making the other main cycle also to rotate continuously in circular motion. When the deed is done, the thought is generated. ***The generated thought again becomes cause for the generation of deed. By this rotating inner sub-cycle, the enjoyment of fruit and its deed (main cycle) continues in uncontrolled way.*** This means that the enjoyment of fruit is not bringing permanent control since the main cycle (deed-fruit) is also rotating continuously due to the continuous rotation of the sub-cycle (deed-thought). The sub-cycle always rotate the main cycle.
- 56) Unimaginable God is extremely wonderful since all wonders are done by Him only. ***The wonderful nature is in the view of the soul only and not in the view of unimaginable God.*** Soul can't understand the unimaginable God, but, the unimaginable God understands Himself. ***Wonder arises only when something is not understood.***
- 57) ***I am bringing some fruits of sins as punishments to be given in the hell in to this life itself to crash the ego of a soul crossing the limits for the spiritual welfare of the soul.*** Otherwise, the soul will become blind with this solidified cataract of ego, which becomes very complicated for Me in operation later on. Generally, the punishments of sins are to be given in the hell unless it is an intensive sin. I break any rule of the constitution based on the emergent necessity in the treatment of a soul for reformation.
- 58) Even the diseases are the fruits of sins only causing lot of suffering by which the soul is suppressed from its ego or overconfidence. All the difficulties faced by You are the procedures of My medical treatment only, from which You request salvation to be given by Me! Shall I bend to Your request done with ignorance of Your welfare or shall I proceed with My treatment to give You permanent reformation-health? As omniscient Father, I select the second option only.

- 59) In the state of human incarnation, if the devotee is ripened, I am visible to him, like a person covered by transparent cloths. He/she will call Me as Datta and not by the name of cloth. If egoistic devotee approaches Me, I am not seen like a person hidden in wooden box. He/she calls Me as box only, which is My name of the medium. The transparent cloth is also medium, but, is neglected since the person wearing it is clearly seen. Since I am not seen while hidden in the box, one calls Me by the name of My medium, which is the box only unable to detect Me hidden in the box.
- 60) The Veda says that all this is God (*Sarvam khalividam Brahma*). People misinterpret the world as God. If it is so, there is nothing other than God and in such case, the entertainment given by separate unreal world is also unreal. That results that I didn't create anything. All this is spoken by Me from Your point of relative view and not My point of absolute view. If the world is unreal in relative plane also, You are also unreal and can't speak this statement. ***I always speak from Your view and not from My view since I have to preach You and not Myself!***
- 61) All the items of creation need the existence of space without which they can't even exist. You are also one of such items. How can You understand Me with the help of items like You? The only information about Me that You can get is simply that I exist. You are getting only this information from Your observation of unimaginable miracles. Your information is that something unimaginable exists and nothing more than this is understood by You. The Veda says this point (*Asteetyeva upalabdhavyah*).
- 62) ***Knowledge means to know that God is unknown and unknowable.*** Knowledge doesn't mean to know the nature of God. In the case of all items of creation, knowledge means that any item is known or knowable. If You know that God is unknowable through intensive discussions and debates, Your knowledge of God becomes very strong. Simply knowing from somebody that God is unknowable generates always several doubts in Your mind. The more strongly You know this point, the more attraction is developed towards God. ***The human***

***psychology is that it neglects known or knowable items and becomes more concentrated on unknown or unknowable item.*** I remain always in this state so that the human being will never neglect Me and develop ego.

- 63) ***The spiritual aspirant shall not get ego till he becomes Brahman or God through incarnation on the desire of God.*** Ego is always the virus of spiritual effort. Even after becoming God, if ego enters the human being component, God quits the human being component, which gets insulted immediately and this is not the revenge but the treatment of ego-disease.
- 64) If You are always thinking about God, You are not only the scholar, but also a devotee. Devotion and knowledge are one and the same as stated by Shankara. By this, You must know that Shankara and Ramanuja are one and the same. You are always thinking about God because You have love (devotion) to God. By thinking (through analysis) more and more, more and more details of God are attained by You, which increase Your devotion to God. As Your devotion increases more and more, Your devotion will increase Your interest in God more and more. Knowledge generates devotion and devotion promotes knowledge.
- 65) The Veda says that knower of Brahman is Brahman (*Brahmavit Brahmaiva bhavati*). This means that God alone is the knower of God. This doesn't mean that the knower of God is becoming God. You have to take the help of other statements from the scripture to correlate the correct meaning with the other statements. Other statements say that God is not known by anybody except His existence. The Gita also says that nobody knows God. The Brahma Sutra also says about the associated characteristic of God that God is the creator of this world and doesn't give the inherent characteristic useful for identification. If You say that Rama is the builder of this house, nobody can identify Rama with such information. If You say about the height, colour etc., of Rama, one can identify with the help of such information. ***The***

***interpretation must always be correlated with other statements of the scripture also.***

- 66) You can't conclude that God is the awareness found in human beings, which is generated by the inert energy in functioning nervous system transformed into special work of transferring the information from external senses to brain. This awareness is totally disappearing if the nervous system doesn't function in the deep sleep. ***If food is not taken, the inert energy is not generated and then also this awareness is disappearing.*** The product is not coming out from the factory if the machinery is not functioning or if the raw material is not supplied to the factory. This means that God is not generated if the nervous system is not functioning or if the food is not supplied to the body! Do You call such product as God? Awareness is only work and the omnipotent God can do any work without such awareness. A human being can't know anything in the absence of such awareness. '*Soul is God*' must be forgotten completely, which is false overconfidence (first statement). '*A selected soul by God can become God by His will*' must be remembered (second statement) always for retaining true confidence. ***You shall try to become God with the help of second statement and not with the help of first statement.***

**Fifth Chapter is completed.**

Chapter 6  
**DATTA UPAASANAA YOGAH**

**(Vision of Worship of Datta)**

[April 18, 2018]

**Disciple of Datta (Datta Swami) spoke:-**

- 1) All say that You are available by Yoga. What is meant by Yoga? Is it available to all castes? People say that females and castes other than Brahmins have no eligibility for Gayatri hymn. In such case, are they eligible for Yoga? If not eligible, what is the path prescribed for them?

**God-preacher Shri Datta spoke:-**

- 2) *I have not made any serious plan to create this world.* I created this world just as a play only. I am not touched by any fruit of any soul. I didn't spend any energy for this creation since I am beyond the worldly logic.
- 3) I have created this world, which can't even touch Me since it is totally unreal and I am totally real as per My absolute plane. *From Me, the soul shall learn that it must also do any work without attaching itself to the work or to its fruit, in which case, such soul is also not touched by any work or fruit.* The anxiety possessed by the soul in doing the work for getting the fruit makes the soul very weak and tortures the soul with high stress and tension.
- 4) The soul is spending lot of energy in serious thinking before doing a work. The soul is also tortured very much by the attachment to fruit. *If the soul does work without attaching itself to the fruit, the energy required for the work is very little and the soul will not become weak after the work.* The energy supplied to a system is partly spent for the work and partly spent for the tension due to attachment to fruit. Lot of energy is spent in the excitement by the excessive attachment to the fruit and sometimes, no energy is available for the work. In such case, the work fails.

- 5) Sattvam means the essence of inert energy that is transformed into awareness. *Expenditure of awareness in the process of anxiety and tension through attachment to the fruit is the highest loss since awareness is very precious energy than inert energy and inert matter.* The soul must learn to do every work without anxiety and tension by detaching itself to the fruit. The soul shall stay always in the balanced state treating both gain and loss of fruit to be equal. *The souls shall do the work thinking that the fruit belongs to somebody else and not to itself, in which case, the soul is not disturbed by any tension.* Selfishness is the main reason of all tensions. If the soul develops selflessness, even while doing selfish works, the soul remains undisturbed.
- 6) *The Veda says that the soul develops fear by which tension is created due to selfishness that draws limited boundaries of self and its family* (*Atha tasya bhayam bhavati ya etadudaramantaram kurute*). Some people think that self is God for whom this entire world stands as family. For the sake of good spiritual progress, the concept of monism can be exploited about which God will never mind and in fact, gets pleased also. *God becomes furious only when monism is exploited to do sins.*
- 7) The physical works need little energy only. *The effect of physical work is very much beneficial for the health.* The mental work needs lot of energy. *If the mental work is in the form of tension, very enormous amount of energy is spent.* The soul need not worry about physical and mental work if tension is absent. Desire is the root source of attachment to fruit, which leads the soul to commit sins. Hence, God Buddha advised us to eradicate selfish desire, which is the root cause of all sins and subsequent miseries.
- 8) Yoga means several concepts. *The first main concept is association with Satguru or human incarnation.* Yoga comes from the root verb ‘*yuj*’, which means meeting. It also means the preservation of energy without wasting it so that the soul becomes highly energetic, which is

the needed basis for all the three steps (knowledge, devotion and service with sacrifice).

- 9) I am doing very huge works like creation, ruling and destruction of the world with full detachment and without any selfishness. *I have infinite treasure of energy with Me just because I am detached from everything and selfless always.* If this clue is followed, the soul becomes very efficient in doing responsibilities and also in doing spiritual efforts.
- 10) Yoga means association of the self with balanced state (*Sthitaprajna*) in which, *there is no attachment to fruit so that its gain doesn't make the soul to be excited or its loss doesn't make the soul to get depressed.* Maintaining this balanced state with continuous association with it is called as Yoga as said in the Gita (*Samatvam yoga uchyate*).
- 11) *If this Yoga is used to succeed in worldly works to gain the fruits, which are enjoyed with selfishness only later on, in course of time, such yoga disappears because the selfishness still remains with the soul.* Hence, the sacrifice of fruit to some extent at least in the beginning resists the soul from more attachment to selfishness. *Even though attachment to fruit shall be destroyed for doing the work more effectively, if the fruit is not sacrificed at all, such Yoga will be destroyed soon.* As the sacrifice of fruit increases, the selfishness decreases so that yoga is protected from total destruction.
- 12) Even Patanjali, the founder of Yoga says that preservation of energy by controlling the mind from the desire to fruits and thereby avoiding tension is the Yoga. *Sacrifice of work and fruit of work without selfishness makes the Yoga to become more and more powerful day-by-day.* That yoga is exploited for the success of work and attaining the fruit. *Without sacrifice of fruit, the selfishness gets more and more strong to destroy the yoga.*
- 13) However much, water may be pumped into the water tank, if the pipe line connected to the tank is leaking water through several holes, there is no use of pumping the water into tank. Similarly, if You don't resist

tensions, which are the leakage holes, there is no use of yoga, which is storage of energy and increase of pumping the energy into tank like soul. Unless You are energetic, You can neither win in this world nor can become fruitful in spiritual efforts.

- 14) *A person following the path of yoga doesn't lose energy even on becoming emotional since the detachment exists in basic level.* An ordinary human being loses lot of energy by becoming emotional since basically the attachment exists. *The emotion spends very little energy due to basic detachment.* The same emotion spends lot of energy due to the basic attachment. If You follow Yoga, You will succeed to attain the fruit and if You come back to the selfishness again in the enjoyment of fruit without any practical sacrifice, such yoga will disappear forever.
- 15) If You earn the fruit and save it, You have a chance of becoming fruitful in future since there is a possibility of sacrifice of the fruit in the future at least. If You waste the energy in unnecessary works, such chance in the future doesn't exist in Your case. *Don't waste energy in any unnecessary activity, which is another form of heavenly dancer to spoil Your penance for God.*
- 16) If the discussions are about Me, it is spiritual effort. Similarly, seeing the devotional cinemas. Similarly, reading devotional books. The direction is important and not the material of the path. Same lock and same key, but, if the key is in one direction the lock gets unlocked. If the key is in opposite direction, unlocked lock gets locked. Even if one is interested in discussions, cinemas and novels related to worldly issues, You can get the spiritual benefit if You are concentrating on the victory of justice and thereby victory of God, in which is no wastage of time and energy. You can convert a robber into Your watchman, if You can change the direction of his mentality!
- 17) Detachment means detachment from work and its fruit and this is My state (*Na Me Paarthaastikartavyam, Na maam karmaani..., Na Me karmaphale...*). *Detachment from fruit is proved by its sacrifice and not by selfish enjoyment, which is selfishness. People become selfless*

***by getting detachment from fruit till the fruit is attained.*** Now, the attachment to fruit comes resulting in self-enjoyment of the fruit without sacrifice. Such detachment up to attainment of fruit and again attachment to fruit for selfish enjoyment is the exploitation of concept done for the success of work in attaining the fruit! ***This fails because once You are attached to fruit, in the next work, the attachment to fruit appears disturbing You with tension.*** Hence, You must put effort in sacrificing the excess fruit at least. ***By this, sin is also avoided, which always appears in earning excess fruit only.***

- 18) Arjuna was always with tension throughout the war whereas Krishna was with smile throughout the war. You may say that the war is connected to Arjuna and not to Krishna since Arjuna is fighting for his property. This is not correct because even the army of Krishna involved in the war is destroyed. If You take the internal war of all the relatives of Krishna killing each other, in such case also, Krishna remained with smile even though His relatives and even His issues were killed!
- 19) Yoga means resisting the expenditure of energy to preserve it. This does not mean that the expenditure should be totally restricted. Money and energy shall be spent only in proper way and not in unnecessary ways. Greedy person stores money even without spending for necessary purpose and the stored money is finally stolen by thieves. ***Similarly, the stored energy without expenditure for proper purpose is stolen by death in the end. Proper purpose means the essential worldly responsibilities and spiritual activities.***
- 20) If You are unable to resist the unnecessary ways, try to find Me in those unnecessary ways so that it becomes the spiritual activity. The direction towards Me makes such unnecessary activity also as useful spiritual activity. For example, if You are seeing a social picture, feel that while the hero in that picture is trying to oppose injustice and to support justice, he becomes successful due to My grace and My power only. In every scene, whenever injustice is defeated remember that it happened due to My will only. By doing so, You are turning the social

picture into devotional picture by changing the direction everywhere towards Me.

- 21) If the soul is enjoying the social picture for just entertainment only, it has wasted its valuable time and energy. Such soul will go into the cycle of births of birds and animals, which simply enjoy the creation without thinking about Me at least in such enjoyment. ***The soul got that in which it is interested*** and hence, such cycles of births are not punishments since whatever is desired by the soul, it is given by its divine Father, ***who will never act in the line of revenge towards His issues.***
- 22) One can worship Me at any time in any place through any method. ***His interest and love in Me are the most important factors, which alone attract Me towards him/ her.*** A person, who has no real love on Me, is particular of time, place and method. This is covering the lack of love of the soul on God and deceiving itself. Such person likes to save energy and time for worldly issues using this pretext! ***Yoga is for every soul irrespective of caste, gender and religion.*** Gayatri means praying the Lord through songs and not reciting a Vedic hymn, which is in a meter called as Gayatri.
- 23) God Shiva is having white Ganga river on the head, which means that one should have the white pure spiritual knowledge in the head. This Ganga river comes out from the foot of God Vishnu, which means that ***one should be filled with spiritual knowledge from top head to bottom feet indicating assimilation of knowledge becoming blood throughout the body.*** Some fools treat Shiva as low for keeping Ganga river born from the foot of great Vishnu on His head! They forget that such interpretation is impossible since the Veda says that Shiva and Vishnu are one and the same (*Shivashcha Naaraayanah*) and hence, the first interpretation is correct.
- 24) The inhaled (*Puuraka*) air rich in oxygen is retained (*kumbhaka*) for some time inside the body so that the purification of blood takes place fully by using all the available oxygen in one inhalation. Expelling the inhaled air (*rechaka*) is equally important because the air containing

impure gases must be also expelled out. This is the mechanism created by God and ***giving much importance to one step only is foolishness.***

25) Expelling bad gasses generated by indigestion and hyper acidity etc., is as important as the other two steps. The generation of bad gasses must be controlled by taking proper care in the quality and quantity of food taken based on the knowledge of medical science. ***This bad gas is called as vaata, which is said to be the root of all diseases*** (*vaatokhilarogamuulam*). If the desire of the tongue is controlled, most of the diseases are controlled. Prevention of disease is far better than its cure by medicines.

There are three important factors in deciding the activities of soul in this world:- i) The influence of the thoughts of sub-conscious state on the soul, which is very powerful and this can be controlled or even totally avoided through true spiritual knowledge only. ii) The food taken by mouth and this can be controlled by spiritual knowledge only, which controls or even totally destroys the fascination of tongue and iii) the input of information into mind and this is also rectified by spiritual knowledge only through association with spiritual people.

26) The above said three factors are responsible for all the activities of the soul that decide its fate. Spiritual knowledge is the most important fundamental medicine that gives the right direction to the soul to reach the right goal in right path. ***The knowledge given by human incarnation is unadulterated medicine, which is very powerful.*** I don't need any fruit or any favour from any soul since ***I am fully contented with My infinite wealth, which is this creation.*** There is nothing, which is not attained or to be attained by Me as said in the Gita. ***I aspire for the fruit from the souls only to test their real devotion to Me and this is the basis of Krishna stealing butter from the houses of Gopikas.*** It was done to test their reaction. Some felt very happy and gave butter even secretly to Krishna in the way while going to Madhura city! Some complained to His mother asking that why He should steal butter when plenty of butter is in His house. ***The former went to Goloka and the latter were robbed by robbers when they were taken by Arjuna to his city!*** This means that storage of fruit

for self-enjoyment only without some sacrifice at least, will result in total loss only in the end. This truth was preached by Krishna through stealing.

- 27) Some say that they are not attached by the worldly issues even though they are surrounded by such issues like the lotus flower in water as said in the Gita. This is possible only for God entering this world and any soul will be affected by the surrounding external atmosphere. Hence, sage Vashishta told while preaching Rama that staying far from the worldly issues as far as possible is always the safest way for any ordinary soul. For a soul, except the responsible duties, it is better to avoid the worldly issue and be in spiritual association. Minimisation of worldly association is always a better path for ordinary soul aspiring spiritual progress. ***Worldly issues other than basic responsibilities will be also proved as unnecessary, if verified by analysis.***
- 28) You must realize internal meaning of the path of Yoga without being carried away by the external representations. The first five wheels (Chakras) represent the attractions to the five elements of world. The sixth wheel represents the initial state of awareness or mind placed between eye-brows, which is to be controlled by strong concentration of vision or observation. This is the meaning of concentration of both eyes in the centre of eye-brows .The seventh wheel on the top of the head represents intelligence or faculty of analysis with the help of which alone You can attain God. God is present in the centre of this wheel. Kundalini or serpent indicates the awareness or nervous energy travelling as waves. ***Scholars only can understand the concepts represented by this pictorial system. Fools are carried away by the external pictures.***
- 29) The kundalini sleeps in the first wheel representing solidified ignorance or Tamas in the first wheel containing solid earth. The awakening of this awareness is spiritual realization that makes it to travel crossing all the six hurdles to reach the topmost God. The curved journey of the awareness indicates that You can proceed towards God by handling the obstructions tactfully without hurting them. This tactful procedure is

not a sin in Nivrutti and same becomes sin in Pravrutti. If You cheat the worldly bonds to go to God, it is not sin. If You cheat the worldly bonds to go to a prostitute, it is sin. *If the awareness goes in straight way, the rotating wheels will cut it in to pieces and further journey is stopped.*

- 30) The wheel representing mind contains a lotus flower with two petals representing name and form (Naama ruupa), which is this world attracting Your mind. *This wheel is called as Ajnaa, which means the order of Your preacher expressed as spiritual preaching.* You must concentrate Your vision on such order so that You can cross the attraction of this world. The Seventh wheel contains a lotus flower with thousand (many) petals indicating that You should analyze every concept in many directions to find out the ultimate truth that exists in its centre.
- 31) It is said that Idaa nerve or Moon (departed souls live on moon) is on the left side representing the path of departed ancestors associated with worldly fascinations. The right nerve is Pingalaa or Sun (from Sun heaven starts) representing the path of angels doing good deeds. The central nerve is Sushamnaa representing the divine path to reach God indicating that You should avoid both sides and be involved in the straight path of service to God only.
- 32) The left side cool moon represents sweet devotion. The right side sun represents intensive hot knowledge. With the help of these two, the central nerve represents practice involving service with sacrifice to God. Such soul goes through the central nerve to the abode of God called as Brahma-loka. This is the essence of Yoga preached by Me. Ignorant disciples can't catch the central essence and are carried away by the superficial attractions of figures and get confused. One foolish devotee tore the body of his wife to see these wheels with lotus flowers! Wheels mean whirl-pools are attractions of worldly bonds in this world ocean and if the swimmer (spiritual aspirant) is caught by these on the way, he will be constantly rotating in those only. Lotus flowers are also the same attractions, which attract the black bee-soul

(black indicating Tamas or ignorance) and bind it by the closer of petals.

- 33) The Gita mentions both theoretical detachment from the fruit (*Tyaktvaa karmaphalaasangam...*) and also the practical sacrifice of the fruit (*phalam tyaktvaa maneeshinah*). ***Some clever people, who are selfish in enjoying the final fruit without a trace of sacrifice, interpret that the practical sacrifice of the fruit also means the theoretical detachment from the fruit!*** This is the climax of their greediness and hats off to their intelligence for giving such misinterpretation to cover their greediness! Social service without God leads the soul to temporary heaven. Same social service based mainly on God leads the soul to the abode of God. Heaven is near to the abode of God. ***The path to heaven is success in Pravrutti, which is the only expectation of God from every soul in order to maintain the balance of this creation.*** Nivrutti is started only by some climax devotees because Nivrutti gives eternal fruit in which God takes all the responsibilities. In Pravrutti, the devotee is fully responsible for his journey to heaven or hell.
- 34) Knowledge, devotion, service with sacrifice and preservation of time and energy (Yoga) are equally important in the spiritual journey. These four are the four dogs present near My feet. The main point is that ***You should leave all unnecessary worldly works other than basic responsibilities and You must concentrate Your rest time and energy in the work of God.*** Peace comes when all the unnecessary worldly works are leftover.
- 35) Sometimes, My illusory power drags You from the continuous spiritual effort to give You some gap for a fresh reapproach. Gap is essential in any contentious work. Due to this gap, the soul feels very much pained and rededicates himself/ herself with double vigour. Narada says that the devotee is agitated much due to gap (*tat vismarane paramavyaakulataa*), which is a test of true devotion. It is just like the culvert stopping the flow of water to double its speed afterwards. Hence, My maayaa always helps the soul in spiritual journey and never becomes hurdle if You understand properly.

- 36) If I lose the hope about a soul that it will not be reformed, I will cancel the rest longevity and throw it into cycle of births of animals. If I feel that the soul needs some more time to complete the spiritual effort, I extend the longevity. ***Longevity is not fixed and it is in the hands of God only.*** Even astrological scripture says this point while describing the 8<sup>th</sup> house or longevity of a horoscope.
- 37) The scale of time must be also understood in the proper essence. A devotee developing interest (shraddha which is important in the case of departed souls) on God treats one day wasted as one year (pitrumaanam). A more ripened higher devotee feels one day wasted as one year (Devamaanam). ***Time is limited even if You are in the spiritual path and there is no time if You are in the path of materialism only.***
- 38) Human beings are recognised by Tamas or ignorance. Departed souls are recognised by ritual work or Rajas. Angels are recognised by knowledge or sattvam. A spiritual aspirant is beyond these three, travelling towards God and helped always by these three directed towards God.
- 39) ***A medicine may be bitter, but removes illness and gives good health to the patient. Spiritual association is like this.*** A sweet is pleasant, but, kills the patient. Worldly association is like this. You must use analysis with Your intelligence to find out which is helpful and which is harmful to You.
- 40) Money and energy can be earned again, if lost. Time lost can never be earned. Hence, ***saving Your time is the first step in Yoga.*** If You are caught by the association of a bad friend or relative, You should act as if You are hearing him and internally think about God. If such talent is absent in You, You must frankly refuse the participation and go away to join good spiritual association. ***Friendship or relationship is not greater than Your spiritual effort done to get the grace of God.***
- 41) The expenditure of time and energy can be on one form of God or several forms of God. The method of expenditure can be one or many

like reading spiritual books, hearing devotional songs, doing service to God etc. Whether You deposit Rs.100 in one bank or in four equal parts in four banks, there is no difference in the final result.

- 42) The true devotion to God without aspiration for any fruit in return is the correct genuine currency, which is valid. ***The false devotion to God with aspiration for some fruit in return is invalid like fake currency.*** With genuine currency, You can go to any shop, it is fruitful. With fake currency, You can go to any shop, it is harmful. Any path to any shop is immaterial and everything depends only on one point that whether Your currency is genuine or fake.
- 43) Mind is very unstable aspiring for a change in every step. ***Unity and concentration are against to the nature of mind.*** If You put spiritual effort, which is not congenial to the nature of mind, the mind-horse rebels against You, which results in Your fall! ***The more You control it, the more quick is Your fall!*** Change of form of God or change of method of worship is not going to cause any loss to You. Then, why shall You be rigid in wasting Your time and energy to control the mind.
- 44) ***Every soul argues that its deed is not a sin.*** The crow also kisses its child. ***The judgement shall be never given by any party.*** Only the impartial judge gives the final judgement, which alone is true. Hence, the impartial God shall decide whether You have done the sin or not. You may catch a red fire piece of charcoal thinking it as red gem. Based on Your thinking, will it not burn Your hand? God alone knows anything what it is actually. ***You must know what it is in the view of God and act accordingly.***
- 45) An egoistic soul with Rajas thinks that whatever is done by it is justified. An ignorant soul also with Tamas thinks that whatever is done by it is justified. ***A soul having no ego and no ignorance is with Sattvam and understands exactly My actual view to become the impartial judge like Me to decide its course of action.***

- 46) In doing the ritual for departed souls, there are two places:- one is the place of God (*Vishvedevasthaanam*) and the other is the place of the departed soul (*Pitrusthaanam*). ***The ritual is nothing but prayer to God to protect the departed soul presented before God. Here, Your respect to God is more important than Your respect to the departed soul.*** You have taken Your diseased father to the doctor. You must concentrate on respecting the doctor so that the pleased doctor will treat Your father with more care. On such occasion, if You neglect the doctor and go on respecting Your father for his property-will, You may be benefited, but not Your father. ***Hence, the doer shall more concentrate on the place of God than the place of departed soul.*** In any ritual, concentration of God is the main aspect.
- 47) Every soul is basically selfish to worship God for its benefit only. Even the soul aspiring for salvation wants to enjoy My bliss. Hence, Shankara told that He is not aspiring for salvation also (*Na mokshasyaakaamksha...*). Unless this basic selfishness is removed, no soul can get My real grace. Selfishness is the root disease like diabetes is the root of several complications. The self can be forgotten when the soul gets attracted to Me. This attraction to God comes only from the knowledge of God. Such attraction resulting in sacrifice and service (practical proof of theoretical devotion) gets My full grace. This concept can be very easily understood by anybody by keeping his/her issues in My place.
- 48) If one is reciting Gayatri hymn catching the cross belt, he need not be called as Braahmana. ***If one is wearing saffron cloth and a long stick in hand, he need not be called as saint or samnyaasi.*** The internal meanings shall be satisfied. Braahmana means that person, who has the true knowledge of God and directs the society towards God. Samnyaasi means that person, who is ripened in the spiritual knowledge of God and dedicates himself in the service of God leaving all the worldly activities. Gayatri means singing sweet songs on God and the cross belt with three threads means that one should catch God in human form and the three threads represent the three components of the medium of God, which are awareness (Sattvam), inert energy (Rajas) and inert

matter (Tamas). Saffron colour represents the ripened state of a fruit, which is the ultimate divine state. ***The stick (Danda or control) indicates the control of senses towards attractions of worldly bonds.***

- 49) Brahmana concentrates on Me, the mediated God, for easy worship indicating the path to the contemporary human incarnation, called as Satguru. Samnyaasi reveals the mechanism of incarnation and explains the importance of the root-source unimaginable God in the absolute plane. If a preacher explains that unimaginable God and incarnation are one and the same due to perfect monism resulting from total merge, such a preacher is called as Braahmana Samnyaasi irrespective of reference of caste or gender or religion in this context.
- 50) The four castes are made by God based on their qualities and deeds. The caste is not by birth. Braahmana is that person, who preaches spiritual knowledge to the entire society leading them to God. Kshatriya is that person, who travels in the spiritual path with immense courage defeating all the opposing hurdles. Vyshya is that person concentrating on God while attending the worldly responsibilities also. Shudra is that person, who concentrates on materialistic world only without any taste for spiritual knowledge. By such worldly attachments, he is always weeping with tensions. This word comes from the root verb ‘Shuk,’ which means worried. You can’t say that the genes carry on the qualities from father to son and so on. It is wrong because ***genes carry on some mannerisms only and not the qualities.*** The qualities depend upon the sub-conscious state of the individual soul, which may enter any womb as directed by God’s constitution. ***The untouchables are from all the four castes, who are banned for their sinful activities.*** The issue of untouchable need not be untouchable. ***Several great scholars and great devotees exist born in untouchables.*** Untouchable is like debarred student from the college and if he is reformed, he is again admitted in to the college. Shankara fell on the feet of an untouchable, unable to answer his question!
- 51) Apart from the above mentioned communities, there is one community called as atheists, who are very very rigid to oppose the unimaginable

God even though they observe unimaginable miracles with their big big eyes! ***They are fully occupied by emotion regarding the exploitations of some bad people in the name of God and religion.*** We agree that the exploitations always exist and are true. Because of some bad students, who copied and passed the examination, You can't cancel the very system of examination. You have to invent some ways to prevent such crimes. In every system, mistakes take place and You can't cancel all the systems. ***Hence, the final order of God Datta is that a caste shall be decided based on qualities and deeds only and not by birth.***

- 52) Brahmachaaree doesn't mean the person, who is unmarried. It means a person, who is always absorbed in God. Sage Vashishtaa, who got 100 issues through his wife Arundhati claimed himself as Sadaa Brahmacharii (always bachelor), which was accepted by Ganga river! Upavaasi doesn't mean the person, who is not eating. It means that person, who is staying very close to God. Sage Durvaasa eating meals every day served by Arundhati claimed himself as Nitya-upavasi (not eating on any day) and it was accepted by Ganga river! When Narada asked God Brahma about the real Brahmachaaree in the entire creation, Brahma showed His finger towards Krishna, who married 16,000 girls! This is correct because the unimaginable God (Brahman) is totally merged in Him. When Narada asked about a chaste lady, his finger pointed Gopika. ***A chaste lady is that soul (every soul is treated as female prakruti and God alone is treated as the only one male or purusha), which is always interested in God Krishna!***
- 53) Vaanaprastha aashrama doesn't mean to go to forest along with wife. ***It only means to go to a lonely place with trees along with a co-devotee for spiritual discussion.*** Samnyaasa doesn't mean leaving the house and family, wearing a saffron cloth. ***It only means the ripened state of a fruit having saffron colour and sweet taste like devotion to God.*** Vaanaprastha means simple going to garden or forest and this word doesn't indicate the association of wife. Samnyaasa means total absorption (in God) and this word doesn't indicate saffron cloth.

- 54) In Upanayanam, the cross belt with three threads is worn indicating that only the mediated God shall be caught for worship. In marriage, another cross belt is taken with three threads from the hands of father-in-law and second cross belt belongs to the bride. After marriage, the husband worships God while the wife performs all the house hold duties like cooking etc., by which the husband is facilitated in his spiritual effort. Hence, ***half of the fruit of the spiritual effort done by the husband comes to wife and half of food cooked by wife is taken by husband.*** This means that the husband shall share the spiritual conclusions with his wife at the end of analysis. Similarly, the wife shall share the food with her husband at end of cooking. Like this, mutual co-operation proceeds even in the final stage of salvation. ***If the wife becomes a co-devotee, she can follow her husband in Vaanaprastha, otherwise, not.*** Ubhayabharati followed her husband Mandanamishra even in Samnyaasa.
- 55) The cross belt containing three threads indicate Me only, the one God seen as three divine forms. The second cross belt having three threads indicates Me only to be worshipped by wife. In some places, a third cross belt with three threads is also taken, which indicates the upper garment. When the inner sense is understood well, there is no need of its representation-symbol in the final respected stage called Samnyaasa. The samnyaasi is respected by all and is not scolded for leaving the cross belt.
- 56) In the ritual called Upanayanam, the deity to be worshipped is not a female form called as Gayatri since the deity mentioned is God Savita. (*Savitaa devataa Gayatree chandah*). Gayatri represents only the mode of worship, which is singing. Song (Samaveda) is more attractive than poem (Rugveda) and poem is more attractive than prose (Yajurveda). Samaveda is told to be greatest among all the Vedas and this means that song is the highest attraction of mind. Savita means God, who creates this world of souls (*shuunj-praaniprasave*). Savita also means sun indicating the removal of ignorance-darkness by the spiritual preacher, who is promoter of intelligence.

- 57) The cross belt having three threads indicate the contemporary human incarnation called as Sadguru, who shall be approached for the true guidance in the spiritual path. All the essence of this ritual indicates the general spiritual procedure to be followed by any soul in this world irrespective of caste, gender and religion. The sage of this ritual is Vishvaamitra indicating friend, philosopher and guide for the entire world. Universality of this ritual is very clear if its essence is properly understood.
- 58) Gayatri doesn't mean a Vedic hymn existing in meter called as Gayatri. Any song in any language towards God is Gayatri (*Gaayantam traayate*). Mantra means the song which attracts the mind without any force and makes the soul to repeat it again and again (*manaanaat traayate*). This is the meaning of Gayatri Mantra to be praised as the highest mode of worship (*Na Gayatryaah paro mantrah*).
- 59) Devotees take the garland of beads and go on repeating the name of God with counting the beads. In this process, there is no natural attraction because the repetition of same name not only bores the devotee but also bores Me to hear the same word again and again. The force behind such unnatural process is only aspiration for some fruit by doing that. The actual interpretation of the garland of beads is like this — each bead represents a letter and the garland of beads represents a line of song that attracts the mind. ***The movement of garland in circular way by hand represents natural repetition of such attractive song again and again.*** This interpretation makes God to be pleased since attraction of mind spontaneously exists without any external force of aspiration for fruit. Experience is said to be the final stage of authority. What will be Your experience if somebody goes on repeating Your name in Your ear? What will be Your experience if somebody sings a sweet song praising Your personality again and again?
- 60) People criticize that Manu in his ethical scripture told that a female shall not have freedom (*Na streeh svaatantryamarhati*). This is misunderstood that a lady shall be always kept under house arrest! ***The human souls immediately take the misinterpretation only in the first***

**step.** Female means any soul and not a female by gender. Male or Purusha means God. **No soul should have freedom to get spoiled.** If the soul is under the control of God, the soul will be uplifted in the spiritual path.

- 61) Any soul can come out of the attraction of this world due to stronger attraction to God. This can't be reverse. After tasting divine nectar, all the other drinks are naturally rejected. By rejecting all the drinks in the beginning itself, You can't attain the divine nectar. Only after tasting the divine nectar, You are rejecting other drinks spontaneously without any external force. **Such spontaneous detachment from world comes only after getting attracted to God.**
- 62) Attachment to something through attraction is the nature of mind. **The mind can't exist in detachment to everything for a long time.** In order to follow the nature of mind, You must attach it to God in the first stage. Then, without any effort, the mind gets detached spontaneously from the world. This is seen in the world also. A young man attracted by a very beautiful girl becomes spontaneously detached from all the worldly attractions. Hence, detachment from world (Vyraagya) is a spontaneous consequence of attachment to God (Bhakti). Through the former, latter can't be attained in spite of hectic efforts. Through the latter, the former is spontaneously attained.
- 63) **Justice is the topmost priority in My view.** Never hurt the justice by following injustice in sinful way. **If justice is just hurt, I reach the climax of anger.** If You injure justice, imagine the state of My anger towards You! **You have to come to Nivrutti after passing in Pravrutti and not by neglecting Pravrutti.** If You fail in Pravrutti and damage justice, You are banned from Nivrutti. A person, who can't jump and touch the roof of his house, how can You expect him to jump and touch the sky?
- 64) Don't imitate Me seeing My stealing butter and dancing with Gopikas in Brundaavanam without understanding the background. They are sages doing severe penance for Me in millions of previous births. I tested them in the three strong worldly bonds before giving salvation to

them in their final birth. After leaving Brundaavanam in My 18<sup>th</sup> year, neither I returned nor I repeated such test anywhere else throughout My life. ***Human souls are always fond of exploitation of the truth in their interest.***

65) ***The minimum and maximum expectation from You is only that You should follow the path of justice and never do any sin under any circumstances.*** Damaging any good soul is the climax of injustice. The deity of justice called as ‘Yamadharma Raja’ was with golden colour in the early ages since he was enquiring mostly good people only. After beginning of this Kali age, he is enquiring only bad people. ***Due to the effect of the sins of these bad people, he became jet black!***

Chapter 7  
**DATTA NISHKAAMA BHAKTI YOGAH**

**(Vision of Selfless Love of Datta)**

[April 25, 2018]

**God-preacher Shri Datta spoke:-**

- 1) Arjuna used God Krishna for his work and became weak after God left (Arjuna could not fight even with hunters after Krishna left). Arjuna did not have any temple for him. Hanuman used Himself for the work of God and remained powerful even after God Rama left. Hanuman has several temples built for Him. This is the difference between using Yourself for God's work and using God for Your work.
- 2) The word 'karma' means work done with selfishness. This is not correct path. The Veda says that by such work, salvation is not obtained (*na karmanaa...*). Hence, the word karma should not be mistaken as all types of work. ***Work done for the sake of God is not covered by this word.***
- 3) ***Doing the ritual-sacrifice (feeding hungry devotees with ghee-fried food and not burning ghee in the physical fire), singing divine songs, meditation, reading spiritual books, participating in spiritual discussions, seeing My pictures, etc., are various ways of My worship.*** You can engage Yourself in any way as per the convenience of Your mind and external atmosphere. Similarly, You can worship any form of Me as You like.
- 4) Whatever may be the form and whatever may be the way, Your interest should be spontaneous love and not by force due to desire for some fruit. I like such natural devotion only. ***The devotion due to interest in fruit is not natural and I hate it.*** Such devotion for fruit is like the false love expressed by a prostitute for Your money. As Your love appears on Your life partner and children in natural and spontaneous way without any force, such true love is liked by Me. For the

expression of true love, there is no specific place, specific time and specific way of expression.

- 5) As You are expressing Your true love on Your beloved issue in any place at any time and in any way using spontaneous words, You shall worship Me in the same way. ***Are You reciting any previously written dialogue before Your issue to express Your true love?*** Why are You reciting previously written prayers before Me? As You are not aspiring any fruit in return from Your issue, so also, if You don't aspire any fruit from Me, Your worship will be natural and spontaneous.
- 6) All the above ways please Me. ***But, participation in My service by doing propagation of My spiritual knowledge is directly the salvation itself.*** Hence, only a salvated soul can participate in My service. ***Today, the right direction to be obtained by true knowledge is missing and hence, the need of this hour is propagation of My spiritual knowledge. My service is not an effort to please Me, but, it is the fruit given by Me for Your spiritual effort!***
- 7) Ego is of three types by association with three qualities. The first type is ego of sattvam quality. In this, 'I' stands as a word indicating Yourself without any pride. In this, 'I' desires bliss and elimination of all grief. This is also selfish expressing the real state of self. ***In this way also, he/she uses God to attain the state of infinite bliss.***
- 8) The second type of ego is with rajas quality. In this, desire for fame through miraculous powers exists. The 'I' here is associated with inert energy and work. This 'I' is fond of the fame to be obtained in this world through exhibition of divine powers. This 'I' is always fond of followers and devotees. This 'I' speaks that it is God.
- 9) The third type of ego is associated with the quality tamas. He feels that he is the body and that he is God. Sometimes, he feels that he is above the God by separating from God. ***The analysis and knowledge is completely absent.*** He is fond of tongue and sex. He behaves like a drunkard.

- 10) ***The essence of ego is fascination, which is the desire to possess other items.*** Even in the first type of ego, there is fascination for bliss. Absence of these three types of ego is the meaning of the word ‘Atri’.
- 11) Tamas is desire for worldly pleasures without thinking about My existence and this is pure ignorance. Rajas is using Me as instrument in his work for getting the worldly desires fruitful. Sattvam is the path of full knowledge having the desire for salvation from grief and for attainment of bliss. If You leave the selfishness or ego and jealousy, You become the sage Atri, in which state, I Myself will come to You.
- 12) ***Ego and jealousy are the sinful couple, always associated with each other.*** Lack of three types of ego is sage Atri and lack of jealousy is mother Anasuya. Both these are pious couple to attain Me at once.
- 13) My servant is beyond these three types of ego. He forgets even the basic ‘I’ that denotes himself. He will never have any worldly fascination except fascination to Me. He propagates the spiritual knowledge with an aim that I should become famous and not that he should become famous. ***In My service, he does not differentiate happiness-heaven and misery-hell.***
- 14) I adopt Myself to such true and beloved servant. I become his/her issue and follow their orders like a son following the orders of his parents. I become their servant. I hide Myself and give credit of My work to them. I will see that such servant becomes God in this world, in whom I always hide Myself.
- 15) ***This is greater than monism, in which I merge with the soul and become the soul.*** Devotion in which God becomes the servant of the devotee is greater than such monism obtained through incarnation. Such devotee keeps his/her eyes on Me only forgetting self. I also keep My eyes on such devotee forgetting Myself. I see that the doership of My work goes to such devotee only and not to Myself.
- 16) ‘*I am God*’ (*Aham Brahma asmi*) means that such devotee feels satisfied if God eats. The reverse is not true to feel that if the devotee eats, God eats! This is the transformation of God into soul, which is not

soul into God. If God is beaten, such devotee feels all the pain of the beating! This fruit comes only through My service with full sacrifice.

- 17) In such state, I also feel satisfied if My devotee eats. If My devotee is beaten, I feel all its pain. The Veda says “*thou are that (tattvam asi)*”. Before this state, that has to become thou. This means that You are not becoming God by Your will and Your effort. By the will of God, first, God becomes thou and then only You will become God, which is also by His will only.
- 18) My servant does My service by working in propagating My spiritual knowledge. He says that I have done all the work through him. In reverse, I do the work of a miracle and give the credit of that work to him. Like this, the cycle between him and Me rotates in forward and backward ways.
- 19) You do lot of effort to fix Your mind on Me. But, Your mind is not fixed on Me in spite of Your hectic efforts. Suddenly, in a time that is unexpected, Your mind gets fixed on Me. What is the reason for both these states? The reason is that in the first state, My mind is not fixed on You and in the second state My mind is fixed on You. ***Use the time fruitfully in the worship when My mind is fixed on You.*** If You leave this fortunate moment for some other worldly work and come back, My mind is fixed on some other devotee. Break the iron while it is hot!
- 20) ***When My eye falls on You, Your mind gets absorbed and surrendered to Me.*** When the King looks at some servant, he runs towards the King for getting order from the King. All this creation is in My service. Yourself and Your mind are tiny parts of the creation. ***Know that in such state of Your spontaneous attraction to Me, My eye is on You and surrender to Me in such unexpected spontaneous state leaving everything else.*** I become pleased with You and will see You again and again. Your mind gets attracted to Me often. This is very fast path in the spiritual progress.
- 21) In such state, Your mind will be without aspiration for any selfish worldly fruit. This is an important sign of such fortunate state. ***As long***

***as the worldly desire exists in You, Your mind is not surrendering to Me spontaneously.*** Your mind has already surrendered to the worldly desire. Its attraction to Me is only to use Me as an instrument to attain such worldly fruit. ***In absence of Your true love to Me, My eye will not fall on You.*** You can cheat Your human boss giving an impression that You are surrendering to him with true love, but, You can't cheat Me, the omniscient, unless You really have that true love!

- 22) Mutual cheating is the essence of worldly bond. The husband thinks that his wife loves him. She loves him only because he is giving her happiness. Hence, she loves him for her happiness and not for his happiness. If the husband starts torturing her, truth will come out. Only God loves You without any selfishness. God does not require any happiness from You. He loves You for Your happiness only. This is well explained by Sage Yajnyavalkya to his wife, Maitreyi, in the Veda (*Aatmanah kaamaaya sarvam priyam bhavati*).
- 23) You also love Your wife for Your happiness and not for her happiness in the same above explained way. Hence, worldly bonds are mutual cheatings. Only the bond of God towards You is true, which is love to You without aspiration of any fruit from You. What about Your bond towards Him in reverse? ***Is there a single instance in which You loved Him without aspiration for any fruit in return from Him?*** You are showing such true love to some extent at least towards Your family, but, never to God. Is this justified on Your part?
- 24) If You see fox and dog, both almost look alike. Fox is a cheater whereas dog is representative of real faith! In devotees, You have both foxes and dogs. Both are devotees looking alike. But, if You analyze their devotion, You will understand that one devotion is false and other devotion is true. ***The most important point that every devotee shall know is that a human being can be cheated by fox but not the omniscient God.*** Hence, be sincere before God by maintaining homogeneity in mind, word and action.
- 25) In the case of gold, there are two important aspects: i) Whether the gold is pure or impure and ii) If it is pure, what is its weight? Similarly,

in the case of Your worship, the two important aspects are: *i) Whether Your worship is pure without selfishness or impure with aspiration for some fruit in return and ii) Whether Your devotion is firm standing against My tests or weak failing in My tests.* The proof of Your devotion is practice and every theoretical devotion must be associated with practical proof.

- 26) All My plays are practicals of My spiritual knowledge preached. Radha left her life in My constant memory after I left My body. This is practical proof for her total surrender towards Me. Hanuman stays with His body even though I left My body. It is not His desire to keep His body alive. He is made eternal by Me only, forcing Him to be in My service after Me. When He could not find Sita in Lanka during His search, He thought of committing suicide! Both are in equal status of devotion. Hanuman is incarnation of God Shiva. Radha is incarnation of Sage Durvaasa, who is incarnation of God Shiva. God Shiva incarnated Himself as a devotee to show the climax of devotion.
- 27) Your love on Yourself and Your family is the selfishness. *Your love on God is selflessness.* You aspire for the happiness of God and not for happiness of Yourself and Your family. God is always working in the propagation of spiritual knowledge. *If You aspire for His happiness, You participate at least a little in His work to give Him some rest and happiness.*
- 28) The firm devotion without aspiration for any fruit is the pure devotion with lot of weight. Such devotion is qualitatively and quantitatively tested item. *The devotion must pass both the tests for quality and quantity.*
- 29) The worldly fascinations are like the waves of ocean. If a plant is hit by the waves, it will bend and fall forever. If a hill is hit by the waves, nothing will happen. *An ordinary soul is like the plant and a true devoted soul is like the hill.* The waves are thrown back by the hill and such hill-like devotee is called as avadhuuta, which means that the devotee throws away the worldly bonds. This does not mean throwing away the clothes and becoming naked!

- 30) Different devotees worshipped Me in different bonds. Prahlada treated Me as his father. Dasharatha treated Me as his son. Rukmini and Sita treated Me as husband. Radha and Meera treated Me as darling. ***All these bonds are noble and equally important.*** All bonds are made of same gold-love. ***The difference lies only in the quality and quantity of the material of the bond.***
- 31) There is nothing wrong if You are involved in the worldly responsibilities like earning livelihood for Yourself and Your family. These are inevitable. Such people are householders, who may request God for help in such basic responsibilities. Some people limit these responsibilities to self only without families. Such people are saints (samnyaasins). ***But, avadhuutas leave these responsibilities also for My sake.*** All these three are good souls only differing in the distance travelled by them. The souls, which are always fascinated to self and to their families only going to the extent of doing any sin and to pray God to help their sinful works also, are the worst fallen souls going to be thrown into cycles of birds and animals after this birth.
- 32) ***One should not become a saint or avadhuuta suddenly by using forcible effort.*** Such state shall come by a very long standard spiritual effort, ripened without any force. ***If one attains such state without deservingness, this nature will revolt against him and throws him away like the public throwing away an undeserving ruler.***
- 33) If one is interested in God with very limited fascination to world, he is the saint. If the saint throws away that little worldly fascination also, he is called as avadhuuta. If one has full worldly fascination in the mind and acts as saint or avadhuuta, such a soul is the worst and a householder is far better than such a worst soul.
- 34) A person, who fasts, having increased fascination towards food in the mind without fascination to God is worst. ***A person, who takes food and worships God, is far better than this worst soul.*** A person having full fascination to God by forgetting the food is really fasting. ***Mind is very important that governs the external actions.*** Mind and practice are equally important. Mind is like the application for job and practice

is like the certificate of qualification and experience enclosed with the application.

- 35) Fascination is generated by the enjoyment of desired fruits generated by the corresponding deeds. The desire for fruit is based on the mind. ***The mind follows the decisions made by intelligence. The analysis of knowledge helps the intelligence in making decisions.*** Hence, knowledge and its analysis are very important for the development of fascination.
- 36) If the knowledge is perfect, decisions are always right. ***In such case, the fascination is also generated in the right direction towards God.*** The direction of the fascination is important. Fascination in the right direction is very much essential for the right spiritual journey. Such a soul is liberated in this life itself (jeevanmukta) and is called as sthitaprajna. ***Such a soul will be very powerful in doing works. Such a soul is selected by Me for My service.***
- 37) Fascination generates aims, which result in deeds. Deeds, by rule, give their corresponding fruits. ***In the absence of worldly fascination in a soul filled with the fascination to God, if worldly deeds appear, such a soul is not touched by their fruits even though deeds are done by it.*** For example, Sage Vyaasa generated issues by meeting with the widow-wives of his brothers. He is not touched by the fruits of such sinful deeds since he has no worldly fascination and aim except the fascination to God. Such deed was imposed on him by his mother. He has no fascination and no aim in this deed. Hence, he is not touched by the fruit of such deed. Similarly, Lord Krishna stealing the butter and dancing with Gopikas did not end with any fruit since He was testing them in their worldly bonds.
- 38) Ravana could not even touch Sita and did not do the sinful deed. But, he had lot of such sinful fascination and bad aim towards Sita. Even though the deed was absent, he was punished by the fruit of the sinful deed. ***Hence, fascination, aim, mind, decision of intelligence and direction of knowledge are the real factors in giving the fruits.***

- 39) ***I am the seller of items in every shop appearing in different forms.*** All items exist in every shop. The rate of any item is one and the same in any shop. You may travel in any path, You will come to one of My shops only. You will get any item from any shop for the same rate based on Your selfless service-money.
- 40) I use the fruits of Your sins only for My tests. If You pass in the test, You have double advantage:- i) The fruit of Your sin is exhausted and ii) ***You will attain My grace for passing the test.*** If You fail in My test, You are not put to any extra loss because even if You fail, the fruit of Your sin is exhausted. Even if My test is absent, You have to face the fruit of the sin either here or in the upper world. Hence, You need not fear about My tests.
- 41) ***The permanent attraction is generated on understanding the nature of any item deeply.*** The attraction appearing on mere seeing and hearing is not standard. After the perfect knowledge of the item only, attraction and practical effort to attain it are generated. Without perfect spiritual knowledge, effort to attain devotion is like the effort to climb up without basic staircase-steps.
- 42) I am invisible and even unimaginable to souls. This gives value to Me in their minds. This leads to constant attraction. Radha reached the climax of devotion only since I was far from her. Rukmini was constantly in My association and hence, could not reach the state of Radha. Once, Radha came to Dwaraka and Rukmini gave the hot milk, which (with such heat) was taken by her every day. When both reached Me, I was found red hot and I told that it was due to hot milk drunk by Radha passing over the heart in which I always existed. Rukmini was drinking the same hot milk every day and I did not become red hot. This showed that I was not in the heart of Rukmini. I explained the reason that close stay with Me is the cause for her negligence to Me so that I was not in her heart. On hearing this, Radha went back to Brundavanam and never came to Dwaraka. It is very difficult for ignorant souls to understand the background of My deeds.

- 43) ***I am attracted by the scent like selfless love of a devotee that comes up to My world and drags Me down to this earth.*** The false love due to selfishness is like bad odour that repels and drives Me away from the earth to My world. The Veda says this (*yathaa sampushpitasya vrukshasya duuraat gandho vaati...*).
- 44) The worship may be very much attractive and I may approach that worship due to its attraction. As soon as I realize the aim behind it as selfishness, I immediately go back. A young man may approach a beautiful girl attracted by her exceptional beauty. As soon as he approaches her, if very bad odour due to sweat is emanated, he runs away from her!
- 45) ***Spiritual knowledge of God or Brahma Jnaanam does not mean the knowledge of various angels to be worshipped for specific fruits.*** Such knowledge is total ignorance only. Such knowledge is like a thief in saffron cloth. You shall not argue that knowledge, devotion and practice are to be done for attaining some benefit only and not without any use.
- 46) Your argument is not correct. A fan of a great person is seen without any selfish aim. When that great person dies, the fan is also committing suicide! We are seeing this in the world. This fan is really great for his selfless sacrifice and service to that great person. Such great person is not great since he never bothered about this fan. But, God is not like that person. God embraces His fan and merges with him!
- 47) Such climax of true love alone can bind the God. ***But, when God tests the devotee, God appears as very selfish to estimate the strength of the devotion.*** The above mad fan is standing as an example for the devotee. But, the above said ignorant great person is totally different from God, who is omniscient.
- 48) All this creation is the cycle of spiritual knowledge only. Sun, air, water, etc., are functioning without selfishness. Even trees are giving their fruits to others without any selfishness. Even birds and animals earn that much, which is required for their maintenance only. ***If You***

*see this human being, it is the greatest item of this creation blessed with tremendous intelligence.* But, it is worse than birds and animals, which is going on storing and storing even though its basic maintenance is fulfilled. It is continuously doing sins in spite of the wealth stored for ten generations. *The cycle of deeds in human beings is towards the direction of injustice whereas the same cycle of deeds is towards justice in all other living beings. The greatest human being is standing in the worst position!*

- 49) A prostitute studies Your details and gets full knowledge about You not to really love You, but to get Your wealth by tricks. *Almost every human being is like the prostitute only, which studies about God to get some selfish benefit either here or there.* The knowledge about God is not selfless ultimate aim, but, is an instrument for getting selfish benefits.
- 50) A chaste wife also knows about the details of her husband. She loves her husband even if he loses his wealth. This is the true love or devotion. A prostitute is differentiated from the chaste wife when he becomes poor by losing wealth. In such stage, the prostitute throws away the person from the house. *A true devotee is like the chaste wife and a false devotee is like the prostitute.*

Chapter 8  
**DATTA VAATSALYA YOGAH**

**(Vision of Paternal Love of Datta)**

[April 28, 2018]

**God-preacher Shri Datta spoke:-**

- 1) *If a soul is constantly involved in the spiritual journey and requires some more time to finish the journey, I will give human rebirth to that soul to complete its effort.* If the soul is not involved in spiritual effort, no human rebirth is given. I have told this when I incarnated Myself (as Jesus) in foreign country. But, people have misunderstood and said that I have said that there is no rebirth to any soul. The sinner is thrown into hell permanently. *The soul with continuous selfishness, without doing sins, is thrown into the life cycles of birds and animals.*
- 2) I have created the hell also not to take revenge on the sinner. If the soul is not reformed by the spiritual knowledge, there is no other way than to try for temporary reformation through hell. This shows My paternal love towards the souls. I am the preacher of all these souls. *The preacher must have the facility to punish his students for their welfare.* The boss of superior hells is Kaalabhairava, who is having fire in one hand and broomstick in another hand. He will burn the soul in fire to expel bad qualities and sweeps those qualities by the broomstick.
- 3) The continuous life cycles of birds and animals is also a form of hell only, in which the soul is continuously strained to earn the livelihood without touch with the spiritual knowledge. Since the soul is continuously involved in earning only, such births are obtained, which are as per its interest only. If the soul is interested continuously in earning, sex and sleep only, these life cycles are exactly suitable to it. You can't call this as punishment since whatever is desired by the soul that alone is given to it.

- 4) This cow behind Me is the Lord of hell, called as Yama. He punishes the souls and tries to reform them. If the soul is not reformed, the dog (present as four dogs) in front of Me, called as Kaalabhairava gives very intensive punishment to reform the soul. The soul undergoes lot of agony in the punishment and develops fear to sin undergoing some reformation of mind. The fire in His hand is very intensive electrical energy and psychological disorder has the electrical treatment in this world. The bad qualities of a soul are psychological disorder only.
- 5) In these two forms, I alone exist in giving the punishment. ***Yama means control, which is to control the sins.*** In the time of intensive punishment (kaala), I roar with lot of anger towards the soul (Bhairava).
- 6) ***You must always note that in giving punishment, I have the love of a preacher only and not any revenge towards My disciple.*** I am not touched by the anger when I become angry towards the soul because My intention is its welfare only. ***My anger is always external and not internal. This is the main characteristic of yoga.*** You should always follow this path whenever You punish others for the sake of their reformation.
- 7) Upanayanam means to become close to God. ***I will drag the future fruits to this birth itself and see that they get exhausted in the case of a soul, which becomes My disciple.*** By this, I drag the soul close to Me. This is the actual meaning of that ritual.
- 8) You must always remember that enjoyment of fruits of the deeds done is inevitable (*avashyamanubhoktavyam...*). ***I have the power to cancel any fruit, but, I do so, provided one is reformed not to repeat the sins again. Spiritual knowledge alone can bring such permanent reformation in the soul.*** I will not cancel Your punishments if You worship Me. I will give a good fruit for Your worship, but, not cancel any bad fruit to be enjoyed by You. The only path to escape from all punishments is that You shall be permanently reformed and shall not repeat the sin again in the future. Without Your reformation, I will not cancel Your sins and insult the Lords of hells.

- 9) ***Why do You spend so much time and take lot of strain in doing My worships, which can't cancel Your sins?*** Ravana was the topper in worship, but, he was punished for his sins. Similarly, Duryodhana was punished in spite of his large army. ***My constitution says that all Your pending punishments get cancelled only when You are reformed forever not to repeat any sin anymore.***
- 10) The path suggested by Me is very simple without any strain. For that purpose of cancelling the sins, don't worship Me, which is a waste. Some priests propagate that Your sins are cancelled by worshipping God. Don't believe such false concept. They say like this only to earn money from You through these worships since You pay the engaged priests in worships. ***One can enjoy the fruits without attachment, which is called as yoga. But, this yoga is not possible for ordinary souls and hence, the above told path that the soul can escape all the pending sins provided it is totally reformed – is the only way.***
- 11) If You have done a sin, don't tell a lie that You have not done the sin. This will double the punishment. ***In this world, if You support Your sin through over-intelligence and misinterpretations, the punishment becomes thrice.*** If You are reformed, confess the sins before sinless God and You need not confess before any human being, which is also a sinner in some other way and at some other time.
- 12) These planets are executives of My administration-office. ***Ignorant people think that planets are giving benefits and losses by their movements in zodiac signs.*** It is totally foolish. The results are given based on the good and bad deeds of souls only, which are not accidental results resulting by the movements of planets. Since You have stolen money, You are arrested by the police on the road. You should not think that police arrested You since You have gone to the road and accidentally the police was also on the road! The astrologers exploit the innocent theists giving importance to the movements of planets without recognizing the actual background of deeds and fruits of souls given by Me as per My constitution. In this angle, astrologers also behave like atheists!

- 13) The soul is illegally earning lot based on fascination to self, life partner and issues. Neither self, nor life partner nor the issues will be happy by the illegal earning. Such money gives misery only and never victory and happiness. ***When You go to the upper world after death, neither Your life partner nor Your issues will even recognize You.*** They only share Your money, but, not Your sin. They did not provoke or support You to do any sin for their happiness. You are proved to be fully mad for enjoying the total sin while the sinful money earned was enjoyed by them!
- 14) ***The fascination to worldly bonds including Yourself is the root cause of all Yours sins and the misery.*** You lack the spiritual knowledge that ***these souls are just Your colleagues only sharing the illegal fruit (money) earned, but not the legal fruit (punishment) of Your sin.*** Ignorance of spiritual knowledge is the root cause for all sins. I am always preaching the spiritual knowledge here by coming as human incarnations. Actually, I don't need Your help even as a trace in My propagation. ***I am only giving a chance to You to participate in My service and save Yourself.***
- 15) If You realize that I am existing in each planet guiding it to do its duty, You will not differentiate any planet from Me. Like this, astrology in real sense becomes spiritual knowledge. I give Your bad fruits to Your enemies provided they harm You without My background. I will not give bad fruits to Your enemies if they harm You with My background in the sense that they are harming You since You have harmed them in previous births.
- 16) When Your enemy harms You, there are two possible backgrounds: i) You might have harmed him in the previous birth and he is harming You back as retort in this birth as per My constitution and ii) Without such background, he might be harming You doing a fresh sin. In the second possibility only, I punish Your enemy even if You don't request Me. ***If it is first possible background, I will not punish him even if You recite any number of Vedic hymns on Me.*** When I keep silent in the first background, You misunderstand Me for My silence and

sometimes go to the extent of atheism. I keep silent for sometime in the second background also giving time for the sinner to reform and meanwhile I will compensate Your loss. In the first background, the reason is Your lack of knowledge of the previous births (*na tvam vettha paramata!* ... Gita).

- 17) ***You must find Me in all angels and in all planets.*** All these are working perfectly based on My guidance only. A soul gets reformed in the propagation of My spiritual knowledge and becomes deserving for cancellation of all pending fruits of sins. Cancellation of sins means that I enjoy the fruits of sins of a reformed soul so that My rule is always alive, satisfying the deity of justice.
- 18) ***Even though I enjoy the fruits of the sins done by My servant, a very negligible extent of the fruit is enjoyed by most of the souls since these souls do not reach the exact perfectness in the reformation.*** Such souls, unable to withstand even such trace of punishment, abuse Me for giving difficulties to them. They see only one arrow hitting them and do not see nine arrows missing them, which hit Me. By such behaviour, they slip Me. This is also My test. If You are My devotee and still face problems, You must know that You are hit by one arrow only missing the other nine arrows and that You are to be actually hit by ten arrows!
- 19) ***I am also called as ‘Datta’, which means that I am given as scapegoat for the punishments of really devoted souls.*** I am prepared to be hit by that one arrow also. But, the ultimate purpose is lost. ***That one arrow is to destroy the trace of imperfection in the devoted soul.***
- 20) ***I am always appearing with smile on My lips. You can’t even imagine the pain that I experience inside for the sins of My sincere devotees.*** While I experience this pain, I do not use My unimaginable power to escape the pain, in which case, the deity of justice is cheated by Me.
- 21) All the divine sages are always looking at Me with concentrated view and are constantly praising Me for My justified administration. If I favour You, pleased by Your oiling through prayers, their

concentration gets disturbed. ***You must understand My position also and as a devotee, will You be happy if I am criticised by them?***

- 22) You are becoming angry to Me since I did not protect You and Your family members. You don't know the balance sheets of Yourself and Your family members. All these sheets are known to Me. You forget the sins done even in the earlier time of this birth. Many a time, You have misinterpreted Your sins as Your good deeds using Your over-intelligence and scholastic ability! I know every truth since I am omniscient.
- 23) Parents pray Me to protect their children. These parents and issues were bitter enemies to each other in the previous birth and the same parents were praying Me to destroy these issues in previous birth! All the souls are always My issues in every birth. These are parents of these issues in this one birth only. ***Don't I know what is needed to protect My permanent issues in every birth? One birth-parents are recommending their issues to Me, who is the father and mother in all the births!*** These parents scolded Me for My delay in punishing their enemies (issues) in the previous birth and the same parents in this birth are scolding Me for My delay in their protection! ***I always smile at them, who are always angry to Me!***
- 24) I grant yoga to My servant, by which, he is detached from the pain of the punishment. ***Since the punishment appears externally only, the sages observing Me get satisfied.*** Like this, I correlate the contradictions on both sides.
- 25) Ignorant people criticise Me since My devotee gets difficulties. Their criticism is due to absence of the analysis of the background. One guest came to Your house and started observing the pro-notes of Your loans. He calls all the lenders and pays 99 percent from his own pocket asking You to pay the rest 1 percent. You feel bad since the guest is making You to pay the money from Your pocket for that 1 percent. Is Your feeling justified? You must understand that the guest is showing real love on You for solving Your pending issues immediately for a good permanent future. If You are ignorant, You will scold the guest for

causing loss to money in Your pocket. Similarly, people scold Me as God giving difficulties!

- 26) By this way, I test Your real love on Me. ***Real love is that, which does not change in difficulties also.*** The ignorance of the total background picture makes the devotee to get tested by Me. You are unaware of Your pro-notes and You are carrying on life happily by spending the money from Your pocket. When the lenders drag You to the court in future, You will weep on that day. ***You are not recognizing Me, who is avoiding that future tragedy with the help of the present tiny difficulties.*** Due to Your ignorance of Your future, You are misunderstanding Me for causing some small difficulties! Due to Your ignorance, You have given Me a permanent title ‘*Dattam Chinnam*’ (which means that Datta gives difficulties if one worships Him)!
- 27) A judge in this world does not cancel the punishment given through his judgement, when he is flattered by the criminal. A real criminal unable to get transformation is severely punished. ***A real devotee with maximum reformation is blessed with yoga by Me for experiencing the punishment without pain.*** I am called as Lord of Yoga for this (Yogi Raaja or Yogeeshwara).
- 28) Love is greater than kindness. A beggar requests You to give some money with kindness, but, not with love. The reason is that he loves Your money only and not You. You also don’t love him since You go away on seeing the same beggar to whom You donated some money, falling on the road with wounds. You take the case of a guest, who came to Your house to see You only due to love on You and to whom You have also given plenty through food, etc. When You see the same guest fallen on the road with wounds, You immediately pick him up to the hospital for doing further service to him. ***I don’t like the devotees praying Me for My kindness so much, as much as I like the devotees having real love to Me.***
- 29) The atheists also conduct discussions and prove that I do not exist and My creation alone exists. Their aim is that every soul shall study (science) My creation and use it for its pleasures and for the removal of

its miseries. The theists also conduct several discussions and prove that I exist. The theists also study Me, getting full spiritual knowledge and finally, try to use Me for their happiness and removal of their miseries. Tell Me, My friend! What is the difference between those atheists and these theists?

- 30) Of course, the theist has a hope in future to rectify his/her defect mentioned above and become a devotee with true love to Me, loving Me always and not loving My utility to him/her. The atheist has no such future hope. *As long as this rectification is not done, there is no difference between theists and atheists.*
- 31) Even if You worship some other form of God, You are worshiping Me only and dealing with Me only through that form. Your punishments are not cancelled without enjoying them. *No good fruits are given to You without Your good deeds.* You are under the illusion thinking that God is flattered by Your worship, cancelled Your punishments and gives You good fruits in the absence of Your good deeds. The truth is that God has postponed Your punishments with interest to a latter part of this birth or latter births. The good fruits arranged in Your future life cycles in alternative fashion with miseries (so that You will not undergo continuous misery) are dragged forward into this birth with reduced values and are given to You. If You know this truth, You will appreciate Me trying for Your permanent solution in the future. *The fruits of good or bad deeds are My judgements and nobody can create or destroy or alter My judgement.* When Draupadi cried for cloths in the court, I multiplied a piece of cloth torn from her sari for the bandage of My wound and gave the required number of saris. *Without the basic deed, I can't give the practical boons.* I multiplied the piece in to infinite number of saris since she is My true devotee and there is no account between Me and true devotee except the requirement. Then, My requirement was a piece of cloth only and now her requirement is infinite number of saris. *A true devotee worships Me with practical sacrifice also along with theoretical devotion.*

- 32) ***A devotee, who forces God to disturb his future life cycles already arranged by God in alternate fashion of happiness and misery – is the biggest fool.*** Later on, when all the good fruits disappeared and miseries alone are leftover, he will continuously weep throughout life. One should understand the value of misery also like the value of hot dish arranged between two sweet dishes. Continuous sweet dishes only will bore anyone resulting in continuous misery. I am the omniscient Father of all the souls and know very well regarding the way of happiness of My issues. ***My issues using their over-intelligence and doubting My love towards them spoil the whole picture.*** A wise devotee leaves everything to Me without aspiring for any fruit.
- 33) ***The boons aspired by the devotees from Me are the obstacles to My best love towards My issues.*** The postponed punishments are to be enjoyed with more and more compounding interest as one prays Me more and more to remove the difficulties, which are the fruits of his own sins to be enjoyed without any illegal concession. Without understanding this background of the cycle of deeds and fruits, devotees change one form of God to the other and one mode of worship to other! ***Being the eternal father of the soul in every birth, I am shedding tears for these souls, which spoil themselves with their own hands.*** Total surrender to Me without aspiration for any boon from Me is the best way of the wisest soul.
- 34) When the people dear to devotees die, the devotees scold Me that I have killed them. The departed souls are praising Me through prayers for relieving them from the worldly bonds and for giving better births. ***People, who scold Me are burning their good fruits with ignorance.*** They are scolding Me due to ignorance of the reality of these present related bonds, which were enemies in the previous birth. These same devotees were praying Me to kill these enemies in the previous birth!
- 35) ***When My devotee is undergoing difficulties, which are punishments of his sins, I feel happy, not that I am a sadist, but, for the reason that My devotee is relieved from the fruits of sins without any interest in the future.*** If I am removing their difficulties due to their prayers, it

is only matter of pain for Me since the punishments of My devotee are increasing tremendously due to postponement. If the ignorant devotee is pained, I feel happy. If the ignorant devotee is happy, I feel pained. The reason is that he doesn't know the background truth and I know it.

- 36) When a criminal is hanged to death, who appears utmost innocent, the spectators feel very much with lot of pain and become angry with the judge and jailer. They are seeing that hanging scene only and don't see the background scene in which the criminal killed hundred innocent and good human beings. If they see that previous scene, they will become emotional and kill the criminal on the spot itself without judicial enquiry! Similarly, people see the tragedies of some innocent people and scold God without seeing their deeds in the previous births.
- 37) I constantly undergo the punishments of My true devotees and people don't realize My hidden pain experienced by Me inside, with lot of patience externally mingled with a smile always. They think that I am not experiencing the pain since I am omnipotent. *I don't use My omnipotence and undergo the pain of punishment in real sense so that My own constitution is not cheated by Me.*
- 38) *The rigidity or tricks of a sinner become useless before Me.* When I requested King Dhrutaraashtra for just five villages for Pandavaas, he told Me "***O Lord Krishna! What can I do? My rigid son is not listening me***". The king has the power to overlook his son and give five villages to Pandavas. The king played a trick to show that he is not faulty. Later on, in the end, Dhrutaraashtra was surrounded by wild fire in the forest. He prayed Krishna for his protection. Krishna appeared and told him "***O king! What can I do? The rigid fire is not listening Me to get pacified***". The son was destroyed for his rigidity, who told Krishna that he is not giving even a spot of land covered by a pin head! The ashes of his body were flying due to severe wind and not even a trace of it was on the land. Krishna told Pandavas "***See. The ashes of this rigid fellow are not having even a spot of land covered by a pin head!***"

39) A beggar comes to Your house for handful food only and not for You. Many a time, he is refused by You. A guest comes to Your house for You and not for the food. Every time, You will honour him with many varieties of food. *Be a guest to Me in My devotion, loving Me only and not loving the boons from Me.* Don't be a beggar to love the boons only and not Me.

**Vishnu Khanda is completed.**

## **PART-III: SHIVA KHANDA**

### **(Part of Shiva)**

## Chapter 9

**DATTA VEDOKTA PARABRAHMA RAHASYA YOGAH****(Vision of Secret of unimaginable God Datta as revealed by scripture)**

[May 07, 2018]

**God-preacher Shri Datta spoke:-**

- 1) *O Son of scholar called as Veerabhadra! This world, created by Me, is like Your imaginary world created by You when You are in awaken state.* As far as its material and structure is concerned, it is as good as Your dream. But, Your dream shall not be compared to My imaginary world (this real world). The difference is that in Your dream, the creator (Yourself) is bound by Your dream. ***I am not bound by My imaginary world.*** You are also not bound by Your imaginary world. Hence, the complete simile is Your imaginary world by which You (creator) are not bound and You (creator) are controlling it. Exactly, in the similar way, I (creator) am not bound by this real world (My imaginary world) and I am also controlling this real world. If imaginary world is taken as a simile, both Yourself and Myself are not controlled by ignorance. ***You are controlled by ignorance in Your dream only and the dream is created by Me in this world to show that You are controlled by this world as You are controlled by Your dream.***
- 2) O Kaashyapa (born in Kaashyapa gotra)! You shall select the simile having many similarities (imaginary world) and not with one similarity (dream) in My case. If You select a complete simile, the concept will be fully represented.
- 3) This soul (Yourself) is also My imagination only, which is a tiny part of My entire imagination or this real world. You can call Your imaginary world (or even Your dream) as condensed solid of Your awareness since it appears as real world through Your real ignorance in

dream or imposed ignorance in imaginary world. Hence, awareness appears to be in condensed state due to Your ignorance. Since Your awareness is imaginable, the imaginable condensation is also really possible since awareness is energy and matter is condensed energy. ***Similarly, You can't call this real world (My imaginary world) as the condensation of My awareness.*** The reason is that My awareness is unimaginable (since two unimaginable items like Myself and My awareness result as one unimaginable item only), which is Myself, can't undergo imaginable condensation. The link between My unimaginable awareness (or Myself) and this real world is unimaginable. You can say this much only that this real world is generated by My unimaginable awareness in an unimaginable way. Keeping this background in Your mind, You can say loosely that My unimaginable awareness has become this real world.

- 4) Condensation of a material means reduction of its volume. An unimaginable item has no volume and hence, the word condensation can't be used to the cause of this real world. If You take Me as mediated God, You can use such imaginable words applying worldly logic in Me.
- 5) You can compare Yourself and Your body with Myself and My body if I am taken as mediated God. O Kaashyapa! Your skin is like My skin only. See this point by touching My skin (Dattaswami touched the skin of Datta and experienced it as any normal human skin only.).
- 6) When You see a hill in this world or on the curtain of a cinema, Your mind limited in Your body is perceiving it as a big hill only due to the influence of Your ignorance only. The hill in this world or on the curtain of cinema is bigger than Your brain or body. ***Your perception is influenced by the trick of Your ignorance.***
- 7) ***All the items of Your imaginary world are born, maintained and finally dissolve in Your awareness only and not in Your body.*** Your awareness is different from Your body. Your body contains Your awareness. I am telling like this since Your awareness and Your body are imaginable items controlled by space. In My case since Myself and

My awareness are one only being unimaginable, You can simply say that this world is born from Me, maintained by Me and dissolves in Me. While saying about Me, remember that the link between Me (or My awareness) and this real world is unimaginable to You and that You are saying this in superficial sense only. ***I have to warn You about this link because You are very dangerous to extend concepts, if not warned.***

- 8) Scholars have understood Your awareness (soul), Your dream, Your imaginary world and as scientists this real world also. They could go up to the cause of Your dream and Your imaginary world and the cause is Your awareness. Any soul is unable to go up to the cause of this real world since the cause is the unimaginable God. With the help of the known knowledge of Your dream, Your imaginary world and this real world, the scholars have dragged Your imaginable awareness from simile as the cause of this world and made Your awareness as the unimaginable God. This is the ignorant poetry of the scholars. I appreciate scientists in this point since they have kept silent about the cause of this world. ***I can say that scientists are best philosophers since they maintain silence about this cause and silence is the only best expression of an unimaginable item.*** Scholars being over-intelligent poets speak that this cause is Your imaginable awareness and make Your imaginable soul as the unimaginable God!
- 9) Scholars say that this imaginable awareness alone is the cause of this real world. Agreeing to their poetry for some time, do they accept that the imaginable awareness that created this world is having a body because nowhere awareness is seen without a body or container?
- 10) Even if You take ghosts and angels as examples, they also have energetic bodies as containers of their awareness. Scholars are building the spiritual knowledge about Me by taking the logic from worldly examples only. In such case, how can they deny the body? If body exists for that cause also, it means that You have taken the mediated God (Eshwara or Datta) as the cause and not the actual unimaginable God merged in Eshwara, who (unimaginable God) alone is the actual

creator of this world. If they want to bring the actual cause in to the picture, they have to mention about unimaginable God. Of course, they can call the unimaginable God as unimaginable awareness. In such case, the unimaginable awareness is not this imaginable awareness present in living beings, which is generated by inert energy functioning in nervous system.

- 11) The energetic body of Eshwara has inert energy and non-inert awareness. Both these are originally imaginable only. ***Both these became unimaginable due to merge of unimaginable God with them.*** Now, You can call the body and soul of Eshwara as unimaginable God. Now, You can say in two ways:- i) The unimaginable awareness of Eshwara created this world without the help of any second item (Shankara) and ii) The unimaginable awareness of Eshwara created this world using the imaginable energy (Mula prakruti) from His body (or from the energy existing outside His body as His divine world, which is also unimaginable God due to His (unimaginable God) merge with it) (Ramanuja and Madhva). Is there any difference between these two statements because both His awareness and energy are the same unimaginable God? The first statement means that unimaginable God alone created this world. The second statement means that the unimaginable God (awareness) created this world with the help of the same unimaginable God (energy). ***The essence is that unimaginable God Himself is the designer (Nimitta) as well as material cause (Upaadaana).***
- 12) Before the unimaginable God merged with Me, You can call the human being exactly the same as Myself since both of us have imaginable bodies and imaginable awareness. This is oneness of the object (bimba) or Myself and its reflection (Pratibimba) or human being or angel. ***Even after the merge of unimaginable God with Me, who is totally invisible, You can say that both bimba or object and pratibimba or reflection (soul) are one and the same.*** But, if You touch the aspect of potentialities of both, Bimba (Myself) having unimaginable power and pratibimba (human being or angel) having limited imaginable power, the similarity is disturbed. If You don't

touch the aspect of potentialities and keep it aside for some time, both Myself and Yourself are one and the same (Shankara). If You bring the aspect of potentiality, there is no comparison between Myself (unimaginable) and Yourself (imaginable) (Ramanuja and Madhva). Shankara is speaking Monism setting aside the difference, while Ramanuja and Madhva speak about difference setting aside the Monism. What is the difference between these three, who have accepted Monism as well as Dualism in their overall concepts? This is clear in their commentaries on the Vedic statement "**Tattvamasi**".

- 13) You can understand the spiritual knowledge by taking the aspects of simile carefully. The person created by You in Your dream or in Your imaginary world can't touch You (Your awareness with Your real body) present in the awaken state. Similarly, no soul can touch Me, the creator of this real world.
- 14) You should not extend the above point with Your over-intelligence and say that the created person in the dream or imaginary world can know that the awareness is root cause. This point can't be applied to the actual concept (Upameya) for which simile (Upamaana) is brought. In the simile, Your awareness and body are different items whereas in the actual concept both awareness and body (of Eshwara) are one and the same unimaginable God. In the simile, the created person can touch one item (awareness) and can't touch other item (body). ***In the concept both the items are one item only, which is the unimaginable God and can't be touched (even not imagined).***
- 15) In Your imaginary world, You create a person and You merge with him totally and such person is Yourself for all practical purposes in Your imaginary world. Such person identified with You is Eshwara or incarnation (energetic or human). In this aspect, concept and simile are allowed for comparison because I (unimaginable God) also identify with Eshwara or any other energetic/human incarnation. You in awaken state alone can see Yourself in the awaken state. Similarly, the unimaginable God alone knows about Himself (*Brahma vit Brahmaiva*) and there is no exception to this point.

- 16) The three divine forms called as Brahma (the creator), Vishnu (maintainer and ruler) and Shiva (dissolver) are essentially the unimaginable God only because Yourself in the awaken state alone is creating, maintaining and dissolving Your imaginary world. You are one only and didn't become three due to these three aspects of creation, maintenance and dissolution of Your imaginary world. Similarly, Brahma, Vishnu and Shiva are basically one item only, which is the first mediated God (Eshwara or Datta) with whom the unimaginable God is merged forever. This first mediated God called as Eshwara or Datta or Hiranyagarbha or Narayana or Father of heaven (by other religions), who is the unimaginable God forever is Myself seen by You, now.
- 17) ***There is no difference between Me and unimaginable God.*** Similarly, there is no difference between Me and the three divine forms called as Brahma, Vishnu and Shiva. ***In this level, the medium is very transparent expressing the unimaginable power always.*** In other energetic/human incarnations, I am hidden by the medium, expressing unimaginable power in the required context only.
- 18) If You take the meaning of the word Brahman as an item bigger than this world to include this world in Brahman, there is no wonder in this point. If You take Me, having the volume of a human being (as You see now) and still say that this entire world is in Me while I am standing in this world – this is unimaginable and most wonderful point that suits to the unimaginable God. If You leave the worldly logic of the items having volumes controlled by space, You will understand that ***the wonders created by the unimaginable God are just His nature only.***
- 19) If You say that I am bigger than this world to include this world in Me, the meaning of the word '**Brahman**' (the greatest) is satisfied. Here, this word is confined to one meaning only, which is greatest in volume. The actual sense of greatest lies in the unimaginable nature. In the world, You say that the person is greatest when he has done a work,

which is beyond our imagination. ***We don't call a tallest and stoutest person as greatest!***

- 20) The four faces of God Brahma in actual sense mean that His head or brain or knowledge is made of four Vedas or scriptures. We say that Goddess Saraswati is on His tongue. This also means that He preaches the spiritual knowledge in excellent way. We say that He is sitting on lotus flower having thousand petals. ***This means that He is understood by the intelligence doing analysis in many ways.*** We say that His vehicle is swan, which separates milk and water. This means that He has a capacity to separate truth and false. Like this, we have to understand inner meanings everywhere. God Brahma is in the state of preacher of spiritual knowledge in the form of Lord Dattatreya existing in one extreme end giving misery of spiritual journey for the ultimate eternal welfare of the soul.
- 21) God Vishnu is in the state of mother fulfilling all worldly desires of souls (issues). He is called as Mohini or the form of fascination since these worldly desires are based on fascinations. God Vishnu, as Lord Venkateshwara, is existing in another extreme end giving happiness to souls, which is required in the present life. These are also essential for the worldly life in attending the worldly responsibilities. The wife of God Vishnu is Goddess Lakshmi or wealth, which is the basis for all the worldly affairs.
- 22) The preacher is in one extreme end teaching about God by leaving all the worldly issues. The mother is in the other extreme end carefully attending the required worldly issues making the present state pleasant. Both these are opposite ends like north and south poles as said in the Veda (*duaramete vipariite vishuuchii*).
- 23) God Shiva is in the state of father as husband of Mohini having intermediate nature of both these extreme ends. God Shiva looks in peaceful meditation state as pleasant mother and also looks in frightening state of Rudra like a preacher with cane. ***He has both fascination of mother as well as concern (for the welfare of soul) of a preacher.*** His right half represents male preacher and left half

represents female mother. The right half of God Datta is preacher giving knowledge (Guru) and left half is mother or Shakti or Bhagavan (God exhibiting miraculous powers to solve worldly problems). The mother also shows two roles of preacher and father. The preacher also shows roles of father and mother. Every form of these three divine forms shows the natures of the other two forms resulting that all the three are one only.

- 24) The word Datta is not a name indicating the nature of an item. It only means '***given***' and this can't be the name of any item since it doesn't indicate the nature of the item for identification. It only means that the unimaginable God existing in '***not given***' state is given as imaginable mediated God. ***This word is confined to the first energetic incarnation only.*** For the welfare of world of devotees, the unimaginable God is mediated for worship.
- 25) The Veda says two points about God:- a) He creates, maintains and dissolves the world and b) He is only one and not three. First I appeared in three forms standing side by side asking Atri to treat these three as one like a single board of management containing three directors. Ari refused this and told that one means one form only. Then, I appeared in one original form called as Datta with three faces to satisfy the above said first point also.
- 26) All the other energetic/ human incarnations appear when I, as Datta, merge with those media. I mean unimaginable God also since He is totally merged with Me forever. ***I may or may not separate from the other incarnations, but, unimaginable God will never separate from Me in the present or future.*** There might have been a past state in which My form was created and unimaginable God did not merge with Me. But, once the unimaginable God merged with Me forever, I am the unimaginable God forever that the past state has no value. You should worry about the present and future times only.
- 27) I am creating this world and this means that I am creating this world with the help of subtle energy already created along with Me by the unimaginable God. ***I can say that I have created the subtle energy***

**since I am the unimaginable God at this moment.** You can't go in to the past moment, in which unimaginable God created this subtle energy. I am speaking about the past fact in the present moment and not in the past moment.

- 28) My three faces are called as Hiranyagarbha, Narayana and Sadashiva. The three divine forms emanated from My three faces are called as Brahma, Vishnu and Shiva. All these six names indicate only one God Datta. The Veda says this as "*Hiranyagarbhah...eka aaseet*", "*Eko havai Naaraayanah*" and "*Eko Rudrah*". I am the unimaginable God called as Parabrahma.
- 29) **I appear in different incarnations as different persons.** I exhibit My unimaginable power in different quantities as suitable to different programmes of those persons or roles. By this, unity in diversity must be perfectly realized.
- 30) If a devotee is totally surrendered to Me, I will do that, whatever is told by the devotee. **I am omniscient due to My omnipotence.** Worldly logic requires Omnipresence of an item to become omniscient. **Since I am omnipotent, beyond worldly logic, I am omniscient without being omnipresent.** But, child Prahlaada, My fully surrendered devotee, told that I am omnipresent. To make his word true, I became omnipresent in that moment through My omnipotence.
- 31) All the deities and incarnations are just My qualities only. A quality is a form of awareness only. Courage, beauty and knowledge are the three qualities. When You address a single person as courageous, beautiful and scholar, all the three are one person only. Similarly, this means that all the deities and incarnations are just My qualities only and the possessor of all these qualities is one (Myself) only. Your imaginary world is made of awareness and various items of the imaginary world are different forms of Your awareness only. The difference between Yourself (as body) and the items of Your imaginary world (as forms of awareness) is the difference between Me and the items of this real world. Hence, I told that the items of this real world before Me are like various qualities before Yourself (as body). This is to be taken in the

sense of simile only and You should not conclude that I am imaginable body with imaginable awareness, which is generating different forms as qualities. You can take the actual concept as the simile also provided You take Me as mediated God. Even there, My body and My awareness must be taken as unimaginable (due to merge of unimaginable God) so that this real world is produced. If You take Me as mere medium with imaginable body and imaginable awareness, this real world produced from Me must have been exactly Your imaginary world!

- 32) ***By analysis, if You go into deeper and deeper planes, You will end in Me only in the deepest plane since You can't get the unimaginable God separated from Me.*** You can get the unimaginable God separated from Me in the deepest plane in Your theoretical phase only because the existence of such single unimaginable God was in the past moment, which is neither in the present nor will be in the future. The unimaginable God Himself expressed in this form and unity between both of us (Myself and unimaginable God) is achieved by the unimaginable power (omnipotence) of unimaginable God and You need not poke Your nose further in this point. ***You must believe that unimaginable God is Myself and Myself is the unimaginable God forever, forever and forever.***
- 33) By the same unimaginable power, Myself as unimaginable God became Brahma, Vishnu and Shiva and hence, You need not find any difference between Me and those three divine forms. Also, there is no difference between those three based on the same point of unimaginable power. ***Whenever I become any energetic/human incarnation also, You need not find any difference between Me and the incarnation as long as I stay in that incarnation.***
- 34) My unimaginable power is the meaning of the statement in the Gita that nobody knows Me (*Maam tu veda na kashchana*). The Veda says that he knows, who says that he doesn't know anything about Me except My existence (*Yasyaamatam..., Astityeva...*).

- 35) Just like Your imaginary world is almost nothing to Yourself in the awaken state (in which awareness with body is considered), this world is also almost nothing for Me as mediated God. ***This almost nothing world becomes really nothing for the non-mediated unimaginable God. The unimaginable God will never separate from Me to become non-mediated and this means that this world will never become actually nothing.*** This is the practical state true at present and forever in the future. Ramanuja and Madhva stuck to this practical truth only. Shankara also stands in this practical truth only, but, referred the past theoretical moment (in which only unimaginable God existed without the existence of this world). Unfortunately, His disciples, fascinated for quarrels, fixed Shankara to that past theoretical moment only and differentiated Him from Ramanuja and Madhva. Actually, Shankara represented the total concept containing both theory and practical whereas Ramanuja and Madhva emphasised the practical part only, which alone is true for present and future. Is this a difference?
- 36) There is qualitative homogeneity between awareness, energy and matter, which are the three different forms of subtle energy only. The difference is only quantitative. ***Between unimaginable God and anything else (imaginable) created by Him, the difference is both qualitative and quantitative.*** You can't even imagine any similarity between unimaginable and imaginable items since You have not even imagined the unimaginable item.
- 37) The three divine forms appear separately because these three are different qualities, which can be isolated through different persons. Courage and kindness are two different qualities. One person may be courageous and another person may be kind. But, the possessor of these two qualities is only one if the same person is courageous and kind. You can't also separate courage and kindness if the possessor of these two qualities is one. You can't isolate the possessor of quality from the possessed quality and also can't isolate both the qualities if the possessor is one. Hence, these three divine forms appears separately as qualities and can't be isolated one from the other and

from Me also since I am the only possessor of these three forms, which are My qualities only.

- 38) My three faces indicate that Brahma, Vishnu and Shiva are one form only called as Datta or Eshwara. *On seeing My form with three faces, fans of each of the three forms shall stop quarrelling with each other.* The fans of each form say that that form alone has all the three powers. This means that they are telling that each form is other two forms also. But, each form has one characteristic power only since Brahma is creator, Vishnu is ruler and Shiva is destroyer of this world. But, the Veda says that one form alone is doing all these three works. Correlation of both these concepts is My form, which is one only doing all the three works through three different faces thereby meaning that each face is doing each work. I appear with single face also and in such case, all the three faces are existing in that single face. *The ultimate essence of all this explanation is that Myself, Datta, with single face, taken as unimaginable God (due to total merge with unimaginable God) is doing all these three works.*
- 39) These three divine forms are three different qualities only. Any single quality can't have other two qualities as its qualities. You are tall, white and kind. You can't say that every tall figure is white and kind or every white figure is tall and kind or every kind person is tall and white. The three qualities are separate since tall person, white person and kind person are separately seen. Hence, Brahma, Vishnu and Shiva are separately seen. Brahma is creator only, not ruler and not destroyer. Vishnu is ruler only, not creator and not destroyer. Shiva is destroyer only, not creator and ruler. The possessor of these three qualities called as Brahma, Vishnu and Shiva, who is called as Datta is creator, ruler and destroyer. These three qualities of Myself are represented as My three faces.
- 40) The names of My three qualities are three faces, which are Brahma, Vishnu and Shiva. This is the correlation through worldly logic. If You decide Me beyond the worldly logic, each of these three forms is Myself only. Since the unimaginable God is always merged with Me,

You can take Me beyond this worldly logic and treat Brahma as creator, ruler and destroyer, Vishnu as ruler, destroyer and creator and Shiva as destroyer, creator and ruler. As Brahma Datta, I have central face of Brahma, left face of Shiva and right face of Vishnu. As Vishnu Datta, I have central face of Vishnu, left face of Brahma and right face of Shiva. As Shiva Datta, I have central face of Shiva, left face of Vishnu and right face of Brahma. ***This sequence indicates that creation is followed by ruling, which is followed by destruction.***

- 41) I am saying that I exist in the three divine forms and in all the incarnations not to say that these are to be neglected by projecting Me, but, to say that all My three forms and My incarnations are equal only and that You should worship them with equal view. Stress on Me is only stress of equality of these three forms and incarnations, which is not the stress on Me. ***I never project Myself since My inherent nature is only to hide Me and project My devotees only.*** The present context needs My projection in order to bring equality between all these mentioned media.
- 42) I am not pervading this entire world to know every bit of the world. Even without pervading this world, I know every bit of this world since I am omniscient due to My omnipotence. I am beyond this world and I am not touched by any item of this world. I enter and pervade all over the body and soul of energetic/ human incarnation. ***I merge totally with the body and soul of the incarnation and become both due to My unimaginable power.*** Except this one exception, I am neither touched nor even imagined by any item of this world.
- 43) Each of My qualities appears as a deity. My beauty appears as deity called as Tripurasundari. I appear always as 16 years boy and this childhood (Baalyam) appears as a deity, called as Baalaa. My shining appears as a deity called as Shrishakti. ***All these deities are not different from Me since they can't be isolated from Me.***
- 44) My courage appears as Hanuman. My knowledge appears as Brahma. My administration appears as Vishnu. My anger appears as Rudra. My

speech appears as Saraswati. My richness appears as Lakshmi. My miraculous power appears as Paarvati.

- 45) The moon is seen as a small ball since we see the moon from a long distance. My mother Yashoda saw this entire world in My small mouth sitting very close to My mouth. This is an unimaginable miracle since it is beyond the above said scientific concept.
- 46) ***You shall not think that the entire world condensed into small world is seen by My mother.*** It is not so. The entire world is seen as it is by My mother. How this entire world with such huge space is included in the small place of My mouth? This is unimaginable. Another unimaginable aspect of this miracle is that both Myself and My mother are existing as we are in the universe shown in My mouth! Even if You break Your head in to million pieces, You can't even imagine this!
- 47) While seeing the cinema on the screen, a huge hill appears as small hill on the screen and the screen didn't become small. A small face of a person is seen on the same screen as very big occupying the whole screen and the screen didn't enlarge. All such wonders can be understood by studying science. But, these wonders taking place in this real world without any pre-arrangements like cinema shooting etc., are the miracles, which can't be understood even by science. In order to understand the existence of the miracles, I blessed the human beings with science, which can generate such miracle like incidents. All the investigations in the science are My blessings only and not the discoveries of scientists. ***Every discovery comes to the brain as a flash only indicating Me as its source.***
- 48) Some say that God expressed Himself as this world and hence, this world is called as My Vishwaroopam or cosmic vision. I created this world and the word ‘creation’ is true. In any worldly creation involving imaginable cause and its imaginable effect, the cause enters the effect. At least, one quality of the cause enters the effect as its quality. All this is true, but, how can You apply the worldly logic in Me, the unimaginable cause? ***Conversion of unimaginable cause into imaginable effect is unimaginable only, which is not seen anywhere***

***in the world.*** You can call this world as a form of God, but, the link between God and this form is unimaginable.

- 49) I am called as Digambara, which means that I am without cloth or medium. Such state applies to unimaginable God only, who existed without any second item in the beginning. Without cloth doesn't mean naked body. ***It only means the unimaginable God without any second item.*** Nothing other than unimaginable God can exist before unimaginable God.
- 50) Without understanding the inner meaning, the word Digambara is taken as to be without cloths. ***The ethical scripture says that one should not be naked without any cloth.*** How can You take this word as naked without cloth? ***Some ignorant people are becoming naked posing themselves as Digambara Dattas!*** Digambara means unimaginable God and Digambara Datta means unimaginable God becoming mediated God to give Himself to the vision of devotees. ***Hence, Digambara Datta means incarnation.***
- 51) An actor while wearing the dress of a role need not become naked. He will wear the dress of the role while he is having his own dress (at least banyan and underwear). Similarly, God having His own form as Eshwara or Datta can wear the body of another soul in becoming the incarnation. Moreover, ***God is not formless also since He is beyond form and formless concepts.***
- 52) ***In this world, sages having miraculous powers are wearing the form of any human being without disturbing their original forms.*** God, being the source of all miraculous powers can easily wear the form of another soul without disturbing His own original form of Ishwara or Datta.
- 53) I am called as Bhagavan, meaning that I am the possessor of the miraculous powers. Bhaga means miraculous power. These miraculous powers are not simply false magic shows exhibited for entertainment. These miracles are true and are the concepts of spiritual knowledge proved experimentally to satisfy the basic authority of perception.

- 54) The atheist is like the animal wandering on the earth, which is unable to fly up. Theist is like a bird flying up to some distance only since he is also unable to fly up to the unimaginable domain and understand the unimaginable God. My miraculous powers are needed for the atheist. My spiritual knowledge is needed for theist. I am the same teacher for both the lower and higher classes.
- 55) People are misunderstanding that miracles belong to the lower level of atheists only. But, if You analyze each miracle with careful logic, each miracle can be proved as the practical proof of each concept preached in the higher spiritual knowledge. Hence, miracles need not be neglected by scholars.
- 56) Some say that the three divine forms are the servants of the highest power (Aadi Parashakti). This is meaningless in the spiritual field. I am those three divine forms. If the three divine forms are servants of something else, which is different from Me, I am also becoming the servant of that something else. If You say that, that something else is the unimaginable power of unimaginable God, both power and God become only one since there can't exist two unimaginable items. Any number of unimaginable items become only one unimaginable item, which can be called as unimaginable God or unimaginable power. Both can't exist side by side. These ignorant devotees represent the unimaginable power in the form of a female and say that I am the servant of that female form. ***If You take the power as unimaginable, it is not different from unimaginable God.*** If You take the power as imaginable subtle energy created by God (Mula Prakruti), such subtle power or energy is My servant since it is created by Me. You can take Me as possessor of unimaginable power or as the unimaginable power itself, which is in the causal state. If You take the power in productive state, such power is My servant. Hence, there is no difference between scholars of the Vedanta (taking Me as possessor of power) and scholars of Shaakteya (taking Me as the causal power itself).
- 57) The highest miracles are creation, maintenance and dissolution of this world. These three powers are not transferred to any other soul except

Myself (as the totally merged form with unimaginable God) by the unimaginable God so that a distinction can be made between the original unimaginable God and a soul blessed with certain miraculous powers by God (*jagat vyapaara... Brahma Sutra*). Any soul is called as Purusha and any incarnation of unimaginable God is called as Purushottama. Since unimaginable God merges with any incarnation along with His original medium called as Datta, any incarnation can exhibit these three powers. *Lord Krishna as incarnation of unimaginable God through Datta exhibited creation, maintenance and dissolution of the world through the miracle of cosmic vision in which appearance of world for some time, appearance of maintenance of world for some time and dissolution of the world in the end of vision are exhibited.*

- 58) The wheel of deeds personified is called as the soul, which is an alternative arrangement of happiness and misery again and again. This cycle is called as karma chakra or cycle of deeds. The same cycle of a soul involved in My service is called as Dharma chakra or cycle of divine justice, in which equality of enjoyment of both happiness and misery exists in the form of stable peace through the mechanism of yoga.
- 59) You should not criticize Me by saying that already several divine forms exist for worship and hence, there is no need of this new divine form called as God Datta. This is Your feeling resulting due to confusion created by plurality of divine forms. This new form was investigated and was found by sage Atri, which is the basic form of all these divine forms. Any divine form is having unimaginable powers due to the existence of unimaginable God in it and the unimaginable God stays always with this new form and enters any form through this new form or Myself only. In the first age called Kruta Yuga, all the souls were treating all divine forms as the media of one unimaginable God only. In the next Treta Yuga, there is a fall in the knowledge by 25%. Souls started differentiating the divine forms forgetting the basic invisible and unimaginable God. Hence, I appeared in the beginning of Treta Yuga as the visible proof for the souls for the existence of

unimaginable God. This does not mean that I am born in Treta Yuga. My present form was already created in the beginning of Kruta Yuga itself with which the unimaginable God totally merged. ***The unimaginable God as this form was already grasped and seen by angels and sages.***

- 60) In Kruta Yuga, every soul was a Brahmana. Brahmana means (*Brahma nayati iti*) the soul, which recognized the unimaginable God and propagated Him to the other souls so that all the souls in the society can identify the basic one God. In this Kali Yuga, there is 75% fall in the spiritual knowledge and no soul is recognizing the unimaginable God and His original form called as Eshwara or Datta. This fact is known to Me only and hence, I am the only true Brahmana in this kali age. I am coming as human incarnations again and again in this kali age to establish this fact. ***I exhibit several unimaginable miracles through My incarnations to establish that I am the unimaginable God.***
- 61) If You analyze the meaning of My name, You can understand this concept. Datta means simply ‘given’. ‘What is given? Who gave it? and to Whom it is given?’ are the three basic questions. The answer is that unimaginable God as visible energetic (or human) form is given by unimaginable God Himself to the world of souls. The next word Aatreya in the full name Dattaatreya indicates that I am only one energetic form and not three energetic forms called as Brahma, Vishnu and Shiva since those three energetic forms are basically one form or Myself. This means that only Myself is doing the creation, maintenance and dissolution of this world appearing as those three divine forms.
- 62) The basic personality of an item is having several qualities. For example:- A person is having the quality of anger in one time and is having the quality of peace in another time. ***One quality disappeared when the other quality is exhibited.*** In both these qualities, the basic personality is constant, which must be naturally different from the qualities. This basic personality is called as Nirguna or the basic

substance having no quality. This basic personality is Eshwara or Datta present in all the qualities. The quality of creation is called as Brahma. The quality of maintenance is called as Vishnu. The quality of destruction is called as Shiva. I am the basic substance different from all these three qualities identified with the unimaginable God and hence, called as ‘Nirguna Parabrahman’.

- 63) Vishnu means the basic substance while possessing the quality of maintenance. Vishnu is the name of the quality called as maintenance. The basic substance (Myself) is possessing this quality at present and hence, Ramanuja and Madhva took Me in the form of Vishnu. The creation was over, which is past quality or Brahma. The dissolution has not yet come, which is a future quality called as Shiva. You shall not misunderstand both the preachers for being fanatic without reason. In the future, this Vishnu quality also disappears and I will be with the quality of destruction or Shiva. ***You must find the external difference and internal unity between these three divine forms.***
- 64) I am called as Brahman meaning that I am the greatest since I exhibit these three greatest qualities, which are creation, maintenance and dissolution of the world. In addition, I am called as Parabrahman meaning that I am essentially different (Para) from this entire imaginable domain (or world) being unimaginable. Greatness is also a quality. ***Sometimes I appear as the lowest personality and in such state, this quality of greatness also disappeared.*** Hence, I am called as ‘Nirguna’ or the basic substance, which is beyond all the qualities.
- 65) All My incarnations are various qualities possessed by Me. ***The incarnations change as the qualities change.*** I am basically present in all the qualities. No quality can be isolated from Me, the possessor of all the qualities. I am different from all the qualities, but all these qualities are not different from Me in the sense that they can’t be isolated from Me. ***This entire world is also My quality (thought) represented by the incarnation called as Vishwaruupa.***
- 66) I am told as a boy of sixteen years. These sixteen years are nothing but the full number of lights of the full moon. My date of birth or date of

expression of My form to the human souls is the day of full moon indicating this. I am born in the month called as Maargashiirsha, which means topmost head (shiirsha) in the path (maarga). This means that during the path of the spiritual journey, every soul must think that I am the topmost head of this creation. *Angels are different from Me looking as energetic forms having thirty years age and are called as 'Tridashaah'* (age of three tens). Dasha means ten or stage. These angels have the three stages called as creation, maintenance and dissolution.

- 67) I am called as Purusha since My awareness is pervading all over the world (omniscient) like the awareness of a human soul in all over its body (*puri-jagati deheva shete iti*). I am this unimaginable omniscient awareness, which is totally different from the imaginable awareness or a soul generated by inert energy functioning in a specific nervous system. *All My adjectives are topmost*. I am called as Purusha since awareness is the topmost creation. I am called as Purushottama since I am greater than imaginable awareness or soul. *I am called as Brahmana since I lead all the souls towards God through My preaching*. I am called as Brahmachaarin since My spiritual knowledge is always based on the topmost scripture called as Brahman or the Veda (any topmost scripture of any religion is the Veda). I am called as Samnyasin since I am not touched by any item of this imaginable world even though I exist in this world as incarnations. By this, males, saints, bachelors etc., should not become egoistic. *The greatness of these words is due to Myself having these qualities*. The qualities are not great by themselves.
- 68) In a drama, two ladies have acted as Rama and Sita. Basically, both are ladies and nobody is really male. The lady in the role of Rama shall not be egoistic thinking that she is male. Basically, she is not male and she is male only in the external role. Similarly, all the male and female souls are basically females only and God is only the real male. The external male form is only the external male role for any male soul. Hence, every male soul must leave the ego of the external role and recognize the internal basic nature of the actor or itself. Similarly, You

shall recognize that a soul is not Brahmana by external birth (being born in the family of Brahmanas), but is Brahmana by the internal quality of having the true spiritual knowledge with the help of which it is leading other souls towards God. Hence, the ego of gender and ego of caste based on external unreal roles must be avoided.

- 69) Sage Atri and mother Anasuya used all their energies of penance for the spiritual welfare of other souls existing in this world by investigating the root source – unimaginable God expressed through this energetic form. Hence, both those are Brahmanas. I am the adopted son of both those souls and I am also Brahmana by My internal quality since I always preach spiritual knowledge through My incarnations. *Both those souls are the greatest devotees of God and hence, I became their son, who is always the servant of His parents.* Be sure that a soul, which loves Me in spite of difficulties given by Me to it is My true rare devotee.
- 70) The scriptures may be able to describe My external beauty of this body. But, the scriptures fail to describe My internal beauty, which is all good qualities united together in Me. The very meaning of My name Datta means ‘given’ to others, which is the sacrifice without selfishness. *Sacrifice is the topmost good quality.* I give Myself as a scapegoat to undergo the punishments of the sins of other true devoted souls, which totally surrender to Me. Hence, the topmost good quality is sacrifice and the bottom most worst quality is selfishness. My true devotees bind Me as their scapegoat to avoid the punishments and also bind Me as the bull for every work-cart (*abadhnā purusham pashum* – Veda). Actually, I Myself bind Myself for the sake of true devotees since I am totally independent and no soul can bind Me! The above statement is told in externally appearing light sense!
- 71) When I undergo the punishments of My true devotees, I suffer like any other ordinary soul setting aside My divine nature. Hence, the deity of justice is not cheated by Me. In such state of suffering or the extreme agony, I also weep crying “*Oh God! Why did You leave Me?*” (Jesus cried like this.)

- 72) You should not argue that the word ‘Datta’ also has beginning since God is called as Datta after donating Himself to the souls. Even though this word has beginning, it is infinite since this word stands as My name forever. *Even My energetic form had a beginning, but, exists forever and hence, Myself and My name can be treated as eternal.* The souls recognized My presence only when I am expressed through this energetic form. Hence, before this expression, I did not exist at all in the view of the souls. Hence, the past state is unnecessary from the view point of the souls. I was the topmost God even before this expression, but, there was no second soul to recognize such state of Myself before this expression. I may lose the word Brahman (greatest) when I appear as a lowest person. But, even in that state I remain as Datta (expressed to souls). Hence, My energetic form and My name as Datta are eternal, which should be always remembered by You.
- 73) I can dissolve this entire world including this energetic form and become the one unimaginable God, in which state, I Myself understand My greatest nature and there is no second soul to understand Me as greatest. *When I dissolve this world, this world is merged in My energetic body and such state is called as very subtle state (avyaktam).* In such state Eshwara remains as one only, the energetic form, having unimaginable God totally merged with it. Since the world exists in the unimaginable awareness of energetic body of Eshwara, the entertainment of the world continues within the God. This is like the entertainment with the imaginary world of a soul in awaken state closing the eyes. *There is no difference between the external world existing before dissolution and the same existing as internal world in God after dissolution as far as the nature of construction material of the world is concerned, which is just a thought only.* The difference is only about the existence of external space and the absence of external space before Eshwara. Such state of Eshwara is called as ‘***Yoga Nidra***’. The word ‘nidra’ means sleep (just closing eyes externally but remaining with awareness) in which You are just withdrawn from the external world without ignorance of sleep. The word yoga means that You are in association of the same world existing internally. Of course,

Your external world is real and internal world is imaginary whereas in the case of God both are imaginary. *I don't have personal appreciation or personal hatred towards any soul, which is acting in its own prescribed role that is developed by itself in the freedom given by Me.* My appreciation to a good soul and hatred to a bad soul are also detached from Me since I am totally detached in the basic level from the entertainment also. I am not controlled by the entertainment.

- 74) Difficulties are greater than happy events. Difficulties stress Your spiritual knowledge and remove Your ego. Difficulties lead You to Me and make You a devotee. Without difficulties in the intervals, You can't enjoy the happiness continuously by which You get bored. What is the taste of food when You have no hunger? What is the significance of the day without the night? If the food is taken continuously without the interval hunger and if the day continues without the interval night, the result is continuous boring misery only! In such case, My issues, these souls, will be in continuous misery. As the divine eternal Father, how can I tolerate the continuous misery of My issues? Hence, I created this world with both misery and happiness for the sake of continuous happiness without boredom (continuous happiness because of continuous enjoyment of miseries and happiness alternatively through yoga and no boredom because there is a change in the variety by alternating misery and happiness) of My issues only. *Scholars always opt for difficulties only, which destroy ego and give alertness, submissiveness, worship and devotion to God.* Kunti is such greatest scholar, who asked for continuous difficulties as boon from Me so that she can remain as My true devotee throughout her life!
  
- 75) The meaning of the word Brahman is topmost greatness. This greatness is not by volume. Ignorant people think Me as Brahman because I have pervaded all over this world and is greater than this world also due to My greatest volume! To support My omniscience they treat Me as omnipresent. I am treated as existing above this imaginable domain also and hence, I am said to be extending beyond this world also (*atyatisthat dashaangulam*— Veda). The previous statement in the Veda is that I am pervading around this world (*sa bhuumim vishwato*

*vrutvaa)* and not pervading all over the world (*sa bhuumim sarvato vyaapya*). I can be omniscient without being omnipresent and I can do anything anywhere due to My omnipotence. The Gita also says that I am surrounding this entire world (*sarvamaavrutyat tishtati*). I am beyond this imaginable domain existing as unimaginable domain. You shall not confuse with the Vedic statements, which say that I pervade this entire world (*Ishaavaasyamidam...*) and that I am this world (*sarvam khalvidam...*). The first statement applies to the mini world or a selected human body existing in this macro world (*yat kimcha jagatyam jagat*) to be pervaded by Me as incarnation. ***This refers to total merge of God with a mini world called as a specific micro human body as incarnation.*** The second statement means that this entire macro world is under the control of God as per ‘*tadadhiina prathama*’— rule (which says that a controlled property by an owner can be mentioned in the name of the owner as we find in the property-documents).

### **Ninth Chapter is completed.**

Chapter 10  
**DATTA NISSVAARTHA SEVA PHALA YOGAH**

**(Vision of fruit of Selfless Service to Datta)**

[May 09, 2018]

**God-preacher Shri Datta spoke:-**

- 1) All the eight types of miraculous powers (Ashta Siddhis) are the powers created by Me only. I give these powers to My devotee, who is involved in the propagation of My spiritual knowledge in this world. During propagation, there is a necessity for these powers to be exhibited by My devotee.
- 2) *These eight miraculous powers give fame and worldly enjoyment, by which the souls fall down. When these two are joined, the soul is burnt by fire joined with air.* Hence, don't aspire for these miraculous powers that make You fall down. I will exhibit the miracles whenever there is a need during Your propagation of spiritual knowledge.
- 3) When these both are united like the seed and water, huge ego comes out like a gigantic tree, by which You feel that You are God. Your disciples praise You and You will be suppressed up to the bottom most world called as paatala loka.
- 4) *The main use of these eight miraculous powers is only the conversion of an atheist into theist.* Hence, You should be very careful about their prescribed direction. *If the direction is diverted to other sides, You are sure to fall down.*
- 5) Whenever You feel that You are God by some petty miraculous powers, You compare Yourself with the absolute unimaginable God having the three special powers, which are creation, maintenance and dissolution of this world.

- 6) *The main qualities of this Datta Parabrahma are three, which are preaching spiritual knowledge, doing works without selfishness and unlimited kindness towards the true devoted souls.*
- 7) By attaining these simple eight miraculous powers, a soul cannot become God Datta. If the above mentioned three qualities exist in a soul, such a soul can be certainly declared as God Datta only.
- 8) By the eight petty miraculous powers, a soul cannot become God Datta. A soul can become God Datta only if the above mentioned three inherent qualities exist in a soul. A fox cannot become tiger by painting itself with yellow color and decorating its skin with black marks. It can become the tiger only when it exhibits the inherent courage and valor of the tiger. *I will give monism, monism due to inseparable dualism and perfect dualism to My servants as per the need of the context during the propagation of My spiritual knowledge. My servant need not aspire for these from Me. I am very alert whenever there is a real need.*
- 9) ‘*Saalokya*’ means entry of the atheist on becoming theist, into the spiritual world in which I always exist. ‘*Saamiipyā*’ means becoming close to Me through My service, which indicates the perfect dualism between Me and the devotee (Madhva). ‘*Saarupyā*’ means total merge of My first energetic form in the form of My closest devotee, maintaining the basic dualism, even though the monism results due to inseparable dualism (Ramanuja). ‘*Saayujya*’ means the perfect monism of Myself with the devotee, which results due to My unimaginable power (Shankara). Saamiipyā results through service done to Me. Saarupyā results through theoretical devotion to Me. Samiipyā or closeness attained by service is greater than Saarupyā or similar form attained by theoretical devotion. *Saayujya results due to the need for preaching true spiritual knowledge.*
- 10) I will become the servant of My servant when the service of My devotee reaches the climax. My service is allotted to the devotee, which is the fruit of his/ her devotion. Hence, service to Me is the state

of real salvation from all worldly bonds. This is the salvation of perfect dualism.

- 11) In the salvation of monism resulting due to basic inseparable dualism, I feel that My devotee is a part and parcel of Me only, who can't be isolated from Me forever. This is based on the climax of love between Myself and My devotee.
- 12) Whenever I propagate the true spiritual knowledge in this world, I enter My devotee and become one with him through total merge and this is possible for My omnipotence. In such case, My devotee says that he is God. In fact, I am only speaking that statement through his mouth. This perfect monism is seen in this world whenever a deity merges with a devotee and the devotee saying himself/herself as the deity. Hence, monism is seen in this world.
- 13) When I quit the devotee, the devotee attains his/her original nature of individual soul. If he speaks that he is God even after My quit, it is only clear ego and such devotee will fall down like sage Parashurama thinking that he is God Vishnu even after the exit of God from him after killing all the bad kings. The three states of the three divine preachers are not mentioned between Myself and an atheist. ***These three states are confined between Me and My devotees only.***
- 14) The devotee knows when I enter him and also knows when I quit him. He shall be very careful about this point and shall not speak that he is God after I left him.
- 15) The most ideal servant is Hanuman. ***Even though I entered Him and merged with Him totally, He is reluctant to say that He is God!*** In this Kali age, soul speaks that it is God even without My entry! Hence, I am always the most obedient servant of Hanuman. When war took place between Me and Hanuman, I liked to be defeated by Him and got defeated by Him.
- 16) In whatever way My devotee approaches Me, in the same way, I approach My devotee also. If a devotee approaches Me through the path of theoretical devotion only, I also approach him through granting

theoretical fruits like granting intelligence to preach spiritual knowledge, granting sweet voice to sing the devotional songs etc. If the devotee approaches Me through practical sacrifice and service, I also approach him by granting the worldly boons practically (in case of aspiration for fruit) or salvation practically or total merge practically (in case of no aspiration for any fruit). I am just the reflection of My devotee as said in the Gita (*ye yathaa maam prapadyante*).

- 17) If My servant remains as My servant only forever, I also remain as the servant of My devotee forever. What can there be a better state than this? This state is greater than even perfect monism in which Myself and My devotee are mutually equalized.
- 18) My servants have taken the forms of birds and animals, which are lower than the human form in which I exist as energetic incarnations and as human incarnations. Kaalabhairava is in the form of dog. Garuda is in the form of bird. Nandi is in the form of bull-animal. Hanuman is in the form of monkey. ***The reason for these forms is their submissiveness as servants before Me.***
- 19) You are wasting all Your energies in the worldly issues only like pouring the scent water in ash. You must know that Your energy is limited. ***Your digestive system is also with limited efficiency and hence, it can't digest the food continuously and liberate continuous energy.*** The time is also very limited in the form of Your life. Hence, ***the energy and time are most valuable items, which should be dedicated in the work of God at least partially, if not totally in the initial stage.*** The reality is that You are wasting all Your energy and all Your time in the worldly affairs only.
- 20) ***Sainthood (Samnyasa) is the highest spiritual state in which all the energy and time are utilized for God only and not at all for the world.*** The saint leaves even the basic worldly responsibilities for the sake of My work. I take complete care of a saint and never allow him to suffer for anything provided there is reality in his sainthood. The saint cuts all the worldly bonds including the three strongest worldly bonds called as

‘*Eshanas*’. I always move with them as their servant, always taking the dust of their feet on My head.

- 21) These saints are totally concentrated on Me only because they have the full spiritual knowledge about Me. More the knowledge of the details of an item, more shall be the interest on that item. ***If You have full details about Me, You will have full interest on Me.*** If You have a few details only about Me, You will have a little interest on Me. ***The knowledge is directly proportional to the interest or devotion.*** The devotion is directly proportional to the practical sacrifice and practical service. These three states are existing subsequently one after the other as presented by Shankara, Ramanuja and Madhva. ***The saint preaches all the spiritual knowledge and in the end, remains silent, which shall not be misunderstood by You as the rest taken by the saint!*** Silence is the best expression of the original unimaginable God.
  
- 22) The human beings are in the middle level. They can reduce the unnecessary worldly works and confine to the basic worldly responsibilities through the final spiritual effort. They can cut all the worldly bonds except the three strongest worldly bonds. They can limit their ambitions from Me, but, pray Me for success in their worldly responsibilities. ***They can develop their bonds with Me, which are equal to the three strongest worldly bonds, but, they can't sacrifice the strongest worldly bonds if I compete with those!*** These souls need their development of the talent called as Yoga by which these souls can attain equilibrium state of enjoyment of misery and happiness together in alternative fashion. I advise them not to waste time and energy for the unnecessary worldly issues except the basic worldly responsibilities. ***The energy and time saved in resisting unnecessary wastage can be diverted to the work of God.***
  
- 23) These middle state human souls are easily misguided falling down frequently due to imperfect knowledge. They are neither totally ignorant nor total scholars. Hence, they are easily misguided by ego and jealousy. They are always attracted by the miraculous powers and fame through such powers. They have the spiritual knowledge along

with several doubts. ***There is no need of a separate preaching about doing the basic worldly responsibilities since they do those responsibilities naturally even without preaching.***

- 24) These middle level human beings shall keep the saints always as their ultimate goal. By doing so, they may not reach that state, but, atleast, they will not fall down from their existing state. ***The lower strata of these human beings are developing their devotion, sacrifice and service not due to real love to God, but, due to the ambition for fulfilling their worldly desires with the help of God.***
- 25) The bottom most category of the human souls or atheists, always involved in the enjoyment of worldly pleasures and aspire for the worldly fame. Some of these atheists follow the ethics, but, their ethical behavior is like the scented water poured in drainage water. The reason is that they are forgetting the creator of this world and these worldly facilities and are doing greatest sin called as ungratefulness. ***There is no greater sin than forgetting the help and becoming ungrateful.***
- 26) The highest human soul is the saint, who concentrates all his energy and time for God only leaving all the worldly bonds and the basic worldly responsibilities also. The middle human soul is dedicated to God's work without any aspiration for fruit spending all the time and energy leftover after spending them for the basic worldly responsibilities, which he can't leave having full faith on God. The lowest human soul is like the middle human soul only, but differs from him in spending the leftover time and energy for God's work aspiring for the worldly fruits. The worst human soul is the atheist.
- 27) The lowest human soul as mentioned above does all types of sins for accumulation of wealth due to fascination to self and family and worships God praying Him to cancel all the sins. ***Even a greedy person has the possibility to attain the grace of God by sacrificing all the illegally earned and accumulated wealth to deserving receivers on one day due to realisation.*** But, the useless (most worst) fellow, who neither works for God nor works to earn the money due to laziness,

does not have that chance of a greedy person, who earned the wealth without laziness. Such most worst fellow spends all the time and energy in unnecessary worldly enjoyments only.

- 28) These most worst fellows are also of two types:- i) those, who attend the basic worldly responsibilities and spend all the rest time and energy in unnecessary worldly enjoyments. Such souls are born as birds and animals. ii) Those, who do not attend even the basic worldly responsibilities and spend all their time and energy in unnecessary worldly enjoyments only, such souls are born as worms in this world.
- 29) I did not become very famous. There is a valid reason for this. I am very liberal in donating the worldly boons. I am very easily pleased just by remembering Me and hence, I am called as ‘*Smartrugaamii*’. By this weakness, clever worldly souls can easily exploit Me and get big worldly boons from Me very easily and finally fall down. In order to cut the approach of such worldly souls towards Me, My Maya (illusory power) created some false frightening statements like “*It is very difficult to catch and worship God Datta*”, “*God Datta puts severe tests*”, “*God Datta breaks Your family bonds*” etc. ***I allowed this Maya in the interest of spiritual welfare of the souls.***
- 30) ***I appear in very low states so that You develop full negligence towards Me and hate Me. After this, I appear in the highest state so that You will be astonished with maximum excitement attaining very high bliss.*** In such state, You praise Me with climax devotion. Hence, all My programs are for Your spiritual welfare only. If I appear in the pious state initially and then appear in the highest state, the gap is little and hence, Your astonishment is always not much.
- 31) I appear as drunkard and as fanatic of prostitutes. My appearance is always conveying the best spiritual knowledge to You. The drunkard and mad fellow after prostitutes are giving most important message to You, which is:- Even though wine and prostitute take away Your wealth, health and give You defame, You are unable to leave both. Similarly, My true devotee, who is My fan can't leave Me even though I give him losses and difficulties. Such love is real and the best.

- 32) *When there is true love without aspiration for any fruit between Myself and My true devotee, counting the value of worship done by him and counting the value of boon given by Me does not arise at all.* He will do the worship whatever pleases Me. I will give the boon whatever is needed by him. If the values are counted, such relationship becomes pure business and not true love. Your son is not worshipping You by litting camphor, by litting lights and by praising You with prayers. He does service whenever You need it and that is true love. You are also serving him and sacrificing Your entire wealth to him without aspiring any fruit in return. Your love towards him is also true. In such case, is Your worship with such above mentioned formalities appearing to be true to Your heart? *You do My service of propagation of spiritual knowledge since it is the need of present hour.* I will also attend all Your needs in this world and in the upper world whenever required. *The need based sacrifice and service without any account of the values of items exchanged is the true love.* Today, the devotion, sacrifice and service to God are growing day by day due to selfishness, which is the wrong direction. These should grow without selfishness which is the right direction. The right direction is given by true spiritual knowledge and hence, propagation of true spiritual knowledge is the need of the hour.
- 33) I treat the human soul (worshipping and serving Me without aspiration for any fruit after fulfilling the basic worldly responsibilities) of middle state also as almost a saint. Such a soul will reach the perfect state of saint in very short time. He is very near to the goal. He is participating in My work of propagation of My spiritual knowledge without aspiration for any fruit in return. This state is almost the ultimate state.
- 34) *You must leave the fascination towards the upper world and the negligence to this world.* You are attracted by My energetic incarnations existing in the upper world while You are existing in human body in this world. When You go to the upper world in energetic body, You will neglect My energetic incarnations in the upper world also due to repulsion between common energetic media. When You stay here in Your human body, due to the same reason, You

are neglecting My human incarnation here also. Your attraction is on the upper energetic incarnation while You are staying in this human body only in this world. You must come out of the repulsion between common media by which You can be with God, recognizing Him here as well as in the upper world.

- 35) The Veda says that God is existing on this earth in human form seen by Your naked eyes and You are talking with God in human form also (*yat saakshaat aparokshaat Brahma*). You have misunderstood this statement applying it to Yourself and feel that You are the God, but, the Vedic statement is applied to human incarnation only and not to the human being simultaneously. I am constantly coming down as human incarnations into this world in order to uplift these human souls existing in the middle state. There is no need of upliftment of angels belonging to higher state. There is no use in trying to uplift the worst souls, which is impossible. I am putting hectic efforts for these souls existing in the middle human state only. ***In My work, You shall participate and serve Me without aspiration for any fruit in return since You are My true devotee to feel My service as the fruit and not an effort to get the some other fruit.***

**Tenth Chapter is completed.**

Chapter 11  
**DATTA JNANNA PRACHAARA YOGAH**

**(Vision of Propagation of Knowledge of Datta)**

[May 14, 2018]

**God-preacher Shri Datta spoke:-**

- 1) After hearing the knowledge, You must think and analyse it to get conformation. ***When You are confirmed in it, You must implement it in practice.*** Confirmation means digestion of knowledge. ***Propagation of the knowledge helps digestion like walking and exercises help digestion of food.*** More the digestion, more will be practice. More practice means more grace of God. Hence, don't think that propagation is to help others. In such disguise, it is only helping Yourself.
- 2) Knowledge doesn't mean mere awareness. It also doesn't mean knowledge of worldly issues. It means spiritual knowledge alone, which can help the soul in both worldly life and spiritual life. If You take care of spiritual life, the pleased God will protect You in the worldly life also, in which, You will be in far better place than others, who concentrate on worldly life only. ***For God, giving You spiritual life is like giving You food whereas giving worldly life is like giving water along with meals.*** The interests of souls differ from one to other. In one place, You can get good water, in other place You get salt water and in some other place You don't get any water. Similarly, one soul has interest in God without aspiring for fruit. Another soul has interest in God with aspiration for fruit. Some other soul (atheist) has no interest in God.
- 3) The Veda says that God is true, infinite and excellent knowledge (*Satyam Jnaanaam..., Prajnaanaam...*). ***The adjectives indicate that the knowledge of God is the best.*** This doesn't mean that knowledge is God. ***This means that God is personified knowledge.*** Whenever a

quality is in excess, the person possessing that quality is mentioned as that quality itself. In Sadguru or human incarnation, God identifies Himself with the human being-component and hence, Sadguru is the spiritual knowledge itself meaning that He is the personified spiritual knowledge.

- 4) When Sadguru propagates the spiritual knowledge, it is only to help others since for Him there is no need of any help. *Any human being propagating the true spiritual knowledge, clearing the doubts of all the souls is the human incarnation, which is its unique identification.* The soul must know that spiritual knowledge alone gives him right direction in the spiritual path, which is essential for its eternal uplift.
- 5) *Propagation means engaging oneself in spiritual discussions with people having similar interest.* A small circle is always the best, which is the middle path between extreme loneliness (analysing knowledge by sitting alone) and extreme crowd. Such small circle gives real life to the knowledge. *Interest doesn't continue for a long time if You are alone.* Interest is disturbed in a crowd.
- 6) *Attaining spiritual knowledge and its propagation is the quality of Sattvam.* Attaining worldly knowledge and propagating that worldly work alone is the ultimate - is Rajas. Avoiding spiritual knowledge and worldly work by involving in worldly enjoyments only - is Tamas.
- 7) Vikarma means overactivity in worldly issues due to selfishness and unlimited ambition leading to doing sins. *Activity and ambition for own family are related to Rajas (Rajah karmani..., Rajaso lobha eva cha...).* Inactivity or Akarma due to laziness and ambition for self only is Tamas.
- 8) *The work involved in spiritual knowledge alone is called as karma or dharma.* The soul must avoid Vikarma or Rajas and Akarma or Tamas. Activity or karma is theoretical devotion and practical devotion without aspiration for any fruit whereas inactivity or akarma

is theoretical devotion without practical devotion aspiring for every practical fruit. Wrong activity or vikarma is practical devotion with aspiration for practical fruit. In akarma, there is no practical activity (karma) except the aspiration for fruit, which is also theoretical only. In vikarma, there is practical activity (karma), but it has become wrong due to aspiration for fruit.

- 9) Karma is the word used in every activity in general. Hence, the above said karma is specifically used by a new word, karma yoga. Yoga, here, means the activity associated with God. The word Yoga also means mere association in general. The meaning of this word shall be taken as per the context. No single meaning shall be extended to all the contexts.
- 10) *The fundamental step of propagation is hearing from Sadguru, which is the sacrifice or jnana yajna in real sense. Sadguru is the performer of sacrifice and the ghee poured is His statement.* The fire is the soul (awareness). The sticks in the fire are the interest. *The black smoke going out of the fire is the ignorance.* This is the actual sacrifice and not the foolish misunderstood ritual in which ghee is burnt in physical fire to cause pollution through black smoke.
- 11) After hearing (*Shravana*), thinking and analysis (*Manana*) is the burning of ghee, which is indicated by grown flames. The heat generated by this is the confirmation or penance (*Nididhyaasa*).
- 12) Practical donation is the main step of sacrifice, which is to be done through the propagation of knowledge in the world. Knowledge increases by donation. *You become more and more pure and pious by the propagation of spiritual knowledge and God's grace gets associated with You in the form of miraculous powers also to help You.*
- 13) You must exclude selfishness in this work of propagation. *You need not worry about Yourself and Your family during this work.* Due to this work, not only Yourself, Your family members are also graced by God in not only spiritual side (Yoga) but also in worldly side

(kshema). ***Worldly side is very much negligible compare to spiritual side.***

- 14) ***Donation of spiritual knowledge is far better than donation of worldly knowledge and donation of food.*** Both the latter donations are confined to the present worldly life only. The former is concerned with the soul in all the future lives of the soul.
- 15) Donation of anything must be done to a deserving person only, who helps the world. ***Donation of money shall be done to such a person, even if he is rich.*** A bad person, who harms the world, shall not be helped even if he is poor. A serpent served with milk will not only bite the donor, but also others after going away.
- 16) You will be the share holder of good deeds and bad deeds done by Your receiver. Hence, You shall be very careful in discriminating deserving and undeserving receivers of Your donation. ***No donation is better than doing wrong donation. No donation to deserving and donation to undeserving –both are sins.***
- 17) By propagation of spiritual knowledge, You can reform the undeserving souls to become deserving so that the probability of doing sin by donation to undeserving gets reduced very much and this was the situation in ancient times. ***If undeserving are many, the probability of above sin becomes more as is in the present times.*** Donating the poor based on mere need is not the final step, which is mere social service leading You to temporary heaven. If You donate spiritual knowledge also to them, they will not misuse Your donation to vices. Hence, social service along with propagation of spiritual knowledge is the final step leading You to the permanent abode of God.
- 18) Don't think that I am telling all this for the sake of My work. Even without You, My work will not stop. I am assigning this service to You in the interest of Your welfare only. ***I know very well that no soul will do any sacrifice of work or fruit of work without selfish***

***interest. By doing this service, You will become selfless in due course of time.***

- 19)Ego is Duryodhana. Fascination is Dhrutaraashtra. This chariot is the body of the soul, Arjuna. These horses are the senses of the body. I am the driver controlling these horses so that the chariot runs in right direction. ***Arjuna surrendered fully to Me and I accepted this work after testing him.*** Arjuna will fight in any place wherever I take him. He will kill anybody on My direction rising above all family-fascinations (Bhishma) and fascination to wrong preachers (Drona). This is the inner sense of this picture in the war that shall be taken by You.
- 20)The stories mentioned in Puraanaas are polluted by several insertions created by atheists. ***Hanuman is the most pious soul in this creation. His mother, Anjana, is equally pious.*** The story is polluted by the insertion that she got the son by meeting illegally with the deity called Vaayu (the deity of air). A bright stream of radiations of Lord Shiva came down with the speed of air and entered the pregnant womb of Anjana so that Hanuman is the incarnation of God Shiva. You must filter such insertions introduced by atheists to spoil the faith of theists.
- 21)Arjuna came to fight for the property due to fascination to wealth. After entering the war field, he was attacked by another fascination of own family members to withdraw from war. His intention to fight and to withdraw from the fight were rooted by fascinations only. After hearing the Gita from Me, the entire fascination disappeared and the cause for fighting is only the fascination to Me by which his aim is totally to support justice and destroy the injustice irrespective of worldly fascinations. His activity became Karma Chakra or Dharma Chakra due to My association (Yoga) with him. The sound from My conch shell before war is an indication of this. Don't do sins even if You don't do good deeds. ***Let Me not become angry with You even if I am not pleased with You.***
- 22)In Sanskrit language, the words have genders, which are not related to the genders of meanings or items. The word 'Kalatram' is in neutral

gender, but, means wife in feminine gender. The word ‘Jiivah’ is in masculine gender, which means the soul existing in bodies of both the genders. Without understanding this, people have mistaken this word for soul as the soul present in male body! This word has nothing to do with caste or gender and represents a soul in a living body. The misinterpretations led to the conclusion that only a soul in male body is eligible for the Veda or knowledge. *Again, the Veda is limited to the blind recitation of the Vedic text and not limited to the true angle of knowing its spiritual knowledge.* Thus, females are forbidden from blind recitation of the Veda. Since this is wrong interpretation applied in wrong way, thank God, females and other castes are not harmed!

23) *A true scholar understands that My service blessed to him by Me is only the fruit of his devotion and spiritual efforts.* An ignorant fellow takes this service as work done by him/her and aspires the fruit in return. *In the climax state of devotion, My servant forgets himself/herself and there is no point of aspiration for any fruit.* The only one aim of such soul is to please Me without aspiration for any fruit in return. Such devotion or love is found in the parents towards their children, which is the best love. Aspiration for practical fruit in exchange of theoretical devotion only is prostitution love. Aspiration for practical fruit in exchange of practical devotion is business devotion.

24) As far as possible, try to involve Yourself in worldly or spiritual fights to support justice or truth and to condemn injustice or falsehood respectively. I will be very much pleased with You. Don’t think that You are incapable. I will bless You with infinite capacity. When Arjuna started to fight the war for supporting justice and destroying injustice, after coming out from the fascinations to wealth and family members, I gave him infinite efficiency to fight in the war. Both worldly Pravrutti and spiritual Nivrutti are My two eyes. Don’t think that if You are not involved, injustice or falsehood will win. Even without Your help through service, I will make the justice or truth to win finally. I am asking to serve so that I can serve You.

- 25)What is the use of these scented flowers and bright lights in My worship. I am the scent of scents and light of lights. You are using these for the sake of Yourself only so that You can be in pleasant state and can see My photo or the prayer book, You read. You can't aspire any fruit from Me for the service done to Yourself!
- 26)All the items of this creation are just like My thoughts only. You are also just like one of My thoughts only. ***You being a thought, surrender these thoughts to Me!*** Of course, all these thoughts are equally real to You and will be useful to test Your true sacrifice for Me. The above flowers and lights are not proof of Your true sacrifice. You are offering the food to My photo. When I come in human form, will You offer the same food to Me, which shall be the true sacrifice?
- 27)***If I wish, all these souls will be reformed in a fraction of second without You and this spiritual knowledge.*** In such case, the chance for You to uplift Yourself is totally lost. As Rama, I can burn Ravana and Sita will stand by My side in a fraction of second. If it was done so, the chance for angels born as monkeys to serve Me would have been totally lost.
- 28)I was worried to build the bridge on sea, which was not in real sense at all. Who is the sea? He is My father-in-law, being the father of Sita or Lakshmi. Will he not help Me in giving the way for the sake of his daughter? The sea didn't give the way by My will only so that the monkeys will work to construct the bridge in My service, which will help their spiritual progress. When the stones thrown by monkeys were drowning during the effort to construct the bridge, all the monkeys stopped the work. But, a squirrel was continuously pouring some sand particles in the sea for God's work. The squirrel was blessed by Me since it knows that God's work will be done under any circumstances and hence, its maximum possible contribution must not be stopped. ***Keep this squirrel as Your guide in My service.***
- 29)In this Kali age, proper understanding is necessary to have right direction in the spiritual efforts. Devotion, sacrifice of work and sacrifice of fruit of work are increasing day-by-day and You need not

propagate at all for these. But, all these are in wrong direction, which is the aspiration for some selfish fruit in return. This wrong direction must be removed by propagating right knowledge to give right direction, which is true love in service done without aspiration for any fruit in return. In the wrong direction itself, people are confused that one form of God is better than the other form and one mode of worship is better than another mode. *Any form with any mode of worship will give the ultimate eternal fruit, which is the pleasure of God (and not the grace of God as aspired by You), if the direction is correct.*

30) *The soul has plenty of knowledge about the creation and the miraculous powers that bring worldly fame.* It is not having so much knowledge about Me. *Both these are the reasons for their desires for fruits and for not having real interest on Me.* If knowledge about Me is greater than these two reasons, such scholar desires Me only and not any fruit other than Me. *Hence, propagate the knowledge about Me so that every soul including Yourself desires Me only.*

**Eleventh Chapter is completed.**

Chapter 12

## SHRI DATTA SEVAKAJIVANMUKTI YOGAH

**(Vision of Alive Salvation of Servants of Shri Datta)**

[June 04, 2018]

**Disciple of Datta (Datta Swami) spoke:-**

- 1) O divine preacher! People in this world are always fond of happiness to be achieved from the relief of worldly miseries. In such case, how these people will approach You on hearing that You are giving further miseries to them in the form of severe tests? They will naturally approach You in other divine forms only with a view that they will be relieved from miseries if such divine forms are worshipped.

**God-preacher Shri Datta spoke:-**

- 2) I am not creating miseries separately for the tests to be done for My devotees. All this is illusion created by My illusory power called as Maayaa. Even this is done by My will only. The actual secret is that I am very kind, very liberal and very easily approachable to any soul. ***When I give materialistic boons, those are of very high value.*** I also respond very quickly to remove the miseries of the soul. But, apart from these temporary issues, I try to preach the spiritual knowledge so that the soul will also think about permanent spiritual issues. I never conduct tests at once as a formality. ***I conduct the tests when the soul is overconfident in not taking immediate measures.*** I use the fruits of bad deeds to be enjoyed by the soul in the same time even in the absence of My test. Kaartaviirya approached Me with defective hands, which were lost when kicked by Me. In that time, even otherwise, Kaartaviirya has to lose both his hands by falling from the top of his palace, in which case, he couldn't have the chance of getting thousand hands. Even if he fails in the test, there is nothing loss by losing his hands, which have to be lost in some other way. Loss of hands due to Me has at least, a chance of getting thousand hands by My grace on passing the test. ***Had he lost his hands in some***

***other way, there is no chance of getting even the two hands and not to speak of thousand hands throughout his life.***

- 3) The devotee while being tested by Me feels that he lost his two hands due to Me only and thinks that otherwise, he would have retained at least, his two defective hands. I make him to think in this way since I am testing his faith on Me. ***If he thinks that it is a test and that he will get thousand hands, if passed, certainly, he will move earth and heaven to pass the test!*** I select only such hopeful devotees to approach Me and not every Tom, Dick and Harry. ***The devotees, who have the hope of chance of passing the test only are selected by Me.*** My devotees are always very few in number since they are gems of very high spiritual level. Hence, I never aspire that everybody shall approach Me and exploit Me to get rid of their miseries. ***I am not a politician aspiring for majority of followers. I am the top most professor in the top most research work of spiritual field with a few research students working under Me.***
- 4) Kaartaviirya didn't leave Me on losing his both hands. He also doesn't know that I damaged him just for the test only and that he will get thousand hands shortly on passing the test. ***The atmosphere created was very critical and sensitive without any trace of hope to get back the broken two hands.***
- 5) Kaartaviirya served Me with his head in absence of both the hands. He didn't know that serving Me by head is My test and that shortly I will be pleased with him to give his hands. He was prepared to serve Me throughout his life with his head only since he approached Me with real devotion and the future is not at all known to him in the real test.
- 6) Since he was prepared to serve Me throughout his life with his head even in the absence of hands and this fact is known to Me due to My omniscience, I immediately granted him thousand hands. If a false devotee acts real devotion, an ordinary human preacher with limited external knowledge may not know it and may be trapped by his

ticklish devotion. ***Unless the devotion is true, I will not react and nobody can fool Me, the omniscient God.***

- 7) Even if a devotee approaches other forms of Me, is he succeeding in getting the two defective hands rectified by his false devotion? ***The policy of any divine form is one and the same.*** The approaching methods and dealing tactics may differ from others, but, the ultimate policy is one and the same. You will not have this doubt if You realize that all divine forms are just My external dresses of different acting roles only and I am the one, the one, the one and the one actor only in all these divine roles.
- 8) The role is just the inert dress, which is unable to understand anything. When I merge with a soul, such soul (awareness) also becomes inert energy only to become just like its inert body, which is the dress only. ***In My absence, the soul can be non-inert awareness having freedom to understand and think. Even then, there is no use since such soul can't remove the miseries of another soul.*** Only ash will fall down if two saints rub each other!
- 9) My right half is the divine preacher, which is more important by giving the correct direction to the soul forever in all the future births including the present birth. My left half is Maayaa, called as Bhagavaan (Bhaga means miraculous power in confined sense, though in broad sense it means six divine qualities) ***having miraculous powers solving the problems of the soul limited to this birth only.*** I am completely called as preacher-God Datta or Guru-Bhagavaan.
- 10) When one approaches Me, I immediately open his file and seriously plan about permanent solutions about his eternal future. ***I start negotiations with his lenders and enemies to bring a compromise so that he will be freed from all bonds forever.*** Major part of his punishments is taken by Me and he has to suffer a very minor part only. Without knowing all this background, he thinks that difficulties started as soon as he approached Me! ***As soon as I sit in his house, I open all his pronotes to call all the lenders for compromise-***

***payments and I pay from My pocket all the major part.*** A very less negligible minor part falls on his pocket and this is due to absence of complete perfection in him. ***Due to a trace of imperfection, a trace of punishment proportionally must be given to the soul.***

- 11) ***A devotee selected by Me only becomes close to Me.*** Even if he is defeated in the test, he will shortly rectify the reasons and will pass that test in the next attempt. ***Tests are only for the rectification of weaknesses and for removal of overconfidence in a specific direction.*** I will help My devotee at every step and see that he reaches the ultimate goal.
- 12) ***Ignorance is the main reason of imperfection.*** Ignorance about Me present in human form is of one type. Ignorance of valuable spiritual issues resulting in their negligence and ignorance of valueless materialistic issues resulting in their importance is another type. ***At the time of death, the real values of all the issues appear on the screen of mind as per My direction.*** In the last minute, truth is realised, but, there is no time for rectification. When enough time existed for rectification, realization doesn't come. This is the total problem of the entire scene.
- 13) The filtration of candidates is gradually done by the three subsequent tests of Brahma, Vishnu and Rudra. ***Intensity of the test increases gradually and the percentage of candidates appearing for the test remaining after dropouts also decreases as the tests appear one after the other.*** A test shows You the real position in which You exist and removes Your illusion that You are in the higher spiritual level. Some souls think that those are God inherently. A simple practical test reveals its true position. ***Unless true position is realized, the progress will not be systematic.***
- 14) ***The final test with climax intensity reveals that a soul deserves to become the medium of My incarnation.*** If there is no need of incarnation, I shall become its servant, which is higher position than incarnation. All this is Nivrtti, in which a very few souls are only interested like precious and rare diamonds. ***The great lot of devotees***

*is interested in Pravrutti only, in which the worldly problems are mainly solved.* All the suffering in the tests is the fruits of sins to be enjoyed in that time itself even in other ways. Hence, I never create any new suffering, which is not in the list or which is not to be enjoyed in that time. *I am only using the punishment to be enjoyed in this moment itself as My test to show Your real position and remove imaginary assumptions, which help You to plan Your program now itself based on grounds of reality.*

- 15) Salvation means simply liberation. Generally, devotees pray God for salvation. But, they don't know from what they desire the salvation! The word salvation is a general word. When You specify the item from which You desire the salvation or liberation, the meaning of the word salvation changes from one item to other from which liberation is desired.
- 16) Generally, the desire of majority of people is to get liberation from the worldly miseries and tensions while the soul is alive in this world. This is the '**Jiivanmukti**' or liberation from worldly miseries while alive. Several scholars suggest meditation in the name of Yoga to get such salvation. *But, as soon as the meditation is over, again miseries are attacking and hence, this is not the remedy at the root level.* It is only a temporary first aid treatment for the wound caused by miseries. *It is just like putting wet cloth to lower the temperature of the body caused by fever, which is due to infection from germs.* The root level treatment is to kill the germs by using antibiotic medicines.
- 17) Similarly, You have to analyse to root cause of the misery, which is the punishment stipulated by the constitution of God for the sins done by the soul in the past births and present birth. These sins are done due to uncontrolled excessive fascinations to self and own family members. *If the fascination to self and family is in controlled level, sins are certainly avoided.* The only way to reduce family fascinations is to develop more fascination to some other item and that item can be none other than God. The personality of God is also more attractive if all the details about God are thoroughly obtained

from spiritual knowledge. ***The servant of God propagating spiritual knowledge in the world gets more and more digestion of it, which develops more and more fascination towards God.***

- 18)The fascination towards family bonds is real due to practical sacrifice done to these in the service of these bonds. ***A real fascination to God can be identified when it weakens the other real fascination to self and family.*** The reality is proved by the practical service done to the family. Such real fascination to the family can be cut only by another real fascination to God, which is the practical service to God. Reality of love lies in the practical sacrifice of service and sacrifice of fruit of work only. Hence, the servant of self and family gradually becomes the servant of God. ***Such diversion of fascination through service from family to God can alone control the sins so that the liberation from miseries while alive becomes possible.***
- 19)As ***the sacrifice through service increases more and more, the climax of devotion appears for the servant of God. Then, he becomes fully engaged in the service of God so that there is no time and energy to think about doing a sin for the benefit of self and family.*** In such case, there is no place for sin and misery in the life of the soul and this type of salvation has full proof from all sides. This is the salvation in Pravrutti attained through Nivrutti.
- 20)***Another type of salvation from miseries is getting reformation of the soul and not doing any sin from today onwards so that God cancels all the pending punishments provided the reformation is real forever.*** This is getting salvation from miseries through Pravrutti itself. The fruit for this salvation and above said salvation is one and the same as far as salvation from miseries, while alive, is concerned. But, in the former salvation a real advantage of having bond with God is achieved as a separate profit. In the latter salvation, avoiding loss by avoiding miseries is obtained. Of course, avoiding loss is also a type of profit only. ***But, the latter salvation is real substantial profit, which is achieved by the real devotee of God or the servant of God alone.***

- 21) There was very good control of sins in the souls in ancient times since much concentration on the spiritual line was given. When I came as human incarnation called as Rama, there was no need for Me to exhibit miracles since every soul had natural control over sins. I simply exhibited the ideal behaviour of a human soul in this world and all the people respected it since they were following the same ideal behaviour.
- 22) *When I came as Krishna, the ideal behaviour of human being is lost to some extent and attraction for miracles increased in souls, which were aspiring the help from God in cancelling the sins done by them.* Today, the condition is worst since souls are only attracted to the miracles of God aspiring His help in getting success in doing sins due to over fascination to self and family! These ignorant people don't understand that such unjust materialistic progress doesn't give happiness to them or to their families. In addition, miseries have to be faced for the sins done.
- 23) As Rama, I left the kingdom and went to forests indicating that God alone is the king and *the soul shouldn't aspire for the position of God.* When My left half (Shakti) asked My right half, the preacher (Shiva) for the path to cross this worldly ocean (taarakam), the preacher-half said that the path of Rama shall be followed, which is not to have aspiration for the kingship of God. *Hanuman had miraculous powers, but, became the servant of Rama, who didn't exhibit any miraculous power.* This means that miracles are not necessary for theists, who must concentrate on the good qualities of God only.
- 24) *Monism of God with the soul is to be given by God only and no effort of the soul is needed in that direction.* Monism results due to the will of God and not due to the effort of the soul. The result of monism is human incarnation in which God descended down (Avataara) by His will and not human being ascended up by its effort. Some false preachers say that You become God when You know that You are God! They give the example of gold chain already present in

Your neck, which was thought to be lost by Your ignorance. When You are reminded about the chain already present in Your neck, You feel as if You have freshly attained it. *Such lie was adopted by Shankara in order to convert atheist in to theist, which was inevitable in that time.*

- 25)Shankara was the incarnation of God and God Himself told like that and therefore, He is not insulting God. *The soul other than God shall not speak like that, which is insulting God since it means that God has no role in becoming human incarnation.* In that time, almost every soul was strong atheist following the atheistic Purvamiiamaamsaa or atheistic Buddhism. Such statement of Shankara was very much attractive since every soul thinks that it has to attain a treasure of wealth already buried in his house and one has to get it just by digging only.
- 26)Such initial attraction is very much essential to provoke every soul into spiritual path. The soul takes lot of interest in studying the spiritual knowledge more and more and finally comes out as real servant of God! The LKG student is given chocolates to send him to the school. After long time, he comes out as a PG degree holder. *Starting with Shankara by saying that he is God, one ends with Madhva by saying that he is the servant of God.*
- 27)As per the level of the receiver, concept must be modified without harming the basic truth. *By saying that soul is God, Shankara was trying to make atheist to accept at least the existence of God in the very first step so that further steps can be preached as the soul rises to higher levels.* Except this one path (that You exist, You are God and hence, God exists), there is no other path to convince the strong atheist so that he has to speak that God exists (since he is God and since he exists). Without understanding the then atmosphere, one shouldn't be hasty to say that Shankara is an atheist, who said that God other than soul doesn't exist. For becoming God, He recommended worship of God to purify the mind in the next step,

which clearly proves that His intension is that God to be worshiped is different from the worshipping soul.

- 28)Without My permission none can give anything to You and also none can harm You. My permission is the basic rule. *As per My constitution, only fruits are given to You by the deities of the planets.* These deities of planets are doing My administration of giving fruits of the deeds to the souls. *Astronomy dealing with physical planets is different from astrology dealing with the deities of planets having unimaginable powers given by God.*
- 29)Blessings from any human being can't cancel the punishment of sin. Curse from any human being can't cancel the fruit of good deed. When You are getting the fruit of good deed, accidentally the blessings may coincide. When You are getting the fruit of sin, the curse given by a human being may coincide. *No human being has the power to go against My constitution.*
- 30)Ravana cheated Rama in stealing Sita and Duryodhana cheated Dharma Raja in stealing his wealth. My constitution or the deity of justice punished both the cheats. A human being can cheat another human being. How it can dare to think of cheating the omniscient and omnipotent God? Neither in Pravrutti nor in Nivrutti can I be cheated by any soul. *You shall be frank and sincere at least before Me in any matter.*
- 31)Dhrutaraashtra did several sins for the sake of his son, Duryodhana and went to hell for the blind fascination. When the external gross body is left here, Duryodhana didn't recognize his father in the hell. If this one point is digested, no soul will do any sin. *Remember that Your people will not recognize You at all and will not share Your sin for whom You are doing so much sin.*
- 32)I am the protector of this deity of justice surrendered to Me in the form of cow. I am called as Gopaala or the protector of cow for this reason only. Under any circumstances, I will protect justice and destroy injustice. Justice is the meaning of My constitution. *Injustice*

***is violation of My constitution.*** Even if You scold Me, I will not react as long as You don't violate My constitution. If You are following My constitution, You are actually the theist only in real sense. Only people, who want to violate My constitution secretly deny My existence so that they like avoiding its punishment given by Me in unimaginable way.

- 33)Even if You are My devotee, Your enemy will not be punished by Me if You have harmed him previously. Even if You are not My devotee, I will punish Your enemy if You have not harmed him previously. You may ask Me about the use of Your devotion. Such devotion based on aspirations for fruits is not true devotion. ***If I do injustice due to Your devotion, I will be deeply pained.*** As devotee, will You pain Me? ***You must aspire My happiness only in true devotion.***
- 34)No soul can be beyond the cycle of deeds even if he is My servant. Only I am beyond the cycle since I am rotating this cycle. ***Even My dearest soul shall be controlled by the cycle of deeds to do My work in this world.*** My servant escapes the cycle of injustice and enters the cycle of justice. This is not escaping the cycle of deeds.
- 35)'I' is ego and 'My' is the fascination. If one disappears, the other also disappears since one can't live without the other. If You are fascinated to Me, the 'I' will never become pride and exists in suppressed state only. ***Mere existence of 'I' (basic ego) is not dangerous at all and shall exist also as the normal temperature of the body, which shall neither go up as overconfidence nor come down as underconfidence.***
- 36)Kaartaviirya forgot both these 'I' and 'My' as long as he was immersed in My service. As he was blessed by Me with thousand hands and left Me, both 'I' and 'My' awoke destroying him permanently. Hence, be always in My service to avoid Your total destruction. ***When You don't expect anything from Me, I will give all the boons like the thousand hands.***

- 37) ***This cycle of deeds is helping My test.*** As per this cycle, even I can't cancel any punishment. Basing on this, none approaches Me for escaping the punishment. Only a real devotee approaches Me. Why shall I get a bad name by cancelling the clauses of My own constitution? ***Even if I do so, in the case of a soul, it is only destroying the soul and not really helping it.*** Your picture about Me is based on the speed of Your irrational ambition only.
- 38) Truth, kindness and peace are the three heads of the deity of justice. Falsehood, cruelty and violence are the three heads of the demon injustice. To protect the justice, I always punish the injustice and help the souls following justice. Illegal sex, violence and greediness are the three main gates of hell. If You are constantly aware of these three gates, You will not be able to do the sin.
- 39) ***My original nature is peace, which is the characteristic of the position after climbing the ladder of yoga*** (*yogaaruudhasya... Gita*). Bliss is power and peace is its controlling boundary. Peace is greater than bliss. Equal enjoyment of both sweet and hot dishes is yoga, which is achieved by My grace only. My grace appears when You become close to Me in our association. ***Our association is the root meaning of yoga.*** Closeness with Me comes through Your real devotion to Me only.
- 40) Some scholars argue that bliss is the highest plane, which is not correct. Yoga is higher than bliss and peace is higher than yoga. Here, bliss refers to happiness of soul. The ultimate bliss lies with God and bliss of God shall be the highest goal of the soul, which is not selfish bliss. The word '**Aum**' indicates the ultimate God. Such word is always associated with '**Shantih**' or peace. I have established this world like an industrialist establishing an industry. The industrialist always aspires for the peaceful administration of the industry. Similarly, I always aspire the peaceful administration of this world. The servant of the industrialist works for it due to high respects and maximum love towards his Master- industrialist. If You work in this

line, You will be My dearest servant. ***The basis of Your work must be Your love to Me and not mere love to the world.***

- 41) Don't be foolish to pray Me for My help to Your children. They are Your children in this birth only whereas they were My children, including You for millions and millions of births continuously without any break. ***Keeping Yourself as the basic one foot scale, You can't even measure My concern about them. I always do the best for any soul even if it misunderstands and scolds Me.*** Don't be disturbed to maintain these few children for this one birth. How many children are maintained by Me for the past millions and millions of births?
- 42) You must be always yogi (*Tasmaat yogii bhava...* Gita). Either in Pravrutti or in Nivrutti, yoga is essential. Yoga means preservation of energy and time. ***By this only, You will be efficient to do any necessary work in Pravrutti or to do My service in Nivrutti.*** Wasting time and energy for unnecessary directions must be strictly controlled. ***You can't reach the goal in Pravrutti or Nivrutti without the help of yoga.***
- 43) Peace helps yoga. Peace controls emotions in happiness and misery. Yoga helps Your efficiency from the beginning even while hearing the spiritual knowledge. Yoga helps the devotion also by controlling theoretical emotions and implementing the same time and energy in practical devotion, which alone is true love to please God. ***Yoga also means avoiding unnecessary losses so that the saved energy of efficiency can be diverted to right direction by which profits are attained.***
- 44) ***I am the ocean of peace without any waves of disturbance. How can You claim that You are Myself when You are disturbed in every minute?*** You can't even say that You are My part (Amsha) also. You want to become Myself! Do You know what it means? You become the head of this entire world, which is becoming Your family. When You are so much disturbed to maintain Your petty family, how much will You be disturbed to maintain this entire world as Your family!

For this reason only, I am not giving monism to You in real sense even though You are dreaming for it.

45)A person is rotated in a big wheel in circus and is enjoying the rotation. He must avoid fear and tension in that rotation. You must enjoy similarly by moving in this biggest wheel of deeds of creation without miseries. ***Miseries can be avoided only by non-repetition of sin in practice from today onwards.*** Such non-repetition is possible if fascination to Yourself and to Your family is controlled, which can be done by at least diverting a part of Your fascination to God. Diversion of fascination to some item other than God will not solve the problem completely. ***When Your fascination is diverted to Me, My grace will fall on You to help Your effort become successful.*** Then only, You attain My yoga through which I am entertaining Myself moving along with You in the same life cycle as human incarnation. ***A Yogi will not have any tension in birth, in the entire life and in the death, which are common to Me also in the states of My incarnations.***

46)By yoga, You become more energetic with more time leftover. The quality of peace should control it without dissipation in unnecessary ways like a monkey jumping. This is the secret in the saying of elders that You shall worship Rama after the worship of Hanuman. Peace will make You to do proper analysis to find right direction so that the time and energy can be spent in right way. ***Money of a rich man is also a form of energy only.***

47)***When I enter a human soul, You can recognize Me by the peace possessed and expressed by Me.*** Peace is the indication of successful implementation of Yoga. Some people find peace by thinking that they are God. Such thinking is not a sin since it helps the soul to come out of disturbance. After coming out, the soul shall continue the nature of God everywhere. God is the supporter of justice and destroyer of injustice. The soul shall follow this nature throughout life time. Though this is imitating God without actually becoming God, God is pleased with such soul and grant the desire as early as possible. Monism can be used in coming out of disturbance, but, shall

be implemented in other places also. *Can such soul using the monism to get peace from disturbance extend it to come out of limited family fascinations and treat this entire world as his family, which is also the nature of God?*

48) Leaving the world is not salvation, which is called as death only. Salvation is not linked to death. Foolish souls think that death will give the eternal salvation and commit suicide. *After suicide, they become ghosts and suffer million times more by wandering in this world itself for some time, which is extra bonus apart from the usual suffering in the hell for other sins.* The human life is the most precious boon given by God to the soul. If one becomes a real devotee of God, he will cross all the problems in a fraction of second and a minute is too much for this petty temporary issue! *The soul must use this human life in the service of God and such determination itself will solve any worldly problem.*

49) Monism must avoid extreme ends, which is the middle golden path. *Neither every soul is God nor You can say that no soul becomes God.* Only a few selected souls by God become the media of human incarnations. In fact, God becomes the soul and the soul doesn't become God. *Conversion of unimaginable God into imaginable soul is possible to unimaginable God only.* Imaginable soul has no unimaginable power to become unimaginable God. Human incarnation is purely the will of God, which appears only when there is a need of some work to be done for welfare of the souls in this world. *My real servant, who proves his real love to Me through practical sacrifice of service, is greater than human incarnation.* When there was a fight between Rama and Hanuman, Rama was defeated by Hanuman. The salvation while alive is really possible in the case of My real servant only.

50) First, the soul must practice to avoid unnecessary expenditure of time and energy (money is also a form of energy) and preserve both for necessary expenditure in right direction. Basic worldly responsibilities like earning for the lively hood of self and family etc., must be

accomplished, which are inevitable. *The rest time and energy shall be dedicated to develop true devotion to God and to do the service of God without aspiration for fruit.* As the service to God increases more and more with real love to God, I will enter the picture to do even his basic responsibilities so that My servant and his family will never be put to any loss on both materialistic and spiritual sides.

51) Cinemas show the salvation of a soul by a scene in which the liberated soul is moving freely in the white clouds in the sky! If that is the liberation, white clouds can be created by a gas pipe in a garden and if the human being moves in it, that shall be salvation while alive! Even I can create the real clouds in the sky so that liberated soul can move there for some time. Did the soul get the real salvation? Salvation means liberation of the soul from miseries and tensions either alive or after death and liberation from fascinations to limited family. The liberation of the soul from the worldly bonds (detachment) is expected to give the measure of attachment to God like the observation of the height of the scale rod remaining in the air above the water gives the depth of the water indirectly. ***Salvation from worldly bonds shall be a spontaneous consequence of the attachment to God.*** Without attachment to God, mere detachment from world is not only useless but also impossible. ***Such detachment from worldly bonds based on the attachment to God alone can effectively prevent You to do sins.***

52) Salvation is generally misunderstood as the disappearance of soul by merging with Me. Some others misunderstand the salvation as enjoyment of heavenly pleasures forever in the upper world. Both these concepts are wrong. Salvation means detachment from worldly bonds attained as a spontaneous consequence of attachment to Me through real love. ***Salvation obtained in the life continues after death also.*** If salvation is not attained in the life, it can't be attained after death. The reason is that upper worlds are only the places to enjoy Your fruits (Bhoga Loka) and not the places for doing any spiritual effort like this earth (karmaloka). ***The best solution for all the problems is only to develop real love to Me and to do My work of***

Shri Datta Swami

Sri Datta Jnana Prachara Parishat

*propagation of My spiritual knowledge here, without aspiring any fruit in return.*

## **PART-IV: KAALABHAIRAVA KHANDA**

### **(Part of Kaalabhairava)**

## Chapter 13

**DATTA AAKAASHA CHAITANYA VICHAARA YOGAH****(Divine Vision of Analysis of Datta-Space-Awareness)**

[July 15, 2018]

**Disciple of Datta (Datta Swami) spoke:-**

- 1) The Veda says that God is condensed knowledge (*Prajnaanaghanah*). Dilution and condensation take place when atoms move far and come close respectively. How this can take place in unimaginable God?

**God-preacher Shri Datta spoke:-**

- 2) When unimaginable God charges the medium, which is an item of creation only, such mediated God is referred here in this concept and such God is taken as medium itself and the physical laws applying to the medium can be extended to such mediated God taken as medium itself.
- 3) *For condensation and dilution, atoms have to move in the space generating three states of matter as solid, liquid and gas based on closeness, far and more far positions of atoms respectively.* For these processes, space is required as the background. Unimaginable God is beyond space and hence, this Vedic statement applies to the medium of unimaginable God, which is treated as unimaginable God Himself through perfect merge.
- 4) Matter and awareness are forms of condensation and work of inert energy only respectively. The Veda says that awareness is generated from food and food is condensed form of energy. Even space is very subtle form of energy only and fundamental quanta of space are accepted by the ancient logic (*Aakaasha Paramaanu*).
- 5) A gross form can move within its subtle form. Ice is gross form, water is subtle form and water vapour is more subtle form. Ice crystals can move in water and in water vapour even though all these three are made of the same chemical.

- 6) Space can't be nothing. Nothing can neither be generated nor destroyed. The Veda says that God created space as the first item. Science (Einstein) says that space disappears (when all the matter disappears). ***It is accepted that space bends along the boundary of the object and bending happens when it is something only and not nothing.***
- 7) Space is an independent item, which is the inert energy created in very subtle state in the beginning. Hence, even though all the matter disappears, there can be vacant space, which is subtle energy. Matter is the product and energy is the cause. Even if the product disappears, its cause can exist independently. If space is nothing, energy is nothing and hence, matter and awareness must be also nothing since both are modifications of energy only. ***Such state of nothing of energy exists in the very beginning when unimaginable God alone existed in the absolute state (Paramaaarthadashaa).***
- 8) The condensation and dilution based on the existence of space take place in the relative state only, which is the existence of world. In the relative state only, we can speak of concentration and dilution of density. ***A dream tiger is made of awareness, which is much diluted and subtle form of energy. Hence, it couldn't destroy Your body, which is condensed energy.*** The same dream tiger could destroy Your dream body made of the same awareness. A real tiger is condensed energy and could destroy Your body, which is equally condensed energy. Both these awakening and dream states exist in the relative state or existence of world only.
- 9) The first item created by unimaginable God is space or subtle energy, which is called as Muulaprakruti, from which this entire world is evolved. After creating this Muulaprakruti only, God created the energetic body of first energetic incarnation. This Muulaprakruti is the construction material of the body of first energetic incarnation and also acts as space, which is necessary for the existence of the body by occupation.

- 10) *The unimaginable God merged with such first energetic form and created further the subtle energy, from which again space and other four elements are evolved from which plants as food was evolved.* From food awareness is evolved. All these evolutions are done by the unimaginable God present in the first energetic form, with which He merged perfectly to be called as Eshwara or Datta or Father of heaven.
- 11) There is homogeneity between the body of Eshwara before merge with unimaginable God, having awareness and the living body having the same relative awareness. Relative awareness means the awareness that is generated from the subtle energy. Thus, You can find homogeneity between the body of Eshwara and a living being. The body of Eshwara referred here is along with its awareness or soul and a living being is also a body along with its awareness or soul. The similarity between the divine body of Eshwara and the natural body of living being is tilted again since the divine body has unimaginable power (due to merge of unimaginable God) and the natural body is having little imaginable power only.
- 12) The relative awareness existing in the divine Lord and ordinary human being is basically one and the same since the relative awareness is a modified work-product of inert energy only. This relative awareness is taken as the common Brahman in both and this leads to say that Lord and ordinary human being are one and the same. *If the unimaginable God didn't charge the first energetic form to convert it into divine Lord, such above said monism is acceptable.*
- 13) But, the situation is different and the first energetic form became divine Lord due to merge with unimaginable God called as Parabrahman. *Even the body of the Lord is divinised due to unimaginable God and the expected similarity between human being and the divine Lord is totally lost.* The total difference between human soul and unimaginable God is already present due to imaginable and unimaginable entities respectively. Even the

imaginable entity (body) of the Lord gained unimaginable nature resulting in the total difference between Lord and human being also.

- 14)The difference between Parabrahman and Eshwara is that the former is unimaginable and invisible whereas the latter is unimaginable and visible. The same unimaginable God got expressed as Eshwara or Datta. Datta means that the invisible God became visible God and hence, is '*given*' (Datta) to the world of souls for vision.
- 15)As long as You talk about relative awareness, You can find the same in human being as well as in the Lord or the human incarnation. *The human incarnation has more similarity with human being (due to common awareness, energy and matter)*. The energetic incarnation has more similarity with energetic being (due to common awareness and energy). Both exist in imaginable domain as long as the unimaginable God didn't merge with both media.
- 16)Once You accept the homogeneous merge of unimaginable God with the selected medium, the total difference appears due to the unimaginable nature existing in the imaginable and visible medium. *Invisible and visible concepts don't disturb the common unimaginable nature of unimaginable God and first energetic incarnation*. This fact is maintained between unimaginable God and any incarnation (energetic or human) also since the same first energetic incarnation enters and merges with any medium to become further incarnations.
- 17)Since You have found the same relative awareness in Eshwara and ordinary human being, You have a little consolation since both are basically relative awareness only before the merge of unimaginable God. You don't have any consolation in the awareness of unimaginable God before mediation since such awareness of unimaginable God is totally unimaginable and not relative at all. The reason is the absence of inert energy and nervous system in unimaginable God.

- 18) You shall not say that inert energy shall exist in unimaginable God, which alone came out as the subtle inert energy or space following a special logic called as *Satkaaryavaada*, ***which means that the product exists in the cause in subtle state.*** This may be correct as far as the examples of imaginable world are concerned.
- 19) In the case of an imaginable item (product) coming out from another imaginable item (cause), this logic is applicable. But, this is the case of unimaginable cause generating imaginable space, which is not available in the world. ***The only example is the same unimaginable God present in human incarnation creating items through miracles. Hence, He alone is the example for Himself.*** Shankara gave this same example doing miracles as simile to unimaginable God creating this world (*Maaviiva...*) as said in the Veda (*Indro maayaabhih...*). In this case, we have to accept that the item produced is non-existent in its unimaginable cause. ***This is called as ‘asatkaaryavaada’.*** We shall not misunderstand that the generated product is also non-existent after generation (Ajaativaada) since this is again in the worldly logic only.
- 20) The Veda says that this world existed as non-existent in the beginning before its generation (*Asadvaa...*). It is generated from God though it was non-existent in the cause and became existent after generation due to the unimaginable power of unimaginable God (*Tato vai sadajaayata*) to give entertainment to God. When unimaginable God enters the world as incarnation or mediated God, this mediated God has both the natures of unimaginable God as well as the medium of God. ***The miracles are done by the unimaginable God based on the unimaginable nature and enjoyment of the world takes place based on the imaginable nature of the medium.*** This means that both natures exist simultaneously like particle nature and wave nature of same electron. The existence of both contradicting natures in one place is possible for the unimaginable nature of God, called as omnipotence as said in the Veda (*Vidyaa chaavidyaa...*).
- 21) ***Hence, the awareness with all feelings is unimaginable in the case of unimaginable God due to absence of inert energy in Him before***

**creation.** Unimaginable God need not have inert energy and nervous technology to have awareness. By His unimaginable nature itself, He can have the awareness. An imaginable item must require the equipment and material to generate awareness and such awareness is relative or imaginable awareness. The awareness of unimaginable God is absolute awareness or unimaginable awareness, which acts as awareness even without equipment (nervous technology) and material (inert energy).

22)God is not the relative awareness, but, still knows and feels being unimaginable awareness. *Similarly, God is not the relative fire since there is no inert energy in God, which is modified into relative fire.* God is not relative fire, but, burns anything, even that, which can't be burnt even by fire. Hence, God is unimaginable awareness, unimaginable fire etc., having the properties of relative awareness, relative fire etc., without being the relative awareness, relative fire etc.

23)*Unimaginable awareness itself is unimaginable God because we can't imagine the existence of two unimaginable items.* The reason is that either core or boundary of unimaginable item is unimaginable and hence, You can't distinguish two unimaginable items. The will of unimaginable God itself is the unimaginable God. There are no two separate unimaginable items. But, we say that something happens due to the will of unimaginable God for the sake of convenience of understanding of the human being, which is based on worldly logic dealing with worldly items. In real sense, the above statement means that something happened due to unimaginable God only.

24)If You say that space or world existed in the unimaginable God already, which was projected out since a non-existent item can't be projected out, this means that the hidden product is exposed from subtle state to expressed state. It means that the cause and subtle product existed as two items in the beginning itself. In such case, we can say that the product is expressed from its subtle state and this process can't be called as creation in absolute real sense. *Creation means projecting a new item, which was non-existent before its*

***creation that becomes existent after creation.*** The Veda says that God created the world (*sa idam sarvamasrujata*).

- 25) If a cause generates a non-existent item as existent, the greatness of such cause is very much and God is called as Brahman (*Bruhi-vruddhau*), meaning that God is greatest. A pot hidden in a room is expressed and such creation is of low level, which can't be called as creation at all. A mud lump is generating the pot since the pot exists in the mud lump in subtle nature, which is the flexibility of the material to become a pot and this is middle level of creation. This middle level is correct in the sense that wet sand can't generate pot like wet mud and this level exists when Eshwara creates the world again after final dissolution as said in the Veda (*Dhaataa yathaapurva makalpayat*). The highest level of creation is to show the product, which is non-existent in the cause, expressed as fully existent. Brahman (precisely called as Parabrahman) is greatest and hence, creates the world in this highest level. The unimaginable God creating the first space is an example of this highest level. Even Eshwara can create the world fresh again and again since He is the same unimaginable God expressed. In such case, Eshwara becomes equal to a foolish person, who destroys the cinema reel after the show. Hence, projecting the hidden world in subtle state as the next show is the principle, which is also of highest level of divine administration.
- 26) When the pot is created from mud (material cause), the process takes place only when there is the pot maker (intellectual cause). Either of these two is inefficient to produce the pot without the help of the other. ***The unimaginable God is omnipotent and hence, acts as both material as well as intellectual cause without any help from the second item.*** This brings the greatest position to unimaginable God and the meaning of Parabrahman is satisfied.
- 27) Since the word Brahman is used for every greatest item in a category, a different word, Parabrahman is to be used for God. God is greater than every greatest item of the imaginable world. God is beyond all these greatest items in their categories, which are imaginable. ***Since***

***God is unimaginable, He is beyond all these greatest imaginable items.*** An extra word ‘**Para**’ is introduced as prefix to Brahman. Para means exactly ‘beyond’. This prefix Para says that God is beyond all the greatest imaginable items. Brahman means the greatest item. ***Both words together mean the greatest God, who is beyond all the imaginable items, being Himself unimaginable called as Parabrahman.***

- 28) You need not doubt that how Shankara favoured the existence of product in the cause. The same concept is told in a different way by Shankara. Shankara said that the product exists before its generation in the form of its cause as said in the Veda (*Sadevasomyedam...*). He means that the pot exists before its generation in the form of mud. This doesn’t mean that the pot exists in the mud before its generation. Shankara is thus, totally different from the sect of scholars arguing for the existence of product in the cause in subtle state (*Satkaaryavaada*). All this is regarding the unimaginable God as the cause and space as His product before the first creation. In that state, space exists in the form of unimaginable God before its generation as per Shankara. This doesn’t mean that space exists in unimaginable God in subtle state. ***Shankara means the product existing in the form of cause and not product existing in cause in subtle state.*** This means that Shankara told that cause alone existed before the generation of the product.
- 29) Once the space or subtle energy is created by God, the unimaginable God got mediated forever for the sake of future expression of Himself to the souls to be created by Him. ***This first energetic incarnation called as Eshwara or Datta stands forever and unimaginable God will never dissolve His own body, which is a foolish suicide!*** The space occupied by the energetic body of Eshwara is also eternal and is called as ‘*Paramavyoma*’ as mentioned in the Veda (*Parame vyoman*). This Eshwara continues to create further space and other four elements, which are manifesting this entire world along with the souls created from these five elements only, which (souls) are grasping Him. Here, Eshwara means the unimaginable God only covered by an imaginable medium.

30) You shall not misunderstand that the original absolute state and unimaginable nature of unimaginable God are affected by this mediation. *As unimaginable God limiting Himself to His absolute state, He remains unimaginable as the single absolute truth in this unreal world from His point of view.* Based on this view only, the unimaginable miracles exhibited by unimaginable God through Eshwara and other incarnations can be understood. If the world is real in the view point of unimaginable God also, unimaginable miracles are impossible since one reality can't create (and modify or even make it disappear) another equal reality.

[July 17, 2018] Continued...

31) *Due to the unimaginable miracles of Eshwara through incarnations, we can understand easily the unimaginable miracles based on non-reality of the world with reference to the real unimaginable God.* This does not mean that we can understand the nature of miracles, but, it means only that we can understand the possibility of a miracle to happen. For the Eshwara as the medium having relative awareness, the unreal world exists perfectly. *Since the unimaginable God is totally merged with the medium, the reality of the world is perfectly experienced by the unimaginable God also through the medium like a cold iron rod associated with hot iron rod also becomes hot.*

32) Even without the medium, the unimaginable God can experience the created world as perfectly real simultaneously while the world is non-existent to the same unimaginable God. Both contradicting concepts (existence and non-existence of the world simultaneously) can co-exist due to omnipotence of unimaginable God. *But, if He is not mediated by the medium, the souls can't grasp Him.* The medium is taken by Him for this purpose only and not for the purpose of experiencing the reality of the world. *Since medium serves this purpose of experiencing the reality of the world also, He uses this facility also without using His omnipotence for this purpose. Omnipotence of unimaginable God is not emotionally used since the unimaginable God is also omniscient with balance.*

33) Anything is possible for the unimaginable God. If that thing is possible in normal routine way, the special way need not be used by a wise administrator. The omnipotence of God is also controlled by Himself since God wants to do proper things only using omnipotence, if necessary. He will never do improper things even though He has the omnipotence to do even improper things. Hence, in understanding the actions of God, we must not use omnipotence wherever we like. We shall not support an improper and illogical concept with the help of omnipotence of God. *If something is proper and logical and even if that is not possible to be done, God does it using omnipotence.*

34) Whenever the word ‘God’ is uttered, this word means only Eshwara since the present state is the existence of creation ruled by Eshwara. But, Eshwara without unimaginable God is just an energetic being only governed by the laws of creation. Such Eshwara can’t be called as Eshwara because He is creating, ruling by controlling everything and destroying the creation in the end through the unimaginable power of unimaginable God merged with Him. Hence, *He is the first soul generated on one side and is the unimaginable God on the other side.* The Veda says both these sides by telling that the first energetic incarnation called as ‘Hiranyagarbha’ is the energetic body born from the first element or space (*Bhuutasya jaatah*) on one side and is the only Lord (*patirekah*) of the world on the other side (*Hiranyagarbhah samavartataagre, bhuutasya jaatah patireka asiit*).

35) As the creation progressed, the eternal space (*Paramavyoma*) is extended as a separate world called as Brahma Loka or Satya Loka giving place for the devoted energetic beings. The eternal world called as Brahma Loka is formed and Brahma Loka also became the eternal space or paramavyoma. *This means that whenever the final dissolution of the world takes place, not only Eshwara, but also, the Brahma Loka along with divine and liberated souls remains as undisturbed eternal item.* The other souls along with the world are also protected in subtle state (*Avyaktam*) in Brahma Loka for future expression of creation. However, we can say very precisely that even if the Brahma Loka is dissolved, Eshwara will remain forever with

His original eternal space occupied by His energetic body called as paramavyoma. *In other words, we can authentically say that the state before the creation of first space (Paramavyoma) will never come back again.* Hence, we say that Eshwara is eternal like unimaginable God, even though mediated.

- 36)The space is imaginable subtle energy and belongs to the imaginable domain or creation. The unimaginable power or will of unimaginable God created two spaces, which are included in each other in such a way that the souls of one space can't see the souls of other space. This is the unimaginable power of God. If You take the Moon, it is a physical planet viewed by human beings. At the same time, the world of departed souls (Pitruloka) exists on the same planet of Moon. *The human beings landing on the Moon can't see the departed souls of Pitruloka due to the unimaginable will of unimaginable God.*
- 37)We accept the non-existence of space in unimaginable God following the Asatkaaryavaada. But, we disagree with the overextension of this concept to say that the space after its generation also doesn't exist as said by Gaudapaada (Ajaatativaada). *If we accept this, it means that God created a non-existent world, in which case, the creation by God is false.* Moreover, after the creation, God can't entertain Himself with the non-existent world. The imaginary world of a human being at least exists since it is made of very weak awareness-energy and hence, gives entertainment to the human being. Hence, the space created is fully existent leading to the creation of further existent world to give full entertainment to unimaginable God. *If the created world is totally non-existent, we can't justify the entry of unimaginable God into a totally non-existent world as incarnations as said by the Veda (Tat sruhsvaa tadevaanu praavishat).* In such case, not only the entertainment of God is false, but also, the creation of God and formation of incarnation of God by entering into world are also false.
- 38)Due to the above defect, Shankara didn't follow the concept of the preacher (Gaudapaada) of His preacher (Govinda Bhagavat Paada) in

toto. ***He didn't say that the created space with its extended world is non-existent (Asat) since He told it as Mithyaa, which is neither existent nor non-existent.*** The space created is existent to give entertainment to God and is simultaneously non-existent to the unimaginable God doing unimaginable miracles based on non-existent world since His absolute state is not disturbed. He told that the product is different from existence and non-existence (*Sadasat vilakshanaa*). The word ‘different’ doesn’t mean that it is neither existent nor non-existent to the same reference of unimaginable God. If the references are different, it can be told as existent (to the soul) and non-existent (to the God). But, for the same reference, both can’t be told together. Hence, the word ‘different’ (*Vilakshanaa*) means that it is inexplicable or unimaginable and Shankara clearly expressed this unimaginable nature by ‘*Anirvachaniyyataakhyati*’ or ‘*knowledge of the concept is unimaginable*’.

- 39)The awareness of a human being generates imaginary world or dream in which we can find the three types of items called as awareness, inert energy and inert matter, which form various items. Awareness is the source material of the entire imaginary world or dream. This awareness of human beings has already two forms, which are pure awareness and inert energy because awareness is the work form of inert energy only. It is like the gold having both gold and copper metals alloyed together. The inert energy of the awareness can condense to form the matter and the same inert energy is expressed as forms of energy like light, sound etc. The energy part of awareness can condense to form various items of inert matter.
- 40)The awareness of Eshwara is also relative like the above awareness of human being as far as the energetic body of Eshwara is concerned. But, this awareness of Eshwara is merged with unimaginable God called as unimaginable awareness and hence, ***the awareness of Eshwara also gains unimaginable nature retaining its relative nature also, which contains awareness, inert energy and the inert energy that can become matter by condensation.*** Just like the awareness of human being creates imaginary world, the awareness of

Eshwara also creates this world in the same above mentioned process generating souls of living beings, forms of energy like light etc., and various items of matter as explained above in the case of the human being.

[July 22, 2018] Continued...

- 41)The first energetic incarnation, called as Datta meaning that the unimaginable God is given to the world through the expressed form, is universal satisfying all the religions in this world. *Just like You see a photo (developed by a special photographic technology) with different divine forms through different angles, Datta is seen as different divine forms from the angles of various religions by the corresponding devotees due to the unimaginable power of unimaginable God existing in Datta in totally merged state.*
- 42)He looks as God Brahma, God Vishnu, God Shiva, Goddess Adiparaashakti and as any divine form of any specific religion in the world. *Hence, not only unity in the unimaginable God exists, but also, the unity in various forms of imaginable mediated God also exists due to the unimaginable power of unimaginable God existing in the mediated God.* The form, dress etc., appear as per the liking of the devotees of any religion. Universality is the main aspect of the policy of God since all the souls having different tastes are His issues only.
- 43)The will of unimaginable God itself has unimaginable nature since there is no inert energy and nervous system in unimaginable God. Such unimaginable will is generated in God due to His omnipotence by which He can think without being the awareness. When the first energetic being is created by the unimaginable God, it possessed energetic body and awareness (soul) generated by the inert energy converted into nervous energy in the specific energetic nervous system present in the energetic body.
- 44)The first energetic being created by God is just similar to an ordinary human being except the difference that matter is absent in the energetic being (even though the rest mass represents subtle matter).

The will of the awareness of this energetic being is as good as the will of human being, which is just the ordinary relative awareness only created by inert energy in the functioning nervous system.

- 45) ***Due to the absence of matter and presence of inert energy only, You can compare this state of energetic being to the dream state or imaginary state of a human being.*** The dream or imaginary state contains only energy and awareness without matter. The person dreaming or imagining exists in the dream or imaginary world as an energetic form only. Hence, the energetic being created having energy (as body) and awareness (as soul) represents only the dream or imaginary state of the human being.
- 46) When the first energetic being is generated, there was only a little space occupied by its energetic body and little energy that was transformed into the energetic body and the soul (awareness) of the energetic being. No extra energy existed and hence, no extra world other than the energetic being existed. The energetic being also is not dreaming or imagining the world since there was no contact with the external world, which is absent. Existence of external world and contact with it are essential pre-requisites for the creation of dream or imaginary world.
- 47) When the unimaginable God merges with such first energetic being having its own will of relative awareness, such relative will of the first energetic being (now called as Datta or Eshwara) gains unimaginable nature. ***Such relative will of the first energetic incarnation having unimaginable nature is capable of creating further subtle energy from which the world is manifested in the usual sequence.*** Hence, the creator is actually the unimaginable God, but, being merged and existing in Datta, we can call that Datta or Eshwara as the creator of further world. Thus, there is no difference between unimaginable God (Nirguna Brahman) and Eshwara or Datta (Saguna Brahman).
- 48) Scholars mistake that pure awareness is attributeless (Nirguna) and awareness with thoughts is with attributes (Saguna). We agree to this provided You treat the pure awareness as unimaginable awareness or

unimaginable God without inert energy and nervous system. If You don't call such attributeless awareness as unimaginable awareness, immediately, You will misinterpret such attributeless awareness as thoughtless relative awareness generated by inert energy and nervous system. Immediately, You become thoughtless and feel that You have become attributeless God! ***If we remove inert energy (by not giving food to You) and remove Your brain and nervous system (by doing surgery), if still awareness exists in You, we shall certainly treat You as God.***

- 49) Between these two (inert energy and nervous system), even if one is absent, awareness is not seen. A person dies resulting in disappearance of awareness when food is not given to him/her. Even if inert energy exists in a lamp, awareness is not seen due to the absence of nervous system. In such case, what to speak of unimaginable God not having inert energy and nervous system. ***Hence, the awareness of unimaginable God before creating second item (subtle energy), thinking to create the world must be unimaginable only.*** This very unimaginable nature itself is capable of thinking like relative awareness and hence, we are totally mistaken to think this unimaginable nature of God as relative awareness based on the point that this unimaginable nature (unimaginable God) thought to create the world, concluding the unimaginable awareness also as the relative awareness.
- 50) When the unimaginable God merged with the first energetic being and became Datta or Eshwara, the unimaginable awareness of unimaginable God merged with the relative awareness of the first energetic being. The result becomes the relative awareness of first energetic incarnation gaining unimaginable nature. This means that even if the inert energy and nervous system exist in Datta, His awareness (will) is not only relative, but also, has unimaginable nature simultaneously. In the human incarnation, the unimaginable awareness of unimaginable God that got merged with the relative awareness of Datta gaining unimaginable nature, which (the relative nature of Datta having unimaginable nature) is again merged with the

relative awareness of human being-component. We can take the relative awareness of Datta and relative awareness of the human being component as one only and say that the system is now the relative awareness merged with unimaginable awareness.

51) ***There is no difference between unimaginable God and Datta because the merge is not only homogenous but also eternal.*** Datta may leave the human incarnation at any time if the human being component becomes egoistic, but, unimaginable God will never leave Datta at anytime in future. Due to this oneness, unimaginable God indicated by ‘***that***’ (*tat*) and Datta indicated by ‘***He***’ (*Sah*) are used as alternative words in wishing the creation of the world in the Veda as —‘That wished (*tadaikshata*)’ and ‘He wished (*sa iikshaam chakre*)’. The word ‘that’ means unimaginable God, who is beyond gender. The word ‘He’ means Datta in masculine gender even though He can appear in any gender due to His unimaginable power.

52) ***The will of unimaginable God is unimaginable because the material of such will is unimaginable.*** The will of Datta is relative, the material of which is nervous energy, which is a converted form of inert energy of the first energetic being. This relative will attain unimaginable nature, which does not mean that the will itself became unimaginable. Only the will of unimaginable God alone is unimaginable.

53) The relative will of the first energetic being is awareness, inert energy and also matter (due to rest mass of the fundamental quantum of energy). From this relative will having unimaginable nature come the awareness, inert energy and matter of the world. The awareness is also very subtle form of energy like space and hence, the will or awareness is immediately expressed as space, first, due to the same subtle nature.

54) However, this doesn’t mean that the relative will created the inert energy, awareness and matter due to the three types (awareness, inert energy and matter) of the nature of the relative will. But, the generation of awareness in the world, the generation of inert energy in

this world and the generation of matter in this world from the relative will of Datta can be explained qualitatively, but not quantitatively. This means that from the natures of awareness, inert energy and rest mass of inert energy, we can say that the same three items (awareness, inert energy and inert matter) are generated having the same qualities. But, *a relative item can't generate even a trace of another relative item, which may have similar nature.* A lump of mud can generate a mud pot, but can't generate even a trace of extra mud. Hence, *mud generating extra mud can happen only due to unimaginable nature of unimaginable God present in the relative will.* By this, we can say that the relative will of Datta generated extra quantities of space, inert energy and matter due to its unimaginable nature. Hence, not only the generation of first subtle energy from unimaginable God, but also the further generation of subtle energy along with matter and awareness from the relative will of Datta is also unimaginable.

Chapter 14  
**SHRI DATTAGURU BHAGAVAT GITA**

**(Song of Preacher – God Shri Datta)**

**Kaalabhairava Khanda—Part of Kaalabhairava**

**Fourteenth Chapter – Shri Datta Parabrahma Pratyaksha Pramaana**  
**Yogah**

**(Divine Vision of Authority of Perfection of Shri Datta)**

[August 05, 2018]

**God Preacher Shri Datta spoke:-**

- 1) O Closest friend of Smt. Bhavani and Bala Krishna! Today, You can see awareness in scientific instrument connected to the brain of a human being in the form of waves of inert energy that transformed into awareness as a specific form of work in the functioning specific nervous system and brain. Awareness is just the work form of the inert energy only. ***Hence, You are seeing the awareness in its essential form.*** The Gita says that soul (awareness) can be seen by eyes (*pashyanti jnaanachakshushah*), which is authority of perception (Pratyaksha).
- 2) You are seeing Me in this energetic form with Your eyes clearly. My unimaginable nature is also clearly established by My unimaginable miracles performed by Me. Hence, can't You say that You have seen the original absolute unimaginable God, called as Parabrahman appearing as this form? The Veda also says that one blessed soul sees Me (*Kashchit dhiirah...*).
- 3) Perception is the basis of all authorities. Even in the inference, You have seen the fire in Your kitchen emitting smoke, which is perception. Based on this only, You have concluded Generalization (Vyaapti) that smoke indicates its source-fire. Based on this, when You have seen smoke coming from the top of the hill, You conclude that there is fire on the top of the hill and this is called as authority of inference (Anumaana). In the authority of similarity (Upamaana) also, You are understanding the animal called as 'Gavaya' (forest cow) when it is compared by the speaker to the cow You have seen already. The speaker has already seen the forest cow also. The authority of word (Shabda) is that You believe in the existence of Kashi city when

Your close friend says about its existence. Here also, Your friend has seen that city. Hence, in all the authorities, the perception is the basis. Based on the same perception, You can clearly say that the unimaginable God exists as seen by all in human form performing the unimaginable miracles.

- 4) ***The awareness of a mind standing still also appears as energy without big waves in the instrument.*** This means that awareness is clearly the inert energy only. If You say that the world made by inert energy is not true, You must simultaneously say that the awareness or soul is also not true. Then, what You say is not true since You are not true. The world always includes the souls or awareness as one of its constituent part. The other two constituent parts are inert energy (gross) and inert matter. ***All these three are forms of subtle inert energy only. Since this subtle inert energy is not true in My view, the world is not true in My view only and not in Your view.*** Here, the word ‘My’ means the non-mediated unimaginable God only. Since He merged with Me completely, I am using this word to mean Me only.
- 5) ***Neither the energy present in this form nor this form is perishable and hence, this form is eternal like the unimaginable God.*** This indicates that there is no difference at all between Me and the unimaginable God (Parabrahman). You can say that I had birth (because My energetic form was created by unimaginable God) even though I am eternal like unimaginable God. The similarity is in present and future and past (non-existence of My energetic body with leftover single unimaginable God) will never be repeated. If You think of repetition of the past time, it equals to the unimaginable God committing suicide, which is the greatest sin as told by Him in the Veda (In suicide also, the soul doesn't destroy itself and destroys its body only.). In the case of any other human being, body may be destroyed, but not the soul. In this case, body is never destroyed like the soul. ***Since My divine form alone looks like all other divine forms*** (just like a picture in the photo looks like different pictures by special photography), ***You can treat every divine form as eternal.***
- 6) The awareness or soul in the human being pervades all over the body and makes the body alive with awareness. Hence, the soul is called as Aatman, which pervades the body (*Atati deham iti aatmaa*). Hence, the body is taken as awareness itself and not as a separate inert body. The soul identifies the body as itself by superimposition (Adhyaasa). This adhyaasa is a true concept and not false. Similarly, the unimaginable God (Parabrahman) pervades all over this energetic

form and identifies Himself with this form and this concept is perfectly true by which I am saying that I am the unimaginable God. Don't mistake this pervaded unimaginable God as the relative awareness of this body, which (created by unimaginable God along with this energetic body) already pervaded this body even before unimaginable God pervades it. ***This energetic form has both energy as well as awareness with it while it was created by the unimaginable God.*** This soul and body became the unimaginable God since both are perfectly pervaded by Him.

- 7) When I, as Shankara was performing the miracle of entry of Myself with body through bolted doors, ***My body with self became unimaginable God before whom*** (Myself with body) ***this world is unreal and hence, the miracle was exhibited in which the bolted doors became untrue before Myself with My body*** (both pervaded by the unimaginable God). This is the situation in any miracle done by the energetic incarnation or human incarnation of God.
- 8) You need not doubt that how can there be merge between unimaginable item and imaginable item. ***Such merge and understanding such merge are not possible for imaginable souls, but, are possible for the unimaginable God.*** For such reason only, He is called as unimaginable God. The complete merge is perfectly possible for the unimaginable God to descend down from His higher unimaginable domain to the lower imaginable domain. Hence, the incarnation is called as descended God and not ascended soul. ***He can create and enter the world and can merge with any item of the world, He likes.***
- 9) Even the three divine preachers took the unimaginable God as the imaginable awareness mediating unimaginable God only, which attained unimaginable nature and power due to total merge of unimaginable God with such awareness. The awareness taken by the preachers is not the unimaginable awareness, which is not at all this imaginable awareness alone existing in the world. The unimaginable awareness is different from the imaginable awareness attaining unimaginable nature due to merge with unimaginable God. Unimaginable awareness itself is totally unimaginable and is the same unimaginable God. The preachers have taken the imaginable awareness only that attained unimaginable nature through merge with unimaginable God so that God is mediated with awareness for the sake of the purpose of understanding the God. ***They feared that if unimaginable God is introduced directly, there is a danger of***

***appearance of atheism since that which can't be understood need not exist at all.***

10)For the non-mediated unimaginable God, world is not true because if the creation is equally real, no miracle is possible for the unimaginable God, by which, omnipotence of unimaginable God becomes futile. ***Due to omnipotence, He can make the creation to be unreal as well as real simultaneously so that both miracles and enjoyment of real world are possible.*** In the time of miracles, the necessary part of the creation becomes unreal to allow the miracle (like the bolted doors only become unreal so that Shankara enters the house through the bolted doors) and simultaneously, the rest part of the creation can become real to God for enjoyment. However, since there is a need of imaginable medium for expression and since unimaginable God identifies Himself with the imaginable medium, God can enjoy the real world through the medium (just like cold iron rod associated with hot iron rod also becomes hot) since for the medium, the world is real.

[August 22, 2018]

### **God-preacher Shri Datta spoke:-**

- 11)The name ‘Maayaa’ of creation has two meanings: i) That, which is non-existent (*Yaa maa*) and ii) that, which is so wonderful that it is unimaginable (*Maya-vaichitrye*). The first meaning is with respect to the unimaginable God before whom all this creation including souls is non-existent.
- 12)The second meaning is about the existent world with respect to the soul. The second meaning applies to unimaginable God also when He is in the mood of entertainment with the existent world and existent souls. ***But, the first meaning is with respect to unimaginable God only and never with respect to the soul.***
- 13)If a devoted soul is selected by the unimaginable God to become incarnation, in such case only, the soul is treated as the unimaginable God. In the case of such blessed soul only, the above two points applicable to the unimaginable God apply to such incarnation-soul (The two points are that the world including all other souls is actually non-existent, but, becomes existent if the incarnation-soul is in the mood of entertainment with the world.).
- 14)A person entertains himself with the imaginary world feeling it as true through ignorance of self since the imaginary world is actually non-

existent before the person. Such person can be taken as a simile to the unimaginable God, who (God) is enjoying this world as true in the entertainment even though this world is non-existent before the unimaginable God (or incarnation-soul).

- 15) The simile need not apply in all aspects. Person entertained with non-existent world feeling it as true through self-ignorance is the simile. This simile applies to the actual concept in all aspects except the self-ignorance, which never appears with unimaginable God (or the incarnation-soul).
- 16) This clearly means that the unimaginable God (or incarnation-soul) is the absolute truth and the rest is relative truth or non-existent. Still, the rest becomes equally true through His unimaginable power for entertainment for which self-ignorance is not required as in the case of the person entertaining the imaginary world. This difference between God and the person is because God is omnipotent and the person is potent to very little extent or to speak frankly zero potent being non-existent before God.
- 17) You are forgetting this difference between God and the person (soul) and applying all the points of the soul to God in toto. ***This is the fundamental mistake of the philosophers of monism due to which, they simply reduced omnipotent God to zero potent soul imparting self-ignorance on the omnipotent God also.*** This also led them to believe finally that God and soul are one and the same in all aspects.
- 18) In order to speak about God, worldly examples are taken as smiles so that the concepts about unimaginable God can be easily understood. ***Even though God is unimaginable in the nature, His actions are always logical including His statements.*** You should not mistake that since God is unimaginable, His actions and statements are also unimaginable and illogical! ***All His actions and statements are always pertained to our imaginary world and for our sake and hence, are always imaginable and logical.***
- 19) The unimaginable actions are out of our scope and are confined to the unimaginable domain or unimaginable God only. Since God has nothing to do for Himself such unimaginable actions are absent in the case of God for any selfish purpose.
- 20) Even if the God performs certain unimaginable actions, the ultimate purpose of such actions is only that we should recognize Him as unimaginable through such actions, called as miracles. ***Even when such unimaginable actions are performed by God, such actions will not cross the limits of the scope of logic and justice.***

- 21)A person having little potency feeling that he is omnipotent may do some great actions to prove that he is omnipotent due to his ignorance. Such tendency is stupid self-projection since in such a self-projection, logic and justice are even violated. ***In the case of God, even the basic self-projection is absent. Even if self-projection is done, such activity is only to support the justice in logical way.***
- 22)Even when You compare two imaginable items in the world, You don't take all the aspects of both the items to be exactly as one and same. When You compare the face with moon, only pleasantness is the common concept. There is difference in all other aspects like there are black spots in the moon, which are absent in the face, etc. If this is the case with two imaginable items, what shall be the situation when an imaginable item of the world is selected as simile to the unimaginable God?
- 23)The Veda says that there is nothing equal to God and we need not think about something, which is greater than God (*Natatsamah...*). When there is no equal item to God in the world, how can You think that the unimaginable God and the imaginable item of the world like awareness or soul to be the same?
- 24)Of course, when God merges with a selected soul to become incarnation, God and soul become one and the same. This is a specific case only and can't be generalized by applying to every soul. ***Monism is perfect concept if it is confined to a specific case only.*** This concept of monism is totally wrong when this concept is extended to every imaginable soul in this world.
- 25)Shankara knows that the concept of monism is confined to a specific deserving case only and shall not be extended to the case of every Tom, Dick and Harry. He clearly stated that He alone is God and not His disciples, who could not swallow molten lead like Him (*Shivah kevaloham*). The concept is perfectly correct, but, its extension to every soul is totally wrong.
- 26)The king is a human being. The beggar is also a human being. Since king and beggar have the common point of being human being, can You say that the beggar is the king or king is the beggar? Even this common point shown in the simile has lot of difference in the concept of God. The awareness of the soul is based on nervous system and generation of inert energy in the case of a human being and the awareness of God exists without these basic causal requirements. Hence, we call the awareness of God as absolute unimaginable

awareness and the awareness of human being as relative imaginable awareness.

- 27)The unimaginable awareness is omniscient, which is the entire knowledge of the world including souls. The imaginable awareness is having very little potency to know something about some souls and something about some part of the world while God knows everything of world and souls. ***The soul is zero potent to know anything about unimaginable God and its little potency applies only to little world and few souls.***
- 28)Then, why Shankara told that every imaginable soul is the unimaginable God? Is He ignorant of the truth, being the incarnation of God?— not at all. Before knowing the answer to this question, You must study the background, which is the then existing atmosphere of receivers when Shankara appeared on this earth. Everybody was an atheist being either Purvamimamsaka or Buddhist.
- 29)If You are simply a scholar speaking the truth only, be it understood by the receiver or not, You will say simply that God is unimaginable and absolute truth whereas the soul is imaginable and untrue before God. Since the receiver is atheist, he will simply retort it in reverse way by saying that the soul is imaginable absolute truth and God is unimaginable untruth! Is there any use of Your preaching him?
- 30)A preacher is quite different. He will not mind about the truth of his preaching. He will first study the psychology of the receiver and twists the truth in such a palatable way so that it will be received and digested. The truth will be slowly preached bit by bit in gradual way so that the receiver digests well the concept and is lifted up to the higher spiritual step leaving his present ignorant level.
- 31)Shankara is omniscient God and knows not only the ultimate truth of knowledge but also the subject of psychology of the receiver so that not only truth is revealed gradually, but, also the digestion of truth bit by bit takes place resulting in the achievement of the next higher step. This is the difference between preacher and scholar. ***Shankara, Ramanuja and Madhva are not only scholars of true knowledge, but also, the preachers modifying the concepts suitable to the digestion of receivers and leading them to the next higher step slowly and very carefully without any haste.***
- 32)A rigid atheist has no space of intelligence to at least hear what others say and analyze it before negating it in the conclusion. At the very outset, he will negate if the statement is in anyway different from his prefixed rigid conclusion. His rigid conclusion is that he along with

the world is truth and God different from him and the world is totally untrue.

- 33) This means that if You accept God as himself or as a part of the world, he will allow Your statement through his ear in to his brain. The atheist is also egoistic feeling that he is the greatest in the world. Hence, the best resolved way is to say that the soul or himself is God. By this, the score on the preacher's side is that since he exists and that since he is the God, the net concluded result is that God exists. This is the first and the best achievement of Shankara.
- 34) In the next step, when the objection came about the practical absence of achievement of omniscience and omnipotence of God, Shankara replied that the strength of the realization that he is the God is very weak due to the immense strength of ignorance and the realization must be more and more strengthened by constantly memorizing that he is God.
- 35) In addition to the above exercise of memorization, Shankara stressed on the need of purity of mind without doing sins and said that practical steps done in the service of God without aspiration for the fruit will bring purity of mind quickly that avoids the delay in the fruit. Shankara brought the atheists to the path of devotion slowly. The atheists already attracted by the position of omnipotent God followed this suggestion as the intermediate step inevitable though not desirable to them in view of the value of ultimate fruit.
- 36) ***In this spiritual line, the inevitable poison that was introduced was that the soul is already God.*** Shankara made another twist that world is unreal with reference to the soul-God with a view that the soul will neglect selfishness and sins when the world is not true before Himself (soul-God) or God. This twisted fact is re-twisted by the souls in doing more unreal sins in this unreal world and especially that the God-soul can never be punished.
- 37) The God again came as Ramanuja to filter these unexpected negative reactions by saying that soul is never God, but, is only a part of God. The sky is that the soul is God. The earth is that the soul is not God at all. The intermediate state avoiding steep fall from sky to earth is that soul is a part of God. By this concept, the sudden shock of fall from sky to earth is avoided and ***since the soul is a part of God, devotion of God must be continuous throughout life.***
- 38) From the state of God, the concept of part of God has reduced the sin to a large extent, but, could not reduce the sin to zero level. Then God came as Madhva and told that there is lot of difference between God

and soul except very negligible similarity that both are awareness. This made the soul to do the service of God forever without any aspiration in return and that the soul is a permanent servant of Master-God. The common point of awareness was maintained by all the three preachers in uniform way.

- 39) This common point of awareness can be maintained by all the preachers continuously since their philosophies don't affect this common point in any way. A director exists along with additional director (equal status of Shankara) and the common point is that both are human beings. Assistant director is having partial power of director (partial status of Ramanuja) and here also the common point is unaffected, which is that both director and assistant director or human beings. A peon is the servant of director forever with almost zero power (very low status of Madhva) and ***here also the unaffected common point is that both director and peon are human beings.***
- 40) The final secret to be opened by Yourself, Datta Swami, is that there is no idea of similarity between director and peon since the actual director is unimaginable and invisible whereas the peon is imaginable and visible. The director seen by You is only mediated director (first energetic incarnation of unimaginable God, called as Datta or Eshwara or Father of heaven). ***The visible mediated director is exactly the same invisible-unimaginable director and the only point of difference is that this mediated director is visible like Yourself.***
- 41) Visible need not be always imaginable, which can be unimaginable also. A person lifting up a small stone is visible and imaginable. A small boy like Krishna lifting huge mountain on His finger is visible and unimaginable. ***The aspect of vision doesn't interfere with the unimaginable nature and omnipotence of God in any way.*** If this point is perfectly understood, there is no difference between the invisible God of Shankara and visible God of Ramanuja and Madhva.
- 42) The unimaginable God entered and merged with the first energetic incarnation so that the unimaginable God not only becomes imaginable, but, visible also to the energetic beings of the upper worlds. ***Some blessed devotees on the earth also can see the first energetic incarnation as God in the visible energetic range.*** But, as per the divine administration, the energetic incarnations are for the energetic beings of the upper worlds and the human incarnations are for the human beings on this earth.
- 43) The souls are better part (paraa) of creation (Prakruti) of God. The rest part of the creation is the lower part (Aparaa) of the creation. The

soul can never even imagine the original cause of this creation, which is unimaginable God. Hence, the scientists (souls), who believe only in the perception feel that this world is existing as it is without any cause of it due to perfect systematic analysis of the creation. By the grace of God only, the scientists found the subtle cosmic energy as the cause of this entire creation, the constituents of which (creation) are gross energy, matter and awareness.

- 44) Matter is found to be condensed product of energy. ***This matter forms the brain and nervous system into which the inert energy enters and does a specific form of work, called as awareness.*** In this way, awareness is also a specific work of energy functioning in a specific nervous system. This point reveals that there is no essential difference between inert energy and non-inert awareness since the basic entity is only the inert energy.
- 45) The awareness has two different sides. One side is the inert energy, which is the causal basic essential entity. The other side is effective form of this cause. ***The inert energy is like mud and non-inert awareness is like form of pot.*** The inert energy is like the gold and non-inert awareness is like the form of chain. ***The basic causal side is called as soul (Aatman) and the effective side is called as individual soul (jiiva).*** Many scholars are not very clear of this distinction.
- 46) The scripture says that soul or Atman is the root cause of this world, which is exactly correct since the subtle inert cosmic energy is the root cause of this entire world. The side of the inert energy of the awareness, called as soul, is taken as the general infinite (with respect to soul) subtle cosmic energy just like ***the nature of water in a drop taken as the nature of the water of the entire ocean.*** Based on this formula, we say that the water drop (water in the drop) is roaring (water in the sea) and mighty.
- 47) This word ‘Aatman’ has a different meaning in the view of scholars of spiritual knowledge. The word Aatman means a specific human being, who is selected by God Datta to become incarnation (which may be energetic in the upper world and human on this earth). In such Aatman meaning either first energetic incarnation (God Datta) or Narayana (or Brahma or Shiva etc.,) or Krishna (Rama or Sai Baba etc.) is taken as the God creating this entire world. ***The same word Atman is also loosely used as individual soul also.*** You must be very careful in the meaning whenever the word Aatman is used.
- 48) Atman means literally that which pervades (*atati iti*). If You take a selected human being of human incarnation as Atman, such human

being pervades and occupies the space like any other ordinary human being. If You take the side of inert energy of the awareness as the cosmic energy, the energy pervades all this creation and hence, can be called as Atman. If You take the side of effective form, which is the individual soul taken as the bundle of thoughts made of awareness, such non-inert individual soul is also called as Atman since it pervades all over the body.

- 49) The original absolute unimaginable God can also be called as Atman since He pervades all over the incarnation. In this way, Atman stands for both God and soul. You must take the meaning of the word Atman from the knowledge of the context in which it is used. Otherwise, You will misunderstand God as soul and soul as God. This is also a place of slip for the philosophers of monism in the scripture.
- 50) The space is very very subtle energy, which can be taken as almost nothing in view of the crudeness of other four elements (gross items), which are detectable. But, the space shall not be taken as nothing absolutely while taking the other four elements as something in the same angle of the same phase. ***All the five elements exist equally in the relative plane and all the five elements together are non-existent in the absolute phase of unimaginable God.*** Space can't be isolated separately from the other four elements in the same phase.
- 51) ***The word Brahman means greatest by virtue of quantity or virtue of quality in a certain category.*** This word can be applied to God in the general category of all specific categories. But, the greatest item in a specific category is also called as Brahman. The cosmic energy being greatest in the quantity can be called as Brahman. The greatest item in a specific category of books is the Veda and hence, is also called as Brahman. In order to differentiate God from other greatest items in specific categories, God is called as Parabrahman, meaning that God is greater than all the greatest items in this world. Hence, God is different (Para) from all other greatest items of specific categories and is the greatest item among all items of the world (Brahman).
- 52) Like the Veda in books, food, life, mind, intelligence and bliss are also called as Brahmans in their corresponding categories. This is the way of interpretation from the point of view of the world. You have to take a different interpretation when all these greatest items are said to be God (*Annam Brahmeti..., Prano Brahmeti...*). In such context, it means that every system of the human being like food or body became God, when God pervades all the systems in the incarnation so that not only the soul but also the body becomes God.

- 53) ***The overall statement is that the soul with its body becomes God both in and out in the case of incarnation*** (*Antarbahishcha...*). Since the body of little Krishna is also God, its finger could lift up the hill. ***After lifting the hill, there are no speedy respirations since the life is God.*** Before lifting the hill, His mind thought of lifting the hill without any hesitation since His mind is God. After lifting the hill, there was firm decision that hill will be maintained by the finger since intelligence (making decisions) is God. On lifting and maintaining the hill on the finger, there was no sadness that the hill may fall down due to continuously seen bliss on the face since His bliss is also God.
- 54) Both interpretations are correct in the respective contexts. ***In the general context, food is the greatest item since it maintains life and awareness of the body. In the specific context of incarnation, food is God since the finger of the body (modification of food) could lift the hill up.*** The context is very important since the correct interpretation is to be taken based on the specific context only.
- 55) The knowledge of this creation by understanding its structural components, inert energy, inert matter and non-inert awareness is blessed by God only for a specific purpose, which is that if something is known, something else can become unknown. If everything is unknown, there is no significance of unknown. If all the time is day only, there is no specific significance of the day that differs from the night. ***Hence, scientists must realize that they have become scientists due to will of God for a specific purpose.***
- 56) But, today, a few scientists are becoming atheists thinking that the knowledge of creation is achieved by them based on the merit and effort of their intelligence only. With this ignorant pride, they don't recognize the contrast unknown domain through unimaginable events called as miracles. Their basic motive is to deny the existence of unimaginable God, who blessed them to develop the scientific analysis of the imaginable domain or creation.
- 57) All the scientists are not atheists and all atheists are also not scientists. The basis of science is perception. Genuine miracles are perceived and hence, a true scientist will never deny the genuine miracles. Imperfect scientists agree to miracles but don't agree to the source (unimaginable God) of miracles through inference based on perception. They say that they will explain the miracle in course of time, which will never come in the future! ***At least, till they discover the reason, they can accept the existence of the source of miracles.***

Such source must be indicated by some word and there should be no objection if that word is God.

- 58) The immature and childish scientists, called as atheists deny even the very existence of miracles so that denying their source doesn't come into the picture. Denying the miracles is denying the perception, which is to cut their own feet with an axe present in their own hands! *The perception based inference has violation in some place and unless You prove the violation through the same perception, the violation is not valid.* The smoke is generated from fire and hence, knowing the existence of fire from the smoke coming from top of the hill is perception based inference. *The violation is the fog smoke that doesn't prove the existence of fire on the top of the hill.*
- 59) The violation of inference here is tricky magic, which can be proved by intensive investigation. Such false tricky magic exists in the case of false incarnations and fraud devotees. But, such magic can be 100 percent proved by investigation. *Both genuine miracle and magic exist in this world like genuine smoke from fire and fog smoke.* Every smoke observed need not be fog smoke. *For atheists, only fog smoke exists in this world and not smoke from the fire because for them fire doesn't exist at all!*
- 60) This world is totally imaginable domain containing some unimaginable concepts, which may be imagined in the future. Such concepts are imaginable and visible or at least having hope to be visible in the future. But, there are certain permanently unimaginable concepts forming the real unimaginable domain. By high jump, You may touch the roof of Your house (invisible imaginable domain). Already, You are able to touch the roof of Your door (visible and imaginable domain). Both these domains form the main imaginable domain. *But, there is a permanently unimaginable and invisible domain, which is to touch the sky by high jump.*
- 61) *You shall not mix up the invisible-imaginable domain with invisible-unimaginable domain as one and the same and say that in course of practice of high jump, one day other You are going to touch the sky also.* Everybody knows that this is impossible once for all like touching the sky by practicing high jump more and more in the future. *If You analyze a genuine miracle with impartial view, You will certainly come to the conclusion that the sky can never be touched or a genuine miracle can never be analyzed.*
- 62) God is unimaginable since He is the generator of space and space cannot exist in God before its generation. Hence, God has no space or

spatial dimensions in Him so that He is perfectly unimaginable. Since any number of unimaginable items result as one only, You can't have two similar (Sajaattiya) or dissimilar (Vijaattiya) Gods. ***If You think that the unimaginable God has components, the components must be also unimaginable*** (since the imaginable components make the God imaginable), ***God can't have parts*** (svagata). All these three differences become perfectly true only when God is unimaginable and beyond worldly logic.

- 63) Sometimes, You may say that God has used His unimaginable power to do some unimaginable action, which is having the necessity of performance. Here, God and His power look like existing as two different items like Sun and Sunlight. In fact, both are one and the same since both are unimaginable. ***For the clarity of understanding of human souls, it is very much essential to superimpose worldly logic on God and explain God as if He is an imaginable item.***
- 64) By this superimposition, You should not consider God as imaginable item following the worldly logic everywhere. God can follow worldly logic also as far as possible to be within the limits of understanding of souls. Now and then, He exhibits His unimaginable powers also, which are beyond logic for which there are two reasons:- i) to preach that God is beyond logic and ii) His powers are also beyond logic so that everybody shall understand that the sinner can't escape the punishment of God to be given to him through unimaginable way.
- 65) ***The first reason is useful for bringing unity in various religions because the unimaginable God is one and the same existing in various forms of God suitable to various cultures and languages of various religions.*** If the actual God is imaginable, plurality is possible in imaginable domain, which results in many different original Gods. Lack of unity in religions will bring differences and quarrels resulting in chaos of the world.
- 66) The second reason is useful in controlling the sins done secretly, which means that none can escape the punishment of sin from unimaginable God under any circumstances. This fear to God is based on the fundamental acceptance of the existence of such unimaginable God. ***If this fundamental concept is lost, no controlling procedure becomes effective because the controlling procedures are also governed by the human beings, which also become corruptive if such fundamental is absent.***
- 67) The souls protect or punish himself/ herself with their own hands. The soul protects itself if some basic commonsense is used. ***The soul***

*punishes itself if it is dipped in the blind fascination of worldly bonds, in which state even the commonsense is totally lost.* If the soul is unable to understand its own position through basic commonsense, will it understand anything about the spiritual knowledge I preach through human incarnations? Such souls are condemned forever about which there is no trace of hope at all.

- 68) *The transfer of true knowledge can take place provided the receiver is in normal state of awareness, having some commonsense to understand the basic concepts.* If these basic concepts are absent, which are supposed to be with every human soul, the receiver is just an animal or bird in human form. Since animals and birds can't be reformed by any preacher, these human beings also can never be reformed with any hectic amount of spiritual preaching. Even I, the omnipotent God, keep silent about such souls, which are My issues also, what can You do with them dreaming their reformation?
- 69) *I can help by giving right direction through right knowledge to a soul, which is interested in doing the spiritual journey in right direction for its own golden future.* If the soul is not at all interested in spiritual side, even I keep silent. But, I expect every soul to follow the line of Pravrutti at least, so that the ethical line is followed compulsorily because the balance of the entire society shall not be affected in anyway due to the sins of a soul. *Once the ethical line is protected, I don't bother about the spiritual line of any soul, which is as per its liking.*
- 70) I have blessed the human beings with the faculty of intelligence and deep analysis of this creation so that people will understand Me beyond this creation as the unimaginable God. But, unfortunately, the power given by Me is not used in the right direction. Such people think that this special intelligence is their inherent talent and develop ego. The ego in advanced state makes them to deny My existence. Their tendency becomes to be specific, which is that the research of creation is only to develop facilities for more and more enjoyment only, which a long range of analysis proves to be harmful due to loss of ecological balance.
- 71) A blessed scientist knows more and more wonderful details of My creation by which he gets excited more and more about My unimaginable talent of creation. An egoistic scientist becomes more and more proud of his knowledge invented by himself alone. The work of investigation is common in both cases, but, the goal is totally different in both cases.

- 72) If You say that God is beyond logic, nobody believes it in straight way. Unless the receiver also tries to know God through different logical feats, the receiver will not accept it without personal experience. For this purpose, I have given lot of intelligence and power of analysis to humanity so that everybody will realize the God as beyond logic. ***The unimaginable nature of God keeps the devotee always in the state of lack of ego because the human being develops negligence towards anything known or knowable.*** At anytime, if ego raises its hood up, the entire spiritual effort built-up till then is turned to ash. ***I do everything only in the interest of spiritual development of this humanity.***
- 73) The unimaginable nature of God keeps the God beyond the imaginable domain, which is surrounding all the boundary of imaginable domain (*Sarvamaavutyat isthati-* Gita). In such case, no soul in the imaginable domain can experience My existence since the soul can't enter the unimaginable domain leaving its imaginable domain like a fish jumping out of its lake or ocean. It can't be alive if it enters the shore of sea. ***Similarly, the soul can't exist in the unimaginable domain.***
- 74) Hence, being omnipotent, I enter the imaginable domain to show some unimaginable powers called as miracles indicating the existence of unimaginable domain beyond the imaginable domain of souls. ***It is quite possible for the omnipotent God to enter the imaginable domain and reverse is not possible for the soul having very little potency, which is almost equal to zero.***
- 75) When I enter the imaginable domain, I don't enter in My original state because if I enter in original state, the human being neglects Me later on treating Me as knowable or known. Hence, I enter the imaginable domain through an imaginable medium itself so that I become visible as well as unimaginable simultaneously. Ordinary human beings immediately recognize the unimaginable God through unimaginable events and the reason is that they lack ego. ***Extraordinary human beings are unable to identify Me due to ego that becomes cataract of their both eyes.*** Over intelligence generates ego and is always dangerous!
- 76) Scientists have become egoistic by inventing robots claiming that they have created a human being, which does all actions of an ordinary human being. You have duplicated only the imaginable domain by creating an imaginable item like human being through robot. ***You have created a new human being only and not a new human***

***incarnation, which does all the supernatural miracles.*** No robot has exhibited cosmic vision like Krishna, the human incarnation. ***Creation of robot is just creation of an imaginable item and not creation of any unimaginable item like human incarnation that creates any item from space.***

- 77) ***The creation of any item in this imaginable world by a scientist is duplication of already existing phenomenon or imaginable item, which is already created by God.*** By this, at least, creation of a new imaginable item or a new imaginable phenomenon is not done by the scientist. Then, what to speak of creation of an unimaginable item like human incarnation in the form of a robot!
- 78) Even the invention of robot by the scientist is My wish only. When an exact human being containing the same awareness and nervous system as its background is created in the form of robot, this proves that the human being is only a natural imaginable item of the creation, which could be reproduced by the scientists. The main aim of this robot is to clearly prove that the human being is not God, but, an imaginable machine only following the scientific laws. Scientist feels that he has become God by creating a human being like robot.
- 79) The actual idea behind a robot is that a human being or robot is not at all supernatural like Krishna. This means that an ordinary human being can be created by scientists, but not a supernatural human being like Krishna or Jesus performing miracles. The original aim of a robot is lost because it means only that the robot or ordinary human being is understood, but not the Krishna, the supernatural human being, who can never be understood and duplicated like an ordinary human being as duplicated in the form of robot.
- 80) Even the computer is discovered by scientist as per My wish only. This avoids personal meetings for discussions and debates in spiritual knowledge so that no human being has the necessity to leave the house by wearing a saffron cloth for the sake of propagation of spiritual knowledge. Any human being can become a saint without wearing saffron cloth and without leaving the family and house. ***The main work of a saint is propagation of spiritual knowledge, which is done from house itself and hence, such a person doing the duty of a position shall be called by that position only.***
- 81) But, today, the computers are used for cyber crimes! Everything and every quality is created by God with positive side only since its proper use can be realized in a specific context. The human being is misusing the proper application of anything and any quality by using it in a

wrong context. *The appearance of negative side for anything and any quality is only by the wrong application done by the human being.*

- 82)The developments in the science are blessed by Me to the human beings, which help them in correcting wrong concepts developed by the human beings. *When an imaginable item like awareness is misunderstood as God, advanced logical analysis is granted with the help of which awareness is disproved as God by the invention of robot.* With the help of robot, it is clearly proved that awareness is not God, but, imaginable soul only, which is a specific work form of inert energy generated in a specific system called nervous system. The robot proves this experimentally.
- 83)*The creativity of the human being is not real in the sense that the so called creativity is composed of known components only.* Any style of mixing the bits of information already grasped appears to be the creativity and hence, this can be done by the computer or robot also. Hence, there is no bit of unimaginable nature in the human being or computer or robot. If You take the visible human incarnation, it contains full unimaginable nature also, which can't be exhibited in robot.

### **Disciple of Datta (Datta Swami) spoke:-**

- 84)You said about three different domains, which are i) Invisible-unimaginable, ii) Invisible-imaginable and iii) Visible-imaginable. The first domain is called as unimaginable domain and the second and third together are called as imaginable domain. Now, You are introducing a fourth domain, which is visible-unimaginable and this is like the cat sitting on the joint wall. This can't be decided to be on that side (unimaginable domain) or this side (imaginable domain) because unimaginable domain is always beyond the imaginable domain.

### **God-preacher Shri Datta spoke:-**

- 85)O Kaashyapa! When the cat is sitting exactly in the centre of a joint wall, how can You say that the cat is on that side or on this side. For the sake of Your clarity, if I say that the cat is on that or this side, it becomes untrue and *the basic characteristic of the knowledge is that the knowledge shall be always true and then shall be clear.* The truth can be twisted for the sake of a receiver of low level since he can't digest the higher truth in the lower level. *But, You are very sharp to digest even the highest truth and for Your sake, there is no need of hiding the truth.*

- 86) It is true that the lower imaginable domain can't ascend and enter the unimaginable domain since it is having imaginable power only. But, the higher unimaginable domain has the unimaginable power to descend down and enter the lower imaginable domain. Such entry is mentioned by the Veda (*Tadevaanupraavishat*) and the Gita (*Smabhavaamyaatmamaayayaa*). The Gita gives the process of entry also by saying that unimaginable God enters imaginable world due to His unimaginable power, called as Maayaa. The medium with which the unimaginable God merges is visible and imaginable item or Prakruti only (*Prakrutimsvaamadhishtaaaya-* Gita). ***The medium is visible and imaginable whereas the merging God and the process of merging are invisible and unimaginable.***
- 87) The unimaginable God used an imaginable medium for His expression. Due to this merge, the unimaginable God did not have any change in His unimaginable nature. ***The dress worn by a person doesn't bring any change in the person.*** The medium is not mere an inert item like dress. The medium is a living being composed of both inert item and non-inert soul or awareness. ***God merges with the selected devoted human being both in the level of the soul as well as the body*** (*Antarbahishcha..., iishaavaasyamidam sarvam... Veda*).
- 88) When miraculous knowledge is expressed, God merged with the awareness speaks such wonderful knowledge. When physical miracles are to be done, God merged with the body does such unimaginable events for the sake of beginners. ***God may also confine to the level of soul only constantly and project into the body whenever there is a necessity of physical miracle. The latter policy is preferred by God so that the external body follows all the laws of nature (Prakruti) only so that undeserving devotees are filtered off from approaching the human incarnation for undue exploitation.*** Based on this fact Shankara told that the soul alone is God and not the body, but please remember that His statement is confined to human incarnation only and not to every human being.
- 89) ***The body of the human incarnation following the laws of creation or nature helps the human incarnation to mix with the ordinary human beings also to develop friendship with them so that the human incarnation creates an opportunity to advise every ordinary human being also as a friend, philosopher and guide.*** Whenever a miracle becomes necessary as per its fixation in the divine program, God pervades the body also to divinise it. Such miracles like giving visions, creating items etc., are at the fundamental level of creating

faith in the hearts of devotees. Such miracles are always few in numbers.

90)A *major lot of miracles are done by the incarnation without such exhibition. Such major lot is confined to the welfare of devotees in solving their difficulties and worldly tensions.* By such major lot, the worldly problems and tensions are solved so that a peaceful atmosphere is created in the life of devotee so that the spiritual journey of the devotee becomes very smooth. *Such major lot miracles are considered to be of higher level than the minor lot exhibited to create faith.* Development of believers is more important since the spiritual progress in such cases is certain to some extent at least whereas creating faith in the case of non-believers is uncertain since it is based on trial and error only.

**Fourteenth Chapter is completed.**

Chapter 15  
**SHRI DATTAGURU BHAGAVAT GITA**

**(Song of Preacher – God Shri Datta)**

**Kālabhairava Khaṇḍa—Part of Kālabhairava**

**Fifteenth Chapter- Shri Datta Viśvavyāpaka Yogah**  
**(Vision of Omnipresence of Shri Datta)**

[October 07, 2018]

**God-Preacher Shri Datta spoke:**

- 1) My body is made of this subtle cosmic energy only in a qualitative sense and not in a quantitative sense. *Neglecting the quantitative sense, and taking it only in a qualitative sense, You can say that this entire cosmos is just My body alone.* People mistake this entire cosmos to be My body in a quantitative sense also.
- 2) The above concept that this universe is made of inert subtle cosmic energy alone, is justified in the sense that the awareness, matter and energy put together, form the original subtle cosmic energy. This is because, matter and awareness are just different forms of inert energy. *Taking both awareness and matter to be inert energy itself, we can say that this universe is made of subtle cosmic energy alone.*
- 3) In My body, the main material is inert energy itself. Awareness also exists in it, and the awareness can also be treated to be inert energy. In this way, My entire body is subtle cosmic energy, even though matter is absent. Apart from inert energy and awareness, the unimaginable God exists in Me, who has pervaded and merged with My entire body.
- 4) Even if You take a human being, its body contains the soul (awareness), some portion of inert energy, and matter. All these three components are inert subtle cosmic energy alone in a qualitative sense; but not in a quantitative sense. Neglecting the quantitative sense, every human body or even every living body (*Pindāṅda*) can be said to be this entire subtle cosmic energy (*Brahmāṅda*).
- 5) A significant difference between My body and a human body is that the unimaginable God is absent in the human body. Therefore, the human body is only a little part of this huge cosmos and cannot be

either omnipresent or omniscient. The human being is also not omnipotent due to the absence of unimaginable God in it.

- 6) *My energetic body is just like the human body in the sense that both bodies are made of subtle cosmic energy and its forms. This of course is true only in a qualitative sense.* In this way, there is no difference in the media (bodies) occupied by an ordinary soul and *Īśvara*. The only difference is the existence of the unimaginable God in Me (*Īśvara*), making Me omnipotent and omniscient.
- 7) *As per worldly logic, omnipresence is essential to become omniscient.* Unless You are moving around in all the rooms of Your house constantly, You cannot know what is happening in each room. Even if You are moving around constantly in Your house, by the time You go to the next room, You do not know what is instantly happening in the room that You just left. Hence, *the soul can never become omniscient because constant omnipresence in every place, is not possible for the soul.*
- 8) The same is the case with My finite body also. But, *due to the presence of the unimaginable God in Me, I attain unimaginable nature.* There is no trace of difference between Me and unimaginable God. I become omniscient without being omnipresent. Worldly logic stands as the basis of the concept that in order to become omniscient, one must be omnipresent. But *I am omniscient due to My omnipotence without being omnipresent, since I am beyond worldly logic.*
- 9) If I were to become omnipresent, which is also possible for Me with My omnipotence, it might lead to several doubts in the minds of people. People may ask how such a horrible sin happened in a certain place when God is also present in that place. *Of course, I can be omnipresent without being touched by the sins happening anywhere.* But people will not go into this depth and will hastily ask the above question. Since I already know what happens in any place, without being there, omnipresence is unnecessary for Me. *On knowing everything, taking place everywhere, I can respond even though I am not in that place.*
- 10) As the pure unimaginable God, I am beyond this creation. As the mediated unimaginable God (*Īśvara* or Datta), I exist in this creation, maintaining My unimaginable nature. The unimaginable God exists above creation when non-mediated, and He exists in creation when mediated. *The non-mediated unimaginable God can exist in this creation also, but nobody can even imagine Him. Hence, the*

*unimaginable God, mediated by an entity of this creation alone exists in creation.*

[October 09, 2018]

- 11) The three components of the universe, which are forms of the subtle cosmic energy are called as *viśva* (matter), *virāṭ* or *taijasa* (inert subtle cosmic energy and its gross energy) and *prājña* (awareness). *Viśva* belongs to this world in the wakeful state, in which matter, energy and awareness exist. *Virāṭ* or *taijasa* belongs to the upper worlds and to the dream state in which energy and awareness exist. ***Prājña belongs to pure awareness or the meditation state. In this state, both the actual world and the dream world do not exist and the pure awareness is aware of itself alone.***
- 12) In this meditation-state, since there is no contact of worldly ideas, the awareness takes full rest while existing as awareness alone. Such rest gives strength and thereby a lot of happiness, which can be called as bliss. Since all the worldly matters disappear in this state, it is almost like deep sleep (*susupti*)—simply a state of rest.
- 13) ***The meditation-state is very very near to the state of deep sleep in the sense of bliss and rest.*** But in the meditation-state, bliss is enjoyed during the meditation-state itself. In the state of deep sleep, the bliss is not enjoyed during the deep sleep, since in deep sleep awareness is absent. When the nervous system is taking rest and is not functioning, there is no possibility of the generation of awareness. ***The inert energy from the body cannot be converted into awareness through the resting nervous system and the brain.*** Rice cannot become flour in a grinding machine, which is not functioning.
- 14) ***The meditation-state and the deep sleep-state are very similar in one aspect that the nervous system is resting in both cases. That rest produces bliss.*** In the meditation-state, awareness exists, but it does not function. In the deep sleep state, awareness is absent whereas the nervous system exists, without functioning. ***The non-functioning awareness can be treated as non-existent awareness and hence, in the meditation-state, You can assume the awareness is absent even though it exists without any activity.*** In the deep sleep state, awareness is non-functioning since it does not exist at all. The net result is the absence of any activity or thought.
- 15) Due to this very close similarity between these two states, people were confused. They started saying that awareness is enjoying bliss throughout the state of deep sleep. In this statement, the last portion of

the statement should be corrected. It should be said that awareness is enjoying bliss throughout the state of meditation, which is almost like deep sleep. The almost perfect similarity between these two states is justified due to the absence of any thought in both the states.

- 16) The word *prājñā* also can be used in both states in different senses: (i) **In the meditation-state** *prājñā* indicates the existence of awareness, since *prajñā* means awareness and (ii) **In the deep sleep state**, the absence of awareness results in total ignorance, which can also be the meaning of *prājñā* (*pra + ajñā*). *Pra* means total and *ajñā* means ignorance. In the case of deep sleep, the awareness or soul enjoys the bliss as a result of being rested, only after awakening. Since awareness is absent in deep sleep, there cannot be the enjoyment of anything.
- 17) In the meditation-state, only self-awareness exists. Awareness itself means self-awareness. You can say that such awareness is the source of the imaginary or dream world, but You cannot say that it is the source of this real world. This concept is told in the Gita (*yayedam dhāryate jagat*) and is also supported by the Veda (*Yoniḥ sarvasya—Māṇḍūkyopaniṣad*). The awareness of a soul cannot be the source of this real world due to contradicting experience. If You go to the deep sleep state, that awareness itself is absent! Hence, You can take the word *susupti* as the meditation state in which at least the awareness exists. *Since awareness generates a dream or an imaginary world, You can take the awareness to be the source (yonih) and maintainer (dhāryate) of the dream or the imaginary world.*
- 18) *However, if You are particular of taking the deep sleep state alone as the meaning of the word susupti, You can take the deep sleep state of the Human Incarnation. In that case, the imaginable awareness produced in the body of the Incarnation may disappear due to the non-functioning of the nervous system. But the unimaginable awareness or the unimaginable God existing in that disappearing imaginable awareness remains. That unimaginable God is praised as the Source and Maintainer of this real world.*
- 19) In the Gita, the awareness mentioned by Krishna may be the awareness of an ordinary human being like Arjuna. Alternatively, it could be the imaginable awareness in which the unimaginable awareness has merged, as in the case of a Human Incarnation like Krishna. In both cases, the above-mentioned two ways shall be applied separately.

20) ***The unimaginable awareness existing in My finite imaginable awareness is bringing all impossible wonders.*** Neither My body nor My soul is infinite to pervade the whole cosmos. ***But the unimaginable awareness existing in Me makes Me omniscient. Due to my omniscience, I am thought to be omnipresent.*** My soul and My body are finite like Your soul and Your body. ***The unimaginable awareness is beyond the concepts of finite and infinite, which makes My soul become omniscient and it makes My body appear anywhere I like.*** The omnipotence of the unimaginable God doing all these impossibilities makes Me appear simultaneously in any number of places, while I remain in My abode.

[October 28, 2018]

- 21) When I merge with the medium to appear as an Energetic Incarnation in the upper worlds, I merge with the soul. The external energetic body is also pervaded by Me based on the requirement. Similarly, when I become a Human Incarnation, I merge with the soul as usual. I also pervade the human body consisting of energy and matter, whenever there is a need. ***When Krishna lifted the huge hill on His tender finger, I pervaded all over His body. This is called as a complete miracle since Krishna did not become larger than the hill to lift it.*** Remaining as a small tender boy, He lifted the huge hill. In this miracle, there is a total failure of worldly logic. Hence, I alone can be the performer of such a miracle.
- 22) Whenever a demon attains miraculous powers from Me, there will be some deficiency in the miracles performed by him. So, You can identify that I am not present in the body of that demon. For instance, ***if a demon has to lift a huge hill, he must become larger than the hill to lift it. In this miracle, there is only a partial failure of worldly logic. The miracle exists only in the sudden growth of the demon's body and not in the subsequent lifting of the hill.*** An intellectual should analyze any miracle to find out whether I exist in the body of the performer or not. Of course, the growth of the body is only due to My will working through the demon, since I gave him such a boon for his severe penance.
- 23) Hanumān also lifted the huge hill by becoming larger than the hill. But He should not be mistaken to be a demon, who has got a boon from Me. He is an Incarnation of God Śiva, who is none other than Me. ***But He was confined to play the role of a servant of God.*** He

showed this miracle with the above-said deficiency only to show that the servant of God is always lesser than God.

- 24) Miracles had no significance in the first *Kṛta Yuga* since almost everybody was a blessed devotee of God. As time proceeded, the position of justice became weaker and weaker and it is now at its weakest in this *Kali Yuga*. **Justice (*pravṛtti*) is a measure of My grace on the soul, since there can be no spiritual path (*nivṛtti*) without following justice.** *Nivṛtti* is My total grace and *pravṛtti* is My partial grace. **In this *Kali Yuga*, almost everybody follows injustice and hence, My grace falling on a devotee to perform any miracle is also very rare.**
- 25) The standards of people have fallen to a very low level in this time. So everybody is astonished to see even a small miracle. **People link even a tiny miracle with God. Thus, even a demon performing low-grade miracles appears to be the absolute God to these people.** Anything that is common to everybody has no significance and anything that is uncommon among everybody has a lot of significance. **It was very difficult to find an undeserving recipient for donation, during the *Kṛta Yuga*. Today in the *Kali Yuga*, it is very difficult to find a single deserving recipient for donation!**
- 26) When Śaṅkara passed through the bolted doors and entered the house of Maṇḍana Miśra, nobody gave any importance to the miracle. Miracles were very common to the people present in the house. At that time, along with Maṇḍana Miśra and his wife Ubhaya Bhāratī, sage Jaimini and sage Vyāsa were also present. Instead of them, if these people of today had been present there, they would have fallen at the feet of Śaṅkara praising Him as God, based on that miracle! But Maṇḍana Miśra and the others present in his house, accepted Śaṅkara as God only after seeing His knowledge, which was revealed in His debates that went on for about a month.
- 27) When You take the ocean as simile for Me, the ocean exists as water in every wave, only qualitatively; not quantitatively. It means that every wave is not the total ocean. **In My case, I exist in every Incarnation both qualitatively as well as quantitatively.** This is due to My unimaginable power called *māyā*. The possessor of such unimaginable power is called *Māyī*, who is the unimaginable God existing in Me in merged state forever. The space occupied by My energetic body, which is called as *parama vyoma*, will never disappear. I am eternal as the first Energetic Incarnation of unimaginable God and I am called Datta or Īśvara.

- 28)All exhibited miracles indicate Me alone, whether the miracle is complete or whether it is partial having some deficiency.** In fact, I am also the Possessor of all the imaginable powers (*prakṛti*) studied by science. I gave up *prakṛti* to souls and confined Myself only to the unimaginable powers (*Māyā*) so that I can have a separate identity. It is just like the father keeping some property with himself for his own maintenance and giving some property to his issues. All these souls are only My issues.
- 29)**I become various Incarnations simultaneously keeping each Incarnation as complete as Me. Yet, at the same time, I also exist in My original place, without disappearing or reducing. You can understand Me only when You recognize the existence of the unimaginable power, which is frequently exhibited by Me in this world through genuine miracles. In this *Kali* age, every soul gives a lot of importance to miracles, not with the idea of recognizing the existence of unimaginable God; but with the only idea that the miraculous powers can be used to solve their personal worldly problems!
- 30)**When the scripture says that I am everything in this world, it only means that everything is under My complete control. Scholars of Sanskrit grammar understand this point very easily (*Tadadhīna prathamā*). Ordinary human beings misunderstand Me to exist everywhere. By this wrong concept, some people think that they are God, since God is everything and existing everywhere. **Due to My unimaginable power, I am omniscient without being omnipresent. I can control everything due to My omnipotence.**

[October 29, 2018]

- 31)**The unimaginable God has all the merits expressed due to His omnipotence. But He has one defect, which is that He cannot be even imagined, not to speak of seeing Him. He is like the full moon having one black spot. But even this defect is not of the unimaginable God. It is the defect of souls, who cannot imagine anything beyond space. A human being has all the defects due to the ignorance of the human being. But it also has one merit, which is that the human being can be seen. **All the defects of the human being belong to the human being alone. The single merit belongs to the plan of God in creating the human being.** If the unimaginable God merges with the human being, all the defects of both sides disappear. This is the concept of the living Human Incarnation.

- 32) Intelligence is the highest mental faculty of the human being. Since the unimaginable God is beyond human intelligence, no one can even think about Him.** This makes it impossible even for great scholars to think about unimaginable God. Being great devotees, such scholars would at least like to meditate upon God. But the real climax devotees are not satisfied with mere meditation. They want to see God, talk with Him, worship Him and also serve Him. **To satisfy the theoretical devotion of these scholars and the practical devotion of these climax devotees, there is the utmost necessity for God's Incarnation. Therefore, God incarnates in an energetic body in the upper worlds for the sake of energetic beings and in a human body on this earth for the sake of human beings.** On one side there is a great necessity for the incarnation of God, and on the other side, God can easily incarnate in this way, due to His omnipotence. In that case, it is unimaginable to think why there is any necessity for anybody to put his or her dirty finger in this topic and object to this concept of Human Incarnation!
- 33) The first great sentence (*Mahāvākyam*) of the Veda is “I am God (*Aham brahmāsmi*)”.** This is the statement coming from the mouth of the Human Incarnation like Śaṅkara. Immediately, the atheist asked Śaṅkara that he must also be God, just like Śaṅkara, because he also has a living body having awareness, like Śaṅkara. So, Śaṅkara told him the second great Vedic statement “You are God (*Tat tvamasi*)”. **There is no other alternative but saying this to the rigid atheist because he will never believe in the existence of any God other than the human being.** In this context, an ignorant person like Śvetaketu was declared to be God. Śvetaketu thus represents the ignorant atheist. At least after this, the atheist could accept the existence of God, which is a tremendous success of Śaṅkara.
- 34) The atheist asked Śaṅkara why he is unable to preach spiritual knowledge and why he is unable to pass through bolted doors like Śaṅkara.** Śaṅkara drank molten lead and preached that He alone is God (*Śivah kevalo 'ham*) and that the atheist is only a soul. Śaṅkara told the atheist that he too is God, but due to the impurity of his mind, he had become the soul. So, in order to purify his mind, the atheist must worship God-with-form. When the mind is purified, the atheist would become God. Śaṅkara maintained this basic concept of monism between God and any ordinary soul, for the sake of atheists. This concept is highly attractive and it strongly motivates the atheist to worship God-with-form. But it is very difficult for the atheist to

worship the contemporary Human Incarnation due to his high ego and jealousy towards co-human beings. So, Śaṅkara told these atheists to worship the statues of Energetic Incarnations like Viṣṇu, Śiva etc., and past Human Incarnations like Rāma, Krishna etc. In this context, He brought the third great Vedic statement “This living form is God (*Ayamātmā Brahma*)”. He explained that the worship of inert statues is the worship of representative models of God. Such worship is sufficient to purify the mind from sins because the attachment to God decreases worldly attachments, which cause sins. But the great statement refers to the living God, in the form of a soul. This living God is the living Energetic Incarnation or the living Human Incarnation, which is represented by the statues.

- 35)The atheist became a devotee after the long worship of God in the form of a statue. He got the impression that the inert statue or image itself is God. The devotee reached a stage of the absence of ego and jealousy towards the co-human form. Now, Śaṅkara told him the fourth great Vedic statement “Awareness is God (*Prajñānam Brahma*)”. Śaṅkara did say that awareness is God, but we must note that awareness cannot be found independently. It is produced only in a living body. The body can be considered to be the container of the awareness. This means that whenever the word ‘awareness’ is mentioned, it should be understood as ‘awareness with its container’ or a ‘living person’. If You analyze further, the word *prajñānam* does not mean ‘awareness’ in Sanskrit. The word ‘*cit (chit)*’ stands for awareness. The word *jñānam* means knowledge; it does not mean mere awareness. Further, the word *prajñānam*, means exceptional knowledge (*prajñānam*). So interpreting “*Prajñānam Brahma*” as “Awareness is God” is not accurate at all! Yet Śaṅkara was forced to interpret it that way only to uplift the followers, with an atheistic mentality. The correct interpretation of “*Prajñānam Brahma*” is that a living human being who possesses exceptional spiritual knowledge like Śaṅkara, is God. In other words, the Human Incarnation of God is obtained after filtering out all living beings having mere awareness (*cit*) like birds and animals and also human beings, who only have ordinary knowledge (*jñānam*). In this way, the whole program of Śaṅkara was based on these four great sentences.
- 36)The atheist-turned-devotee still held on to the basic idea given by Śaṅkara that every soul is God (monism). This concept had been maintained by Śaṅkara since it is highly attractive for devotees and it motivates devotees to continue the worship. But the time had come to

reveal the truth to them at least partially. The purified devotee was now eligible to digest at least the partial truth. So, Rāmānuja appeared and declared that the soul is not God, but is a tiny part of God. Śaṅkara had promised to make the follower God. Now Rāmānuja was only promising to make him a part of God. The attraction provided to pursue the spiritual path had now been reduced from a hill to an atom! Yet the devotee, whose ambition had now reduced after long worship, continued the worship to become at least a tiny part of God.

- 37) After further long worship of God, the devotee became perfectly purified to digest the truth of his perfect dualism with God. With this theory, the devotee could only remain as a devoted servant of God throughout his life. So at this stage, Madhva appeared and confirmed the perfect dualism of the soul with God. This is the permanent solution for any soul in this world. But the initial monistic theory of Śaṅkara is not wrong. The soul indeed has an opportunity to become God. **When the soul has no desire to become God or even a part of God and always wishes to remain as a servant in dualism, God selects such a soul to become a Human Incarnation. In this way, God grants perfect monism to the soul, which was the first desire of the soul!**

[October 30, 2018]

- 38) *Churning the infinite ocean of spiritual knowledge gives rise to the divine nectar, which is its essence. This essence of the entire spiritual knowledge can be summarized in one single point, which is related to our attitude and behavior towards God.* That point is that we should have true love for God, which develops only as a result of the true spiritual knowledge gained by us. Such true love means, sacrificing anything and anybody for the sake of God, without aspiring for any fruit in return from Him. This unique bond with God is totally different from all worldly bonds, in which we love the other person only for some selfish benefit, as told in the Veda. This is the essence of all the divine scriptures present in this world.
- 39) **The above-concept of having the strongest bond with God, without aspiring for anything in return, can be best understood from the example of the worldly love of parents for their children.** Among worldly bonds, our bond with our children is relatively the strongest. Hence, it is the best example for understanding the unique bond between the topmost devotee and God, which is the strongest bond of all. The problem with the example of the parent-child bond is

that we keep ourselves in the place of children and keep God in the place of the parent. So, we expect that God should give benefits to us even though we are bad and undeserving. This is a misunderstanding of the concept. The real concept comes out only when we reverse our places. In other words, **we should be in the place of parents and God should be in the place of our child.** We should sacrifice everything and everybody for the sake of God, irrespective of His behavior to us, without expecting any fruit in return from Him.

- 40)In fact, the name ‘Datta’ also means an adopted child. The adopted child should actually be treated at par with our own children. But such a feeling of equality never exists in our hearts! A couple after marriage was unable to have a child for a long time. So they adopted a child. After adoption, they also had their own child. What do You think will happen to the love of the parents towards the adopted child? The love will certainly decrease! It might even disappear or turn into hatred! Suppose the adopted child later becomes the king. In that case, the parents will show extreme false love for the adopted child in order to get some benefits for themselves or for their own children.
- 41)This is exactly the case of the souls existing in this world. Datta basically means the unimaginable God ‘given’ to the souls for their vision. The unimaginable God ‘gave Himself’ to humanity by appearing in the form of an Incarnation (Datta). He did so for satisfying His extreme devotees who were filled with true love for God. They had prayed to God to be personally available to receive their service and sacrifice. **The word Datta also means an adopted son.** Here too, the basic meaning of Datta as ‘given’ stands. It means that a child is ‘given’ to parents having no issues. In fact, in its generally-used sense, the name Datta indicates the child given to some parents in adoption.
- 42)I, the First Energetic Incarnation of the unimaginable God, am called by various names including Īśvara, Hiranyagarbha, Nārayaṇa and Sadāśiva. I appeared before sage Atri and his wife Anasūyā as a fruit of their penance. The couple developed a desire to have Me, the God seen by their eyes, born to them as their son. God told them that He cannot have birth since He is without beginning and end. God told them to adopt Him as a Son instead. Hence, I am called Datta, meaning the adopted Son of that couple. Any soul can adopt God as Datta if the soul becomes Atri and Anasūyā by getting rid of the three types of ego and jealousy. Atri (*a-tri*) means ‘not three’, which means a person free of the three types of ego. Anasūyā (*an-asūyā*) means

'free of jealousy', which means a person free of jealousy. In other words, Datta becomes the adopted Son of any soul, who is free of ego and jealousy. The three types of ego are based on the three qualities namely, *sattvam*, *rajas* and *tamas* respectively. The first type is the ego about one's knowledge. The second type is the ego about one's capability of doing every possible activity including difficult activities. The third type is the ego about one's firmness in love. This third type of ego causes a person to reciprocate the love of anyone, without considering the other person's deservingness. Such blind love is seen in the case of the blind king Dhṛtarāṣṭra, towards his son Duryodhana.

- 43) After adopting God as their Son, souls should compare the love they have for their own children with the love they have for the adopted Son, Datta. How much love we possess for this adopted Son and how much love we possess for the children born to us, will become absolutely clear! There is no need for any analysis on this issue because the answer is very clear to the heart of every soul. Compared to the true love that we have for the children born to us, we do not have any true love for God, our adopted Son. We neither truly love Him theoretically nor practically. We might show love for this adopted Son, but it is just false love, shown only to get some benefits from Him. It is just like the pretense (acting) of love made by the parents when their adopted son becomes a king.
- 44) Clever souls have even developed a wonderful concept! They say that the king is in no need of anything or anybody and hence, we need not serve or sacrifice anything for our omnipotent adopted son-king! To expose their false love, the omniscient adopted Son, Datta, descends in this world in human form. As the Human Incarnation, He appears just as ordinary as our own children. He hides His divine powers and tests whether we can truly love Him, theoretically and practically. To avoid being tested and exposed, these clever people have come up with yet another theory. They say that the abstract formless absolute God will never come in human form! A rare soul like Yaśoda alone, showed true love for Krishna, her adopted Son, throughout her life. There is indeed a lot of inner meaning in the word Datta!
- 45) People criticize Datta for being the breaker of family bonds (*Dattam chinnam*). By this criticism, these people are claiming that they are sacrificing everything and everybody for the sake of God Datta alone and that therefore, they are unable to do any sacrifice for the sake of their family bonds. So, they are saying that Datta broke all their

family bonds. This criticism is an utter lie! **The sacrifice that we do for the sake of God is nowhere close to the sacrifice that we do for our own children. How can we then say that He is the breaker of our family bonds?** We are only pretending as if we have sacrificed everything and everybody for the sake of God Datta, completely neglecting our family bonds in the process! We are not sacrificing anything or anybody for the sake of God Datta. Actually, He has zero value compared to our family bonds. Even if we do sacrifice something for Him, it is purely based on the expected fruit in return from Him. This is not devotion; it is spiritual business!

46) **In older generations, there were some good devotees, who wrote in their will, one equal share for God in all their property, along with their children.** These devotees at least treated the adopted Son-God as an equal to their own children. The own children of such parents might criticize their parents for the foolish act of giving part of their wealth and property to God. But these foolish children do not know that the grace of God who is pleased with their parents' sacrifice, will protect their shares of the property. He will even cause their wealth to grow greatly. However, while sacrificing one's wealth to God, neither the parents nor the children should aspire for the future protection and growth of the wealth. If there is any such expectation in the mind, then the divine sacrifice loses its value and turns into a mere business!

**(To be continued...)**

Chapter 15  
**SHRI DATTAGURU BHAGAVAT GITA**

**(Song of Preacher – God Shri Datta)**

**Kālabhairava Khaṇḍa—Part of Kālabhairava**

**Fifteenth Chapter- Shri Datta Viśvavyāpaka Yogah**  
**(Vision of Omnipresence of Shri Datta)**

[October 31, 2018]

- 47) Many people have no real faith in the existence of God and are greatly attracted only to their worldly bonds, with money and family. Yet, they worship God by reciting prayers and singing songs. Reciting prayers, singing devotional songs or meditating are only related to words and the mind. It is called theoretical devotion, which involves only mental or verbal expression of the love for God. These clever worldly people adopt theoretical devotion for getting protection and benefits from God, just in case God exists. They balance both the possibilities of the existence and non-existence of God by adopting only theoretical devotion and avoiding practical devotion. Their intention is that if God exists, He will be pleased with their theoretical devotion, while if God is non-existent, there is no loss to them since they have avoided practical devotion, which involves practical service and the sacrifice of their money for God. Such theoretical devotion done with the expectation of practical boons from God, is called prostitution-devotion. These people are like a prostitute, who only makes a pretense (acting) of love through her sweet words and songs (theoretical) to get practical benefits from people. These clever people belong to the fields of spiritual politics or spiritual economics.
- 48) Spiritual commerce can be seen in a type of devotion called as business-devotion. In this type of devotion, the devotee adopts practical devotion. It means that he or she practically serves God or sacrifices his or her money for God. But the practical devotion is done for obtaining practical boons from God. In other words, practical sacrifice is done in exchange for practical boons from God. From a very narrow point of view, this type of devotion is somewhat justified because there is an exchange of two similar entities. Both the exchanged items, namely devotion and boons, are practical. So, it is

fair business. However, from a broad point of view, this type of devotion is also as defective as prostitution-devotion. The reason is that the devotee sacrifices practically to God in exchange for boons, only due to his or her fascination for the worldly bonds of money and family. There is not even a trace of real fascination for God.

49) The only real devotion is when the devotee's devotion for God is like issue-devotion. Parents practically serve and sacrifice to their children (issues) without aspiring for anything in return. It might seem that parents do aspire for their children to serve them when they are old. But that aspiration can be ignored, since the parents never turn away from their practical sacrifice to their children, even if the children do not serve them and treat them badly. Of course, God is different from our children since He is not in real need of our service and sacrifice. **He only tests the truth of our devotion through our ability to practically serve Him and sacrifice to Him.** Also, God does not like mere practical devotion without theoretical devotion. Mere practical devotion just becomes business-devotion. **The real and total devotion includes both the theoretical and practical forms of devotion.** In fact, theoretical devotion, which is the love for God, is generated from true spiritual knowledge alone, and the theoretical devotion alone generates practical devotion. But mere theoretical devotion, without the next practical step, is useless.

50) One should believe in the existence of the unimaginable God based on the authority of direct perception since unimaginable miracles are directly seen in this world. This world is imaginable to us. But the boundary of this world is permanently unreachable to us. We can neither reach it physically nor can we reach it mentally through our intelligence or imagination. So, the boundary of this imaginable world is unimaginable. The world can be said to be infinite in this fundamental unimaginable sense. On the other hand, if we think that the boundary of the world is located at an infinite distance, it is the conventional (commonly-understood) concept of infinity. As per this conventional understanding of infinity, when we say that the boundary is located at an infinite distance, we mean that the boundary is farther than any large distance that one can think of. This means that the distance is an extremely large number. But it is still a number, which is basically imaginable. It is not something that is fundamentally unimaginable by the human mind. It implies that the domain that exists beyond the boundary of this imaginable world is still imaginable. Then one would immediately ask, where the

boundary of that imaginable domain would be, and so on...endlessly. So, the conventional understanding of the infinity of the universe leads to the logical error of infinite regress (*anavasthā doṣa*). **The correct understanding of the infinity of the world is that an unimaginable domain exists beyond the boundary of the world.** The essence of the entire imaginable world is space. So, the boundary of the world is the boundary of space. Only an unimaginable domain can exist beyond the boundary of space since any domain beyond space cannot even be imagined! All this is logical spiritual science.

- 51) The unimaginable God is beyond the concepts of finite and infinite. Energetic or Human Incarnations consist of energetic or human bodies respectively. These bodies are the mediums for the entry of the unimaginable God. Each medium consists of the external body and the internal soul. Both Energetic and Human Incarnations of God, are called as mediated God. Both are always finite from the angles of the external body as well as the internal soul. When the unimaginable God merges with the finite medium, we cannot say that the infinite became finite, since the unimaginable God is beyond the concepts of both finite and infinite. **The Incarnation is finite externally as well as internally. This is the essence of the four great Vedic statements from another angle.** The first three great statements (*Aham Brahmasmi; Tat tvam asi; Ayam ātmā Brahma*) respectively mean that the mediated God is finite like Myself, Yourself and himself externally. The fourth great statement (*Prajñānam Brahma*) means that the mediated God is also finite from the point of view of the soul internally. The soul or awareness, which always exists only in the finite body, is also finite. Note that awareness is never seen out of a body; simply in space. In spite of considering *prajñānam* to mean the basic awareness, this concept is fully satisfied. Undoubtedly, this concept is also satisfied if *prajñānam* is understood in its correct sense as God's Incarnation, who is the Possessor of exceptional knowledge. Thus, we see that this concept fully satisfies all the four great statements. The Incarnation becomes infinite and all-pervading only in an effective sense; not in the physical sense. This sense is conveyed by the great statement "*Prajñānam Brahma*". ***Prajñānam means the omniscience attained by omnipotence without being omnipresent.*** The mediated God, being physically finite, is not omnipresent. Yet, He is omniscient, due to His unimaginable omnipotence. Omniscience is exceptional knowledge (*prajñānam*). But being omniscient without being omnipresent, is the greatest

unimaginable wonder. Greater the unimaginable nature of an entity, the closer the entity is to the absolute unimaginable God. If God's Incarnation had been omniscient because He was omnipresent, it would have been less of a wonder. According to worldly logic, one must be present before something in order to get knowledge of it. So, to have all knowledge (omniscience), one must be present everywhere (omnipresent). **If we say that God is omniscient only because of His omnipresence, we are trying to bend God before worldly logic.** When it is said in the Gita that the (finite) Son of Vasudeva is everything (infinite), it is said in this effective sense alone (*Vāsudevah sarvamiti*—Gita). This statement can also be understood in the sense that the whole world is under the control of Vāsudeva, who is the Human Incarnation. Krishna, sitting in Dvārakā, knew that His devotee Draupadī, was being insulted in the far away Hastināpuram, due to His omniscience. He protected her while sitting in Dvārakā itself, due to His omnipotence.

52) Neither is God this entire world itself, nor has God pervaded the entire world. The mediated God is always finite in external body and internal soul. This finite God is omnipotent and omniscient, due to which, omnipresence is achieved in an effective sense; not in a physical sense. The next question is whether the world is in God or whether God is in the world. Both concepts are valid. The first concept is indicated in the Gita, where it is said that the **unimaginable God exists surrounding the entire world** (*Sarvamāvrtya tiṣṭhati*). **The second concept, which says that God is in the world, indicates the mediated God Krishna existing in the world.** With reference to the unimaginable and mediated states of God, both concepts are respectively true. The world is in (the unimaginable) God and (the mediated) God is in the world. Trying to correlate both concepts taking God only in the unimaginable state or only the mediated state, can lead to confusion. But even such a case can exist. Krishna showed the entire world in His entire body (*viśvarūpa darśanam*) to Arjuna. He also showed the entire world in His mouth to mother Yaśodā. In this case, the entire world is present inside the mediated God, while He is present in the world. Whether the entire volume of the world exists in His whole body or in His small mouth, it is still a mutual contradiction. Such a contradictory statement is also found in the Guru Gītā (*Gurumadhye sthitam viśvam, viśvamadhye sthito Guruh*). This contradiction can be resolved only when the proper reference is selected. Both these

contradicting states indicate the unimaginable nature of the mediated God. World is in the mediated God and the same mediated God is in the world, which is again the unimaginable nature of the mediated God. For both states, only one word ‘Guru’, which means God, is used. It indicates that there is no difference between the unimaginable God and the mediated God, who has the same unimaginable nature. The Veda says that this entire world can be pervaded (*vāsyam*) by God. That statement does not mean that the world is already pervaded by God (*Īśā vāsyam*). The Veda says that the ‘little world’ (*yatkiñca; yacca kiñcit jagat*) is present in this ‘huge world’ (*jagatyām*) and it is pervaded by (the unimaginable) God internally and externally (*Antarbahiśca*). This ‘little world’ means both the finite body and finite soul of the mediated God.

- 53) After obtaining divine nectar, one can taste it and develop a very strong attachment to it. The detachment from coffee then comes naturally due to the attachment to the taste of the divine nectar. ***After tasting the divine nectar, You need not put any effort to get detached from coffee.*** But before obtaining the divine nectar and tasting it, You have to put in a lot of hard effort to achieve the divine nectar. Since You have not tasted the divine nectar, You are tempted to drink coffee and You have to forcibly avoid coffee. ***Similarly, You have to put some effort forcibly to detach from Your worldly bonds before attaining and tasting God. This is the starting trouble, in which the majority of humanity is trapped.***
- 54) Initial detachment from unnecessary worldly matters has to be achieved through force. Such detachment includes avoiding unnecessary talking and listening to the gossip of worldly people, reading unnecessary worldly books and seeing unnecessary worldly films. Such forcible detachment saves energy, time and money. This wasted energy, time and money can be used for God instead, following the principle of waste-to-wealth. In this way, the starting trouble can be overcome and one can at least reach God temporarily, and taste His subject (knowledge and devotion). Once the person is attracted by the taste of God, any further effort for worldly detachment is not necessary. Detachment then takes place naturally. In this initial stage, there is no need to be afraid that as a result of pursuing the spiritual path, one might develop so much detachment that one might not be able to fulfill one’s worldly duties. The reason is that **only one soul, among millions of souls and that too only after millions of births, reaches the highest state. It is only in that**

**highest state that one's worldly duties get dropped. But even in that climax-state, God performs the worldly duties for that rare soul!** So, there is no reason to fear that the duties will get neglected!

**(Fifteenth chapter is completed.)**

Chapter 16  
**SHRI DATTAGURU BHAGAVAT GITA**

**(Song of Preacher – God Shri Datta)**

**Kālabhairava Khaṇḍa—Part of Kālabhairava**

**Sixteenth Chapter–Datta Matasamanvaya Yogah**  
**(Divine Vision of Correlation of Datta-Religions)**

[December 16, 2018]

**God-Preacher Shri Datta spoke:**

- 1) While preaching spiritual knowledge, one preacher gives a simile to explain a certain point for the sake of the receiver's effective understanding. The disciple of another preacher, who has come later on, criticizes that simile, pointing at the inapplicable side of that simile. Whenever a simile is given, one should only take the applicable side of the simile. Otherwise, it brings misunderstanding and leads to confusions, differences, and quarrels.
- 2) Every divine preacher in this world belonging to any religion is My Incarnation alone. I incarnate in every generation to remove the misinterpretation and misunderstanding of the concepts in spiritual knowledge made by the followers of previous religions. **As I remove the misinterpretations by the proper correlation of concepts, the followers of every religion invent some new misinterpretations of other religions. This makes Me come again and again into this world in the form of Incarnations.**
- 3) There are two levels, which are the level of God (*paramārtha daśā*) and the level of the soul (*vyavahāra daśā*). **Both these levels should be studied independently. They should not be mixed since the imaginable soul is not the unimaginable God.** My Incarnation shows that the unimaginable God becomes the imaginable soul for the purpose of expressing Himself to the imaginable souls. The Incarnation serves the purpose of preaching the true spiritual knowledge to souls, which is especially necessary in the context of such misunderstanding due to misinterpretations.
- 4) The spiritual knowledge preached by Śaṅkara was misinterpreted by some followers, which led to misunderstanding and the spoiling of a large number of followers. Hence, Śaṅkara Himself, came as another

Incarnation called Rāmānuja and rectified the confusion. Again, misinterpretation and confusion developed. Then, Rāmānuja came as another Incarnation called Madhva and rectified the confusion. Again, misinterpretation and confusion appeared. So now, I have come as another Incarnation called Datta Swami, Yourself. In this Incarnation, I expressed the rectification of confusions from the very beginning, so as to bring it to a final conclusion. **In fact, I have appeared here, coming out from Yourself!**

- 5) I am the God-component, the pure gold, and You are the human being-component in the Incarnation-alloy. Both an Incarnation and an alloy are homogeneous mixtures due to the perfect merging of two components to form a single phase. Pure gold cannot be used to prepare jewelry since it is not strong enough when stretched into plates or drawn into wires. So, it is alloyed with copper. **Similarly, the original God, who is beyond space, is invisible and unimaginable for souls. So, He merges with a selected devotee for expressing Himself to human beings. The merging with the selected devotee is called *sāyujya*.** It is not the inability of the omnipotent God to appear before devotees. It is the defect of souls that they are incapable of grasping the original God. The simile of an alloy for an Incarnation is applicable up to this point. In an alloy, both the components, gold and copper, are visible, whereas, in the Incarnation, the God-component is invisible and even unimaginable.
- 6) To all general human beings, the Human Incarnation, which is like an alloy, appears to be just a human being, which is like copper. This is the dualism of Madhva. On the contrary, the alloy of gold used for jewelry appears to be gold itself. This is the case with the climax devotees who see the Incarnation as the original God Himself. This is the monism of Śaṅkara. **For average devotees, the Incarnation appears to be a mixture of the two components in various ratios, depending on the intensity of their devotion.** This is the middle path which is the special monism of Rāmānuja. In these aspects, the case of the Incarnation differs from the given simile of an alloy.
- 7) I select the Human Incarnations and their disciples from among My devotees. They become My external media to prepare and propagate the true spiritual knowledge that has been adulterated by false concepts. Among these devotees who always wish to be My servants, some are selected by Me as Incarnations through monism while some are selected to be their disciples. **All these devotees have a very strong desire to enjoy the fruit of dualism with Me by remaining**

**only as My servants forever.** These dualistic devotees always want to remain ants and enjoy the sugar-like God by remaining separate from Me. They do not want to become the sugar and be enjoyed! In fact, in dualism, I Myself become their servant since they always wish very much to only be My servants and never to become Myself.

- 8) Whether the fruit is monism or dualism, all these devotees, who prepare and propagate knowledge and devotion respectively in the world, are always very dear to Me. This is said in the Gita as “*Priyohi jñāninotyartham..., Bhaktāstetīva me priyāḥ...*”. Knowledge generates devotion and devotion generates service and sacrifice. Knowledge and devotion form the theory whereas service and sacrifice form the practice. **Theory is the source of practice and the practice is the proof of the theory.** Hence, both are holy and equally important. Theory without practice is useless since theory does not yield any practical fruit. Practice without theory is impure. The fruit produced by such practice is rotten, which only a beggar will accept and enjoy. **To please God, the practice must be based on theory since God is not actually in need of Your theoretical prayers, practical service or the practical sacrifice of the fruit of Your work.** All this drama of God to get work done through You, is only to uplift You. The hidden fact is that God is doing His work through You and is giving fame to You.
- 9) The devoted soul, selected to become an Incarnation, is also reluctant to have monism with Me. But I force the soul to have monism with Me and become a Human Incarnation representing Me directly since somebody is needed for that role. **If the soul wishes for monism with Me, it is a very strong disqualification for getting monism with Me.** The human being-component in the Incarnation has a high risk of getting the infection of ego. His monism with God may easily develop an ego in him, leading to his fall. Of course, if the Incarnation is real, I will protect that human being-component from ego since that soul did not become an Incarnation by its effort or wish. He became an Incarnation only because of My force.
- 10) Among the Incarnations, only Paraśurāma expressed ego since I did not protect him. I did this only to express the concept that the human being-component should be very careful about developing an ego resulting from the monism. Actually, Paraśurāma too was a perfect Incarnation, but He was used by Me to express this important concept of the ego resulting from monism. There was no fault of the human being-component in that Incarnation. He only sacrificed His true merit

to express this concept. His sacrifice is useful to warn the human being-components in other Incarnations about the ego. Many Human Incarnations are false because they are just human beings pretending to be God due to the false effect of the monism preached by Śaṅkara. They do not understand the background that Śaṅkara had to preach the philosophy of monism to convert atheists into theists. They also forget that Śaṅkara had warned His close disciples about such a misunderstanding by saying that He alone is God (*Śivah kevalo 'ham*).

- 11) The disciples of the Human Incarnation are also My indirect Human Incarnations because I do My work of propagation of knowledge through them. I am very close to them and they have My nearness, which is known as *sāmīpya*. There is no difference between direct and indirect Human Incarnations. Balarāma was devoted to God and he never wished to become a Human Incarnation. Balarāma was an incarnation of Ādiśeṣa, who is a devoted servant of God in the upper world. Yet, He was kept at par with My Human Incarnations by placing him in the list of ten Incarnations, between Rāma and Krishna, covering his identity as Ādiśeṣa. Sometimes, I even merge with the disciples, making them direct Human Incarnations, whenever necessary in the divine program. Padmapāda, the disciple of Śaṅkara, became a direct Incarnation when God Narasiṁha merged with him to protect the life of Śaṅkara from a cunning *kāpālika*.
- 12) Sureśvara, who was previously known as Maṇḍana Miśra, and who became a disciple of Śaṅkara, was the Incarnation of Myself as God Brahmā. Rāma and Krishna were Incarnations of Myself as God Viṣṇu whereas their respective servants, Hanumān and Rādhā, were Incarnations of Myself as God Śiva. Ramakrishna Paramahaṁsa was the Incarnation of Myself in the combined form of Shiva-Śakti, like Satya Sai, and Vivekānanda was an Incarnation of God Viṣṇu. The generator of the divine knowledge in the divine mission on earth is known as the Incarnation and those who propagate that knowledge are called disciples. But both are My direct and indirect Incarnations respectively, and both are equal. The preacher and the disciple are only the different roles in My program, and I am the single Actor acting in both the roles as I perform My work for the welfare of My creation. Hence, the human-component of the Incarnation should always be free from the ego-based difference between preacher and disciple.
- 13) When I merge with the human being to become an Incarnation, the disciples, identifying Me as the ultimate God Datta or Father of heaven, impress this truth upon the minds of others too. But others do

not believe this truth because they see the normal properties of My external medium like hunger, thirst, sleep etc. Similarly, they also see the internal properties of the soul like anger, happiness in gains, misery in losses etc. At times, even the devotees who believe this truth, also have doubts upon seeing these properties of My visible medium. My visible medium means both the body and the soul of the selected human devotee since I merge with both body and soul. This helps Me mix with other souls, showing all the normal moods as shown by them. By covering My divinity and appearing like a normal human being, I can mix freely with people. Without raising undue excitement in them, I encourage them to ask Me any questions in full freedom so that I can clarify all their doubts.

- 14) **As an Incarnation, I behave like a devotee, and this behavior helps My devoted disciples to learn the behavior of an ideal devotee of God.** In fact, even though I exist merged with the selected human being, as the Human Incarnation of God, I also exist separately in My own original state as the unimaginable God (Parabrahma). I also simultaneously exist as separate Energetic Incarnations and other Human Incarnations. For instance, God Krishna did penance to please God Śiva in order to get the boon of a child for His principal wife, Rukmiṇī. God Śiva, the Energetic Incarnation appeared and granted the boon. During the same time of God Krishna, Sage Vyāsa was also present simultaneously on the earth as His contemporary Human Incarnation. God in Krishna, Śiva, and Vyāsa is the same full God. Due to My unimaginable power, I do not undergo any reduction in spite of dividing into many forms. It is important to realize this and get rid of any confusion.
- 15) Demons obtain boons from God as a fruit of their rigorous penance. After getting miraculous powers as boons from God, the demon performs miracles just to get fame. In exhibiting miracles, his final aim is that others should regard him as God. He even denies the existence of God, other than himself. Of course, this demon got the miraculous powers only by praying to God in the first place. His denial of that same God later on, upon getting the miraculous powers, is the most fantastic joke! A soul who is an Advaita philosopher tries to become God through the constant thinking that he is God. He feels that he is already God but that he has forgotten that he is God. If he is already God, can God be so ignorant to forget Himself? A person who does not even remember his own identity is totally mad. Does this Advaita philosopher want to say that God is mad? The Advaitin also worships

God initially like the demon. But he does it only to purify his mind; just as a step to recollect his own divinity. Both the demon and the Advaitin do not accept the separate existence of God in the final stage.

- 16) Performing miracles is essential for a Human Incarnation at the beginning of His divine program. It helps in overcoming the starting trouble for the divine program and it gives it an initial momentum. If the miracles exhibited are used by the devotees of the normal level to initially identify the Human Incarnation, it is good. But after the identification of the Incarnation, the experience of miracles immediately kindles the hidden selfishness in the devotees, who wish to use the miraculous powers for solving their selfish problems. Thus, their selfishness increases due to the miracles. When the selfishness reaches its climax, it makes the person commit sins, which lead the person to hell. The devotee thus falls to the level of injustice, which is the lowest level of animals. This level is below the path of worldly justice called *pravṛtti*. **Selfishness is the fascination towards oneself and one's own family members.** This is the lower sub-level of *pravṛtti* in which there is not even a trace of fascination for God. My spiritual knowledge develops service and sacrifice for God in the person, reducing his or her selfishness. Some souls have a fascination for serving society or helping other souls, which is the level of social service. They pray to God to solve the problems of society. This is the higher sub-level of *pravṛtti*. Such people attain heavenly pleasures. Even among such people, there is no trace of the fascination for God. **The fascination for God is only found in the path of *nivṛtti*.** In this path, the same social service is done by the will of God and with His guidance. It then becomes divine service.
- 17) The demon is able to do miracles due to the powers granted by God. The miracles are the fruit of the rigorous penance done by him. At least during that period of penance, he accepted the separate existence of God. The Advaita philosopher, however, never accepted the separate existence of God. He tries to cover up his inability to do miracles saying that since the whole world is non-existent, the miracles performed in this world are also non-existent! He has not understood the meaning of the word '*mithyā*' used by Śaṅkara. It means that the world is non-existent for God but it is very much existent for the soul which is part of the world. Due to the simultaneous existence and non-existence from different points of view, the world cannot be said to either completely existent or completely non-existent. It is said to be *mithyā*, which is defined as that which cannot be said to be totally

existent or totally non-existent. (*Sadasat vilakṣaṇā*). Only God Śaṅkara could pass through the bolted doors, while his disciples, who were only souls, could not. **The doors were simultaneously existent to souls and non-existent to God.**

- 18) Miracles are like the jewels worn by God. Like jewels, they can be given to someone else including demons. Thus, miracles are His associated characteristics or powers. However, the miraculous or unimaginable power, which is the cause of the miracles, is inherent to the unimaginable God. When a demon performs miracles, the unimaginable God in a hidden state performs those miracles. So, the miracles appear to be done by the demon. In other words, it appears as if the miraculous power is transferred to him. Even in the case of the Incarnation, the same truth holds good. The demon says that he performed the miracle while the Incarnation says that God performed the miracle through Him. A scholar-devotee recognizes the Incarnation through the unimaginable knowledge given by the Incarnation. This unimaginable knowledge is the inseparable characteristic of God, like the beauty of the person. The scholarly devotee does not recognize the Incarnation by the Incarnation's performance of miracles because, the miracles are only God's associated characteristics, like the jewels worn by a person. The person may wear the jewels or not wear them. The queen recognizes the king by his inherent features of the face and body, and not by the jewels worn by him. Ignorant devotees try to identify God only through miracles. Thus, they are sometimes misled into thinking of some demon as God. A foolish and ignorant queen tries to recognize the king only by his crown and jewels. She is easily fooled by an actor from a drama, who merely wears a crown and jewels and claims to be the king!
- 19) **The Incarnation either exhibits knowledge or miracles based on the requirements of the divine program.** Rāma never did any miracles except for one, which He did only in the presence of His brother Lakṣmaṇa and sage Viśvāmitra. The miracle was turning a stone into a lady. He did not perform any miracles publicly because His divine program was to act like an ideal human being in *pravṛtti*, which involves rising from the basic animal level to the level of worldly justice. By not showing miracles, He gave the message that a human devotee should not be attracted to miracles, which could be harmful. On the other hand, by performing several miracles, Krishna showed an example of the upper *nivṛtti* level, which is the state of the Human

Incarnation. This is the reason for the appearance of Rāma first and Krishna next.

- 20) Advaita philosophers need not justify their belief by saying that Śaṅkara Himself had told that the soul is already God and that the soul should worship God only to purify the mind before becoming God by self-identification. It is true that Śaṅkara had said so, but one should understand the background of the atheistic atmosphere during the time of Śaṅkara. Rigid atheists do not believe in the separate existence of God. The preacher has the right to change the concept to suit the context of the receivers present around him, so that they can climb up to the next step. **The progress of the receiver is more important for the preacher (Guru), whereas just stating the truth is more important for a mere scholar.** This justified right of preachers to change the concepts to suit the stage of the receivers of their knowledge, brought differences in the philosophies of the three divine preachers. To understand their philosophies correctly, one must understand them in relation to their respective backgrounds. The fact that all three were revealing one true philosophy, becomes clear when You observe the gradual trend from Śaṅkara's monism for all souls, to Rāmānuja's special monism, followed by Madhva's dualism. It matches with the gradual advancement in the spiritual level of devotees with time.
- 21) The preacher initially follows the wrong path of the highly ignorant receiver for some time. He then slowly diverts the person to the right path. Even if a person speaks something wrong, a good diplomat agrees with him initially by saying "Of course, you are perfectly correct, but..." and then he gradually and skillfully changes the person's opinion. One has to run along with a strong running bull for some time before controlling it. This initial acceptance of the other person's view satisfies the rigid person and makes him a little softer. He becomes more likely to understand the argument of the other side. The atheist asked Śaṅkara "I have realized that I myself am God. Why am I still unable to do miracles like an Incarnation or like a climax devotee? Why am I unable to preach excellent spiritual knowledge like Krishna or Śaṅkara?" Śaṅkara replied to him "You are already God, but the ignorance of your mind is very strong. You have to purify your mind by worshipping God, and only then will your divine nature be expressed like the sun appearing after the clearing of clouds." The atheist, trapped by the strong attraction of wanting to become God, was unable to ask sharp questions like: "How can God ever have

ignorance?” or “Why should the soul, which is already God, worship God in order to become God?”

[December 25, 2018]

### God-Preacher Shri Datta spoke:-

- 22) When I merge with a devoted human being selected by Me to become an Incarnation it is called *sāyujyam*. The selected devotee never wishes for it and such merging happens only by My force. That human being then becomes Myself or equal to Me. This is monistic salvation or *advaita mukti*. **No devotee aspiring for monism with Me attains it because such an aspiration is a disqualification.** The disciples of the Incarnation selected by Me for the propagation of the knowledge generated by the Incarnation, attain a very close association with Me. This closeness with Me is called *sāmīpya*. I remain very close to such devotees like their bodyguard. I become the servant of My servant and this dualistic salvation called *dvaita mukti* is greater than monism. In monism, I cannot become the servant of My devotee since I become Himself or Herself. Knowing this truth, the human being-component in an Incarnation should remain free of ego before His or Her disciples.
- 23) Sometimes, God is more pleased with the disciple than the human being-component of the Incarnation. If You take the example of a movie based on the life history of a devotee, the main role of the devotee is played by a famous actor who gets a very high remuneration. The role of God, who appears before the devotee for just a few minutes in the movie, is played by a guest actor who gets a very meagre remuneration. In the movie, from the angle of the roles played, the role of the guest artist acting as God is far more important and superior to the role of the main artist acting as the devotee. But from the angle of the contributions of the actors, the actor playing the role of the devotee is far superior to the one playing the role of God. Hence, the human being-component of the Incarnation should not develop an ego when the disciple touches His feet in this world-cinema. He should recognize that the devotee-disciple is doing more service and sacrifice due to which God is pleased with him more and will give him a higher remuneration.
- 24) Several devotees belonging to the *nivṛtti* line treat *pravṛtti* as if it were a lower level. They even commit sins, violating the justice of *pravṛtti*. This is totally wrong. *Pravṛtti* is not lower than *nivṛtti*. It is only the prior step before *nivṛtti*. If You cross one station and reach the next station, do You think that the first station is lower than the second

station? Moreover, the same God is the Chief Controller in *pravṛtti* as well as *nivṛtti*. If You damage a factory's administration, which is like *pravṛtti*, and do some personal service for the factory-owner at his house, which is like *nivṛtti*, do You think the owner will be pleased with Your personal service? If You do not damage the factory and help in its administration, the owner will be pleased with You even if You do not do his personal service. Even if You do not choose the path of *nivṛtti*, God does not bother about it. He will be pleased with You even if You follow *pravṛtti*, which is supporting justice in the world and avoiding sin. The path of sin is called *duspravṛtti*. If You support *pravṛtti* and also follow *nivṛtti*, God is greatly pleased with You. It is like the factory-owner, who is extremely pleased with the servant doing personal service for him at his house as well as doing good service in the factory.

- 25) I am the First Energetic Incarnation and the unimaginable God directly entered and merged only with Me. He will remain in this merged state with Me forever. When other Incarnations, energetic or human, are formed, I enter the corresponding media and merge with them. My entry and merging mean the entry and merging of the unimaginable God Himself. Śaṅkara keeps the unimaginable God as the goal. He refers to this God as *Nirguṇa* Brahma, which He defines as an unimaginable awareness. This is the first goal. Rāmānuja and Madhva keep Me as the goal. They refer to Me as Nārāyaṇa or *Saguṇa* Brahma, which is the second goal. The first goal, when considered to be unimaginable awareness, is also imaginable due to its similarity with imaginable awareness. Both unimaginable and imaginable forms of awareness have the common property of awareness, which is the ability to know. So, in that sense, even the unimaginable awareness can be imagined even though it remains invisible. The second goal, which is I, the First Energetic Incarnation, is both imaginable and visible. The second goal is more convenient than the first goal for souls to meditate upon. The absolute unimaginable God or Parabrahma is the actual *nirguṇa*. *Nirguṇa* means that He is beyond creation. This Parabrahma is unimaginable and invisible and hence, meditation on Him is impossible.
- 26) Humanity is very complicated for the Human Incarnation to deal with. Different human beings exhibit different psychologies, and many a time, a single human being exhibits different psychologies at the same time or at different times. If miracles are not exhibited, the human being says that the knowledge given by the Incarnation is just

theoretical gossip. If miracles are shown, the same human being says that the Incarnation is a devil doing black magic! When the Incarnation grants personal boons to any human being, he or she says that the Incarnation is the God of Gods (Deva Deva)! Only one in thousands desires My spiritual knowledge for their spiritual progress as said in the Gita. **It is very easy to correlate all the religions in this world, but it is very difficult to correlate the various psychologies exhibited by even one human being!** The Incarnation has to be very balanced if It has to reform at least one human being to the fullest extent in Its lifetime. **I feel that I have succeeded greatly if I am able to perfectly reform even one single soul in the lifetime of each of My Incarnations.**

- 27) Śaṅkara was forced to say that the individual soul or relative awareness is God. Then He slowly introduced the First Energetic Incarnation, Īśvara for souls to worship. He said that the worship would bring purity to their minds by which the souls could become God. When He said that awareness is God, such a God is also a mediated God or *Saguṇa* Brahma. After all, awareness is also a medium since it is an item of this creation. *Guna* means a quality or property and its possessor is called *dravya*. In the case of a blue lotus, the lotus flower is the *dravya* that possesses the *guna*, which is the blue color. The *guna* is dependent on the *dravya*. Creation is the *guna*, which is maintained by and is dependent on God, who is the *Dravya*. When the unimaginable God (*dravya*) is associated with any item of creation (*guna*), which acts as His medium, that God is *saguṇa*. Hence, when Śaṅkara says that awareness is God, He is referring to the unimaginable God mediated by the relative awareness found in creation. *Nirguna* literally means without *guna* or without creation. It means the absolute unimaginable God beyond creation, who cannot be this relative awareness.
- 28) The relative awareness or the individual soul in an Energetic or Human Incarnation is pervaded by the unimaginable God. This individual soul of the Incarnation can be called as the unimaginable God as per the theory of Śaṅkara. The correct understanding of Śaṅkara's theory is that the individual soul of an Incarnation is God (*Jīvo Brahmaiva*) and not that every individual soul is God. This was the actual intention of Śaṅkara. The concept was extended to every individual soul due to the special need of the situation during the time of Śaṅkara, in which He had to convert atheists into theists. Leaving this special situation aside, and confining only to the individual soul of an Incarnation, we can say that the actual concept of Śaṅkara's monism is applicable only to the

case of the individual soul of an Incarnation. But the individual soul or awareness always needs a container which is the energetic or human body of the Incarnation. The result is that the total Incarnation, consisting of the body and the individual soul, has to be considered as God. You cannot say that the basic soul, which is the essential inert energy of the individual soul, is God. The basic soul, is the essential inert energy that produces the awareness which is called the individual soul. The soul is inert energy and the individual soul is awareness. But God is beyond both inert and non-inert items.

- 29) The unimaginable God merges not only with the individual soul of the Incarnation, but also with the body (*Antarbahiśca...—Veda*). If God is said to enter only into the Incarnation's individual soul, the tender finger of the boy Krishna, which is part of His body, could not have lifted the huge hill. However, even if You confine God's entry to the individual soul, the external body as its container must exist simultaneously. When this external container of the individual soul is an energetic body, such an Incarnation is called as *Nārāyaṇa* by *Rāmānuja* and *Madhva*. When Śaṅkara says that unimaginable awareness is God, it means that the awareness into which the Unimaginable God has entered is God. But this awareness or individual soul cannot exist independently without an energetic body. So, even Śaṅkara is referring to the same First Energetic Incarnation of God, which is known by different names including *Nārāyaṇa*, *Hiranyaagarbha*, *Sadāśiva*, *Datta*, *Īśvara*, and Father of heaven. The final result is that the goal of both Śaṅkara and *Rāmānuja* is the same *Saguṇa* Brahma. Śaṅkara's goal is not *nirguṇa* since the actual *nirguṇa* is permanently unimaginable and it was not discussed by any of the three divine preachers, since it is impossible for any soul to grasp. This is the correlation between the three divine preachers.
- 30) We agree that the individual awareness is a relative awareness. It is a part of creation. Creation is a relative reality called the *vyavahāra sattā* or *bhāsamāna sattā*. It is non-existent with respect to God. The relative awareness in an individual is the product of the inert energy functioning in a nervous system. It is the work-form of the inert energy. Both the inert energy and the material nervous system, being part of creation, are relatively real. At any rate, this relative awareness is not the unimaginable God, who is the absolute truth called as the *paramārtha sattā* or *vidyamāna sattā*. This is the general rule. But in the case of the Incarnation, the general rule is amended since the unimaginable God merges perfectly with the Incarnation's relative

awareness to become one with it. The goal of the three divine preachers is one and the same, which is this mediated God. You cannot call the relative awareness found in every energetic or human being as the absolutely true unimaginable God because that entire being consisting of the individual soul and a body is part of creation. As per worldly logic, only the relative awareness found in living beings is capable of thinking. The unimaginable God also thinks. But just because He thinks, He need not be relative awareness since He thinks due to His unimaginable power or nature. If You still have a fascination for calling Him as awareness, You must call Him as an unimaginable awareness and not this relative awareness which is imaginable. **He can do anything without being the corresponding item in the relative world due to His unimaginable power. His possession of the common property of thinking does not make the unimaginable God this relative awareness.**

- 31) Śaṅkara took awareness to be the ultimate absolute God to satisfy the atheists. Even though He pointed at the relative awareness, He actually intended to indicate the absolute awareness. He said that the absolute God alone is the absolute reality whereas the rest of creation other than awareness, is relatively true. This means that creation is non-existent with respect to God. Hence, the body of the Incarnation, which is made of items of creation is non-existent to God. So, He neglected the divinization of the Incarnation's body by the merging of God with it. Rāmānuja and Madhva accepted the divinization of the Incarnation's body by saying that the body of Nārāyaṇa is also supernatural and has an unimaginable nature (*aprākṛtika śarīram*). **Śaṅkara did not bother much about the need of a container for awareness since the divinized awareness can exist independently without the need of the container.** The relative awareness always requires a container and at least based on this point, the atheists could not realize that their awareness was not God.
- 32) When the relative awareness itself was already said to be the eternal God, the surrounding body, which is non-existent in the view of God, was not given any significance by Śaṅkara. Śaṅkara considered the individual soul as the eternal God who is ever in the liberated state (*nitya mukta svabhāvam*). This applies whether the surrounding material body is present as in the case of a soul attaining *jīvanmukti*, or it is absent as in the case of a soul attaining *videha mukti*. Of course, when He said all this, He was actually referring to the First Energetic Incarnation in a hidden manner. Externally, He showed as if He was

speaking about the relative awareness being God. Śaṅkara differs from the other two preachers with respect to the good qualities and the body associated with the attributeless God. His main aim was to bring people to a state free of all qualities in order to make them give up sin. It is like making a person enter into a coma as the last resort, after all advice to acquire good qualities and leave bad qualities has failed. The atheists in His time were in such a bad state.

- 33) The view of scholars is always to present the ultimate truth given in the divine scriptures. Apart from this, the view of divine preachers is always to rectify the condition of society in their time by reforming human beings and bringing them to the path of *pravṛtti*. *Pravṛtti* is given the topmost importance by God since it is the basic stage of *nivṛtti*. **For the sake of establishing *pravṛtti*, the divine preachers do not mind twisting some true concepts of the scriptures to help the beginners climb to the immediate next step. This is especially true when the majority in society are only beginners.** Unless an atheist is first converted into a theist, how can You build up the field of *nivṛtti*? Śaṅkara twisted the truth to convert atheists into theists. His theory was also based on controlling the atheists from committing sins in *pravṛtti* by giving the impression that the world is non-existent. He told them that the soul is already God, but has forgotten His true nature. He said that the only way to make the soul become God again or to make it realize that it is already God, was through the worship of the mediated God. He said that dualistic worship would bring purity to the mind, which, in turn, would allow the soul to realize its monism with God. In this way, He converted the atheist into a theist and later the theist into a devotee.
- 34) In fact, Śaṅkara never specifically said that the world is unreal for the soul. He said it is *mithyā*, which means that the world is unreal for God and real for the soul since the soul is part of the world. But since Śaṅkara had already said that the soul is God, the followers got the impression that the world is also unreal for the soul, which is God. **Śaṅkara's idea was to control the sinful nature of the atheist by giving the impression that this world is unreal. When the world is declared to be unreal, one's fascination for the worldly bonds reduces and sin is minimized.** (i) The first point is that by saying that the atheist is God, Śaṅkara made the atheist accept the existence of God. If the atheist exists, and the atheist is God, then God must also exist. (ii) The second point is that since world is unreal for God, the worldly bonds are also unreal. This reduces the blind fascination for

the worldly bonds and minimizes sin. The second point is a scriptural truth. But it is applied to the soul based on the first point. This means that the world is unreal for the soul, provided the soul is already God. Since in reality, the soul is not already God and is instead part of the world, the world is real for the soul. The awareness or the individual soul is called *parā prakṛti*, which is the ‘superior creation’. This means that it is only a part of creation and not the Creator.

- 35) Since the soul is not God, the soul is unable to do miracles. Miracles are possible only for God since the world is unreal for Him. If the world were equally true with respect to God, God could not have done any miracle. In fact, He could not have even created the world since one truth cannot change another equal truth in any way. But Śaṅkara consoled the atheist that the atheist will be able to do all the miracles after actually becoming God through the worship of God as explained above. Śaṅkara balanced the truth and the twists in the truth very carefully. The fact is that the soul is unable to do miracles since the soul is not God. But the color given by Śaṅkara was that the realization of the soul was not complete due to the impurity of the mind. In this way, Śaṅkara always maintained the concept of the soul’s monism with God in the mind of the atheist by giving different colorful reasons.
- 36) Śaṅkara made His theory of monism most powerfully attractive for any soul including an atheist. As per His theory, any soul could become God by merely remembering that he or she is already God. The theory exploits the weakness of the soul, which is the ambition to become God. The theory says that the soul, which is essentially God (Brahman), has forgotten its own nature due to ignorance. Actually, it is impossible for God to forget His own nature just as darkness can never cover the sun. Even an ignorant person does not forget himself! Only a mad person forgets himself and is unable to recollect his own identity in spite of long and intensive preaching by others. If an ordinary soul were truly God, then God would not only have to be ignorant but also mad! He would have to be at the climax of ignorance! Do not think that Śaṅkara did not know all these hidden facts. He was forced to hide these facts because His first project was the extremely difficult, which was converting the atheist into a theist. Converting the theist into a strong devotee of God, was the second project. Śaṅkara first converted the atheist into a theist, successfully completing the first project. Then He also introduced the next project of turning the converted theist into a strong devotee. Rāmānuja and Madhva concentrated mainly on this second project and carried it further.

- 37) We need not blame Śaṅkara for saying that every soul is God. Introducing the concept that every soul is God is justified based on the atheistic atmosphere around Śaṅkara during His time. The scriptural fact is not that no soul can become God. The scriptural fact is that one soul or a few selected souls can become God. Hence, what Śaṅkara told was not a total lie. “Every soul is God” means that any soul can become God if God wishes. It is the wish of God that forces a devoted soul to become an Incarnation even though no devoted soul wants to become God. Madhva said that no soul can become God. This means that no devoted soul should have the desire to become God. The desire to become God is a disqualification for actually becoming God. Between Śaṅkara and Madhva, Rāmānuja stood balancing both extreme ends of monism and dualism. He acted like a bridge by suggesting that the soul is already a part of God.
- 38) Rāmānuja and Madhva could reveal their philosophies in a straightforward manner since there was no atheistic atmosphere in their times. Due to the hard work of Śaṅkara, most of the atheists had been converted to theism and had started worshipping the mediated God. The philosophies of both Rāmānuja and Madhva take the point of view of the devoted soul. For the soul, the world is true, even though it is temporary, like the water flowing in a river. New water comes in and the old water flows away. But the old and new water are both true. Both these philosophies are one-dimensional in that they only deal with the point of view of the devoted soul without unnecessarily touching the point of view of the unimaginable God. The philosophy of Śaṅkara was multi-dimensional: (i) It dealt with the conversion of the atheist into a theist by making him accept the existence of God. (ii) It also reduced the strong sinful nature of the atheist by convincing him that his worldly bonds are unreal since the world is unreal to the soul-God. (iii) Thirdly, it maintained important scriptural facts. One such fact is that the world is unreal to God. Another fact is that there is a possibility of any soul becoming God and that the world can become unreal to a specific soul in whom God has merged. These facts were used by Śaṅkara to motivate the atheist to become a theist. Yet another scriptural fact is that God punishes the sinful soul in hell. Śaṅkara said that before a soul becomes God, he is subject to punishment for his sins and hence the soul should avoid sin.
- 39) The relative awareness found in this world is actually the weakest form of inert energy. It even disappears totally during the deep sleep while the nervous system is taking rest. This awareness was given the highest

place of omnipotent God by Śaṅkara! It shows that the conversion of the atheist into a theist was the topmost priority of Śaṅkara. Without it, Rāmānuja and Madhva would not have been able to even start their work. When everybody is saying that there is no God, where is the question of developing devotion to please God? When Śaṅkara said that the soul is already God, the world automatically becomes non-existent. By this concept, Śaṅkara wanted to reduce the strong sinful nature of the atheist since along with the world, one's worldly bonds also become unreal. A person's fascination for the worldly bonds is the cause of sin and an atheist is more prone to committing sins since he has no fear of God or hell. This basic twist in the philosophy was very useful as a double-edged sword for converting the atheist into a theist and also for reducing the strong sinful nature of the atheist. Moreover, Śaṅkara said that the converted atheist should worship the mediated God (Īśvara) to get the purity of the mind that is essential to recollect his own inherent divine nature of God. This step was said to be the removal of *vikṣepa*, which is the practical effect of ignorance. The mere theoretical removal of the ignorance or *āvaraṇa* by the knowledge that the soul is God does not lead to immediate realization. As per Śaṅkara, only when the mind becomes pure through dualistic worship is the *vikṣepa* is removed. Only upon removing the *vikṣepa* does the knowledge that the soul is God succeed in removing the *āvaraṇa* or ignorance, leading to the soul's complete realization. This means that until the person fully attains that state of realization, the soul is not God and has to undergo the punishments prescribed by God for the sins. Thus, everywhere, Śaṅkara made a leak-proof arrangement to control the sins of the atheist.

- 40) Rāmānuja and Madhva started with the devotee worshiping the mediated God for the sake of getting His grace in order to attain the fruit of becoming God. Rāmānuja told the devotee that one should not aspire to become God since the soul is a part of God. His insistence on giving up the aspiration for becoming God was a fundamental correction. The reason for giving up the aspiration provided by Him was a fundamental twist. Later on, Madhva told the devotee that God is totally different from the servant-soul. This was a fundamental and complete correction. Śaṅkara's theory of a soul's perfect monism with God is like placing the soul in the sky. Madhva's theory of the soul's perfect dualism with God is like placing the soul on the ground. For the soul falling from Śaṅkara's sky to Madhva's ground, it is an extremely steep fall. Rāmānuja's theory of qualified monism or special monism

serves as a middle space station for the soul, avoiding a sudden and disastrous fall. Rāmānuja's philosophy helps the soul to gradually give up its ambition of becoming God. Rāmānuja and Madhva started only from the mediated God since the absolute unimaginable God is beyond the imagination of the soul. Even if we consider the unimaginable God to be pure awareness, it is very difficult to clearly imagine even that pure awareness. **Hence, Rāmānuja and Madhva based their philosophy on the mediated God alone since the mediated form of God is convenient for ordinary souls to grasp.** Since creation is real for any soul, both the preachers maintained the concept of the reality of the world for the soul. The view of absolute God was never considered by them hence, the absolute non-mediated God was never touched by both. Both started with the devotee worshiping mediated God. Both also preached about the omnipotent mediated God punishing the devoted soul if it committed any sins. Since the world is real for the soul, the body of the mediated God, which is made up of the components of the world, is also real. Similarly, the relative soul present in the body or medium of God is also real. Of course, both the body and the soul of God's medium are divinized by the merging of the absolute unimaginable God with it.

- 41) In some situations, monism is helpful to the soul to a very great extent. A depressed soul gains a lot of self-confidence upon thinking that it is the omnipotent God. At the same time, there are some negative effects of monism like becoming proud and doing sins fearlessly since the soul thinks that it being God, is above merit and sin! Such a negative effect was seen in demons. Thinking that the world is unreal is also certainly helpful. The soul then thinks that worldly bonds are also unreal and hence, there is no need to commit sins. Committing sins becomes below the dignity of the God-soul, which is supposed to have a divine nature. **But the negative effect of this concept is that since the world is unreal, the sin committed in the unreal world is also unreal. So, there seems to be no harm in committing sins.** In the later theories of Rāmānuja and Madhva, care was taken by both to rectify these negative effects which had appeared among the followers after Śaṅkara. Both preachers proposed that the soul is not God and can be punished by God for its sins even if the soul is highly devoted like Ravana. Śaṅkara Himself came as Rāmānuja and rectified the negative effects of His theory by saying that the soul is not God, but is a part of God and that it should not commit sins since even the part of God should maintain God's divine dignity. In any case, if the soul commits

sin, the soul, which is the part can be punished by God who is the Whole. But maintaining the dignity of the soul even as a part of God created a little amount of pride in the soul leading to the continuance of its negative effect to a small extent. Hence, Rāmānuja came as Madhva saying that the soul is totally different from God and is the servant of God. So, the devoted soul can be punished without any trace of mercy, if it commits any sin. **Thus, we find that each of these divine preachers, who were Incarnations of God, was mainly worried about *pravṛtti* more than *nivṛtti*. This is because most of humanity lies below the level of *pravṛtti*, which is the inherent human tendency.**

- 42) In any religion, and in any region of the world, God-in-human-form gives a lot of stress on reaching the human level (*pravṛtti*) and warns souls to not fall down to the animal level (*duṣpravṛtti*). This is because the major lot of humanity is only in the bottommost animal level. Even if a soul rises to the human level or to divine level (*nivṛtti*), which is above the human level, it can easily slip and fall to the basic animal level due to its inherent human nature. Hence, a major part of any holy scripture is confined only to the glorifying *pravṛtti* and warning against *duṣpravṛtti*. **Falling from *nivṛtti* to *pravṛtti* is not that bad since the fall affects only that individual whereas the fall from *pravṛtti* or *nivṛtti* down to the lowest level of *duṣpravṛtti* is very dangerous since it affects the peace of the surrounding world.** Maintaining the peace of the world is very important for God. The world is like a board-game of Snakes and Ladders. Both ladders for climbing up and snakes for sliding down are present. Spiritual knowledge is thought to be mere theoretical gossip mainly related to *nivṛtti*. This is totally wrong since this very knowledge of *nivṛtti* also ensures at every step that the soul does not fall to the basic animal level. Thus, spiritual knowledge is highly essential for *pravṛtti* or practical life in this world.

[February 17, 2019]

### **God-Preacher Shri Datta spoke:-**

- 43) *Nivṛtti* means total detachment from all worldly bonds; be they legitimate or illegitimate. If one achieves detachment only from illegitimate worldly bonds, such as the bond with a prostitute, it is partial *nivṛtti*. In this partial *nivṛtti*, a partial attachment remains since the person's legitimate worldly bonds, such as the bond with one's wife, still persist. With respect to all the worldly bonds of a person, such detachment is only partial. The attachment to illegitimate worldly

bonds is called *duspravṛtti* and such souls reach hell. The attachment to legitimate worldly bonds is *pravṛtti* and such souls reach heaven. **If the soul is detached from both the prostitute (*duspravṛtti*) and from the wife (*pravṛtti*) due to his attachment to God, it is *nivṛtti*. Such a soul reaches the abode of God or Brahma Loka.** *Nivṛtti* is like the sky, *pravṛtti* is like Earth, and *duspravṛtti* is like Pātāla, the lowest underworld. One may fall from the sky to Earth but one should never fall to Pātāla. So also, there is not much harm if the follower of *nivṛtti* falls to the path of *pravṛtti*. But the follower of either *nivṛtti* or *pravṛtti* should never fall to *duspravṛtti*. God encourages *pravṛtti* by giving heavenly rewards. He never recommends the path of *nivṛtti* to anyone since it is the path of developing the sole personal bond with Him. Hence, no scripture written by God encourages *nivṛtti* much. *Nivṛtti* is the top-secret path, which was never disclosed by God at any time. But it was discovered by the top-class devotees only after a deep investigation.

- 44) God discourages *duspravṛtti* or injustice and encourages *pravṛtti* or justice. He is perfectly satisfied if the soul rises from injustice to justice. An exceptional soul rises even higher to form a strong personal bond with God, leaving behind both justice and injustice. It is only in this case that leaving justice is not injustice. Leaving justice for the sake of injustice is injustice. Leaving the wife for the sake of God is not injustice. But leaving the wife for the sake of a prostitute is injustice. *Pravṛtti* can be left for the sake of *nivṛtti* but *pravṛtti* should never be left for the sake of *duspravṛtti*. Sometimes, a soul leaving *pravṛtti* for the sake of *nivṛtti* may later directly enter *duspravṛtti*. Sage Vishwāmitra left his wife for the sake of God and began doing severe penance for God. Upon seeing the heavenly prostitute, Menakā, he fell for her. Sage Vishwāmitra, thus, fell from *nivṛtti* directly to *duspravṛtti*. Even though his wife tried her level best, he never fell from *nivṛtti* to *pravṛtti*. But on seeing Menakā, he fell straight from *nivṛtti* to *duspravṛtti*! What is the reason for such a steep fall? The reason is the exceptional beauty of Menakā, who was far more beautiful compared to his wife!
- 45) **This means that, many a time, *duspravṛtti* is more powerful than *pravṛtti*.** The human tendency is such that we are more prone to falling to *duspravṛtti* or injustice than falling to *pravṛtti* or justice. **Hence, *duspravṛtti* is used for testing the devotees of *nivṛtti*.** *Nivṛtti* or full detachment from all worldly bonds should be attained only as a result of the real and natural attachment to God. Then only, is the *nivṛtti* real.

There should not be any force while detaching from the worldly bonds. The goal should be attaining detachment from worldly bonds spontaneously due to the real attachment to God. **If the attachment to God is not real, the person cannot remain in *nivṛtti* for long. Even if *pravṛtti* fails to drag such a *nivṛtti*-devotee down, the powerful *duspravṛtti* will certainly succeed in dragging the *nivṛtti*-devotee down.**

- 46) Ramakrishna Paramahamsa was tested by the most beautiful actress named Tārā. Shirdi Sai Baba and Akkalkot Maharaj were also tested by very beautiful dancing ladies. Even Śaṅkara was tested by Ubhaya Bhārathi, the wife of Maṇḍana Miśra, in a different way. She was an incarnation of Goddess Saraswati. In a scholarly debate, she challenged the celibate Śaṅkara to answer questions related to sex. Since He could not answer, He was forced to acquire the knowledge of sex before resuming the debate. On the pretext of compelling Him to acquire the knowledge of sex, she was testing His resolve of celibacy. Śaṅkara, using His miraculous powers, entered the body of king Amaruka who had just died. The king rose from the dead to everyone's surprise. Through the king's body, Śaṅkara acquired the necessary knowledge, by engaging in sex with Amaruka's queens. Then, he returned to Ubhaya Bhārati and defeated her in the debate. But the same Goddess Saraswati, later, questioned Śaṅkara's purity when He was about to ascend the throne of omniscience (Sarvajña Pīṭham). Śaṅkara replied that His celibacy was intact since His mind was totally detached during the sexual act. He had been forced by the Goddess Herself to learn that subject. He also said that His body was untouched by the queens since they were only touching the body of their husband during the sexual acts. **Hence, *nivṛtti* devotees are always tested for their ability to resist *duspravṛtti* and they must be very careful about such tests of God.**
- 47) **One can stand firm in *nivṛtti* only when one is detached from worldly desires.** Such detachment from worldly desires comes only from the strong and real desire for God. It is the mind's inherent nature to be attached to something. It simply cannot remain detached from everything for long. Hence, trying to attain detachment from everything is pointless. It is totally impossible! When we speak of the detachment from worldly bonds, we are indirectly referring to the attachment to God alone. So, even though *nivṛtti* literally means detachment, it actually means attachment indirectly. The detachment referred to here, is from worldly bonds while the attachment is the

attachment to God. ***Nivṛtti* does not mean both attachment and detachment to the same object.** The attachment to worldly desires leads the soul to the path of sins for which the soul has to undergo punishment. **Not just that, but the attachment to worldly desires also spoils the person's devotion to God.** If the attachment to God runs along with the detachment from every worldly desire, such attachment to God is real and genuine. Krishna spoke about the attachment to God. The subsequent incarnation, Buddha, spoke about the detachment from worldly desires, which makes one's devotion to God pure and sweet-scented. **Attachment to God with worldly desires is impure devotion that gives a bad odor.** The merit of Buddhism that it totally concentrated on this very basic point of detachment from worldly desires. Upon attaining detachment from worldly desires, the devotee does not ask for any worldly boon from God. **Even if your devotion is as great as a hill, it is unreal if you aspire for worldly boons from God.** On the other hand, even an atom of devotion to God is real if there is no aspiration for any worldly fruit in return.

- 48) **Buddhism is misunderstood to be atheism. This is the most meaningless misunderstanding related to spiritual knowledge.** Buddha only kept silent about God. He never declared that God is non-existent. Since God is beyond space and time, He is totally unimaginable for the human brain. This is the meaning of His silence. The Veda also says clearly that God is beyond any imagination and is best represented by silence (*yato vāco...*). What the Veda told is also told by Buddha. Buddha said that the Vedas were written by souls, who were the sages. Actually, God told the Vedas to sages and the sages told the same Vedas to the rest of humanity. When God told the Vedas to the sages, you can say that God is the speaker of the Vedas. When the sages told the Vedas to humanity, you can say that the sages are speakers of the Vedas. The Gita is told by God or Bhagavān. Hence, it is called the Bhagavad Gita, which means that God spoke the Gita to Krishna. Krishna spoke the same Gita to Arjuna. Both the invisible God and the visible Krishna are one and the same since God pervaded all over Krishna. The case of God and the sages is also similar. Hence, there is no contradiction between Buddhism and Hinduism since Buddha is one of the ten incarnations of God Viṣṇu.

[May 23, 2019]

## God-Preacher Shri Datta spoke:

- 49) Cārvāka said that the living body with awareness itself is the soul. There is no problem with this point because, after all, the soul is only a special work-form of inert energy associated with the material body. Since matter is also another form of energy, all the three phases, matter, energy and awareness, can be considered to be just one item, called creation. None of them is the Creator. Only the schools which treat the soul to be God have a problem with this claim of Cārvāka since they treat the soul, which is a created item, as God. The reality is that the unimaginable God alone is the Creator while the imaginable soul is a tiny part of creation. Actually, the soul is a form of energy and is slightly different from the body, which is made of matter. However, this slight difference is not a big problem because matter and energy are only slightly different. They are not totally different items. Cārvāka says that awareness is generated from a combination of the four elements other than space. He also accepts the requirement of subtle space for the existence of any created item. The existence or non-existence of space in awareness is not a major problem since space, after all, is only part of creation. **Science too, analyzes awareness and we know that science can only analyze items within the universe.** Thus, we must congratulate sage Cārvāka for discovering that the soul is only a created item or that it is a part of creation.
- 50) Atheists and even some scientists say that God does not exist and hence, there is no heaven, hell or any other upper world. On this point, they are in line with Cārvāka, who too was an atheist. But the atheists and scientists claim to support the rules of justice in *pravṛtti* or worldly life. It is only the hypocrisy of these people. Actually, they are fully convinced that even if they secretly break the rules of justice in *pravṛtti*, they need not fear any punishment since, according to them, no God exists. But they externally claim to support justice. This superficial hypocrisy is only to cheat society and get a good name in spite of violating justice secretly. Their diplomacy is meant to help them in escaping the punishment from the law of the land for their secret injustice. **These atheists maintain some external politeness even though they are actually cheating others. On the other hand, sage Cārvāka openly said that the rules of *pravṛtti* can be broken and sins can be committed without any fear.** We must appreciate both the frankness of the sage and the politeness of the modern atheist. Sage Cārvāka was a great scientist who discovered the essential nature

of the soul. His discovery has helped us recognize that the soul is a part of creation and is not the Creator. God is very angry with this perverted ancient scientist not because he denied the existence of God, but because he totally broke the rules of *pravṛtti*. These rules are the basis for maintaining the balance of society. After all, the fear of the punishment for sin intrinsically prevents a person from committing injustice. It is much more effective in controlling injustice than any external control such as the law of the land. This intrinsic fear of committing sins is based on the existence of God alone. It is God who punishes the sinner for his sins in unimaginable ways. The sinner may succeed in escaping the punishment from the law of land, but escaping God's punishment is impossible since it is delivered in unimaginable ways.

- 51) Sage Pippalāda, who was an Incarnation of God Śiva, found fault with the above point of Cārvāka regarding the soul. Pippalāda said that life (*prāṇa*) is the soul. **Here, the word *prāṇa* indicates awareness and not the merely the inert air which is involved in the mechanical process of respiration.** Plants too have the inert respiration. They even have inert energy. But they do not have awareness due to the lack of a nervous system. Since energy passing through the material nervous system gets converted into awareness, the energy can indicate the soul (awareness) that it produces. Thus, energy and its product, awareness, can be treated to be different from matter. **In a strict sense, the word *prāṇa*, of course, means the inert air involved in the mechanical process of respiration. Respiration supplies oxygen for the oxidation of food leading to a release inert energy.** This inert energy is converted into the special work-form of energy called awareness only when it passes through a specific functioning device called the nervous system. Hence, mere respiration (*prāṇamaya kośa*) is not sufficient for the generation of awareness. Awareness (*manomaya kośa*) is generated through nervous activity which is the passing of signals among neurons. But since inert energy which is obtained through respiration is essential to produce awareness, the word *prāṇa* can be used to mean awareness. Plants (botanical world) are living but they do not have awareness. But all beings (zoological world) on earth who have awareness need the processes of respiration and the digestion of food to release the inert energy. Awareness depends on both the released inert energy and the presence of a nervous system. Energetic beings from the upper worlds are exceptions to this requirement. In energetic beings, free inert energy is obtained directly from the cosmic

energy, without any need for respiration or the consumption and digestion of food.

- 52) Buddha, Kapila, Vyāsa and Śaṅkara were Incarnations of God. Unfortunately, the three incarnations of God, namely Buddha, Kapila, and Śaṅkara were misunderstood to be atheists due to the lack of proper and complete understanding of their concepts. Buddha kept silent about God because the absolute unimaginable God is beyond words. Even the Veda says that the absolute God can be explained only through silence. Buddha said that this entire world is nonexistent (*śūnyam*), momentary (*kṣaṇikam*), fully of misery (*duḥkham*) and made of matter and energy (*vastu svalakṣaṇam*). *Vastu* means an item of creation which is made of matter, which is gross. *Svalakṣaṇam* means the property of the gross matter. It refers to energy which is subtle. Here, energy need not mean only the inert forms of energy. It also means awareness, since it is also a form of energy. The misery mentioned by Buddha, pertains to awareness, which confirms the fact that the term *svalakṣaṇam* includes awareness as one of the forms of energy. Buddha indicated the absolute God through silence. The absolute God is the God existing alone before creation. With respect to the absolute God, creation was nonexistent before its creation and is actually nonexistent even after its creation. Hence, Buddha refers to creation as *śūnyam*, which means ‘nothingness’. God is the absolute truth whereas creation is always nonexistent with respect to Him. Even though creation is actually nonexistent for God, it appears to be existent to Him only because of His unimaginable omnipotence. **The nonexistence of creation refers to the state before creation. The same nonexistence being perceived to be existence through the unimaginable power of God, refers to the state after creation.** There is no contradiction between the nonexistence and the existence of creation owing to the unimaginable power of God. While God is the absolute truth, creation, due to its apparent existence with respect to Him, is said to be a relative truth. The absolute God created creation for His entertainment. God watches the nonexistent creation as if it were existent and derives entertainment. Since God is eternal and has been watching creation for an extremely long period of time, any event in creation is only momentary for Him. Hence, Buddha calls creation *kṣaṇikam*, which means momentary.
- 53) The four disciples of Buddha took the four concepts preached by Buddha independently. They did not correlate them to bring out the total concept preached by Him. The Mādhyamika school

(Madhyamaka school) of Nāgārjuna took the concept of the nonexistence of creation alone. The Yogācāra school took the concept that awareness or soul (*vijñāna*) is existent because, as pointed out by Śaṅkara, awareness must exist to even grasp the nonexistence of the world. In fact, the soul is only a part of the world and hence, not only the soul, but also the rest of the world is existent. This point was grasped by the school of Sautrāntikās. Finally, the school of Vaibhāṣikās took the whole correlation of the above three as the total concept of Buddha. This means that the Mādhyamikās took only the concept of the nonexistence of the world as stated by Buddha. The world's nonexistence was actually stated with reference to the absolute God and not with reference to the soul. The Yogācārās rectified this mistake and they realized the existence of the soul which perceives even the world's nonexistence. The Sautrāntikās further improved the concept by saying that the awareness which grasps the world and its nonexistence exists and the world that is grasped by the awareness also exists. This is because the awareness which grasps the world is itself a part of the world. The Vaibhāṣikās added all these three steps to bring out the total correlation. They also noted the differences in the two points of reference, namely God and the soul.

- 54) Buddha said that the world is nonexistent (*śūnyam*) as well as momentary (*kṣaṇikam*). These two characteristics of the world are mutually contradictory if both are applied to the world from the same frame of reference. That which is nonexistent cannot be momentary. Only an existent entity can be momentary. Only 'something' can appear for a moment. 'Nothing' cannot be said to appear for a moment. It means that the momentary entity cannot be nonexistent. For the unimaginable God, the world is always nonexistent. Certainly, before creation, the world was nonexistent. But after creation, even though the world remains actually nonexistent for the unimaginable God, it appears to exist for a certain period during which it provides entertainment to the same unimaginable God. The nonexistent becoming existent while still remaining nonexistent simultaneously is possible with the inherent unimaginable power of God. Hence, for God, the world, which is basically nonexistent, simultaneously becomes existent to give real and full entertainment to Him. These two mutually contradicting states of creation are possible only from the frame of reference of God. The soul, which is a part of the nonexistent world, is also nonexistent for God. Yet, it is also simultaneously existent for the God who is watching creation and being entertained by

it. But from the soul's frame of reference things are different. The soul thinks that it exists and so, the rest of the world also exists for the soul since the soul is only a part of creation. We cannot apply the word *śūnyam* (nonexistent) to the world from the soul's point of view because the world is never nonexistent to the soul. Both the soul and the world which contains it are nonexistent only from God's point of view. But for the nonexistent soul, the nonexistent world indeed exists and is real. Hence, the frame of reference is very important in order to resolve such contradictions.

- 55) The Mādhyamikās took the word *śūnyam* as applicable to the world from all frames of reference at all times. They said that the world is nonexistent even for the soul. **The Yogācārās took the word *kṣaṇikam* (momentary) in the sense of existent and applied it to awareness or the soul, while continuing to apply the word *śūnyam* to the inert world.** This means that only the soul or awareness is existent while the rest of the inert world is nonexistent. The Sautrāntikās, through the words *kṣaṇikam* and *vastu svalakṣaṇam*, said that both the soul as well as the rest of the inert world composed of matter and energy, are existent.
- 56) The Vaibhāṣikās accepted all the three concepts as applicable in different contexts. **The *vācyārtha* means a single concept conveyed by a single statement.** For example, the statement “**The rains have started**” means a single concept. It literally means that the rainy season has started and hence, it has started to rain. But this single statement has different implications in different contexts: (i) **For saints, it means that they are now required to stop travelling and stay in one place for the next four months (*cāturmāsyam*)**. As per tradition, Hindu saints are supposed to constantly travel and preach spiritual knowledge and devotion to the public, without staying in any one place for more than three nights in a row. But for the four monsoon months (*cāturmāsyam*), they are supposed to stay in one place since travelling is inconvenient during the rainy season. (ii) **For farmers, the same statement means that it is time for them to sow seeds in the ploughed fields** and (iii) **For the general public, the statement means that they have to procure umbrellas.** These three different statements are the implied meanings of the same statement in different contexts. **Such context-specific implied meanings are called *adhikaraṇārthās*.** The *vācyārtha* or the literal statement of Buddha was interpreted differently by His different disciples giving rise to different context-specific *adhikaraṇārthās*. The followers,

unfortunately, limited themselves only to their own contexts. Not only that, but they also claimed that their selected context-specific meaning alone was the original statement or the *vācyārtha*. They even went to the extent of claiming that their context-specific meaning is the heart of Buddha's teaching. This led to the quarrels among the different schools of Buddhism. The same scene is also found in case of the different sub-religions within Hinduism. Each of these sub-religions or sects of Hinduism takes the same statement of the scripture, interprets it in its own specific context and then claims that its interpretation is the original meaning of the scripture.

- 57) The world is made of energy. Energy propagates in waves which have crests and troughs. The distance between two crests can be considered to be a gap. The crests can, therefore, be treated to be momentary (*kṣaṇikam*). It means that we are neglecting the trough, which is the negative half-cycle and treating it to be almost non-existent. Even if we take the particle-nature or the corpuscular-nature of energy, a gap between two particles or packets of energy is essential. This allows the application of same word momentary (*kṣaṇikam*). Thus, the word, momentary (*kṣaṇikam*), used by Buddha to describe the world is explained. For the eternal constant Spectator, God, a human life is momentary. The same human life, for a human being, is constant but non-eternal because the human being clearly knows that it is not eternal like God. Hence, the Arhata school (Jainism) said that the soul is constant even though it is temporary (*sthiram anityam*). This concept of Jainism is not in contradiction with the concept of Buddhism because the original meaning should be viewed in different contexts due to different frames of reference.
- 58) Śaṅkara was criticized to be a Buddhist-in-disguise (*pracchanna bauddha*). Actually, it would be correct to say that Śaṅkara was Buddha-in-disguise (*pracchanna Buddha*) because both Buddha and Śaṅkara were the Incarnations of same God. Buddha is said to be the Incarnation of God Viṣṇu and Śaṅkara is said to be the Incarnation of God Śiva. But Viṣṇu and Śiva are different names of the same God (*Śivaśca Nārāyanah—Veda*). Buddha kept silent about the absolute God. People thought that Buddha had negated the existence of God and they mistook Him to be an atheist. So, Buddha came again as Śaṅkara and gave the explanation for His silence about God (*Mauna vyākhyā prakaṭita Parabrahma...*). Since the absolute God is unimaginable, no word can reveal the identity of such a God. The same fact is also told

by the Veda (*Yato vāco nivartante...*). The Gita also says that God is unimaginable (*Mām tu veda na kaścana*).

- 59) Both Buddhism and Jainism gave the topmost importance to non-violence since non-violence to all beings is the climax of justice (*Ahimsā paramo dharmaḥ*). Both stressed a lot on justice and social service, which shows the extreme importance given by them to *pravṛtti*. Jainism recognized space to be existent as subtle energy through the authority of inference like Cārvāka. The Sautrāntika school of Buddhism also agrees that the inert world composed of the five elements is existent. It is not correct to say that Buddha and Cārvāka did not recognize the existence of the soul. Cārvāka called the living body itself as soul. The three schools of Buddhism, except the Mādhyamikās, recognized the existence of the world that includes space. **Except Cārvāka, the others were not atheists.**
- 60) Sage Kaṇāda of the Vaiśeṣika school very clearly stated the existence of God. Hence, his philosophy is called Vaiśeṣika, which means distinct and clear expression. The philosophy distinguishes God from the soul. Sage Gautama of the Nyāya school expressed the importance of the scripture. He accepted the ‘revealed word’, *śabdam*, as the fourth authority. Nyāya means analysis. So, it means that it is very important to analyze the scripture because even Holy Scriptures may contain certain mischievous insertions. Both Kaṇāda and Gautama gave a lot of importance to logical analysis (*tarka*). Kaṇāda’s Vaiśeṣika philosophy is based on two authorities for getting valid knowledge, whereas the Gautama’s Nyāya philosophy is based on four authorities. Both have given a lot of importance to justice in worldly life (*pravṛtti*).
- 61) Unfortunately, sage Kapila, the Incarnation of God Viṣṇu has been misunderstood to be an atheist. Kapila was referred to in the Gita through the word Sāṅkhya, which is the philosophy preached by Kapila. As per Kapila’s analysis, the world (*prakṛti*) is made up of twenty-four items or *tattvas*. Over and above the twenty-four items of creation, the twenty-fifth item is *Puruṣa*, which literally means ‘person’ but it actually refers to God. The twenty-five items can be divided into four categories, which are based on whether the item is ‘nature as-it-is’ (*prakṛti*) or its modification (*vikṛti*). The twenty-five items in the four categories are as follows: (a) The first category is *kevala prakṛti* or *mūla prakṛti*, which means pure nature. It is the primordial nature, which is the root material cause of creation and is the first item out of the twenty-five. (b) *Kevala vikṛti* is the second category which consists of sixteen items which are purely

modifications of nature. It includes the five elements, the five senses of perception (eyes, ears, skin, tongue and nose), the five organs of action (mouth, hands, legs, genitals and anus) and the mind (c) The third category is that of both *prakṛti* and *vikṛti*. It includes seven items, which are the *mahat* (intelligence), the *ahaṅkāra* (ego) and the five subjects (*viṣaya*) corresponding to the five senses. Each of these five subjects are also the properties of the five elements in creation and they are: sound of space (*śabda*), touch of air (*sparśa*), form of fire or visible energy (*rūpa*), taste of water (*rasa*) and scent of earth (*gandha*) (d) Finally, the fourth category contains the twenty-fifth item which is *Puruṣa*, who said to be is neither *prakṛti* nor *vikṛti*.

- 62) Kapila, being an Incarnation of God, could never have been an atheist. He mentioned God by the word *Puruṣa* and He called the world *prakṛti* (nature). In Kapila's Sāṅkhya philosophy, *Puruṣa* does not mean the soul as thought by some people. It actually means God. **Even the *Puruṣa Sūktam* in the Veda speaks about God and not the soul.** Apart from this twofold classification of *Puruṣa* and *prakṛti*, there is another threefold classification. Accordingly, *prakṛti* means creation or the world, *puruṣa* means the soul and *Puruṣottama* means God. Both these classifications exist in the Gita (*prakṛtīm puruṣam caiva..., uttamah puruṣastvanyah...*). *Puram* can mean both the body and the world. *Puruṣa* is the one who lies in the *puram* (*puri śete iti puruṣah*). Thus, *puruṣa* can mean the soul or God. But Kapila followed the first classification consisting of two components. **Accordingly, *Puruṣa* must stand for God because the soul is already mentioned as part of the world or *prakṛti*. Intelligence, ego and mind are classified under *prakṛti* by Kapila.** *Chittam* or memory can be treated as a part of mind. So, the four mental faculties or internal instruments (*antah karaṇams*), which together constitute the soul, are found to be classified under *prakṛti*. *Puruṣa* or God is said to be detached (*Asaṅgohyayam puruṣah*) from the world by Kapila. If *puruṣa* were taken to mean the soul, it would not be correct because the soul is always attached to the world.
- 63) Patañjali was the incarnation of Adiśeṣa, who is a devoted servant of God Viṣṇu. Kapila was the Incarnation of God Viṣṇu. The philosophy of Yoga established by Patañjali further clarified the place of God, who had been mentioned in the Sāṅkhya philosophy as '*Puruṣa*'. **Yoga used the word *puruṣa* to indicate the soul and a separate word, Īśvara, to indicate God. Īśvara was said to be the twenty sixth item.** This follows the threefold classification of *prakṛti*, *puruṣa* or soul and

Íśvara or God. Íśvara is also known as Puruṣottama. Krishna says in the Gita that both Sāṅkhya and Yoga are one and the same (*Ekam sāṅkhyāñca yogañca...*). It is unfortunate that the philosophy of Kapila was said to be an atheistic philosophy (*nirīśvara sāṅkhya*). In contrast, the philosophy of Patañjali was said to be a theistic philosophy (*seśvara sāṅkhya*). **In fact, both are indeed theistic philosophies and none of the founders of these philosophies, except Cārvāka were atheists.**

- 64) Yoga means union. There are several steps in any union, starting from a mere association to perfect merging of the two items finally. For humanity, the Human Incarnation of God is the best and most suitable goal in all respects. Yoga, thus, means the soul uniting with the contemporary Human Incarnation of God in the sense of reaching the climax of aspiration-free devotion to the Incarnation. Yoga mentions rotating wheels or whirlpools known as the *cakras*, in which the soul is naturally stuck and keeps rotating in them. They are the whirlpools present in the worldly sea that trap the swimmer, causing him to rotate in them for some time and finally get drowned. The *cakras* are also represented as lotuses that attract the black bee by their scent and trap it by closing their petals. **The worldly bonds similarly attract the ignorant soul and trap it, ending its upward spiritual journey.** These worldly bonds which are pictorially represented as wheels or flowers, do not exist in a physical sense. They are worldly attractions of the mind that should be controlled (*citta vṛtti nirodhah*) in order to escape from worldly miseries (*kleśa*).

[May 24, 2019]

### God-Preacher Shri Datta spoke:-

- 65) **Justice and good qualities related to worldly life or *pravṛtti* have been encouraged granting rewards like miraculous powers (*vibhūti*). These rewards help in maintaining good qualities among people in the world.** *Samādhi* is the final step of the spiritual journey in which the devotee attains a state of firm decision in his devotion. A dualistic devotee is always aware of the form of God in which God exists separate from him. When he attains firm devotion to that form of God, he is said to have attained *samprajñāta samādhi*. The devotee into whom God has merged is in a state of monism with God. As a result, he does not perceive God as separate from himself. He attains *asamprajñāta samādhi*. Both the dualistic devotee and the monistic

devotee are indeed Human Incarnations of God. Balarāma was a dualistic devotee of God Viṣṇu, who was actually separate from God. Yet, he is counted as one of the ten important Incarnations of Lord Viṣṇu. Krishna was an example of monism with God since Lord Viṣṇu had entered and merged into Krishna. Both Krishna and Balarāma are treated to be Human Incarnations of God. Balarāma is also Patañjali since both were incarnations of Ādiśeṣa. Krishna is Kapila since both were Incarnations of God Viṣṇu. In monism, there is no dualism between God and the soul. Hence, other than creation (*prakṛti*), Kapila mentioned only one item called *Puruṣa*. The *Puruṣa* mentioned by Kapila was the specific soul with whom Īśvara had perfectly merged. In other words, Kapila was referring to the Human Incarnation of God through the word *Puruṣa*. **Knowing the background and identity of divine personalities is also important while studying their philosophies.**

- 66) The Pūrva Mīmāṃsā philosophy was established by sage Jaimini, who was a disciple of sage Vyāsa. Sage Vyāsa established the Uttara Mīmāṃsā philosophy which is commonly known as Vedanta. Vyāsa was an Incarnation of God Viṣṇu and Jaimini was His devotee. How can we say that the Divine Preacher and His disciple had different philosophies? Jaimini gave a practical philosophy (*karma yoga*) in which the emphasis was on serving God, since practical service and sacrifice alone gives the divine fruit. Vyāsa stressed on knowledge and devotion. Knowledge generates devotion and both of them are theoretical (mental). Devotion transforms the knowledge into practice and the practice alone yields the practical fruit.
- 67) *Yajña* means practically sacrificing one's efforts (service) and sacrificing the fruit of one's work (donating one's hard-earned wealth) to God. In the Vedic *yajña*, food is cooked and served to the participants of the ritual. The actual Vedic ritual is an activity in which an assembly of devotees gather to gain spiritual knowledge from a divine spiritual preacher and improve their devotion to God. A *yajña* should be done only due to one's attraction to God and not due to any worldly desire. Jaimini stressed greatly on justice (Dharma Sūtram) and he gave a lot of importance to the path of worldly justice or *pravṛtti* in order to please God.
- 68) It is most unfortunate to think that Jaimini was an atheist. It was a misinterpretation of his ignorant followers. Jaimini himself was a follower of Vyāsa, the sage who fundamentally and clearly established theism. Jaimini stressed the importance of practical sacrifice in the

philosophy of Vyāsa (*Karmānurūpāṇi purāḥ phalani*). He never said that God does not exist; only his atheistic followers said it (*Devo na kaścit*). The same **Jaimini has made valuable contribution to the field of astrology by authoring the Jyautiṣa Sūtram. In this composition, Jaimini clearly mentions God Viṣṇu as the controller of Saturn and God Śiva as the controller of Jupiter.** This clearly proves that he was not an atheist. He gave a lot of importance to the divine scripture, Veda, eighty percent of which is about practical sacrifice.

- 69) Ignorant followers said that the sound of the Veda itself is God, which is absurd because sound energy is an inert item of creation. **The inert sound can represent God just as a material statue represents God.** Bhaṭṭa said that the sound of the Veda itself is God (*Shabdamātra Devatā*) only so that the public gives a lot of importance to the Veda. The Veda should be given importance since it preaches to us about many concepts that are unknowable by human effort. **God can be represented by either the Veda or a statue.** Just as a beginner believes that a statue is God, he can also believe that the Veda is God. Both the statue and the Veda are only representative models of God. The followers started performing *yajña* (practical sacrifice) aspiring for practical worldly fruits. Defects are inevitable in the beginning. So, to encourage the beginner, the Veda itself declares certain worldly fruits that the performer of such practical sacrifices will attain. There is no harm in joining a school beginning with the LKG class (lower kindergarten). But one should not remain in the LKG throughout one's life. Just because the preacher gave a lot of importance to practical sacrifice keeping silent about the theory, it does not mean that there is nothing other than practical sacrifice. It certainly does not mean that even the God, to whom the practical sacrifice is dedicated, does not exist!
- 70) The madness of the followers went to the extent of saying that *śabdam*, which means ‘the word’ (sound), is eternal and hence, it itself is God. Sage Gautama condemned this notion and clearly said that the word is not eternal. Buddha said that worldly desire is the cause of misery and that it stands as the main hurdle in pleasing God. Any worship should be done due to one's attraction towards the divine personality of God and not to fulfill any worldly desire. This is emphasized in the Gita, through the term *niśkāma karma yoga*. There are three authoritative scriptures which are said to be the ‘approaches for learning’ (*prasthānās*) the Uttara Mīmāṃsā philosophy of sage Vyāsa. The Gita,

which was composed by sage Vyāsa, is called the *Smṛti Prasthānam*, which means that it is the approach based on the scriptures called the *Smṛtis*. The *Smṛtis* are scriptures composed by sages out of their memory of the divine revelation they ‘heard’ (*Śruti*) from God. The *Śruti Prasthānam* means the approach based on the scripture which was directly ‘heard’ from God. It means the Upanishads, which are part of the Veda. The Veda was heard by the sages directly from God Brahmā. The logical analysis and correlation of the Upanishads and the Gita is achieved through the Brahma Sūtras which are aphorisms written by sage Vyāsa. The Brahma Sūtras are called the *Nyāya Prasthānam*, which means the approach based on logical analysis. The three authoritative scriptures, namely the Gita, the Upanishads, and the Brahma Sūtras are together called the *prasthāna trayam* and they constitute the whole Uttara Mīmāṃsā philosophy.

- 71) In the Brahma Sūtras, the first part gives the correlation (*samanvaya*) of various statements of the Veda. In the second part, contradictions are resolved (*avirodha*). In the third part, spiritual efforts (*sādhana*) are discussed. In the fourth part, the fruit of the spiritual efforts (*phala*) is explained. The philosophy of Vyāsa was interpreted in three different ways by Śaṅkara, Rāmānuja and Madhva. The three interpretations are complementary to each other and not mutually contradictory at all. Śaṅkara was an Incarnation of God Śiva just as Buddha, Kapila and Vyāsa, were Incarnations of God Viṣṇu. In the philosophy of Śaṅkara, we can find the essence of the theories of other Incarnations. **Rāmānuja and Patañjali were both incarnations of Ādiśeṣa. Rāmānuja further clarified the concept of Śaṅkara whereas Patañjali further clarified the concept of Kapila.** Madhva was the incarnation of angel Vāyu, who is a devoted servant of God. He gave a philosophy (Dvaita) which was almost similar to that of Rāmānuja in which the soul was said to be a devoted servant of God.
- 72) As per Buddha, God is unimaginable and Buddha expressed this concept through His silence. The unimaginable God can never be grasped by anybody. Hence, the unimaginable awareness of the unimaginable God was simply stated to be awareness and it was taken to be the unimaginable God. The reason for this that the simple relative awareness in a person can at least be grasped easily. The mechanism by which God’s unimaginable awareness is produced is unimaginable, since it was produced even before the creation of inert energy and matter. It certainly cannot be a converted form of inert energy as it passes through a material nervous system. That unimaginable

awareness was simply said to be awareness because the relative awareness is well-understood by everybody. The imaginable relative awareness is the product of the inert energy as it passes through a material nervous system in human beings and other living beings having awareness. Since the unimaginable awareness was simply said to be awareness, people misunderstood it to be the relative awareness in living beings. There is a valid reason why Śaṅkara followed this strategy. **It is true that the mechanisms of producing the unimaginable awareness and the imaginable awareness are quite different. The former is produced by an unimaginable mechanism while the latter is produced by an imaginable mechanism. But in effect, both are the same. Awareness simply means to know. Knowing is common to both the unimaginable awareness which is omniscient and the imaginable awareness which has very little knowledge.**

- 73) **Hence, the unimaginable God without any medium (*nirguna*) is the unimaginable awareness itself.** This unimaginable God merges with relative awareness and that relative awareness, after merging, can be directly called unimaginable God or unimaginable awareness. This process happens when the unimaginable God merges with the relative awareness existing in first energetic body of Īśvara. The soul of Īśvara is the relative awareness in which God has merged and it is the absolute God (*Nirguṇa Brahman*) of Śaṅkara. That same soul covered by the energetic body is called Īśvara (*Saguṇa Brahman*) by Śaṅkara. The unimaginable God has also merged into the energetic body of Īśvara making the body also eternal. Therefore, both the body and soul of Īśvara are eternal like the unimaginable God. Even though Īśvara's body and soul were created by the unimaginable God at the beginning of creation (*Hiranyaagarbhah samavartatāgre...—Veda*), no damage to the soul or body of Īśvara is possible at any time. **At any point after the first creation, the unimaginable God and Īśvara are absolutely one and the same. Hence, Rāmānuja and Madhva stated that Īśvara (*Nārāyaṇa*) is the ultimate Reality or God. They referred to both the body and soul of Īśvara as the ultimate God.**
- 74) Kapila referred to this unimaginable awareness as *Puruṣa*. Thus, *Puruṣa*, as per Kapila, actually means the relative awareness of Īśvara after the unimaginable awareness has merged with it. The word *Puruṣa* can generally stand for the soul, which is relative imaginable awareness as well as God who is the absolute unimaginable awareness. It basically means the awareness that lies in the body (*Purī śete*). But

Kapila was specifically referring to the awareness that lies in the body of Īśvara. This same awareness of Īśvara, which Kapila called *Puruṣa* was taken to be the absolute God (Nirguṇa Brahman) by Śaṅkara. Śaṅkara only considered the awareness of Īśvara, without the energetic body, as the absolute God. Since this awareness has become unimaginable after the merging of the unimaginable God with it, it can certainly be called the absolute God Himself. In fact, this was the hidden intention of Śaṅkara. Note that the merging of the unimaginable awareness (unimaginable God) with the relative awareness is confined only to Īśvara and other Energetic and Human Incarnations of God. Only all such Incarnations including Īśvara can be called the mediated absolute God since the unimaginable God is present in the external media of their bodies. But Śaṅkara's hidden intention in His philosophy was not grasped by His followers. They misunderstood the relative awareness or the imaginable soul in every ordinary person, excluding the external medium of the body, to be the unimaginable awareness itself. This misunderstood theory, was extremely tempting since, according to it, all the followers got the status of God. As a result, they readily adopted the theory. It could also be said that Śaṅkara twisted His philosophy so as to tempt His atheistic followers into accepting His philosophy. Accepting His philosophy meant accepting theism, which was in their greatest interest. The *Puruṣa* of Kapila is the relative awareness of Incarnations alone. It is only due to the will of such a *Puruṣa* that creation takes place (*Mayādhyakṣena...—Gita*). Only such a *Puruṣa* is God and not any ordinary soul. **The same relative awareness that existed in Īśvara before the unimaginable God merged with it, exists in every human being. It is called the soul. So, there is a risk of misunderstanding the *Puruṣa* to mean an ordinary soul.** But if we were to take every ordinary soul to be God, then there would be no God other than the ordinary soul! In that case, we would misunderstand God Kapila and God Śaṅkara to be atheists! God Vyāsa also uses the word *śarīra* (body) for *puruṣa*. In that context, *puruṣa* means the ordinary soul present in a body. Buddha's silence about the unimaginable God before creation avoided all this confusion.

- 75) Buddha limited Himself to only the non-mediated unimaginable God. Hence, the word Īśvara was not used by Him. Kapila and Śaṅkara took the unimaginable God who has merged with the relative awareness of Īśvara and called that God *Puruṣa* and Nirguṇa Brahman respectively. The same *Puruṣa* of Kapila was given an energetic body by Śaṅkara

and called Īśvara or Saguṇa Brahman. Rāmānuja and Madhva directly started with Saguṇa Brahman because the Saguṇa Brahman can easily be grasped by anyone since He possesses an energetic body. Śaṅkara started with Nirguṇa Brahman, who is the unimaginable awareness that has merged with the relative awareness of Īśvara. This awareness of Īśvara has finally become unimaginable awareness or the unimaginable God Himself. Apart from the Nirguṇa Brahman, which as per Śaṅkara's philosophy was the ultimate absolute God, He also provided a second place for Īśvara. The same unimaginable awareness, along with the energetic body around it, was called Īśvara. Awareness can be grasped by the common man but only with a lot of difficulty (*Avyaktāhi gatirduhkham...—Gita*). The same awareness when contained in either an energetic or material body can be easily grasped and understood. Kapila only mentioned the unimaginable God or the Unimaginable Awareness as mentioned above. There was no place in His philosophy for the Īśvara with the energetic body. Hence, His philosophy was called *nirīśvara sāṅkhya*, which means a philosophy or knowledge without Īśvara. Śaṅkara's philosophy was not called so due to Īśvara standing in the second place in His philosophy. Patañjali and Rāmānuja started with the Īśvara having an energetic body and hence, the philosophy of Patañjali is called *seśvara sāṅkhya*, which means a philosophy or knowledge that includes Īśvara.

- 76) Śaṅkara said “Awareness is God”. This statement appears to mean that the relative awareness present in any human or energetic body is God. But Śaṅkara had anticipated that people would take His statement in this wrong sense. Yet He allowed it because it was very helpful in converting atheists into theists. Here, actually, the word awareness means the Unimaginable Awareness (unimaginable God) resulting from the absolute Unimaginable Awareness merging with the relative awareness of Īśvara. The relative awareness of Īśvara becomes the Unimaginable Awareness itself due to perfect merging. This resulting Unimaginable Awareness, excluding the external energetic body, was said to be the absolute God or Nirguna Brahman by Śaṅkara. The relative awareness or soul of Īśvara is relative awareness only before the merging of the unimaginable God with it. After the merging, it can no more be called relative awareness or soul. It must be called Unimaginable Awareness or unimaginable God Himself. In other Incarnations, Īśvara merges with selected energetic or human devotees. Even in these cases, the relative awareness or souls of those devotees become the Unimaginable Awareness due to the perfect merging of

Īśvara with them. The Unimaginable Awareness present in Īśvara and other Incarnations is the Unimaginable Awareness or unimaginable God Himself. The relative awareness or souls of Īśvara and other Incarnations were relative awareness only before the merging of the unimaginable God with them. After the merging, it is not relative awareness any more. It has become Unimaginable Awareness. This Unimaginable Awareness was simply stated by Śaṅkara to be awareness. Hence, it was misunderstood to be the relative awareness of the soul present in every living being having awareness. Rāmānuja and Madhva separated the Unimaginable Awareness (God) from the relative awareness (soul). Their philosophies started with the Unimaginable Awareness covered by an eternal and divine energetic body, whom they called Nārāyaṇa (Īśvara).

- 77) Buddha said that the world is nonexistent as well as existent. It is nonexistent for the absolute unimaginable God while it is existent for the soul since the soul is a tiny part of the world. The world was nonexistent to the absolute God before creation. But after creation, the absolute God is being entertained with the basically nonexistent world which appears fully existent to Him just as it appears to the soul. **The world is existent since it gives real entertainment to God. The same world is also basically nonexistent to God because God is able to do miracles in the world.** If the world were actually real for God, He could not have created, changed, controlled or destroyed anything in the world. This is because, one absolute reality cannot modify or affect another absolute reality in any way. Due to the unimaginable power of the unimaginable God, the world which is actually unreal, appears to be fully real for the sake of giving real entertainment to God. The same world was totally unreal for the unimaginable God before creation since it had not been created. The world which is actually unreal is very much real for the soul which too is equally unreal. One unreal item is real for another equally unreal item. In fact, the soul is an inherent tiny part of the world.

[May 25, 2019]

### **God-Preacher Shri Datta spoke:**

- 78) To convert atheists into theists, Śaṅkara gave a trickish philosophy of false monism (Advaita) between God and any ordinary soul. But His philosophy is actually applicable to the cases of Īśvara, other Energetic Incarnations and Human Incarnations. In these specific cases, there is real monism between God and the soul. Rāmānuja gave the philosophy

of special monism (Viśiṣṭa Advaita), according to which, a close devotee of God, in whom God has not actually entered, can be treated to be an Incarnation. In this case, an actual monism between God and the soul does not exist. However, the two are treated to be one due to their constant close association, as if the soul were a part and God were the Whole. Rāmānuja's special monism is, thus, a philosophy of effective monism between a highly devoted soul and God due to their constant close association. Madhva gave the philosophy of perfect dualism (Dvaita) according to which an ordinary soul is totally different and disconnected from God like a servant from his master. Rāmānuja is the intermediate link between monism and dualism and hence, He appeared after Śaṅkara and before Madhva. Christianity, which was established by Jesus, also contains these three philosophies. Jesus expressed the three through the following three statements: "**I am in the Light**", "**The Light is in me**" and "**I am the Light**". The word 'Light' means God in the three statements and they represent dualism, special monism and monism respectively. Dualism is the existing reality for any soul since the soul is actually permanently different and disconnected from God. But the soul can aspire for special monism, in which the soul does divine service keeping God in the heart, without aspiring for monism. One can become God only when God Himself proposes monism. But having an aspiration for such monism is the fundamental disqualification for the soul getting God's grace.

- 79) Christianity introduces Jehovah, the Son of God and the Holy Spirit as the Holy Trinity. Jehovah is the absolute unimaginable God beyond the world. Jehovah can also be treated to be omnipresent in an effective sense due to the omniscience and omnipotence of God. **The omnipresence of God in a physical sense is not accepted since it would mean that God is also present in a demon, which is not true.** The Son of God means Īśvara and other Incarnations of Īśvara, in whom there is monism between God and the soul. There is monism between the unimaginable God and His Incarnations including Īśvara. Apart from them, there is monism between Īśvara and other Incarnations also. The Holy Spirit can refer to the case of special monism in which a devoted soul, who is actually separate (dualism) from God, is treated to be an Incarnation of God (monism). The Holy Spirit can also refer to the case when the unimaginable God merged with formless energetic light that had its own soul (relative awareness). Such a vision was seen by certain devotees of Islam, who do not like the concept of God entering a medium having a form. The same above-

said Holy Spirit is Īśvara or Father of heaven, who is in no way different from the Jehovah of Christianity, the Allah of Islam or the Parabrahman of Hinduism. Īśvara and the Son of God are not different in composition. Īśvara is the Father of heaven. The Son of God means other Incarnations formed when Īśvara enters into other energetic or human media. Both the Father of heaven and His Incarnations have the same unimaginable God merged with the soul of the medium into which He has entered. The medium consists of a soul covered by an external body. In the case of the Father of heaven, the unimaginable God merges with both the soul and the external energetic body. In the case of a Human Incarnation like Krishna, Jesus and so on, Īśvara merges with the soul of the human medium but not with the external material body since the body is mortal. However, on certain occasions, the unimaginable God, by His will, might merge even with the body of the Human Incarnation. One such occasion was when Krishna, as a little boy, lifted a hill on His finger.

- 80) There is no trace of difference between the Jesus of Christianity and Prophet Mohammad of Islam since both are Sons of God. Both are Human Incarnations of God and were in a state of monism with God. Both Christianity and Islam also have Human Incarnations, who are actually separate from God but are treated to be Incarnations in the sense of special monism. The term Holy Spirit indicates such cases. Remember that Holy Spirit also refers to God appearing as formless light. It is the unimaginable God (Unimaginable Awareness), who has entered and merged into a medium of formless light having its own soul. God enters such an unusual medium only for the sake of those devotees, who do not like the concept of God being present in a medium having an angelic (energetic) or human form. The unimaginable God is the non-mediated Absolute Reality. There is no difference between (i) the non-mediated Jehovah, Allah and Parabrahman and (ii) The mediated Son of God, Īśvara and any other Incarnation, which is in a state of monism between Īśvara and the soul.
- 81) Since Jesus, the preceding Incarnation, was crucified by devotees having the climax of ignorance, ego and selfishness, Prophet Mohammad eradicated the very concept of incarnation. He claimed that He was just a Messenger of God (dualism) to avoid such horrible sins. He avoided claiming that He was in the states of monism or special monism with God. He took a simple wall as representative model for God, which refers to the limit or the boundary of this creation. The wall-model was necessary since a totally abstract

unimaginable God is very difficult to worship. Swami Dayananda of the Arya Samaj sect of Hinduism also opposed the concept of Incarnation since the concept had been exploited by several false incarnations. Prophet Mohammad opposed the same concept to avoid the sinful violence of false devotees. Mohammad had to fight wars to unite the violent devotees, who would frequently fight with each other as a result of the multiplicity of their Gods. Their constant fighting was causing a serious disturbance to society. The wars fought by Him to suppress that constant violence and achieve long-term peace and unity through the concept of the oneness of God, cannot be taken to be sinful violence. It was justified violence. **But at present, since the oneness of God as Allah has already been established, there is no meaning in continuing such violence any more.**

- 82) Rāmānuja's philosophy is named as Viśiṣṭādvaita. The word Viśiṣṭādvaita actually refers to the concept of monism between (a) the mediated God (Īśvara) possessing the entire world as an external body covering Him and (b) the mediated soul possessing the little human body. In the case of God (Viśvarūpa), the unimaginable God or Unimaginable Awareness is the possessor (*viśeṣya*). The possessed body is the world (*viśeṣaṇa*). This world-body has both souls (*cit*) and inert items (*acit*) and God with this large world-body is the Possessor qualified by the possessed body (*viśiṣṭa*). This macro-scale item is compared to the micro-scale item, which is the human being. The human being is a small possessor of a small body. In the case of a human being, the soul is the central awareness. Its body is made of a small quantity of inert items along with a small amount of awareness spreading into the body through nerves. The macro-scale God (*sthūla cidacit viśiṣṭa*) is compared to (*advaita*) the micro-scale human being (*sūkṣma cidacit viśiṣṭa*). Here, the word *advaita* is taken only in the sense of similarity. But *advaita* actually means oneness. If we take the micro-scale human being, Krishna, we know that He revealed Himself to be the macro-scale God (Viśvarūpa). Since Krishna and Viśvarūpa are one and the same, the word *advaita* is fulfilled.
- 83) **The word Viśiṣṭādvaita can be also taken as a special monism between God and soul.** God is the Whole and the devoted soul is very close to God like a limb of the body. Both the whole body and the limb stand as one item because the limb cannot be separated from the whole body. It can also be considered to be the inseparability of a quality from an item which is its substratum, like the blue colour from a blue lotus (*apṛthakkṛta viśeṣaṇa*). Nimbārkācārya took this concept of

separability or isolation and said that the soul and the inert world cannot be isolated from each other (*aprthak*) whereas the unimaginable God is totally isolated from the imaginable soul and the imaginable inert world (*prthak*). He established the theory of dualism-monism, Dvaitādvaita. As per this theory, the absolute God is clearly understood to be unimaginable since dualism and monism are said to be simultaneously true. **The world including souls is unreal before the absolute God and hence, monism results. Simultaneously, the world including souls is real, in giving entertainment to the same God and hence, dualism results.** Thus, monism exists basically, while dualism exists apparently. But it does not mean that a real rope is merely appearing to be a serpent. The difference is that the apparent serpent (world) looks as clear and real to God as an ordinary serpent looks to a human being. Even though the world appears very real to God, it is basically unreal to Him so that He can perform miracles in it. Hence, it is a simultaneous monism and dualism. The world appearing fully clear and real immediately after its creation and yet simultaneously remaining unreal to God in order to allow His miracles, proves that Nimbārka's theory accepts that the power of the absolute God is unimaginable. The unimaginable power and the unimaginable God are one and the same single one unimaginable God.

- 84) Gauḍapāda, the preacher of Śaṅkara's preacher said that the real world is not created at all by God. Yet, he says that the unreal world is created (*Ajātam jāyate kiñcit, ajātiḥ prakrtistataḥ*). Creation (*jāyate*) was accepted, but, the world is not said to be 'created' (*ajātam*). In the case of an ordinary human being-spectator, such a thing is possible when a real rope creates a false serpent on it in dim light. But the same serpent disappears when You shine light upon it. In the case of the unimaginable God acting as both the real rope (Creator) and the Seer of the rope, the illusory serpent (world) appears as clear as a real serpent. The created world never disappears but stands eternally for the continuous entertainment of God. Even during the dissolution, the world only goes into a subtle state (*avyaktam*). Hence, both God and the world are eternal. **God has no birth and no end while the world has no end even though it had a birth.** The soul is also a spectator of the world apart from God. In the case of the soul, the unreal-real world appears completely real to it since the unreal-real soul itself is a tiny part of the world. Gauḍapāda's Ajātivāda theory very conveniently holds good for the situation in which the absolute God alone existed before the creation of the world.

- 85) Shri Vallabhācārya and Chaitanya have given the topmost stress on God Krishna, who was the fullest Human Incarnation of God (Paripūrṇa tama). It does not mean that other Incarnations like Rāma are not the fullest. All Incarnations are the fullest because the same unimaginable God, existing in all the Incarnations, always possesses the fullest power. But the possessed power is expressed only to the extent required in the divine programme of that Incarnation. Based on the difference in the expressed power, the classification of Incarnations into *Kalā Avatārās*, *Amṛta Avatārās*, *Āveśa Avatārās*, *Pūrṇa Avatārās* and *Paripūrṇatama Avatārās* is done. **It is only an apparent difference and not a fundamental difference. All Incarnations of God must be worshipped with equal devotion.**
- 86) Some religions speak of the rebirth of the soul while other religions say that there is no rebirth for the soul. If a soul is a condemned soul and does not show even a trace of hope of reformation, it is either thrown into a permanent hell or it is thrown into an endless cycle of the births of worms on earth. In that case, there is rebirth, but there is no human rebirth. **Human rebirth is not automatically granted for any soul. Hence, the soul must strive to complete its spiritual effort within this human birth.** Expecting God to compulsorily grant repeated human rebirths to every soul is foolishness. **Human rebirth is given by God only in the exceptional case when the soul could not complete its spiritual efforts, in spite of its hectic efforts.**

[May 26, 2019]

### **God-Preacher Shri Datta spoke:**

- 87) I am giving the overall picture of the entire spiritual knowledge, which shall be propagated in detail through You in the future. I fix Your spiritual name as '**Datta Swami**'. **God is unimaginable and the entire worldly logic fails to yield even the slightest understanding about His nature.** This absolute God is the ultimate reality and remains only one in the past, present and future. That absolute God created this entire world for the sake of His entertainment. This created world is essentially unreal, but it simultaneously becomes real appearing with full clarity to God. It happens due to the unimaginable power of the absolute God. The absolute God is beyond this imaginable world in which the imaginable soul is a tiny part. Both the world and the soul have the same nature. **Both are essentially unreal to God but they simultaneously appear fully real and clear to Him.** They constitute the relative reality. Since both the world and the soul

are the same relative reality, the world is real for the soul. The world is not actually as real as God. God is the absolute reality. If creation too were an equally-real absolute reality, God would not have been able to perform any miracle involving creation, control, change, destruction and so on in the world.

- 88) Unimaginable events, called miracles, are perceived by souls. These miracles are the authority and evidence based on which the existence of the unimaginable nature or the unimaginable God can be inferred. The boundary of this relatively-real world cannot be reached by any imagination. If the boundary were reached by the soul's imagination, it would mean that the soul's imagination has touched the unimaginable God. Space is the essence of the relatively-real world. So, it means that it is impossible for the soul's imagination to reach the boundary of space since it would mean touching the unimaginable God. Touching the boundary of the sea means touching the land. If one goes backward along the trail of smoke emitted by a fire and reaches the end of the smoke, one has touched the fire. Space or the relatively-real world is like the smoke, while the fire is like God. Since the soul's imagination cannot touch the unimaginable God, the boundary of the universe or space also cannot be touched by the soul's imagination. It means that God is beyond space. He has no spatial dimensions and hence, He is unimaginable. This universe is finite for God since the omniscient God knows its boundary, even though it is unknowable for any soul. This is another practical authority for the existence of the unimaginable God apart from miracles.
- 89) The cause is the unimaginable God and the product is the imaginable creation including imaginable souls. In worldly logic, all examples of cause and effect are imaginable. Imaginable products are generated only from imaginable causes. So, the link between the cause and effect, which is the mechanism of generation, is also imaginable. But in the case of God and the world, the cause is unimaginable while the product is imaginable. Hence, the mechanism of generation must also be unimaginable. No other example of this kind is found in the imaginable worldly logic of souls. The unimaginable God, who is entertained by this world, also enters into the world like a spectator of a drama entering into the drama as an actor. The main reason for God's entry into the world is that souls need His direction. The unimaginable God merges with the first imaginable energetic body, which has its own soul or relative awareness. This is the process of incarnation. This First Incarnation of God is called Īśvara. Īśvara further becomes other

Energetic and Human Incarnations by identifying with other energetic and living human bodies. The Incarnation results purely by the will of God and not by the effort of the soul. **Hence, the Incarnation is called ‘descended God’ and not ‘ascended soul’.** The unimaginable God has Unimaginable Awareness due to absence of inert energy and a nervous system, which are essential for generating the relative awareness in human beings or energetic beings. Unimaginable Awareness is the unimaginable God Himself since two unimaginable items cannot coexist. So, we can say that this Unimaginable Awareness merges with the relative awareness of selected energetic or human being so that that soul becomes the absolute God as stated by Śaṅkara. Rāmānuja and Madhva referred to the first such soul existing in an energetic body (First Incarnation) as the ultimate God, whom they called Nārāyaṇa (Īśvara).

- 90) In the upper worlds, God is present in the form of Energetic Incarnations. On earth, He is present as Human Incarnations. God chooses to incarnate in each type of world in a medium that is common with the souls present in that world. Thus, Energetic Incarnations are meant for souls in energetic bodies in the upper world while Human Incarnations are meant for human beings on earth. The common energetic or human medium between God and the souls in that world enables God to conveniently mix with the souls. **Along with this tremendous merit, the common medium between God and souls also has a tremendous defect. It is like a horrible poison being associated with divine nectar.** The defect is that there is always tremendous repulsion between common media. Due to this, the human being neglects the Human Incarnation here and the same soul, after death and after entering into an energetic body, neglects the Energetic Incarnation in the upper worlds. By this, the soul misses the mediated God here as well as there. For a human being, the Human Incarnation and for an energetic being, an Energetic Incarnation are the most relevant to get spiritual guidance.
- 91) The theoretical spiritual knowledge of Śaṅkara generates the theoretical devotion of Rāmānuja, which, in turn, generates the practical devotion of Madhva. **Practical devotion means service and the sacrifice of the fruit of one’s work and is the proof of the person’s theoretical devotion.** Practice alone generates the real practical fruit just as the mango tree alone yields the mango fruit. Knowledge and devotion are essential like the water and fertilizer needed for the tree of practice to give fruit. The theoretical and

practical devotion must be based on Your attraction towards God's divine personality. They must not be based on the aspiration for any fruit from God. A person shows such real aspiration-free devotion towards his or her issues. In business devotion (*vaiśya bhakti*), the devotee aspires for some practical fruit from God in return for the practical devotion shown to God. In prostitution devotion (*veśyā bhakti*), the devotee aspires for some practical fruit from God in return for the theoretical devotion shown to God. The latter is the worst kind of devotion. Of course, theory is the mother of practice; but, practice alone yields the fruit.

92) *Pravṛtti* is the behaviour of a soul with other souls in society in which the soul must always vote for justice and against injustice. God is very much bothered about *pravṛtti* alone, just like the founder of a factory is always worried about smooth administration of the factory. Granting heaven to souls for the merits earned and throwing souls into hell for their sins are the promotions and penalties given by God to souls respectively. One should not argue against the concept of hell and ask Me to show the presence of hell somewhere in space. No one has proved the absence of hell in this infinite space by taking Me all around creation either. In this scenario of a 50-50 probability of the existence and non-existence of hell, it is better and less risky to assume that hell exists. It is much riskier to assume that hell does not exist. *Nivṛtti* is the behaviour of a soul with God. But God is not at all bothered about this path and in fact, He discourages souls from pursuing this path by subjecting them to acid tests. *Pravṛtti* is like doing a job under one's employer following the code of conduct properly in order to get heavenly promotions and avoid hellish punishments. *Nivṛtti* is a path invented by the devotee and not by God. In this path, the devotee aspires to develop a personal relationship with God. **Even if the atheist opposes the existence of God, God gives him heaven as long as he follows justice. Even if the theist is very much devoted to God, God throws him into hell if he commits sins!**

93) In ancient India, writing technology did not exist and hence, the holy Veda was preserved by recitation. In that time, its meaning was also studied well. Now, since the Veda is published and well-preserved, there is no need of its blind recitation. The Veda itself means knowledge and hence, studying the Vedic knowledge is important to get correct guidance and develop devotion to God. A ritual is the most fortunate occasion in which spiritual knowledge is received. The spiritual knowledge, in turn, develops devotion. The priest blindly

recites the Veda, which is neither understood by him nor by others because the language of the Veda is Sanskrit. Sanskrit was the mother tongue of the people only in ancient India; not today. This useless service done by the priest for the public for the sake of some money and perks is not appreciated by God. **If the priest explains spiritual knowledge to the public, it will become service to God. Then, God will grant the priest unexpected rewards.** The accents of the Veda are inert sound energy and they cannot do any miracle. Only God can perform miracles and He will do them when He is pleased.

- 94) Food is synthesised from the inert five elements by God for the sake of living beings having awareness. Such food should never be wasted or destroyed (*Annam na paricakṣīta*—Veda). Ghee is the most precious food and foolish priests are burning it in the physical fire (*bhautikāgni* or *laukikāgni* in the name of sacrifice. Ghee means food fried in ghee (as per the figure of speech, *lakṣaṇā*). Similarly, fire means the hunger-fire (*vaiśvānarāgni*) in the stomach of the Divine Preacher, who is giving spiritual knowledge. He should be served with food cooked in ghee in the beginning (*agri* or *agni*). Hence, He is called as Fire or *Agni*. The word *agni* comes from *agri* meaning ‘beginning’. Burning sticks in a *dhūnī*, burning oil in oil-lamps, burning candles and so on, even when no light from them is actually needed, is ignorance. God is the source of all lights (*Tasya bhāsā sarvamidam vibhāti...*—Veda). Charity to deserving persons gives good fruit whereas the same charity done to the undeserving gives sin. A priest becomes deserving by possessing true spiritual knowledge and by not aspiring any fruit in return for the divine service done (*Śrotriyasyacākāmahatasya...*—Veda). Food should be donated to any hungry poor person to save his or her life-lamp instead of burning oil in lamps and burning ghee in the fire before God. Burning ghee and oil causes pollution, which stops rains. When the Divine Spiritual Preacher eats the food cooked in ghee, all the angels existing in Him (*Yāvatīrvai devatāḥ*—Veda) get pleased and they cause rains.
- 95) **Caste, gender and religion should not be considered at all. Only the merits and defects of the soul should be considered.** The actual caste is not by birth but by qualities and deeds as said in the Gita. The holy thread ceremony is nothing but bringing the child close to God (*upanayanam*). The true *Gāyatrī* means worshipping God by singing prayers (*Gāyantam trāyate iti gāyatrī*). The formal ritual has no significance and this is indicated by the fact that the saint, who abandons the holy thread, is highly respected in society. The three

threads indicate the three qualities (*sattvam, rajas* and *tamas*) possessed by the Divine Preacher, who possesses a human body. Holding the holy thread in the hand means catching the Divine Preacher (*Satguru*). If a human being of any caste, gender and religion is devoted to God-in-human-form, who is the Divine Preacher or *Satguru*, the person has attained *upanayanam*. If the person worships the Divine Preacher by singing songs, the person is performing *Gāyatrī*. The Vedic verse recited in the *Gāyatrī* meter is not real *Gāyatrī*. Females are equal to males and the Veda recommends equal share of property to both sons and daughters since the word ‘*putra*’ means both son and daughter. Females worshipping God through songs have the real *Gāyatrī* with them! **The weakness of the Hinduism is caste, gender, the blind recitation of the Holy Veda and burning food in fire.**

- 96) The original God is unimaginable to any soul and the same God mediated in different forms and known by different names is the Originator of the different religions on this earth. A devotee can follow God in any specific form of the medium having a specific name. But hating other forms and names of the same God’s media since they belong to other religions, is the climax of sin. If You criticize a specific form of God belonging to any other religion, You are criticizing the God of Your own religion. Every religion says that their God created this earth with human beings on it. But unfortunately, there is only one earth with all of humanity on it. It means that there is only one God who has created this earth and all of humanity. If You say that Your scripture alone gives true knowledge and further that all of humanity was created by Your God alone, why did Your God not spread the same scripture immediately to all of humanity? Your God gave the only real scripture to Your religion alone. That scripture was confined only to You and Your people for some time in history since other countries were disconnected from Your country at that time. During this period, several generations in the other countries have gone to hell for not following Your real scripture for no fault of theirs! It puts the blame on Your God for being unfair and partial! God being the Creator of this entire humanity cannot show such partiality for no reason. You might say that Your people alone were good and hence, His partiality during that time interval was justified. But if Your land actually contained only good people, Jesus should not have been crucified by the people in His land; Krishna should not have had Hindu kings as His critics and enemies; and Mohammad should not have had to fight wars

with His own people. Hence, the truth must be accepted that there is only one God and His universal preaching is Universal Spirituality. Universal Spirituality is the common syllabus of all the scriptures of different religions. All religions contain the common Universal Religion of worshipping God and following justice, which is the practical part. The differences between religions are only superficial and related to the external culture. They are like the same syllabus covered in different languages. One must follow his or her religion, which is like the state government. But the person simultaneously belongs to the Universal Religion, which is like the central government of the entire country. In this manner, one must avoid hatred towards other religions. There is no need of conversion from one religion to another. It is only like travelling from Your house along a circular path to some other house, when the roads from all houses, including Your house, lead to the same centre of the town, which is the real destination.

**Sixteenth chapter is completed.**

**Śri Datta Guru Bhagavat Gita is completed.**