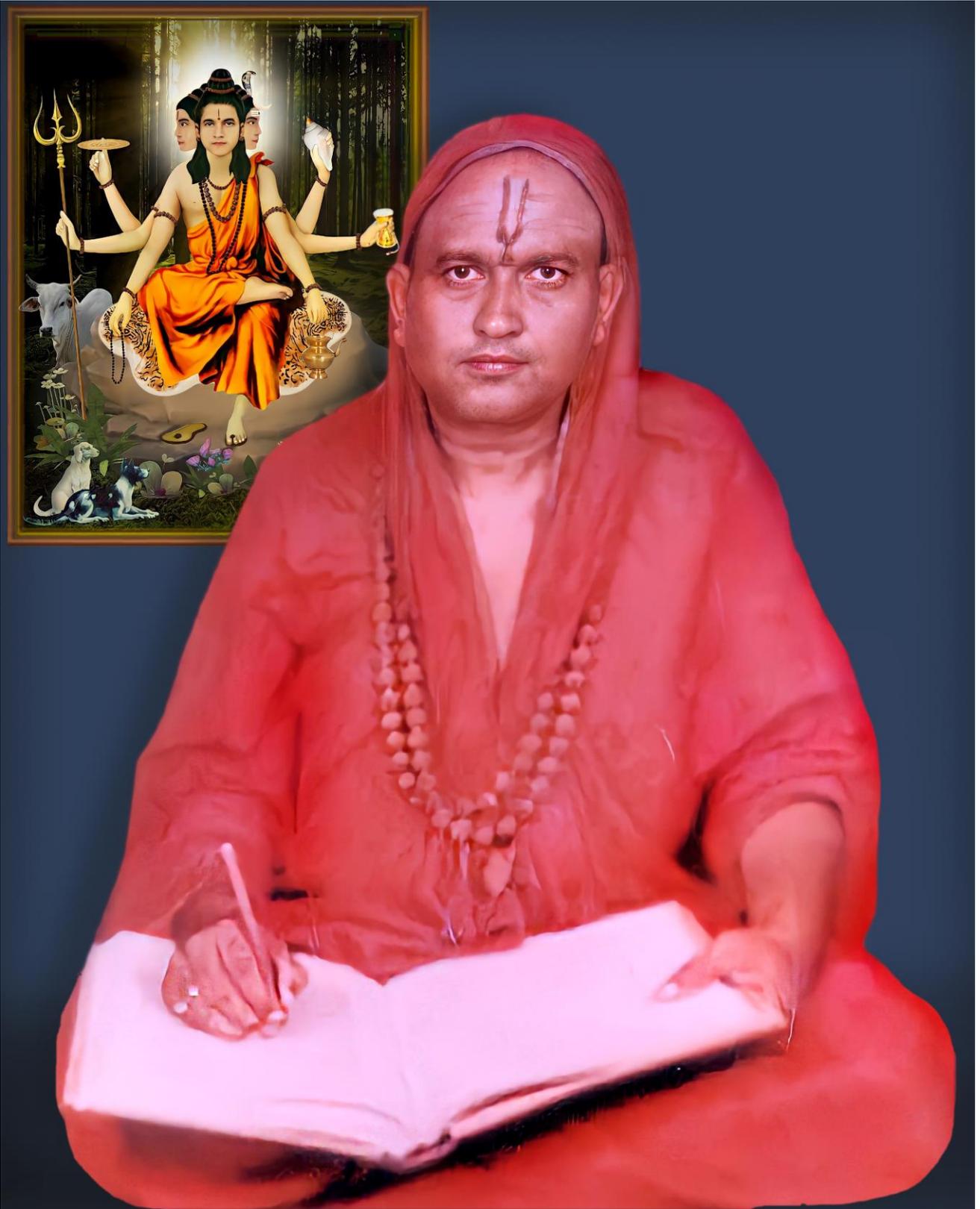


MANĪṢĀ AṢṬAKAM
[Intellectual Conclusions]



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

Composed By
HIS HOLINESS SHRI DATTA SWAMI
With English Translation



(Photo of His Holiness Shri Datta Swami)

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Chapter 1
MANĪṢĀ AṢṬAKAM

Intellectual Conclusions

August 18, 2018

O Learned and Devoted Servants of God,

कालाकाश युगा दतीत परम ब्रह्म ह्यनूह्यं स्थितम्
 यस्मादूह्यमिदं बभूव नभ इत्यादिक्रमेणाखिलम् ।
 नोहयादूह्य मतीत तर्क इति यस्यास्ति स्फुटो निश्चयः
 प्राच्यो वाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।१।

**Kālākāśa yugā datīta parama Brahma hyanūhyaṃ sthitam
 Yasmādūhyamidam babhūva nabha ityādikrameṇākhilam ।
 Nohyādūhya matīta tarka iti yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyam manīṣā mama ।।**

(The unimaginable God is beyond space and time and He remains unimaginable due to this reason only. From the unimaginable God, imaginable space etc., were generated, which form this entire imaginable world. In the worldly logic, there is no single example of generation of imaginable item from unimaginable item because in the imaginable domain (world), there is no unimaginable item at all — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

नोह्य ब्रह्म सदेकमेव समसत् नेदं लयाद्यन्वयात्
 प्रत्यक्षा हि विभूतयः परसतः सूच्यो विजिज्ञासया ।
 जीव स्सर्गकणोऽस्य नो सदिति यस्यास्ति स्फुटो निश्चयः
 प्राच्यो वाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।२।

**Nohya Brahma sadekameva samasat nedaṃ layādyanvayāt
Pratyakṣā hi vibhūṭayaḥ parasataḥ sūcyo vijijñāsayā |
Jīva ssargakaṇo'sya no saditi yasyāsti sphuṭo niścayaḥ
Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama |2|**

(The unimaginable God alone is the absolute truth and this world created by Him can't be equally true with Him. If it is true like Him, it can't be created or destroyed by Him. **One truth can't create or destroy another truth.** Such creation, modification and destruction of worldly items by the unimaginable God are called as miracles or unimaginable events, which are seen in this world indicating His existence directly through scientific analysis. The soul is a part of this untrue world, hence, untrue, can't stand as equal truth with the unimaginable God. World is not true before God, but, true for the soul — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

**जन्मान्तानतिमिथ्यया परवदाकाशो न चासत् स्वयम्
सूक्ष्मा शक्तिरयं न जन्मपुरतस्स न्नैव मत्रेक्षितम् ।
ऊहयादूह्यभवोऽत्र नोहयमिति यस्यास्ति स्फुटो निश्चयः
प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।३।**

**Janmāntānatimithyayā paravadākāśo na cāsat svayam
Sūkṣmā śaktirayaṃ na Janmapuratassa nnaiva matreṣitam |
Ūhyādūhyabhavo'tra nohyamiti yasyāsti sphuṭo niścayaḥ
Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama |3|**

(Space is something or subtle energy and not nothing. **Nothing can be neither generated nor can disappear.** Space is said to be generated by the Veda and is said by Einstein to disappear when all the matter disappears in the world. If it is nothing, it can't bend along the boundary of the object. **This means space is something like the other four subsequent elements, which are air, fire, water and earth.** Of course, space is nothing like the other four elements with reference to unimaginable God since world is relatively true with reference to the absolute truth, called as the

unimaginable God. Imaginable space can't exist in its cause or unimaginable God before its generation itself. If it exists, its generation becomes false. This link between unimaginable God and imaginable space is also unimaginable due to absence of such link in the world. We can find the generation of imaginable item from another imaginable item only in this imaginable world. By this, not only God, but also, His link with space is unimaginable — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

व्योमातीतमनूह्यमस्य परिधिं वार्धेः परं न स्पृशेत्
 देवानामपि दुर्लभं सततमवाप्यं यथा धूमगः ।
 अग्निं हेतु मवाप्नुयादिति च यस्यास्ति स्फुटो निश्चयः
 प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।४।

**Vyomātītamānūhyamasya paridhiṃ vārdheḥ paraṃ na spr̥śet
 Devānāmapi durlabhaṃ satatamavāpyaṃ yathā dhūmagāḥ ।
 Agniṃ hetu mavāpnuyāditi ca yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama ।4।**

(The space or world looks to be infinite because its boundary is not attained by us even in our imagination. This universe is finite for the omniscient God since nothing is unknown to Him. If we reach the boundary of imaginable space or world, we will certainly touch the starting boundary of different unimaginable God and this can never happen. Due to this reason only, the space or world is constantly expanding so that even angels can't reach the boundary of this space. Angels having energetic bodies move with tremendous velocity. The ending boundary of the water of sea is the starting boundary of different region, called as soil. The boundary of the universe exists, but, is unreachable to us, which means infinite, but, does not mean really infinite. If you follow the track of smoke generated from fire, you will touch its cause or fire. Similarly, if we reach the boundary of space, we will reach its cause or unimaginable God. This can never happen since unimaginable God having no space in Him before its generation, is beyond space and is always unimaginable to us — like this, if one realizes,

let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

आद्या शक्तितनुस्ततश्च परम व्योम्ना तदावेष्टिता
 दत्तेश स्स तदक्षतो जनदृशा प्राप्योवतीर्णं हि तत् ।
 सूते विश्वमथैव मन्यदिति यस्यास्ति स्फुटो निश्चयः
 प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।५।

Ādyā śaktitanustataśca parama vyomnā tadāveṣṭitā
 Datteśa ssa tadakṣato janadr̥ṣā prāpyovatīrṇaṃ hi tat ।
 Sūte viśvamathaiva manyaditi yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama ।5।

(The unimaginable God created subtle energy or space so that an energetic body is created from subtle energy and remaining subtle energy is in the form of space, which is occupied by the created energetic body to be called as absolute space since such first energetic body will never disappear. The unimaginable God enters this first energetic body called as first energetic incarnation or Ishwara or Lord or Father of heaven called as Datta meaning that the unimaginable God is 'given' to the world for clear vision. *Such incarnation is called as descended God because the omnipotent unimaginable God can alone cross the unimaginable link between God and space to come down.* This first energetic body bound by space can't cross this link to become ascended body. This first energetic incarnation enters other energetic bodies and human bodies to become energetic and human incarnations respectively in future. This Father of heaven merged by unimaginable God creates the five elements and souls gradually due to His unimaginable power, which form this entire world — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

ज्ञाना च्छक्तिपरा च्चिदेव स पुरोमात्रो ह्यनूहयो जगत्-
 तर्को नात्र दहेत्समं न हुतभुग्जीवस्तु शक्तिः परा ।
 सर्वज्ञ स्स भवान् मतो यदि च यस्यास्ति स्फुटो निश्चयः
 प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।६।

Jñānā cchaktiparā ccideva sa puromātro hyanūhyo jagat-
 Tarko nātra dahetsamaṃ na hutabhugjīvastu śaktiḥ parā ।
 Sarvajña ssa bhavān mato yadi ca yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyam manīṣā mama ।6।

(Awareness means to know something (result) and also means the nervous energy that causes the knowledge (cause). The unimaginable God knows everything (result), without nervous energy (cause). The awareness of soul knows only little (result) since it is done by the nervous energy (cause). Soul is just a specific work form of inert energy functioning in a specific nervous system. *It is only the rule of this creation that anything to know must be nervous energy and this rule doesn't apply to unimaginable God.* He knows everything (not little like the soul) without being nervous energy. By this speciality, the knowledge of unimaginable God is called as unimaginable awareness. Similarly, He can burn anything without being the fire. Hence, every soul is not unimaginable awareness or unimaginable God. Only the soul of first energetic incarnation and other souls pervaded by Him in the incarnations become unimaginable awareness. *A soul becomes unimaginable God by the selection done by God and not by the effort of the soul* — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

अद्वैतं ह्यपृथक्क्रिया द्वय मपि द्रष्टुर्दृशा भिद्यते
 सेष्याहम्युमतां क्रमादवसरा द्भेदोवतीर्णे त्रिधा ।
 नोहयं संप्रति दृश्यमेतदिति यस्यास्ति स्फुटो निश्चयः
 प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।७।

**Advaitam hyaprthakkriyā dvaya mapi draṣṭurdr̥śā bhidyate
 Serṣyāhamyumatām kramādavasārā dbhedovatīrṇe tridhā |
 Nohyam samprati dr̥śyametaditi yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama |7|**

(When the unimaginable God merges with imaginable medium like energetic or human body, we need not discuss this merge as monism or internal dualism or perfect dualism since these three mechanisms are confined to merge of imaginable items only. Since climax devotees desired to see the unimaginable God with their eyes, God becomes the medium through perfect monism only so that devotees are not discouraged. These climax devotees have no ego and jealousy due to which these devotees can digest the perfect monism. If the devotees have some ego and jealousy, the merge will be simultaneously external monism with internal dualism due to non-isolation of soul from God. If the devotees have full ego and jealousy, the merge will be perfect dualism simultaneously. This merge is confined to the incarnation only and not to be extended to every soul. However, Shankara applied perfect monism of God to every soul in the case of atheists having full ego and jealousy (I am the light). After sometime, ego and jealousy were reduced and Ramanuja told that soul is a part of God (Part of light is in me). After sometime, ego and jealousy disappeared and Madhva told that the soul is different from God even though both are awareness (I am in the light). *The grading done in the incarnation shall be understood with reference to the then existing state of devotees since the real preacher cares more for the uplift of devotees from their existing state than the truth of the concept. Now, Datta Swami established that awareness or nervous energy is only imaginable soul and not the unimaginable God because today devotees developed excellent scientific analysis to digest the ultimate truth also along with devotion.* By this, God became visible as well as unimaginable in nature — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)

**नोहयं ब्रह्म सहेश्वरेण विविधोपाधि स्थितं केवलम्
 प्रारम्भान्तसमं मतेषु जगता तुल्यं मतं हैन्दवम् ।
 अन्तस्साम्यबहिर्भिदामिति च यस्यास्ति स्फुटो निश्चयः
 प्राच्योवाऽस्तु स पश्चिमोऽस्तु समवित् सेयं मनीषा मम ।८।**

**Nohyaṃ Brahma saheśvareṇa vividhopādhi sthitaṃ kevalam
 Prārambhāntasamaṃ mateṣu jagatā tulyaṃ mataṃ haindavam ।
 Antassāmyabahirbhidāmiti ca yasyāsti sphuṭo niścayaḥ
 Prācyo vā'stu sa paścimo'stu samavit seyaṃ manīṣā mama ।8।**

(The first energetic incarnation along with merged unimaginable God is the common item in every medium and thus, same God is common in all religions even though media differ. Hence, only one God exists in all religions. Religion is the path to please the same one God. Religions differ due to the difference in the level, language, culture, etc., of different souls in different regions. *The starting point or soul and ending point or God are same in every religion.* Hinduism with many sub-religions is a mini representative model of world with various religions and in both (sub-religions of Hinduism and religions of world), we find internal unity in external diversity — like this, if one realizes, let him belong to Eastern religion or Western religion, such a person is omniscient. This is My logical conclusion.)



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