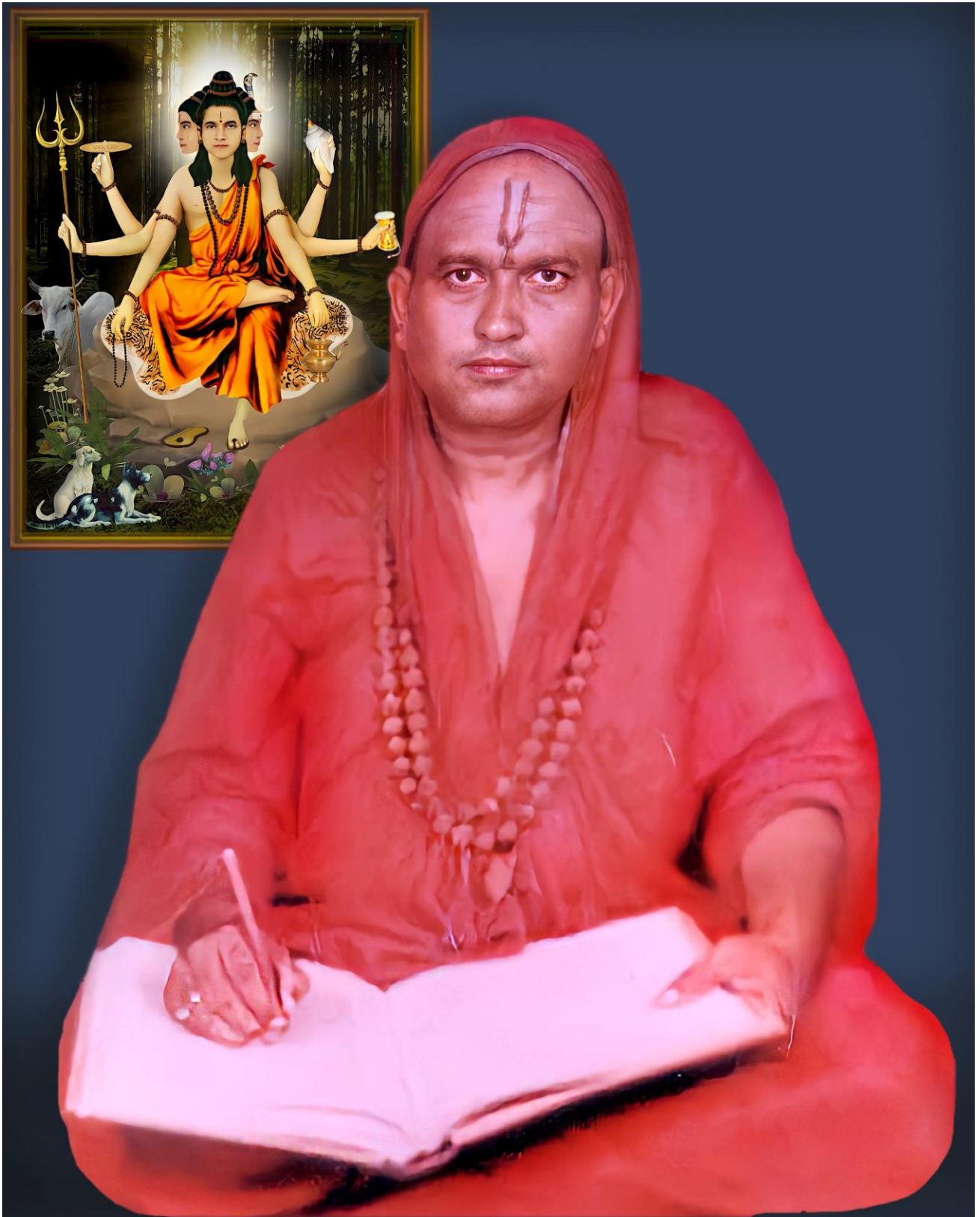


DATTA VEDAANTAH
(Spiritual Knowledge of God Datta)



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

Composed By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

Copyright
All the rights reserved with the author.

CONTENTS

PART-I: BRAHMA PARVA	1
Chapter 1	2
ANUYOGAJNAANAM	2
The Knowledge of Questions	2
Chapter 2	5
ANUUHYA PARABRAHMA JNAANAM	5
Spiritual knowledge of Unimaginable God Datta	5
Chapter 3	11
IISHVARAAVATAARA JNAANAM	11
The Knowledge of Ishvara and His Incarnations	11
Chapter 4	18
DATTAVAISHISHTYA JNAANAM	18
The Knowledge of The Speciality of Datta	18
PART-II: JIIVA PARVA	26
Chapter 5	27
JAGATTATTVAJNAANAM	27
Knowledge of The Essence of The World	27
Chapter 6	36
JIIVAATMA TATTVAJNAANAM	36
Knowledge of the Soul and Individual Soul	36
Chapter 7	43
AVIDYAA GUNA KARMA TATTVA JNAANAM	43
Knowledge of The Qualities and Deeds Based on Ignorance	43
PART-III: YOGA PARVA	50
Chapter 8	51
YOGA VICHAARA JNAANAM	51
Knowledge of the Analysis of Yoga	51
Chapter 9	59
NISHKAAMA YOGA JNAANAM	59
Knowledge of the Selfless Yoga	59
Chapter 10	68
YOGA SAADHANA JNAANAM	68
Knowledge of Means of Yoga	68
Chapter 11	78
YOGA KAUSHALA JNAANAM	78

Knowledge of Precautions of Yoga	78
Chapter 12	87
YOGA SAMANVAYA JNAANAM	87
Knowledge of Correlation of Ways of Yoga	87
Chapter 13	100
YOGOPADESHA JNAANAM	100
Knowledge of Advises for Yoga	100
Chapter 14	111
AVATAARA YOGA JNAANAM	111
Knowledge of Incarnation in Yoga	111

PART-I: BRAHMA PARVA

Chapter 1
ANUYOGAJNAANAM

The Knowledge of Questions

December 15, 2019

O Learned and Devoted Servants of God,

[Following text is the translation of the Sanskrit verses of this book.]

- 1) Whatever is said by God Datta (Dattātreyā) after merging with His devotee, called Venugopala Krishna Murthy, later on called as Datta Swami, is directly given here.
- 2) This is called as the Datta Vedānta or the Datta Yoga or the Dattamatam, which is the comprehensive spiritual knowledge of God Datta.
- 3) This book, called as the Datta Vedānta, is divided in to three portions called Brahma Parva (dealing with God), Jīva Parva (dealing with soul) and Yoga Parva (dealing with the union of soul with God). These three together are called as Tripuṭī (Triad), the three parts of knowledge, which are Jñeyam, to be known; Jñātā, the knower and Jñānam, the connection between these two.
- 4) The various questions in the beginning of this book are:- What is Brahman? What is Parabrahman? Who is Īśvara (Lord) to be known with authority? What is Ātman (soul)? Who is Jīva (individual soul)? What is Avatāra (incarnation) taken as various types? What is the relationship between soul and God?
- 5) Is soul God? Is soul a part of God? Is soul different from God? What is the truth among these three theories? Is world true or false? Is world different from truth and false?
- 6) Where does the soul go after death for enjoying the fruits of its actions? Where does the soul enjoy the fruits? Is it this world or the upper world or both?
- 7) To attain the grace of God, what is the way? Is it knowledge or devotion or practice? What is meant by salvation? What is meant by the greatest achievement?
- 8) What is meant by sacrifice? What is the fire told in the sacrifice? What is meant by the Havis (ghee) offered? Who is the offering person (Hotā)? What is the Havanīya (the object fire to which the offering is done)? Who is the fire called as Vaiśvānara?

- 9) Who is the deity called Gāyatrī to be worshipped? What is meant by the ritual called Upanayanam? How the caste system is created? Is it by birth or by qualities?
- 10) Is the difference created by gender valid? How to get relief from grief? What is Pravṛtti and what is Nivṛtti? Is there relationship between these two?
- 11) What is meant by detachment? Is the traditional way of doing rituals acceptable as the path to attain God? What is meant by Yoga? What is meant by Dharma, which is treated as the highest by scholars?
- 12) Does Vedādhayana mean blind recitation of the scripture without knowing its meaning? Does the sound itself has the miraculous power and awareness? What is the primary aim of the ritual to be done?
- 13) What is the importance of charity and how to recognize the deservingness of the receiver of the charity? Is there a necessity to do the annual death ceremony of the departed soul every year?
- 14) What is sin, what is merit and how do you correlate these two with the three qualities (Sattvam, Rajas and Tamas)? What is the importance of the miracles? What is the process of creation of this world by God? Is the process a real modification or apparent modification of God or is it the birth of non-born item (Ajātivāda)?
- 15) How can the scholars answer the atheists? How to bring the atheists to the path of theism like turning the stupid children to normal path?
- 16) How to correlate the various sub-religions in Hinduism? How to correlate various religions in the world? When these are achieved, then only God Datta is established as the Universal Spiritual Preacher.
- 17) How to relieve the sinners from miseries, who are entangled by serious punishments of various horrible sins? Can they be relieved by meritorious deeds done or by the devotion to God?
- 18) What is Māyā (super illusion)? What is Avidyā (illusion of soul)? What are the four bodies of the soul? What is meant by Ajñānam (ignorance)? What is meant by Vijñānam (scientific analysis)? What is meant by Prajñānam (spiritual knowledge)?
- 19) Is the rebirth of soul inevitable? Is there possibility of escaping the rebirth? Learned scholars say that escape from rebirth is the real salvation.
- 20) Like this, several similar questions are answered briefly and such answers constitute the philosophy of God Datta, which is explained well in this book.

Shri Datta Swami

Datta Vedaantah

Iti Datta Vedānte Brahma Parvaṇi Anuyogajñānaṃ nāma

Prathamādhyāyaḥ ॥

**The first chapter of Brahma Parva of Datta Vedanta, which is the
Knowledge of Questions, is completed.**

Chapter 2

ANUHYA PARABRAHMA JNAANAM**Spiritual knowledge of Unimaginable God Datta**

December 16, 2019

O Learned and Devoted Servants of God,

- 1) The word Brahman means greatest as per grammar (*Br̥hi-vṛddhau*). Greatest means the greatest in the entire creation, which is the awareness or soul. But, the creator, God, is greater than the created soul. Hence, God is the absolutely greatest whereas soul is the greatest within the creation. The soul is called Parāprakṛti in the Gītā, which means that it is greatest (Parā) created (Prakṛti) item.
- 2) The soul can be called as Brahman since it is the greatest among all categories of creation. The greatest item in a small category of creation can be also called as Brahman. For example, the Veda being the greatest among Hindu scriptures is called Brahman. Food, life, mind, intelligence, bliss etc., are also called as Brahmans in their limited categories. Hence, we can not specify a particular item only to be Brahman.
- 3) God is mainly called Brahman everywhere in scriptures. God is not a created item and hence, we can't say that He is greatest among the created items. He is greater than the entire creation created by Him even though He is not within the whole category of created items. God is beyond creation and hence, God can be distinguished from the other Brahmans by calling Him '*Parabrahman*'. 'Para' means beyond the creation and Brahman means the greatest item.
- 4) The word Parabrahma or Paraṃ Brahma (both are one and the same) is used in the Gītā (*Anādimat Paraṃ Brahma*). Śaṅkara also defined Parabrahman as the absolute unimaginable God, who can't be expressed by any word and silence is the only expression here (*Maunavyākhyā...*). Any word is expressing an imaginable item and hence, no word can express God (*Yato vāco...—Veda*). The Gītā also says that nobody can know God (*Mām tu veda na...*). The Veda also says that God is unimaginable (*Avijñātam...*).
- 5) In the Brahma Sūtras also, in the first Sūtra, it is told that the enquiry about Brahman is to be done. In the second Sūtra, Brahman is defined as that, which creates, maintains and destroys the world. This does not

give any idea about the nature (*Svarūpa Lakṣaṇam*) of Brahman, but, gives only associated characteristic (*Tatastha Lakṣaṇam*) of Brahman. If I ask you the identifying characteristic of Rāma and if you say that Rāma is the builder of this house, does it give any identity mark of Rāma? This means that the Brahma Sūtras also defined God as unimaginable.

- 6) While giving the answers to questions here, the nature of standard of learning of the present generation is kept in view. When Śaṅkara etc., explained, they have kept the standard of learning of the receivers of their times in their view. Context of current generation is very important in giving explanations.
- 7) The ancient standard was logic (*Tarka*) and the present standard is science. There is no difference between logic and science. In both, the subject is common, which is the systematic analysis of the creation. Of course, science is superior than ancient logic because of experimental validity of the theoretical concepts existing in science.
- 8) For example, sound and volume are said to be the characteristics of space by ancient logic, but, sound can't travel in mere space without the colliding molecules of air in it and this is experimentally proved by science. Science also proved that awareness is only the work form of inert energy functioning in a specific nervous system like the electricity functioning in a specific grinding machine converted into a specific work form of electricity called as grinding work. Some of the ancient scholars misunderstood that awareness is eternal God.
- 9) Even in science, the concepts are condemned by latter advanced concepts and hence, this is a natural tendency of science or logic. ***Science may supersede logic in certain concepts due to experimental proof, but, both science and logic fail to speak about the unimaginable God.*** Hence, science is comparatively greater than the theoretical logic, but, equally fails before the unimaginable God.
- 10) The reason for the unimaginable nature of God is that space is generated from God (*Ātmana ākāśah...* Veda). This means that space does not exist in God before its generation. If the space existed in God before its generation, we can't say that the space is generated from God because it is already existing in the cause (God). This does not mean that the effect is generated from nothing (*Asatkārya vāda*) because the cause (God) is existing before the generation of the effect (*Satkārya vāda*). We are not saying that space is generated from nothing. We are saying that space is generated from the existing God.

- 11) Space is absent in God, God has no spatial dimensions and has no volume at all. You may try for millions of years to imagine an item without volume, but, you can't imagine it. Hence, God is unimaginable. This point makes this space or universe as infinite without end. But, this means that even though this space has limitations with boundary, it will constantly expand as we try to reach the boundary (constant expansion of Universe as spoken by science). The reason is that if we reach the boundary of the space, we will touch the boundary of unimaginable God like touching the boundary of soil on reaching the boundary of ocean. We can't reach the boundary of space since we can't touch the boundary of unimaginable God. The wall worshipped in Judaism religion represents God representing the boundary of this universe.
- 12) If we follow the track of the smoke, we will touch the fire, which is the cause of the smoke. Similarly, if we travel along the diameter of the universe, which is estimated as a huge number of light years by science, we will surely touch the boundary of unimaginable God. We are not touching the boundary of space not because that the boundary is really infinite, but, the actual reason is that if we are touching the boundary of space, we are touching the boundary of unimaginable God. Since the latter is impossible, the former becomes impossible. ***The created universe is not really infinite because its boundaries are known to the omniscient God.***
- 13) This unimaginable God called Parabrahman and usually called as Brahman in the scriptures is the absolute truth and anything other than this is not absolutely existing, but, existing as relative truth. The mud (cause) is absolute truth and the pot (effect) is relative truth. This example does not give full information about the concept because the mud particles are bonded by bond energy. If you take mud and the bond energy together as the cause, the concept becomes clear about relativity. The mud enters the pot since cause enters the effect. This rule of cause and effect observed in the world is again not applicable to the original concept. God does not enter the world like the mud entering the pot. Hence, no worldly example can be perfect to give the actual picture of the original concept, which is God creating the world.
- 14) The example given for the original concept is the magic done by a magician. This is also not perfect since the magic shown is not really real, but, appears as really real. Magic is really false, which is known to the magician. The ignorant spectators feel the magic as really real. Similarly, no soul can understand the actual principle behind this

creation. Such inevitable and incurable ignorance of the soul is called Māyā. This Māyā is not affecting God since God knows the principle of this creation. If the soul sees the rope as serpent in twilight, such ignorance is Avidyā, which is curable. The principle of Māyā can't be known by the ignorant human being at any cost whereas the principle of magic can be known by an ignorant spectator by putting self-effort.

- 15) We can give a better example, which is a person entertained by his own imaginary world. This is also not complete example because the imaginary world is not as clear as this real world to the spectator, who created the imaginary world. But, due to the omnipotence of God this world is as clear as the real world to us. Such unimaginable power making the imaginary world as clear as the real world is called Māyā. The dreaming person also can't be considered as the perfect example because the dreaming person is ignorant about the false nature of the dream since the dream appears as real world in that time. God has no ignorance and sees His imaginary world as clear as real world (unlike the person entertained by his imaginary world) and has no ignorance (unlike the dreaming person). Hence, both these examples are also not perfect.
- 16) It is true that God is the only truth and second item other than Him is non-existing. But, due to His unimaginable power, the world created by Him appears as fully clear real world. We can't compare the least potential human being to God and say that God is enjoying this world due to His ignorance like a dreaming person. God is enjoying His imaginary world without ignorance and at the same time, the world is as clear as dream of an ignorant dreamer, yet, God has no ignorance. ***Hence, the concepts of omnipotent and unimaginable God can't be compared to any human being existing in any state.***
- 17) Before the creation of this world, God alone existed, who wanted entertainment as per the Veda (*Ekākī na ramate*). He created a non-existent world, which clearly appears to Him as if it is really existing so that God is fully entertained. If we say that the non-existent world is born, it is true provided we accept that the world is born to give full entertainment to God. But, unfortunately, some say that, which is not born is taking birth (*Ajātam jāyate...*). It should have been told that the non-existent world is taking birth (*Asatyam jāyate...*). If you say that the world is not born (*Ajātam*), it means that the world is not giving entertainment to God since it is not born. Actually, the world is born and is fully clear to give full entertainment to God even though it is non-existent and this impossible concept is true due to the

unimaginable power or nature of God. If you say that the world is not born since it is non-existent, you are making God as least potent like a human being governed by worldly logic.

- 18) Hence, God is always existing and the world is always non-existent from the view point of God. Due to His omnipotence such non-existing world appears as clear as we see this real world and hence, He is capable of getting full entertainment even from this non-existent creation. At the same time, He is fully aware that this world is non-existent because He does miracles in this world. Only the absolute truth can do miracles in the relative truth. One absolute truth can't do miracles (like creating a new item from nothing and making an existent item to disappear etc.,) in another equally absolute truth. The world is non-existent to God due to miracles of God and at the same time, the world is very clearly real since it is giving full entertainment to God.
- 19) Such real and unreal natures of the world with respect to God makes the world to be called as different from real and unreal. We can't say that the world is both real and unreal because it is self-contradiction. Hence, Śaṅkara told that the world is neither real nor unreal (Mithyā). For God, we can say that the world is essentially unreal but, apparently fully real and the God entertains fully Himself under the feeling that the world is real. For such feeling of the reality of world, the strength of the real appearance of the world is responsible and not the ignorance of God. God has no ignorance and enjoys this real world as full reality, which is simultaneously non-existent whenever He wishes to do a miracle.
- 20) Soul is a part of this non-existent world and hence, the world is as real as the soul itself. The world is always real to the soul and hence, the soul can't do any miracle in this world. The soul enjoys this real world because it is really real to the soul. In fact, soul is tiny part of this world and hence, the least potential part of this world. The soul is neither God nor part of the God. The soul is a created item by God as a tiny part of the entire created creation.
- 21) Māyā is unimaginable power of God and God is unimaginable. Since any number of unimaginable items become only one unimaginable item, Māyā is God and God is Māyā in strictest sense. ***The unimaginable nature existing beyond space is God whereas the same unimaginable nature expressed in creation is Māyā.*** Māyā means wonderful (*maya-vaicitrye*), which means unimaginable. Due to this Māyā, God is seen as energy and some part of the energy is seen as matter by the soul due to illusion.

- 22) The soul can see the rope by putting torchlight and can come out of the illusion of non-existent serpent, which is Avidyā. But, by any effort the soul can't see energy as God and can't see matter as energy to come out of illusion that makes the appearance of non-existent energy and non-existent matter. In the entertainment, God also feels Himself as energy and energy as matter, but, at any time, can very easily realize matter as energy and energy as Himself. God is said to be the possessor of Māyā based on the worldly concept of power (Sunlight) and possessor of power (Sun). Hence, the Gītā says that God is possessor of Māyā (*Māyinaṃ tu...*). The Gītā also says that the soul can't control Māyā (*Mama Māyā...*). The Gītā also says that this creation is Māyā (*Māyāṃ tu...*) because the super illusions like God appearing as energy and energy appearing as matter is the very creation itself.
- 23) Since soul is a part of such creation, it can't get the status of God at any time by its effort. It can become God when God wishes to enter the creation through incarnation. Here also, the soul has not ascended to become God. Instead, God descended to become incarnation by His will. *God becomes the soul in incarnation and the soul does not become God in it even though incarnation is finally called God.* God is the absolute existence whereas soul is a tiny part of non-existence. Due to non-existence of any second item other than God, God is always the one existence (*Ekamevādvitīyam...* Veda). If you keep soul as other name of God, there is no objection to call God as soul. But, if you identify the soul separately and say that it is God, it is not correct.

**Iti Datta Vedānte Brahma Parvaṇi Anūhyaparabrahmajñānaṃ
nāma Dvītīyādhyāyaḥ.**

**The Second Chapter of Brahma Parva of Datta Vedanta, which is
the knowledge of unimaginable God, is completed.**

Chapter 3

IISHVARAAVATAARA JNAANAM**The Knowledge of Ishvara and His Incarnations**

December 17, 2019

O Learned and Devoted Servants of God,

- 1) The soul can't understand anything if the unimaginable God is introduced as the first hardest step. Hence, the unimaginable God is introduced as awareness by Shankara. Every soul understands the awareness, which is the soul itself. Unfortunately, the soul itself is understood as God! Here, the awareness spoken by Shankara is not this relative awareness, which is born from plant-food (*Oṣadhībhyo annam annāt puruṣaḥ*—Veda, *Annāt bhavanti...* Gita). The awareness spoken as God is absolute awareness of unimaginable God.
- 2) The absolute awareness means that the unimaginable God can also think like the relative awareness or soul (*Kṣetrajñam cāpi mām...*—Gita). Both absolute awareness and relative awareness can think and by this common property both are not one and the same. The difference is that in the case of absolute awareness, the thinker is the unimaginable God directly whereas in the case of relative awareness, the thinker is the relative awareness itself. Thinker and thinking process are subject and verb respectively. In the case of relative awareness, the thinker as well as thinking process (knowing the object) are the same relative awareness. In the case of absolute awareness, thinker is the unimaginable God and the thinking process is just to know the object. Due to common thinking process, both the thinkers (God and soul) are not one and the same.
- 3) In the case of relative awareness, both thinker and thinking process are the same work form of inert energy functioning in a specific nervous system. In the case of absolute awareness, thinker is totally unimaginable whereas thinking process also is not the work form of inert energy since in the case of God before creation there is neither inert energy nor the materialized nervous system. In the case of God, the thinking process is just that the object is known like the object known to the soul.
- 4) It is said in the Veda that God thought to create this world (*Sa dvitīyamaicchat*—Veda). The whole tragedy of philosophy started here

since the scholars thought that God must be this relative awareness since He thought. This is true in the case of any created item. But, in the case of the creator, the unimaginable God, He need not be awareness, still, He can think due to unimaginable omnipotence. God burns all the world in the end, yet, He is not fire since He can burn being omnipotent without being fire (*Attā carācaragrahaṇāt—Brahma Sutra*).

- 5) Shankara gave the separate place to unimaginable God taken as absolute awareness. Ramanuja and Madhva have left the concept of unimaginable God and took Ishvara (called Naaraayana) as the starting point. The unimaginable God created space, which is very subtle energy (*Ātmana ākāśah..., Tat tejo asṛjata—Veda*). The subtle energy formed a divine body with relative awareness or soul in it since awareness is a special work form of energy only. This is the first divine energetic being called Hiranyagarbha. The unimaginable God entered this first energetic being and merged with it to be called as Ishvara, who is exactly the unimaginable God to control the creation.
- 6) He is called as Hiranyagarbha because the unimaginable God (Hiranya or gold) is embedded in Him as the creator. He is omniscient being the source of entire knowledge and hence, is called Naaraayana. He is called Sadaashiva (Some use the word Ishvara instead of Sadaashiva.) because He is always pure without the contamination of any second thing other than Him. He is called as Datta because He (unimaginable God) is given to the souls for worship through visualized energetic body.
- 7) Since Naaraayana is directly the unimaginable God or Parabrahman, Ramanuja and Madhva took this energetic form having soul and body as the absolute God. Moreover, we exist in the middle state of maintenance of world for which Naaraayana is the related name since creation is over and destruction is yet to come. If you take the absolute awareness as God, then also body is essential because awareness is not independently seen anywhere. However, this is not important point because the unimaginable awareness can exist even without body due to omnipotence. But, Shankara accepted the existence of Ishvara also separately after establishing the existence of unimaginable awareness as God without attributes (Nirguna Brahman). Ishvara with attributes was called as Saguna Brahman by Shankara.
- 8) Ramanuja and Madhva took only Saguna Brahman without mentioning Nirguna Brahman. Ishvara is called as the basis of the unimaginable God because the visible Ishvara (Ishvara is visible to energetic beings

even though He is invisible to human beings) is the permanent basic address of unimaginable God and this point is mentioned in the Gita (*Brahmanopi pratiṣṭhā'ham...*). In fact, the Veda says that the unimaginable God is the basis of the entire creation (*Brahma puccham pratiṣṭhā*). An ordinary devotee can be even taught very easily through Ishvara, the first energetic incarnation, having body and soul like a human being, yet, He is the unimaginable God directly.

- 9) Ishvara as medium had the beginning without the end since He is eternal. Even if all the creation is destroyed in the final dissolution (destruction means only transformation of gross state in to subtle state), Ishvara remains without any destruction absorbing the subtle world into Him. The unimaginable God never leaves this permanent address of Ishvara and hence, there is no necessity to mention the unimaginable God separately. Unimaginable God and Ishvara differ only by the extra energetic medium like gold and packed gold.
- 10) The unimaginable God entered and merged with the soul and body of this first energetic form. Hence, Ramanuja and Madhva say that the body of Naaraayana is supernatural (Apraakrutika). The Veda says this (*Antar bahiṣca...*). Hence, both soul and body of Naaraayana are eternal and there is no difference between the unimaginable God and the soul or the body of Ishvara or Naaraayana. The space occupied by the body of Ishvara is also eternal to maintain the eternal body of Naaraayana and is called as the eternal space or Paramavyoma (*Parame vyoman - Veda*).
- 11) The unimaginable God entered the first energetic form only to become Ishvara or Datta and He never enters directly any other form to become incarnation. Only Ishvara enters the other specific energetic forms to become other energetic incarnations. Only Ishvara enters the specific human forms to become human incarnations. When Ishvara enters and merges with other forms, it means that only unimaginable God enters the forms to become incarnations. It is just like the antibiotic medicine (unimaginable God) taken in a capsule (Ishvara).
- 12) The incarnation is a two component system in single phase like the alloy of two metals, which is a homogeneous mixture exhibiting properties of both components. Alloy is not a new compound formed through reaction to possess new properties. When copper and gold are mixed to form alloy, it appears as a single gold metal unless it is observed in microscope. Similarly, when God merges with the selected human devotee to become human incarnation for carrying on a program for the sake of welfare of the world, such incarnation appears

as a single human being only. God perfectly merges with the human devotee to become monistic incarnation, but, beyond the limits of our imagination, the dualism exists so that at anytime God may quit the incarnation. God quitted Parashuraama after the divine work since he (human being-component) got ego. God existed with Rama throughout His life since Rama never got ego.

- 13) The two components of the human incarnation are:- 1) God-component and 2) Human being-component. God-component merges with the first energetic being to form the first energetic incarnation, called Eshvara or Datta, in which the unimaginable God merged with medium forever. The unimaginable God is always invisible. The energetic incarnation is also invisible to us unless it wishes to become visible. Totally, God is invisible and the human being-component is only visible. We can compare the human incarnation with an electrified visible copper wire in which the invisible current is flowing. The non-electrified visible copper wire is the ordinary human being. Both the non-electrified wire (ordinary human being) and the electrified wire (human incarnation) appear as one and the same until we experience the electric shock of the electrified wire. Hence, God is told to be known by experience only (*Anubhavaikavedyam Brahma*).
- 14) When the current is flowing in the electrified copper wire, the properties of wire, which are leanness, red colour, hardness etc., are not disturbed. Similarly, in the human incarnation the properties of human being like birth, hunger, thirst, sleep, illness, death etc., are also not disturbed at all. Due to this reason only, we are unable to distinguish electrified wire from non-electrified wire to mistake former as latter. The constantly exhibited properties of the medium (wire or human being) and the constantly invisible properties of electricity (God) confirm the strength of our misunderstanding. This is also necessary because the human incarnation can, then only, mix with the human beings freely so that the devotees can clarify their doubts freely without any reservation due to excitement.
- 15) This merit of free mixing with the devotees generates the danger of negligence in us towards human incarnation. The human incarnation acts as devotee and spiritual preacher only, but, even this speciality generates ego and jealousy in us towards Him. This is called repulsion between common human media. *If the preacher exhibits the properties of invisible God like miracles, this jealousy in us touches the sky.* But, this climax-jealousy is hidden in us since we expect to solve our worldly problems with the help of His miraculous powers.

When we find that He is not useful to us, our climax jealousy bursts out to criticize and even insult Him as told in the Gita (*Avajānanti mām...*).

- 16) Due to this reason, God always tries to act as human devotee and human preacher only hiding the miraculous powers. If these powers are hidden and not exhibited at all, the very starting problem comes, which is lack of attracting devotees for preaching. If more miracles are exhibited, more devotees will approach, but, most of them are for their worldly solutions only and not for knowledge and devotion. ***Giving solutions to their worldly problems increases their ambition for more and more solutions only, but not for satisfaction.*** It is said that if you offer some ghee to the fire, the fire is not pacified, but, flares up more (*Bhūya evābhivardhate*)! Thus, miracles are harmful since they increase more and more worldly ambition only even though miracles are very important to establish the perception-proof of unimaginable nature of God.
- 17) ***The main aim of the incarnation is to improve the devotion to God by which spontaneously the world gets detached.*** But, these miracles perform the exact opposite action by improving the worldly attachment more and more, which hinders the development of devotion. If miracles are closed completely, nobody comes to hear the preaching. Hence, the situation of incarnation is very very complicated with many many mutually contradicting problems. The state of God in incarnation is the climax of divine balance! The program is handled by the incarnation very carefully with the highest divine talent!
- 18) The incarnation is having dual nature of God and medium like the electron having dual nature of particle and wave. In certain aspects, the divine nature and in certain other aspects, the human nature is exhibited like the electron exhibiting both natures in proper contexts. The context is decided by the human incarnation as per the necessity of the situation during the program. Devotees try to fool God with their external artificial glittering devotion hiding the worldly benefits expected from God. But, God is omniscient and can never be exploited by any soul like a human king flattered by poets!
- 19) The incarnation is generally monistic because God Datta merges with the medium in perfect sense as far as the limits of our intelligence exist. But, there is dualism beyond our imagination so that God may quit the medium whenever He likes. He may also continue the monism forever. The decision lies with God. In the case of Datta, the unimaginable God merged with the medium forever, forever, forever...

This is the permanent residential address of the unimaginable God. Therefore, we need not find any trace of expectation of even an iota of dualism in the case of Datta. We can always treat Datta as the unimaginable God in all respects and at all times.

- 20) Apart from the monistic incarnation, there is a clear dualistic incarnation also, in which dualism exists always clearly. The former is Krishna and latter is Balaraama, who is counted in the ten incarnations of God. Balaraama is the incarnation of Adishesha, who is the servant of God and wishes always to be a servant of God only liking dualism. If the monistic incarnation is a homogeneous mixture of copper and gold, the dualistic incarnation is the copper rod welded with gold rod. In dualistic incarnation, God became the servant of His servant as we see Krishna serving Balaraama. Hence, dualistic incarnation is greater than monistic incarnation.
- 21) A devotee need not wish to become monistic incarnation since he has the opportunity to become a greater dualistic incarnation, in which he can enjoy the love of God also like an ant enjoying the sweetness of sugar! In fact, a devotee shall never aspire to become any type of incarnation since such aspiration is the basic disqualification to become incarnation. The incarnation results always due to the will of God for the sake of conducting a divine program for the welfare of the world. ***Incarnation is duty and work and not power and ego.*** The human being-component in the incarnation must always feel that it is always the servant of God and for this Hanuman is the best example. Otherwise, the incarnation ends like Parashuraama, who, in fact, acted to preach this precious concept, which is to warn the human being component regarding ego.
- 22) There are five types of incarnations, which are Kalaa, Amsha, Aavesha, Purna and Paripuurna. In all these incarnations, same God exists with full power. The difference among these is only in the quantity of exhibited power as needed by the program. Ignorant devotees think that these differ in the possessed power. The first is expression of a ray of power (Kapila), the second is expression of a part of power (Vyaasa), the third is merging with medium temporarily for the sake of divine work (Parashuraama), the fourth is merge throughout life (Raama) and the fifth is merge throughout life expressing full power (Krishna).
- 23) We need not doubt that if the unimaginable item is not having the knowledge of other imaginable side, there is no use of such unimaginable item, which is not known to anybody. This is not valid

because the unimaginable God knows Himself. He also knows the principle of unimaginable events called miracles. He also knows the boundary of this space or universe. All these unimaginable aspects are only for the souls and not for the omniscient God. Hence, such remark can't be entertained.

**॥Iti Datta Vedānte Brahma Parvaṇi
Īśvarāvatāra jñānaṃ nāma Tṛtīyādhyāyaḥ॥**

The Third chapter of Brahma Parva of Datta Vedanta, which is the Knowledge of Ishvara and His incarnations, is completed.

Chapter 4

DATTAVAISHISHTYA JNAANAM**The Knowledge of The Speciality of Datta**

December 20, 2019

O Learned and Devoted Servants of God,

- 1) The Veda says two-pointed definition about God. The first point is that He is the creator, ruler and destroyer of this world. The second point is that He is only one and there is no second God. Both these points apply straight in the form of Datta. His three faces are for creation, maintenance and destruction of this world representing the three holy names Hiranyagarbha, Naaraayana and Sadaashiva or Eshvara respectively. This is the first energetic form, which later on became the human incarnation also called Dattatreya born as son to sage Atri and Anasuya.
- 2) The energetic as well as the human forms of Datta are eternal. Hiranyagarbha indicates creation. The word garbha means pregnant womb of mother, which indicates the delivery or creation of a child. The child hidden in this energetic form is Parabrahman or unimaginable God. Parabrahman is called Hiranya or gold since gold is the greatest metal like the greatest Parabrahman (*Hiranyam garbhe yasya sah Hiranyagarbhaḥ*). This word also means that God is hidden in a closed golden vessel (*Hiranyasya garbhe yah sah Hiranyagarbhaḥ, Hiraṇmayena pātreṇa... Veda*). This means that the external energetic form is also gold indicating that the energetic form also becomes Parabrahman in merge. This means that both the soul (relative awareness created by Parabrahman) and energetic body (created by Parabrahman) of the first energetic form have become Parabrahman since unimaginable God merged with both soul and body. Hence, both body and soul of Datta are eternal and supernatural. When Datta merged with the human being born to Atri and Anasuya, then also both body and soul of the human being are merged by Datta and hence, both body and soul of human form of Datta are also eternal and supernatural. The pregnant womb of mother to deliver the child also indicates the creation of this world from God.
- 3) The second name is Naaraayana, which indicates the maintenance and ruling of this world. Administration is always based on the knowledge

of truth. Naaraayana means the basis for true knowledge (*Nārasya ayanam yah sah Nārāyaṇah*). This word also means that Naaraayana is always based on true knowledge (*Nāram ayanam yasya sah Nārāyaṇah*). Some say that 'Naaram' means water, but, such meaning is not acceptable here because the word Naarada also means giver of knowledge and not the cloud giving water.

- 4) The third name is Sadaashiva or Ishvara. Sadaashiva means always pure (*Sadā śivah śuddhah iti Sadāśivah*). Purity here means oneness. Since second thing other than God is non-existent, God is always pure. In the third activity of destruction of this world, God does not become impure by doing destruction. Ishvara means the controller (*Īsate śāsti sarvam iti Īśvarah*). The destroyed object must be under the control of the destroyer.
- 5) The word Datta does not indicate any special activity. It only means that the unimaginable God is given to the world of souls for imagination and vision. Datta, the first energetic incarnation means that the unimaginable God is given to the energetic beings of upper worlds for vision whereas the same invisible Datta simultaneously is given to human beings for imagination. The human beings also can see Datta (energetic incarnation) if Datta wishes. The human beings (sages) could see the human incarnation of Datta in Tretaayuga by visiting the asylum of Atri. Since the human form is also eternal, He is seen in human form as well as in energetic form by devotees whenever He wishes since He (as human form) became invisible after Tretaayuga. Hence, Datta appears as energetic incarnation or as human incarnation even today as per His wish.
- 6) After the formation of Datta, three energetic incarnations of Datta are formed, which are Brahma, Vishnu and Shiva. These three energetic beings were merged by Datta individually to form the three latter energetic incarnations. In these three later energetic incarnations, God Datta exists independently in each. Hence, it is correct to call these three as Brahma Datta, Vishnu Datta and Shiva Datta. This means that the same Datta is doing the three activities even though He appears in three forms separately.
- 7) Unable to understand this point, all the sages headed by Atri and Anasuya did very long penance on Ruksha Mountain. All this time of penance was called Krutayuga, which means that penance was done (*Kṛtam tapaḥ asmin iti Kṛtayugah*). Brahma, Vishnu and Shiva appeared to Atri saying that they, the three, together can be treated as one doing the three activities. Atri refused the three saying that God is

only one form as per the Veda. The word Atri became meaningful since Atri means not three since Atri denied the three Gods to be treated as one. This time was called as Tretaayuga since God appeared in three forms.

- 8) Then, Datta, the first energetic incarnation, appeared with three heads and six hands clearing the doubt of the sages. Then, on the request of Atri and Anasuya, Datta was born to both in human form. In fact, three children were born indicating Brahma, Vishnu and Shiva and then the three merged to become one human form with one head and two hands. Now and then this human form of Datta turned into the original energetic form with three heads and six hands to preach the devotees that the three Gods are one only.
- 9) Throughout Tretaayuga, the human form of Datta was available as a sage for devotees. Along with other sages He attended the function of Rama sitting on the throne and blessed Rama. In fact, Rama is also the human incarnation of God Datta. Hence, the word Datta comes associated with the name of any incarnation be it human or be it energetic. Datta blessed Raama Datta and this is like the single actor acting in two roles simultaneously as we see in the cinema. Such scene is due to photographic trick and this scene is due to divine maayaa of Datta.
- 10) After Tretaayuga, the eternal human form of Datta became invisible appearing to devotees whenever He wished. Both energetic and human forms appear to devotees as per His wish. Dvaaparayuga means appearance of both forms of Datta. The prominent human incarnation of Datta in this time was Krishna Datta. In Kaliyuga, Datta appears in the form of several new human incarnations to provide correlation between various philosophies and to bring unity about one God in this world to avoid quarrels for establishing peace. The word Kali means quarrels.
- 11) In this Kaliyuga, Datta will be coming in several human forms in every generation to establish peace and harmony in the world through correlation between religions of world as well as between sub-religions of Hindu religion. He will try to preach the human beings for reformation till the end of this Kaliyuga. In previous ages some human souls were angels and some human souls were demons. Datta incarnated often, to destroy the demons and to protect the angels on this earth. But, in this kaliage every human soul is a mixture of angel and demon. Sometimes, the soul acts as angel and sometimes the same soul acts as demon due to predominance of Sattvam and Rajas or

Tamas or both respectively. In this present special context everybody is to be destroyed and this will take place in the end of Kaliyuga when Datta incarnates as Kalki. Till then, Datta tries constantly to bring reformation of souls through preaching by appearing as human incarnations in every generation.

- 12) The identifying marks of incarnation of God Datta are always three characteristics mainly related to God Brahma, God Vishnu and God Shiva. Preaching of spiritual knowledge is related to Brahma. Reforming the human beings through love and sacrifice is related to Vishnu. Helping the genuine devotees, proving the unimaginable nature of God and punishing the undeserving souls through miraculous powers is related to Shiva. Every human incarnation of God Datta preaches wonderful spiritual knowledge, shows wonderful love and sacrifice to devotees (sometimes by transferring the diseases of them on to Him) and shows wonderful miracles whenever there is a genuine and justified necessity.
- 13) The main activity of Datta is knowledge, which is the most important angle of the spiritual effort of souls interested in attaining the grace of God. If you are travelling by a vehicle towards the goal, what is the most important point? Is it your journey carried on by your vehicle, which is Karma Yoga (action)? Or, is it the speed of your vehicle, which is Bhakti Yoga (Devotion)? or, is it the correct path leading to your goal, which is Jnaana Yoga (Knowledge)? If your path is not correct, the journey of your vehicle and its speed are simply waste! If the path is correct, even if you travel by walking with least speed, you will reach your goal slowly one day or other. The correct path is always given by knowledge. Hence, Datta, treated as preacher (Guru) giving right knowledge is the most important part of your effort.
- 14) Datta is called Sadguru meaning that He is the ultimate truth (Sat) or goal and also simultaneously the guide helping you to reach the goal, which is Himself. This means that first you will approach Him as a disciple seeking the true spiritual knowledge. In course of time, you will realize that your preacher, Datta, Himself is God and you will become His devotee. You are the disciple-devotee and He is the preacher-God (Gurudeva). If you approach only Guru, you will get the true spiritual knowledge, which was already established by the Sadguru. If you approach a false preacher (Asadguru), you will not get even this true spiritual knowledge and instead, you will receive twisted false knowledge diverting you to the opposite direction of the goal.

- 15) All the three faces of Datta speak always the excellent and true spiritual knowledge only. The face of Brahma is famous for spiritual knowledge since Brahma is the author of Veda (Veda means knowledge), who is told as personified knowledge (***Prajñānam Brahma*** - Veda). The face of Naaraayana is also famous for spiritual knowledge since Naaraayana means the source of knowledge. Naaraayana is personified Sattvam quality and knowledge is related to Sattvam. The face of Ishvara is also famous for knowledge since it is told that knowledge can be obtained from Ishvara only (***Jñānam Maheśvarādicchet***). This results to conclude that Datta is totally related to the spiritual knowledge and hence, He is always called as preacher-Datta (Guru Datta).
- 16) God is always in the form of preacher, who guides the soul in right direction be it worldly justice (Dharma of Pravrutti) or be it spiritual devotion (Bhakti of Nivrutti). God Datta is following seriously every soul like the doctor following the treatment of the patient. A teacher also follows carefully the progress of his student during his academic life. God Datta as creator is the divine Father of all the souls following the development of each soul, which is His son or His daughter.
- 17) The follow-up taken by Datta in the case of every soul is always like that of the training given by the teacher to his student. Generally, the sins and merits are enjoyed in hell and heaven respectively after the death and the life in this world is always free so that the soul can put effort for its reformation and spiritual progress. Hence, this world is called as the place of action (Karma loka) and hell and heaven are called as places of enjoyment of fruits (Bhoga loka). But, such classification is not very rigid because God has full freedom to give any fruit at any time at any place (here or there) based on the requirement. It is just like a doctor having full freedom in the treatment of the patient regarding the change of medicine as per the requirement.
- 18) Every energetic or human incarnation is formed only when God Datta merges with it and this is the universal concept. Since Datta means simply 'given' (unimaginable God given to the world for vision), He can't belong to any specific religion in this world. Nobody can say that the unimaginable God belongs to any specific religion because the unimaginable is not understood at all. Only medium belongs to a specific religion following its culture of dress and decoration. The medium or body of God of any religion is made of the same five elements even though very negligible aspects like features, colour etc., differ. After merge with unimaginable God the medium becomes

unimaginable God attaining miraculous powers. The internal form (unimaginable God) and the name of the incarnation associated with Datta (Datta also does not belong to any religion since it means only given to the world) and if you ignore the external covering medium, God of every religion is Datta only. Nobody should feel the contamination of any other religion with his own religion as far as God is concerned.

- 19) The three heads of the energetic form (human form of Datta appears always with one head) represent the three activities (creation, ruling and destruction of this world) of the unimaginable God and the single form represents that the same unimaginable God is only one and not three. Thus, this form of Datta is a pectoral representation of the definition of God given by the Veda. Even though every divine incarnation is God Datta only, this divine energetic form of Datta is very very special because whenever we see this form, we are reminded of the Vedic definition of God. Hence, this Dattaswami is very much attracted by this divine form. But, this Dattaswami treats every divine form of all religions as Datta only in his heart.
- 20) The program of Datta is peaceful preaching till the end of this Kali Yuga and then punishing every soul to end this world temporarily. The peaceful preaching is indicated by the conch-shell, Damaruka (small drum like music instrument) and the garland of beads (representing repeated memory of God) present in three hands on one side. The final punishment is indicated by Chakra (small energetic wheel), Trishuula (weapon with three tips) and Kamandalu (small vessel of water and with this water a curse can be given) present in three hands on the other side. Punishment is always the final resort to bring a temporary reformation whereas reformation by knowledge (if received sincerely) is permanent. Hence, after the drastic punishment in the end of Kali Yuga, the souls are good in the following Kruta Yuga. Slowly the souls again revoke their sinful nature after Kruta Yuga and hence, punishment is never permanent solution.
- 21) Datta is always associated with Veda represented by the four dogs and justice represented by the cow. This means that the knowledge of His preaching is authoritative, which is the Veda. In fact, the Vedas revealed His knowledge only and hence He is followed by the dogs. The main activity of Datta is to establish justice of Pravrutti (*Dharmasamsthāpanārthāya*— Gita) so that the souls avoid sins keeping this world peaceful and balanced. Hence, the cow is also following Him, which means that justice is protected by the protector

called Datta (*Dharmasya prabhuracyutah*). This means that justice can never overcome God. Through justice one can attain the grace of God and this does not mean that God is controlled by justice. Dharmaraja could go up to third upper world (heaven) only since he gave more importance to justice than God.

- 22) Datta appears as drunkard, fascinated to a prostitute etc., to test the sharpness and firmness of the devotion of devotee, which is to recognize and believe Him. In such appearance also, there is preaching from Datta. Wine harms anybody a lot, but, the drunkard is unable to leave it. Similarly, the prostitute harms anybody a lot, but, the fascinated is unable to leave her. Similarly, the love of devotee to God must not be affected even if God harms the devotee. No such devotee is found here because the devotee leaves God even if God keeps silent to his worship!
- 23) Datta appears wearing saffron cloth, which indicates the ripened spiritual knowledge. A ripened fruit attains this colour. When Datta appears, His beauty with His flute voice and the scent of lotus flowers coming from Him are amazing so that the seer will enter into coma state! Whenever He appears, He gives wonderful spiritual knowledge and on hearing it the devotee becomes mad! Such appearance in original form is blessed to a deserving devotee only, who can withstand such shock. Generally, He appears as a mad man or as a normal human form speaking the spiritual knowledge so that devotees can withstand single shock of His knowledge.
- 24) God Datta is said to be giver of both worldly boons as well as spiritual life (*Bhogamokṣapradah*). This means that He will help the devotees, who are in need of worldly problems. Similarly, He will help the devotees, who are in need of spiritual guidance. He preaches that excess of worldly pleasures is very dangerous hindering the spiritual progress of the soul. If the devoted soul does not understand this truth, He will give the worldly pleasures in climax level so that the soul gets bored with such excess and develops detachment to worldly pleasures. This is also the meaning of the above statement (*Anantena bhogena mokṣam dadāti iti bhogamokṣapradah*). You are advised not to eat sweets in view of the possibility of diabetes disease. If you don't listen, you will be locked in a house for one week and with the sweets only as food for one week. After one week you will be bored with the sweets and develop aversion to sweets in the rest of your life.
- 25) It is a wrong comment on Datta spread by maayaa in this world that Datta will spoil the worldly life (*Dattam chinnam*). By this, generally

devotees avoid worshipping Datta and some avoid even going to His temple! The reason is that Datta is very easily pleased just by remembering Him (*Smaranamātra samtuṣṭah*) and added to this He gives worldly boons in the climax level. When a beggar begs for one rupee, generally people donate one or two or at the maximum hundred rupees. But, for the climax level of Datta (Datta is the first energetic incarnation and eternal Lord) one rupee means one crore rupees! When the beggar receives one crore rupees, he is shocked with wonder (*Āścaryavat...—Gita*)! The soul is shocked not only by His excellent spiritual knowledge, but also, by His unimaginable grace! If this secret is known, everybody will worship Him to get worldly pleasures in excess and get spoiled. To avoid such danger, maayaa has created this negative propaganda.

- 26) The nature of Datta to grant materialistic boons to devotees in the climax level can be seen by observing the blessed devotee called Kartaviiryaaarjuana. His two hands were paralyzed and he was granted with 1000 strong hands! Apart from enormous materialistic wealth, he was given several miraculous powers. The administration of Kartaviiryaa was unique in the entire creation. If a citizen thinks to do injustice in the mind, immediately the king appeared with bow and arrows to punish the criminal in mind (*Akāryacintā samakālemeva, pradurbhavam ścāpadharaḥ purastāt - Raghuavamsham*)! Such miraculous administration was not found with any other king in the entire creation. Datta is always in climax level in showing His grace to devotees be it spiritual or be it materialistic.
- 27) One must know the internal meaning of Datta, Atri and Anasuya to understand the proper angle of preaching. Atri means the devotee, who is devoid of three types of ego (ego of knowledge as Saatvika, ego of physical power and worldly bonds as Raajasa and ego of self-greatness without analysis as Taamasa). Anasuya means the devotee, who is devoid of jealousy towards others including God. If the devotee conquers ego and jealousy, God gives Himself to such devotee since Datta means 'given'.

**Iti Datta Vedānte Brahma Parvaṇi
Dattavaiśiṣṭya jñānaṃ nāma Caturthādhyāyah**

The Fourth chapter of Brahma Parva of Datta Vedanta, which is the Knowledge of the Speciality of Datta, is completed.

PART-II: JIIVA PARVA

Chapter 5

JAGATTATTVAJNAANAM**Knowledge of The Essence of The World**

December 22, 2019

O Learned and Devoted Servants of God,

- 1) Jiiva means the individual soul whereas Aatman means soul. Individual soul is awareness and soul is the inert energy, which is converted into awareness existing in the form of specific work while functioning in a specific nervous system. When the electricity functions in a specific machine called cutting machine, the electricity is converted into a specific work called cutting work. When the same electricity functions in another specific machine called grinding machine, it is converted into a specific form of work called grinding work. The electricity is the soul and the grinding work or cutting work is the individual soul. The specific functioning machine is the nervous system in awaken or dream state.
- 2) Since the soul or individual soul is a tiny part of this created world, the soul or individual soul is created item and not the creator (God). The analysis of Jiiva exactly is related to the analysis of this entire creation just like the analysis of the water of wave is the analysis of the entire ocean. Whatever information is derived about the world, the same information belongs to the soul or individual soul also.
- 3) Only God is the absolute truth whereas this world created by Him is non-existent as far as angle of existence and non-existence is considered with respect to God (existence) and world (non-existence). A thing either exists or does not exist. There is no third aspect like simultaneous existence and non-existence of a thing in the same place and at the same time due to self-contradiction. The theory of seven-fold truth (*Syāt asti, syāt nāsti, syāt asti nāsti* etc.,) is also based on these two fundamental possibilities (*Asti-nāsti*) only, which are existence and non-existence, which is the basic theory of two-fold truth.
- 4) The rope is existing elsewhere and also in the place seen in twilight. There, the seen serpent as illusion is not existing, but, is existing elsewhere seen as the real serpent without illusion. In the same place later on real serpent may exist instead of rope. All these possibilities don't apply in the case of God because He has not seen the world

existing before its creation by Him. The person seeing the serpent by illusion has seen the real serpent elsewhere previously. Even if one imagines a non-existing animal with eight legs, two tails etc., he can't be compared to God in creating new items, which are not seen already because leg, tail etc., are already seen by him elsewhere.

- 5) If one angle is existence, the other angle is clarity in vision. An existing item may not be clearly seen like space, air etc. A non-existing item may be clearly seen as in the case of non-existing items seen clearly in dream. Thus, existence and clarity are not interrelated. We have already told that this world is just imagination of God like the imaginary world of a person imagining it in awoken state without ignorance. In such case, clarity is not much and hence, the imagining person is not really entertained. In the imaginary world, both gross and subtle things are not clear even though there is relative difference in clarity of the gross and subtle items in the imaginary world.
- 6) In dream, all the items are non-existing, but, are very clear and the reason for such full clarity is the ignorance of the dreamer regarding the non-reality of the dream. The omniscient God can never get ignorance of self or any other second item. Hence, we can never compare God with the ignorant dreamer. This means that we can compare God only with the person imagining his own world so that the non-existent items of imaginary world are appearing to him. This example has another merit because the imagining person creates, controls and dissolves the imaginary world doing miracles in the non-existing imaginary world. This merit of creation, maintenance and destruction of the creation allowing the miracles applies to God equally. But, due to lack of clarity of creation, God is reduced to the level of the incompetent person unable to bring clarity in the imaginary world, which means that God is not able to get full entertainment from His creation.
- 7) The omnipotent God is fully capable of getting full clarity in His imaginary world and to get full entertainment from His imaginary world. As soon as the creation is done by God, the creation is not clear by the virtue of its own inherent nature. ***The creation is becoming clear only due to the unimaginable power of God.*** Alternatively, without using this unimaginable power, God can get the clarity of His imaginary world by entering the world and identifying by merge with a human being to become incarnation. In such case, without using special power, God can solve the problem of clarity in His imaginary world. When God is mixed with the human being to become monistic

incarnation, naturally God also gets the same experience of human being. When copper and gold are mixed, if the particles of copper become hot, the particles of gold also become hot. Even in dualistic incarnation, the same experience is obtained because the gold rod welded with a copper rod becomes hot when the copper rod is heated. A good administrator always solves the problems without using his special powers.

- 8) God exists in two states simultaneously, which are the state beyond world and the state in the world as incarnation. This is possible in the case of unimaginable God, who remains in the original state (beyond world) and enters the world simultaneously. In the case of imaginable items, if the item enters other place, it must be absent in its original place. The unimaginable God remains undivided simultaneously while divided as said in the Gita (*Avibhaktaṃ vibhakteṣu...*). The unimaginable God in the original place has full entertainment from His imaginary world due to its full clarity developed by His unimaginable power. At the same time, the same unimaginable God is enjoying the created world with full clarity by associating with a selected human being as incarnation.
- 9) The non-existent item appearing as clear as the existent results in the conclusion that this is neither existence nor non-existence. The situation is different from both existence and non-existence and hence, Shankara called this as Mithyaa, which is different from existence and non-existence (*Sadasat vilakṣaṇā*). We can't say that this is both existence and non-existence since that becomes self-contradiction. The situation is not like mistaking the rope as snake seen in twilight. The situation is that you have seen a rope in clear day time and the rope is appearing as real snake. The appearance of the original rope is possible only for God and not possible for any human being. Hence, this illusion is not ordinary one (Avidyaa), but, this is super illusion (Maayaa).
- 10) There is a quarrel regarding the modification of God into world. Some say that the modification is real (Parinaama) and some say that the modification is apparent (Vivarta). Milk turning into curd is Parinaama whereas stand-still water converted in to a wave is Vivarta. Both these are not fit because in both cases association of a third item with the cause is needed. When the milk becomes curd, a little butter milk is to be added to the milk. Similarly, when stand-still water is converted into wave, kinetic energy is to be associated with water. But, God is only one to create this world and hence, these examples fail to explain

creation of this world by God. Shankara and Ramanuja can be said to be approximately near to Vivarta and Parinaama respectively.

- 11) Moreover, when milk is turned into curd, the milk is exhausted. When water is converted to waves, which over flow into to the shore, that much water must be reduced in the ocean. This makes us again to say that God is unimaginable because He is never exhausted by creating this world. Even in the case imaginary world, some part of awareness is converted into imaginary creation resulting in reduction of awareness as experienced by weakness due to some deficiency in the nervous energy. In the case of God, He remains totally unaffected in any way by doing the creation of this world.
- 12) Whether it is Parinaama or Vivarta, the cause must enter the effect without any option. You may say that the pot is the real modification of mud or you may say that the pot is apparent modification of mud. In both cases, as per the rule of the worldly logic, mud must enter the pot. But, in the case of God, He doesn't enter into the world by any rule of logic. He enters the world only by His will. In the case of pot, the mud enters the pot occupying all over it. But, when God enters in the world, He occupies only a tiny energetic being or human being and doesn't enter all over the world.
- 13) You can't argue that God must enter all over the world because the Veda says that God entered the world (*Tadevānuprāviśat*). This statement does not mean that God entered all over the world, but, means that God simply entered the world. If a person entered his house, outsiders say that the person entered his house, which does not mean that he is present all over his house. He is sitting only in a small room of that house. Entry does not mean existence of the person everywhere in the house.
- 14) You need not argue that the Veda says that this world is pervaded by God (*Īśāvāsyamidam...*). Here, the word Jagat is repeated twice (*Jagatyām jagat*). It is said whatever little (*Yat kiñca*) world existing in this world is eligible for the entry of God. '*Vāsyam*' means medium eligible for the entry of God, which does not mean that God has already entered. The human body is said to be small world (*Yatkiñca jagat*) existing in this macroworld (*Jagatyām*). The human body and the macroworld are similar in composition having eight parts of Aparaprakruti and Paraaprakruti as the ninth part. The difference is only in the quantity but not in quality and hence, both are called as world (*Jagat*).

- 15) The above interpretation is totally extended into the another Vedic statement (*Yacca kiñcit... Antarbahiśca...*). This means that whatever miniworld or human body is seen (Contemporary incarnation) or heard (past incarnation), such soul and body are pervaded by God Datta or Naaraayana. This means that both the soul and body of the incarnation become divine when God merges with a selected energetic or human being. Had God not pervaded all over the body of Krishna, the finger could not have lifted the hill and the body could not have withstood the weight of the hill. ***All over pervasion of God is confined to the incarnation only and not to the world.*** Hence, pervasion of God all over the world is not there in the real sense. This may be true in the effective sense because God knows and controls every part of the world without being present everywhere in physical sense. Hence, omnipresence is only effective sense and not physical sense. If the physical sense is taken, Ravana also is God and is killed by God resulting in the suicide of God!
- 16) Hence, every worldly example fails to give complete picture of the creation of this world by God. An example, which is somewhat suitable is the magic shown by magician. The magician is not present all over the magic since he does not enter it like mud entering the pot. The magician is standing beyond the magic. Hence, the world can be said as the magic created by God-magician. This example also fails because the magic is not existing in the real sense (as can be realized by a clever spectator through investigation) whereas the world exists in real sense as per view of every soul.
- 17) The example in which the magic is real in the entire sense can be only a God-man doing miracle. Such a case is not an example for the original concept since such example is the original concept itself. Shankara gave this as an example (*Mahāyogīva yaḥ svecchayā...*) in the sense that such example can be only the perfect example. God Himself (as incarnation) is the perfect example for Himself. We can say that the process of creation of this world by God is just like the magic shown by a magician provided the defect that the magic is really false is neglected. ***This also is given as an example by Shankara (māyāvīva...) since in simile all the points of comparison need not be same.***
- 18) The Veda says that God alone is the absolute truth and anything other than Him is destroyable and does not exist (*Ekamevādvitīyaṃ Brahma, Nānyatkiñcana miśat*). The Gita also says the same (*Mattah parataram kiñcit nānyadasti...*). Hence, it is clear that God alone is

existent and anything other than God is non-existent and this is with reference to God only. The Veda and the Gita say that God performs miracles, which are His wishes happening practically in this world (*Satyasamkalpah*— Veda, *Yadyat vibhūtimat sattvam*— Gita). Simultaneous materialization of His will happens only when this world is absolutely non-existent. Had this world been simultaneous absolute reality like God, miracles can't be performed by God in this world since one absolute truth can't do any miracle in another absolute truth.

- 19) The soul is in equal status with the world since both are relatively true. In fact, soul is a tiny part of the world. Hence, soul is unable to do any miracle in this world. If any soul is doing miracle, such miracle is done by God only through it. Such soul doing miracles is either monistic incarnation of God or dualistic incarnation of God. Some evil souls also perform miracles, which are only due to the grace of God and God is actually doing those miracles due to His unimaginable nature. Hence, an ordinary soul can never perform any miracle. Therefore, for ordinary souls, world is equally true. The world and souls are relatively true, but, even then, both have equal status of truth and hence, the soul can't do any miracle in this world.
- 20) Absolute truth means truth in all senses. Relative truth means that, which is non-existent by itself (when isolated from cause), but, appears very clearly as if it is absolute truth as long as it exists by the will (or association) of its cause. In the case of pot, it exists as absolute truth as long as it is directly associated with mud (its cause). In the case of world, it exists as absolute truth as long as it is associated with the will of God. Association with will does not mean actual physical association since the world exists as absolute truth due to the will of God.
- 21) You should not extend the concept of pot into the world and say that God is everywhere in the world like mud in the pot. The cause of the world is just the will of God, which is unimaginable awareness or unimaginable God. ***His will also does not enter the world like the mud entering the pot because the worldly logic does not apply to the unimaginable God.*** The will has such unimaginable power that it creates the world without entering the world. The will also maintains the world without standing as direct basis like the table bearing the pot on it. The will also destroys the world not by direct contact like fire destroying the object on coming with its direct contact. The will destroys the world without coming into contact with it. We can say

more precisely that the world is created, maintained and destroyed due to (or by) the will of God.

- 22) The Veda says that this world existed as non-existent before its creation (*Asadvā idamagra asīt*). Further, it is said that afterwards the existent is born (*Tato vai sadajāyata*) because non-existent is never born. This does not mean that God (existent) is born because God is told to be the existent (*Sadeva somya idam...*). ***This means that this world (idam) existed in the form of its cause, which is the existent.*** Hence, this means that the non-existent world is born appearing as existent. These two statements speak about relative truth. The relative truth is non-existent in the beginning and appears to be fully existent after birth even though it is essentially non-existent and this is told as that it is born as existent. This clearly means that the relative truth is always non-existent and clearly appears as if it is existent by birth and subsequent existence. In this point only we can take the example of pot, which is non-existent in the beginning, but, appears to exist really with the help of its cause.
- 23) The non-existent pot (existing as existent mud) is born and exists as full reality so that we can bring water with the pot, but not with its cause (mere lump of mud). But, here, we have to take mud as well as the bond energy associated with the particles of mud as the cause. If bond energy is neglected to be the cause, the pot has its own separate existence in the form of supplied bond energy along with the circular shape supplied from the mind of pot maker. If you take the mud, bond energy and mentally imagined circular shape as the cause, the pot as effect becomes totally non-existent in all the times and you can say that your are bringing water with the help of the cause itself. All these three parts of the cause are to be taken as one God in which case, we can say that the non-existent and non-born world is born, which means that the world is not born at all (inevitable conclusion of Ajaativaada). In that case, we have to say that God is not entertained by the world. Hence, we have to say that the existent world (existent in the form of existent God) is born to give entertainment to God and this is Satkaaryavaada. Of course, God is not born as the world for the entertainment of God.
- 24) We can take the mud and the bond energy binding the mud particles as the material cause (Upaadaanam) and the imagined circular shape from the brain of the pot-maker as the intellectual cause (*Nimittam*) and we can very easily say that God is both material as well as intellectual cause (*Abhinna nimittopādānam*). The unimaginable power of God can act as mud, bond energy and the imagined circular shape together.

The will of God or unimaginable awareness has such unimaginable power. The world is created by such unimaginable will. After agreeing this, don't bring the logic of worldly pot into this divine concept. The will (cause) does not enter the world (effect) like these three (mud, bond energy and circular shape) entering the pot and in fact, the will does not have even any physical contact with this world. Anything happens by His will, which is unimaginable.

- 25) Shankara told that this world (Mithyaa) is neither real nor unreal because it is other than real and unreal. Due to reality, the world gives full entertainment to God and due to unreality, the world allows miracles of God. Of course, it is not both real and unreal due to self-contradiction. This result can be achieved through another angle also:- The world is non-existent for God (even though it is appearing fully as if it is absolutely existent) but, the same world is really fully existent for the soul (since the soul is a part of the world). In world, no item is existent to one person and non-existent to other person. If it is existent it is existent for all and if it is non-existent, it is non-existent for all. In this sense, we say that an item is existent or non-existent. The world is existent to all persons (Hence, the worldly norm is not broken.), but, it is non-existent to unimaginable God, who is different from all the imaginable souls. If you take the overall angle of both God and souls to speak about the world, we have to say that the world is neither existent nor non-existent, which means that it is different from existence and non-existence (Mithyaa) by avoiding the self-contradiction that it is both real as well as unreal.
- 26) Shankara told that the world (relative awareness, relative energy and relative matter) is neither real nor unreal because it is unreal to the unimaginable God (called as unimaginable awareness by Him) and it is real for the mediated souls (which are the same relative awareness, relative energy and relative matter). Ramanuja and Madhva took God as a part of the world since the mediated God (taken as medium only by any soul) is also composed by the same relative awareness, relative energy and relative matter. Of course, both have maintained the difference between mediated God and mediated soul due to the extra merged unimaginable God with the medium of the mediated God. Taking the common composition of medium of God and soul, the same treatment is maintained between God (taken as medium) and mediated soul (taken as medium) regarding the world. Hence, Ramanuja and Madhva approximately told that God is the intellectual cause whereas

inert energy and matter (*Pradhaanam*) is separately the material cause.
Hence, they told that world is true for both God and soul.

**॥Iti Datta Vedānte Jīvaparvaṇi
Jagattattva Jñānaṃ nāma Pañcamādhyāyaḥ॥**

**The Fifth Chapter of Jīvaparva of Datta Vedanta, which is the
Knowledge of the Essence of the World, is completed.**

Chapter 6

JIIVAATMA TATTVAJNAANAM**Knowledge of the Soul and Individual Soul**

December 23, 2019

O Learned and Devoted Servants of God,

- 1) Ramanuja told that the world is true but not eternal. It is like the flowing water, which changes constantly with the speed. If the truth of the world is taken as relative truth, there is no difference between Shankara and Ramanuja. Ramanuja spoke about relative truth only keeping silent on the absolute truth. Shankara spoke about absolute truth and the relative truth also. This is not any difference between both. Shankara explained the whole subject whereas Ramanuja stressed on a part of it in view of the souls. Shankara spoke about the absolute unimaginable God, the mediated God and the world. Ramanuja spoke about mediated God and world only.
- 2) Shankara never told that the world is unreal. World is unreal to God in the context of its creation, maintenance, destruction and miracles of God in it. The world is real to souls in all times and appears as if real to God also in the time of appearing with full clarity to give full entertainment to Him. Whatever is spoken about the world, the same applies to the soul also since soul is a part of the world. Just like the present quantity of water goes away and new quantity of water comes in a specified area of the flowing stream, the souls leave this world to go to upper worlds while new souls enter this world. The water that has gone exists in other place without disappearance and the souls that have gone also exist in the upper world. The correlation between both concepts is existing.
- 3) Shankara told that that which is temporary is unreal (*Yadanityam tat kṛtakam hi*). The bond of a couple-role acting in a cinema-shooting is temporary confined to the shooting scene of such action only. This bond did not exist before the shooting and will not exist after shooting and it is confined only to a small span of time of action. If analyzed deeply, this bond does not exist even during the time of shooting. It appears as if it is existing during the time of shooting. Hence, such bond is non-existent in past, present and future.

- 4) Truth exists always in all the three times (*Trikālābādhyam*). The world including souls did not exist before creation and will not exist after its dissolution, if God wishes so. After dissolution, the world goes from gross state to subtle state (*Avyaktam*) since God wishes so. The film reel is not destroyed after the show, but, preserved for the next show. If the owner wishes to destroy it, it can be destroyed and hence, we assume that the world does not exist after the assumed destruction. Hence, the world is non-existent in the present time also for God and due to this reason, God is able to do miracles in this world in the present time also. The soul is also a living being printed on the film along with inert items in the subtle state of the preserved world after dissolution and hence, the world is fully real for the soul since the print on the film is as real as the entire film.
- 5) Shankara projected the individual soul as God since He has no alternative than this in His time when He was totally surrounded by atheists only (Purvamiimaamsakas and Buddhists). The atheist will not listen anything further if you say in the beginning that God exists separately from the soul. He will listen further only if you say that there is no God other than the soul. Shankara is forced to start with telling that soul is God. Since soul exists, God exists. By this trick, Shankara made the atheist to say with his mouth that God exists. Slowly, Shankara told that the atheist must worship God to clean his mind to realize that he is God so that he can become God. If the soul is already God and if the soul knows simply that he is God, he shall immediately become God. By this trick, the atheist is converted into theist and then devotee to God.
- 6) Shankara drank molten lead and told to His disciples, who are unable to drink it, that He alone is God (*Śivaḥ Kevalo'ham*). This means that the monistic incarnation (like Shankara, Krishna etc.,) alone is God and not every ordinary soul. Shankara is the incarnation of God Shiva and hence, preached about the monism between God and soul in the incarnation. Ramanuja and Madhva came and spoke about ordinary souls since both are ordinary souls. Ramanuja is Aadishesha and Madhva is the angel Vaayu. As ordinary souls, they stressed about the case of ordinary soul by preaching dualism between God and soul. Even through dualism, one can become greater than monistic incarnation through climax devotion in which the soul becomes master of God and such soul is dualistic incarnation. No soul can become any type of incarnation if it wishes to become incarnation of God. The soul shall always feel to be servant of God.

- 7) Actually, soul is the inert energy that is transformed into awareness or individual soul while working in functioning nervous system. Generally, the word soul is used for individual soul in approximate sense. The soul is said to be eternal and generator of the world in the sense that the inert energy is eternal (though created by God in the beginning of creation, it stays forever by the will of God). This inert energy, which becomes matter and relative awareness is the material cause of the world. The individual soul is born after deep sleep and vanishes in deep sleep every day.
- 8) The soul can never become God since the soul can never create or maintain or destroy this world as told in the Brahma Sutras (*Jagadvyāpāra...*). The incarnation is not different from God and hence, created the world, maintained it for some time and at last withdrew it into Himself as shown by Krishna in showing the miracle of cosmic vision. In the beginning Chapter itself, several Brahma Sutras say that soul is not God (*Netaro'nupapatteḥ* etc.,).
- 9) In the cosmic vision, several faces appear on the top, which are representing various Gods of various religions. In all these mediated Gods, the same unimaginable God exists. The central three faces are the same three faces of the first energetic incarnation called Datta. Below these heads, the body shows various worlds with various souls in energetic or human bodies. The upper portion (face) shows God and the lower portion (body) shows the entire creation. God is the root of this world-tree. The root (God) is above and the tree (world) is below. This picture is given in the Gita (*Ūrdhvamūlamadhaḥ śākham...*). If you supply water to the root, the whole tree will be alive. If you drench the tree only with water, the tree will not be alive. If you worship God (root) with devotion (water), your entire family will be alive and flourish well. *If you are simply attached to your family without worship of God, your family will fade with dryness.*
- 10) In the Gita, the soul is clearly stated as the sub-division in Prakruti or creation. The soul is called Paraa prakruti, which means the best part of creation. God speaks clearly that the Paraa Prakruti is a part of His creation (*Prakṛtiṃ viddhi me parām*). If God Himself is Paraa Prakruti, how can God say that Paraa Prakruti is a part of His creation? Nobody says that he is a part of his own property while he is the owner of his property!
- 11) **Two classifications are given by God in the Gita:-** First classification: 1) Purusha as God or creator and 2) Prakruti as creation. Second classification: 1) Purusha as soul, 2) Prakruti as creation and 3)

Purushottama as God or creator. In the first classification, the soul comes under Prakruti as a part of it called Paraa Prakruti while the rest part of Prakruti other than soul is called Aparaa Prakruti. In the second classification, the soul or paraa prakruti comes as Purusha while the rest creation other than the soul (Aparaa Prakruti) comes as Prakruti and the God or creator comes as Purushottama. There is no difference between these two classifications if understood carefully. The main point here is that God is mentioned always as different category other than the soul. Purushottama means the human incarnation of God, who is the mediated soul and greatest among all the souls (*Puruṣāṇām jīvānām uttamaḥ avatāra rūpajīvaḥ* -Purushottamah).

- 12) This relative awareness (individual soul) is generated from the plant-food during the course of the process of creation and it is not present in the beginning before the creation. This relative awareness requires the inert energy and the materialized nervous system for its generation. Before the creation, there was neither inert energy nor matter and hence, this relative awareness can't be present before the creation of this world. If you say that this relative awareness or individual soul existed before the creation, you are saying that the grandson was present in the birth function of his grandfather! We should not mistake that the individual soul is maintaining the world (*Yayedaṃ dhāryate jagat*— Gita) because the word world here means the world of thoughts or imaginary world. The actually real (relatively) world is bearing and maintaining the relatively real soul.
- 13) Only unimaginable God existed before this creation. Such unimaginable God has awareness (which means just to know the object) even though it is not this relative awareness due to the absence of inert energy and matter. The relative awareness also has the same awareness (just to know the object), but, this does not mean that this relative awareness existed in God (since energy and matter are absent in God). Even though relative awareness is absent the process of awareness (just to know the object) takes place in the case of unimaginable God also due to His unimaginable omnipotence. Such process of awareness of God is called unimaginable awareness, which means that its background is unimaginable and not the background of imaginable relative awareness. The unimaginable God can think without being relative awareness and can burn anything without being the relative fire.
- 14) The relative awareness needs constant supply of inert energy released from food since the released inert energy is transformed into specific

work called relative awareness in the functioning specific nervous system. If the food is not supplied, this relative awareness disappears resulting in death. This is the direct proof of absence of awareness in the absence of food. If the soul is God, God is eternal and the soul or awareness shall not disappear. Even if you say that the central soul is eternal and leaves the body, even that shall not take place since the soul is God and can stay in the body for any long time even without food. The released energy from food is converted into general awareness that surrounds the soul helping its activities called thoughts. When food is not supplied, the soul becomes inactive due to the absence of general awareness and leaves the body, but, this shall not happen if the soul is God.

- 15) The awareness is seen as pulses of inert energy on the screen of electronic instruments and the thoughts are seen as waves. This means that both the soul (inert energy) and the individual soul (bundle of thoughts) are seen by eyes of scientists as told in the Gita (*Paśyanti Jñānacakṣuṣaḥ*). The soul or individual soul is imaginable and visible part of creation. Both the soul and individual soul were created by God and continue forever by the will of God. But, we shall remember that both these can disappear forever at any time by the will of God. The continuous existence of the soul and the world is not due to its inherent merit, but, continue due to the will of God. Such eternity is not absolutely real. Since the date of creation of this world or soul is not known, the world or soul can be told as eternal items without birth and death (*Ajo nityaḥ... -Gita*). The eternity of the soul is only relative with respect to the non-eternal body (*Hanyamāne śarīre—Gita*).
- 16) The word soul (Aatman) is also used to indicate God. Just like the soul is the top most controlling authority of the body, God is also the top most controlling authority of this world. Hence, God is called soul. The Veda says that the soul created the space and here soul means God or absolute unimaginable awareness and not this relative imaginable awareness (*Ātmana ākāśaḥ...*). Another Vedic statement says that God created the subtle energy (*Tat tejo asṛjata—Veda*), which appears as space and this results that space is subtle energy and not absolute nothing.
- 17) If the soul is God, Krishna created new duplicate souls when some souls as cowherds and cows were stolen by assistant of the creator called Prajaapati (Prajaapati is assistant only and not the creator, God Brahma). Duplicate God can't be created and this shows that the soul is a part of creation only and not the creator. The soul is inert energy and

individual soul is awareness created by the transformation of inert energy in to awareness. Both these are created items only. Inert energy is created by God and God is not seen by us. The awareness is created by the inert energy and the inert energy is also seen (by eyes or instruments) by us. Awareness is just a work form of inert energy like light, heat, sound, magnetism, electricity etc.

- 18) If we are saying that the flowing water in a running stream is not eternal, what about the case of awareness that disappears every day in the deep sleep and is born with the awaken state! The water that passed away is not disappearing by going elsewhere. This awareness is born every day and dying every day (*Atha cainam nityajātam...* Gita). Pure awareness without thoughts is not the individual soul of an ordinary human being. The individual soul is a bundle of thoughts like the inert magnetic disc storing information in the form of pulses (*sphoṭa siddhānta*) and the general pure awareness is like the electricity that displays the information from the storing disc (Chittam) on the mind-screen.
- 19) When the awareness is absent in the deep sleep, the inert information-disc remains in the brain without any activity of knowledge of any thought. During the time of death, the awareness is contaminated with the subtle form of thoughts (*Manomayah Prāṇasarīra netā*— Veda, *Vāyurgandhānivāsayāt*— Gita) and leaves the gross body in a tiny energetic body called Praanashariiram. The individual soul can't be treated as absolutely eternal because neither the information disc is eternal (because thoughts or Vaasanaas are also destroyable) nor the awareness is eternal (which disappears if the inert energy is not supplied). Both these are components of soul and the bundle of thoughts is the main part of the individual soul as said in the Gita (*Nānyam guṇebhyaḥ kartāram...*).
- 20) When the individual soul is travelling to the upper world in the energetic body (Suukshmashariiram), such body is also mixed with the mind or the subtle bundle of thoughts. Hence, the subtle body is called energetic (taijasa) as well as contaminated with the effects of subtle thoughts so that we call this subtle body also as bundle of effects of thoughts (*Vaasanaamaya or Gunamaya*). The gross body is made of inert matter as well as some inert energy. The constant nature of the individual soul is to undergo illusion (Avidyaa) often and such nature is called causal body (Kaarana shariiram), which is the third body. The fourth body is the super illusion (Maayaa) which can't be crossed at

any time by the individual soul without the grace of the God (*Mama māyā...*, *Māyāmetāṃ taranti te*— Gita).

- 21) The aim of this chapter is to advise the individual soul to keep on putting efforts to please God through service without aspiring to become God, which is the greatest sin. What about the case of souls, which are feeling that they are already God? At least, demons are better because they feel that they are God after doing long penance and after attaining some miraculous powers from God. If you feel that you are always the servant of God, you will become God by becoming incarnation as early as possible for the sake of the welfare of this world. We shall keep always Hanuman as the goal in our eyes, who felt that He is the servant of God even after becoming the incarnation.

**॥Iti Datta Vedānte Jīvaparvaṇi
Jīvātma tattva jñānaṃ nāma Ṣaṣṭhādhyāyaḥ ॥**

The Sixth Chapter of Jivaparva of Datta Vedanta, which is the knowledge of the soul and individual soul, is completed.

Chapter 7

AVIDYAA GUNA KARMA TATTVA JNAANAM**Knowledge of The Qualities and Deeds Based on Ignorance**

December 24, 2019

O Learned and Devoted Servants of God,

- 1) Awareness has four functional faculties:- 1) Mind or Manah, which causes thinking in one way and in other way also. 2) Intelligence or Buddhi, which does logical analysis and arrives at conclusion. 3) Basic ego or ahamkaara, which indicates the individual soul as the central part of awareness denoted by a constant thought pulse 'I' and 4) Identification and memory or chittam, which grasps information of any external thing through senses (samjnaanam) and stores it for memory (smaranam) based on the root word (*citī – samjñāne smarane ca*). The first three faculties are of lower category (Aparaaprakruti) whereas the fourth one called chittam is the higher category (Paraaprakruti) of creation. All these four are called internal instruments (Antahkaranams).
- 2) The category called chittam is given special place because it does the basic function of awareness to grasp the information of any object received by the five knowledge-senses. This is the basic inherent characteristic of the awareness. Apart from this, the faculty stores the grasped information so that the object seen again is immediately identified with the help of the stored information. The word chittam is the same as chit or awareness. Aparaaprakruti does not mean inert creation because in it, mind, intelligence and basic ego exist. It only means lower nature.
- 3) The above type of classification is seen in the Gita. The chittam indicates the individual soul (*Jīvabhūtām...*) Since chittam indicates the storing disc of information, we can say that the individual soul is a bundle of thoughts. The information on disc exists as inert pulses in materialized form in the brain. The awareness associated with such disc is jīva or individual soul. In the deep sleep, the awareness is absent and only the materialized inert disc exists in the brain. At the time of death, the awareness carrying on the thoughts of this disc (disc contains only the inert pulses of thoughts called spotaas) is called individual soul. This individual soul exists in awaken state, dream state and at the

time of death. It does not exist in deep sleep, but, we can say that the individual soul exists in deep sleep as inert disc.

- 4) Strictly speaking we shall not call the disc as individual soul because the individual soul must be always non-inert whereas the disc is inert. We are saying only that the inert disc represents the individual soul. A human being printed on the film before and after the exhibition of cinema-show is like the inert disc. The printed inert human being on the film (disc) becomes active and alive when it is associated with light energy (awareness) projected on the screen. The conclusion is that the individual soul exists clearly in awoken state, dream state and time of death whereas in the deep sleep, the individual soul is absent due to the absence of awareness. ***The individual soul is like an active alive person whereas the disc is like his inert photo.***
- 5) Unable to understand clearly this difference between disc and individual soul, some scholars thought that the individual soul exists even in deep sleep and enjoys the bliss generated by the resting nervous system and brain. When the awareness is totally absent, how can there be enjoyment, which is the activity of awareness? The question is that how the brain sending signals to all the physical systems like lungs, heart, kidneys, digestive system etc., can be said to be inert in the deep sleep? The answer is that the signals sent by the part of brain (not taking rest at all) to the systems are inert and mechanical pulses only. ***The part of brain related to awareness is different, which takes rest in the deep sleep.***
- 6) The awakened soul after deep sleep feels that it slept happily and this does not mean that the awareness enjoying the happiness of the rest existed in the deep sleep. Such experience is not found with any person in the deep sleep. As soon as the deep sleep ends and awoken state starts, the entire happiness of the long rest is suddenly felt by the individual soul from which it infers the past undisturbed happy sleep. ***The feeling is about past (I have slept well) and not about present (I am sleeping well).*** By this misunderstanding, scholars thought that the individual soul is eternal existing in awoken, dream, deep sleep states, during birth, during death and after death. God did not condemn the possibility of daily birth and daily death of the individual soul and took it as alternative expression of truth as indicated by ***Atha*** and ***cha*** (***Atha cainam...*** Gita).
- 7) The individual soul is in superconscious state while experiencing the divine events of God. It is in conscious state while experiencing the external world in the awoken state. It is in sub-conscious state while

dreaming mainly the experiences of past birth (of course, some strong experiences of this birth also exist). It experiences the strongly impressed forcible trends of impressions of very long past births, which guide the direction of actions and this is the unconscious state based on which one does actions even in unwilling state (*Atha kena prayukto'yam... —Gita*). This fixed unconscious state is called the nature of the individual soul (*Prakṛtiṃ yānti...—Gita*), which is quality-action (guna-karma) and this decides the caste of the soul as said in the Gita (*Guṇa karma vibhāgaśah*). The caste is related to the internal nature (qualities) deciding the direction of actions (Suukshma Shariiram) and not at all related with the birth of this physical gross body (Sthuula Shariiram).

- 8) People often find fault with God saying “*Why shall God create these bad qualities, which mislead the soul to do sins and then punish it? Is it not proving that God is a sadist getting entertainment from our miseries?*” This is totally wrong because God never created any good quality or bad quality separately. Every quality is either good or bad depending on the direction in which it is used by the soul. God created all the qualities expecting that His issues (souls or individual souls) will use these in good directions only. Based on these directions used by souls, the souls become good or bad. Hence, there are some good souls also apart from bad souls. God has explained the good and bad directions of every quality through scriptures, incarnations and messengers in this world.
- 9) Let us state the so called bad quality like anger. If it is shown on bad people, it becomes good quality and if it is shown on good people, it becomes bad quality. The knife is good if used in cutting vegetables and is bad if used to kill a good person. Let us take the so called good quality called peace. If it is shown towards good people, it is good quality and if shown to bad people, it is bad quality. If the milk is given to dog it protects your house with full honesty. If it is given to a serpent, it bites even the giver after drinking it. Bhishma and Drona were silent when Kauravaas were insulting Draupadi and hence, were punished by God in the war with horrible deaths.
- 10) Intensive desire for sex is called a bad quality. But, if it is legal, done with wife to get children, it is good quality (*Dharmāviruddhaḥ... Gita*). The same done in rape is a bad quality. Greediness is stamped as bad quality. But, if it is shown towards undeserving receiver, it is good quality and if shown towards a deserving receiver, it is bad quality. God said in the Gita that these three qualities (sex, anger and

greediness) are the main gates of hell, which means that these three qualities used in bad directions only are bad standing as the main gates of hell. Hence, whatever is created by God is good only and ignorant fools only criticize God and His creation. God said that He is the Father of souls (*Ahaṃ bījapradah pitā*— Gita). Will any father harm his own issues for entertainment like a sadist?

- 11) Fascination is said to be a bad quality. Fascination to God is good quality and fascination to worldly bonds is bad quality. Ego or pride is said to be a bad quality. Ego or pride in feeling that you are the devotee of God Datta is good quality since it gives lot of confidence in doing good deeds. The same quality used to do sins is bad quality as we find in demons. Jealousy is listed under bad qualities. But, with jealousy on a good classmate, if a student works hard to get more marks in the examinations, it is good quality (*Spardhayā vardhate vidyā*). If the student harms his classmate due to jealousy, it becomes a bad quality.
- 12) Charity is said to be a good quality, which is compulsory in honouring the priest through Dakshinaa at the end of the ritual provided the priest improves your spiritual knowledge and devotion to God. He shall not aspire anything from you in return for conducting the ritual and must be an excellent scholar of the meaning of the Veda (*Śrotriyasyācākāmahatasya*— Veda). If the priest recites the Veda blindly without knowing its meaning and demands money from you, he is undeserving. Charity to deserving is rewarding merit and charity to undeserving is punishable sin and hence, one must have the knowledge of discrimination of receivers before doing charity as said in the Veda (*Sanvidā deyam*).
- 13) Every soul is controlled by lower illusions called Avidyaa (rope appearing as serpent etc.) and not to speak of very high illusions called Maayaa (God appearing as inert energy and inert energy appearing as matter). The soul can control its Avidyaa (*Avidyāvacchinno jīvaḥ*) and God can control His Maayaa (*Māyāvacchinna Īsvaraḥ*). The soul can become God only when it controls Maayaa. Ancient sages could get rid of Avidyaa through knowledge caused by their predominant sattvam quality. Their traditions were perfectly correct. Later on, the priests of recent middle age became ignorant and egoistic due to their predominant Rajas and Tamas. The present souls missed the original true traditions of sages and are trapped by twisted traditions of priests. ***Due to these traditions, even the worldly life (Pravrutti) is spoiled and spiritual life (Nivrutti) is out of their vision.***

- 14) The souls are fixed in feeling that their castes are by birth of the body and not by qualities and deeds as told by God in the Gita. The ego due to caste and gender is followed blindly. When a child is born in the family of Brahmanas, there is maximum possibility of that child picking up the qualities and talents of that caste because the children are developed in their atmosphere. This is the reason for the issue of Brahmana to become Brahmana, but, this is misunderstood that the issue of Brahmana is certainly a Brahmana because the qualities of a caste are transferred by genes but, genes carry on only certain specific manners and not the qualities. Irrespective of birth, the caste shall be decided by the qualities and deeds corresponding to that caste. Let the qualities be imbibed through the congenial atmosphere in the childhood or be developed due to the interests of the soul coming from previous birth, the caste is decided by seeing qualities and deeds of the soul only. Once the qualities and deeds are confirmed, the corresponding caste must be assigned to the soul irrespective of the reason for attaining those qualities and deeds.
- 15) The fifth untouchable caste contains souls from all the four castes involved in terrible sins. They were boycotted from society like the bad students debarred from the school and this is not with revenge but, due to the idea of bringing reformation in them. The issues of untouchable castes need not be untouchable if they are reformed. The ignorant and rigid priests established the false tradition that the issue of untouchable is also untouchable. By this, Hindu religion is split and weakened. Even the discrimination due to gender is ignorance. The word Purusha does not mean male since it means the soul or awareness pervading any living body. When the soul is addressed as Purusha, these priests become ignorant to deny the study of the Veda to females! Even the spiritual knowledge is denied to females and certain castes!
- 16) Even Gayatri is denied to females and some castes. These priests think that a specific hymn written in the meter called Gayatri is the real Gayatri. Actually, Gayatri means the mode of worship of God through singing the praise of God and hence, the real Gayatri is with females only, who sing well. Upanayanam means becoming close to God through singing the divine songs. The holy three threads indicate that one shall worship the mediated God only and the medium (alive human body of human incarnation called Sadguru) consisting of Sattvam (awareness), Rajas (inert energy) and Tamas (matter) is represented by the three threads.

- 17) ***Every ritual became blind foolish procedure, which shall be in fact, the logical debate of spiritual knowledge and singing prayers on God.***
 The ritual became totally invalid because it became a meaningless act of burning ghee in the physical fire. Ghee means food associated with ghee (by the concept of lakshanaa), which is cooked on the physical fire and eating it is to satisfy the hunger fire (**Vaishvaanara agni**) of the participants in the ritual. The physical fire meant for cooking the food is used to burn the ghee in it! The word Agni means the first worshipped priest with hunger fire, who eats the ghee-food to become hotaa (who offers the food) and simultaneously becomes havaniya or agni (His burning hunger-fire possessed by himself) as said in the first hymn of the Rugveda. The priest offers the food to the hunger-fire possessed by himself and thus, becomes both offering person and offered fire as mentioned in this hymn.
- 18) When the sacrifice is performed in its actual sense, rains come since the eater of Ghee-food is satisfied in whose body all angels dwell as said in the Veda (*Yāvatīrvai...*). Otherwise, the same sacrifice done in the present sense causes terrible environmental pollution to stop the rains! All these misunderstandings are due to misinterpretations of priests, who blindly recite the scripture without studying its meaning. Instead of wasting so many years in blind recitations, the priests shall learn Sanskrit and study all Shastraas to understand the correct meaning of the Veda, which shall be propagated by them through rituals. In ancient days, the Veda was preserved through recitation due to absence of printing technology and now the scripture is well printed so that preservation by blind recitation is not necessary. Explaining the meaning of the scripture is real merit and not the blind recitation.
- 19) The Avidyaa or ignorance is so powerful that even the spiritual knowledge became the basis for splits and quarrels disturbing the peace in the society. Shankara told that God and soul are one and the same whereas Ramanuja told that Soul is different from God, but, is a part of God. Madhva told that soul is different and separate from God. These three philosophies resulted in hatred and quarrels between the disciple-souls. These three philosophies became different due to the fact of difference among the levels of receivers of knowledge.
- 20) At the time of Shankara the receivers were total atheists and monism between God and soul has to be preached to bring the atheists into correct path of theism. Shankara developed devotion also by saying to the converted theists that God has to be worshipped and to be served to clean the mind required for attaining monism practically. After some

time, Ramanuja stressed on devotion advising the disciple that he is a tiny part of God and not the whole God Himself. Ramanuja acted as intermediate space-station for the falling person from sky (Monism) to earth (Dualism).

- 21) Finally, Madhva preached that soul is separate from God (Dualism) and stressed on the service to God. After passing through these three schools of knowledge, devotion and service, the atheistic soul became the theistic servant of God. All these three are the gradual subsequent steps for the soul to become God because God selects His servant to become incarnation for doing some welfare to the world created by Him. But, unfortunately people are divided and stuck to one of these three steps only criticizing the other two steps. In this way, not only Pravrutti, but also, Nivrutti is spoiled by the souls due to their ignorance (Avidyaa) that causes foolish rigidity without analysis and open mind.
- 22) The fascination to the own family resulted in cheating and corruption that cracked the worldly peace. The fascination to the own religion without identifying the misinterpretations in it resulted in criticizing even the merits of other religions cracking the spiritual peace. God Datta, fascinated to the peace of this world created by Him, is giving the correlations among sub-religions of Hinduism and religions of world to establish peace in the world. A person, who established a factory will be naturally interested to develop peace and harmony among the workers (souls) so that the factory (world) can run on smooth lines.

॥Iti Datta Vedānte Jīvaparvaṇi

Avidyāguṇakarmatattva jñānaṃ nāma Saptamādhyāyaḥ॥

The Seventh Chapter of Jivaparva of Datta Vedanta, which is the Knowledge of the Qualities and Deeds Based on Ignorance, is completed.

PART-III: YOGA PARVA

Chapter 8

YOGA VICHAARA JNAANAM**Knowledge of the Analysis of Yoga**

December 25, 2019

O Learned and Devoted Servants of God,

- 1) So far the object to be attained, which is God (Brahman) and the subject or the item that is attaining object, which is soul (Jiiva), are discussed and now the way of attainment (Yoga) is discussed. The word Yoga comes from the root word 'Yuj', which means the way of attainment (attainer, attainment and attained make the triad or triputi). The word Yoga simply means attainment and does not clarify about what is attained, who is the attaining subject and how is it attained? The attained object is God or God's grace. The attaining subject is the individual soul existing as a human being. The path of attainment is Yoga that is described here.
- 2) Since Yoga simply means attainment, it is always associated with the name of the object attained. Dhana Yoga means attainment of money or wealth. Putra Yoga means attainment of issues. Kalatra Yoga means attainment of wife. Here, in spiritual knowledge, Yoga means the attainment of grace of God by which anything including God can be attained. *Hence, we have to fix this word Yoga only to the attainment of the grace of God and we need not worry about the item to be attained by the grace of God since it makes us eligible to attain even God by which the soul becomes God.*
- 3) Becoming God may involve monism or dualism. If it is monism, God merges with the soul so that the soul becomes God and this is called as Kaivalyam, which means that God and soul merge to become one item only that is God. The soul and God may be joined together like two metallic rods welded together and this is through dualism called Saayujyam (joining together), in which soul is not isolated from God (**Apruthakkarana**). The former is monistic incarnation like Krishna and the latter is dualistic incarnation like Balaraama, who is welded with God. Both are incarnations and in fact, dualistic incarnation is greater than monistic incarnation. In the former, the soul becomes master (Balaraama is the elder brother of Krishna) whereas in the latter, God and soul become equal by merging with each other.

- 4) Saalokyam means that the soul enters the world of devotees of God to develop devotion. As the devotion is developed more and more, the soul becomes more and more close to God and this is called Saamiipyam. The divinity of God is attained by the soul step by step and this is called Saaruupyam or Saadharmyam. Dualism exists in Saalokyam, Saamiipyam, Saaruupyam and Saayujyam, which are gradual stages of the fruit (dualistic incarnation) as proposed by Raamanuja. Madhva proposed only service to God maintaining perfect dualism with God at any step. Shankara proposed the Kaivalyam as seen in monistic incarnation.
- 5) The concept of Madhva shall be always kept by the human being-component even in the monistic incarnation as long as dualism exists. If monism is perfectly achieved, the second human being-component becomes inert and only the God-component remains and in such case the monism is inevitable. ***The aim of the soul must be always to become the servant of God forever and Hanuman should be kept as ideal in this concept.*** The soul will never become incarnation as long as it aspires to become monistic or dualistic incarnation and this aspiration is the basic disqualification.
- 6) ***Becoming servant of God itself is the divine fruit of the grace of God.*** Attainment of a fruit will not have another fruit as its fruit. Getting the opportunity to serve God itself is the ultimate fruit, which can't have any other fruit. You can't aspire salary for doing the work of drawing your salary! Your aim shall be always to please God by your service and not to please yourself by it. ***Aspiration of any fruit in return for your service to Him will break your bond that is forming with God.*** In such case, your bond is with the fruit aspired by you and not with God. This is the most fundamental point in achieving Yoga (grace of God).
- 7) In these days, the word Yoga is highly confused since we find this word used even for physical exercises to achieve good physical health. Of course, we can't deny such usage also because the word Yoga here means simply attainment of physical health in view of the application of the definition of the word Yoga. Yoga also means the application of the definition of a word derived from its root word. Ruudhi means fixing the derived meaning of word in a specific item only. Pankajam by yoga means that which is born from mud and this word can be used by its definition to mean the lotus flower or nutshell since both are born from mud. But, by Ruudhi this word means the lotus flower only and such fixation of a word in a specific item only through definition is called Yoga-ruddhi. Similarly, the word Yoga is fixed in the attainment

of God's grace through its definition. Hence, such physical exercise can't be called as Yoga.

- 8) Unless Avidyaa or ignorance is removed by the true spiritual knowledge, the soul will be travelling in wrong path only either in divine life or materialistic life. The first step to be concentrated for a long time is to attain the correct knowledge confirmed by sharp and deep analysis as proposed by Shankara (*Jñānādeva tu kaivalyam*). Unless the correct path is known by correct knowledge, what is use of subsequent devotion proposed by Ramanuja and subsequent service with sacrifice proposed by Madhva? If you know the correct path, even slow journey by walking will lead you to the correct goal. If the correct path is not known, you will never reach the correct goal even by a fast journey using fast speed-vehicle.
- 9) Shankara told that by knowledge itself, goal is attained. But, knowledge generates devotion and devotion generates practical action to reach the goal. Here, the first step (generation of knowledge) is very important because as soon as knowledge is attained, the devotion and subsequent practice are spontaneously generated one after the other. In reaction kinetics, if A generates B and B generates C, the rate of overall generation of A generating C depends on the rate of slowest step since the other step is spontaneous. If A to B is the slowest step and B to C is spontaneous, the overall reaction A to C totally depends on the rate of A to B only.
- 10) Knowledge (Jnaana Yoga) is the fundamental step to know the correct direction for which you have to put lot of effort for a long time to catch the correct guide, who can be the Sadguru or contemporary human incarnation only. Arjuna was in wrong path by refusing to fight in the war, but, with the help of the true knowledge, the Gita, given by Krishna, he came to the correct path. Then, the generated true knowledge creates theoretical interest called devotion (Bhakti Yoga), the proof of which is sacrifice and service (Karma Yoga) to be done is generated finally. In the same sequence, Shankara, Ramanuja and Madhva came as the three incarnations of the three divine forms of God Datta (Shiva, Vishnu and Brahma).
- 11) When you hear the details of Mumbai (Jnaana Yoga), you develop interest in your mind to go and see it (Bhakti Yoga). After these two theoretical phases, you will enter finally into action (Karma Yoga), which consists of two sub-steps:- 1) Spending money to purchase ticket to the city (Karma Phala tyaaga) and 2) taking up the train journey to the city (Karma samnyaasa). Rukmini obtained all the correct details

about Krishna from sage Naarada (Jnaana Yoga), then, developed interest in Krishna to marry Him (Bhakti Yoga) and then finally implemented the action to run away with Him (Karma Yoga). This is the sequential procedure to achieve the goal in worldly life or in spiritual life.

- 12) All these three steps are equally important and if any step is neglected, one will not reach the goal. The fruit always comes after action only and hence, Karma Yoga is the mango plant. Jnaana Yoga is the water and Bhakti Yoga is the manure. Without water, the plant will die and without manure the plant will not grow in to tree to yield the fruit. Sticking to one step only without caring for the other two steps is utter foolishness of the ignorance. One has to give equal importance and respect to the three divine preachers to achieve the correct goal. ***Foolish people become disciples of one preacher only criticizing the other two preachers to reach the hell forever.***
- 13) Some spiritual people confine the word Yoga to a specific procedure involving Kundalini and Chakras to attain miraculous powers following the Yoga Sutra of Patanjali without understanding its essence, which is pictorially represented by him. Kundalini means the mind or nervous energy travelling in the form of waves like serpent. The curved journey is necessary to cross the rotating wheels or chakras (worldly bonds are like whirlpools standing as obstructions to the swimmer of this world-sea), which cut the mind, if travels straight. These wheels are also depicted as lotus flowers that catch the black bee (ignorant soul).
- 14) See the climax of ignorance! A devotee, unable to grasp the represented essence, cuts the back of his wife to see these wheels associated with the back spinal cord! These worldly bonds (wheels) are said to be associated with the spinal cord (rope of bundled nerves), which means that these bonds are not inert but related to non-inert awareness represented by the cord. If the mind travels straight, these whirlpools catch the swimmer to rotate him for some time giving entertainment and finally drown him to death! The swimmer has to take a curved wave-journey to avoid these whirlpools, which means that you have to avoid the influence of these worldly bonds not by dealing them straight, but, by dealing in curved cunning way of external acting.
- 15) One need not fear that avoiding the worldly bonds through false love shown to them is a sin. The Veda says that any worldly bond is loving you for its happiness only to be derived from you and not for your

happiness (*Ātmanaḥ kāmāya...*). Hence, every worldly bond is based on cheating only! Only the bond with God is the real love since He loves you for your welfare and not for any benefit from you since He is omnipotent. For the sake of attaining the grace of the embodiment of real love (God), cheating the cheating bonds is not a sin. This is Nivrutti. But, in Pravrutti, you shall not cheat the legal worldly bond for the sake of an illegal worldly bond, which is a terrible sin.

- 16) In fact, one need not put any effort to drop these worldly bonds because they drop away spontaneously in natural way as soon as one tastes God. As soon as one tastes the divine nectar, the tastes of all worldly drinks drop away without a trace of effort. In such case, what is the need of dropping these worldly bonds through cheating since any way, they will drop away once God is tasted? You are perfectly correct. But, before tasting God, some effort is to be put up to attain God, which is like learning the true spiritual knowledge, developing devotion to God with practical proof etc. For this initial effort, some time is required for the sake of which you have to be away from the worldly bonds temporarily by putting some initial effort.
- 17) ***The legal life-partner is more afraid about God than the illegal bond that attracts a person.*** The illegal bond can be dropped through preaching the concept of sin and its subsequent punishment. In the case of God, there is no such possibility since it is told that there is no sin in leaving the legal bond for the sake of God (*Sarvadharmān...* Gita). For the sake of initial effort to be done to taste God, the legal bonds also have to be left for some time and the legal bonds will stand as obstructions for this temporary sacrifice also in the initial stage. A devotee was daily attending the preaching of Paramahansa for a very short span of time daily and his wife was quarrelling with him daily for his coming late to the house!
- 18) The worldly bonds have to be left for some time at least to put efforts to taste God. One can leave the worldly bonds temporarily by telling the truth, in which case the worldly bond will be hurt to put more efforts to stop the person from tasting God. The best procedure in such case is to cheat even the legal worldly bond without hurting it. The above devotee of Paramahansa shall say to his wife that he is doing more work (over time) to earn more to purchase jewellery for her! Hence, secrecy is essential in spiritual effort (***Rahasyam hyetaduttamam, Ātmānaṃ rahasi sthitah*** —Gita) at least in the initial stage. The best is that one shall start propagation of spiritual knowledge with his own family so that no initial problem exists and all

the family will be really benefited and that is the true love to his family!

- 19) Shankara cheated His mother for the sake of propagation work of God by creating a crocodile in the river during His bath. Mother is the highest legal bond in Prvrutti. But, even it is based on selfish love only because the parents love and serve the child expecting service from him in the old age. Cheating any worldly bond for the sake of God is not a sin. Ramanuja left His wife because she insulted another devotee. A devotee is given more importance than God. Buddha left wife, son and wealth (the three strongest worldly bonds called Eshanaas) for the sake of initial spiritual effort, which is search for God through penance.
- 20) The bond of parents towards their children is the strongest among the alive worldly bonds like parents, relatives etc. The inert bond (with inert wealth) is used to test the strength of alive bonds. This means that such alive bond is the strongest (among all the alive bonds) to which most of the earned wealth is given. Hence, the bond with issues is the strongest alive worldly bond since all the property earned is given to issues only by parents. But, even this bond to issues is based on selfish love only since the parents expect the service from issues in old age. The parents feel jealousy when their son is caring his wife more and hence, this bond is also one of the worldly bonds only having the selfish benefit as the basis.
- 21) Krishna gave final salvation to sages (born as Gopikas) after testing their attachment to these three strongest worldly bonds after attached with God. The attachment to God is indirectly measured by the natural detachment from the worldly bonds since direct measurement of attachment is not possible. Krishna stole butter (wealth) preserved for their children testing their both bonds for wealth and children. The third strongest bond with life-partner is tested by dancing with Gopikas in midnight. Stealing the butter and dancing with Gopikas are the three acid tests of the salvation or liberation from the three strongest worldly bonds. Gopikas, who won these tests are the real winners in the path of Yoga preached by Patanjali. Once these three tests are over, Krishna neither repeated these three elsewhere in His entire life nor came back to Brundavanam again. If we understand Krishna as the final examiner of salvation, He is correctly called as Yogeswara (the guide and goal of Yoga).
- 22) The five wheels represent the inert five elements and the sixth wheel represents mind (awareness). All these represent creation having inert five elements and alive non-inert souls. The five inert elements

represent the bond with inert wealth and the mind represents the alive bonds with parents etc. The first wheel (Muulaadhaara) existing in anus is related to earth or mother. The second wheel (Manipuura) existing near kidneys is related to water or father. Earth and water combined give rise to alive creation like plants, animals etc. The third wheel (Svaadhishthaana) existing in the upper stomach having hunger fire is related to fire or life partner representing the hot sex.

- 23) The fourth wheel (Anaahata) is related to air or issues, which is the strongest alive worldly bond. Air is said to be strongest in speed (*Vāyurvai Kṣepiṣṭhaḥ* —Veda). This wheel is in heart indicating the real place of love. Anaahata means the bond which is not beaten (crossed) by anybody so far! The fifth wheel (Vishuddha) is in throat representing space or wrong preaching of false guides. The sixth wheel (Aajnaa) is in the centre of the two eye-brows representing mind or different media of the same God worshipped for worldly boons. The seventh wheel (Sahasraara) in brain represents intelligence or sharp analytical knowledge to identify the absolute unimaginable God in its centre. When the mind recognizes the existence of the unimaginable God, the spiritual effort comes to know the ultimate truth.
- 24) The first five steps (Yama and Niyama to control self for the welfare of society, Aasana and Praanaayaama to activate body in fixed positions and to purify blood respectively and Pratyahaara to withdraw from the worldly bonds for initial efforts) preached by Patanjali indicate the preparation of sound mind in sound body. Physical and mental health are important in spiritual efforts and in God's service later on and Hanuman shall be taken as the ideal inspiration in this concept. The sixth step (Dhaarana) is to catch Sadguru, who is the guide and goal. The seventh step (Dhyaana) is to fix the self in Sadguru. ***The eighth step (Samaadhi) is not to find and think anything else except the goal.***
- 25) The devotee, who reached the final eighth stage, is in the initial sub-state (Samprajnaata) of awareness of the world to which (world) propagation of God is to be done. In the second sub-state (Asamprajnaata), except God nothing else is recognized. In this final sub-state of the final stage, the soul sees God only everywhere in the world including inert and non-inert items (*Sarvaṃ khalvidam Brahma* —Veda). By this stage, the soul has crossed maayaa completely. Before such stage, the soul can't feel the world as non-existent and God only as existent.

26) Patanjali says that the primary hurdle is ignorance (*Avidyākleśa*), which can be destroyed by the true spiritual knowledge or the fruit of sharp analysis so that the misinterpretations leading to misunderstandings disappear. By this, the background of original essence of Yoga can be firmly realized so that the soul travels in the spiritual path. If one is rigid due to blind fascination to this ignorance, all the devotion and practical effort become waste. One must realize the divine background of all worldly religions to please God in real sense.

**॥Iti Datta Vedānte Yogaparvaṇi
Yoga Vicāra Jñānaṃ nāma Aṣṭamādhāyah॥**

**The Eighth Chapter of Yogaparva of Datta Vedanta, which is the
Knowledge of the Analysis of Yoga, is completed.**

Chapter 9

NISHKAAMA YOGA JNAANAM**Knowledge of the Selfless Yoga**

January 11, 2020

O Learned and Devoted Servants of God,

- 1) Among the worldly bonds, bond with issues is greatest because the practical proof of the true love exists always in this bond. The final practical proof is the practical service and practical sacrifice of fruit of work (hard earned money). The parents do immense service to their issues since childhood and finally sacrifice all the total fruit of their work (hard earned wealth) to their issues only and to none else. Even though parents expect service from issues in return in their old age and if the issues do not render service in their old age, the parents may scold them but never change their will of hard earned wealth already written to the issues! Hence, this bond is top most among all the worldly bonds in practical sense.
- 2) The bond of issues with their parents may not be of true love, but, the bond of parents with their issues is certainly of true love and hence, greatest among all the worldly bonds. Hence, the word Datta means adopted son and not the adopted Father. The devotee shall try to look Datta equal to his issues and not try to look Datta as adopted Father. The reason is that the father will show true love to his son even if the son becomes enemy to his father and not vice-versa. The devotee must similarly have true love to God even if God harms the devotee without giving desired boons. *Such true love is possible only when God Datta is treated as adopted son and not as adopted father.*
- 3) Datta looks always like sixteen year old boy as said by one of His hundred holy names (*Nityaśoḍaśavarṣīyase namaḥ*). By this, there is no chance of treating Him as adopted Father. Angels appear always in 30 years age (Tridashaah), who can't avoid the possibility of being a father. But, our clever devotees always praise God (Datta) as Father only (*Pitā tvameva*— Gita) so that as father He has to fulfil their desires even if they are undeserving! Our devotees show God's word itself as authority to treat God as father (*Ahaṁ bījapradah pitā*— Gita). But, God is not like the worldly father having a wife to generate children. In fact, God created the entire world including the souls

whereas worldly father creates only children and not the world. ***The main essence of a real bond is always love without aspiring anything in return from the other side.*** This point is against the general usage that even a stupid fellow will not act without the fruit in return (***Prayojanamanuddiśya, na mando'pi pravartate.***)

- 4) Unfortunately, from our childhood, we are trained by a wrong tradition that encourages us to worship God for the sake of our welfare only in return! The tradition shall train the soul from its childhood in the divine stories of God to develop love in the child regarding the projected wonderful inspiring personality of God without mention of any fruit for devotion. ***The training given in the childhood can never be changed later on.*** Of course, the false training (fruit oriented devotion) gives powerful attraction since any soul is interested in its welfare only. In this concept, both merit and defect lie simultaneously. But, in childhood the concept of personal welfare is not much developed and hence, the correct training (personality oriented devotion) must be given to the child. In order to attract grown-up souls also towards God, devotion linked to fruit is essential in the initial stage. Hence, the Veda mentions such rituals fulfilling the desires (Kaamyā Yajna) in the beginning and proceeds later on to the Upanishats in which devotion delinked with fruit is explained.
- 5) In the initial stage even God is projected as the giver of boons based on fruit linked devotion as seen in temples. Of course, this is better than fruit-delinked atheism, but, the final golden state is only fruit-delinked devotion. This is the reason for the initial exhibition of miracles linked with fruits by the incarnation. The propagation of the incarnation along with true spiritual knowledge (fruit-delinked devotion) in any localized area may discourage the devotees because the really deserving devotees of true spiritual knowledge are in minority like diamonds scattered here and there only. The majority of devotees is interested in fruit-linked devotion only existing everywhere in crowds like the heaps of gravel stones. If you want to propagate the incarnation everywhere, you will be encouraged if you propagate the incarnation along with its miracles. Only propagation of true spiritual knowledge through E-mails and TV channels becomes fruitful so that the real diamonds alone will be attracted to it.
- 6) The service and sacrifice done to issues is against to this usage (that none acts without fruit) since we are doing practical sacrifice to our issues even if they become enemies to us. In spite of this truth, we aspire their return service to us in our old age. By this, we may mistake

that there is no real bond in this world, which is totally against the above usage. But, we find such exceptional bond in this world also. A fan of a political hero does not get any benefit from the hero, spends a lot from his pocket only for his propaganda and finally commits suicide when the hero dies. The fan sacrifices even bond to his life (Praaneshana) as we heard that Gopikas jumped in to fire after the end of Krishna. If that fan replaces the hero by God, the fan gets the full grace of God. However, the love of the fan is purest and the goal is only foolish unlike the case of Gopikas. Hence, practical example for fruit-delinked love exists even today in the world.

- 7) The fan is totally impressed by the personality of the hero involved in social service. If the hero is a cinema actor, his personality is always projected with climax of goodness, which is false in reality. But, in the case of God the personality projected by scriptures is really real. Naarada in his Bhakti Sutram says that devotion is created on hearing the divine stories of God (*Tat kathā śravaṇādiṣu...*) and the same is said in the Gita also (*Kathayantaśca...*). This path is really effective in generating devotion. Some believe in constant repetition of the name of God to develop devotion to Him as we see devotees repeating the name of God constantly by rotating the garland of beads!
- 8) If we are really interested to know the truth, the devotee does not develop any devotion through such path of repeating the name continuously. After sometime, the devotee develops headache if he is really a human being. Instead of this, if the devotee reads or hears the exciting stories of God in which His divine personality is repeatedly projected, the devotion is certainly developed in the devotee, if he is really a human being and not a robot! Shankara used the word japam in repeating divine stories and not in repeating the name (*Guṇagaṇakathāmreḍana japāḥ*). Even the spiritual knowledge, which is the sharp analysis of the nature of God, creates immense devotion in the case of intellectuals. We hear that God appears before a devotee chanting His name repeatedly for a long time (and this is called penance!) to grant boons to him. If this is true, the background truth is that God develops severe headache on constantly hearing the name and appears to grant boons, not impressed by his devotion, but, to get rid of the headache!!
- 9) Knowledge and devotion are theoretical phases, which are also essential because theory is source of practice. God expects your practical service and sacrifice along with your theoretical devotion developed by theoretical knowledge because God is really not in need

of your service and sacrifice. God is not a beggar to accept your service and sacrifice based on sympathy because of the absence of any need since He is fully contented (*Āptakāmasya kā sprhā*—Veda, *Nānavāptamavāptvyam*— Gita). All your strength and wealth are given by God only, but, God covers your brain with illusion to recognize this so that your service with sacrifice to God is not based on gratefulness. When you do the service and sacrifice to God without the concepts of sympathy and gratefulness, then only the real love developed in your heart towards His divine personality gets proved provided there is no any aspiration from Him in return for such selfless love.

- 10) The path to God is very narrow, full of thorns and you may find one or two souls only very rarely! The path to hell is very wide, full of flowers and you can find always lot of traffic jam! A grandfather brought a packet of biscuits for his grandson and gave it to his mother secretly telling her to maintain the secrecy. The grandson got some biscuits from his mother and is thinking that his mother brought the packet. The grandfather begged the grandson for a biscuit (while the grandson is eating the biscuits) neither based on sympathy (the grandson knows that his grandfather is very rich) nor based on gratefulness (the grandson does not know that the grandfather brought the packet). If the grandson gives a biscuit to his grandfather with full theoretical respect (since grandfather is not in need as known by the grandson), the grandson proved that his love to his grandfather is real. The begging of grandfather for a biscuit is only based on his desire to test his real love for grandfather.
- 11) Generally, one is doing service and sacrifice to God existing in temples. But, the statue in the temple is only a representative inert symbol (Pratiika) of God and not God directly. The Veda (*Na tasya pratimā...*) and secondary scripture (*Pratimā hyalpabuddhīnām...*) say that God does not exist directly in statues and photos and that the statue or photo is only for the beginners. The Gita clearly says that God comes down as incarnation through human form (*Mānuṣīm tanumāśritam*). Then only, your service and sacrifice become meaningful and real when rendered to the contemporary human incarnation, which is very very important to test the real devotion. You have to really offer the food to God in human form by which your real love to Him is really proved. When you offer the food to the statue of God and eat it with your family, your devotion is not really proved, which may be real or a false show.

- 12) Gopikas got Goloka, which is specially created 15th world above the creation confined to 14 worlds because they proved clearly that any worldly bond is defeated before the bond with God and such God is neither a statue of energetic incarnation (like Vishnu, Shiva etc.) nor statue of past human incarnation (like Vaamana, Raama etc.) but, the contemporary human incarnation, called Krishna. The human incarnation is relevant to this human world whereas energetic incarnation is relevant to the upper energetic world. But, due to repulsion between common media of God and soul, energetic incarnation is repelled in the upper world by energetic beings and the human incarnation is repelled in this world by human beings. Due to this, the soul is missing God here in this world during life and the same soul after death going to the upper world in energetic body is missing God there also. Hence, God is not even recognized by any soul anywhere and at any time! The Veda calls this as permanent loss (*Mahatī vinaṣṭih*) to the soul.
- 13) Recognition of relevant contemporary human incarnation by conquering ego and jealousy to co-human form is difficult. More difficulty lies in rendering real service and real sacrifice without aspiring any fruit in return. In the place of contemporary human incarnation if inert statues (of energetic incarnations or past human incarnations) are kept, the direct service and sacrifice can be avoided. We can offer the food and eat it ourselves. We can put our gold chain in the neck of the statue during worship and take it back at the end of worship. By this, we think that service and sacrifice are done by us to get full boons from God and at the same time, even if the boons are not granted there is no practical loss to us since we eat the offered food and take back the gold chain at the end of the worship. *Worship of statues is developed very much due to this convenience and due to lack of risk.* Due to the inconvenience and risk, the concept of contemporary human incarnation is denied by majority of devotees.
- 14) The main problem of everybody is to avoid the worldly misery for which the sin done is totally responsible. Unless the sin is cancelled by God, the misery can't be avoided permanently by any other way. Of course, temporarily the misery can be avoided by your devotion to God since God postpones the misery with increased interest to future. How to get the sins done cancelled by God for permanent solution? The only way is realization, repentance and non-repetition of sin and except this one way, surely, there is no other way to get the punishments cancelled forever. Doing a merit can give good fruit separately, but, can't cancel

the sin done. If one is arrested for theft, he can't suggest that his arrest may be cancelled since he will not take the gold medal got by him in the examinations. He has to take the gold medal and has to be placed in prison. Merit can never cancel the sin.

- 15) The priests may say that worship of God will cancel the sins. Such a lie is told because the priests can earn some offering from you through the worship conducted by them! You shall not doubt that how the Gita told that even the sinful devotee of God will get peace by getting the sins cancelled by God (*Api cet..., Śāntim nigacchati*). The doubt comes that how the love shown to God can cancel the sins forever (temporary solution by postponement is only possible)? This means that the judge will cancel his negative judgement given to you if you show immense love to the judge! Hence, if we soap the judge, will he cancel his negative judgement given to us? How this scripture (the Gita) said such illogical and unjust statement? The Veda says that peace will not come as long as the sins are continued (*Nāvirato duṣcaritāt nāśāntātmā...*).
- 16) In this statement there is an intermediate step which is told by the scripture that your love to God makes God to reform you after which only God cancels your sins to give you peace (*Kṣipraṃ bhavati dharmātmā...*). The Gita clearly says that due to extreme devotion to God, the devotee will be reformed by God and will get the peace by getting relief from miseries. It means because of your love to God, God will preach you the concept of reformation so that you will be reformed to get the peace. Only an ignorant human king cancels the punishment given by him to you since you have trapped and exploited him through your praise. **But, God is omniscient and can't be exploited by ignorant souls.** Pleased with your devotion, God will come down to earth in human form to reform you through His preaching. We must always remember that the fruit of action must be enjoyed by the soul even after millions of births with accumulated interest (*Avaśyamanubhoktavyam...*) unless reformation of soul takes place. God incarnates on this earth only for the sake of devotees, who prayed Him to come to earth for their protection.
- 17) Your extreme love to God itself will reform you because as devotee, when you like God, you must dislike anything that is not liked by Him. This is the fundamental true devotion. When God does not like the sins, as a devotee of God, you must also dislike sins, which are disliked by Him. This results in non-repetition of sin so that God will cancel all your sins having pending punishments and in this way, reformation comes by devotion and not by knowledge. In this way, we may say that

the devotion develops reformation directly. But, even in this way to know that God dislikes sins is also knowledge! Punishment is a temporary solution to bring temporary reformation through fear. If permanent reformation is obtained through your devotion making God to reform you through His knowledge, what is the use of implementing punishment in the case of a permanently reformed soul through knowledge? Punishment is not for revenge but, for reformation only to avoid repetition of sin. A killer is hanged to death so that the killer may not kill second person. If you are sure that the killer is reformed and will not kill the second person, what is the use of hanging the reformed soul, which can't make the first killed victim to become alive? This is the logic behind the cancellation of sins after full reformation of soul. ***The importance of contemporary human incarnation is the reformation of soul brought by the excellent preaching of true spiritual knowledge by human incarnation.***

- 18) The life cycles of souls are re-arranged by the divine Father. If the soul did some merits continuously and then some sins continuously, continuous enjoyment of one type is very much difficult. Hence, God prepares the life cycle by placing merits and sins one after the other alternatively so that the life is really enjoyed like meals having alternative sweet and hot dishes. As divine Father, God always tries to help the souls. This arrangement is also changed by Him based on the requirement of sudden happiness and misery whenever necessary in the life depending on the progress and circumstances of the soul. He is like a doctor changing the prescribed step of treatment based on the sudden urgency required.
- 19) When the soul compels God through devotion to cancel the sins done (undeserving relief) and grant the merits undone (undeserving benefit), ***the soul is compelling God to become unjust and change His judgement already given.*** If God does any unjust favour, the impression of angels (who are watching Him constantly) on God gets disturbed. The soul is cheating God to change the due judgement through soaping devotion! God's reaction is always a reflection of our action. God also cheats us back. He will postpone the present sins with increased interest to later on in this life or to future births and brings forward the merits of future cycle with reduced values like premature deposits. We think that God is exploited by our oiling and removed our misery by undue cancelling of our sin followed by granting benefit even though our merit is absent! God always stands as judge without any trace of criticism.

- 20) By such situation the future births of souls become fully filled with postponed punishments only devoid of any merit so that the soul enjoys misery only from birth to death scolding God for its own unknown mistakes. Nobody has a trace of chance to criticize God's administration in any angle at any time. Pravrutti is development of love to legal worldly bonds in competition with the illegal worldly bonds. Nivrutti is development of love to God in competition with all legal and illegal worldly bonds. A soul in pravrutti is like an employee in the office of God (owner) and need not worry about its personal bond with God (Nivrutti) as long as it follows the code of office (worldly justice) set by the Boss (God).
- 21) As employee in the office, the soul need not have even a trace of love (devotion) to God and it will get promotions (worldly and heavenly pleasures) for merits along with demotions (worldly and hell's punishments) for sins. Fear to God is the main controlling factor in Pravrutti. But, if the soul develops love to God to establish personal bond, Nivrutti starts at that point. Based on purely the love of the soul to God, God will be pleased to have this personal bond. But, there is one strict condition before formation of this personal bond since God is very intelligent and omniscient. The strict condition is that the record of the soul in the office (Pravrutti or worldly life) must be without a trace of black spot! If the soul is corrupt in the office (doing sins in the worldly life), it will do the same corruption in the house of God also after entering His house through the personal bond!
- 22) ***Therefore, a failure in Pravrutti has no entry into Nivrutti.*** Demon Ravana was a climax devotee of God, who has cut his heads to be offered as flowers in the worship of God! But, he is a failure in Pravrutti due to sins and hence, he was not even admitted in to Nivrutti. All the extreme devotees of God failing in Pravrutti or demons do not have even a trace of consideration to enter the spiritual field. This is the most critical and important point. If the priest says that the worshipped God will protect the soul from its sins, it is only the financial interest of the priest to conduct the worship. Of course, by extreme devotion, God will help the sinner by preaching spiritual knowledge to bring reformation through which all the sins get cancelled. The most important point here is that God is not cancelling the sins of the soul due to its devotion directly, but, cancels the sins of the soul when it attains reformation through His preaching. ***The preaching of God is only help and the practical effort of the soul put for reformation gives the final fruit of cancellation of sins.***

23) After receiving preaching from God, the soul requires some justified time to put effort to get the reformation. In that span of time-interval, the punishments of sins are kept in suspension by God based on the norms of justice. Justice always prevails in every inch of the administration of God. People will be surprised to know the truth that the minimum and maximum effort of God is always only to establish justice and destroy injustice in Pravritti. God is not at all bothered about Nivritti, which is only the discovery of devotee! God says that He comes to earth with the only aim of establishment of justice in Pravritti and Nivritti is only an incidental minor work (*Dharma samsthāpanārthāya...* - Gita). The subject in all divine scriptures of world is 99% Pravritti only and even if some Nivritti is mentioned, it is only related to Pravritti. You can't neglect Pravritti and please God in Nivritti because the same only one God is in both fields! Of course, Nivritti gives the highest fruit (*Nivṛtistu mahāphalā*) in which God takes the total responsibility of protection of soul. Pravritti is the first step and Nivritti is the second step. Without crossing Pravritti successfully, how can one enter the Nivritti?

॥Iti Datta Vedānte Yogaparvaṇi

Niṣkāma Yoga jñānaṃ nāma Navamādhyāyaḥ॥

The Ninth chapter of Yogaparva of Datta Vedanta, which is the Knowledge of the Selfless Yoga, is completed.

Chapter 10

YOGA SAADHANA JNAANAM**Knowledge of Means of Yoga**

January 12, 2020

O Learned and Devoted Servants of God,

- 1) The top most problem for any soul is suffering with miseries in this world as well as in the hell after death. Even if enjoyment of pleasures is absent, it does not make any big difference. For this main problem only, souls catch God since the first prayer of any soul to God is to protect it from worldly miseries and from future hell. *If the soul is immersed in devotion, it may not experience the suffering like a patient not experiencing the pains of the body after taking anaesthesia.* But, after coming out from anaesthesia the soul experiences pains again. Such knowledge-less devotion is not a permanent solution.
- 2) With the help of knowledge-devotion, the soul can escape the punishments of sins and there by escape the suffering of miseries forever. The knowledge in devotion is that the devotee loves God to the climax so that the devotee never likes to do any sin because God does not like sins. The knowledge even without devotion is more effective and permanent solution in the sense that the soul can escape the punishments of sins by realization, repentance and non-repetition of sin. Even the atheists without devotion, with the help of this knowledge alone, can get the advantage of non-repetition of sins by which all the pending punishments can be cancelled. Since the atheist does not believe in God, such divine facility is also not accepted by the atheists and hence, the atheist can never get this advantage. Knowledge always involves logic, which is that if the soul is reformed by the final step of non-repetition of sin, there will be no second victim to suffer due to the sinner. The punishment is given only to stop at least temporarily the repetition of sin. By reformation, the sin is not repeated permanently and hence, punishment of a reformed soul is meaningless. The knowledge based devotion also gives the same effective result, but, the moment the devoted scholar forgets God or forgets the knowledge, there is a possibility of doing the sin. The knowledge digested can never slip at any moment. However, the devotee may also

not forget God and the person with knowledge may also forget knowledge for a moment. Hence, Shankara told that knowledge and devotion are one and the same (*paramārtha jñānalakṣaṇa sampannām bhaktim...*). The reason for this is that in the Gita, God gave highest position to both devotion and knowledge (*priyo hi jñāninotyartham..., Bhaktāstetīva me priyāḥ...*). Only one can be highest and hence, both are one and the same.

- 3) In the path of knowledge, the logic clarifies every doubt and hence, firm standing on the concept is possible. In knowledge-devotion, the same stand can be achieved by knowledge as well as devotion (knowledge gives this concept whereas devotion also gives the fruit of this concept since devotee does not do the sin since sin is disliked by God) and hence, both paths give the same result. In blind devotion without knowledge also the same effect can be achieved, but, there is no guarantee that the stand will be firm due to lack of even trace of knowledge. In such knowledge-less devotion, even misleading by wrong concepts is possible. Such a devotee without knowledge may believe that God pleased by blind devotion cancels the punishments of sins, which means that a judge is cancelling his own given judgement due to soaping done by a party through service and sacrifice of bribe. This may be possible in a human judge or a king, but, is not true in the case of omniscient God.
- 4) ***What is the reason for God to dislike the sins in this world?*** The sin disturbs good people causing lot of suffering and this is a black spot in the divine administration. If the sins are not done, there will be no disturbance in the world due to suffering of good people resulting in smooth and peaceful running of the society. God created and established this world and He always likes that this world shall run on peaceful lines just like the establisher of a factory.
- 5) What is sin and who is a good person? Sin is the application of any quality in wrong direction. Any quality by itself is not sinful or meritorious. Every quality used in right direction is meritorious and any quality used in wrong direction is sinful. The person using any quality in right direction is a good person and the person using any quality in wrong direction is a bad person. Anger and peace are neither good nor bad qualities by themselves and both become good or bad by their directions used.
- 6) If you show anger to a good person, such anger is bad quality. If you show the same anger to a bad person, such anger is good quality. If you show peace to a bad person, such peace is bad quality. If you show

same peace to a good person, such peace is good quality. Peace is Sattvam and anger is Rajas. Ignorance is Tamas. ***Ignorance of correct knowledge is bad quality.*** Ignorance of wrong knowledge is good quality. You shall try to remove ignorance by reading divine books and hearing divine preachers. ***You shall try to possess ignorance by avoiding reading bad books and not listening wrong preachers.***

- 7) Sattvam, Rajas and Tamas are neither good nor bad by themselves. If these three are used in right direction, all the three are good and holy and such three qualities used in right direction represent the three holy divine forms of Gods called Vishnu, Brahma and Shiva respectively. If you say that Sattvam alone is good quality and the other two are bad qualities, does it mean that Vishnu alone is good and Brahma and Shiva are bad? ***Sattvam means using these three qualities in right direction and Rajas and Tamas mean using these three qualities in wrong direction.*** Hence, God created the Muulaprakruti or Pradhaanam with equilibrium state of these three qualities in the beginning with the aim of their use in right direction only. Therefore, God never created any bad quality since His intensions are always good. The souls created the wrong directions of all these three qualities. Ignorant people scold God as a sadist arguing that God is responsible to create bad qualities for the sake of self-enjoyment because His own created bad qualities attract the souls leading the souls in miseries. They claim that souls got attracted towards the bad qualities and the responsibility of such attraction is not only for the soul but also for the bad qualities created by God is wrong. Sattvam, Rajas and Tamas are always associated together in the sense that all the three can be used in any direction.
- 8) God Rama is always a good person, who is God in human form. If anger and violence are bad qualities, Rama shall never become angry and shall never use violence to anybody at any time. But, Rama became angry towards sage Jaabaali, who tried to give wrong advice to Rama (As soon as Rama went to forest, Jaabaali told Rama that Rama shall return to Ayodhya since Dasharatha to whom Rama promised is dead!). Rama killed Vaali, Ravana and several demons, who were always bad, even though killing is the highest violence! Hence, Rama was praised by sage Vaalmiiki in the Ramayana that Rama shows anger and does violence in right direction (***Sthānakrodhaḥ prahartā ca...***).
- 9) God Rama is praised as the embodiment of justice (***Rāmo vighrahavān dharmah...***). This means that if one uses these three qualities in right

direction, the person is doing justice. If one uses these three qualities in wrong direction, the person is doing injustice. Justice is merit and injustice is sin. The Gita says that one shall protect good people and destroy bad people (*Paritrāṇāya...*). Protection and destruction are neither good nor bad by themselves. Protection is Sattvam and destruction is Rajas and Tamas. Protecting a good person is merit and protecting a bad person is sin. Destroying a good person is sin and destroying a bad person is merit.

- 10) Deciding the direction of any quality is very very important and such decision can be taken only when the direction is perfectly analyzed and decided carefully. Such analysis must be impartial and if the analysis is wrong due to selfishness, one will decide a good person as bad person and vice-versa. ***This means that if your selfishness is hurt, you will decide the other person as bad and show anger and violence to him.*** If your selfishness is fulfilled, you will decide the other person as good and show peace and non-violence to him.
- 11) We will clarify this concept with an example. Rama killed Vaali. Vaali thought that Rama killed him since Sugriiva, his enemy, promised Rama to help Him in getting back Sita. Vaali thought that he could have helped Rama in better way (since Vaali is stronger than Ravana) to fulfil Rama's selfishness. An ordinary human being will certainly do like this only ***since the analysis and decision are always done based on selfish benefit only in deciding whether a person is good or bad.*** But, the omniscient and omnipotent God Rama is not in need of any external help and hence, He killed Vaali not based on such selfishness, but, based on true analysis only. Really, Vaali is bad and Sugriiva is good. Wife of Vaali became wife of Sugriiva without any force since Vaali was thought to be dead (ethics in that time was that the wife of dead brother becomes the wife of other brother). But, Vaali forced the wife of Sugriiva to become his wife while Sugriiva was clearly alive. Hence, Rama killed Vaali based on impartial analysis only and not based on wrong decision arrived by selfishness. All this was given in the reply of Rama to Vaali.
- 12) ***Hence, one should develop the capability of doing true analysis rising above the partiality due to selfishness.*** This is not possible for any ordinary human being. Hence, a third neutral scholar-judge shall decide whether a soul is good or bad especially in personal cases. One of the two parties shall not become the judge since any party becoming judge will exploit the situation based on selfishness. The Veda gives stress on third party-judge (*Atha yadi te...*). Fearing about such exploitation by

ordinary human beings, Rama underwent the punishment for killing Vaali in the next birth as Krishna (Krishna was killed by hunter in similar way.). Krishna also killed Kauravas in the same way (as Rama killed Vaali by hiding Himself) but, did not undergo punishment since Krishna killed them not for any selfishness, but, for the sake of Pandavas only. Rama also did not kill Vaali for selfishness, but, in His case, the two issues were mixed since Sugriiva helped Rama. Hence, in the case of God, the party (Himself) can become judge whereas in the case of human being, the party (himself) can't become the judge. Therefore, ends justify means in the case of God and in the case of ordinary human beings means justify ends.

- 13) Therefore, the Veda says that an ordinary human being, which is always influenced by partiality due to selfishness and due to fascination towards own family, shall always do analysis (especially in personal cases) with the help of Sadguru only (*Ācāryavān puruṣo Veda*—Veda). Even in spiritual knowledge, the soul shall take the help of the advice from Sadguru only since it is always under the influence of selfishness and fascination to its own family. Spiritual knowledge always starts with the self of an ordinary human being only and hence, advice from Sadguru is must (*Sa Gurumevābhigacchet...*—Veda). The importance of Sadguru is in climax in spiritual knowledge since it always deals with the welfare of self only, which means that it is always a personal case.
- 14) Therefore, the root cause of any misery here or in hell is only the sin done by the soul. Misery is nothing but the punishment for the sin done by the soul. The only way to avoid the misery is to stop doing the sin and the only way to escape the punishments of the past sins is reformation through realization (recognizing the past deed as sin), repentance and non-repetition of the sin in future. Except this way, there is no other way to escape the misery and to attain the grace of God, which alone is called Yoga. All other ways advised by wrong preachers are totally false misleading you from the truth for their benefits! If you follow this path, God will be pleased with you and after this, if you are doing merits (good deeds) God is more pleased with you. Now, you have successfully crossed Pravrutti and become eligible for Nivrutti. Nivrutti means to develop a personal bond with God, which is like father, mother, son, daughter, brother, sister, wife, darling, servant etc. God can't become wife or servant in your view because God is always grater than you! God may become the servant of His devotee, which is His view. The soul can't treat God as wife

since in the tradition wife serves the husband. (If husband serves wife as per the present tradition, God can be treated as wife!). Hence, God is said to be Purusha (masculine gender) and soul is said to be Prakruti (feminine gender) since soul is said to be Paraaprakruti.

- 15) This concept can be again clarified with a good example. A girl employed in the office of a owner can impress the owner by not doing sins (like not doing corruption etc.,) and by doing merits (promoting the welfare of the office). By creating such good impression the employed girl is given full promotions (worldly and heavenly pleasures) and there is no need of mentioning demotions (worldly miseries and miseries in hell) in the case of such meritorious candidate. If the girl wishes to develop a personal bond with the owner (such wish is only from the side of employee and not from the side of employer at all), she is eligible to such personal bond. In the beginning itself Krishna refused to dance with Gopikas and Gopikas threatened Krishna to commit suicide if He rejects them. By this tested and genuine personal bond, God is most pleased.
- 16) By this personal bond of Nivrutti, not only the grace of God is highest, but also, God takes the entire responsibility of such a soul in Nivrutti. If the wife or son or daughter or brother or sister or father or mother does a mistake and gets fined, you will pay the penalty from your pocket itself and will not ask them to pay it! Similarly, if mistakes are committed by the devotee, who developed personal bond with God in Nivrutti, God will undergo the punishments of such mistakes and such soul is not touched by any misery at any time and will be in endless bliss. Such a Nivrutti-devotee will never do big sins because he/she passed the Prvrutti already. Such mistakes are only slips due to some misunderstanding of injustice concluded as justice through sudden wrong analysis. When sage Narada praised Sudarshana (powerful wheel of Vishnu killing demons), Sudarshana agreed to such praise. God Vishnu immediately cursed him to take birth as Kaartaviirya and He as Parashurama killed him and lifted him. Here, lifting the soul is present even though self-suffering is absent. For self-suffering Krishna is best example since He suffered due to curse of Gandhaari given to Him for the sake of His devoted Pandavas (Pandavas killed Kauravas directly and not Krishna but Gandhari cursed Krishna!). In the case of Sudarshana, ego entered whereas in the case of Pandavas never ego entered since they always tried for a peaceful compromise even with five villages instead of half kingdom.

- 17) Due to these reasons, Nivrutti is treated as the highest fruit than Pravrutti (*Nivṛttistu mahāphalā*). The pleasure of God with the soul is highest in Nivrutti whereas the pleasure of God is higher in Pravrutti if the soul is doing good deeds and not doing any bad deed. The pleasure of God is high in Pravrutti if the soul is not doing sins even though it is not doing good deeds. If the Nivrutti-devotee is doing sins, such a devotee is not in Nivrutti (highest level), but, is only below Pravrutti (Pravrutti is higher level), which is Dushpravritti (lowest level) only. Raavana was feeling that he is in the highest Nivrutti level by cutting his heads for God thinking that he sacrificed even highest bond with life (Praaneshanaa). But, he is in the lowest level due to sins done by him. ***It is perfectly concluded decision that a soul can't enter Nivrutti without passing Pravutti.*** It is not a direct examination for bachelor-degree, but, gradual entrance to bachelor degree after passing school and intermediate examination. Simile is always limited in scope. Without Pravrutti, one can directly enter Nivrutti (bachelor degree) like Shankara since He is God. Even after some Pravrutti, Buddha entered Nivrutti since He is also God. Hence, an ordinary human being must be very very careful about sins while staying in Nivrutti.
- 18) The greatness of Nivrutti over Pravrutti is based on presence of responsibility with God in Nivrutti, which is absent in Pravrutti. The employer has no responsibility with the employee in Pravrutti and here the responsibility lies with the employee (soul) only. In Nivrutti, the entire responsibility lies with the employer only since the employee has developed a personal bond with employer (God). Nivrutti is said to be Maarjaala Kishora Nyaaya, in which the mother-cat (God) catches its child (devotee) with its mouth in the journey and the child has no effort or responsibility for its safety. Pravrutti is said to be Markata Kishora Nyaaya, in which the child (devotee) catches the stomach of the mother monkey (God) and the child has full effort and responsibility in its safety.
- 19) The word Yoga is always to be fixed in the attainment of the grace of God only and not to be fixed in attainment of anything other than the grace of God. ***The reason is that anything other than God also can be attained by the grace of God only.*** Even an atheist, who does not believe in the existence of God, attains something other than God like health, wealth etc., by the grace of God only since nothing can be attained by anybody if God becomes against such attainment. ***God remains as neutral spectator of such wrong attainments also in order not to disturb the freedom given to souls.*** Even the highest attainment

of God by a soul to become incarnation happens when God likes it to happen. ***If you fix the word yoga in attainment of something other than God, even then, the attainment of grace of God stands as a pre-requisite whether you like it or not.***

- 20) These days, the word yoga is used for the attainment of perfect physical and mental health only, which is required in the worldly enjoyment also. Of course, such physical and mental health is also essential in the spiritual effort needed to attain the grace of God and this is the main aim of sage Patanjali to stress on the ways to attain mental and physical health. ***Attainment of health for worldly enjoyment is not at all the aim of Patanjali, in which God is not referred at all.*** Some people use the word Yoga in attainment of miraculous powers, but, such people recognize God in this line since God alone can grant miraculous powers. But, there are some people, who believe in the attainment of miraculous powers through certain imaginary efforts (like imaginary kundalini rising up to head) without believing in God as the very source of miraculous powers. Such people do not attain miraculous powers, but, attain headache due to such meaningless concentration of mind. Even demons attained miraculous powers due to devotion to God only and not through such meaningless imaginary exercises.
- 21) People have become mad of money and fame. They try to earn money by exploiting innocent souls and some also try to earn fame and respect from such innocent souls. They create attraction towards certain attracting items in the minds of the ignorant souls and pretend as if they only know the ways to attain such items. If God is mentioned as a source of such items, their importance gets reduced. Due to such foolish background, people give different meanings to the word yoga and suggest different new ways to attain such different meanings. All such preachers will fall in hell as long as their procedure of exploitation remains in this world. Any preacher, who concentrates mainly on God in preaching will attain the grace of God, which alone is the meaning of the word yoga.
- 22) The meaning of the word Yoga is more important in the attainment of God's grace rather than God in person. Attainment of God's grace can bring the attainment of God also. But, attainment (like seeing) of God need not bring God's grace. Ravana attained and saw God Shiva in person, but, could not get His grace and got destroyed finally in spite that God Shiva is the deity of destruction! Rama did not see God Shiva in person, but, attained His grace and ruled kingdom for 11,000 years.

Hence, it is always better to understand yoga as the attainment of God's grace than to understand it as the attainment of God. To get favour from king is more important than seeing him while going on the road!

- 23) ***The spiritual preacher is entirely responsible for the spiritual progress of any soul in this world.*** The innocent soul approaches the preacher with full surrender for its spiritual progress like a patient approaching doctor to cure his/her disease by good medicine and not to die with poisonous injection! If the preacher has wrong intension of earning money and fame from the surrendered soul, he will speak some lies to attract the mind of the soul and tries to establish himself as unique guide knowing some special secrets to achieve the materialistic benefits and to solve worldly problems so that the soul has no other way than to approach him! Such hidden background of the preacher brings serious sin to him resulting in punishments here as well as there after death. Money and fame earned by such crooked way are lost in due course of time. Money and fame come as Tsunami waves from God if the preacher avoids such wrong way and simply concentrates on the soul for its development of devotion to God.
- 24) The preacher shall preach the souls with the firm view that he is doing the service to God without aspiring any fruit in return. In such state, the preacher will never tell any lie keeping full confidence in God and God also takes care of everything about the preacher spontaneously here as well as there. The preacher is not having full confidence on God and hence, tells lies to attract souls for money and fame. As long as his false preaching exists in this world misleading souls, so long the preacher lies in the horrible hell here as well as there. If the preacher tells wrong concept due to ignorance, God will excuse him with minor punishment. Hence, one should not enter into preaching work unless he digests the complete spiritual knowledge and unless he gets permission from God as Paramahansa says. It is true that the preacher has to tell some lies for the initial attraction of the soul depending on the level of absorption of the soul, but, as early as possible, the complete truth must be revealed to the soul and must discourage the soul from the twist in the preaching. Shankara told that soul is God, but, immediately told that soul must worship God to become God!
- 25) The preacher shall always speak about God only as the real source of materialistic benefits including solutions for worldly problems as well as for the final salvation based on service and sacrifice to God without any aspiration in return. The preacher discovers new techniques

(tantrams), new prayers (mantrams) and new flow sheet diagrams drawn on metallic plates (yantrams representing some spiritual concepts) for achieving worldly benefits neglecting God with hidden selfish background! The preacher shall always stress that God alone is the source for granting worldly benefits as well as spiritual benefits. In the beginning, the poison of aspiration for fruit is inevitable, which can be gradually removed by the preacher in course of time. This is not wrong since the Veda also follows the same procedure. But, introducing new items other than God with miraculous powers to achieve fruits is the horrible sin. Even astrologers shall realise this truth since planets are nothing but the executive powers of God only. *Nothing other than God has even a trace of miraculous power.* The ultimate aim of any preacher shall be always fixing the mind of the soul on the ultimate God only for anything to achieve and slowly prone the mind towards service and sacrifice to God for His work without aspiration for any fruit in return.

॥Iti Datta Vedānte Yogaparvaṇi

Yoga Sādhana Jñānaṃ nāma Daśamādhyāyaḥ॥

The Tenth Chapter of Yogaparva of Datta Vedanta, which is the Knowledge of Means of Yoga, is completed.

Chapter 11

YOGA KAUSHALA JNAANAM**Knowledge of Precautions of Yoga**

February 10, 2020

O Learned and Devoted Servants of God,

- 1) We have already established that Yoga means the attainment of grace of God. The Gita says that Yoga means practical talent (*Yogah karmasu kauśalam*). This means that yoga does not mean simply practice, but, it means the practice with which lot of points of care is associated. The care, if not taken, spoils the attainment of grace of God. Hence, not only the practical efforts, but also, the theoretical points of care shall be taken in every step so that we will not miss Yoga or attainment of grace of God.
- 2) If you are serving a beggar with sacrifice of fruit of your work, mere practice is sufficient to please the beggar because the beggar is aiming only at your physical service and materialistic sacrifice. This means that even if you neglect the beggar theoretically, he will not mind it at all and there is no change in his pleasure. The reason is that the beggar is simply in need of your practical service and practical sacrifice only irrespective of your theoretical intensions. But, the case of God is totally different. He is not at all in need of anything from you. Apart from physical service and physical sacrifice done by you while you are tested by God, your intensions are also very important for Him.
- 3) ***This means that your theoretical knowledge and theoretical devotion are also very important apart from your practice.*** The theoretical knowledge and devotion shall not have any trace of impurity apart from the perfect purity in practice. Your analysis about the personality of God is very important so that it shall be very sharp to find out the correct point in His actions. Most of the divine actions are misunderstood very easily resulting in negligence towards God. Intentional negligence makes the devotion and practice also impure. Once knowledge becomes wrong, the subsequent devotion and practice are also diverted into wrong direction only resulting in missing the goal, which is attainment of grace of God.
- 4) Knowledge is the root source of both devotion and practical service-sacrifice. Shankara is the root source of Ramanuja and Madhva. If you

have misunderstood Shankara, you have not understood Ramanuja and Madhva in right direction. After finishing spiritual knowledge, you must come to a firm decision that God is never wrong and God has no necessity to cheat anybody in His actions. ***His actions are always tests for the devotees, by which your correct understanding of God is tested by Him.*** Unless the perfect understanding of God through deep spiritual knowledge is attained, one can't develop immense perfect devotion and can't be able to serve and sacrifice to God with full faith.

- 5) One shall never think that he/she has earned knowledge, money and love from others due to his/her meritorious qualities and great deeds. ***Such feeling is the most convenient road for the ego to travel fast and enter the soul.*** The soul shall always feel that it is responsible for all its defects and defeats whereas God is responsible for its merits and successful achievements. Such constant and continuous attitude makes the ego to get repelled from its effort to enter the soul. ***Ego will always spoil even the trace of possibility to get the God's grace.***
- 6) You must keep the fan as your constant guide, which draws zeros in space by rotations below the hanging rod that represents 'I' (basic ego) and the result is that the fan is feeling that it is always zero and that the current-God is the real hero making it to rotate. The merit of rotation in giving cool air to public praising it is passed on to current-God. If there is a defect like bad sound due to spoiled bearings in it, the fan owns it. Similarly, the soul should always avoid the ego of merit and should always own the defect. Such constant and continuous attitude will protect the attainment of grace of God. ***Every devotee must keep constant attention about the entry of ego into mind like cat entering the house through back door for drinking the milk.***
- 7) The devotee shall avoid ego and jealousy because God Datta is obtained by Atri, who lacked ego and Anasuya, who lacked jealousy. Generally, people like ego through others praising them. Most of the people praise themselves and don't like to hear the praise of others and they never praise others by their mouth! Even if they praise others, they do it only for some self benefit only. This policy applies in Nivrutti also if devotees praise God in prayers for some selfish benefits only. Pravrutti (worldly life) is the training centre for any soul before entering Nivrutti. Hence, without passing in Pravrutti one can't enter Nivrutti (spiritual life).
- 8) It is said by scholars that the soul shall be uniform in mind, words and actions and such a soul is great (*Mahaatmaa*) and the soul, which is not uniform in these three is worst (*Duraatmaa*). Some people act

externally as if they are silent to their praise and feel happy internally! They also express happiness externally when they hear the praise of others, but, feel very bad internally. They praise anybody including God for the sake of their self benefit only. ***God is always pleased with external and internal uniformity.***

- 9) One must be very careful about the points in pravrutti as well as in Nivrutti by which God is not pleased and the points by which God become furious, must be strictly avoided. ***One shall always try to please God, at least not to displease God and finally not to make God become furious under any circumstances.*** A good action pleases God (like the case of Pandavas) and not doing a good action even though you are capable of it displeases God (like Bhishma and Drona keeping silent in the court while Draupadi is insulted). A bad action makes God to become furious (like the case of Kauravas). You must note that even Bhishma and Drona were punished by God through severe deaths. The whole problem lies between the behaviour in Pravrutti and behaviour in Nivrutti. In Pravrutti, you meet good and bad people and hence, you have to show both peace and anger respectively. In the case of Nivrutti, God is always the best and hence, you have to show only peace towards God (Nivrutti). In Pravrutti, you have to maintain both anger and peace as per the context whereas in Nivrutti you have to maintain only peace towards God avoiding misunderstanding Him on any occasion.
- 10) If you are angry (not peaceful) towards a good person and not angry (peaceful) towards a bad person, God is furious with you! God is pleased with you if you are peaceful (not angry) with good person and if you are angry (not peaceful) towards a bad person. You have to maintain both swords to punish bad person in one hand and flowers to worship good person in another hand in Pravrutti whereas you have to keep only flowers in both hands towards God. Hence, you have to be very careful about this difference between Pravrutti and Nivrutti.
- 11) ***The similarity between Pravrutti and Nivrutti is that whatever behaviour you exhibit towards a good person in Pravrutti, the same behaviour raised to climax level shall be exhibited before God since God is the best due to the climax of His goodness.*** You must try to imitate God in Pravrutti as far as possible within the limits of your capabilities, which means that you shall try to follow the behaviour of incarnation of God in this world by protecting good people and punishing bad people. In Nivrutti also, you shall imitate God, who is in the world of His devotees by preaching, serving and doing sacrifice to

good people within the limits of your efficiency. In both, if the case is beyond your limits, you shall pray God to interfere in that case for protection of good people and punishment of bad people. ***If you have efficiency to do good and control bad, prayer to God is not appreciated by Him.***

- 12) Even if you are trying to please the king to get some benefits from him, what will you do with him? You will behave in such a way so that the king is pleased with you, not displeased with you and at least not to make the king to become furious with you. For this purpose, you will thoroughly study the psychology of king so that you can follow the above procedure to please him and get some benefit from him. Similarly, you shall study the psychology or internal personality of God thoroughly with the help of sharp analytical spiritual knowledge (Jnaanayoga) and then express both theoretical and practical devotion in accordance with His psychology. Jnaanayoga is the first and foremost step either in the worldly life or in the spiritual life. ***Without this first step, if you are devoted theoretically and practically, it is only blind journey by which you may or may not reach the true goal.***
- 13) The biggest difference between king and God is that in the case of king you can hide your desire for some benefit from him and act externally as if you are loving him without aspiration for any fruit in return from him. This is possible because the king is not omniscient. But, God is omniscient to know your internal hidden desire and hence, such acting is not only useless, but also becomes the cause for His anger! Hence, the first fundamental step that you have to learn in Nivrutti is that you shall be always uniform internally as well as externally before God. ***If you are in need of some help from God, ask frankly with your mouth in loud voice! Don't act as if your love to God is real since you are not asking anything from Him orally.*** If you are not asking orally, you shall not ask mentally also since God is omniscient.
- 14) The devotee must gradually do spiritual effort to come to the final stage in which the devotee is devoid of aspiration for any fruit from God for his/her service and sacrifice done to God. Not only aspiration for any fruit, but also, the devotee shall continue the same theoretical devotion, practical service and practical sacrifice to God even if the devotee is harmed by God. In fact, the truth is totally different. As per your cycle of deeds and fruits, let us say that you are to be hit by ten arrows for your sin done. Only one arrow hits you and God undergoes the pain of hit of nine arrows because ***God will reduce the force of your punishment, but, will not cancel the fruit totally, which is***

against the basic justice. Since you are not seeing the escaping nine arrows you think that you are hit by the punishment of sin and that your love, service and sacrifice to God became waste and sometimes even you scold God! If you are in the state of not aspiring for any fruit in return, you will think that the hit of one arrow is due to your sin for which God is not responsible at all. Then, you will win the test of God and God becomes much pleased with you.

- 15) The psychology of any soul is to like, which is far from eyes and to dislike, which is before eyes (*Parokṣa priyāḥ...* Veda). Even angels are not exception to this fact. The top most level of spiritual knowledge is to find God and devotees in this world itself. Since God is not inert item, one must find God in human form only, which is relevant to humanity. For developing theoretical devotion, worship of statues and photos of energetic incarnations and past human incarnations can be used in the beginning stage, but, the contemporary human incarnation alone is useful for direct worship, service and sacrifice to prove the real devotion. When Hinranyakashipu (demon) scolded God Vishnu, God did not respond at all. But, when the demon scolded and harmed Prahlada, God became very furious. **Hence, one must be more careful about devotees.**
- 16) Hence, one can reach the ultimate goal of Nivrutti (far from eyes) through Pravrutti (before eyes) only since even the ultimate unimaginable God is before our eyes through contemporary human incarnation. **God is pleased very much if you recognize and respect Him when He is before your eyes than worshipping His photos and statues in which He is not present, which are His representative models only.** The top most devotees like Hanuman and Gopikas worshipped God in human form present before their eyes only and God was extremely pleased with them. Knowledge says about the path to reach God, but, when God is before your eyes there is no need of search for path to reach Him! For this, one has to overcome ego and jealousy to co-human beings that mislead soul. The essence of the Ramayanam, the Bhagavatam and the Gita is only recognition of contemporary human incarnation. This is the entire essence of spiritual knowledge relevant to humanity, which is nothing but to overcome the repulsion between common human media.
- 17) Gopikas told that a foolish chaste lady is immersed in the worship of the photo of her husband while he is knocking the door! Knowledge helps not only in identifying the God before your eyes, but also, helps to know the real devotion (theoretical knowledge and devotion with

practical service and sacrifice without aspiration for any fruit in return), which is the second step after recognition of God. Hanuman, as saint, worshipped God through practical service. Gopikas, as house-holders, worshipped God through practical sacrifice (by giving butter) and through practical service (by dance) to please God Krishna. In the case of Arjuna, the practical service was to do war against injustice. ***In the case of divine preachers, the practical service is propagation of divine knowledge in this world.***

- 18) Dance of Gopikas with God Krishna shall not be mistaken as illegal sex to say that we have to keep silent because God Krishna is omnipotent! You can't blame Krishna, who preached them that it is greatest sin, but, Gopikas threatened that they will commit suicide if Krishna rejects them. While testing them for their detachment from the three strongest worldly bonds (money, issues and life partner), this dance is done, which is one (life partner) of the three tests. After this, Krishna never returned and never repeated this elsewhere in His entire life. From the side of Gopikas, this is the proof for their detachment from one worldly bond apart from detachment of the other two worldly bonds tested by stealing butter preserved for their issues. An unchaste lady is detached from this only one worldly bond (life partner) and not detached at all from all the other two worldly bonds. Even this detachment is for the sake of God only and not for the sake of other human being in the case of Gopikas.
- 19) God gives theoretical boons like knowledge and devotion for theoretical worship and gives practical boons like materialistic benefits for practical worship (*Ye yathā...* Gita). Aspiration for practical boons through theoretical worship like prayers etc., (even though capable of doing practical worship) is the devotion of a prostitute. Aspiration for practical boons through practical worship (service and sacrifice of fruit of work) is the devotion of a businessman. Theoretical and practical worship without aspiration for any fruit is the real love (devotion) of parents towards their issues. Prostitute is worst, businessman is neither good nor bad and love (theoretical and practical) to issues without aspiration for any fruit in return is the best. One shall always try to ascend from worst to middle to the best. Especially, in the case of God, who is not in need of your any type of devotion, both theoretical and practical worships are important. Love not based on gratitude and sympathy is the real love, which is to be given to the real God. The cases of a poor prostitute, a poor business man and poor issues need not be considered here based on sympathy, but, a rich prostitute, a rich

businessman and rich issues (assuming that their grandfather made the issues as direct heirs of his immense property) stand as proper examples for this concept.

- 20) God is very much pleased if you do the social service to remove sins and to bring peace in society since God is the creator of this world. An establisher of a factory is very much pleased if somebody helps the workers to run the factory on smooth lines with peace. But, you must do the social service not due to your love to workers, but, due to your love on the establisher (God) of the factory (world). The social service must be a part of God's work, which is propagation of spiritual knowledge and devotion to God. Mere isolated social service as done by a politician for votes to get fame, power and wealth is not related to God in anyway. For any type of worship to God, your attitude (false love due to aspiration for fruit or real love without aspiration for any fruit) is very very important factor. ***Based on this attitude, you will get Guru (guide) for your false love or Sadguru (guide and goal) for your real love to God!***
- 21) One must understand that the knowledge is more important than the language through which the knowledge is expressed. Practical implementation of the knowledge is still more important than mere knowing the knowledge. The priests are fanatic towards the Sanskrit language and recite the Veda without knowing its meaning even though the word Veda means knowledge! The scholars know the meaning of the scripture, but, do not practice it and are also fanatic to Sanskrit language. ***The Sanskrit language is the mother tongue of angels and not the mother tongue of God!*** God is pleased if you get the knowledge irrespective of the medium (language) and is more pleased if you practice it. There are several devotees, who are not aware of Sanskrit language and followed the divine knowledge learnt from elders through their mother tongue only. Of course, Sanskrit is the divine language and if you learn it, angels are pleased with you, but not God, the real authority. God does not require language to understand your feelings because He grasps your feelings directly (***Bhāvagrāhī Janārdanaḥ***).
- 22) Language is only the vehicle for communication. A donkey carrying on a bag of gold coins is more valuable than a horse carrying on a bag of gravel stones. Hence, the meaning communicated by the language decides the total value and not mere external value of the vehicle. If one accepts the existence of God, the soul must express its gratefulness to God always even if the soul does not need any favour from God in

this world. The reason is that God has done favour already to a human soul. The gratitude towards God is for the past favours done and not for any future favour. Even if God is not helping you with any fresh favour, you are indebted to God for the past favour, which is that the soul is given human body, which is suitable for spiritual development in this life. Actually, as per the file, the soul deserves only birth in animals, birds, worms etc., but, God overlooked the file and favoured the soul with human birth to give last chance for reformation. This is mentioned by other religions according to which this is the last and final human birth. Hence, every human soul is indebted to God from birth due to this favour.

- 23) The main activity of God is to establish justice condemning the injustice in this world. If you practically participate in His work, He will be very much pleased with you. Hence, you must try always to participate in the protection of justice from injustice. When two parties are quarrelling with each other, you shall not pass over without caring for it, thinking that it is unnecessary for you. This is your selfishness and God is displeased with this. Hence, you must enquire the quarrel and control injustice if you are capable of it. If you are not capable, advise the wrong side saying that the unimaginable God through unimaginable power will always punish the injustice and protect the justice. You also must pray God to interfere in that case. This brings your attitude to treat the whole world as your own family (*Vasudhaikakutumbakam*) and this is the nature of God. This means that you are trying to acquire the practical nature of God to become practically God unlike the theoretical assumption that you are already God (*Aham Brahmasmi*)!
- 24) One must take precautions to attain the pleasure of God (Yoga) at the psychological level itself, in which qualities exist in theoretical phase. With the help of sharp analysis of intelligence, the mind shall be controlled like the driver (intelligence) controlling the car (body with senses) by controlling the steering rod (mind) as told in the Gita (*Indriyanam hi..., Yastvindriyani...*). Of course, at this theoretical level if the soul is spoiled, God is displeased with the soul, who gives a strong warning in the hell and the soul will be shown various punishments implemented in the hell. But, these qualities, if not controlled, convert into practical deeds very shortly by which one will be punished in hell headed by God Yama. *The deeds damage other souls whereas the qualities damage the soul itself.* But, care must be taken in the level of qualities itself since theory is the mother of

practice. The strengthened qualities convert into practice and the strengthened practice converts into non-rectifiable sin, which is punished in horrible hells only headed by God Kaalabhairava.

**॥Iti Datta Vedānte Yogaparvaṇi
Yoga Kauśala Jñānaṃ nāma Ekādaśādhyāyaḥ॥**

**The Eleventh chapter of Yogaparva of Datta Vedanta, which is
the Knowledge of Precautions of Yoga, is completed.**

Chapter 12

YOGA SAMANVAYA JNAANAM**Knowledge of Correlation of Ways of Yoga**

February 10, 2020

O Learned and Devoted Servants of God,

- 1) Discrimination of souls by region, religion, caste, colour and gender is the worst angle of ignorance, which is very much disliked by God and one has to take this precaution in order to please God. Among these factors, religion is very important because the original human incarnation of any religion is the same mediated God (Ishvara) existing in different human media and the same God prepared the scripture of every religion with the same basic essence presented in different languages with different cultural examples. The unity of the religions of the world is the same unity of sub-religions in Hinduism. Bringing the unity between sub-religions of Hinduism is like removing the walls of a house to make it a big hall. Bringing the unity of religions in the world is like joining all the big halls to make one biggest hall (all the other religions are already big halls having one form of God and there are no sub-religions in any religion of the world). Hinduism united as a micro model represents the universal-religion, which is the macro model of united religions of the world.
- 2) Region is not important because in this sacred India a bad soul like Duryodhana is born and in foreign country, a sacred soul like Jesus is born. Caste is not important because a demon like Ravana is born in the upper most caste called Brahmanas and exceptional devotee like Shabari is born in a scheduled caste. Gender is not important because a bad lady like Mandhara is born and a good lady like Sita is born in females. In males, a bad man like Ravana is born and in the same males, a good man like Rama is born. Colour is not important because the sage Vyaasa, who is the source of entire knowledge, is black whereas white coloured Kaikeyii is the source of ignorance! All these factors are external only and not related to internal mind, intelligence, attitudes and qualities of the soul coming from several births.
- 3) ***The external culture seen by our eyes like physical form, dress and food habits are not at all important.*** The meaning conveyed to us in the form of knowledge decides the value and not the language, physical

form, dress, food habits and other aspects of external culture. The same God has written all the scriptures of all the religions in this world and the difference is only in the external language and culture since the basic concepts (God exists, sins shall be strictly avoided since God dislikes them, good works must be done as far as possible since God likes them etc.,) are one and the same. Unfortunately, there is only one earth and one humanity created by one God! If there are several Gods of several religions, several earths with human beings must be available! Hence, you can love God seen in culture of your religion, but, if you insult God of other religions seen in different cultures, remember that you are insulting your God only!

- 4) All religions were very pure in the beginning since their concepts were established by the original incarnations and good followers also supported through propagation. But, in course of time, bad egoistic and fanatic followers twisted these concepts and created bad concepts. Due to this, all religions became mixtures of good and bad like the human beings! With your sharp scientific analysis, if you filter all the bad concepts from all religions, you will be surprised to find all the remaining good concepts of all religions are one and the same! If you have water in some cups and mix different colours with the water in different cups, you will feel that the contents of the cups are different. If you filter all the colours, you will find the original same pure water in all the cups. ***Conversion from one religion to the other is basic foolishness since you can filter the bad concepts of your own religion and follow it.*** You can remove the poison from your food and then eat it instead of going to other house to eat different type of food, which is also poisoned!
- 5) Some scholars say that some religions are good like straight running rivers and some religions are bad like curved rivers, even though all the rivers (religions) end in the same sea (God). They say that it is better to convert from bad religion to good religion. For this, they quote a verse (***R̥jukuṭīlanānāpathajuṣāṃ nṛṇāmeko gamyaḥ...***). The verse says that this difference is due to the different tastes of human beings (***Rucīnām vaicitryāt***). The actual picture is that every religion contains people with different tastes and hence, in every religion you will find straight good paths and curved bad paths. Good people select straight path and bad people select curved path in any religion. All religions end in God provided you travel in the straight path whatever may be your religion.
- 6) You will understand the total picture by drawing a square representing this world and keeping Hinduism, Buddhism, Christianity and Islam on

the four sides. If you like, you can keep other religions also liked by you in the four corners. From each religion you draw two lines (one straight and other curved) and let all the lines meet at the centre (God) of the square. This means that in every religion there are both good and bad paths followed by good and bad disciples respectively to reach the centre (God). ***The straight line in each religion is created by the original incarnation of that religion and is supported by good followers.*** The curved line in each religion is created and supported by bad followers. Everybody will reach the central point through any path provided he/she is not an atheist. But, one will reach God quickly by straight path and the other will reach God after a long time through curved path. Both types of paths (rivers) exist in each religion and hence, conversion shall be from curved path to straight path and shall not be from one religion to the other religion!

- 7) There are three types of souls:- 1) Best theists, 2) Intermediate atheistic theists and 3) Atheists. Best theists believe in the existence of God and are highly devoted to God. Either due to fear for hell or love to God, who dislikes the sins, these souls try their best not to do sins if not merits. Sometimes they fail to control their mind and do sins also for which the hell in the middle Bhuuloka is meant to reform them through punishments. Many a time, they do merits for benefits due to which they reach the temporary heaven (third upper world), which is above Bhuuloka. Hence, doing good deeds even for heavenly pleasures is certainly very high level. Their weakness and defects are rectifiable through punishments given here and there. They have bright chance to cross Pravrutti and enter into Nivrutti to go to the abode of God after death and to recognize God in human form here.
- 8) The middle atheistic theists are descendents of first type and these doubt the existence of God and avoid small sins, but, do big sins due to attractions. All these also go to hell and heaven. They never bother about God here and there and are totally involved in worldly life only. The lowest atheists never believe or even doubt about the existence of God and always scold God. They do sins only, but, secretly, so that they escape the punishments given by the Government here. They never go back to do any possible sin since they don't believe in the punishment from God. They are also punished by God here as well as there. The word 'there' means not the hell present in Bhuuloka, but, means horrible hells existing below Bhuuloka and these are condemned souls to be thrown into the liquid fire forever. The spiritual knowledge

from God is meant for all the souls, but, atheists will not have such opportunity to hear it once they are thrown into horrible hells forever.

- 9) There are three concepts:- 1) Lower dualism, in which soul is separate from God, 2) Upper middle state of the soul becoming a part of mediated God and 3) Highest Monism to become God through rare incarnation. While ascending, dualism is lowest and while descending dualism is highest. Descending comes into picture when the ordinary soul thought itself to be God in the initial state. Ascending is present when the devoted soul rises from dualism to monism by becoming incarnation. Dualism can be also maintained in the state of incarnation and actually this is higher than monistic incarnation since in the former, God becomes the servant of devotee and in the latter, God becomes equal to devotee.
- 10) Monism and dualism are highest and lowest concepts when the soul descends from the top of the hill to the ground earth. If somebody is picked up by force by a helicopter and dropped on the top of the hill, the ultimate goal of such person will be lower ground and not the top of hill. His effort is for descending from higher level to lower level only. When an ordinary soul is picked up by Shankara and is dropped in Monism (top of hill), the soul tries to descend to dualism (earth) when it realizes that it is not God practically! We can't blame Shankara because this soul was an atheist and there is no other way than to say that it is God in order to turn it into theist. While descending, the soul takes some rest in the middle level, which is qualified monism or dualistic monism of Ramanuja, in which the soul assumes itself to be a part of God though not God totally. Finally, the soul descends to the ground, which is dualism of Madhva, in which the soul realizes that it is separate from God and becomes His servant.
- 11) In this case of descending soul, the highest monism is lowest level whereas the lowest dualism is the highest level being the ultimate goal. Shankara Himself made this wonderful twist as per the necessity of the initial atheistic stage of the soul. The atheistic soul will not believe in the existence of God other than itself under any circumstances. As per the state of the soul, it is picked up and is placed on the top of the hill (Monism) and the soul became theist accepting the existence of God because itself is God and God must exist since itself exists. Now, the soul finds its state as false since it has not become God in practical sense. Now, Shankara told that the soul must worship God to get purity of mind in order to become God practically and the atheist-converted-theist became devotee of God. In the middle level, Shankara appeared

as Ramanuja and consoled the soul that it is only a part of God and not total God.

- 12) The soul continued its devotion since still it has not become God. In this process of descending, the soul lost gradually its weight of ego and finally reached the ground with zero ego. Now, Shankara appeared as Madhva and told that the soul is totally different from God and not even part of God. Due to zero ego, the soul continued to be a servant of mediated God doing God's work. While doing God's work, it has started to ascend the hill once again. It reached the middle part of hill to be treated by mediated God as His part since God told it that it is His right hand in doing the propagation of spiritual knowledge in the world. Now, the soul has really become the right hand of Ishwara or part of God. The soul continued its service, which means ascending from the middle to the top level of hill. God is very much pleased with this devotee and merged with him to become human incarnation to do the same work effectively and this is monism or top of the hill.
- 13) The soul drowning in atheism-sea is rescued by the helicopter and is lifted from it and the helicopter did not pick up a soul from the ground. You may ask that why the Shankara-helicopter dropped the soul on the top of the hill and it could have dropped the soul on the ground itself. Your doubt exists in the simile but not in the concept. In the concept, the atheistic soul will not come out of atheism-sea unless it is dropped on the hill. This means that an atheist will come out of atheism only if he is promised that he is the God. He will not like to stand on the ground-dualism in which he is the servant of God. This is the special dualism of Madhva, which covers only devoted souls serving God. ***Madhva's dualism does not cover all the souls including atheists.*** Of course, general dualism covers all the souls because God is the creator whereas any soul is created item. The atheist is already in this general dualism.
- 14) All the three divine preachers accepted that both God and soul are awareness. This relative imaginable awareness or nervous energy (created by the inert energy and nervous system) is exploited by Shankara to be God in order to convert atheist in to theist. Actually, God is absolute unimaginable awareness because this awareness exists even in the absence of inert energy and materialized nervous system (even before the creation of inert energy and inert matter). Both absolute awareness and relative awareness do the same function of knowing the object, which point is exploited by Shankara to say that relative awareness (soul) is the absolute awareness (God). The

conclusion is that the absolute awareness also knows the objects like relative awareness and this common point of functioning (knowing the objects including self) can't make God and soul to be one and the same. The unimaginable awareness or God knows the object even in the absence of energy and nervous system without being relative awareness due to the omnipotence of unimaginable God.

- 15) Ramanuja allowed this common awareness between God and soul since the devoted soul loves God and God loves the soul in return. Love (Bhakti) is the quality of awareness and hence, both God and soul are awareness only. In the case of Shankara, the common awareness (mere knowledge of the object including self) is taken even though the soul has little knowledge whereas the God has infinite knowledge. Neglecting the quantitative aspect of knowledge, the basic qualitative knowledge (Jnaanam or mere knowing) is also the quality of awareness from both sides of God and soul. Both love and knowledge are the qualities of awareness only. Coming to Madhva, who stressed on service (*Prapatti*) to God through total surrender, the soul must be awareness to do the service and God must be also awareness to be pleased with the service. Hence, intension to do service and pleasing with service are also qualities of awareness only.
- 16) We agree all the three divine preachers up to this point without putting our finger anywhere. But, after this, we say that the awareness of God is unimaginable and the awareness of soul is imaginable and hence, the imaginable soul can't be the unimaginable God. The monism between God and soul is evolved by Shankara based on the basic quality of awareness (mere knowing) whereas the dualism between God and soul is evolved by Madhva based on potential (quantitative) difference. Datta Swami adds another point to dualism saying that the unimaginable God (or even mediated God) with unimaginable power is unimaginable whereas the imaginable soul lacks this unimaginable nature and power. This is the reason why Ramanuja and Madhva have taken mediated God, who is also having relative awareness as His soul and body (common external points for the sake of easy understanding of God by soul) that became absolute awareness or God through perfect merge with the unimaginable God (stressed difference between mediated God and soul). This external monism is stressed by Ramanuja whereas it is neglected by Madhva. In the case of Shankara, the awareness proposed by Him was actually absolute God (He knows clearly that the absolute awareness is not relative awareness) but, made a twist to say that the relative awareness (soul) and absolute awareness

(God) are one and the same due to the common point that both have the same function of knowing the object or self. This twist was essential for Him to convert atheist in to theist.

- 17) Datta Swami cleared this twist made by Shankara and selected the original unimaginable God to be compared with the imaginable soul and stressed on even the impossible comparison between creator-God and created-soul. This is the general dualism between the unimaginable God and imaginable soul, which (soul) is not bothered about God at all. There is no point of any relationship between God and such soul. But, when the soul enters the special dualism of Madhva to become the servant of God participating in God's work, God starts loving that servant-soul. Gradually, God feels such soul to be His son or daughter (part of God treated as His hand in doing work) and this is the middle philosophy of Ramanuja. In course of time, God likes to do some work of welfare to world and becomes human incarnation by merging with such son or daughter and this is monism of Shankara, which alone is in His heart and not expressed for the sake of atheists (because He told that atheist is already God without all this effort).
- 18) Ramanuja and Madhva tried to develop relationship between God and ordinary soul also by comparing the soul with mediated God based on the similarity between body and relative awareness (or soul) avoiding the original non-mediated unimaginable God. The comparison between mediated God and ordinary human being is that both have soul (relative awareness) and body. Of course, the soul in the mediated God is merged with unimaginable God and the body of the mediated God is energetic form (which is also merged by unimaginable God) whereas the body of human being is materialized and its soul is mere relative awareness without merge with unimaginable God. Of course, if you take energetic being, the body of both God and soul is energetic form only and the difference in the soul exists as above (that unimaginable God merged with mediated God and not with human being). A better comparison with ordinary human being results if you take the mediated God covered by the world (Vishvaruupa) as His outer body (like outer shirt covering the body). Then, in both cases (Vishvaruupa and ordinary human beings) the external gross body contains matter, energy and awareness. This better comparison is used by Ramanuja when the monism (in the sense of comparison only) between small ordinary human being like Shvetaketu and big Vishvaruupa (Suukshma Chidachit Vishishta and Sthuula Chidachit Vishishta respectively) are considered.

- 19) Ramanuja used the word monism (*Advaita*) between qualified soul and qualified God (*Viśiṣṭayoh Advaitam*) and this word has to be taken in the sense of comparison only and not in the sense of oneness because in Vishvaruupa-God, the unimaginable God is merged with Him and in ordinary human being, such merge is absent so that you can't say that the Vishvaruupa-God and ordinary human being are one and the same! The reason is that the unimaginable God is totally different from imaginable soul as pointed out by Datta Swami. But, the word '*Advaita*' always means oneness only and not mere comparison. Datta Swami sincerely feels that this word is used by Ramanuja in the strict sense of oneness also and this is applicable if you take human incarnation like Krishna in the place of ordinary human being, Shvetaketu.
- 20) Actually, Krishna, the human incarnation, showed Himself as Vishvaruupa (cosmic vision) to mean that Krishna and Vishvaruupa are one and the same. In both cases, the bodies are made of matter, energy and awareness (except quantitative difference that one is big world-body and other is small human body) and both are merged with unimaginable God (*Antarbahisca... Veda*). In both cases, the relative awareness or soul is merged with unimaginable God. There is no any trace of difference between these two. Krishna looking like an ordinary human being with relative awareness as soul is God, which means the philosophy of Shankara that soul is God becomes true. The word *Advaita* used by Ramanuja clearly indicates the actual monism of Shankara in the case of human incarnation and hence, both told the same philosophy. The actual heart of Shankara is only to say that the human incarnation is God and not the ordinary human being. It is already told that He told that ordinary soul is God only to convert atheist into theist.
- 21) You can find the same fundamental philosophy in the religions of world also. Jesus told that He is God (Monism in human incarnation) by saying that He is the truth and light. He also told that He is the son of God (Qualified monism between human incarnation and mediated God covered by world called Father of heaven) indicating that soul is part of God. He also told that He is the servant or messenger of God (dualism). Prophet Mohammad stuck to dualism only because people with ego and jealousy could not understand Jesus and crucified Him. He removed the concept of human incarnation in order to protect the human incarnation here. In fact, human incarnation of God is the real protector and Mohammad saved the people from committing such a

horrible sin. In fact, crucifixion of Jesus was divine plan to rise sympathy and kindness in the hearts of the people for promoting non-violence. Mohammad used violence to unite various sub-religions quarrelling with each other with diversity of God and His violence is only to subside their violence. Krishna also told that violence shall be used to condemn unjust violence (*Vināśāya ca...* Gita) and Kalki uses the same violence in the end. This is called Jihad, which shall not be used now with hatred and enmity towards other religions, which are without any violence.

- 22) The Christianity shall not mock at Hinduism and Islam saying that their God always used love as the weapon. But, Jesus also told that a condemned soul will suffer in liquid fire of hell forever and this is climax of violence. Violence is also necessary in proper context and this is common point in any religion. What about the wretched souls, who crucified Jesus in spite of His infinite love shown to all souls? Such souls fell in liquid fire of the hell forever. Maharshi Dayaananda also removed the concept of human incarnation in another angle, which is that false human incarnations exploit the innocent devotees. Mohammad also did the same in another angle, which is that people with jealousy can't tolerate the idea of human incarnation.
- 23) Jainism preaches the climax of non-violence in the sense of opposing the brutal killing of living beings for the sake of food even though plenty of vegetarian food is created by God. Plants have respiration, which is inert mechanism of life, but, do not have awareness to feel the pain in cutting them. Plants are inert and are created by God as food (*Oṣadhībhyo annam...* Veda). Food (*Annamayakosha*) and respiration (*Pranamayakosha*) are without awareness and the awareness starts from mind (*manomayakosha*) onwards extending to intelligence (*Vijnanamayakosha*) and bliss (*Anandamayakosha*). The nervous system starts from mind only to generate awareness with the help of inert energy functioning in that specific nervous system. We have to understand the non-violence of Jainism in this context (non-vegetarian food) and not in the above context (doing violence to bad people)! But, extreme non-violence of Jainism is not practically possible. Since plants do not have awareness, they don't feel pain when cut and hence, God made plants (botanical examples) as the food of zoological examples (*Oṣadhībhyo annam-* Veda). Even Buddhism preached the same. Buddha is also human incarnation of God just like Rushabhadeva of Jainism. Buddhists misunderstood Buddha as atheist because He kept silence on God. The Veda clearly says that the

unimaginable God is really expressed through silence only (*Yato vācaḥ...*).

- 24) Buddha stressed on the eradication of desire because it is the desire for worldly attractions that makes the soul to become cheap in the view of God. Real love is only that, which lacks the aspiration for any fruit in return. He stressed on the path to love God, which is the real love without attraction for any worldly desire in return for the love shown to God theoretically as well as practically. He kept silence about the goal because He wanted to stress on the path. If you are always thinking about the privilege of the post of IAS officer only without concentrating on the preparation for IAS examination, what is the use? Keeping silent about the goal for the sake of stressing on the path does not mean that the goal is totally absent! Buddhists have to believe the concept of human incarnation because their first step is to surrender to Buddha (*Buddham śaraṇam...*). Next two steps are about justice (Dharma) and society (Sangha), which indicate that Pravrutti (worldly life based on ethics) is most important since without that, Nivrutti (spiritual life) is not real as we see the case of Ravana.
- 25) Other religions are linked to the above four religions (Hinduism, Buddhism, Christianity and Islam) in spiritual and ethical aspects. The merit of Hinduism is theoretical knowledge (Shankara) concluded by very sharp analysis through deep debates and discussions. The defect is lack of much practical service and sacrifice of fruit of work. For this reason, God gave lot of intelligence (knowledge) and devotion, but not much material progress to Hindus. Once Swami Vivekananda wept asking God for the reason of materialistic poverty in India in spite of excellent spiritual knowledge. The merit of Islam is sincerity and divine emotion in theoretical devotion (Ramanuja). The defect in this religion is frequent emotional anger and misunderstanding the word Jihad by some people to be violence even in the context of non-violence. *Jihad is suppression of violence through violence in extreme condition.* Mohammad suppressed the violence of ignorant sub-religions through violence. Now, such condition does not exist since people are ready for peaceful spiritual debates only.
- 26) The merit of Christianity is practical service and practical sacrifice in the name of God (Madhva). The defect is about conversion of others into their religion, which is meaningless since every religion has both merits (established by the original human incarnation of the religion) and defects (established by bad followers). The merit of Buddhism is eradication of desire that leads to lack of aspiration for any fruit from

God. The defect is to misunderstand Buddha as an atheist (Buddha is last but one human incarnation of God in the famous ten incarnations of God.) by His silence to unimaginable God.

- 27) The merit of atheism is to expose fraud of false incarnations and false devotees. The defect is that sin becomes very strong and the only fear is from the human judicial Government, which can be managed by very clever lawyers. The concept of non-existence of omniscient and omnipotent God to punish the sinner makes anybody to commit sin secretly without any fear. They ask us to show hell in the space. Space is infinite and even though I failed to show you the hell, you also fail to prove the absence of hell by taking Me all along this infinite space! This results in 50-50 probability of existence and non-existence of hell. In such context, the safer side will be to assume the existence of hell and not to do sin.
- 28) The fanatic rigidity of greatness of one's own religion must vanish in the humanity to avoid violence between religions to promote peace in this world by which God is extremely pleased and for this purpose, propagation of true spiritual knowledge is essential. Everybody says that his own God alone can save anybody in this world in which countries were disconnected for sometime in the past. The information about your saviour expressed in a specific region did not reach all the countries at once. Some span of time passed away without the information of your saviour in which some past generations in our disconnected country did not have the opportunity to know your saviour and went to hell! This is not their fault, which is really the fault of your saviour only for not communicating the information to the entire world of humanity immediately as soon as He incarnated. This is irrational partiality of your God, who alone created all human beings as you say! A father will never show reasonless partiality to some issues only.
- 29) If you say that the saviour showed partiality to some deserving issues only living in a specific region, it is not correct because Krishna was shot dead here itself, Jesus was crucified there itself and Mohammad fought with ignorant people there itself! This means that deserving people are not existing in one region only. There is wonderful explanation to remove this irrational partiality of God, which is that from beginning of creation, God expressed as incarnations in every country and preached the same basic truths of spiritual knowledge. Those following it went to God and those who did not follow it went to hell in any region. This proves the reasonable impartiality of God on

His created issues since God is only one expressed as different incarnations in all the religions.

- 30) ***If you want to please God extremely, you shall propagate the true spiritual knowledge everywhere in this world.*** In initial stage, you may think that you are doing God's work to uplift other souls in this world. Other souls may be uplifted or not, but, certainly, you are uplifted! While doing preaching extensively, the true spiritual knowledge is perfectly assimilated by you resulting in your practice that leads you to the ultimate goal. Therefore, propagation of spiritual knowledge is neither God's work nor the work for humanity, but, it is your selfish work only. If one soul is uplifted, God will be extremely pleased with that soul.
- 31) Logic based sharp analysis is the torchlight with battery. This torchlight (logical analysis) is essential for you till you reach the building (God) illuminated with several powerful lights. You need the torchlight till you reach the building only because the path till the building is under strong darkness (ignorance) and the torchlight helps you from slip in the path. Once you reach God, the ultimate goal, logic is not essential since God is beyond logic and all His actions are perfectly logical, which need not be analyzed by you. Will you use your torchlight in the building also illuminated by powerful lights?
- 32) Several people don't understand that the main goal of life is to attain grace of God, called Yoga. They fix the worldly affairs as the main goal of life and are tilted with temporary happiness and misery. Sometimes, some people are so much involved in these worldly affairs to commit suicide in case they fail to achieve success in worldly matters! It is like a mad fan of cinemas committing suicide since he could not get the ticket for the first opening show of a cinema! The cinema will run for a long time in that theatre and this fellow can get a ticket for the same cinema leisurely after some days! If one fails in examination, he commits suicide! He can pass the same in another attempt. There are so many people, who succeeded in materialistic life even without passing the examination. If one fails in love, he/she commits suicide! There are several better girls and better boys in the world. If one fails in the love to God or fails in the test from God, it should be thought deeply because there is no alternative to God.
- 33) You are travelling for Banaras city to worship God Shiva there. This is your ultimate goal of your journey. During the journey, you may enjoy some food items that are sold, which are tasty but give sickness since these are not hygienic. Wise people bring homely prepared hygienic

food items though those are not very tasty. Anyway, the ultimate goal is the holy city and not these food items whether homely or sold. Similarly, your ultimate goal of this human life is to get the grace of God by pleasing Him. The worldly affairs during your life journey are like the food items enjoyed by you during the journey. ***If the worldly affairs are based on justice, those are hygienic food items even though less tasty.*** The worldly affairs based on injustice (sins) are like the sold food items, which are very tasty, but, damage your spiritual health.

**Iti Datta Vedānte Yogaparvaṇi
Yoga Samanvaya Jñānaṃ nāma Dvādaśādhyāyaḥ.**

The Twelfth chapter of Yogaparva of Datta Vedanta, which is the Knowledge of Correlation of Ways of Yoga, is completed.

Chapter 13

YOGOPADESHA JNAANAM**Knowledge of Advises for Yoga**

February 10, 2020

O Learned and Devoted Servants of God,

- 1) The first advice is that you shall not think yourself as God or part of God, in which case there is no need for you to do any effort to reach God. This advice is given to you assuming that you are already theist believing in the existence of separate God. If you are already the Banaras city or a street of that city, you need not travel to that city! You shall think that you are the servant of God to reach Him to do service to Him. In course of time, your master may be pleased with your service and may adopt you as His son/daughter treating you as His right hand in His work of propagation of spiritual knowledge and then you are treated as His part. Finally, He may write a will making you the owner of His property by which you may be treated as Himself. Without doing any service in His work, you are assuming as His adopted son or as Himself already! If your assumption is true, there is no need to advise you because you are the best adviser to this world!
- 2) The gradual steps to reach God are:- 1) To develop faith in the existence of God. 2) To identify the contemporary human incarnation and reach it to get true spiritual knowledge for right direction in your effort. 3) To participate in His mission of propagation of spiritual knowledge by which you will assimilate it. 4) Not to do any sin practically in the life in order not to displease God. 5) To do good works to please God. 6) Gradually, trying to develop real theoretical and practical love to God without aspiration for any fruit in return. The first five steps are Pravritti and the last sixth step is Nivritti. One can enter the sixth step only after climbing the initial five steps.
- 3) Pravritti is related to an ordinary soul devoted to God for a happy life without misery here as well as there after death. In Pravritti, God is only an instrument used to escape misery (punishment for own sins) and to attain happiness (fruit of good deeds). Such aim is not wrong because it is natural tendency of any soul in this creation. But, the astonishing aspect of it is that the soul wants to escape the punishments of sins done by itself and also wants to attain fruits of good deeds not

done by itself! For this highly irrational desire also, there is a provision created by God, which is realization of the sin committed (without misinterpreting as justified action), repentance for the sin done and non-repetition of the same sin again in the rest of life period. By this, the punishments of all such type of sins already done by you pending to give you punishments are cancelled by God and you will escape not only the misery of present punishment but also the future misery of similar type of punishments (*Jñānāgnih...* Gita).

- 4) If you want that total misery shall disappear in your future life, you must not repeat any type of sin in your entire life. Absence of misery is peace. If you say that mere peace without any happiness bores you, even mere happiness bores you! Continuous enjoyment of sweets also bores you and develops allergy towards sweets! The happiness comes only as fruit of good deeds only. If you are doing normal sins, you will go to hell (sub-world) for punishments to attain misery. If you are not doing sins, you will go to the middle sub-world called Pitru-loka where peace is attained. If you do good deeds, you will go to the third upper world called heaven to attain happiness. ***Even while you are alive in this world, you will get misery for your sins, peace for not doing sins and happiness for doing good deeds.*** A little portion of all these three types of fruits will be given to you in this world also to make you realize here that the concept of deed and its fruit is true as arranged by the unimaginable God through unimaginable power. A major portion of the fruit is enjoyed in the upper worlds after death.
- 5) Misery is the fruit of sin, which is minus. Peace is the fruit of not doing sin, which is the middle zero. Happiness is the fruit of good deed, which is plus. Zero shall not be treated as plus in absolute sense, but, can be treated as plus in relative sense compared to the misery. Absence of loss in the business is also a type of profit only compared to the loss! Hence, you can enjoy the relative happiness in the form of peace by not doing sin, which itself is considered as a type of good deed only. This is very very important point. ***If sin is done, you might have climbed the final stage of Nivrutti, even such Nivrutti becomes useless as in the case of Ravana.*** You might have attained a pot of divine nectar, but, a drop of Haalahala poison will spoil it. Hence, the divine nectar is generated from the churned sea only after the whole terrible poison called Haalahala was swallowed by God Shiva.
- 6) If you are not doing sin, it itself is as good as doing a good deed! There is a crude saying that not releasing bad odour by purging in a temple is as good as lightening scented sticks! This crude saying will come to the

memory often and brings the concept along with it. Some say that one shall be always active (*Mā te saṅgostvakarmaṇi*— Gita) and actions must be done whether those are good or bad. This is wrong interpretation. Here, the word ‘akarma’ means not doing good work because ‘karma’ means good work, ‘vikarma’ means bad work and ‘akarma’ means not doing good work (*Karmaṇohyapi...* Gita). Inactivity by not doing good or bad work is better than not doing bad work. The word ‘Naishkarmya’ means not doing worldly works, which can’t be attained by leaving all types of works (*Na karmaṇāmanārambhāt...* –Gita) because one has to do God’s work called karmayoga (*Matkarmaparamo bhava, Karmayogo viśiṣyate*— Gita). As per the context, the meaning of the word karma shall be taken to mean good work or all works since the word karma has deep sense (*Gahanā karmaṇo gatih*— Gita).

- 7) God excuses sins done in ignorance, but, punishes souls doing sins with knowledge due to ego. Even soft natured animals do a horrible sin of sex without discrimination of brother and sister, which are not punished by God due to their deep ignorance! This sin is not done even by demons, but, demons are punished by God for their other sins because demons have knowledge of a sin, but, do the sin due to ego. There is no better scholar of scriptures than Ravana, who still committed terrible sins! Angels never commit sin whereas human beings commit sin and rectify it through reformation. The human beings doing sin due to ignorance are called animals with two legs. The human beings doing sin due to ego while aware of the sin are called demons in human form. The human beings, who never commit sin, are called angels in human bodies (angels are always in energetic bodies). ***Reformation (including realization, repentance and non-repetition of sin) makes the sinner-human being to become angel while alive in human body!***
- 8) The human beings are always in wrong path except very few, who are always in right path. Mostly the human beings are either atheists (not believing in God and doing sins without fear) or atheistic-theists (believing in God with a doubt about the existence of God) doing sins with some fear. The atheists have strongest belief in the non-existence of God. They feel that the priests have developed this concept of God so that in the name of worship to God, they can earn for their livelihood. The atheists are horrible in placing the existence of God in the hands of the priests! Certainly, the priests have exploited devotees by saying that if God is worshipped, sins will be destroyed and misery

can be escaped. ***They have made God to be a human king, who will cancel the punishment on flattering and soaping!*** This is not the correct way of interpretation. When God is worshipped, He will come in the form of human incarnation and will preach the process of reformation by which one can escape all the punishments (***Kṣipraṃ bhavati...*** Gita). The priests, certainly, diverted the worship for their earnings needed for their livelihood. But, saying that God is created by priests is the most terrible sin.

- 9) Why our past generations believed strongly in God? The belief came due to their long experience of incidents of life. When old people describe their self-experiences of punishments of sins done by them in their lives, the link between sin and its punishment was clearly established. Hence, learned people say that God is realized through experience only (***Anubhavaikavedyaṃ Brahma***). The link between sin and its punishment is clearly drawn from the common nature of deed and fruit. The daughter of a fellow gets raped and such fellow realizes his past sin of raping a good lady in similar way. The nature of the fruit reveals the same nature of past sin (***Phalānumeyāḥ prārambhāḥ...***). By such analysis of miseries and past sins, every old fellow realizes the existence of unimaginable God using unimaginable power in getting every sin punished here itself. The punishment here is very little, just to show the concept and major part of the punishment will be in the hell after death! Similarly, fruits of good deeds are also realized in this life itself in the same way.
- 10) Apart from this knowledge attained by the experience, the unimaginable power of unimaginable God is also seen by human beings through miracles performed by incarnations and climax devotees. ***Even if the performer of the miracle is devilish, the establishment of existence of unimaginable power of God is not at all disturbed.*** The qualities of a demonstrator performing a scientific experiment are unnecessary as far as the experiment and its concept are concerned. The devilish person will be punished for all his sins separately and this is in no way concerned with the miracle demonstrated by him that establishes the unimaginable nature of God. You need not reject the miracle because the performer of the miracle is devilish. You need not reject the medicine given by a doctor to control your smoking since the doctor is a smoker! The doctor will suffer for his smoking and you need not show this as the cause for not using the medicine suggested by him!

- 11) Hence, every miracle is divine and very important for an atheist to be converted in to theist. Some scholars scold miracles as black magic in negative way since the performer of the miracle is devilish. Even if it is black magic (it is called as black magic due to your jealousy based on your incapability of performing the miracle), you must investigate it and see whether it is a genuine miracle or not. You can reject it if your investigation proves that it is false magic. Some say that when one creates an item by will-force, the same item disappeared elsewhere due to law of conservation of energy and matter. If it is so, why such speaker is unable to do that simple miracle? When some scientists approached Satya Sai for the first time, Satya Sai created a photo of Himself among those standing scientists and this scene never existed in the past. Logic and investigation are certainly necessary to prove that a miracle is genuine and not false magic. A scientist believes the miracle after its genuine proof, but, an atheist is still rigid by commenting that even a genuine miracle is false magic!
- 12) Of course, miracles are having negative sense in another angle and not in the above angle. Miracles are very important to condemn atheism. But, miracles are negative since these are very dangerous for theist. The theist always tries to exploit the miraculous power of God to solve his/her worldly problems, which are nothing but the punishments of sins done previously. To get the advantage of miraculous powers, devotees praise the performer of the miracles (especially the human incarnation) as God. The human incarnation is always a homogenous mixture of God and a selected human being. The human being-component becomes egoistic due to such praise and the God-component quits it at once. If one worldly problem is solved, the devotee will be ready with another hundred worldly problems and this will strengthen the worldly side only and not the spiritual side. The real spiritual development of any soul exists only when the soul is loving (theoretically and practically) God without aspiration for any fruit in return. Thus, miracle damages the human being-component of incarnation on one side and the human devotees on the other side like a double-edged knife cutting both sides. In this angle, miracles are negative, but, these are very positive in establishing the existence of unimaginable God to an atheist. Several atheists are converted into theists due to these genuine miracles.
- 13) In first sense, the word Karma means any general activity of a soul whether it is good or bad or neutral. In second sense, the word Karma means only good work. In the third sense, the karma also means God's

work, which is specifically mentioned as Karma Yoga. As per the context, the sense shall be selected. Sins are not done due to the fear of punishment here as well as there. Similarly, good works are done due to attraction to good fruits giving happiness here as well as there. These good works are done in two angles:- 1) Due to love towards the souls of this world, called social service and 2) Due to love towards God so that God is pleased if souls are pleased and here social service becomes a part of God's work only. Apart from these two angles, the third angle is that good works are done for attaining happiness from good fruits sanctioned by God. The first (love to souls) and third (attraction to happiness given by good fruits) angles belong to Pravrutti (worldly life) and the second (love to God, who is pleased if souls are pleased) middle angle belongs to Nivrutti (spiritual life). Doing social service in third angle is lower state and doing the social service in the first angle is higher state and both these angles belong to Pravrutti only. Doing social service in the second angle is highest Nivrutti. In this highest angle, social service is done not due to selfish love and not due to love for other souls, but, due to love to God. In this Nivrutti, social service is done only to please God because a father feels happy if one of his issues helps the other issues. Whether you are helping your brothers and sisters due to your love on them or due to your love on your father is the main point. Even an atheist does social service in the first sense (due to love on brothers and sisters) and is blessed by God with happiness here as well as there even though the atheist scolds God! Even if the theist is doing sins, the theist will be punished by God here as well as there since God is impartial without any selfishness. The father feels unhappy if you help your brother or sister, who is under the punishment given by God for reformation. Discrimination between good and bad fruits is very important basis in the social service.

- 14) Nivrutti is purely personal relationship of the devotee with God by which the entire responsibility of the devotee is taken by God as per the justice of relationship only. You shall not misunderstand that this is selfishness of God in protecting personal bond. You may criticize that God is also like an ordinary human being protecting the son and leaving others to their responsibilities only. If your criticism is correct, what is the difference between son and outsider? If there is no difference, the outsider must also serve you like your good son without aspiration for any fruit in return. When the outsider is different from the son in this angle, the father must differentiate the outsider (follower of Pravrutti) from the good son (follower of Nivrutti). You shall not

- argue that since all souls are issues of God only, such difference does not arise at all. This is not correct because the father shows partiality towards a good son neglecting other bad sons. The father is not harming bad sons with revenge (punishment brings at least temporary reformation), but, is helping good sons and this is not unjust partiality.
- 15) While giving food to a hungry person, you shall not discriminate whether he is good or bad because assuming that he is even an atheist, if he dies due to hunger, he will not have opportunity to reform himself in future life. This is justified due to emergency (*Aapaddharma*). While doing functions, people invite their relatives and friends to feed them heavily and give gifts to them, but, not feed poor beggars. The friends and relatives have their food in their homes and are also rich not requiring gifts. This is sin since charity is done to undeserving fellows due to blind worldly fascination and charity is not done to deserving persons based on sharp analysis, called '*Samvit*' by the Veda (*Samvidā deyam*). Hence, the help of sharp analysis is required, which can come only from Sadguru, who does not bother about your pleasure and displeasure.
- 16) In avoiding sins and doing good works, you shall be very careful in doing intrinsic analysis so that you can identify the actual sin and actual merit. Sometimes, you do sins thinking those as merits and vice-versa. The reason for this misunderstanding is your classification of good and bad based on good and bad qualities respectively that appear. You have fixed certain qualities like anger etc., as bad qualities and certain other qualities like non-violence etc., as good qualities. You think that a person appearing angry is bad person whereas a person appearing peaceful is a good person. A cheat appears very calm and peaceful and a frank person appears furious. Again, you must not generalize this and conclude that every peaceful person is bad and every furious person is good! You have to decide good and bad based on not only qualities but also based on the contexts in which the qualities appear. If a person is shouting against a bad fellow, such person is good and if a person is peaceful to a bad fellow, such person is bad. If a person is shouting against a good fellow, such person is bad and if a person is peaceful to a good fellow, such person is good.
- 17) Bhishma and Drona were peaceful while Draupadi was insulted and their peace is sin. Arjuna withdrew from fighting with bad Kauravas and such withdrawal is also a sin. Even though he pleaded that he can't fight against good Bhishma and good Drona, his argument is totally wrong. Both these elders are standing on the side of bad Kauravas as

support and how such elders supporting injustice are good? Arjuna withdrew from war due to his blind fascination towards both these elders and not due to sharp analysis. Therefore, even arguments are wrong in some cases. Arjuna got clarification from Krishna, who is Sadguru to guide in worldly matters and spiritual matters and such guidance is the Gita.

- 18) There are six vices:- 1) illegal sex, 2) illogical anger and violence, 3) indiscriminate greediness, 4) ignorant fascination, 5) improper ego and 6) irrational jealousy. The first three belong to Pravrutti and the latter three belong to Nivrutti. The first three result in harming other souls. The subsequent three harm self due to hindered spiritual progress. God becomes furious with the first three, which are called sins. God becomes displeased with the subsequent three vices. Hence, the first three are called the three main gates of hell as said in the Gita (*Trividham...*). Displeased God can be brought to normalcy through easy efforts. But, furious God can't be brought to normalcy so easily. Hence, every soul is sincerely advised not to do the first three vices under any circumstances.
- 19) All the six vices are the six knives, which can be used for cutting vegetables, for killing others and even for committing suicide. It is wise to use the knife to cut vegetables. For this, God is happy for the wisdom of the soul in worldly life. With the help of knife if one punishes sinners, God is pleased more. With the help of same knife, if one protects good people, God is mostly pleased. If one commits suicide, God is displeased and feels unhappy for the foolishness of the soul. God becomes furious if one harms good people with the same knife. In this way, there are several angles of the knife or a quality in various contexts. Without the knowledge of all these contexts and sharp analysis, it is very difficult to conclude which is good and which is bad. An ignorant fellow simply believes that harming others is bad and Arjuna behaved like an ignorant fellow to drop from the war. Krishna analyzed the qualities and contexts with sharp analysis to prove that participating in war to kill unjust people is good and justified.
- 20) The soul is advised to worship statues and photos of God as representative models of God to develop theoretical devotion to God. Theoretical knowledge can't be developed by the inert statues and photos. In the worship of statues and photos, service and sacrifice must be done with the help of sharp analysis. This means that one shall not waste precious food items in bathing the statues. Similarly, in the name

of sacrifice, the precious food item, the ghee (including cloths, fruits etc.), shall not be burnt. The fire is lit in the sacrifice only to cook the food with precious ghee, which is to be served to hungry devotees and which is to be burnt by the hunger fire (*Vaishvaanaraagni*) and not by the physical fire used for cooking the food. God becomes very furious if you waste food since He created food from the five inert elements for the sake of living beings. The fellow, who wastes food is insulting God! One can bathe the statues with scented water and decorate them well so that the mind gets attracted towards the statues. The statues must be carved with climax of beauty so that minds of devotees get attracted. Unfortunately, we find most of the statues in very ugly forms! In this angle, photos are far better than statues.

- 21) The soul is advised not to have ego of any position or the ego of headship of the family at least before God. In the case of inculcating discipline in youngsters and threatening bad people, ego may be exhibited for good purpose. In such exhibition also, the soul shall not be tinged with ego in anyway. Exhibition of ego in improper contexts will spoil the soul. ***As long as you are fascinated to your limited family bonds, God will not take care of your family since you are already concerned about those family bonds.*** If you are fascinated to the bond of God only, God will take care of your family. If God takes care of your family, your family is perfectly protected (because God is omnipotent whereas your potency is very much limited) and that will be your real love to your family.
- 22) Instead of your impotent fascination to your family, you must encourage your family to become devotees to God. In such case, you need not pray for them for their difficulties since they themselves pray God straight. You must start propagation of spiritual knowledge in your family and then extend in the society. If your family becomes devotees to God, it will not hinder your spiritual progress. If your family is not changed, you shall not wait till they get changed and you shall start your propagation in the society without wasting the little time of your life. If your unchanged family hinders you in your spiritual efforts, you shall do God's work secretly as far as possible as said in the Gita (*Ātmānaṃ rahasi sthitah, Rahasyaṃ hyetaduttamam*). You shall not hurt your ignorant family under any circumstances and for this purpose, you can even cheat your family, which is not a sin because your spiritual progress will please God to make Him to protect your family and this fact is unknown to your

family! Of course, you shall not cheat your family for the sake of other people, which becomes a sin in Pravrutti or worldly life.

- 23) Your bad behaviour consisting of six vices is the root source of your sin. The same six vices will mislead you to punishment also, which is stated by elders “your sin itself will burn you”. For example, if one earns a lot by corruption due to greediness for money, he will be misled by his greediness itself to invest it in wrong place and to lose it. This may not cause much pain. But, the person invests even ethically earned money also along with it and loses it also ending in miserable pain (*Anyāyenārjitam...*). Hence, one is advised not to be clutched by the six vices to make God serious about that soul, which is very much opposite to Yoga. ***Yoga means pleasing God and six vices mean making God to become furious.***
- 24) For salvation (which means liberation from misery) from pending fruits of sins, practice of non-repetition of sin is most important and most difficult also for several souls due to the constant influence of six vices for the past several births. In such inevitable context, the soul must surrender totally to God for help (*Tameva śaraṇam...—Gita*). ***In real surrender, the soul clearly knows the will of God and tries to follow it. In false surrender, the soul attributes its will as the will of God.*** For Yoga, you shall implement the will of God (not to do sin) and then only it is real total surrender to God. False people say that they have already totally surrendered to God and whatever is their will now, is the will of God (*Jānāmi dharmam...*). You must always try to follow the will of God and once you succeed in it, then only it means that you have totally surrendered to God. For this, your constant trial and grace of God are essential. ***God’s grace can be obtained through constant devotion and continuous service to God.***
- 25) Spiritual concepts must be applied to the correct context after careful analysis because selfish partiality will make you feel wrong contexts as right and vice-versa. In your personal cases, you must take the advice of Sadguru or at least a guru strictly following the knowledge of a Sadguru. ***Your judgement in your personal cases is always wrong unless you are the incarnation of God.*** By this, you will always show peace and anger in wrong contexts only. In correct context also, if you are really unable to control injustice through your anger and force, then only, you must leave it to the will of God. Otherwise, you must control the sin even if it is others’ case after getting correct conclusion from the mouth of Sadguru. By this, you are pleasing God (Yoga) since you are participating in His duty to establish justice and to destroy injustice.

**Iti Datta Vedaante Yogaparvaṇi
Yogopadeśa Jñānaṃ nāma Trayodaśādhyāyaḥ.**

**The Thirteenth Chapter of Yogaparva of Datta Vedanta, which is
the Knowledge of Advises for Yoga, is completed.**

Chapter 14

AVATAARA YOGA JNAANAM**Knowledge of Incarnation in Yoga**

January 12, 2020

O Learned and Devoted Servants of God,

- 1) Search for Sadguru or contemporary human incarnation is very important. At least, a Guru following the spiritual knowledge of Sadguru is to be searched. In such search, if you get Asadguru, who misinterprets the scripture and knowledge of Sadguru to please you and to get some benefit from you, you are totally drowned! Hence, you must use your powerful torchlight of scientific analysis in recognizing the guide. Even after recognition of correct guide, you must analyse His knowledge also because you might have selected Asadguru mistaking him as Sadguru! Even though Arjuna recognized Krishna as Sadguru, Krishna advises Arjuna not to blindly believe Him, but, to analyse all His knowledge given in the form of the Gita (*Vimṛśyaitadaśeṣeṇa...*). Sadguru encourages you even to analyze His own knowledge because He is damn sure that His knowledge is perfect and beyond blind fascination. The Gita is the advice of Krishna asking Arjuna to kill his grandfather and teacher and such advice displeases Arjuna. But, Krishna stressed on such advice only not bothering about liking or disliking of Arjuna because it is true knowledge. If Asadguru stood in the place of Krishna, , he would have advised Arjuna not to kill both elders since it is sin. Asadguru follows the nerve of the disciple and gives advice to please him!
- 2) ***Misunderstanding everything is the inherent property of the soul.*** Miracles are exhibited by the human incarnation with an idea that the devotee recognizes God through supernatural powers and pays attention to the spiritual knowledge to be preached by God in human form through direct clarification of doubts. This intention of God is perfect. But, this purpose is not served because no doubt the devotee is attracted to God through the miracle, but, the devotee does not realize it and pay attention to His preaching. He tries to use the miraculous power to solve his/her worldly problems. Every

time, the devotee promises God that if that worldly problem is solved, he/she will completely involve in God's work in the rest of life! But, the devotee comes with a second problem after getting solution for the first problem repeating the same statement again! The reason is that the soul is seeing only the middle portion of the rope of worldly affairs, which has no beginning and no end as said in the Gita (*Avyaktādīni...*). When God keeps silent for the second problem knowing this nature of the soul, the devotee leaves God without caring for his spiritual knowledge. Hence, the actual purpose of miracles is not served.

- 3) When God in human form stops miracles and projects Himself as an ordinary devotee thinking that the devotees will drop from the second worldly problems, the devotees say that God in human form is cheating them by exhibiting illusion or maayaa and is behaving like an ordinary soul for His entertainment like sadist! This is again another misunderstanding of the soul about the God. The soul does not realize that the miraculous power is exhibited only to attract the souls towards spiritual knowledge that helps them really forever. ***The soul does not realize that the miraculous power exhibiting miracle is actually interfering with the routine administration of cycle of deeds and fruits.*** Such disturbance can be done once for a good purpose and it can't be done again and again to disturb this cycle continuously. ***If the incarnation materializes a gold chain to present to a devotee with love, the devotee shall not think that he can open a jewellery shop so that such generation of gold ornaments will bring 100% profit because the business is with zero investment!***
- 4) The soul is always pragmatic to think immediately about the use of anything for self. Getting rid of selfishness is the highest stage to serve and sacrifice for God without aspiration for any fruit in return. If the highest stage is not possible, at least higher stage must be kept in mind. Selfishness for worldly benefit in return is the lower stage whereas selfishness for benefit in upper worlds (like protection from hell etc.,) is higher stage. The reason is that all these worldly items, inert and non-inert will be cut off forever on the day of death. ***When the soul is born again, it does not have even a trace of memory of the items of previous birth, which means that the cut off by the death is forever, forever and forever.***

- 5) God has removed the memories of all the past births so that the soul will have fresh life with limited family bonds to put effort in spiritual line (*Parāñci khāni vyatrñat...Veda*). Even with these limited family bonds, the soul is disturbed and is unable to put spiritual effort. If all the bonds of previous births exist in mind, the soul will become mad by the enormous disturbance! Rarely God gives the memory of previous birth to some soul so that the perception-proof is given to the world regarding rebirth of the soul. Sometimes, God gives the memory of previous birth to a human soul born as dog so that the dog remembers his previous self-built house and tries to enter it to spend some time with his grandsons, but, the grandsons beat their grandfather with stones objecting its entry! God expects that the soul will learn a lesson about worldly bonds, but, the same soul born again is immersed in ocean of fascination for worldly bonds!
- 6) Another most dangerous problem with devotees in the case of human incarnation is about ego and jealousy, which are more complicated than blood pressure and diabetes. ***The human soul can never get rid of ego and jealousy even on the day of death.*** Even very old sages, who could get rid of desire for sex, anger, greediness and fascination to worldly bonds could not get rid of these two diseases and were involved in condemning the philosophies of other sages! ***No human soul can tolerate even a trace of greatness of other human being!*** In such case, can any human soul tolerate the human incarnation looking like exactly a human being and accept it as the human form of greatest God? The number of enemies of Rama is limited because Rama never declared Himself as God and moreover denied that He is God when sages praised Him as God (*Ātmānaṃ mānuṣam...*). Krishna showed several miracles from birth itself and declared that He is God and the number of enemies of Krishna was very much!
- 7) In view of this ego and jealousy of souls, which are hidden in the inner consciousness, God in human form always tries to hide Himself as far as possible. If the divinity is hidden by God in human form, the devotees will not come to God to hear His mere spiritual knowledge. For this purpose, slightly divinity is exposed to overcome the initial starting problem, but, this will kindle the ego and jealousy in souls, which is hidden for the purpose of getting some help from Him in worldly problems. When the worldly

problem is solved and the second problem is neglected by God, this ego and jealousy come out fully because there is no use with God anymore! There is a saying that pit is before and well is in the back side restricting forward and backward movements! If divinity is exposed, the soul tries to use it for solving worldly affairs, which strengthens the worldly fascination opposing spiritual progress. If the divinity is hidden, the soul doesn't approach Him to hear His mere spiritual preaching. ***The human incarnation of God exhibits tremendous balance between the front pit and back well!***

- 8) The essence of entire the Gita is only to recognize Krishna, the contemporary human incarnation, as the ultimate God. Everywhere in the Gita, Krishna stressed that He is the ultimate God and that Arjuna shall always believe that and shall worship Him (***Manmanā bhava...***). The same ultimate unimaginable God is appearing as a human being that can be seen by our eyes. The human being (human body and human soul) act as inert cover used for His expression because such human soul is also like inert body only obeying the will of the unimaginable God. When the king is living in inert palace, the servants in such inert palace also act as inert statues by blindly obeying the will of the king. Hence, the palace means the residence including the servants. There is no difference between palace and servants because the servants behave like inert parts of the inert palace. Therefore, "***the unimaginable God occupies human body (Mānuṣīm tanumāśritam—Gita)***" means the human body including the awareness (soul) acting like obedient servant.
- 9) It is told above that God is present in human body. If you argue that God is awareness, this statement becomes meaningless because the awareness exists not only in human body but also in the other bodies of animals, birds etc. If the awareness is present in all the living bodies, God should have told that He is present in all the living bodies and not particularly a specified human body like Krishna. The verse also says that awareness existing in human body (if you say that this human body is every human body) is getting insulted by other human beings. If the general awareness occupying all human bodies is taken here, every human being must be insulted by others. Therefore, here, the unimaginable God occupying a specific human being shall be taken and not the general awareness occupying all the human bodies. Hence, this statement means that

God is not the awareness existing in all the living bodies. The awareness that is existing in all the living bodies is associated with nervous system, which must be at least a nervous spot as seen in the unicellular organism like amoeba. Plants do not have awareness due to the absence of nervous system. This also proves that God is not omnipresent if God is this awareness. If God is awareness and exists everywhere, everything in this world must have awareness, which is not correct since there are inert bodies like plants, stones etc. This awareness is dependent on nervous system and inert energy functioning in it since without these two (matter and energy) awareness is not generated at all. God is independent and hence, this relative awareness is not God. ***Relative means the existence of an item with reference to the existence of some other item.*** God existed before this creation and hence, energy and matter, which are created by God can't exist in God in the form of nervous system and inert energy to generate awareness so that we can say that God has this relative awareness.

- 10) God told in the Gita that He also had the awareness (***Kṣetrajñam cāpi...***). The Veda also said that God thought to create this world before actually creating this world. Then, you may doubt that how can we say that God does not possess this relative awareness? At the same time, both the Veda and the Gita are correct to say that God has awareness. To correlate these two opposing concepts, we must think a little with logical commonsense. We say that God has awareness, but, that awareness is not this relative awareness. This relative awareness is imaginable since we understand with the help of science that this imaginable awareness is generated from imaginable nervous system and imaginable inert energy that is generated by digestion of food. Without food, the relative awareness disappears. In the case of God also awareness exists, but, this awareness is not that imaginable relative awareness. This awareness of God is unimaginable absolute awareness because of absence of matter and energy in God.
- 11) In the Gita, God told that He is also awareness apart from the soul, which is also awareness (***Kṣetrajñam cāpi mām...***). This does not mean that soul is God or God is soul. The word '***Kshetrajna***' means that which knows the object other than itself or itself (***Kṣetram jānāti iti***). Up to this point, God-awareness and soul-awareness are one and the same and this does not mean that both are one and the

same in all aspects. God-awareness is unimaginable whereas soul-awareness is imaginable and hence, both are different. You know that this pot exists here and God also knows that this pot exists here. Does this mean that both types of awareness are one and the same? You can't apply this even in the case of two items having the same relative awareness. A great scholar and an ordinary ignorant fellow know that this pot exists here and do you say that based on this common point both the scholar and ignorant fellow are one and the same? In such case, how do you say that the omniscient God and the ignorant fellow are one and the same since you can't even say that God and the scholar are one and the same?

- 12) This relative awareness, called soul, is mentioned as one of the created items in this world called Prakruti. Of course, this relative awareness is very precious item in the creation and is called *Paraaprakruti* (Paraa means best). In such case, the best scholar in this world must be omniscient God. It is not so. The best scholar is also not omnipotent whereas God is omnipotent. You shall not argue that God is omnipresent so that every item in this world is God. There are several created items in which God does not exist and hence, the Veda rejects all the items of creation not to be God (*Neti neti...*). The relative imaginable awareness, called soul, is mentioned in the items of *Kshetra* or creation (*Saṅghātaḥ cetanā dhṛtiḥ... Gita*). ***If you argue that God exists in every item, but, God need not be that item, no property of God is seen in every item.*** Every item in this world must be omnipotent due to God existing in it like Krishna, who is omnipotent. If fire exists in an item, such item shall be hot. Even your proposed awareness (to be God) is not existing in every item like plants and stones, not to speak of omnipotence.
- 13) If everything is God, who is the controller of this world? Where is the second item that exists different from God to be controlled by Him? If you say that the second item exists that is controlled by God, you are agreeing that God is not present in the second item and also that God is not that second item. If the second item is present, you may ask that how God does miracles in that second item, which is as true as God? We agree to your question and say that the second item created is not totally absent, but, is present in relative sense. Relative reality means that which does not exist like God independently, but, exists very clearly based on some other

absolute reality and it is neither totally real nor totally unreal. If it is totally real, the miracles of God can't be explained. If it is totally unreal, God becomes impotent to create a real item, which alone can give real entertainment to Him. We have to say that this creation is basically unreal (to allow miracles of God) and is very clear (to allow real entertainment to God) even though it is basically unreal. Hence, this world is neither basically real nor non-clear non-reality and is indefinable (*Anirvacanīyatākhyāti*) or maayaa, which is wonderful. Such power is possible in the case of omnipotent God. The wonder here is that an item which is basically unreal is as clear as an absolute real item!

- 14) You need not doubt that how the Veda said that all this creation is God (*Sarvaṃ khalvidaṃ Brahma*). If this creation is God, there is no second item that can give entertainment to God, which proves His incapability to create a real item that gives real entertainment to God. We have to accept that that which is not real is not clear for the sake of His real entertainment and at the same time that which is real does not allow His miracles. Light and darkness can't co-exist as per worldly logic, but, both can co-exist due to omnipotence of unimaginable God. The above Vedic statement can be explained in another way, which is that God controls this world (*Tadadhīna Prathamā*) and this is the meaning of the statement that God is this world as per the rules of grammar. The dualism exists as absolute unimaginable controlling reality and as relative imaginable controlled reality. The former is the thread and the latter is the group of pearls existing on the thread as a chain (*mayi sarvamidam...*—Gita). This means that God is not everywhere in the world except in the incarnation. This also means that the world is existing based on God (*Te mayi*—Gita), but, God is not everywhere in the world (*Na tvahaṃ teṣu*—Gita).
- 15) The dualism of God and world, which (world) includes souls exists for God only because the entertained God and entertaining world shall exist if the entertainment of God is real. Since God is doing miracles in this world, the world must be unreal, but, at the same time must be clear to Him for the sake of real entertainment. If the world is not clear as in the case of imaginary world, real entertainment is absent. For clarity of unreal items, we can take dream as an example because God is not ignorant like the dreamer. From the point of reality, the world must be unreal and from the

point of real entertainment, the world must be as clear as a real item. We cannot neglect any one of these two aspects because God does miracles and at the same time is really entertained by the clear world. The contradiction between these two concepts is solved by the omnipotence of God, which is beyond our worldly logic.

- 16) For the soul also, there is dualism of God and world because both God and world are real items for it. Of course, God is not clear to it even though He is real. But, world is clear because it is as real (relatively) as the soul, which is also relatively real. Soul is a constituent part of the world and hence, world must be (relatively) real for the (relatively) real soul. God can do miracles not only in this relatively real world but also can do miracles in the case of the relatively real souls also. Hence, there is homogeneity in both world and souls in reality. In clarity, soul is not clear like space, air etc., whereas some other items of the world like earth, water, fire etc., are clear. Even though the unimaginable God is not clear to the soul, the mediated God is very clear to the soul and the soul must accept the reality of God through inference based on perception. The unimaginable God present in mediated God doing the miracles is inferred and the same unimaginable God is perceived as mediated God through perception.
- 17) ***This concept of reality and clarity is the most important fundamental basis, which must be kept in mind through repeated revisions before trying to understand any complicated topic in the spiritual knowledge.*** The medium that is selected by God is also a part of the world because in the human incarnation, the medium, which is human body and human soul (relative awareness) consist of energy, matter and relative awareness only. Remember that the medium is not mere human body made of matter and energy only, but, contains the relative awareness or soul also. In fact, both matter and awareness are forms of inert energy only. Matter is condensed form of energy whereas awareness is a specific work form of energy. Thus, there is perfect homogeneity between inert energy, inert matter and non-inert awareness. Hence, we say that the medium is a single item. The medium is not mere inert human body, but also, includes non-inert soul. ***Therefore, the medium of God is a human being and not mere human body.*** He selects one of the devotees as His medium for not only expression, but also, for the sake of a beneficial program of the world.

- 18) To see the energetic incarnation itself, whole human life is not sufficient for the long penance to be done. After seeing the energetic incarnation, the devotee has to hear the true spiritual knowledge from it, shall assimilate it and shall practice it. Where is time for all this process? The energetic incarnation is not seen so easily because it is relevant to energetic beings existing in the upper worlds only. Even this soul on this earth can easily see the energetic incarnation after its (body's) death, which becomes energetic being in the upper world. Therefore, the kindest God is expressing Himself in the form of a human being to save all the time of the human being for the sake of hearing the spiritual knowledge and for the sake of subsequent practice of it. A selected energetic being in the upper world becomes the energetic incarnation and there is the same speciality in the technology of all incarnations. The medium consisting of energy, matter and awareness is homogeneous and is basically energy only. Hence, there is no speciality in the medium (energetic or human) also.
- 19) The four great Vedic statements (*Mahaavaakyas*) also reveal the technology of human incarnation, which alone is relevant to humanity. These statements mean like this:- 1) ***Prajnaanam Brahma*** means that when the unimaginable God becomes incarnation, an energetic being or human being is selected as medium, which is always associated with (relative) awareness and inert item (like statues and photos) is not selected for entry and subsequent monistic merge since the main purpose is to preach spiritual knowledge to souls, which can't be done by inert media. If inert media do preaching by the power of God (which is possible), excitation exists in souls due to unnatural phenomenon. 2) ***Aham Brahmaasmi***, 3) ***Tattvamasi***, 4) ***Ayamaatmaa Brahma***. These three statements mean that when unimaginable God is mediated with a selected human being, God looks like Me, like you and like him/her. The human incarnation looks like an ordinary human being only and the merged unimaginable God or even Datta (first energetic incarnation) through whom unimaginable God merged, is not seen at all. '***He looks like a lion***' is simile. '***He is lion***' is metaphor. These three statements are in metaphor because the similarity is completely existing unless God is inferred through miracles and excellent knowledge.

- 20) The slip of the soul from the mediated God seen by eyes due to ego and jealousy either in this world or in the upper world is one and the same. Since the same qualities and attitudes continue with the soul even after death of its body, the ego and jealousy are one and the same either here or there. The foolish soul does not realise the facility created by God to save the time of the soul so that entire life time can be fully used in the spiritual efforts. Due to this bloody ego and jealousy, the foolish soul wastes all its lifetime in penance to see the energetic incarnation and to worship statues and photos of energetic incarnations or past human incarnations. Since the whole lifetime is wasted in such unnecessary efforts, the necessary effort is not done due to lack of time and thus, the soul spoils the whole time of this very rare human birth. God chooses a human devotee (non-inert soul with inert body) as medium and not a new created human body (mere inert body) because by the former choice, the devotee also gets satisfaction for his/her hidden desire to become God. Of course, desire to become God through incarnation is the basic disqualification of the devotee. A good administrator will visit and stay in the house of his friend, who is desiring very much for that so that both stay as well as satisfying the friend are complied. An egoistic administrator only does not visit the house of his friend and visits only a hotel-room with false dignity. The house of friend is like human being (inert house with non-inert friend) whereas the room in the hotel is mere inert item.
- 21) By not recognizing the contemporary human incarnation due to ego and jealousy towards co-human forms, the soul is undergoing permanent loss of God here and there. The soul as energetic being is missing energetic incarnation there because the energetic incarnation is also nothing but God merging with a selected devoted energetic being. Similarly, the soul as human being is missing the human incarnation here for the same reason since the human incarnation is nothing but God merging with a selected devoted human being. The soul must overcome this ego and jealousy either here or there so that either there or here the soul will overcome this repulsion between common media and recognize the incarnation. If you are not recognizing human incarnation here, certainly you will not recognize energetic incarnation there. There is no guarantee that your next birth will be certainly human birth and this means that you are losing God permanently. The Veda says that if the human

being is not knowing the truth here, the spiritual loss is permanent and if it knows the truth here, the same truth exists even after death (*Iha cedavedīt...*).

- 22) We are not saying that energetic incarnation is not God and that human incarnation alone is God. We are only saying that both incarnations are God. The only difference between them is that the energetic incarnation is relevant to the energetic beings in the upper world and the human incarnation is relevant to human beings on this earth. Since the energetic body is permanent, the energetic incarnation remains in the upper world forever, even though some of the energetic beings (departed human souls) are not permanent. But, here, the bodies of both human being and human incarnation are perishable after the time of one generation and hence, there is the concept of past human incarnation for human beings only. In the upper world, there is no concept of past energetic incarnation. Hence, the statues and photos of energetic incarnations and past human incarnations are worshipped here by the souls, which could not cross ego and jealousy towards co-human form here. ***In the upper world, there is no necessity to worship a statue or photo because either the energetic being recognizes energetic incarnation or not directly (only two possibilities).*** The energetic being does not generally recognize the human incarnation because it feels that the human form is lower than energetic form! Indra, the lord of angels, neglected Krishna, the human incarnation, as God on the earth!
- 23) The energetic being are of two types:- 1) angels, which are also souls in the energetic bodies permanently staying in the upper world only and 2) human souls, which have gone temporarily to the upper worlds in energetic body since they return to the earth as human beings, animals etc. ***The angels have some miraculous powers blessed by God to come to the earth whenever they like.*** Even if they recognize the human incarnation, they can come to the earth and worship it. Indra, after realizing the human incarnation as God came to earth to worship Krishna. Previously, Indra thought that Krishna was an ordinary human being and used his miraculous powers to insult Krishna (*Avajānanti...* —Gita). The human souls which have become temporarily energetic beings in the upper world do not have any miraculous power and also generally, do not recognize not only energetic incarnations there but also the human

incarnation here because they did not recognize the human incarnation here while they were alive as human beings also on the earth. ***Moreover, they don't have power to see the human incarnation or even earth.*** Of course, those souls, who have gone to the upper world as energetic beings after recognizing human incarnation here, will recognize the energetic incarnation there and also recognize human incarnation here since they can see earth like angles due to their attained miraculous powers.

- 24) The basic principle of incarnation is that the unimaginable God selects either imaginable permanent energetic medium or the temporary human medium for mediation so that the energetic beings or human beings can see Him and get preached the true spiritual knowledge from Him. The medium means either energetic being or human being and does not mean only energetic body or human body. People believing awareness as God feel that the relative awareness (soul) is God and hence, every human being (every human body having soul) is God in human form. Since the relative awareness or soul is not God, God merges the selected human being (human body with relative awareness already present) and not an inert human body created by Him for mediation. In such case, what is the difference between human being and human incarnation because both have external inert human bodies with internal relative awareness as God? By this way, the misled Advaita philosophers feel the same concept that every human being with human body and soul is human incarnation only due to common body and soul. If it is so, why the human incarnation is able to do a miracle and the human being is unable to do a miracle? Unimaginable event called miracle is the characteristic of unimaginable God only.
- 25) These philosophers try to reject this difference by saying that the miracle involving unreal worldly items is unreal by itself. They reject the body also being unreal as a part of the unreal world. They make the world, the human or energetic body and the miracle involving worldly materials as unreal and zero. They say that the soul is the absolute reality, which alone is the remaining real God. We accept that all the three (body, world and soul being parts of the world) are unreal before the real unimaginable God. Since the miracle is also unimaginable, we say that the unimaginable miracle also is divine indicating the unimaginable God. ***Worldly materials***

involved by the miracle may be unreal, but, the concept of miracle is separate from worldly materials. The unimaginable miracle is that a tender boy is lifting the huge mountain even though worldly materials like the body of boy, the hill, the concept of lifting one item by other item are worldly aspects only and are imaginable. God is unimaginable and omnipotent and hence, can maintain His body as permanent (like the energetic body of the angel) item as we see that Hanuman is permanent with His body unlike an ordinary monkey. You can't say that demons performing miracles also must be God based on this point. God is infinite ocean of spiritual knowledge as we see Krishna in the Gita. A demon is devoid of such infinite excellent spiritual knowledge like Ravana, who also lifted a huge hill like Krishna.

- 26) A miracle shall be genuine and shall not be false like the magic. If the performer of miracle is unimaginable God, the unimaginable event called miracle takes place. If the performer is fraud, only magic can be done. Similarly, the devotee to whom the miracle shall be done must be also a genuine devotee and not a false devotee. If the devotee, miracle and performer of the miracle are genuine, God performs genuine miracle for the sake of genuine devotee. If the miracle can help a genuine devotee, the genuine miracle is spontaneously expressed by God. The miracle shall help the genuine devotee so that the devotee can progress well in the spiritual line. The devotee need not aspire or pray God for such help. If the miracle is harming the devotee more by increasing fascination to worldly bonds, such a devotee is hopeless and hence, God keeps silent. If such devotee forces God through devotion and worship to perform the miracle, miracle will be done but, at the cost of the fruit of merit (to be enjoyed in future) of the devotee. The sin that is the cause of misery will be postponed to future with increased interest.
- 27) The Gita says that the unimaginable God, who entered the first energetic form, called Datta, is born as any new incarnation with the help of His unimaginable power, called Maayaa (***Prakṛtiṃ svām...***). The medium, which is the body of Datta, is called Prakruti. ***Prakruti functions with imaginable scientific rules. Maayaa functions with unimaginable rules.*** The merge of unimaginable God with the first energetic form (in both body and soul) is unimaginable whereas the merge of the first energetic incarnation

with the medium to become another incarnation is imaginable. ***We can imagine the merge of first mediated God with another medium but, we can't imagine the merge of unimaginable God with the first energetic medium.*** Merge of imaginable media (mediated God and the new medium) is imaginable whereas merge of unimaginable God with imaginable medium is not imaginable. When mediated God is merging with a new medium, the unimaginable God existing in mediated God is also merging with the new medium and this merge is again unimaginable. Hence, the Gita says that a new incarnation is formed or born (***Sambhavāmi***) when the unimaginable God present in Datta merges with the new medium through unimaginable way (***Ātmamāyayā***). Since the merge is perfect monism, the first energetic incarnation (Datta) Himself becomes unimaginable. When such Datta merges with a new medium (energetic being or human being) the resulting visible energetic or human incarnation also becomes unimaginable to perform miracles. The imaginable medium exists with its imaginable properties for the sake of convenience of the souls to see Him.

- 28) All this excellent spiritual knowledge is directly preached by the first energetic incarnation called Datta, who is the original unimaginable God (due to perfect merge). Not a single word belongs to this human being-component called Datta Swami because God Datta merged with Datta Swami and spoke this through Datta Swami. If you also feel this, based on the truth of this excellent spiritual knowledge, you can try to follow it. I feel, God Datta tried His level best to make the harsh truth also to appear pleasant to the souls as far as possible. ***Truth must be made pleasant as far as possible, but, in such effort, the truth shall not be twisted to become a blunt lie because the lie can't do any benefit to the soul and even may harm the soul.*** It is told that truth must be made palatable as far as possible so that souls will be encouraged and it is also told that a lie shall not be told even if it is very pleasant to attract the souls (***Satyam brūyāt priyam brūyāt...***). Even if a lie is told under inevitable circumstances, the truth must be revealed in course of time as early as possible. Shankara told that ordinary soul is God for the sake of atheists (there is no other way than this to turn atheist in to theist), but, immediately He told that the converted atheist shall worship God to get purity of mind, which

is essential to practically become God. He thus, converted atheist in to theist in the first step and in the next step converted this theist into devotee of God.

**Iti Datta Vedānte Yogaparvaṇi
Avatāra Yoga Jñānaṃ nāma Caturdaśādhyāyaḥ.**

Iti Datta Vedāntaḥ samāptaḥ.

The Fourteenth chapter of Yogaparva of Datta Vedanta, which is the Knowledge of Incarnation in Yoga, is completed.

This book called Datta Vedanta is completed.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)