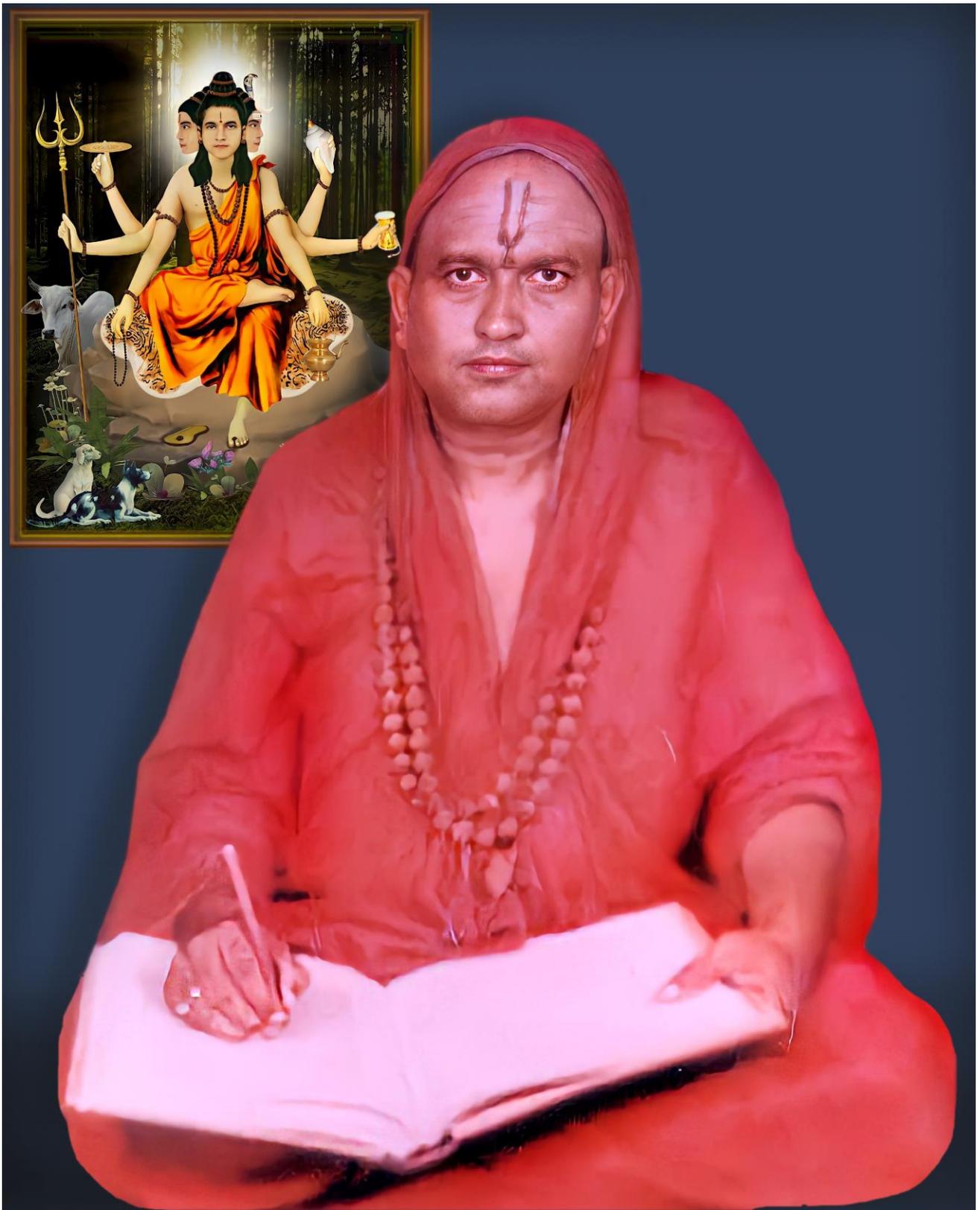


BRAHMAJÑĀNA SAMHITĀ
(SCRIPTURE OF KNOWLEDGE OF GOD)



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

Composed By
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With English Translation



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Chapter 1
PŪRVĀRDHACARCĀ

(First Half Part of Discussion)

March 09, 2018

- 1) किं मूलमस्य? इदं विज्ञेयमत्राकाशः पुरोभूतं यद्विना नान्यत् यन्नासत् न द्रव्यापेक्षितं व्यत्ययेन वाच्यं सूक्ष्मशक्तिराकाशो हि ।
- 1) **Kim mūlamasya? idaṃ vijñeyamatrākāśaḥ purobhūtaṃ yadvina nānyat yannāsat na dravyāpekṣitaṃ vyatyayena vācyam sūkṣmaśaktirākāśo hi ।**

[What is the root cause of this world? – Before getting answer for this, we must know that space is the first of five elements (the five components) of this world. Without space, no other element can appear or exist. Hence, space is the fundamental item of this world. It is subtle energy. It is non-existent before its generation, existent after generation and non-existent after dissolution. **No product is existent in the cause before its generation.** Pot does not exist in its cause (lump of mud) before its generation. **The capability of generating the product (Kaaryotpaadana Shakti) can exist in the cause and not the product.** Same logic is valid after destruction of the product also. Einstein feels that space is always non-existent. He feels that space is conventional with respect to matter. It means that space between two materialized bodies is disappearing when the two bodies are destroyed. We are not experiencing this disappearance of space due to the presence of space between some other two bodies beyond these two destroyed bodies. The space between those some other bodies is experienced by us due to which the disappearance of space between two destroyed bodies is not experienced by us. Hence, according to him, the space is always geometrical and conventional existing relatively with respect to absolute matter. **But, the objection to this concept is that if space is non-existent by itself, can it have the disappearance, which needs existence before it?** A non-existent item can't have existence and disappearance because it is always non-existent. Hence, space is not non-existent. **If space is not non-existent, it can't be relatively existent with respect to matter since an existent item by itself can't be relatively existent. Its non-existence will contradict its relative existence since a totally non-existent item can't**

have relative existence also. Space is as existent as the matter. If matter disappears, space need not disappear because space is independently existent as matter. This means that even if matter in this world disappears, space can exist. Moreover, science says that space bends along the boundary of the object. Non-existent item can't bend. This also proves that space is an existent item like matter. Space is very subtle energy that can't be grasped by us even through instruments unlike the gross energy propagating as electromagnetic waves. Even in the electromagnetic spectrum of gross energy, there are still some electromagnetic waves of higher range of frequency, which are to be grasped by the scientific instruments. **The range of frequency of the subtle energy or space is very far from the entire electromagnetic spectrum of gross energy.** Astronomy also agrees with the generation of enormous energy from space, which means that space is the source form of energy. Since matter is a form of energy, we can say that matter is a relative reality with respect to the subtle energy or space and **we shall say the reverse that matter disappears as soon as the space disappears.]**

2) शक्तेर्द्रव्यं प्राणश्च क्रमेण चित् कार्यं द्वयोः शक्तिविशिष्टरूपमेव ।

2) Śakterdravyaṃ prāṇaśca krameṇa cit kāryaṃ dvayoh śaktiviśiṣṭarūpameva
I

[The other four elements (air, fire, water and solid earth) are also existent like space. Air, water and solid earth represent the three states of matter, which are gas, liquid and solid. **Fire represents gross energy. Space represents subtle energy.** Similarly, air is subtle matter. Liquid and solid are gross matter. Overlooking the subtle and gross states, we have two components, which are energy and matter. Since space is the fundamental component, which is energy, we can say that matter is generated from energy. From space, air is generated as per the Veda, which shows that energy is the cause of matter. **Air also represents the plasma state of energy.** When the generation of matter from energy is over, life and awareness were generated as per the Veda and this is coinciding with the theory of evolution also. Life is also a mechanical inert process representing the system taking oxygen and leaving carbon dioxide. Plants represent the stage of life generated from energy and matter. Plants are living beings, but, have no awareness. The Veda says that after generation of solid earth, plants evolved and from plants awareness is evolved (*Annāt puruṣaḥ*). **Plant is only a junction between inert and non-inert phases.** This clearly means that awareness is a product of matter and energy only.

In fact, awareness or nervous energy is a specific work form of energy generated in a specific nervous system. Grinding machine is a specific system. When energy (current) enters this specific system, it is converted into a specific work form of energy, which is called as grinding work. ***Awareness is also a work of transferring the information from senses to the brain through nervous system with the help of neurons.*** Hence, awareness is a product of both energy (generated by digestion of food) and matter (materialized brain and nervous system).]

3) त्रिगुणाः त्रिमूर्तयः सृष्ट्यादिकराः वैज्ञानिकानां मूलप्रकृतिरेव मूलस्य तर्क्यन्ते क्रियाः ऊह्यभागस्य दृश्यादृश्यस्य ।

3) Triguṇāḥ trimūrtayahḥ sṛṣṭyādikarāḥ vaijñānikānāṃ mūlaprakṛtireva mūlasya tarkyante kriyāḥ ūhyabhāgasya drśyādrśyasya ।

[With the addition of evolved awareness, the components of the world can be simplified as three:- i) inert energy or rajas in creation ii) inert matter or tamas in dissolution and iii) Non-inert awareness or sattvam in ruling. Hence, the creator Brahma is Rajas, the ruler Vishnu is sattvam and the destroyer Shiva is tamas. Rajas is the subtle energy or the root material for creation. ***Sattvam is special knowledge required in ruling.*** Tamas is indiscrimination of good and bad in total destruction. When space or subtle energy is taken as the source form of energy for the appearance of gross energy, subtle matter, gross matter, life as junction of inert and non-inert phases and the final non-inert awareness, scientists feel that energy (space) itself can be taken as the root cause of this world. Science explains all the phenomena of the world through systematic logic supported by experimental evidence in every step. Thus, starting from the root cause (energy) up to the end product of this world (awareness) including all the phenomena related to energy, matter and awareness are perfectly explained by science and all this constitutes as the imaginable domain. ***In this imaginable domain, apart from the visible sub-domain, invisible sub-domain also exists like the subject related to invisible electromagnetic radiations like X-rays, gamma rays etc. This is the outline of science from top to bottom, which is confined to imaginable domain only.***]

4) अनूह्यक्रियाश्च दृश्यन्ते जगति नास्तिकैरविश्लेषिताः श्वो विज्ञेयाः इति कथिताः तावद्वा सम्मताः क्रियासमर्थितज्ञाताः ।

4) Anūhyakriyāśca drśyante jagati nāstikairaviśleṣitāḥ śvo vijñeyāḥ

iti kathitāḥ tāvadvā sammatāḥ kriyāsamarthitajñātāḥ ।

[In this world, some inexplicable and unimaginable phenomena are seen, which are called as miracles. Atheists or pseudo-scientists blindly refuse these as magic. Of course, magic also exists, which is a false miracle, appearing as genuine before analysis. But, there are several miracles, which are genuine standing as unimaginable and inexplicable events beyond the scope of science. We appreciate the dignity and noble nature of science, which keeps silent on these genuine miracles indicating the incapability of science to explain genuine miracles. ***Atheists are always overactive saying that science will explain these miracles by tomorrow!*** Several tomorrows have gone away and we do not know when that specific tomorrow comes on which the miracles are explained! At least, the norms of logic stipulate that you must accept the alternative hypothesis or explanation, not having any logical defect, till you give your opposing theory based on experimental evidence. ***When there is no logical defect, the hypothesis is always having good future of its establishment.*** In fact, if you take the unimaginable miracle itself as the experimental evidence (since you have not disproved it), the hypothesis given as explanation is standing as theory itself!]

5) आकाशभावः न कथमपि चोह्यः पुरो हेतुः नोह्यक्रियामूलं लोको ह्यहेतुभ्यो ह्यतीतं कार्यकारणसाम्याभावरूपं न शक्तिजडचिदात्मकं न लौक्यदृष्टान्तनिरूप्यं महायोगिसृष्टिवत् स्वयमेवोपमानं भवति ।

5) Ākāśabhāvaḥ na kathamapi cohyaḥ puro hetuḥ

nohyakriyāmūlaṃ loko hyahetubhyo hyatītaṃ
kāryakāraṇasāmyābhāvarūpaṃ na śaktijaḍacidātmakaṃ na
laukyadr̥ṣṭāntanirūpyaṃ mahāyogisr̥ṣṭivat svayamevopamaṇaṃ bhavati ।

[The hypothesis (in your view) or theory (in our view) given is like this: Disappearance of space is mentioned by Einstein also. We also mention the absence (disappearance) of space in absence of this world before its creation. The absence of space can never be imagined by anybody even if he/she concentrates the mind for millions of years. It is a concept of purely unimaginable nature. We can link this unimaginable nature to the unimaginable nature of miracles observed in this world. ***The source of unimaginable miracles must be also unimaginable.*** We take this unimaginable source in the place of the absence of space before its creation. By this, an unimaginable item exists before the creation of space. ***We call this unimaginable item as cause and the space as product.*** The lump of

mud (cause) exists before the creation of the pot (product). You must remember that this cause is unimaginable and the product is imaginable unlike the imaginable mud and imaginable pot. In this imaginable world, you always observe imaginable cause generating imaginable product. Hence, you need not apply the logic of imaginable items of this world to the unimaginable item as cause generating imaginable product. What I mean is that you should not say that there should be similar point in cause and product (like black colour of the mud in the black pot or yellow colour of gold in its chain) even in the case of unimaginable cause and imaginable product (space). Hence, you should not expect that energy, matter and awareness to exist in the unimaginable cause expected to enter the space and gradually into the world. ***This means that you should not conclude the unimaginable cause to be energy or matter or awareness or mixture of these three.*** To give an example for this special unimaginable cause, anybody will fail to pick up an exactly similar example from the world containing only imaginable items. ***Only an unimaginable example can be picked up from the world, which is a miracle done by a supernatural personality.*** Krishna showed entire world in His small mouth. Shri Satya Sai Baba showed entire Shirdi village in a closed room to a devotee. A supernatural sage creates a real building. Neither the building exists in the sage nor does the sage exist in the building. This shows that no characteristics of imaginable product exist in unimaginable cause nor vice-versa. You may say that the space in the body of the sage is existing in the building also. Here, the cause should not be taken as the body of the sage, but, the supernatural potentiality of the sage to do the miracle, which is beyond space. The body of the sage is just a medium of such supernatural potentiality like energetic body of unimaginable God (both combinedly taken as Ishwara). The unimaginable God created space or subtle energy by which the body of Ishwara is created (which requires space) and merged with it. The body of Ishwara can be compared to the body of the sage and the unimaginable God merged with the body of Ishwara can be compared to the unimaginable potentiality that merged with the body of the sage. In fact, this unimaginable potentiality of the sage itself is the unimaginable God. Any number of unimaginable items have to be concluded as one only and hence, possessor of unimaginable power and unimaginable power are one only. By this, we can say that the unimaginable God (unimaginable power) present in the sage is compared to the unimaginable God. ***The Brahma Sutra says that He can be the only simile for Himself since no item of the imaginable world can stand as a simile to Him.*** The best simile here is the supernatural sage only and not a magician. The simile of magician becomes

limited since the magic can be analyzed later on whereas the supernatural miracle of the sage can never be analyzed.]

6) आकाशोऽपि जगत्कर्तृलक्षणबोध्यमूलपरमार्थसदपेक्षितः नाग्रेसत् जातव्यवहारसत् जीवदृष्ट्यैव नोभयं तस्याल्पशक्तेः ब्रह्मसत्त्वानुभूयते ।

6) **Ākāśo'pi jagatkarṭṛlakṣaṇabodhyamūlaparamārthasadapekṣitaḥ nāgresat jātavyavahārasat jīvadaṣṭyaiva nobhayaṃ tasyālpāśakteḥ brahmasattaivānubhūyate ।**

[We have already established that space is subtle energy and is the source (mula prakruti) of all further items of the world (created by Ishwara after creation of space by unimaginable God). Hence, space cannot be relative truth with respect to the matter to be taken as absolute truth. Space along with its further products (gross energy, matter and awareness) is relative truth with respect to its root cause or unimaginable God or the ultimate absolute truth. Before this creation of space, only absolute existence of unimaginable God existed (*Sadeva somyedamagra asīt—Veda*). The unimaginable God is taken as mere absolute existence since His nature is not known (*Astītyeva... Veda*). Here, it is said that this world existed as the absolute existence in the beginning before the creation of this world. This is like saying that pot existed as mud before the production of the pot. You can't say straight that the unimaginable God existed in the beginning since you cannot start with an unknown item. The unimaginable God is mentioned as the cause of this world even by the Brahma Sutra (*Janmādyasya yataḥ*). This is because that in the absence of direct identification (svaruupa lakshanam), at least indirect identification (tatastha lakshanam) shall be given. If somebody asks you “who is Rama?”, you must at least say that Rama is the builder of this house (since you can't give direct characteristic of Rama like colour, height etc., as you have not seen Rama). Similarly, the unimaginable God as the cause of this world was said to exist in terms of existence only since its nature is unknown. This may mislead you to think that this world itself existed as absolute reality in the beginning. To deny this, the Veda again says that this world existed as non-existent in the beginning (*Asadvā idamagra asīt*). Since this world, which was non-existent in the beginning is now existent, the Veda says that the existence of the world is generated (*Tato vai sadajāyata*). The immediate objection is that the existence of a non-existent item can't be generated. Such non-existence generated as existence is always non-existent only in the view of unimaginable God. Such non-existence is existent in the view

of the soul only, which is a part of non-existence itself. Such existence (for soul) of non-existence (for unimaginable God) is called as relative existence (vyavahāra satta). ***The most important point here to be always remembered is that the existence and non-existence are not for the same reference (God or Soul), in which case self-contradiction results.*** This self-contradiction can't be specially allowed in the case of soul, which is not omnipotent to solve the contradiction between contradicting points through unimaginable power. Hence, the existence of existent item (unimaginable God), which alone exists always is called as absolute reality (Paramārthasatta) or unimaginable God, who is the ultimate root cause of space or world. In this absolute plane, only unimaginable God exists and ***hence, anything told about the absolute plane is with reference to unimaginable God only since none or nothing else exists in this plane.*** Hence, the soul, which was generated later on in the relative plane after creation of the world should only speak about the absolute plane by mouth and can never imagine itself to exist practically in the absolute plane. Soul is awareness and can't exist in God since any characteristic of imaginable product can't exist in its unimaginable cause. This is the monism of Shankara, which means that no second item exists in the absolute plane (*ekameva advitīyaṃ Brahma*). This absolute plane can't exist in view of the soul, which is a component (awareness) of the created product or world. The soul is always in the relative plane unable to touch the unimaginable God even by intelligence or by experience. It is said that God can be known by experience only (*Anubhavaika Vedyam Brahma*). This means that the existence of God is made experienced through the miracles by the soul. The Veda says that existence of unimaginable God alone can be achieved by soul (*astītyeva upalabdavyah*). Existence of unimaginable God is the only identification or the aspect of experience of the soul.]

7) तदिच्छा नोह्यज्ञानक्रियैव न चित् सर्वं दहति नाग्निः सर्वकारणत्वात् तस्योह्यचिता नास्तिकाकर्षणायैव न ज्ञानमात्रसाम्यं चिदवतारमात्रं वा ।

7) Tadicchā nohyajñānakriyaiva na cit sarvaṃ dahati nāgniḥ sarvakāraṇatvāt tasyohyacittā nāstikākārṣaṇāyaiva na jñānamātrasāmyam cidavatāramātraṃ vā ।

[The unimaginable God wished to create this world for His entertainment (*Ekākī na ramate, sa idaṃ sarvamasṛjata*— Veda). By this, you should not think that God is awareness or has awareness in Him. ***Awareness is generated by matter and energy together.*** Before creation,

matter and energy never existed and hence, this awareness observed by us in this world was not present in unimaginable God. If it is imaginable item, you can analyze that whether it is inert matter or inert energy or non-inert awareness. These three are components of creation and by deciding one as the unimaginable God, you are concluding that God is a component of creation and not the creator of this entire world. Since every item or quality was created by Him, He can do any action without being that specific acting material. He can think without being awareness. He can burn everything in the final dissolution without being energy. By His wish a dry grass blade couldn't be burnt by fire as said in the Veda. ***He can stop the action of any acting material also just by His wish since every action is connected to a specific material by His wish only!*** Lack of this deep analysis misled the followers of Shankara to think that God is awareness, awareness is soul and soul must be God. This chocolate that soul is God was given to atheists by Shankara so that they will accept at least the existence of God in the first step (soul is awareness, God is awareness, soul is God and God exists since soul exists). You may say that the three divine preachers unanimously accepted that God is awareness in commenting the Brahma Sutra (*Īkṣateḥ nā'sabdām*). Yes. The unimaginable God has (or is) awareness, but, doesn't have materialized nervous system and inert energy to generate awareness as in the case of a human being. This means that the awareness generated in the God was without nervous system and energy. The awareness found in the living beings is imaginable for us due to the generating device. But, the awareness in God is unimaginable, which is generated without the required device. Hence, unimaginable awareness exists in God or God is unimaginable awareness (since two unimaginable items can't co-exist). Awareness means the work of knowing. The unimaginable God does the work of knowing everything without having the imaginable awareness due to omnipotence or unimaginable power. Therefore, at any cost, you can't say that this imaginable awareness (soul) is that unimaginable awareness (God) by blindly taking a simple similar word 'awareness' without analysis. We can bring another interpretation for the statement that God is this imaginable awareness. This means that God is always associated with imaginable awareness or human soul while coming down as human incarnation. He is never associated with inert items. The item associated with its possessor can be used to call the possessor. We can call the seller (possessor) of apples by calling him "Oh apples! Come here". By this, you can't conclude that the seller of apples is actually the apples!]

8) रमणं धर्मप्राधान्यात्ता न परस्य दुःखाय विद्यालस्थापकस्येव ।

8) **Ramaṇaṁ dharmaprādhānyātā na parasya duḥkhāya vidyālasthāpakasyeva ।**

[The unimaginable God wished to create this world for entertainment. Entertainment shall be always followed by justified ways so that the entertained items are not unduly exploited! Hence, you can never blame God that His entertainment resulted in your suffering. A rich person started a college for his entertainment to pass on the time. He established the college very well, with excellent teachers and justified examination system. One student failed and blames the owner of the college that he got the misery of failure since the college was established for the owner's entertainment. Is this valid? At least, if all the students failed, there can be some possibility for this case. *The misery and happiness of the soul is due to its own deeds.* In the college continuous counseling was given that every student should read well to pass in the exams. But this student neglected the advice and never studied to fail in the end. Such failure has no connection with the secondary entertainment of the owner of the college, who took all the care in justified establishment of the college and in giving continuous spiritual preaching to humanity.]

9) मूलप्रकृत्याकाशस्रष्टा परमव्योम्नि शक्तिरूपं दत्तमीशं त्रिधोक्तं ससर्ज जीवग्रहणाय तेन तादात्म्यं प्राप च ।

9) **Mūlaprakṛtyākāśasraṣṭā paramavyomni śaktirūpaṁ dattamīśaṁ tridhoktaṁ sasarja jīvagrahaṇāya tena tādātmyaṁ prāpa ca ।**

[The unimaginable God created the space in the beginning. Hence, there was a situation when space alone existed without matter, gross energy and awareness. This space being subtle energy acts as the root material (Muula Prakruti) for the further creation. Along with this subtle energy, a human form was created occupying some holy space called as 'Paramavyoma' by the Veda and awareness was also created in that form. Even though materialized nervous system is absent, the awareness was also created by super technology of unimaginable God. Thus, the first relative or imaginable awareness was created in this first energetic body, which perceives the created subtle energy and further creation as full reality. The subtle energy in the form of space accommodates the volume of the energetic body of the first created energetic form. *The unimaginable God merged with this first energetic form and the first energetic incarnation*

called as Ishwara resulted. The unimaginable God made Ishwara as His permanent address and hence, Ishwara is eternal, though had beginning. Since unimaginable God merged with Ishwara through perfect monism, you can call Ishwara also as beginningless (since unimaginable God is beginningless). Further creation was done by Ishwara (unimaginable God in the form of Ishwara). Air, fire, water, earth, plants, awareness are created subsequently by Ishwara or unimaginable God. The upper worlds made of energy (Rajas) contain energetic beings, which are souls (awareness) in energetic bodies. The human beings along with other living beings (Tamas with Rajas) were created on the earth. All these beings have awareness (Sattvam). The upper energetic worlds along with energetic beings are invisible to human beings. But, the souls present in the human beings leave the materialized bodies and enter into energetic bodies to go to the upper energetic worlds after their death. Ishwara was called as Datta, meaning that the unimaginable God is given to souls as visible God (Datta means given). ***Datta is always seen by energetic beings in the upper worlds and is also seen rarely by human devotees.*** Ishwara was also called as Hiranyagarbha while creating the world, called as Narayana while ruling the world and called as Sada Shiva while destroying the world.]

10) प्रारम्भनोह्यं स्यात् नोह्यैकोह्यं वा द्वैतत्रैते तद्वपुरंश एव जीवः धर्मबोधाय दोषनिषेधश्च नोह्योह्ययोरसादृश्यम् ।

10) Prārambhanohyaṃ syāt nohyaikohyaṃ vā dvaitatraite tadvapuraṃśa eva jīvaḥ dharmabodhāya doṣaniṣedhaśca nohyohyayorasādrśyam ।

[The starting point of Shankara was the absolute plane before creation. The starting point of Ramanuja and Madhva was the first energetic incarnation taken as Narayana since the present status of the world is the stage of ruling. Since the unimaginable God is merged with the Ishwara or mediated God, the unimaginable God is not given a separate place since He cannot be imagined even by intelligence. Hence, the mediated God is said to be the basis or permanent address of unimaginable God (*Brahmaṇo'pi pratisthāham* - Gita). The mediated God or Narayana is taken as the absolute God, along with co-existing source material of creation or subtle energy or space (Muula Prakruti). ***Soul, inert world and mediated God are the three items (traitam) existing in the relative plane.*** If soul is taken as part of the world, only two items (dvaitam) exist, which are creation and creator (mediated God). Even though soul is a part of

creation, it is given a separate status in the creation differentiating it (awareness) from the rest inert world. Ramanuja told the soul as a part of mediated God. This does not mean that soul is a part of unimaginable God. This means that soul is a part of the body (energy) along with awareness or medium of God. This is reasonable since awareness along with energy is an energetic being only. Even if you take human being having matter also along with energy and awareness, matter being a form of energy can fit as a part of the energetic body of mediated God. Such statement was given by Ramanuja to wipe the tears of spiritual aspirants, who were denied from the monism of God given by Shankara. ***Madhva denied this also by saying that soul is totally different from God since the defects of the souls should not touch even the body of the God.*** Madhva confined God to the mere energetic form created by unimaginable God. Ramanuja took the world also as an external body (Vishvarupa) so that the soul becomes a direct part of the body of God. The intention of Ramanuja was that God feels this creation as His own body, which should not be disturbed by the defects of the souls. This warns every soul to rectify its defects (at least with due devotion to God). Shankara also allowed monism with a view that the soul on feeling itself as God will behave in a noble way supporting justice always. ***When these concepts were misused by the souls, Madhva separated the soul totally from mediated God.*** Datta Swami never allowed any connection of soul with God since God is taken as the unimaginable item and hence, no connection can be attempted between unimaginable (God) and imaginable (soul) items.]

11) सपरमाद्यमाद्यस्य परं द्वयोः विशिष्टाद्वैतमवतारेषु द्वैतमन्यजीवेषु तदद्वैतं परिवर्तनाय स्मरणरूढाश्च भक्ताश्च स्यादद्वैतं कस्यचिदनीप्सितं द्वैतसहायेन द्वैते स्यात् यजमानश्च ।

11) Saparamādyamādyasya param dvayoh viśiṣṭādvaitamavatāreṣu dvaitamanyajīveṣu tadadvaitam parivartanāya smaraṇarūḍhāśca bhaktāśca syādadvaitam kasyacidanīpsitam dvaitasahāyena dvete syāt yajamānaśca ।

[The absolute plane of unimaginable God before creation represents exclusively Shankara. The relative plane with the mediated God and creation represents both Ramanuja and Madhva. The Vishishta Advaita of Ramanuja gives the concept of incarnations of God, which are either energetic or human. The unimaginable God merged with the first energetic form resulting in first energetic incarnation called as Datta. Further, energetic and human incarnations deal with the entry of Datta in to selected specific energetic and human beings. Except the first energetic form called

as Datta, the unimaginable God enters other incarnations only through Datta and not directly. Datta merges with energetic or human being through perfect monism and the resulting incarnation is either energetic or human respectively. This merge is union between two Vishishta items (Vishishta means the item or Visheshya possessing a quality or Visheshana. Lotus is visheshya and blue colour is Visheshana. The blue lotus flower is Vishishta.). Datta is one Vishishta item in which the unimaginable God is mediated with energetic body. The energetic being or human being is another Vishishta item in which the soul is mediated with energetic or human body. Both these Vishishta items (Datta and energetic or human being) merge through perfect monism (Advaita) resulting in one energetic or human incarnation, which is God Datta alone as the end result. Such perfect monism between two Vishishta items to result in incarnations is the actual idea of Vishishta Advaita of Ramanuja. The word Advaita is not perfect in showing just similarity between God having universal body and soul having human body (or energetic body). If such similarity is the actual idea of Ramanuja, He could have used the word precisely as Vishishta saadrushya. Hence, if Shankara represents the unimaginable God in absolute plane without any second item, Ramanuja represents the relative plane in which the formation of incarnations from God Datta (Narayana) is dealt with. Madhva represents the relationship between God and ordinary soul as perfect dualism (Dvaita). As far as Shankara is concerned, He not only represented the absolute plane, but also the relative plane of Ramanuja and Madhva. Shankara used the absolute plane as a biscuit for attracting the atheistic child and such inevitable concept shall be understood as per the context in which He was placed. When everybody was an atheist only (either Purvamimamsaka or Buddhist), God incarnated as Shankara and turned all atheists into theists showing the monism biscuit. ***If you realise the context of the preacher, you will not misunderstand His concept.*** Shankara told that if one uses the continuous memory that he is God, he will become God. ***But, by such path, God was not attained by any soul.*** Then, He suggested that the practical effect of ignorance (Vikshepa) is very strong and can be removed only by the grace of Ishwara or mediated God. Thus, He slowly brought the atheist into relative plane to become a devotee of mediated God in perfect dualism. This is the talent of preacher using the psychology of the student. Many of the atheists turned into theists standing in real dualism worshiping mediated God. But, some of them still were having the idea of future monism. Such ambitious psychology can't be brought to the lowest ground level of reality by saying that God is totally different from soul. Hence, Ramanuja appeared, who is the incarnation of

same God Shankara. This means that Shankara reappeared as Ramanuja to correct His disciples and lead them into right dualism in which the soul shall worship the mediated God without any aspiration for monism or for any other benefit. ***The concentration of Ramanuja and Madhva was mainly on the followers of Shankara, who didn't come into dualism (in spite of Shankara's advice), sticking to the level of constant memorization of monism only.*** A soul is not already God, but, can become God through human incarnation provided the soul doesn't wish for it and God only wishes to use the soul as His medium to propagate the spiritual knowledge, which is masked by wrong interpretations frequently. This is clearly revealed by Shankara that monism is the wish or grace of Ishwara only and not of the soul (*Īśvarānugrahādeva*). Hence, a soul becoming God is not totally false, but, is true in the case of a specific soul selected by God. The specification of soul is truth, but, the generalization of the soul was dilution of the actual concept for the sake of atheists. Ramanuja told that soul is not God, but, a part of God. Ramanuja is the intermediate earth-level for the discouraged devotee falling from the hope of monism-sky. Since Monism will never result if the soul aspires total or partial oneness with God, which results only if the soul is in perfect dualism without any aspiration, Madhva finally told that God and soul are totally different. Such concept of total difference removes the aspiration of total or partial oneness with God, which is the basis for attaining perfect monism with God by becoming incarnation. Hence, Ramanuja and Madhva helped the soul to attain the perfect monism with God. The misled follower of Shankara couldn't attain perfect monism since the follower always stood aspiring the monism with God. Ramanuja and Madhva helped the follower of Shankara to attain the real monism by standing always in perfect dualism only. The fruit of Ramanuja is monism through incarnation and the fruit of Madhva is super dualism in which God becomes the servant of devotee. Even the founder of the dualism, Madhva, maintained the similarity of awareness between God and soul to give the least consolation-benefit to the soul. But, ***the awareness of God is unimaginable whereas the awareness of soul is imaginable, which brings total separation of God from soul.***]

12) न परिणाम विवर्तौ जगत्यनिर्वचनीयख्यातस्य अद्वयमवतीर्णं स्वस्याद्यं वर्तमानेऽपि परस्यापरं नैकत्र विरोधाय ।

12) Na pariṇāma vivartau jagatyanirvacanīyakhyātasya

advayamavatīrṇaṁ svasyādyam vartamāne'pi parasyāparaṁ naikatra virodhāya |

[The absolute plane of unimaginable God is well understood before the creation of this world and the only receiver of that plane is unimaginable God Himself. This unimaginable God is not converted into imaginable world since cause is unimaginable and product is imaginable. Such impossibility of conversion of unimaginable cause into imaginable product is mentioned by the Gita (Avyaktam vyaktimāpannam...). Neither real or apparent modification is justified when God generated the world since the generation is unimaginable. But, when the unimaginable God becomes imaginable human (or energetic) being in becoming the incarnation, we have to accept the real conversion of unimaginable God into imaginable human or energetic being. In fact, it is not conversion (in which the milk is exhausted on converting into curd) since God remains as Himself and becomes the soul simultaneously. The Veda says that the unimaginable God remains as Himself without any subtraction being beyond space and at the same time is totally converted into imaginable being (Sat ca tyat ca abhavat). Here, the point is conversion of unimaginable God into imaginable soul in the incarnation and not conversion of imaginable soul into unimaginable God. The omnipotent God is capable of such conversion whereas the soul with limited potency is not capable of such conversion. Hence, we call the incarnation as descended God (Avataara) and not as ascended soul. The absolute plane still continues even after creation of the world in view of the unimaginable God and hence, the incarnation says that the absolute plane still exists. In the Gita, Krishna says that nothing other than Him exists (present tense) "Mattah parataram kiñcit nāsti". The verb naasti (doesn't exist) is in present tense. This means that the absolute plane still continues in view of the unimaginable God. The relative plane continues in view of the medium, which perceives the relative plane as full reality. By this, it means that the incarnation maintains both the planes simultaneously with respect to the unimaginable God and His imaginable medium. The unimaginable God alone also can perceive the relative plane with full reality due to His omnipotence. But, since the medium serves such purpose, the unimaginable God does not use His unimaginable power for that purpose, which is alternatively accomplished. The necessity of medium is inevitable to express Himself before the devotees. Thus, a balance between unimaginable absolute plane and imaginable relative plane is maintained simultaneously by the two different references (unimaginable God and His

imaginable medium) avoiding the contradiction since both are not applied to single reference. Such maintenance of both planes is possible for the incarnation of unimaginable God and not for the simple soul. Hence, Krishna, the incarnation of unimaginable God can say that nothing other than Him exists and the same can't be told by an ordinary soul.]

13) नोह्यमूह्यं दृश्यादृश्यं जगदीश्वरौ नित्यौ न सर्वव्यापि परिमितावतारः श्रुतिसमन्वयो ग्राह्यः स सत्यकामः प्रजानी च ।

13) Nohyamūhyaṃ dr̥śyādr̥śyaṃ jagadīśvarau nityau na sarvavyāpi

parimitāvatāraḥ śrutisamanvayo grāhyaḥ sa satyakāmaḥ prajñānī ca ।

[The unimaginable domain represents the unimaginable God present alone in the absolute plane before creation of the world. The invisible sub-domain of imaginable domain represents all the energetic incarnations in the energetic worlds along with energetic beings. The visible sub-domain of imaginable domain represents all the human incarnations on this earth along with human beings. The first form in the imaginable domain is the first energetic incarnation or Datta or Ishwara representing the unimaginable God merged with Him through perfect monism existing forever. The creation also remains forever and dissolution of world doesn't mean total destruction of creation. It means only the creation going from gross state to subtle state (avyaktam). The reel of cinema after a show is not destroyed and is not prepared again for the next show. ***This means that Ishwara and the world are eternal once the creation started.*** The world had beginning but will never end. Ishwara is also similar to world, but, can be told as having no beginning also from the view of merged unimaginable God in Him. God didn't enter into the world as awareness since awareness was created during the course of creation of world. Hence, the Veda says that God is nowhere in the world (*neti neti*). But, the Veda says that God entered the world as specific incarnation (*Tadevānu prāviśat*). The Gita also says that God enters into a specific human form (*mānuṣīm tanum...*). If you say that a person entered the house, he can be in a single room and need not occupy the entire house. You need not be confused that the Veda said that all this world is God (*sarvaṃ khalvidam*) since God entered and occupied the entire world. The meaning of this statement can be taken as that this entire world is under the control of God (*tadadhiina prathamaa*) since the name of the owner is mentioned for the property owned by him. You need not be confused that Lord entered and pervaded the entire world (*Īśāvāsyamidam...* Veda) since there it is told that Lord pervades any

selected mini world (human body) present in the world (*jagatyāṁ jagat*). Lord pervades the entire mini world in and out (*kiñcit jagat... Antarbahiśca... Veda*). Clear practical proof is that a specific human incarnation alone exhibits miracles and excellent knowledge (identification marks told by the Veda as *satyakāmah, prajñānam*) and not every soul. The word Prajnaanam means excellent knowledge and not mere awareness.]

14) ईर्ष्याहन्तया उभयत्र भ्रष्टः रामाचरणं कृष्णोक्तं कार्यं बहुहेतुभिः कृष्णो ज्ञेयः महिम्ना सर्वे ज्ञानेन दैत्याः त्याज्याः परीक्षा जीवकृते प्रकटित शक्त्यामेव भेदः ।

14) Īrṣyāhantayā ubhayatra bhraṣṭaḥ rāmācaraṇaṁ kṛṣṇoktaṁ kāryaṁ bahuhetubhiḥ kṛṣṇo jñeyaḥ mahimnā sarve jñānena daityāḥ tyājyāḥ parīkṣā jīvakṛte prakaṭita śaktyāmeva bhedaḥ ।

[Human incarnation is relevant to humanity since clarification of spiritual knowledge can be obtained in free atmosphere without excitation since God is in human form looking like ordinary human being exhibiting the natural properties of medium like birth, hunger, thirst etc. ***Even though these properties of medium help in free mixing, these develop the repulsion between common media due to ego and jealousy towards co-human form resulting in missing the human incarnation here.*** When this soul goes to the upper world after death in energetic body, same principle becomes active and the energetic incarnations there are also missed. The soul misses God always here and there. God came in human form called as Rama as ideal human being to preach the ideal practice to humanity (Aadarshamaanusha). Hence, He always declared Himself as human being only. Krishna came to project God (Liilaamaanusha) and declared Himself as God in the Gita. You must act as Rama acted or as Krishna told in the Gita. ***You shall not imitate Krishna in action without understanding that Krishna is projected God and Gopikas are sages for several births craving for salvation from strong worldly bonds called as Eshanaas*** (with life partner, with issues and with wealth). Krishna tested them by stealing butter-wealth (bonds with wealth and issues are tested) and by dancing with Gopikas (bond with life partner is tested). After the test, He never returned. He didn't repeat this test anywhere since sages were not existing anywhere else. Due to several such reasons, Krishna must be properly understood and understanding the Bhagavatam is said to be a test for scholars. You can do the first stage of filtration of God from all other ordinary souls by miracle in lifting huge hill for seven days on finger. ***99% humanity gets filtered by***

miracles. The rest 1% demons doing same miracles (obtained from God through rigid penance) can be filtered by the excellent spiritual knowledge. Ravana also lifted hill, but, can be filtered from Krishna since Krishna told the Gita, the excellent knowledge. In this way, identification of human incarnation is to be done carefully. Tests are not for the sake of omniscient God to know the stage of devotee. **Tests are for the sake of devotee to understand his/her correct position so that effort can be put up from that real point onwards.** Same unimaginable God exists in every incarnation and hence, there is no difference between any two incarnations from the point of the same possessor of full power or God existing in every incarnation. Rama is said to be full (purna) incarnation of 12 kalas whereas Krishna is said to be fullest (paripurna) incarnation of 16 kalas. **The difference is only in the exhibited power of the incarnation as required by the context and not in the possessed power of the same unimaginable God.** Based on this only, incarnations of Kala, Amsha, Avesha etc., are divided. Some are fond of a specific incarnation only like Jambavaan accepting Rama and refusing Krishna. The inner unimaginable God is one and the same and difference is in the external form of the media only.]

15) त्रिधा स्वयं प्रकटयति भक्तावस्थामनुसृत्य त्रिमताचार्यमतसमन्वयेन राधाहनुमन्तौ वर्तमानमानुषमेवाश्रितौ नान्यम् ।

15) Tridhā svayaṃ prakāṣayati bhaktāvasthāmanuṣṛtya
trimatācāryamatasamanvayena rādhāhanumantau
vartamānamānuṣamevāśritau nānyam ।

[The human incarnation comes for climax devotees, who wish to see and talk with God directly. The Omnipotent God is totally converted in to a specific human form to fulfill the wish of devotees. The Omnipotent God appears as human form with 100% conversion since there is no need for cheating the devotees in the case of omnipotent God. Thus, perfect monism of Shankara can be realized in the case of human incarnation (or energetic incarnation) meant for climax devotees. Hanuman and Radha are such climax devotees for whom Rama and Krishna are total God respectively. Both these devotees worshiped their contemporary human incarnations only and not the unimaginable God or energetic incarnation or statue of energetic incarnation or statue of previous human incarnation. God comes in human form in every generation to avoid partiality to one generation only. **But, due to ego and jealousy, lesser grade of devotees finds basic dualism between God and human soul in the human incarnation.**

Dharmaraja praised Krishna as God on several occasions, but didn't tell a lie when Krishna requested him. This is the middle stage of Ramanuja in which a special monism results due to inseparable (Apruthak karanam) God and soul. The example for this is electrified wire in which wire acts as electricity (since gives shock touched anywhere) for all practical purposes. Still electricity as stream of electrons and wire as a chain of metallic crystals exist separately. The least stage observed in all ordinary souls as observed by Madhva is perfect dualism between God and soul. The electricity is in power house. The non-electrified wire is in our house in to which connection with power house is not given. These three stages represent the soul to be father, son of the father and messenger of the master respectively. The third stage is "*I am in the light*". The second stage is "*The light is in me*". The first stage is "*I am the light*". The same human incarnation presents Himself in all the three stages according to the grade of the devotee. ***The percentage of ego and jealousy of the devotee is known to the omniscient human incarnation, which projects itself accordingly.***]

16) वृद्धमतं ब्रह्मबहुत्वेन परं तेभ्यः परब्रह्मेति पृथक् वाच्यं मौनसूच्यम् ।

16) Vṛddhamataṃ brahmabahutvena paraṃ tebhyaḥ parabrahmeti
pṛthak vācyam maunasūcyam ।

[The word Brahman is used for God everywhere in the scripture. But, the same word is used for every greatest item in its related category. For example, the Veda is called as Brahman being the greatest among the category of scriptures. Similarly, food, life, mind, intelligence, bliss etc., are also called as Brahman or greatest among their specific categories. Even the soul is called as Brahman by Shankara since it is the greatest among the imaginable items of the world. But, unimaginable God is greater than even this soul and naturally is greater than any other Brahman (like food, mind etc.,). The unimaginable God is beyond space and hence, is beyond any imaginable Brahman. This sense of 'beyond' is indicated by the word 'para' and the unimaginable God is best represented by the word 'Parabrahman' rather than Brahman by which confusion may be avoided. Such unimaginable God can't be touched by any word and hence, He is best represented by silence as told by Shankara (*maunavyākhyā prakāṣita Parabrahma tattvam*).

Chapter 2
UTTARĀRDHA CARCĀ

(Second Half Part Discussion)

March 15, 2018

1) अज्ञातपरिधिराकाशस्यास्ति ब्रह्मविदितः यदनन्तरं नोह्यमपरिमाणं स्यादेव विज्ञानमौनं नास्तिकजल्पः ।

1) **Ajñātaparidhirākāśasyāsti brahmaviditaḥ yadanantaram**

nohyamaparimāṇam syādeva vijñānamaunaṃ nāstikajalpaḥ ।

[Science discussed a lot about the boundary of space and beyond it. This boundary is unreachable for any human being and hence, is called as infinite. Unreachable need not be infinite. *The finite space also can be unreachable since very very long finite space is also unreachable.* Since space is creation of God, its boundary must be known to omniscient God and hence, space must be finite and unreachable for humanity. If it is finite, beyond it, something should exist. Science itself asks about the nature of the item present beyond the boundary wall of space. Anything beyond space is unimaginable. The reason is that *an item beyond space must not have space in it.* It must not have spatial dimensions and hence, must not have volume. Even if you concentrate for millions of years, you cannot imagine a volumeless item. Hence, space is finite having boundary, which is unreachable by us, beyond which some unimaginable item must exist, which is called as unimaginable God by us. If space is infinite, it must not have boundary. Hence, science calls space as infinite without boundary and therefore, there is nothing beyond its non-existent boundary. Hence, there is no reference of God in science. But, we prove the existence of unimaginable God, who is the source of unimaginable miracles seen in the world. Beyond the boundary of imaginable space (hence, we say that space is finite having boundary), proper place must be given to an unimaginable item that is proved by miracles. Science, unable to give the reason behind miracles, neither accepts these miracles (due to the inability of explanation) nor rejects miracles since these miracles are seen in the world. Hence, science is silent about God and miracles. This is sincere right path of research. *Atheists are not scientific since they*

abandon miracles saying that miracles are simply magic. In case of genuine miracle, they say that science will explain these miracles tomorrow and that tomorrow never comes! Science never says so!]

2) नित्यव्याप्तिराकाशस्य सुरदृष्ट्या समन्वितः श्रुतेः ।

2) Nityavyāptirākāśasya suradr̥ṣṭyā samanvitaḥ śruteḥ ।

[Science says that space is expanding constantly. But, Einstein feels that space is totally non-existent. There is no meaning of expansion of non-existent item. ***If you treat space as infinite and say that the universe consisting of energy and matter is expanding, such expansion must result in the decrease of its density and disintegration of items in the universe, which are not experienced by us.*** You can say that fresh energy is created, which is converting into matter (and awareness also if you feel that awareness exists apart from the earth), then, the expansion of the universe is possible. In such case, there is no harm in saying that space is also a form of subtle energy and constant creation of energy means constant creation of space or subtle energy and subsequent constant creation of matter (and awareness). This means that the universe or space is constantly being created. This constant expansion (by creation) of the space or universe is needed to prove that the space is expanding so that no human being can reach the boundary of space and see the unimaginable item existing beyond it. This means that unreachable nature of space is not inherent characteristic of the space itself, but, is relative due to the impossibility of human being to touch the unimaginable God existing beyond it. You may doubt that the humanity is not travelling with such high velocity so that the present existing finite space has to expand further to make the human being unable to touch the unimaginable God. It is true if the reference is humanity only. In this creation, apart from humanity on the earth, there are upper energetic worlds in which energetic beings called as angels exist. Even if these energetic beings (angels) travel with very high terrible velocity, they are also unable to touch the boundary of space so that they cannot touch the unimaginable God. For such requirement, the space has to expand with more speed so that all the boundaries extend further by which even the angels do not touch the boundary of space. The Veda says that even angels could not obtain the unimaginable God (*Nainat devā āpnuvan...*). ***Hence, the expansion of universe is with reference to the angels and not with reference to the humanity.*** Thus,

the constant expansion of the universe proposed by science is correlated with the Vedic statement.]

March 25, 2018

3) विज्ञानेऽप्यनिश्चितत्वसूत्रात् अनूह्यमपि सदेव ।

3) **Vijñāne'pyaniścītattvasūtrāt anūhyamapi sadeva ।**

[Unimaginable God is undetectable by our human brains. 'Undetectable' does not mean that it does not exist. The simultaneous position and momentum of electron are undetectable by the most sophisticated electron microscope. When this instrument is used, the focussed beam attacks the electron and its position is disturbed. Hence, this *microscope is unable to detect the exact position of the electron and hence, is unable to calculate the simultaneous momentum of the electron in its original position*. This does not mean that the exact position and simultaneous momentum of electron do not co-exist. They exist, but, are undetectable to the instrument since the equipment used is crude before the sensitivity of the values of electron. This is propounded by Heisenberg as Uncertainty Principle in Science. *Similarly, the sensitivity of the status of unimaginable God is very sharp compared to the crudeness of the imagination done by our intelligence-equipment*. God, being the generator of space, does not have space in Him. The product can't exist in its cause before its generation and if it exists, it is said to be existent even before its generation, which is impossible. God, having no space or spatial dimensions in Him, has no length, width and height. He is beyond space, having no volume. *Any item beyond space can never be imagined by anybody even on concentrating for millions of years!* Therefore, God exists, even though unimaginable for our intelligence.]

4) अनूह्यस्य एकत्वात् विभूतिदृश्यनोह्यशक्तिः परब्रह्मैव नेन्द्रजालं दूरेऽपि दर्शनात् ।

4) **Anūhyasya ekatvāt vibhūtidṛśyanohyaśaktiḥ parabrahmaiva**

nendrajālaṃ dūre'pi darśanāt ।

[You should not argue that the existence of unimaginable God should be verified through natural explanations and not by unnatural or unscientific explanations. Nature means creation. Every item in the

creation has spatial dimensions and hence, is not beyond space. It is having spatial dimensions and is imaginable. Your objection is that God is to be explained through natural concepts. ***We can explain the existence of unimaginable God even though we can't explain the nature of God.*** The Veda also says that only the existence of God can be proved and not His nature (*Astītyeva...*, *Atarkyah...*). We never say that we will explain the nature of God. We openly say that God is unimaginable, which means that the nature of God is beyond imagination. But, we can explain and prove the existence of God through natural concepts. If we examine a genuine miracle, it involves natural items and natural concepts only. Whenever the recent human incarnation Shri Satya Sai Baba created sacred ash or some material, His hand creating that is visible and natural. The rotation of His hand in circular way is also visible and natural. The produced item from space is also visible and natural. Only the mechanism or power of production of an item from space is unimaginable. ***All these visible natural items and natural processes indicate the final result that an item from the space is produced in unimaginable way.*** Hence, the unimaginable mechanism or power exists. We say that this unimaginable power or mechanism itself is unimaginable God because there can't exist two unimaginable items. Any number of unimaginable items result only as one unimaginable item. Hence, we can't say that there exists unimaginable God and separately unimaginable power. Hence, this unimaginable power itself is unimaginable God. We use the terminology like unimaginable God and unimaginable power for the sake of explaining to the human brains, which are based on the worldly logic. In the world, we find the source of power like Sun and his power like Sunlight as two different items. Based on this worldly logic only we use the terms unimaginable God and unimaginable power separately for a better clarification to the human brains. Therefore, once the existence of unimaginable power is proved, the existence of unimaginable God is proved by itself. Hence, the existence of unimaginable God is testable, which is the basic requirement of science for the proof of any concept. ***Hence, the existence of unimaginable God is to be accepted through the authority of perception and its deductive knowledge, which alone is believed by science as single authority.*** There is no need of inference and its inductive knowledge in the explanation of the genuine miracle. The testability can be implemented by the scientist in seeing that such generation of an item from the space is not through the magic. In this

point, it is open. The generation of divine ash and special scented nectar from the photos of Baba and other forms of God were also clearly visible and proved beyond any doubt, which can't be misinterpreted as magic. A magician may generate a hidden item from the hand through magic. But, sacred ash and nectar can't be generated by his photos which are existing far from him! Hence, *the testability of genuine miracle is proved beyond any doubt, which clearly establishes the existence of unimaginable God.*]

March 31, 2018

5) वेदान्तविज्ञानं केवल प्रत्यक्षात् विभूतीनां नेन्द्रजाल निरूपितानाम् ।

5) Vedāntavijñānaṃ kevala pratyakṣāt vibhūtīnāṃ nendrajāla nirūpitānām
I

[A miracle is exhibited by unimaginable God present in a human incarnation in this world, which is open to falsifiability or testability for any scientist. Everybody has open chance to disprove it as false magic. Does falsifiability mean that the miracle must be disproved as false? Some genuine miracles also are similar to false magic and may create a doubt in our minds that whether the miracle is false magic. But, there are several miracles, which are testable and leave no trace of scope to be disproved as false magic. A patient suffering with cancer in advanced stage approached Shri Satya Sai Baba, who told “Your cancer is cancelled”. The patient is again tested by doctors, who found the result of test as negative! What type of magic you can expect in this genuine miracle for your testability? *The human incarnation will not approach you to get His miraculous powers tested to get a certificate from you!* Several top scientists approached Baba and observed the miracles very closely becoming total believers. God shows miracles before such people only about whom He has some hope of transformation in future due to exhibition of a miracle. If there is no such hope, God will not exhibit miracles for getting an appreciation certificate from people. So many people are getting experience of miraculous powers of God in their lives since from a very long past time. Absolute majority of humanity in this world believes in the existence of unimaginable God answering their problems through unimaginable ways. Only a meager minority does not believe in the existence of God. God doesn't care for this negligible minority. *He comes down in to this world only to strengthen the belief of theists so that theists doing sins are controlled*

and transformed in to real devotees. Spiritual knowledge can be called as spiritual science based on only perception as single authority in the case of genuine miracles, which can never be disproved as false by anybody. **Only people fascinated to do sins without fear of inevitable punishments are becoming atheists.** Only people burning with jealousy and ego discard personal God or human incarnation and stress on impersonal God.

6) विज्ञानव्यतिरेकं न तत्त्वं यत् पूर्ववर्ति ज्ञानमेव । नास्तिकाः निराकरणलोलाः सर्वदा ।
नैकस्य दोषात् मूलसर्वसिद्धान्तभङ्गः ।

6) Vijñānavyatiरेkaṃ na tattvaṃ yat pūrvavarti jñānameva । nāstikāḥ

nirākaraṇalolāḥ sarvadā । naikasya doṣāt mūlasarvasiddhāntabhaṅgaḥ ।

[We give high respects and regards to science for proving several blind spiritual practices as false and controlled several false theists exploiting innocent public in the name of false faiths. We don't support theists and oppose scientists blindly. Several concepts formulated by ancient sages in logic were proved wrong by science. For example, sound was said to be property of space, which is totally wrong. Sound can't propagate in space without moving particles. Of course, volume (parimaana) was said to be another property of space and this point is appreciable. Lack of experimental facilities was their drawback. Similarly, some ancient sages felt that awareness is God and this is also proved wrong by science. Science clearly proved that awareness is a specific work form of inert energy generated in a specific functioning nervous system. God is the creator of this entire universe, composed with huge matter and energy. Awareness can't create even an atom of matter and even a single radiation of energy. This single practical point is sufficient to say that awareness is not God. Thus, science helped the spiritual knowledge in several crucial points. Science gives deep analysis and correct conclusions in studying this creation or imaginable domain, with the help of which we can discard every item of this creation to be God and arrive at the conclusion that whatever leftover is God, who is unimaginable being beyond imaginable domain. This point is exactly told in the Veda (*Neti Neti*).

While studying divine scriptures, we shall not take the general meanings of the words used in scripture. The words have some inner meanings, which shall be taken carefully. For example, the meaning of

lamb used in Christian scripture is God. God is as pure as the most innocent lamb. It is also told that God created this universe in six days. Here, day means step. He created six items in six steps. Space, air, fire, water, earth and awareness. The food contains all the five elements and the life with awareness is generated from food. This is in agreement with evolution, which says that life is generated after creation of inert universe. If you belong to God, you must belong to every religion in the world since same God preached the same subject in different languages and in different styles based on the different cultures.

Our special regards for science are due to one dignified point, which is that science never created a chapter in its books under the headline “*Disproving Miracles and God*”. This shows that they are keeping silent on unimaginable God, which is the best explanation for God as per scriptures also. This is the difference between science and atheism. *Atheism has only one chapter, which is rejection of God and miracles*. We agree that some theists exploited public in the name of God and miracles. But, you can’t reject the entire system for the fault of somebody. You can’t say that the examination system itself is wrong if one student copied and passed. You must catch such student and debar him. For his sake, you shall not cancel the entire examination system and harm genuine students! All scientists are not atheists and all atheists are not scientists. Top most scientists like Einstein, Newton etc., were also top most theists. The brain of Einstein was subjected to research!

I am not partial as a fan of scriptures and against to science. All old is not gold and all latest is not the best. It is told that we have to examine both to pick up truths and to reject false on any side (*santaḥ parīkṣyānyatarat...*). It is also said that a biased fellow drinks salt water from a well saying that his father got that well dug (*kṣāraṃ jalaṃ kāpuruṣāḥ...*)!

Do not have a poor impression on Me that I am only a scholar of ancient scriptures. I am also a scientist inventing a new supersonic technique for estimating heterogeneity in materials with lot of Research publications. I never studied Sanskrit from anybody. Suddenly knowledge of Sanskrit and scriptures appeared in My brain without studying them. I wrote 100 books in Sanskrit on philosophy by 16 years age. Is it not a genuine miracle of God? Sorry for speaking about Myself. I have to speak this to remove biased impression from your minds.

It is matter of extreme happiness to note Dr. John Lennox, Professor in University of Oxford saying “*I don’t reject the explanation of science to reveal the mechanism of boiling the water on stove. I humbly say about the previous step that I wanted to drink coffee for which I have kept the water on the stove*”. This is very good explanation, which indicates that creation of universe by God doesn’t oppose science in any way.

You want to observe miracles performed by God in human form personally and study like an examiner asking the student of science for demonstration of a practical experiment to give him pass marks and certificate of degree! This shows the ego in you. You can observe audio-video system in which performance of several miracles among public by Baba were recorded. You can observe those cassettes and satisfy your desire. You are using this system in science also.

April 7, 2018

7) अनेक वैज्ञानिकानां पूर्वपक्ष प्रश्नाः, समाधीयन्ते तदुचितसिद्धान्तैः ।

7) **Aneka vaijñānikānāṃ pūrvapakṣa praśnāḥ, samādhīyante**

taducitasiddhāntaiḥ ।

[The arguments raised by scientists have been answered as given below:-

i) When a miracle is observed, how can You draw the conclusion about unimaginable God from it?

Swami Replied:- When you also observe a miracle, you are also saying that the cause of the miracle is inexplicable or unimaginable. We also say the same. Such unimaginable cause is called by us as unimaginable God. You need not doubt that the cause of the miracle is some unimaginable phenomenon or power and is not the source of unimaginable power to be called as unimaginable God. Any number of unimaginable items result only in one unimaginable item, called as unimaginable God by us. In imaginable items, imaginable phenomenon is different from imaginable power, which is different from imaginable source. Such distinction is not possible in unimaginable domain. Even this domain is unimaginable God only. Hence, you need not argue with us on this point since whatever is concluded by you is also concluded by us, which is that *the phenomenon of a genuine miracle is unimaginable*.

ii) Knowledge of inference or induction is always doubtful. You are inferring unimaginable God from miracle?

Swami Replied:- When we observe the miracle, the miracle is visible to our eyes (*indriyārtha sannikarṣah*) and this is clear perception. From this miracle, we are drawing the knowledge of the existence of unimaginable mechanism, called as unimaginable God. ***This knowledge drawn from the perceived miracle is deduction of perception and not induction of inference.*** Even in the inference, unless you come with proof of contradiction (*vyatireka*), our correlation (*anvaya*) is not affected to cause the doubt. Correlation means the existence of effect (smoke) wherever its cause (fire) exists, so that we can extend this to any case and this extension is called as ‘*vyaapti*’. The contradiction comes on seeing the fog, which is the same smoke. The fog does not lead you to the fire and hence, this is a contradiction (*avyaapti due to vyatireka*). On seeing smoke coming from hill, it may lead to the actual fire existing on the hill or may not lead to the fire if it is fog. ‘*Fog does not lead you to fire*’ is already established proof of contradiction. ***Since, you have come with proved contradiction, both correlation and contradiction have equal probability resulting in doubt (samshaya).*** You may say that magic looking like miracle is the contradiction. We agree to this and say that the case here is genuine miracle about which you have also drawn the conclusion that its phenomenon is unimaginable. ***Hence, the observation of miracle is totally perception and not inference.*** Since perception is your single authority, the statement to say that genuine miracle is unimaginable is common to both of us since you have also drawn the same conclusion. You may say that you will explain the phenomenon by tomorrow. Ok, we welcome it and wish you full success also. But, till tomorrow, atleast till the end of today, you must accept that the phenomenon is unimaginable and we call this phenomenon as unimaginable God. ***Such acceptance is a tradition of your science also.***

iii) The phenomenon and its explanation must be natural as in science.

Swami Replied:- The genuine miracle is natural since you are also seeing with your big eyes clearly existing in nature. ***Natural means that which is seen in nature or creation or this world.*** The miracle is natural. The phenomenon of the miracle is beyond the explicable laws of nature and hence, its explanation can’t be done with the help of the natural laws already understood by you. If there is such possibility, you could have explained the miracle. You also agree that such possibility

never exists and hence, you also call the phenomenon of the miracle to be beyond nature. If you say that since the explanation is beyond natural laws, it should be rejected due to absence of natural explanation, this is horrible step on your side. This means that if you are unable to explain anything, it should be thrown out! You are fencing yourself in your very limited area. The genuine miracle is seen by the public also. You must explain the phenomenon of the miracle to the public and disprove it as false magic. It is your responsibility. If you escape from your responsibility, you will be rejected by the public. When the scented nectar is flowing from the photos of God before a crowd of devotees, you must prove it as false magic or *you must give the mechanism of such phenomenon through the natural laws*. A fellow defeated in boxing falling down keeps his hand on the back of the winner sitting on him and says that he has won! Your argument is just like this!

iv) Is it true that whenever Baba created an item, that item used to disappear from some shop?

[Some of the devotees only say that whenever an item is created by Baba, that item disappeared from some shop and appeared here. Such case is not genuine creation of matter. The law of conservation of energy or matter is maintained.]

Swami Replied:- Some of our devotees, who are jealous about the Human Incarnation speak like that. *Assuming that what they speak is true, even such disappearance of an item in one place and re-appearance in another place itself is unimaginable*. Can such devotees do this miracle so that let an item disappear in one place and re-appear in another place (in their hands)! Whenever Baba created some items by moving His hand, Dr. Suri Bhagavantam, a famous scientist, was thinking in similar way, having faith in law of conservation of energy or matter. One day, he went to Baba with his fellow scientists to see Him for the first time. Then, Baba moved His hand and produced a photo in which Baba along with all those scientists appeared. Baba gave the photo to Dr. Bhagavantam and asked that whether his doubt was cleared! Since, such situation never existed before and such photo was not taken previously, the creation of the photo of the present first time situation removed such doubt of the famous scientist! Several top most scientists have gone to Baba, closely observed the genuine miracles and became strong devotees. Baba always welcomed the examination of His miracles by anybody standing closely. The panel of scientists set by you to examine the genuine miracles is not superior to these top most scientists, who observed Baba for about a long span of 75 years of the life time of Baba (Baba started doing miracles as a boy of 10 years)!

v) **How can you extend the concept of unimaginable God beyond the boundary of world?**

Swami Replied:- When the genuine miracle has proved the existence of unimaginable item and when the impossibility to reach the boundary of the universe is common to both of us, how can you put this question to Me? *If you take Me to the boundary of the universe and show to Me that only imaginable item exists beyond the boundary of world, I will withdraw My statement.* The perceptual proof is absent for both of us, but, I can justify that the unimaginable item existing beyond boundary can't be touched and hence, the boundary is constantly expanding. If imaginable item exists beyond the boundary of universe, it means that the imaginary universe has no boundary since it is infinite. *If the imaginable domain only exists as infinite, it means that there is no unimaginable domain.* In such case, how do you explain with genuine miracles seen in this world by you also as unimaginable? Your proposal can't give a meaningful explanation for the constant expansion of universe proposed by science only. Our proposal explains it with a good meaningful theory, which is:- Since nobody can touch the unimaginable God beyond the universe, you can never reach the unimaginable God. In order to make this as possible, the universe is constantly expanding.

vi) **Is the theory of cause and effect not scientific as proved by quantum mechanics?**

[Determinism means a necessary link between cause and effect. The previous state of world in the beginning of creation was at random. A single state has several probabilities of different effects. So, the theory of cause and effect is not scientific as proved by quantum mechanics.]

Swami Replied:- A single cause can have different probabilities of giving various effects. A single lump of mud can give rise to pot, jug, plate, doll etc. This is diversity of the effect. At the same time, all these effects are as black as the lump of mud. *This unavoidable link (black colour) between cause and effect (determinism) stands as the unity in diversity of various effects.* Determinism stands well in saying that a living being can never be produced from the lump of mud since inert mud shall produce only inert objects. *Randomness or entropy is spontaneous phenomenon of the universe.* The initial state is justified to exist so. But, the unimaginable God as intellectual cause being omniscient and omnipotent decreases the entropy so that the whole universe is forced to be bound with a regular design. Such maintenance of universe is done by unimaginable God, called as God Vishnu (the maintainer of world). *In case of the absence of God, this universe must*

have lost regularity in it and should not have been in the present well maintained state and this proves the existence of God!

vii) Can You prove the existence of God independently without the help of miracles?

[First, You prove that the existence of unimaginable God independently is true without the help of miracles. Then, if You apply the miracles to such God, it will be a natural explanation.]

Swami Replied:- Wonderful! Newton invented law of gravitational force on seeing the apple falling from the tree. If you also say to Newton that he should prove the existence of the law of gravitational force without such observation of examples and then the examples must be applied to the law, which will be scientific natural explanations, how it looks! ***Observation of an incident only leads to the establishment of a law or concept.*** Since miracles were observed, the existence of unimaginable God was concluded by humanity. Once upon a time, even angels became proud of their victory in the war over demons and thought that the victory was not due to the grace of God but due to their capacities! Then God appeared and threw a dry blade of grass before them asking the deity of fire to burn it, asking the deity of air to throw it and so on asking other deities to prove their powers. All failed and realized the existence of unimaginable God. ***Unless the incident of dry blade of grass was created, such realization about the existence of unimaginable God could not have come even to the brains of angels!*** What to speak about human beings?

April 14, 2018

8) बहुसत्फलानां दृशा तेन विभूतयः प्रदर्शिताः नत्वहमकारि दैत्यवत् ।

8) Bahusatphalānām dr̥śā tena vibhūtayahḥ pradarśitāḥ natvahamakāri

daityavat ।

[Expression of miracles is very important aspect of spiritual knowledge. God exhibits miracles not for projecting Himself as omniscient and omnipotent. Such intention exists with egoistic human beings called as demons. ***Their single motive is to project themselves through miracles and expect all the people to worship them.*** This is not at all the intention of God. The only basic intention is that the existence of unimaginable God must be fully believed so that every soul in this creation must have fear for unimaginable God. ***The essence of fear is that even if somebody after doing a sin, escapes the law and subsequent punishment here through tactful ways, he/she can't escape***

the punishment of the sin to be given by unimaginable God through unimaginable ways. Fear is essential for any soul to control the sin immediately like the first aid box necessary to resist the immediate external infection of the wound temporarily. ***Knowledge is like the antibiotic medicine given in the treatment, which takes some time to give effect.*** Both fear and spiritual knowledge are essential for the cure of ignorance-wound. Another important second dimension of the same miracle is to help a deserving devotee so that he/she can concentrate on the spiritual effort. ***The expression of miracles in the case of God is never for exhibition with pomp and show through ego.*** Unfortunately, in the case of almost all the devotees, the second dimension mentioned above is missing because the devotee getting the benefit of the miracle is anxiously waiting for the next miracle to solve his/her next problem! In spite of such failure, God continues the help to devotees through miracles with a hope so that one day or other the devotee may be transformed. Even though the miracle failed in bringing a transformation in a devotee, it is not a waste since the observers of the miracle develop faith in the existence of unimaginable domain so that others are also encouraged to do good deeds through developing the devotion to God, which is the fundamental necessity to do a good deed. Otherwise, everybody will think that why shall he/she do a good deed in absence of any good fruit for it. Similarly, ***when sinner is punished in unimaginable way, the surrounding observers develop fear to do the sin with the concept that no sinner can escape punishment from the unimaginable God.*** The miracles are considered as bad by some scholars since these develop more and more fascination to worldly benefits to be attained through miracles. This is true due to practical observation in almost all the devotees in this world. But, in view of the merits explained above, the miracles are important. ***Every system has negative aspects due to which the system shouldn't be totally rejected.*** The defects of the system must be controlled through invented ways. In the case of God, such problem doesn't arise because God is omniscient and does miracles only in the case of deserving devotees about whom He has some future hope. He keeps silent to hopeless devotees. Another good dimension of the miracle is that it controls the growth of atheism since there are some atheists, who can be transformed into theists through the observation of a miracle as found in experience. There is no need for God to demonstrate a miracle before a panel of scientists because neither projection of self nor getting appreciation from it is

required. For your information, Baba invited any scientist to come and test the miracle closely for which He never objected anybody. ***Every incarnation of God Datta performed miracles and never made a statement that a panel of scientists is banned to come and observe the miracle.***]

April 16, 2018

- 9) अनूह्यशक्तेरनेकत्वात् सर्वशक्तिमत् नरावतारेण भूमिं प्रवेष्टुं शक्नोति तदुचितमेव वात्सल्यात् ।
- 9) **Anūhyaśakteranekatvāt sarvaśaktimat narāvatāreṇa bhūmiṃ praveṣṭuṃ śaknoti taducitameva vātsalyāt ।**

[Observation of a miracle in this world proves one type of unimaginable power. There are several types of miracles proving that there are several types of unimaginable powers (*Parāsyā śaktirvividhaiva* — Veda). Since the unimaginable power is unimaginable God (as said by us), you shall not say that several types of unimaginable Gods result. Agreeing to such result, we bring the rule again that several unimaginable items can't exist. Any number of unimaginable items must result as one unimaginable item only. We call such unimaginable item by the name God, to be more careful, we clearly call it as unimaginable God.

The multidimensional unimaginable power proved through different types of miracles means that God is omnipotent and hence, is omniscient also. ***He can do any unimaginable miracle—means that He is omnipotent.*** The acceptance of existence of impersonal or abstract God (as accepted by Einstein) is sufficient for us, who is the intellectual item controlling all the physical laws of this world since theism is accepted. It is already proved above that God is omnipotent, which means that God is powerful to do anything, whether it is imaginable or unimaginable. In such case, if we say that God became the human incarnation and entered this world, you can't object this since it is proved that God is omnipotent. There are some religions, which agree in the existence of omnipotent God, yet, disagree to the human incarnation. It is their self-contradiction. If they say that God can't become human incarnation, it means they are contradicting their own concept that God is omnipotent. Then, they shall say that God has all powers except this

one power. In such case, the word ‘Omnipotent’ must be withdrawn. They may argue that God is omnipotent and can become human incarnation, but, doesn’t become so since it is improper to His greatest status (*Anauchitya*). This argument is also wrong because to become human incarnation is proper (*Auchitya*) only. When the child is weeping for its king –father to get a biscuit from his hands, will the king-father refuse it saying that it is below his dignity and ask the servant to give it to his child? Is he so foolish, so egoistic and so mad of his dignity to hurt his own child? He will come personally and give biscuit to his child with his own hands. By doing so, the father also gets immensely pleased enjoying the climax of love! Hence, personal God or human incarnation is not only possible but also quite proper. Some climax devotees are crying to see God in person and talk with Him directly to clarify all their doubts. Their desire is also justified because human beings can’t clear the doubts so effectively as the divine Father can do it. Therefore, human incarnation is a total truth. The unimaginable God merges totally with the human form and becomes one with It. Hence, the devotees have seen the unimaginable God directly to talk with Him and to serve Him directly and their wish is fulfilled truly without any trick. The Gita says that God comes through human form (*Mānuṣīm tanumāśritam*).]

April 25, 2018

10) इतिहासैर्निरूप्यते वर्तमानदृश्यश्रव्योपकरणैः प्रत्यक्षीक्रियते । मदमात्सर्यप्रकृतिः प्रधानहेतुः । नराः मिश्रमाः नरावतारस्य स्थितिः क्लिष्टा ।

10) **Itihāsairnirūpyate vartamānadr̥śyaśrav̥yopakaraṇaiḥ pratyakṣīkriyate ।
madamātsaryaprakṛtiḥ pradhānahetuḥ । narāḥ miśramāḥ
narāvatārasya sthitiḥ kliṣṭā ।**

[The human incarnations appeared all over the world, which result by total merge of unimaginable God with a devoted and selected human being- component. These incarnations have done plenty of miracles and the basis of perceived miracles is human incarnation. A devotee also does miracles and the source of any miracle is unimaginable God only. The miracles done through human incarnation are of very high level without limitations. In foreign countries, Jesus, a human incarnation, did several miracles. Of course, these miracles were called as magic by Prophet Mohammed. The context of the Prophet was totally different. He wanted to eradicate the concept of human incarnation because Jesus

was crucified by undeserving devotees, having climax of ego and jealousy. Swami Dayananda Saraswati also opposed this concept due to exploitations done by undeserving false human incarnations. In fact, both by themselves, are human incarnations! But, they gave more importance to the reformation of society than their fame. The main problem with the human incarnation is that unless the unimaginable power is expressed, recognition does not come and recognition is necessary for the propagation of spiritual knowledge. If recognition is obtained, many devotees develop ego and jealousy towards the fame of human incarnation resulting in criticisms and crucifixion was the extreme step. Along with the recognition, the undesirable side reaction is that devotees start exploiting the unimaginable power for their selfish ends whereas the aim of the spiritual knowledge is to destroy selfishness! If the unimaginable power is hidden, recognition does not come and people will not pay attention to the spiritual knowledge preached by incarnation. To have a balance, miracles are performed by human incarnations very rarely in the context of most deserving devotee in order to help him/her in the spiritual progress. Miracles are never done by human incarnation as a proof for exhibition and for fame. The human incarnation is perceived specific human being and hence, by Itself has perceptual authority. The stories of Rama and Krishna, the famous human incarnations, were composed as the Ramayanam and the Mahabharatam (along with the Bhagavatam) respectively. These are not called as epics (kaavyam), but, are called as itihaasas. Itihaasa means the story that actually happened in the world (*iti* = like this, *ha* = practically happened familiar story, *aasa* = really took place). Epic is an imaginary story from the brain of the poet. The former is more valid due to its practical evidence. The bridge on the sea and excavations in Kurukshetra are the practical proof for these life histories of both the human incarnations respectively. Still, atheists may reject these as created stories. Several human incarnations of Lord Datta (Shripaada Vallabha, Shri Narasimha Saraswati, Shri Maanikya Prabhu, Shri Akkalkot Maharaj, Shri Sai Baba, Shri Gulaab Baba, Shri Gajaanana Maharaj, etc.) came in this Kali age, which did several miracles. Still, atheists may blindly refuse all these miracles. But, the latest human incarnation is Shri Satya Sai Baba, who did thousands of miracles in the presence of open public. The atheist may say that he has not seen Baba. Several audio-video cassettes exist while Baba performed the miracles. You can't say that the miracles were shot as in the cinemas! ***These***

miracles were performed in the presence of open public, not in studios and many a time, famous scientists were standing very close to Baba! Hence, the atheists can't deny the human incarnation and the miracle based on their perceptual authority. The main problem with any human being is that it cannot tolerate the greatness of the contemporary human being (incarnation). **Human beings may accept the fame of human beings existed in the past.** Hence, most of the devotees accept the energetic incarnations and past human incarnations, which are not present in this world. The Veda says that even angels have this disease of ego and jealousy towards the fame of any living being existing before its eyes (*parokṣa priyā iva hi devāḥ pratyakṣadviṣaḥ*). This problem is not only with atheists, but also with major lot of devotees. **Due to this reason only, the human incarnation acts mainly in the role of a devotee and not in the role of God.** The human incarnation is always in critical condition like the saying "Well in front and pit in the back". If miracles are expressed, it increases selfishness in devotees. If miracles are not expressed, nobody hears the spiritual knowledge preached. The energetic incarnation in the upper world is always with easy task since the angels are with full knowledge. **The task of human incarnation is very difficult since the human beings are in the junction of knowledge and ignorance.]**

April 27, 2018

11) त्रिसिद्धान्तः नरावतारे एव न सर्वजीवेषु । अनूह्यशक्तेः युगपदेव स्थितिः जीवानाम् असूयाऽहन्तया ।

11) Trisiddhāntaḥ narāvatāre eva na sarvajīveṣu ।

anūhyaśakteḥ yugapadeva sthitiḥ jīvānām asūyā'hantayā ।

[The relationship between God and ordinary soul (awareness) is not the subject of three divine preachers (Shankara, Ramanuja and Madhva). It is taken in this wrong sense. **The relationship between God and human soul in human incarnation is the subject of these three preachers.** The subject is about the electrified wire and not about ordinary wire without electricity. A non-electrified wire is in your house, which is thrown away by your feet while you are walking. The electricity is in the power house far from your house. **What is the relationship that you expect between this non-electrified wire in your house and electricity present in the power house?** If it is electrified wire, you can't even touch it. You can have discussion about the

relationship between electrified wire and electricity present in it since the electrified wire is giving the shock of electricity. You can discuss whether wire and electricity are different or became one. Hence, the three theories (monism, monism due to inseparable dualism and perfect dualism) of the three divine preachers apply only to human incarnation (electrified wire) only. Hence, the subject is confined to God and soul in human incarnation (electricity and electrified wire) only and this should not be extended to God and ordinary soul (electricity and non-electrified wire).

You can speak about monism (Advaita) since the wire (human being-component) is giving the shock (unimaginable nature of God) of electricity (unimaginable God) supporting that wire is only seen by you and not the electricity. You can say about monism due to inseparable dualism (Vishishta advaita) since electricity is a stream of electrons (God is unimaginable) and wire is a chain of solid crystals (soul is imaginable awareness) and hence, both are separate items. But, since both are inseparable in electrified wire (human incarnation), the wire is showing the property of electricity (unimaginable nature of God). You can say about dualism objecting to monism at any stage since electricity (unimaginable God) and wire (imaginable soul) are totally different items. You need not worry that these three theories are contradicting each other in the case of human incarnation, even though we agree that these theories are confined to human incarnation only. These three theories can be correlated even in the case of the specific human incarnation. Since God has unimaginable nature (power), He can become the imaginable soul due to His unimaginable power. We are saying that God became the soul (avataara or descended God) and not that the soul became God (ascended soul). ***The imaginable soul can't become unimaginable God since it has no unimaginable power.*** The reverse is possible since unimaginable God has unimaginable power by which He can do anything. If A becomes B, A is not seen and B only should be seen. This is applicable to human incarnation since God is not seen and only the human being-component is seen as human incarnation. You can't apply worldly logic to God since in any worldly example like an alloy, both components are imaginable and visible in microscope. Since God is unimaginable, He can't be seen and He is not even imagined. If B (soul) is converted into A (God), A is to be seen and not B. ***Since always soul is only seen and not God, it is correct to say that God has become the soul.*** Like this, the perfect monism is perfectly

justified. In fact, this is the perfect truth since climax devotees prayed God to be seen and God is seen due to His omnipotence. If perfect monism is absent, it means that God is incapable of becoming soul and devotees are cheated because God did not actually become the soul. This stage is purely applicable to the climax devotees only. For other souls suffering with ego and jealousy towards co-human beings, this stage is not applicable and the other two stages are only applicable. ***God exists in all these three stages simultaneously due to His unimaginable power.*** The other two stages are perfectly explicable with the worldly example of electricity and electrified wire. ***Perfect monism is applicable to climax devotees, who do not have ego and jealousy.*** Perfect dualism is applicable to the devotees having full ego and jealousy. Monism due to inseparable dualism is applicable to the devotees existing in between these two categories. ***The human incarnation exists in such state as applicable to the devotee approached It.*** If different devotees approach It simultaneously in the same time, the human incarnation can exist in all these three states simultaneously due to Its unimaginable power (obtained from unimaginable God) and each state corresponds to the related category in the same time.]

April 28, 2018

12) प्रतिफलाकाङ्क्षारहित केवल भगवत्प्रीति मार्गाशाः सदा स्मरणीयाः साधनरूपाः ।

12) Pratiphalākāṅkṣārahita kevala bhagavatprīti mārgāṁśāḥ sadā

smaraṇīyāḥ sādhanarūpāḥ ।

[***The climax devotees wanted to see God in order to serve Him with whatever they have.*** Service to God gives bliss to a devotee. Service is sacrifice of physical energy called as '***Karma Samnyaasa***', which alone is confined to saints (***Samnyaasins***). Sacrifice of fruit of work or Karmaphalatyaaga is meant for all house-holders in addition to Karmasamnyaasa. These two constitute practical devotion or Karma Yoga as emphasised in the Gita again and again. Even service and sacrifice to true devotees pleases God since the second address of God is a true devotee as per the Narada Bhakti Sutra whereas ***the first address is direct human incarnation in which case alone direct service is possible.*** But, it is very difficult to recognize the true human incarnation also since several false human incarnations exploit the innocent devotees. In fact, God feels more pleased if His true devotee is served since God feels Himself as servant of true devotee. The father is more

pleased if you serve the sweet to his beloved issue than to himself. But, the devotees in beginning stage are reluctant to serve a co-existing human form due to ego and jealousy. For such devotees, service to representative models of God like statues is the only leftover path, in which service is not directly received by God. ***The representative models are inert and service to these models is practically a total wastage.*** Yet, the worship of statues increases the theoretical devotion only since all practical sacrifice becomes wastage. It is inevitable to the beginners and hence, shouldn't be criticized at all since at least development of theoretical devotion exists, which is the mother of practice in a later stage after realization. Initiation of life is done in the case of inert statues, which doesn't mean that by such ritual the inert statue becomes alive. It only means that if life enters the inert statue, it becomes alive body and hence, the devotee is instructed to catch the alive contemporary human incarnation for worship as soon as possible. Worship of a true devotee is also far better than such worship of statues initiated for life through the ritual. From the point of the beginning stage of spiritual effort, which should not be criticized since every beginning stage is full of defects as said in the Gita (*Sarvārambhā hi... Gita*). A boy sitting in LKG class and his LKG class shall not be criticized. But, if the boy sits in LKG class only throughout his life without proceeding to further higher classes, he shall be criticized. Wastage of precious food material, the ghee, by burning in physical fire in the name of worship is criticized by sage Kapila in the Bhagavatam. Krishna also asks the wives of sages to donate the food prepared for burning in the fire in a sacrifice to His hungry friends. The hunger fire in the stomach, called as Devataagni or Vaishvaanaraagni, shall be worshipped with the prepared ghee fried food (called as ghee by lakshanaavrutti). The physical fire is the instrument to cook the food. A little ghee is used to lit the fire in the beginning called as ***Chakshushiihoma***, which doesn't mean that you should pour and burn all the ghee in the fire! Serving food to any hungry living being and donating money to any poor living being shall be done without analyzing their deservingness as an emergent justice (*aapat dharma*). Such social service without preaching spiritual knowledge and devotion to God gives temporary heaven only. ***Same social service based on God leads the soul to the abode of God.***

All the modes of theoretical devotion must be enclosed with practical sacrifice for the proof of reality like an application for job must be enclosed with the necessary certificates of qualifications and

experience as proof. Mere theoretical devotion is blessed with theoretical fruits only and practical devotion is blessed with practical fruits. You reap the same sowed by you. When you serve the devotees, serve seeing their needs. Sacrifice of money is the best as praised in the Veda (*Dhanenaikena...*), the Yogavaashishtha (*Dhanamārjaya...*) and the Gita (*phalaṁ tyaktvā...*) since the devotee can fulfill any type of his need with money. The human incarnation being God is not in any need except to test the devotee for his practical love as proof towards God. A grandfather presents a pocket of biscuits to the mother of his grandson without his notice and asks the grandson a bit of the biscuit while he is eating the biscuit given by his mother. The grandfather, who gave a full pocket of biscuits, is not in real need of a bit of the biscuit from the grandson except to test his practical love towards him. The grandson thinks that his mother gave the biscuit and refuses the grandfather. Ignorance of the grandson regarding his grandfather as the donor of the biscuits is the main stage of this drama. Shirdi Sai Baba asking the devotees for money shall be understood in this way. A greedy person, who wants to escape from the sacrifice in tricky way says that God, the giver to all, doesn't need anything. It is true, but, your intention becomes clear only through your practical sacrifice. ***The real love is proved by practical sacrifice only as you do it to your life partner and issues.***

Worshipping God through mere theoretical devotion aspiring practical boons from God is the prostitute-devotion in which the prostitute exhibits all theoretical love to you to snatch your money practically from your pocket! God is very clever and gives theoretical boons only for such devotion. ***The second type of devotion is business-devotion in which practical boons are aspired for practical devotion offered to God as in the case of sales in the business.*** At least, there is some ethics in this type. ***The best real love-devotion is not to aspire for any fruit in return while doing practical devotion to God as in the case of your issues and this type is called as real issue-devotion.*** All these points are the guide lights in the real spiritual journey to please the God and hence, must be kept in mind forever.]

May 06, 2018

13) उपमतसाम्यं सर्वमतसाम्यस्य प्रतिबिम्बमेव । भेदे विरोध एव दृश्यते ।

13) Upamatasāmyaṁ sarvamatasāmyasya pratibimbameva ।

bhede virodha eva drśyate |

[Opponent (Puurva pakshii): -You cannot unify the religions of the world since each religion has concepts resulting in contradicting the concepts of other religions, especially Hinduism, which is alone perfectly correct.

Theorist (Siddhaantii):- *The concepts of all the religions in the world may be different, but, not contradicting each other.* Difference is not contradiction. *The syllabus of LKG class is different from the syllabus of PG class, but, both are not contradicting each other.* Difference also comes due to the reference. The standard of LKG student (one reference) is different from the standard of PG student (another reference). If you take the reference as one student only, then, they appear contradicting each other. For example, Shankara said that God and soul are one and the same due to perfect monism. Madhva said perfect dualism by saying that God and soul are totally different from each other. Shankara and Madhva appear to be contradicting each other. Perfect monism and perfect dualism appear to contradict each other. But, if you take different souls as different references, the contradiction disappears. If you take God (electricity) and ordinary soul (non-electrified wire), there is perfect dualism. If you take God (electricity) and soul (electrified wire) in human incarnation, there is perfect monism between the two since the soul in human incarnation (electrified wire) shows the property of God (electricity) by performing miracles and preaching excellent spiritual knowledge. The electrified wire gives shock, which is the property of electricity. Hence, there is perfect monism. *The perfect dualism is correct in the case of non-electrified wire and perfect monism is correct in the electrified wire.* When we recognize the concepts applied to two different references (non-electrified wire and electrified wire), the difference appearing as contradiction vanishes. Apart from the above two theories of Shankara and Madhva, a third theory appeared as intermediate between both, as established by Ramanuja. It says that the monism appeared due to inseparable dualism. Unimaginable God and imaginable soul are basically different like electricity (stream of electrons) and wire (chain of metallic crystals). Since electricity and wire can't be separated, the wire attained the property (shock) of electricity. This is co-relating both monism and dualism as an intermediate theory. *Science also resolved the difference between concepts of particle nature and wave nature of an electron, which appear contradicting each other.*

The above three theories also apply to the same reference simultaneously if you take the human incarnation as the single primary reference and keeping different devotees as different secondary references. When the human incarnation is faced by climax devotees having no ego and jealousy, God and soul are perfectly one and the same and this is possible due to the unimaginable power of God. ***This can't be applied to electricity and wire since electricity has no unimaginable power.*** Hence, with reference to climax devotees, perfect monism is correct. Suppose, the same human incarnation is facing devotees having full ego and jealousy simultaneously along with the above climax devotees, God is totally different from the soul and the human incarnation says that it is the servant of God. Hence, perfect dualism is correct in the same incarnation for a different reference simultaneously. Suppose, along with the above two types of devotees, the intermediate type of devotees having lesser ego and lesser jealousy is also simultaneously facing the same human incarnation, the human incarnation behaves as per the theory of Ramanuja (God and soul are basically different, but, one due to inseparable dualism between God and soul.). Therefore, you are finding the three different theories appearing contradicting each other existing in the same human incarnation simultaneously to different references and correlation is obtained here, which is the unity in Hinduism. First you must unite your family members (Hinduism) and then unite different families (different religions of the world).

The above differences appearing as contradictions are observed within the same Hindu religion. The difference between these three sub-religions of the same Hindu religion is resolved as said above by taking three different references. The defect shown by you is not only existing among various religions of the world, but also is existing among sub-religions of the same Hindu religion. If we can unify the sub-religions of the single Hindu religion, can't we unify the two main religions present in the world? When you can remove the walls within your house and unite all the rooms of your house to make your house as a single big hall, can't you do the same thing between your house and adjacent house to make both houses as a single bigger hall? ***Hinduism represents all the religions as its sub-religions only and hence, there is no difference or contradiction between Hinduism and other religions in the world.*** Unification of different religions in the world is nothing but unification of sub-religions in Hinduism. You find the same concepts of

sub-religions of Hinduism in the religions of the world also. Hinduism is a mini world representing all the religions of the world as its sub-religions. When you can solve the differences between your own different family members, can't you solve the differences between different families?

You can find the above three concepts in Christianity. When Jesus said that He is truth and light, it refers to perfect monism of Shankara. When He said that He is son of God it refers to the theory of Ramanuja (Ramanuja says that soul is a part of the whole God like a spark is a part of the whole fire. There is qualitative similarity and quantitative difference between part and whole. A father having several children suits to this having qualitative similarity of the same blood and quantitative difference as small child before the elder father.). When He told that He is the messenger or servant of God, it shows the theory of perfect dualism of Madhva. In Islam, Prophet Mohammed stressed on perfect dualism only because the monism is taken by devotees in wrong sense and Jesus was crucified. He eradicated the concept of human incarnation and monism to avoid such horrible attack on genuine human incarnation due to the defect on the side of devotees. Jesus was just the preceding human incarnation to Mohammed, who Himself is also a human incarnation. Dayananda Saraswati, a human incarnation, also is similar to Mohammed in this concept. But, Dayananda eradicated the concept of human incarnation due to the defect on the side of false human incarnation exploiting the innocent devotees. The resulting concept is one and the same though their backgrounds differ. Coming to Buddhism, Buddha kept silent about the unimaginable God and silence is the best expression of the unimaginable God. Buddha, Himself, is the ninth human incarnation among the famous ten incarnations of God. ***Buddha stressed mainly on one point, which is the eradication of desire.*** Desire is the root cause for the aspiration of fruit, which spoils the whole spiritual effort of the soul. Buddha stressed on this and the same is stressed by Krishna throughout the Gita as selfless service or Nishkama karma yoga. Along with Buddha, Jainism stressed on the non-violence on the part of the soul. Buddha stressed on the justice (Dharma) and welfare of society (Sangha), which are the basic concepts of pravrutti. He added nivrutti by saying that the soul should surrender to God or Buddha or human incarnation of God in the third step in the end. In this way, we find no differences between the concepts of sub-religions of Hinduism and religions of the world. ***The unification of***

sub-religions in Hinduism is just the unification of all the religions in the world. The astrological predictions of Nostradamus of the west exactly resembles with the predictions of future made by Shri Veerabrahmendra Swamy, a human incarnation in Hinduism. It is a point of greatest happiness that Nostradamus predicted the unification of all religions in the world by a great genius, Who is a scientist also coming from a country (south India) surrounded by three seas and this exactly refers to Dattaswami, Who unified the sub-religions of Hinduism and also all the religions in this world.

Therefore, the above correlation establishes the universal spirituality that can be represented by universal religion, which pervades all the religions of the world like the central government of India pervading all the state governments. If you belong to any state, you are belonging to the central government also simultaneously! ***The only contradicting religion to our universal religion is atheism existing as a religion in the world.*** This atheism also exists as a sub-religion in Hinduism in the name of the religion of Sage Charvaka. ***It is also contradicted and correlated with the help of the genuine miracles having the perceptual authority, which alone is agreed by atheists.***]

May 13, 2018

14) अहंताऽसूये विना विश्लेषणं त्याज्ये द्वैताद्वैते च तस्य सत्यप्रेमैव परमकारणं भवति ।

14) Ahaṃtā'sūye vinā viśleṣaṇaṃ tyājye dvaitādvaite ca tasya satyapremaiva paramakāraṇaṃ bhavati ।

[The main problem in identifying the human incarnation is ego based jealousy towards co-human beings due to repulsion between common media, which is especially becoming prominent in accepting a co-human being to be the highest God. ***The undisturbed characteristics of a human medium like hunger, thirst, sex, sleep, illness etc., influence our mind in the opposite direction.*** Sometimes, the human incarnation exhibits the negative qualities of Rajas and Tamas also for the sake of specific requirements of the program, which may be:-

- i) To test very high level devotees for their detachment from strong worldly bonds as seen in the testing of Gopikas by Lord Krishna (The three strongest worldly bonds or Eshanaas are bonds with wealth, issues and life partner. The former two bonds were tested by stealing the butter-wealth preserved for issues. The later third bond is tested by dancing with Gopikas.) and

- ii) *To freely mix initially with such devotees having similar negative qualities in order to reform them slowly* and
- iii) To repel the undeserving sinners trying to come close with the human incarnation in order to exploit It for selfish benefits.

The jealousy is so much that one doesn't have patience to analyze the facts of the statement given by human incarnation. If it (human incarnation) says that it is the human incarnation, suddenly *jealousy comes into our mind without doing analysis of such statement.* If somebody is speaking excellent knowledge or doing a miracle and says that he is the human incarnation of God, immediately, we think that he is projecting himself as the speaker of the excellent knowledge or doer of that miracle. It is totally wrong feeling. By saying that he is the human incarnation of God, he is projecting God only by such statement. It means that God merged with him totally and is speaking that spiritual knowledge or doing that miracle. If he says that he is not the human incarnation, in such case, he is projecting himself since it means that he is speaking that spiritual knowledge or he is doing that miracle. Hence, we should be jealous against a person on speaking excellent spiritual knowledge or doing a miracle, if he says that he is not the human incarnation. We shouldn't be jealous if he says that he is the human incarnation on speaking excellent spiritual knowledge or on doing a miracle. The speed of our jealousy is so fast that our minds are blocked to do the analysis, due to which we are always reverse to the truth.

One need not underestimate his soul acting as an actor and overestimate the role acted by the other actor. A soul may be in the role of human incarnation and the role may have value, but, the soul as an actor, may have less value. The role of Parashurama has very high value being the God. But, as an actor, sage Parashurama has least value due to ego and got insulted by God Rama. The role of Hanuman or Radha has least value as devotee. But, as actor, the soul has higher value and Hanuman or Radha was never insulted. Parashurama had the quality of anger. His anger was directed towards bad kings when God stayed in him. When God left him, his anger was directed towards a good soul, Rama and hence, he was insulted. Therefore, monism or dualism is not the point. The extent of practical devotion of a soul on God by which the real love of God on soul is generated, is the main point. A father has two sons, one staying with him (monism) and other staying far from him (dualism). The real love between father and son is important for the

father to help the son. He may not help the son staying with him due to lesser real love between them. He may help more the son staying far from him due to more real love between them. A human father may be cheated by false love of a son exhibited, but, the divine Father is omniscient and can never be fooled by any soul.

A cinema is taken on a devotee and the actor selected for the role of that devotee is a famous hero and is paid one crore remuneration. The role of God in that cinema appearing now and then is done by an ordinary guest artist, who was paid one lack remuneration only. If you confine to the limits of cinema only, the role as God is far higher than the role as devotee. But, when both the actors of the two roles come to the office of the producer of the cinema to receive their respective remunerations based on their performance as actors, the actor played in the role of devotee is far higher than the actor played in the role of God. The actor playing in the role of devotee really becomes more fortunate since he is having the chance of becoming the master of God-servant in the climax of the path of devotion. The actor playing in the role of God as human incarnation becomes only equal to the God. By this analysis also, we must not have jealousy on the human incarnation and must value the path of devotion of a real devotee.

If My neighbour is ascending more than Me, I can be jealous towards him and if I take My jealousy in right direction, I will also try to ascend. If My jealousy is in wrong direction, I will either pull down his leg or at least criticize him bitterly. But, in the concept of human incarnation, no human soul can ascend and cross the imaginable domain to enter the unimaginable domain to become *unimaginable God*. The last phase of this imaginable domain (world) is space, which can never be crossed by any soul. The human incarnation results only when the unimaginable God descends down from His unimaginable domain and enter the imaginable domain by crossing the unimaginable link between unimaginable domain and imaginable space (due to His unimaginable power) to become *My neighbour imaginable human being*. Hence, the human incarnation is descended God (Avataara) but not the ascended human being (Uttaara). My neighbour never ascended and hence, I need not be jealous about him. It is just purely the will of God that My neighbour became human incarnation. Perhaps, God found some suitable quality in him useful for the service to humanity in Pravrutti and Nivrutti, based on which only incarnation results. There is only one bad quality disliked by God, which is selfishness, due to which the human

soul will not be selected for human incarnation since it has to work for the welfare of other souls. ***God will not mind other bad qualities, if selfishness is absent and sacrifice exists in its place.*** The only good quality liked by God is sacrifice for incarnation since it is the main requisite to work for the sake of others as incarnation. A person having all bad qualities, but, possessing only one good quality, sacrifice, will be selected by God for incarnation like a hut with all defects, but, having good scented odour. A person having all good qualities, but, selfish, is rejected in the selection of medium for incarnation like a palace with all merits possessing bad odour.

Jesus was a genuine incarnation, but, was crucified by defective devotees due to their ego and jealousy since He indicated that He was human incarnation of God by saying that He is truth and light. To avoid this danger from defective devotees, Mohammad, even though another human incarnation of God, eradicated this concept and confined to unimaginable God called as Allah only (at maximum, energetic incarnation was accepted since Allah was found as light also). In the same way, Swamy Dayananda, even though a human incarnation of God, also eradicated this concept on a different background of exploitation of innocent devotees done by false human incarnations. Even then, He was killed by the defective devotees by poisoning His food since He condemned certain blind traditions. Hence, jealousy is not based on the concept of human incarnation only, but, is also based on the greatness of My neighbour in any way!

In order to avoid ego based jealousy towards the human form of God, one shall stop ego based jealousy towards co-human beings as training for not repelling the human form of God. One must come out of repulsion between common media by serving the humanity with respect, love and devotion. This is the meaning of the slogan that serving humanity is serving God. Sometimes, this also becomes true since some human being may be a hidden human incarnation! This training certainly helps you to recognize and serve the human incarnation. The service done by you to the humanity without aspiration for any fruit in return becomes also the training for the similar service that has to be done by you to the human form of God. If you serve the humanity aspiring for the fruit (votes) in return, you become a politician only in the political field, but, not a devotee in the spiritual field!

The main identification of human incarnation is true spiritual knowledge, which is the inseparable associated characteristic of God as

said in the Veda and the Gita (*Satyam Jñānam..., Jñānītvātmaiva...*). The true spiritual knowledge alone gives the right direction to the souls in the spiritual efforts and hence, this is only the real need of any soul from God descended down in human form.

May 19, 2018

15) उपाधेर्भक्तिमूल्यं गणनीयं न तु भक्तावतारस्थितिवश्यम् ।

15) **Upādherbhaktimūlyam gaṇanīyam na tu bhaktāvatārasthitivaśyam ।**

[Opponent:- You told that Hanuman and Radha were devotees and never got insulted whereas Parashurama, the human incarnation was insulted since He showed His anger in wrong direction on pious Rama. Hence, You say that sometimes a devotee standing in dualism is better than the human incarnation standing in perfect monism. You told that the character of the human being is important, which alone is liked by God irrespective of his state as a devotee or as a human incarnation. This point can't be established with the above examples since Hanuman and Radha were also human incarnations of God Shiva. Your concept fails since all the names including even Rama are human incarnations of God only and none is a devotee.

Theorist:- Hanuman and Radha were human incarnations, but, always acted as devotees only and never behaved like human incarnations. You have to take their roles only. *Parashurama acted in the role of the human incarnation with egoism and got insulted.* Even Rama is an incarnation of God, but, always behaved like an ideal human being only (*Ādarśa mānuṣa avatāra*). When sages praised Him as God, He did not accept it by saying that He is only a human being called as Rama born to Dasharatha. Hence, even the complete human incarnation (Puurna Avataara) like Rama acted in the role of ideal human being only and defeated even the human incarnation, Parashurama. If you say that Shri Rama is a human incarnation of God since He is mentioned in the ten divine incarnations, in such case, even the complete human incarnation was defeated by Hanuman, who always acted as a devotee. If you, somehow, become rigid and insist that all these personalities are human incarnations of God only, it does not matter much. You can take the case of Prahlada, who is a perfect devotee only and never got insulted. If you want the case of direct defeat of human incarnation by a perfect devotee only, let us take the story of King Ambariisha. Ambariisha was a devotee and sage Durvaasa was an incarnation of God

Shiva. Sage Durvaasa tried to harm Ambariisha, but, God supported Ambariisha and Durvasa has to run away and finally surrender to Ambariisha only for protection. This story clearly reveals that the devotee may, sometimes, surpass even the human incarnation by his character and pure devotion. It is not the question whether the devotee is in the relationship of monism with God (as incarnation) or in the relationship of the dualism with God (as a devotee). ***It matters everything that which devotee is having better relationship with God.*** Hence, every soul must try to remain in dualism only as a devotee of God doing divine service without aspiring any fruit in return even though the soul is the human being-component of the human incarnation of God. Whenever there is a demand for a specific devotee based on the requirement for a specific welfare-program, God Himself will select the devotee to become human incarnation. ***Even in the human incarnation, the human being-component must be in dualism like Shri Rama, in which case only God will stay in the human incarnation completely throughout the life.*** If the human being-component in the incarnation is in dualism, God will maintain perfect monism with such human being as in the case of Shri Rama. ***If the human being-component maintains monism with God as in the case of Parashurama, God will quit him.*** You should not raise your shoulders when you got an opportunity to become human incarnation because to maintain yourself in the human incarnation throughout your life is very difficult task. Even a devotee remaining in the service like Adishesha can be counted as human incarnation of God. Balarama, the incarnation of Adishesha, who is the servant of God existing in dualism is counted as the incarnation of God in the ten divine incarnations even though he did not become the incarnation of God directly. Hence, a devotee can be counted in the human incarnations of God without directly becoming the actual human incarnations of God! ***It is the value of the status of devotee that makes the devotee to enter straight into the list of human incarnations of God without actually becoming the human incarnation of God.*** Hence, the main aspect is the value of your personality achieved by the true devotion towards God that brings you the divine honour and not whether you are existing as human incarnation or devotee. The status of human incarnation or the status of the devotee is immaterial before the value of the devotion of devotee standing as human incarnation or as a devotee. Hence, our jealousy towards the human being turned to become human incarnation by the will of God is meaningless in view of this deep

analysis. We must realize that Balarama was not the direct human incarnation of God, but, he entered the list of human incarnations of God and was treated as equal to the human incarnation of God while remaining as a devotee of God! ***This explanation is the meaning of our statement, which says that Balarama is external incarnation of Adishesha while he is the internal incarnation of God Vishnu.*** This means that Balarama looks like the incarnation of Adishesha, but, shall be treated as the incarnation of God Vishnu since he is placed as one of the ten incarnations of God Vishnu even though he is actually the incarnation of the topmost devotee called as Adishesha.

The value of devotion of Adishesha can be understood while he incarnated himself as Lakshmana, the younger brother of Lord Rama and served the God like a servant! Lakshmana was younger to Rama, but, left his young wife to serve Rama while the elder Rama was enjoying with His wife inside the hut! Lakshmana, even though younger to Rama, conquered the fascination to his young wife and served Rama as a watchman standing outside the hut for 14 years day and night without food and sleep!! The reciprocal love of Rama to Lakshmana can be seen in the following three incidents:- i) When Lakshmana became unconscious in the war, Rama said to stop the war saying the reason that He does not want Sita without Lakshmana. ii) Sita scolded Lakshmana with utmost ugly words in the forest when Lakshmana hesitated to leave her to protect Rama. For such severe sin to Lakshmana, Sita was punished by God Rama by leaving her based on the similar type of ugly words. iii) While Rama was having a secret talk with Yama, Lakshmana was asked not to allow anybody to come inside on the condition that if such disturbance happens, Lakshmana shall give up his life. Lakshmana could not stop the entry of Sage Durvasa and hence, as per condition agreed, he jumped into the Sarayu river committing suicide. After this, Rama also jumped into the same river unable to live without Lakshmana.

Lakshmana became the servant of Lord Rama and served Him. God became the servant of His servant in return in the next birth. God Krishna was born as younger brother to Balarama (incarnation of Adishesha) and served Balarama as his obedient servant. Hence, God becomes the servant of His servant-devotee to keep him in higher position than human incarnation or Himself!

Balarama is the incarnation of Adishesha, who is the top most servant of God. ***But, he is placed in the list of the ten incarnations of***

God Vishnu in view of his long valuable divine service as Lakshmana in the previous birth. Though he is not the direct incarnation of God Vishnu, he is equated with all incarnations of God Vishnu. An IAS officer is he, who passes the IAS examination like the direct incarnation of God Vishnu. Another officer, though not passed the IAS examination directly, is conferred with IAS degree in view of his long valuable service and is treated equal to the IAS officer, who passed the IAS examination. Similarly, Ph.D. degree can be conferred on a valuable investigator of concepts even though he has not acquired the degree through research work done in an institution. ***This means, the devotee can become incarnation of God through valuable divine service.*** In the scripture (Nrusimha Puraanam), God Vishnu says that both Balarama and Krishna are His white (Shukla) and black (Krishna) powers only. In fact, the devotee can become not only the incarnation of the God, but also, the master of God. You will find God Krishna (considered to be the top most fullest incarnation as ‘**Paripuurnatama**’) standing by the side of Balarama like a bodyguard, following the orders of His elder brother, Balarama!

Shankara is the incarnation of God Shiva and is the direct incarnation of God. Ramanuja is the incarnation of Adishesha and Madhva is the incarnation of the deity of air called as Vaayu. Both Adishesha and Vaayu are the top most servants of God. Hence, Ramanuja and Madhva are placed in equal position with Shankara as the triad of divine preachers. ***Hence, we can say that Ramanuja is the internal incarnation of God Vishnu in essence and external incarnation of Adishesha. We can also say that Madhva is the internal incarnation of God Brahma in essence and external incarnation of Vaayu.***

July 07, 2018

- 16) दत्तदेवस्य दश प्रवृत्ति शासनानि धर्म-संस्कार-अन्न-कुल-लिङ्ग-उपनयन-गायत्री-सेवा-दान-श्रद्धा-प्रतिफलाशा-परिवर्तन विषयाङ्गानि ।
- 16) **Dattadevasya daśa pravṛtti śāsanāni dharmā-saṃskāra-anna-kula-liṅga-upanayana-gāyatrī-sevā-dāna-śraddhā-pratiphalāśā-parivartana viṣayāṅgāni ।**

Ten Commandments Related to Worldly Life (Pravrutti) spoken by God Datta are:-

i) You Must Follow Justice in Pravrutti or Worldly Life:-

In ***pravrutti***, ***there is no personal relationship with God***. You are just an employee in the office of God (employer) and you will be subjected to the fruits of heaven and hell based on your merits and defects. Hence, you shall always be very alert and careful in your qualities and deeds, which alone decide your fruits. This path is called as ‘Markaṭa Kishora Nyaaya’ in which the mother monkey is walking with its child, which caught the stomach of mother monkey and the total responsibility of the grip lies on the child.

Unless you succeed in Pravrutti, you can’t enter Nivrutti or spiritual life. Pravrutti is not a separate parallel line of Nivrutti since it is the first part of the single line of Nivrutti. ***Without reaching the success in Pravrutti or intermediate station, you can’t attain the success in Nivrutti or final station***. A girl wanted to marry the head of an office and joined as an employee in the office. She must follow the rules and conduct of the office set by the head to create first good impression in his mind (Pravrutti) before proposing marriage with him (Nivrutti). ***Pravrutti is your behaviour with the co-human beings and Nivrutti is to develop personal relationship with God***. Pravrutti is the minimum and maximum expectation of God from you, which involves promotions (heaven) and punishments (hell) in the office of God whereas God never aspires Nivrutti from you (since Nivrutti is your desire), who, in fact, discourages you through severe tests in Nivrutti. ***You shall remove your illusion that God is interested in Nivrutti like you***.

The Three Basic Rigid Rules of God in Pravrutti Are:- a) Avoiding illegal Sex, b) Avoiding violence starting from hurting other souls (except teaching kids involving mild punishments) up to killing other living beings for food and enjoyment (except legal punishments) and c) Avoiding stealing others’ wealth and money through force and cheating by corruption. ***Even if you escape the punishments for your sins here through tricks and bribe, you are sure to be punished by the Unimaginable God in unimaginable ways***. Faith in God and enlightenment in the spiritual knowledge must be the main line of education from bottom to top whereas professional education must be a side line only.

ii) You Must Understand the Subject of Rituals:-

Spiritual knowledge must be conveyed clearly in every ritual followed by singing sweet devotional songs to develop devotion to God. This is the main purpose of the priest in any ritual of any religion. Mere blind recitation of the scripture is of no use. ***The priest must***

concentrate on the explanation of the meaning of the scripture and not on blind recitation like a tape recorder. The priest must use the book of the scripture for reading and need not recite it blindly without explanation. The priest shall spend all the time in studying the meaning of the scripture and shall not waste even a minute in blind recitation. ***The performer of the ritual must offer money to such true priest only doing the expected divine duty.*** The priest shall not demand for offering of money. The performer can pay as per his capacity (Shakti) or impression about the priest (Bhakti), whichever is minimum. Even if the performer doesn't pay anything, the priest shall do the ritual with full sincerity thinking that he is participating in the God's work of propagating spiritual knowledge and devotion. ***He shall have full faith in God that God will take care of all his necessities while involved in God's work.*** The priests reciting the scripture blindly without explanation must be discouraged by the performer of the ritual demanding for explanation. ***Lot of time is spent by them in blind recitation, which can be used in studying the meaning of the scripture.*** It is the duty of the performer of the ritual to boycott such priests so that they are forced not to repeat the same blind recitation at least in the case of their children for the next generation.

iii) You Must Not Do Wastage of Food:-

God synthesized food from all the five elements (space, air, fire, water and earth) for the sake of living beings. If you waste the food, God will be insulted and becomes very furious. The wasted food also pollutes the environment causing diseases in good people, which is a sin. Ghee (clarified butter) is very precious food and shall not be burnt in physical fire. It shall be burnt in the hunger fire (Vaishvaanara Agni) of living being. Burning food materials in fire, burning oil in lamps, candles, sticks (Dhuni) and other materials unnecessarily must be avoided since God has no link with such foolish acts. The Veda and the Gita say that God is the light of lights. All such acts cause environmental pollution harming the society and ***only demons harm the society.***

It is a shame on the government and rich people staying in a village or city if a beggar dies with hunger. Beggar homes must be constructed and maintained in every village and city with the help of government and rich people so that every deserving beggar (child, old person, diseased and disabled) shall be given food, cloth, medicine and shelter. Beggars, who are able to do work, must be provided with work. The social service shall start from bottom level always.

iv) You Must be Above Caste and Gender:-

All the human beings are evolved from God only, who is the divine Father and differentiation of caste by birth is against the Gita. *Caste system is based purely on qualities and professional deeds only and not on birth.* Differentiating gender is climax of ignorance. Females were suppressed in Hinduism in the middle period in which the priests never studied the meaning of the scripture except doing its blind recitation. In the ancient period of sages, females were equally treated with males in all aspects. In the middle period, the male domination was established by these priests. The property of the parents was linked to male issues only since they alone can do the death rituals of parents. For this, the females were denied even reciting the scripture, which was linked to a ritual of putting three threads as cross belt and this ritual was denied to females. For the sake of economic suppression, they were suppressed from the knowledge of the scripture. *It is a shame on any religion if the females and certain castes by birth were suppressed based on birth.*

v) You Must Realize That Upanayanam and Gaayatri are Universal:-

Upanayanam means becoming close to God and Gaayatri means singing sweet devotional songs. Both these are not confined to the ritual in which three threads are put as cross belt and to initiating the child to a verse written in Gaayatri meter. Both these words taken in the basic true sense are universal, irrespective of caste, gender and religion. A saint is respected by all when he leaves the cross belt and leaves reciting the verse written in Gaayatri meter. Catching the cross belt having three threads is only a symbolic representation of the concept that God in human form associated with a medium having three qualities (Sattvam-awareness, Rajas-inert energy and Tamas-matter) is essential since non-mediated Unimaginable God can't be worshipped. The meaning of the repeated verse is also the same that God in human form coming as Sadguru (Divine spiritual preacher) kindles intelligence to do analysis of spiritual knowledge. By this, one shall leave the ego of caste and gender.

vi) You Must Do Social Service Along with Spiritualism:-

It means serving the humanity so that one can avoid the repulsion between common media and identify God in human form. *You shall not forget the main purpose of the social service, which is done to overcome ego and jealousy towards co-human forms so that you can identify the human incarnation of God.* Hence, social service shall be

always mixed with spiritual knowledge and devotion. Otherwise, *mere social service will give you heaven there or the temporary post of minister (like temporary heaven) here as in the case of a politician doing only social service for votes*. The fruit of mere social service is only temporary heaven or temporary post of a minister and one shall return to his original position after some time.

vii) You Must Do Donation to Deserving Only:-

Donation must be done to deserving receiver and must not be done to undeserving receiver. Not donating to deserving and donating to undeserving – both are sins. You must donate the priest in the ritual provided he performs his duty perfectly in propagating spiritual knowledge and devotion. *Deservingness of the receiver is the most important aspect of any donation and not other factors like place and time*. Generally, devotees are in hurry to do donation based on place (holy place) and time (festival). *While donating a poor person, you shall not see deservingness since it is emergent*. You must donate money to priest and material to poor. Poor people are generally affected by vices and money will be spoiled. Hence, social service must be associated with preaching the spiritual knowledge by which vices can be avoided.

viii) You Must Perform the Rituals for Departed Souls in Proper Way:-

These rituals are universal without any interference of caste, gender and religion. In the name of the departed souls, offering food, cloths and money shall be done to deserving good people based on their conduct and character in the worldly life. *The present priests are the most undeserving since they blindly recite the scripture without knowing and explaining its meaning to develop the devotion to God*. The hymns recited in any ritual including this are either in the praise of God or in giving instructions of the practical steps involved in honoring the eaters. If you praise God in any language (since God is omniscient), following these practical steps, the ritual is done in far better way than the present conservative rituals in which the scripture is read in Sanskrit language without explanation. Hence, these rituals are not confined to a particular religion or language and are universal. The food given to the deserving eater has no link with the food of the departed soul since the departed soul in the energetic body takes only energy as its food (like rays of Sun, Moon etc.) as told in the scripture itself. But, we need not find fault with the tradition saying that the food offered here to a

deserving eater becomes the food of the departed soul. Even though it is a lie, it serves good purpose to make even a greedy person to perform the ritual (fearing that the departed souls suffer with hunger) and such lie told for a good purpose, called as 'arthavaada', is not a sin. Actually, the food given to a deserving priest generates good fruit (*called as apuurvam*) that helps the performer of ritual and the departed soul. If receiver is undeserving, punishment is generated since it is sin. Even the ritual falling on the death date of the departed soul can be postponed (as done in the case of eclipse of sun and moon falling on the death date-ritual) if a deserving eater is not available. As far as possible, you must try for a deserving eater having good ethical behavior. The Veda says that the eater becomes deserving provided he is a scholar of spiritual knowledge of the Veda without aspiring anything in return from you (*śrotriyasya cākāmahatasya*).

ix) You Must Not Ask God for Boons And for Removal of Difficulties:-

Even though the soul did good deeds continuously for a span of time and did bad deeds continuously in the next span of time, God, being the Divine Father of souls, mixes these good and bad fruits to arrange them alternatively and prepares the cycles of lives of souls so that good or bad fruit continuously enjoyed does not bore the soul. The souls being totally ignorant praise God for giving good fruits and for avoiding bad fruits. *No fruit can be given or avoided without link to its related deed.* You must enjoy the fruits of both good and bad deeds at any time with added interests and this is inevitable (*avaśyamanubhoktavyam...*). When you force God through prayers, He will draw forward the good fruits from the future life cycle with reduced values and grants them as boons. When you pray God for removing the difficulties (which are punishments of sins), He will push these punishments to next life cycle with added interests. You think that God being soaped by your clever prayers has given you good fruit even though you have not done its related good deed and has removed your bad fruit forever even though you have done its related bad deed! This will lead to future life cycles fully filled with difficulties only from birth to death as we can observe in the world. Hence, your worship to God must be always based on real love, which is not based on aspiration for any fruit in return. Sometimes, God uses your punishment that started according to the life cycle for the sake of testing you and hence, you

cannot blame God that you have undergone unnecessary strain created by God without your bad deed.

x) You Must Reform Yourself by Not Repeating Any Sin:-

If you stop repeating the sins from today onwards after realization from spiritual knowledge and repentance based on devotion, all the punishments of the pending sins (samchita) including the present punishment (praarabdha) get cancelled so that you are relieved from all miseries forever. If your reformation is not perfect, your present punishment may not be cancelled as per the concept of Shankara. Except this one way of practical reformation, you can't avoid tensions of difficulties through any method like practice of Yoga, thinking that you are God through monism, worship of God etc. Yoga means equal enjoyment of happiness and misery like sweet and hot dishes in a meal. You are failing in this Yoga only due to lack of reformation. The punishment is aimed at temporary reformation of the soul by creating fear in its mind. If the soul attained permanent reformation, there is no need of the punishment of the sin and hence, gets cancelled. Mere devotion without this reformation can't relieve you from the miseries (salvation) as said in the Gita (*kshipram bhavati dharmātmā*). Even if you don't please God by doing good deeds, at least don't make God to become furious on you by doing sins.

17) दत्तदेवस्य दश निवृत्ति शासनानि एकदेव-परमतसहन-नरावतार-कर्मयोग-द्वैत-विक्षेपण-स्वार्थरहितभक्ति-सद्गुरु-ज्ञानभक्तिसेवा-विज्ञान विषयान्यङ्गानि ।

17) Dattadevasya daśa nivṛtti śāsanāni ekadeva-paramatasahana-narāvātāra-karmayoga-dvaita-viśleṣaṇa-svārtharaharitabhakti-sadguru-jñānabhaktisevā-vijñāna viṣayāṅgāni ।

Ten Commandments Related to Spiritual Life (Nivrutti) spoken by God Datta are:-

i) You Must Treat Gods of All Religions As One God Only:-

In Nivrutti, the fruit is eternal and far far higher than the temporary fruits in pravrutti (*nivṛttistu mahāphalā*). You have developed a special and personal bond with God and hence, God will always take care of you like a house owner taking the responsibility of his family member. If necessary, God will undergo your punishments and save you. This is called as 'Maarjaala Kishora Nyaaya' in which the mother cat carries its child by holding it with mouth.

Actually, God is unimaginable being beyond the space. The Veda says that God is the generator of the space. ***The generated space can't exist in its generator before its generation.*** Hence, God is beyond space and can never be imagined even if you try for millions of years. Such God entered the first energetic form (called as Datta or Father of Heaven) and merged with it to become God expressed. This Father of heaven merges with several energetic and human beings to become several energetic and human incarnations. Hence, the internal God in every divine form is one and the same, who created this one Earth with one humanity. ***If you scold any divine form of the unimaginable God, you are scolding the God of your own religion itself.*** You can worship the God of your religion strictly without looking at other religions. But, you shall not criticize Gods of other religions since God is only one in different divine forms of different religions satisfying different tastes of different devotees based on their individual religious cultures.

If a conservative argues with you that his religious God alone is the savior and the scripture told by Him alone can save any soul in the world, you must refute conservative logic of the opponent with the following argument:- God incarnated in your country only and spoke the scripture to your people only. A long span of time passed away in which some generations in our country could not get the opportunity to coming in contact with the scripture told by your God since our country was disconnected with your country in this long span of time. These unfortunate generations in our country have gone to hell for their no fault. You say that your God created the entire earth and the entire humanity. If so, why did He not communicate the same scripture in the same time when it was revealed to your people? Is it not reasonless partiality? If you say that your country alone contained good people, it is not correct because your God was crucified by bad people existing at that time in your country only! You can't give a reasonable answer for this, but I can give reasonable answer by saying that the same God came to different countries from the beginning of the creation in different forms and gave the same subject in various scriptures through various languages. Everywhere, those, who believed the scripture went to God and those who did not believe it went to hell. Now, there is no unnecessary partiality on God, who is the divine father of entire humanity. Same criticism applies to every conservative religion.

ii) You Must Have Tolerance to Other Religions:-

You should follow any theistic religion in the world, whichever you like. You should never follow the religion of atheism. In atheism also, you shall reject its main point, which is non-existence of God. You shall honor two points in atheism, which are:- a) that soul is not God since it is the product of inert energy generated from digestion of food that is transformed into a specific work called as awareness in a specific functioning nervous system and b) that *the magic exhibited as miracles by false God-men must be disproved*. You must understand the unity of all religions (except atheism in its main point) since all theistic religions unite in the fundamental point that God exists. *Every religion has its own merits established by the founders and defects introduced by some defective followers*. You must appreciate the merits of other religions, become friendly to them and then show their defects politely, if they are in the mood of absorption of truth and this must be done for their welfare only and not to mock and insult them. In such discussions, you must be always cool and polite creating an atmosphere of peace and love. You shall convince others that the discussion is only to find out the truth and shall accept the view of the opponent also if it is found to be true finally. *You must not deal the discussion on the line of success and defeat of a debate-war*. You must explain all these points in the beginning of discussion and must congratulate the opponent for good arguments even his/her argument is found wrong.

iii) You Must Recognize Human incarnation:-

Human incarnation is the most relevant form of God for the humanity here and every human being is missing God here due to ego and jealousy towards co-human forms based on repulsion between common media (human body of God and human body of human being). *The same soul goes to upper worlds after leaving this gross body and entering a new energetic body*. In the upper worlds, the most relevant form of God is energetic body. Due to the same repulsion between common media (energetic body of God and energetic body of human soul), the soul misses God there also. As a result, the soul misses God always and everywhere. *If the soul wants success in Nivrutti, it should avoid ego and jealousy towards common medium*. To achieve this, the soul shall participate in the service of humanity treating every human form as God.

iv) You Must Concentrate on Practical Philosophy:-

Practical Philosophy or Karma yoga consists of two sub-divisions: a) Sacrifice of work (Karma samnyaasa) and b) sacrifice of fruit of work

(Karma phala tyaaga) as emphasized in the Veda and the Gita. Saints must do sacrifice of work only and householders must do both. ***Karma yoga alone gives the practical fruit since God said in the Gita that He will approach you in the same way in which you have approached Him.*** Karma yoga is like the mango plant yielding the practical fruit. Spiritual knowledge is like water and devotion is like manure helping this plant. In the case of Nivrutti, you must avoid prostitution devotion (aspiring practical fruits from God for your theoretical knowledge and devotion) and business devotion (aspiring practical fruits for practical devotion). ***In Nivrutti, you must follow the issue-devotion (not aspiring any fruit for your practical devotion), which alone gives the ultimate divine fruit practically from God.***

v) **Be Always in Dualism with God:-**

The incarnation results when unimaginable God merges with imaginable medium (energetic being or human being). ***God uses the medium to fulfill the burning desire of certain climax devotees, who wished to see, talk and serve God directly.*** A chance may fall on you and you may become the human incarnation. God merges with you completely and perfect monism results. Still, you must think always that you are the servant of God and not God like Rama, who never accepted that He is God. Hanuman is also an incarnation of God acting as a devotee to the human incarnation standing as an ideal for the devotees of human incarnation. Hanuman was God, but behaved like a devotee only. He could have lifted the hill while remaining in small body (like Krishna), but, lifted the hill by growing His body and this miraculous power comes under the eight miraculous powers that can be attained by devotees by the grace of God. You shall not think and express that you are God like Parashurama and get insulted by Shri Rama, who is human incarnation of God, but, never agreed that He is God since He came down to set an example for the human being component present in the human incarnation. ***As long as you are in dualism with God, your monism with God continues. Once you enter into monism with God, God will quit you resulting in dualism and insult as in the case of Parashurama!*** This is reverse in the case of climax devotees worshipping you as God. Once they think that you are not God, they are lost. As long as they think that you are the God expressed, they gain. This means that you shall be silent when your devotees praise you as God thinking inside that you are the servant of God. ***This diplomacy is the mechanism of the success of incarnation.***

Shankara told that the soul is God in order to convert atheists into theists. He plotted a three-step trick to convert them, which is:- i) You are God, ii) You exist and iii) Hence, God exists. He is a divine preacher (Sadguru), who can twist the truth for the welfare of the then existing human beings unlike a scholar, who is worried of truth without any twist. Then, He told that the atheist must worship God to get purity of mind so that he can practically become God with all miraculous powers. Then Ramanuja entered saying that the soul is a part of God creating an intermediate stage between monism-sky and dualism-ground so that the soul is not suddenly discouraged completely. Then Madhva came and told that there is vast difference between God and soul except that both are made of awareness giving a tiny consolation. Now, *Dattaswami comes and says that there is no point of any similarity between unimaginable God and imaginable soul.* Understanding all these steps, you shall always remain as servant of God keeping Hanuman as your ideal in worshiping human incarnation (Rama) and keep Rama as ideal while you are the human incarnation. *Shri Rama and Hanuman are actually incarnations of God, but always acted in the roles of a human being component in human incarnation and a servant to God in human form in order to set examples for the souls becoming human incarnations and becoming devotees of human incarnations respectively.*

vi) Accept Scripture Only After Analysis:-

Even the Veda (*vedānta vijñāna, suniścītārthāḥ*) and the Gita (*vimṛśyaitat...*) say that you shall accept their statements only after doing perfect analysis to get the right conclusion. *You must take these statements also as authority if you take the Veda and the Gita as authority.* Why is God asking us to analyze His own statements before accepting them? The reason is that *God knows very well that in the future some fraud followers of the religion will insert their opinions into the text of the scripture.* You must analyze every statement of the scripture thinking it as genuine based on the concept of giving benefit of doubt. If right interpretation comes in any angle, you can refute the wrong interpretation taken from it. If no right interpretation comes in any angle for the statement, you must reject it saying that God will never speak illogical and unjust concepts and such statement is only insertion by some false follower. *You must never accept the forced unjust and illogical interpretation of the statement believing blindly that it is told*

by God. After all, there is no audio-video cassette taken while God is speaking!

vii) You Must Concentrate in Developing Selfless Practical Love in Any Bond You Like with God:-

God can be loved as father, mother, brother, sister, wife, darling etc. *The nature of the bond is not important but the selfless practical love in it brings the value.* Small statues of parrots and donkeys made with sugar are available as sweets in sweet shops. The rate to be paid depends on the quantity of sugar and not on the form of the statue! People say that Radha is the highest devotee since she had romance with God. Romance can't be the criterion since even a prostitute does romance in which the love is fully selfish by grabbing the money from the other side. Radha left her life after the exit of Krishna. But, see the case of Hanuman. He thought of committing suicide when He could not find Sita in Lanka. He tore His heart with His nails to show Rama in His heart. Both these incidents happened while Rama was alive! What I mean is that both Hanuman and Radha are the topmost devotees since Radha could not get such opportunities in her life. Draupadi loved Krishna as brother. The eight wives loved Krishna as husband linked with romance. When the finger of Krishna was cut by the sugarcane, all the eight wives ran here and there for the search of a piece of cloth to be used as bandage. But Draupadi tore her costly sari present on her body for the same piece of cloth. She showed more selfless love than others. Krishna protected her by giving infinite number of saris while she was insulted in the court of kauravas. Not only this, Krishna saw that all kauravas are destroyed for the sake of happiness of Draupadi and for that He was prepared to take the curse from Gandhari (mother of kauravas), which resulted in the destruction of all His family!

viii) You Must Catch Sadguru or Human Incarnation, Who is The Guide And Also the Goal:-

Sadguru is like the class teacher teaching you the complicated concepts. Guru is like the teacher helping you in your study hours. Sadguru may become Guru, but, reverse is not possible. *Sadguru tests your practical sacrifice without any need for it.* A grandfather presented a packet of biscuits to his daughter or daughter-in-law for the sake of his grandson. The mother gives a biscuit to her son without informing about the grandfather based on his instruction. Now, the grandson is eating the biscuit. The grandfather begs for a bit of the biscuit to test the love of the boy on him. Sadguru is like that

grandfather as we see Shirdi Sai Baba asking offering of money. ***The same offering given to a Guru is like giving a bit of the biscuit to a hungry person, who is in need of it.*** Some people cleverly color their greediness by saying that God, the all-giver, is not in need. In the case of Sadguru, you must prove your theoretical devotion through practical sacrifice and in His case, both are essential since He is not in need like Guru. ***Theory is the source of practice and theory must be always enclosed with practice like an application for job must be enclosed with copies of certificates of qualifications and experience.***

ix) You Must Complete Spiritual Knowledge First and Then Proceed To Devotion and Sacrifice:-

Shankara came first and stressed on spiritual knowledge. Then Ramanuja came and stressed on devotion. Then Madhva came and stressed on service. Hence, this is the sequence of the three steps in spiritual path. When you hear the details of Mumbai city (knowledge), you develop attraction to see it (devotion) and then take up the practical journey (practical service). Devotion is emotion, which leads into practical service. ***Before devotion, if the basic right conclusion derived from right analysis of spiritual knowledge is present, the devotion and service proceed in right direction.*** If the first step is wrong, the other two steps are also wrong. Even if you are running (practice) with full speed (devotion), if your direction is opposite to the right goal, you are going far and far from the right goal and in such case, devotion and practice are not only useless but also harmful! Today, lot of devotion and service exist in spiritual path, but both are in wrong direction since both are based on aspiration for some fruit in return from God. ***The need of this hour is propagation of right spiritual knowledge and not devotion or service.***

The devotion shall be selfless love and ***nature of bond with God is immaterial and is selected by the devotee only and not by God.*** Sages in the previous birth itself selected God as darling involving bond of romance. Such bond was not selected by God, but selected by the devotees only as per their personal taste, which differs from one to the other. God sang songs on flute, the subject of which is only the same subject revealed in the Gita. In fact, the Gita is spoken in verses following ‘anushtup’ meter and these poems are not songs. But, they are termed as songs (Gita) because the same subject was sung by God in the form of songs on flute. Other epics like the Ramayanam etc., were also written in the same meter and were not called by the name ‘Gita’. Sages

born as Gopikas could understand these songs on flute very well since they have spent millions of births in the debates of spiritual knowledge. Before proceeding to the type of devotion desired by sages, once again God gave sufficient spiritual knowledge to these sages through songs on flute so that to see whether they are still firm on the nature of the bond selected by them in previous birth. Not only this, He warned them also that dancing with Him will lead them to hell, but still, they were firm on the nature of their desired bond. The service done by Gopikas in sacrificing the fruit (butter) of their work was also to test their theoretical love proved by practical sacrifice only and not for any selfish need since Krishna had plenty of butter in His house. God does not require any sacrifice of service, which is given to us as an opportunity for our upliftment only. If God uplifts us without our service, it will become partiality. ***Hence, service itself is the fruit given to us for our selfless devotion and the fruit can't have another fruit.*** Hence, we shall serve the God without aspiring for any fruit.

x) You Must Be A Scientist and Not an atheist:-

Science keeps silent on the unimaginable God because it is unable to explain the unimaginable events called as genuine miracles, the source of which is unimaginable God. In any book of science, you don't find a chapter called as '***Refutation of God and Miracles***', whereas the books on atheism have only this one chapter! The silence of science is perfect indicating that God is beyond imagination being beyond space and this point is told by the scriptures also. Atheism blindly says that all miracles are magic without perfect examination and analysis. Ofcourse, certain fraud miracles also exist, which are actually magic and by this you shall not conclude that every miracle is magic. ***Atheism is always emotional and the intelligence sleeps in emotion. Science is always open to observation and analysis unlike atheism. Science also says that a hypothesis shall be accepted till it is disproved by the subsequent theory.*** Hence, you shall believe the explanation of the performer of genuine miracles at least till you disprove the genuine miracle also as magic. Science accepts the existence of unimaginable domain by accepting the unimaginable boundary of the universe. The unimaginable boundary of the universe and frequently exhibited unimaginable-genuine miracles establish the existence of unimaginable God, who punishes the sinners through unimaginable ways even if they escape the law here through tricks. By this, pravrutti is protected on which only nivrutti is based.

If an atheist asks you to show the hell in this space, you must give the following argument:-

In this infinite space, I can't show the existence of hell to you. Similarly, since space is infinite, you can't take me all around the space and prove the non-existence of hell to me. A 50:50 probability of existence and non-existence results here. A wise person shall select the probability having lesser risk. If you believe in the hell and do not do any sin, you are not lost in any way even if the hell is absent. If you take the other probability of non-existence of hell and do sins, you are totally damaged if the hell exists! *Even an atheist shall think about this, if the atheist is wise enough.*

॥Brahmajñāna Saṃhitā Samāptā॥

Brahmajnaana Samhitaa is completed.

Shri Datta Swami



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)