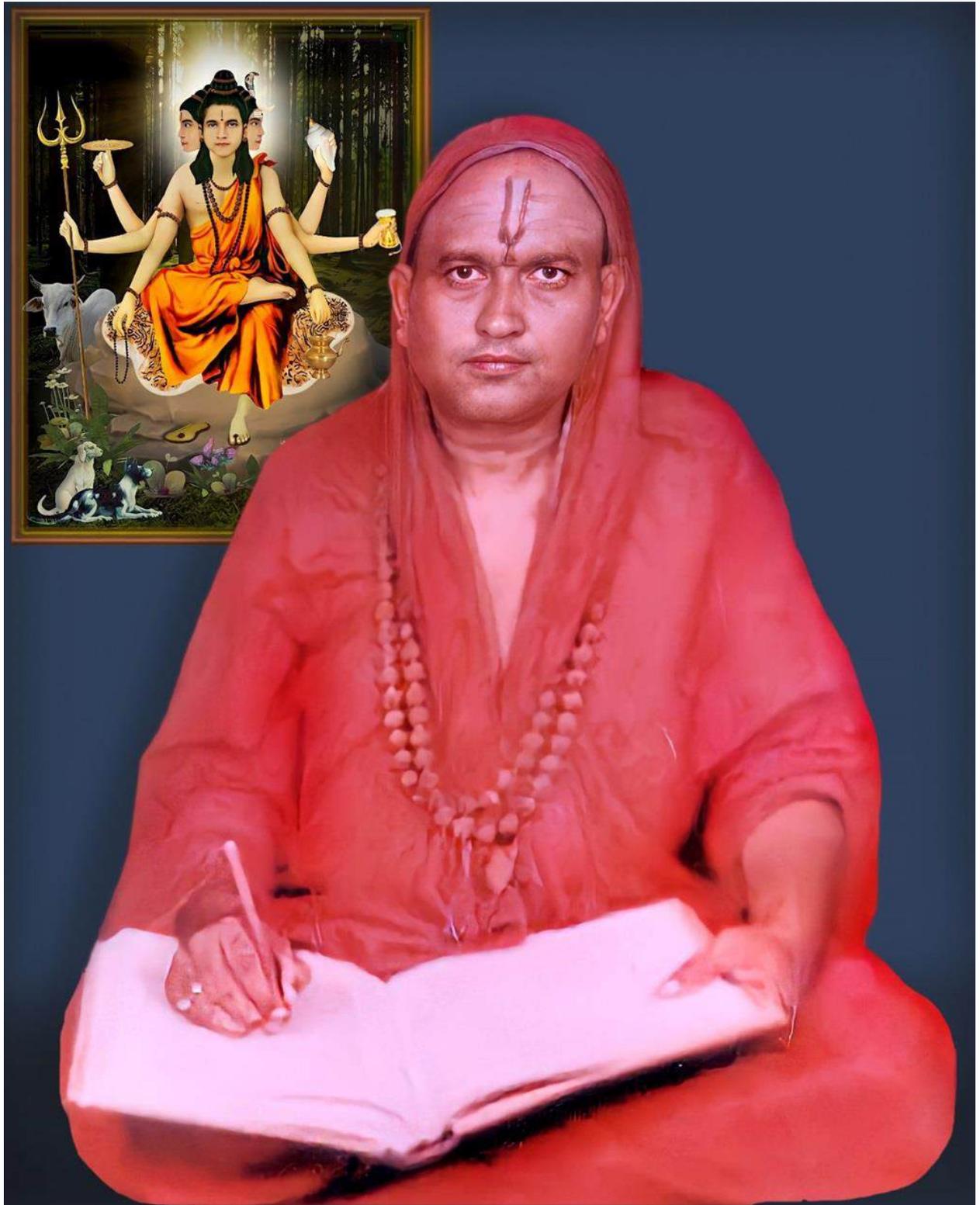


**DATTA VEDA SUTRAM**  
(The Scripture of the Spiritual Knowledge of God Datta)



(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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# **PART-I: DATTA DHARMA SUTRAM**

(The Ethical Scripture of God)

Chapter 1  
**PRATHAMAADHYAYAḤ**

[September 02, 2017]

**1) Datta Dharma sūtram vyākhyāsyāmaḥ.**

We shall explain the points of ethics as formulated by God Datta.

**2) Dānamātrāt sarveṣām.**

Donation only and hence all are applicable.

[Datta means the unimaginable God donated or given to the souls through a medium and hence, Datta has no reference to any specific religion. All these points are therefore applicable to all human beings of all religions on this earth.]

**3) Pravṛtti nivṛtti tattva bhāgatrayam.**

Pravṛtti, Nivṛtti and Philosophy are three parts.

[Pravṛtti means the behaviour of any soul towards other souls in this society. *Nivṛtti means the behaviour of any soul to God.* Philosophy means the details of various aspects of God. These three are the parts of spiritual knowledge.]

**4) Astitvādi dvayorapi.**

The existence of unimaginable God and other aspects of God are important fundamentals for both Pravṛtti and Nivṛtti.

[The third part related to God called as philosophy is the basis for both Pravṛtti and Nivṛtti. Hence, the knowledge of God should be known in the very first basic stage.]

**5) Anyathā nāstika nirbhaya virodhaḥ.**

Otherwise, contradiction between atheism and fearlessness results.

[If the existence of unimaginable God is not established at the outset, atheism comes up, which says that there is no God at all. In such case, there is no aspect of unimaginable nature. The beginning and end of everything is only imaginable domain. Atheists claim that even in the absence of God, one can follow ethics in the society. This

is only hypocrisy of an atheist to cheat society. If one can escape the punishment here by cheating law of court, what is the harm if ethics are violated? This million dollar question comes up to the mind of any human being, which is genuine. This statement of atheist is useful for cheating the society by atheists. If unimaginable God, unimaginable hell and unimaginable procedure of punishment from God are absent, there is no fear at all to do any sin provided one can escape punishment by cheating courts here.]

### 6) Astitve'pi pāpānyāstikeṣu.

Sins are seen even in theists having faith in existence of God.

[Theists have full faith in God and hell. In spite of this faith, even theists are unable to control doing sins. In such case, you need not speak of the control of sins in case this faith also disappears. Hence, *atheism results in climax of chaos.*]

### 7) Sthāpakasya dṛtirgīyate tadarthamiti.

Establisher runs to rectify Pravrutti as sung in the Gita.

[The establisher of an industry runs to the industry if any serious disturbance in the administration is heard by him. Similarly, God runs in to this creation from His isolated state to rectify the chaos disturbing the peace, balance and justice called as Pravrutti in this world. Hence, the Gita says that God incarnates on this earth to establish Justice (*Dharmasaṁsthāpanārthāya*). Except this one purpose, no other purpose is mentioned in the Gita.]

### 8) Bhaktārthamānuṣāṅgikam.

Coming for Nivrutti-devotees is associated programme only.

[God comes in to this creation either as energetic incarnation in the superior worlds or as human incarnation on this earth for the sake of climax Nivrutti devotees, who are very anxious to see and talk with God for clarifying their doubts in the spiritual path. But, this purpose is not mentioned in the Gita. Only establishment of justice in Pravrutti is mentioned, which is the main purpose. This does not mean that other associated purposes like satisfying the desire of Nivrutti devotees, direct entertainment in the creation etc., should not be there. Hence, the statement of the Gita gives stress on the main purpose, which does not mean that it contradicts other associated purposes.]

### 9) Duḥkhaṁ pāpaphalameva.

Suffering is the fruit of sin only.

[Removal of suffering due to difficulties is the main practical aspect of majority of souls in this world. This aspect is more important than attainment of happiness. ***Control of loss is more important than gain of benefit.*** The root reason for such misery of almost all the souls is the punishment given to the soul for its sin done previously.]

### **10) Kāraṇam karma na phalam.**

The reason is the sinful action only and not its fruit.

[If the suffering is to be removed: the reason of suffering is the fruit of the sin, the reason for this fruit is the sinful action and the misery can be removed only if the sinful action is removed, which generates its fruit as punishment. We can't separate the fruit from action. If putting the finger in fire is action, burning of finger is its spontaneous fruit. The burning generates the misery. To remove this misery, its root cause, which is the action of putting the finger in fire, shall be stopped. In between the misery of burning and the action of putting finger in fire lies the fruit or punishment, which alone can't be stopped. It is not like the punishment given by a king that can be stopped by his revised order. The fruit of the sin and the misery of the fruit are spontaneously linked, which can't be controlled after the action of sin.]

### **11) Kṣepabhogābhyāmucitarakṣaṇam.**

By postponement and self-suffering proper doing is protected.

[One should not think that the fruit of the sin can be stopped by the omnipotent God even in the middle stage. Due to omniscience of God, it is possible, but, God never does any improper action misusing His power. If you force Him by your devotion, He will postpone the punishment with added interest to future. This is misunderstood by us as cancellation of punishment by the omnipotent God! Even in the case of a climax-Nivrutti devotee, He Himself suffers becoming victim of such punishment for the sake of His climax-devotee. By this, He protects the Law as a good rule maker or administrator.]

### **12) Bhoktavyameva pūjārthaparā amī.**

One shall enjoy the fruit, priests twist this for earning through worship.

[The priests interested in earning by false way propagate that worship of God will remove the sin and its misery. By worship, they can earn their livelihood. This is wrong since the scripture says that

the fruit of deed must be enjoyed by a soul even after very very long time (*Avaśyamanubhoktavyam*). These priests will be rewarded more by God if they preach true knowledge and develop true devotion.]

### 13) Daṇḍoddiṣṭā'punaḥkriyā jñānatāpāt bhūtamapi dahati.

Since the aim of punishment is only non-repetition of sin in future, this, achieved by realization and repentance can burn even all past sins before enjoyment.

[There is only one way to cancel the punishment and avoid the misery of the sins done in the past without enjoyment of their fruits. Through true spiritual knowledge, realization, followed by repentance, results in non-repetition of sin in future, which can alone cancel the past sins also. The reason is that *punishment is given only to bring this stage of non-repetition*. If this aim is achieved by realization and repentance through knowledge, there is no need of the punishment to be given for the past sins.]

### 14) Tīvraṃ vinā karma bhoga lokau.

Except the case of serious sin, the worlds for enjoyment of fruit and doing deeds freely are separate.

[The soul in energetic body after death undergoes punishments of all sins done here in the hell. The punishment can only suppress the attitude of sin and hence, when the soul is reborn here, it contains a trace of the same attitude after re-birth, by which the soul commits sins here and undergoes punishments if such sins are serious. The punishments of serious sins done here due to trace of previous sinful attitude existing in subconscious state are generating misery here. This means that this materialized world is not for the enjoyment of fruits of deeds, but, it is a place of doing deeds freely. The cause of such present deeds is only the remaining trace of sinful attitude of the soul coming from hell, which grows in the present life. Serious deeds of such present deeds alone give punishments here itself resulting in the present misery. Hell is a place of enjoyment of fruits or Bhogaloka whereas this earth is a place of doing deeds freely or Karmaloka without interference of enjoyment of past fruits. Exception is a serious sin that gives fruit immediately here itself.]

**15) Phaloddeśa tarkādekaḥ śrūyate gīyate ca.**

Since the total aim of punishment is not repetition of sin in future, this path alone is the true path to escape all sins without their punishments as said in the Veda and the Gita.

[Such path of totally cancelling all the past sins without enjoying their fruits is logically correct since the fruit of a sin is aimed at non-repetition of sin only in the future. It is mentioned in the Veda - (*Apahata pāpmā*) and in the Gita (*Jñānāgniḥ...*, *Sarvaṃ jñānaplavenaiva...* etc.).]

**16) Yogādi jvaropaśamanavat.**

The path of yoga propagated for removing tensions of misery is only external and temporary measure as in the case of fever.

[Yoga is interpreted as controlling the mind from misery by concentrating on a different point. By this, you can control the misery superficially for a small period of time. It is like putting wet cloth on the forehead to pacify the fever. The actual cause is the sin or the bacteria causing infection, which can be removed by the above said path of non-repetition of sin or use of antibiotics respectively.]

**17) Anyatra ca kriyā mukhyā.**

This path is seen in other religions also, but, practical non-repetition is main.

[This path is also seen in other religions like Christianity in which confession cancels all sins. The word confession is not mere theoretical by mind and words. It means only practical non-repetition of the sin in future.]

**18) Rāmakṛṣṇayorapi saṃskāraśeṣajanyakriyā phalameva.**

In the case of Rama and Krishna also, the fruit of the present deed generated by the trace of attitude of previous births is only enjoyed.

[We have told that the punishments of sins are to be enjoyed in hell whereas the action of a soul in free atmosphere is on this earth. This means that the fruit of the past sin done in the previous birth is not enjoyed in the next birth. You may argue that such concept is wrong because Krishna enjoyed in the present birth the fruit of the sin done in the previous birth, which is death by shot arrow in this birth for the sin done in the previous birth by killing Vaali by hiding Himself. If you analyse carefully, such cheating in the previous birth

appeared in this birth also as remainder of cheating attitude that made Krishna to cheat and steal butter and cheat the enemies in killing in the war and the fruit enjoyed by Him can be considered as the fruit of present deeds only generated from the remaining trace of attitude of previous birth. You can tell this as the enjoyment of the fruit of the deed done in previous birth and such statement is an approximate and indirect way only. The precise statement is that the soul enjoyed the fruit of present serious deed that got generated by the trace of attitude of previous birth existing in subconscious state.]

### 19) Sāmānya jīvopadeśāt tathā dr̥ṣṭam.

To preach ordinary human beings, human behaviour is adopted in such way.

[In the above case, Rama and Krishna are human incarnations of God and can't be bound by the theory of deeds and fruits. Even then, the theory applied to ordinary human beings only is extended to the case of human incarnations also because through this action, God is preaching ethics to human beings. God may do a sin to support justice in the end and this proves that *ends justify means*. Based on this, we can explain the cheating of Vaali and Kauravas as justified since Vaali and Kauravaas are sinners. But, human beings may imitate this and may kill even a good person from back side projecting him as bad due to their hidden enmity. Hence, God proved that *means justify ends* for the sake of controlling the clever exploitations. In view of this only, the above case is explained treating Rama and Krishna as an ordinary soul existing in two normal human bodies. This should not be misunderstood to treat Rama and Krishna as an ordinary soul in two subsequent births.]

### 20) Catvāro bhoktāraḥ Kṛṣṇādaṇḍaḥ sandhivirodhāt.

All the four equally enjoy the fruit, Draupadi is punished for opposing the chance of transformation of Kauravaas.

[The direct doer, indirect doer, initiator and supporter of any sinful deed enjoy the fruit of the sin equally as told in the scripture (*Kartā kārayitā caiva prerakaścānumodakah*). Draupadi was punished for provoking Pandavas to kill Kauravaas and the punishment was that she lost her five sons. Even though Kauravas are bad, Draupadi wanted to punish them with personal vengeance. *The punishment is not for pacification of any personal vengeance*. It is aimed only for suppressing the attitude of repetition of sin in future.

Draupadi tried to discourage Krishna attempting to transform Kauravas by giving a message. Draupadi wanted the punishment of Kauravas without giving a chance of transformation through knowledge. Such misunderstanding of punishment by Draupadi resulted in the sin and she got the punishment of sin for such angle of ignorance. She became the initiator and supporter of sin of killing a criminal without giving the chance of realization through knowledge.]

### 21) Kṛṣṇo bhidyate Jñānāvakāśayatnāt.

Krishna differs from Draupadi since He wanted to punish the criminal after the failure of trail for reformation through knowledge.

[Krishna was also initiator and promoter of killing Kauravaas even through cunning methods. But, He tried to transform Kauravaas through several messages given by several sages during His visit. *His aim is to give the punishment only after trying for transformation and never had any intention of vengeance.* This is the difference between Krishna and Draupadi.]

### 22) Ānuṣaṅgikaśāpādanyathā ca.

Curse given to Krishna is just associated point, which is for control of exploitation also.

[You may argue that even Krishna was punished in the same way by the curse of Gandhaari, the mother of Kauravaas. It is not so as in the case of Draupadi. The sons of Draupadi were killed without any reason whereas the family of Krishna got destroyed for violating the prohibition orders of Krishna to drink wine and for the sin of insult done by His son to the sages. *Krishna allowed the curse of Gandhaari to associate with a genuine sin just to satisfy her mind.* Moreover, proceeding to punishment requires a careful prior step of sincere trial for transformation of soul before punishment. Without doing such trials sincerely, the souls may proceed to the punishment in haste. To control such exploitation, Krishna has taken the curse of Gandhiri on Him also just as in the case of Draupadi. This is also another angle of explanation.]

### 23) Kriyayā daṇḍo bhāvasya bhāvamātraḥ.

Practical punishment is for practical sin only, which if limited to theory only, gets theoretical punishment.

[You shall not argue that the sin of Draupadi is only theoretical due to thoughts of mind being expressed in words and that she is not involved in the action directly. For theoretical sin, the punishment shall be theoretical only and hence, she should not be given practical punishment. This is not correct because her theoretical sin in provoking Pandavaas to do the sin practically, which makes her as the share holder of practical sin. If the sin is limited to theory only without resulting in practice, theoretical punishment like harsh warning by the Lord of hell is given, which is sufficient for theoretical sin that doesn't result in practice or provoke others to do the practical sin.]

#### **24) Sītāyāmanyathā योग्यतāśīlābhyām.**

In the case of Sita, the punishment is otherwise due to the special deservingness and character of Lakshmana.

[Sita abused Lakshmana for having an idea of illegal sex when Rama left to catch the golden deer. Sita was scolded by Rama after the war, which is a theoretical punishment for theoretical sin. Afterwards, Sita was given practical punishment of leaving her in the forest that resulted finally in her death also. This shows severe practical punishment for theoretical sin also. The reasons for this are i) the deservingness of Lakshmana is in climax, he being the incarnation of Adishesha, the highest devotee and ii) if you observe the attitude of Lakshmana towards her, it is amazing since he never saw her above her feet by recognizing her anklets only. In view of the pain of mind of such exceptional devotee, even the theoretical sin is given practical punishment.]

#### **25) Phalānumeyaṃ karma dvayorapi.**

In the case of Sita and Kauravaas, the nature of the sin is inferred by the nature of punishment.

[The sin can be easily imagined by the nature of punishment. Sita abused Lakshmana falsely regarding his illegal sexual character. If you see the nature of punishment, it is also about illegal character attributed on her by force. After war, Rama scolded her in horrible way by advising her to go and marry Vibhishana to become the queen of Lanka! Even the washer-man attributed false illegal character on her during her long stay in Lanka. The punishments received by her clearly indicate her sin through similar nature. Similarly, Kauravaas were killed in war through cheating and this nature of punishment reveals the nature of their sin done in cheating Dharma Raja in the

play of chess. *You must catch the sin from its punishment by analysing the common nature.* Without doing this, if you scold Rama for leaving Sita, it becomes blind foolishness.]

## 26) Chalena balena vā bhayena bhaktyā vā dvidhā ca.

Either by cheating or force, either by fear or devotion and by both also.

[There are two ways in doing a sin: i) by cheating and ii) by force. The punishment also comes in the same way in which one has done the sin. If the sin involves both the ways, the punishment also involves both the ways. The control of sin is also in two ways: i) by fear to hell and ii) by devotion to God being the author of the ethical constitution. The followers of Pravrutti are controlled by the first way and the followers of Nivrutti are controlled by the second way. Majority of human beings is in between Pravrutti and Nivrutti and hence, both act as the controlling factors of sins in majority.]

## 27) Gītā trivargāt pravṛtti mokṣaḥ.

The three categories related to the three sins mentioned in the Gita result in liberation from misery in Pravrutti.

[The Gita says that there are three main gates for the hell: illegal sex, greediness and corruption for wealth and violence by anger are mentioned. **There are four categories (purusha artha) in practical philosophy:** justice (dharma), wealth (artha), sex (kaama) and salvation (moksha). The three main gates of hell mentioned by the Gita exactly coincide with the first three categories. Greediness is related to wealth and illegal sex is related sex. The violence is related to justice since non-violence is the climax of justice. The sins done in the first three categories cause misery and non-repetition of all these sins in future gives the salvation from misery permanently. Salvation means liberation and in Pravrutti the liberation from misery is attained by non-repetition of these three sins.]

## 28) Eṣaṅātraya mokṣaśca nivṛttau.

Liberation from the three strong correlated bonds is salvation in nivrutti.

[In Nivrutti also, control of fascination to the three strong bonds with issues, life partner and wealth results in liberation from attraction to world, which is an indirect measure of the attraction to God. These three strong bonds are also related to the three categories. Bond with

wealth and bond with life partner are related to Artha and Kamaa respectively. Bond with issues is related to justice because the justified aim of marriage is only issues (dharma). Liberation from these three bonds spontaneously as the consequence of attraction to God is called as moksha since it is indirect measure of devotion to God. The liberation from these three strong bonds is a spontaneous consequence of devotion only and not a forcible pre-requisite.]

### **29) Pravṛtti catuṣṭaya nivṛtti dvayam.**

The first four vices belong to Pravrutti and the last two belong to Nivrutti.

[**The six vices are:** illegal sex (kaama), violence by anger (krodha), greediness for wealth (lobha), fascination to worldly bonds (moha), ego (mada) and jealousy (matsara). The first four are related to Pravrutti and last two are related to Nivrutti. The first three are said to be the three main gates of hell in the Gita. The fourth (moha) is reason for the first three sins. All these four are in Pravrutti. The last two are ego and jealousy towards co-human beings by which the human incarnation of God is slipped by the souls.]

### **30) Caturthastu dvayoḥ.**

The fourth fascination is common to both Pravrutti and Nivrutti

[The fourth is the fascination towards strong worldly bonds, which is common to failure in both pravrutti and nivrutti.]

### **31) Sarvatra sarvadā sāmānyam na cet Datta Gurorviśeṣaḥ.**

Everywhere and at every time, the above general rules are followed unless the preacher Datta interferes in a special case.

[The hell and heaven exist in space as energetic worlds unseen by human beings. The same hell and heaven exist on this earth also, which are meant for awarding emergent fruits to bad deeds and good deeds respectively. Actually, which fruit should be given in which place and in which time is decided by the ultimate God only, whose ultimate aim is only transformation of soul. The rules said above are only general norms, which may change as per the direction given by God based on the proper time for such fruit. God Datta is called as the preacher (Guru) constantly trying for the transformation of the souls or students. The enjoyment of fruits of deeds is generally done in the external worlds so that the actions to be done with freedom on this

earth are not to be disturbed by the enjoyment of fruits. ***Enjoyment of fruits of emergent deeds is an exception to this general rule.*** The Lords of heaven and hell follow the general rules unless God interferes in a special case. We have to understand that the punishments given by God for the sins done are not due to vengeance, but, are due to His graceful attitude for the transformation of souls.]

***Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Prathama Bhaaga (first part) called Pravrutti Bhaaga (part dealing with worldly life) or Datta Dharma Sutra (Ethical Scripture of God Datta), first chapter is completed.***

## Chapter 2

**DVITIIYAADHYAYAḤ**

[September 09, 2017]

**1) Tridhā pramākaraṇaṃ tarkyate hi.**

The authority is in three ways, logical analysis is sufficient.

[The authority of these spiritual points is given by scripture, logical analysis and experience as found in the narrated ancient stories like the Ramayanam, the Bharatam, etc. *Shruti (the Veda) and Smruti (secondary books) form scripture.* Yukti is the logical analysis. Anubhava is the experience of the truth of these points as found in the historical incidents explained in the Puranas like the Ramayanam, the Bharatam, etc. Some may discard the validity of these stories doubting these to be imaginary creations of poets. But, the logic explained in these points will certainly satisfy them also to practice provided they believe in God, hell and heaven.]

**2) Jñānabhaktikarmasu kartaiva bādhyāḥ.**

In the chain of knowledge, devotion and practice, the doer alone is responsible.

[The true knowledge decided by logical analysis, with the help of debates if necessary, alone can give the right direction in the spiritual path. The wrong knowledge will mislead anyone to wrong fruit. Knowledge is the mother of devotion and transformation of knowledge into practice with the help of devotion generated by knowledge is the real path. Practice alone yields the practical fruit. There is no use if one confines to knowledge and devotion only. Hence, such person is to be criticised and not the knowledge and devotion. Dharma or ethical behaviour is purely regarding practice.]

**3) Svārtha guravo'pi bādhyāḥ.**

The selfish preachers are also responsible.

[For the misleading wrong knowledge, preachers are also responsible. For selfish benefits, they preach wrong knowledge, which pleases the people so that they can get some benefits from the pleased people. For example: the fascination to family bonds is responsible for the sin of corruption and the preacher shall preach the true knowledge

that decreases this fascination. The preacher fears that by such bitter truth, he may lose the benefits from displeased people and hence, preaches wrong knowledge that promotes the materialistic welfare of the family, which strengthens the sins further.]

#### **4) Dhanādhārayoranyo dehaścaturthaḥ.**

The two strong bonds are the basis for money and the fourth body is foremost.

[There are three strong worldly bonds: life partner, issues and wealth or money. The bond with money is based on the happiness of life partner and issues. Apart from life partner and issues, the happiness of one's own body is foremost, which is not separately mentioned because it is naturally understood since body is responsible for the other two bonds also.]

#### **5) Pāpatraya vikārau dehena ca.**

The three sins along with other two forms are also related to the bond with body alone.

[The two strong bonds for life partner and issues including the own body form the basis for sin committed in wealth or artha, which is the corruption as seen in present politicians and some employees. The Gita says that this sin called as greediness (lobha) is one of the three main gates of hell. The other two main gates are violence (krodha) and illegal sex (kama). Violence and illegal sex also participate in the sin of illegal earning related to artha. In other sins like killing of living beings for food (krodha) and illegal sex (kama), the attachment to body is exclusively responsible.]

#### **6) Pravṛttau mohaśaktinīyamanirodho vara upaśamāt.**

In Pravrutti, controlling the force of fascination is prevention, which is better than cure.

[The strong fascination to the worldly bonds like body, life partner, issues and money is responsible for the sins committed in pravrutti, which alone are the source of all these miseries and tensions. The reduction of the force of these worldly bonds alone is the path to escape from all these miseries and tensions. In pravrutti, these bonds need not be eliminated totally, but, trials to reduce the force of fascination of these bonds can alone control sins and their resulting miseries. This is the path of prevention, which is better than cure. This means that in Pravrutti, control of fascination to worldly bonds is

sufficient and total elimination of it is not necessary. *Partial fascination is also needed for ethical earnings for the sake of own body and family.*]

### **7) Nivṛttau svayamapagato vṛṇapaṭṭikeva.**

In Nivṛutti, it is dropped by itself like the medicinal strip from a healed wound.

[The total elimination of fascination of these bonds exists in Nivṛutti or path of devotion to God. But, very important point in Nivṛutti is that this fascination is not eliminated by any force as a pre-requisite. This elimination is only a natural consequence that appears after the climax reached in the path of devotion. It is just like a medicinal strip applied on a wound, which drops away by itself when the wound is completely healed.]

### **8) Na bala yatnaḥ kutrāpi pare.**

In the greatest path of Nivṛutti, nowhere forcible effort is required.

[Before starting the devotion to God or even before the reach of climax in Nivṛutti, no forced effort is required to eliminate this fascination. If it is done against this instruction, the spiritual effort becomes perverted in more serious damage. The medicinal strip should not be removed by force in the beginning stage of wound or at anytime before the wound heals completely. Therefore, no forcible effort is required at any time in Nivṛutti.]

### **9. Mūlaṃ bhakti rna viraktiḥ na hetuḥ kvacidapi.**

The root reason of elimination of fascination is devotion and not reverse anywhere since nowhere elimination is cause.

[The real reason for the total elimination of fascination is the devotion or attraction to God, which is the real pre-requisite. It is not vice versa, in which the elimination of fascination is the pre-requisite. Hence, one should not and need not try for elimination of fascination to worldly bonds before or at any stage of Nivṛutti. By such elimination, Nivṛutti can't be achieved at all. Due to the taste of drunk divine nectar, the taste for coffee is spontaneously dropped out. By succeeding in controlling the taste for coffee and by leaving it, none can attain the divine nectar. Hence, all the effort in Nivṛutti is only to develop devotion to God and not to detach from worldly bonds.]

**10) Nānyākarṣaṇaṃ Bhagavato nānugrahāt yogārthāt ca.**

Attraction of mind to any point other than God can't be useful due to the absence of blessings from God.

[Today, Yoga is projected as the attraction of the mind to other points like respiration as in Pyramid meditation, etc., so that the diverted mind will not suffer the misery during that time. This is only a temporary measure of relief. If the concentrated point is God, since the omnipotent God is pleased to give blessings, such concentration on God can also give permanent relief. Yoga means attainment of concentration on God and not attainment of concentration on any other worldly item.]

**11) Anyatrāpagamāyā'pi pākṣikabhaktirevālam.**

To control excessive fascination to worldly bonds in Pravrutti also, partial devotion to God alone is sufficient.

[Partial devotion to God is possible to any theist and hence, partial control of the force of fascination to worldly bonds is possible to theistic human beings. Since devotion does not require any strenuous pre-requisite like elimination of fascination, it is sufficient if you start your effort to develop the devotion to God, which in partial state itself controls the fascination that is sufficient to control the act of sin in the beginning itself. Nivrutti, itself, is a solution of pravrutti.]

**12) Āstikeṣvapi pākṣikabalābhāvāt varā nāstikāt.**

Even in theists, sins in Pravrutti are seen since this partial devotion is also less, but such theists are also better than an atheist.

[We see that even theists having partial devotion are doing sins in Pravrutti. This means that even this partial devotion is weak, which provokes them to do sins. But, these theists are somewhat better than an atheist in doing sins since there is at least a psychological control in doing sins due to fear for hell and devotion to God.]

**13) Mārgamadhya pravṛtṭiḥ sulabhā Nivṛtti gamye.**

If Nivrutti is the ultimate goal, reaching the intermediate goal of Pravrutti in the path is very easy.

[Hence, if one starts the spiritual effort fixing Nivrutti as the ultimate goal, the aspirant shall certainly achieve the intermediate pravrutti-goal in very easy manner because it is easy to achieve the higher goal in the journey of the effort towards highest goal. Hence, the fundamental aspect of Nivrutti is to have faith in the existence of

unimaginable God and further effort is to improve the devotion to God. By these two, Pravrutti can be easily achieved.]

#### 14) **Mūla naṣṭo nāstikaḥ.**

The atheist is lost in the fundamental step itself.

[By this logic, one can easily understand that attaining success in Pravrutti is unimaginable for an atheist since the fundamental itself is lost, which is the faith in the existence of the unimaginable God.]

#### 15) **Tadvādo bhrāmakaḥ pāpāyaiva.**

Their argument is misleading, which results in performing sin only.

[The argument of atheists that ethics in the society can be followed even without believing the existence of unimaginable and omnipotent God is false that misleads anyone to commit sins by taking care of the controlling agencies of Government like courts, etc., on this earth.]

#### 16) **Śreṣṭhaḥ paraḥ tadvayavyatirekau paratra cāgniḥ sarge.**

The word 'para' means a good person and need not be taken as any other person and hence, application with contradiction is done. In other religions also, the liquid fire of hell is mentioned and hell and this earth are in His creation only.

[The scripture says that helping others is good and harming others is bad (*paropakāraḥ puṇyāya, pāpāya parapīdanam*). Here, the meaning of the word 'para' is taken as any other human being. This is wrong interpretation. The correct interpretation for the word 'para' is a good person. Hence, the concept in application is:- doing good to good people and doing bad to bad people is good. The concept in contradiction is:- doing bad to good people and good to bad people is bad. Some religions criticise Hinduism saying that all the souls, whether good or bad must be helped. This is not correct criticism because the scriptures of their own religions say that bad people are punished in liquid fire of hell. This means that their religions are also agreeing to do bad to bad people. Whether the place is this earth or external hell, it is one and the same since both places are in His creation only. You can't say that one is not beaten in Bangalore even though that person is beaten in Mumbai!]

**17) Svadoṣa paraguṇadṛk vṛddhyai.**

Seeing own defects and merits in others is the path of self-construction.

[One should always see the defects in himself/herself and in his/her religion and merits in others and other religions so that one can rectify the self and own religion. By this, one will be in the correct path of construction. Today, everybody sees his/her merits only and always defects in others, which is the path of self-destruction comprising ego to self and jealousy to others.]

**18) Viśvamaṭaṃ Me viparītāt ca.**

My religion is universal religion and hence, I criticised Hinduism also and praised other religions in certain points.

[You should not misunderstand Me that I am criticising other religions because I am Hindu. I don't belong to any specific religion. I belong to universal religion, which comprises only merits of all religions. I have criticised Hinduism in several points and praised other religions in those points. For example:- I criticised blind recitation of scripture without explaining the meaning in rituals whereas in other religions I appreciate the scripture being read from book and explained by the priests.]

**19) Tṛtīyo nirṇetā Daivarājanyāya sthānavat pārtho raṇe tathā.**

The third party shall be the judge like God, King, court, etc. and hence, Arjuna withdrew himself from war.

[When you are one of the two opposing parties, you should not become the judge to decide the justice and punish the opposite party since you will be always affected by prejudice being the party. Hence, you should control yourself in giving spontaneous reaction for every action taken on you. Especially in giving punishment of death, you should be very careful since killing is highest injustice. Arjuna withdrew from war doubting the justice in killing innocent soldiers and good elders for the sake of bad Kauravas and even was prepared for losing the self benefit of justified wealth. He left the decision of justice to God Krishna. You should not take law in your hands becoming the judge of your case and third impartial party like God, King, court, etc., shall decide.]

**20) Arjunadharmadrapadyādiṣu guṇa doṣa phalāni vibhaktāni.**

You can understand the fruits of merits and faults enjoyed by Arjuna, Dharma Raja, Draupadi, etc. separately.

[Arjuna went to hell because of his haste vow taken to kill Karna, but, his grandson was made the King of entire kingdom for taking backstep in the war. The son of Dharma Raja was killed apart from suffering in forest since he played the forbidden sin of gambling. He went to heaven for his efforts to avoid killing Kauravas through Krishna's preaching. All the sons from the womb of Draupadi were killed for no reason since she was always revengeful. The grandson of Subhadra, (son of Uttara) was made ultimate King since both were not revengeful. Only by patient analysis one can find merits and faults of both parties in a case and the results are separately enjoyed without any mutual cancellation by any soul.]

**21) Jīvaḥ pakṣapātī siddhakṛtajñasainikavadhonumataḥ.**

Except the Lord, every soul is prejudiced in giving judgement in his own case. Lord permitted to kill soldiers since they were prepared based on gratitude.

[You need not argue that peace shown against violence leads to growth of indiscipline in the society. We are not telling that the sin shall not be punished. We are only telling that the affected party should never be the judge since conclusion will be biased. In the end, God Krishna killed His own son called as Samba for the sin committed by him in insulting the sages. If you see Dhrutharashtra, he supported his sinful sons. Hence, Gandhari is not justified to give curse to Krishna, who is the mother of Kauravas. Except God, no other human being can be impartial and hence Krishna gave the judgement to kill all supporters of injustice. Even the soldiers were prepared for death based on their gratefulness to their King for receiving salaries. Those, who did not support injustice of Kauravas, went to heaven.]

**22) Naṣṭapūraṇaṃ Daivāt na pratikriyāyāḥ.**

Your loss is compensated by God and not at all by revenge.

[When somebody harmed you, you shouldn't think of the punishment to such enemy because the punishment of the opposite side will not compensate your loss in anyway. The effected party always tries to harm the enemy by giving equal and opposite reaction to the sinful harming action received from the enemy and in this there

is no wisdom at all except emotional revenge. If you leave the process of enquiry, its judgement and its punishment to God, you are compensated for your loss by the omnipotent God. Hence, revenge is foolishness whereas patience to leave the case to God regarding revenge is the wisest way.]

### **23) Vilambe śuddhi naṣṭam na pratiphalāt daṇḍaśca.**

In the delay of His enquiry, you need not doubt about the escape of punishment since it doesn't compensate your loss. If you are patient, your loss is compensated by God. Otherwise, you will get extra punishment for your emotion of revenge.

[Delay takes place in the judgement of God since He gives sometime for His criminal child to reform permanently by spiritual knowledge. You are worried that if your enemy is reformed, he is escaping the punishment and you feel that you are in loss. This is not correct because the punishment of your enemy will not compensate your loss in anyway. If you think about revenge with emotion, you are losing the compensation from God and also punished for the revenge-sin. Draupadi was punished for her emotion of revenge by losing all her sons.]

### **24) Nṛṇāmapi cyutistavattu na sarvajñapituḥ.**

Due to human error third party may go wrong and not to speak if victim becomes third party. Such error and prejudice are not possible in the case of omniscient God, the creator of all souls.

[The king or court has long process of enquiry and even then justice may not be detected since they depend on witness, which can be false also. But, *God is omniscient and there is no enquiry at all since truth is already known to Him*. The delay is not due to enquiry, but, due to time given to the sinner to reform. The enquiry done even by a third party like king or court or elders has chance to go in wrong direction due to human error. In such case, if the victim himself becomes the third party to enquire his own case, certainly the victim will go wrong due to prejudice of selfishness. The omniscient God is the creator or Father of all souls and hence there is no trace of chance to go wrong in detecting the truth since it is already known without enquiry. Hence, leaving your case to God is the best way of a wise man.]

**25) Brāhmaṇe guṇaḥ śṛṅkhalā lokakṣobhāya.**

Non-revenge is the quality of a Braahmin. Otherwise, chain of sins results in chaos of this world.

[Braahmana means the sage or the best human being since he leads the society towards God (*Brahma nayati iti*) and doesn't refer anybody simply by birth since God told that caste is by qualities and deeds and not by birth (*Guṇakarma vibhāgaśah*— Gita). The quality of such a Brahmin is told by scripture as lack of revenge to even his bitter enemy (*Ghātaṃ na ghātayet vipraḥ*). Such attitude is logically wise and not foolish or the result of incapability to revenge. This revenge initiates chain of sins resulting in chaos of this society.]

**26) Bhāratam gaṇanānusāri pratyayaḥ kāryaḥ.**

The perfect divine calculation can be observed in the characters of the epic called Mahabharatam and hence, confidence in God is essential.

[All these concepts can be seen in the characters of the epic Mahabharatam. Draupadi lost all her sons due to constant attitude of revenge. Draupadi was the first person to fall in the last journey (Mahaaprasthanam) since she was the root cause of this whole episode by insulting comments on Duryodhana when he slipped in Mayasabha (palace). *A guest shouldn't be insulted.* Duryodhana became revengeful, of course, his revenge to insult Draupadi was many fold due to his demonic nature. Uttara gave birth to Parikshit, who became the king. The womb of Uttara was protected by God from loss and this shows that God can protect and compensate the loss in view of deservingness of Arjuna and Uttara. Dharmaraja suffered in forest for gambling. His brothers also suffered in forest for not opposing his gambling. Dharmaraja didn't go to hell and went to heaven since he tried for the reformation of enemy and also didn't take any vow at the end of gambling to kill any enemy. His four brothers went to hell since both these were absent in their case. The son of Dharma Raja didn't become the king since his mother was Draupadi. The grandson of Arjuna alone became the king since Arjuna dropped from the war becoming against to punishment of death. God allowed killing of innocent soldiers since they supported injustice directly or indirectly and were ready to kill the opposite innocent soldiers based on which they can't be excused! Everything is absolutely perfect in the divine administration of God in which nothing slips from the

divine calculations. Hence, the souls must be always patient having unshakable faith in God.]

### **27) Mrugayā pāpāt na niraghasya daṇḍaḥ.**

The sons of Draupadi were killed due to sin in hunting. Innocent is never punished.

[You need not argue that the innocent sons of Draupadi were unnecessary killed for the fault of her mother and this is a mistake in the divine judgement. Even though they did not commit any sin with respect to the main story, their sin committed elsewhere is punished, which is killing soft natured animals in hunting. There is a saying that a sinner may escape punishment, but, an innocent shall not be punished. This may happen in human administration, which has limitations like deciding truth on witness, misleading due to very clever advocates, bribing the judge etc. But, in the divine administration such possibilities can't be even dreamt.]

### **28) Devapāṇḍavā api pare daityā eva niṣpakṣaḥ saḥ.**

Even Pandavas, the incarnations of angels were punished and not to speak of the opposite demons. God is not partial even to angels.

[I am explaining the punishments given to Pandavas not to support Kauravas, which is also done by evil minds. Kauravas were bad from top to bottom being the incarnations of demons and hence were bitterly punished by God as they couldn't be reformed by his preaching. Even Pandavas, incarnations of angels were punished for their sins showing that sin is not tolerated in any case. Even Pandavas erred due to their human nature and were not spared for their sins and this shows that God is not partial even to angels as blamed by demons.]

### **29) Dharmo mukhyaḥ na kalpanā dr̥śyante hi.**

The ethics derived from these stories stand as main and not the truth of happening of these. Proofs are also seen.

[Some people sidetrack the main issue by saying that these stories were not true. The point of truth of story is not at all to be considered. The main point is the ethical conclusion of such stories that is useful for the human behaviour. Sages were the authors of these epics and they will never write imaginary stories like the present authors of novels! The bridge of stones on the sea and archaeological

findings in Kurukshetra stand as proofs just like in the case of other histories.]

### 30) Śṛtagīṭadhanakāraṇaṃ dvimohaḥ.

Money is stressed in Veda and Gita. Fascination to the life partner and issues is responsible for the sin of money.

[There are three strong worldly bonds: life partner, issues and money. The fascination to life partner and issues is responsible for the most important sin of money, which is stealing others' money by corruption as observed in politicians and some employees. Money is told as the root of this world (*Dhanamūlamidaṃ jagat*) and hence sin of money is most serious. The Veda also says that you should not steal others' money (*Mā gṛdhaḥ...*) and also says that sacrifice of money alone is the ultimate path to God (*Dhanenaikena...*). The Gita also says the same two points (*stena eva saḥ..., phalaṃ tyaktvā...*.)]

### 31) Aṃśo na parimāṇaṃ dhanasya.

The share of sacrifice in the total is important and not its magnitude for money.

[One should not misunderstand that money is given importance in spiritual path. *Since money is important, sacrifice of it becomes important!* But, one shall understand that the share of the money sacrificed in the total possessed is important and not the magnitude of the sacrificed money. If the magnitude is given importance, it is cheating only as in a case of telling that salvation shall be granted if one lakh is paid! The share decides the attitude, which is very important. One rupee sacrificed by a beggar is far far greater than one lakh sacrificed by rich man! Hence, criticism of money in false twisted direction is to be avoided.]

### 32) Dravyaṃ śakteḥ parataraṃ tanna cauryaṃ lobhaḥ.

Matter is greater than energy and hence don't steal the matter or money of others, which is the greediness.

[The practical philosophy (Karma Yoga) is sacrifice of work and its fruit or money for God. Both shall be done by the house-holders and former is to be done by saints. Matter or money is condensed energy and work or energy is lesser than matter. Exchange of energy for matter is employment and hence employee respects employer. Exchange of matter for matter is business and hence consumer doesn't respect a shopkeeper. This proves the importance of money and hence

illegal earning of money is the most serious sin, which should be strongly understood by politician and employee and even any human being for that matter. This relates to one of the three main gates of hell (lobha or greediness).]

### **33) Anukta deha bandhaḥ krodhakāmayoḥ.**

The bond with body being the basis of the three strong bonds is not specifically mentioned, which is responsible for violence in killing and illegal sex.

[Eating non-vegetarian food by killing or getting other living beings killed and illegal sex with others other than life partner are the two sins related to the fourth strong worldly bond called as Deha-Eshanaa or the bond with the happiness of one's own body. This bond is the basis of all the other three strong bonds and hence is not specifically mentioned. This violence in killing and illegal sex are related to the other two main gates of hell (krodha and kaama).]

### **34) Vyāadhanārada sambhāṣaṇāt jīvo vimūḍhaḥ.**

From the conversation of Narada and hunter, the soul is proved as the biggest fool.

[The conversation of Valmiki as hunter and Narada as preacher is to be remembered here. Valmiki was robbing the money of passengers in a forest for the sake of the happiness of his family. Sage Narada preached him that family members are only going to enjoy the illegal money brought by him and will not share the sin committed for earning it. The family members and even these gross-bodies shall leave the soul in this world for the happiness of which sins were committed and these will not follow the soul to hell to share the punishments. The soul is the biggest fool, which undergoes all the punishments here as well as in the hell and the sins were committed for the happiness of others! Truth is always bitter but inevitable since it alone can save the soul.]

### **35) Gīta pāpatrayaṃ rahasi phale ca.**

The three main sins told by Gita are done secretly and hence the enjoyment of their punishments is also given secretly.

[Hence, stealing others' money by cheating or violence, illegal sex with others other than life partner and killing or torturing other living beings by violence for food or any other reason constitute the three main sins, which are told as the three main gates of the hell in

the Gita. The fruits of these three main sins come to you in the form of suffering. Mostly sins are done secretly and hence the enjoyment of punishments by a soul also happens secretly. People do sins and do not like the notice of others in doing so. Their false dignity is maintained by God in their enjoyment of punishment also!]

### **36) Anumeyam phalam karunaiva tasya.**

The nature of the punishment brings the memory of the sin done and punishment indicates only the kindness of God.

[The sins can be easily understood by any soul from the nature of the punishments and hence none should think that punishment is given without reason. Sita always remembered the sin committed by her in scolding Lakshmana from the common nature of sin and punishment. The common nature was rubbing false allegations on others about sexual character. It is better to concentrate on the release from the misery of these punishments by following the only way, which is non-repetition of sin by realization and repentance. One shall not think that punishment is sadism of God. The punishment is also aimed at the same result of realization of the sin done, repentance due to misery and resulting non-repetition of sin. Through knowledge, this result is obtained permanently and through punishment the same result is obtained temporarily. Something is better than nothing and punishment shows only the kindness of the creator to lift the souls from misery at least for some time. The punishment given by Rama to Sita shows His unparallel love to her that Sita shall not come to the upper world with balance of sin. Association with human body is responsible for such error even though Sita is a divine soul and this concept was demonstrated by Sita.]

### **37) Nānyaḥ panthāḥ satya jñānāt sadguroḥ.**

There is no way other than the true knowledge attained from divine preacher.

[Therefore, the soul shall not waste the time to escape the worldly misery by external measures like practicing Yoga, worships of God with the help of selfish priests etc., since there is only one way to get permanent relief from the worldly miseries as said above, one should try to get true knowledge from the divine preacher, which alone gives the permanent relief as said above. Knowledge alone is the way and truth of knowledge is its power to bring implementation since truth alone does the constant and very powerful drilling of the mind.

Hence, the Veda gives truth as the first adjective to knowledge (*Satyam jñānam...*)].

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Prathama Bhaaga (first part) called Pravrutti Bhaaga (part dealing with worldly life) or Datta Dharma Sutra (Ethical Scripture of God Datta), second chapter is completed.*

## Chapter 3

**TRUTIIYAADHYAAYAḤ**

[September 11, 2017]

**1) Śābdamātrāḥ saṃskārā artha bhāvarasarūpā bhaktiḥ.**

Today, the rituals are by mere sounds only. Meaning of word to knowledge to attraction to devotion is the order.

[The rituals are the occasions of propagating spiritual knowledge and devotion to God in the minds of people for which reason only many people assemble on such occasions. Today, the priests are not doing this actual work and they are only reciting blindly the Vedic hymns in Sanskrit. Neither readers nor audience know the meaning (artha) of word (shabda), not to speak of elaborate knowledge (bhava) radiated by those hymns. The knowledge develops interest or attraction (rasa) from which devotion (bhakti) develops. Narada said that devotion is a form of attraction only (*Rasasvarupā*.)]

**2) Śābda smaraṇamavaśyaṃ prāk samprati jñānam.**

Mere recitation was also necessary in old time. Now, knowledge is sufficient.

[The Vedas were composed by sages in Sanskrit since their mother tongue was Sanskrit and hence meaning was understood as soon as the word was heard. Today, Sanskrit is unknown to both readers and audience. The very meaning of the word ‘Veda’ is knowledge. In the ancient time, sages recited the Veda to preserve it due to absence of writing and printing technology. It was very much necessary in that time. After reciting and preserving it from insertions, sages spent lot of time in the enquiry and true knowledge was established that develops devotion to God. Today, the Vedas are printed and are safe from insertions. The priest should not waste lot of time for blind recitation. You should spend all the lot of time in learning Sanskrit and other secondary scriptures (Shastras) to understand the Veda deeply and to propagate it as knowledge.]

**3) Svārtha śabdaphala yogaiḥ naṣṭo Vedaḥ.**

By linking fruits to mere sound, Veda is totally destroyed.

[The priests became inert brains due to blind recitation for long time and were unable to study the meaning and knowledge of the recited Veda. They want to get some benefits from people for this blind recitation. Hence, they proposed a theory that mere sound of the Veda has miraculous power to destroy sins, to release you from misery and to grant materialistic benefits desired by you. They created some foolish practical things like burning ghee in physical fire as the ritual associated with the recitation. The blind public was exploited for its weakness of relief from misery and profit of fulfillment of desires. Actually, non-repetition of sin and doing good deeds by knowledge give relief from misery and benefits respectively. Thus, the entire basic aim of the Veda is totally destroyed by these tape-recorder-priests of middle age!]

#### 4) Dakṣiṇā virodhādeva sanmārgaḥ.

By refusing the offerings only, priests will come to the true path.

[This whole damaged system must be reformed in Hinduism. The priests will not realise this preached truth. The only way is that the public should refuse offerings (Dakshina) protesting that they are not understanding anything from the ritual. This will force them to come to true path and start studying the knowledge of the Veda in all that lot of time without wasting it for blind recitation.]

#### 5) Deśa kālāt pātraṃ phalāya śrūyate.

As per the Veda, deservingness of receiver of your charity is important and not place and time of charity.

[The deservingness of the priests is by the propagation of the Vedic knowledge and non-aspiration for any offering in the ritual. Such discrimination of deserving and undeserving receivers is essential as per the Veda (*Śrotriyasya cākāmahatasya, saṃvidā deyam*). The deservingness of the receiver of your sacrifice gives you the good fruit. If the receiver is not deserving by not doing his main duty, you will get bad sinful fruit for doing charity to undeserving receiver. Place and time of charity are not important and deservingness of the receiver is only important in the sacrifice (*Deśe kale ca pātre ca*— Gita). Place, time and deservingness are the order of increasing importance. People are blind to do hasty charity to undeserving people giving importance to place and time by saying ‘*this is holi Kashi and today is the holy day of Shiva Raatri for charity*’. God Krishna

donated wealth to the most deserving Sudama not in a holy place and on a holy day. If the receiver is deserving, the place and time become holy. If the receiver is not deserving, the holy place and holy time also become unholy!]

### **6) Dravya svādhyāya jñāna tapo yajñāḥ gītāḥ.**

Material, translation, knowledge and devotion are different sacrifices told in Gita.

[All rituals are only conferences to develop spiritual knowledge (Jnaanayajna) and devotion to God (Tapoyajna). Meals are cooked on physical fire and served in the interval of such conferences (Dravyayajna). Before preaching knowledge, mere translation of text is done (Svaadhyaaya yajna). Knowledge is more important than interval lunch since knowledge alone uplifts the soul permanently and hence it alone pleases God. Every point told here exactly exists in the Gita.]

### **7) Jaimini Dharmo Yajñāḥ dravya pradhānaḥ.**

The Dharma Sutras of Jaimini stress on Yajna, the sacrifice of food.

[Sacrifice of food material is also very important and is a practical philosophy. Hence, 80% of the Veda concentrates on cooking and distribution of food to hunger stomachs, which is practical philosophy. This is the total picture of a sacrifice (Yajna), which is stressed in the Dharma Sutras of sage Jaimini. Krishna asked for the food prepared in sacrifice from the wives of priests for the sake of His hungry friends and this indicates the main purpose of a sacrifice or Yajna.]

### **8) Ghr̥taṃ dagdhaṃ laukike na varṣāya sogriagre.**

The ghee is burnt in physical fire by misunderstanding that causing pollution and bringing drought. Agni means Agri or beginning.

[Unable to understand the true concept of Yajna as practiced by ancient sages and God Krishna, these tape-recorder-priests of middle age started pouring ghee in physical fire. In the Bhagavatam, sage Kapila, incarnation of God, said that a fool burns ghee in fire. Ghee means food fried with ghee (by Lakshana) and the fire of hunger (*Vaishvaanaraagni*) is misunderstood for physical fire. This hunger fire is very holy to be worshiped like God (*Ahaṃ vaiśvānaro...* Gita).

Ghee burnt in fire increased pollution that stops rains and they claim rains by such burning! Actually, the deserving priest having all deities in his body, fed with ghee fried food is pleased pleasing those deities, who bring rains (*Yāvatīrvai... Veda*). The word Agni comes from 'Agri' (beginning) meaning the deserving priest to be worshipped by giving food in the beginning.]

### 9) Śakti bhakti laghutarā grāhyā sa samarthaḥ.

In between capability and devotion of donor, whichever is lesser shall be considered in taking offering by true priest. Omnipotent God is there to protect true priest in all needs.

[The priest should not be given any offering for destroying the benefit of truth and to bring the loss by falsehood. A true priest shall not aspire for any offering to do service to God, which is the ritual and the true priest shall be a true preacher and God will take care of such true priest here and there as said in the Gita (*Yogakṣemam...*). If the true priest is enquired about the offering to be given, he shall say that the offering should be as per the capacity and devotion, whichever is lesser. This means:- If the capacity of donor is 100 and devotion (impression on the priest) is 10, 10 should be offered. If the capacity of donor is 10 and his devotion is 100, 10 should be offered. Instead of this, the false priest is fixing the rate for doing ritual in false way! If the donor is extremely poor, nothing shall be accepted. The omniscient and omnipotent God is there to protect the true priest in involved His service in all the needs.]

### 10) Kṛṣṇa Kauravayoḥ na cauryaṃ samam.

The stealing of butter by Krishna and stealing of kingdom by Duryodhana are not one and the same.

[If the true priest is a climax devotee, God will protect him in a way million times better than the charity of blind people protecting a false priest acting in wrong path. If the true priest is human incarnation (Sadguru) of God like Krishna, your offering is only to reveal your attitude of sacrifice to God. What all possessed by you is given by God only and His begging you is only to test your true practical love to God. This can be seen in stealing of butter by Krishna and begging by Shri Narasimha Saraswati, Sai Baba etc. The grandfather presented the packet of biscuits to his grandson and begs for a biscuit while the grand son is eating the biscuits to test the love of grandson to him. He is not equal to a hungry beggar or a cunning

person asking the boy for a biscuit. The stealing of butter (a form of wealth) by Krishna is not the same stealing of kingdom of Dharma Raja by Duryodhana with the help of Shakuni.]

### **11) Kulam deśaśca yathā mārgam gīyete.**

A caste by birth and country are affected as per the approach as said in Gita.

[The scripture speaks about three sets of practice (Ṣaṭkarma) for a Brahmin: i) Charity and acceptance of offering (Daana-Pratigraha), ii) Studying the Vedic knowledge and preaching it (Adhyayana-Adhyaapana) and iii) Doing sacrifice and making others to do it (Yajana-Yaajana). Out of these three sets, the first in each set is compulsory and hence charity (as per capacity) is compulsory. But, the Brahmin-priests made the second (receiving offerings) as compulsory! This is the reason for the Brahmin priests to be very poor always among all the castes (by birth) in India. Similarly, India is top in theoretical philosophy and comparatively weak in practical philosophy among all the countries on this earth. Hence, India is relatively poor in world. In fact, Swami Vivekananda wept asking God for the reason of poverty in India in spite of the highest knowledge and devotion. God gives the fruits in the same phase as per your worship (*Ye Yathā mām...* Gita). Remember that practical sacrifice is the proportion of the total possessed by you and not in magnitude.]

### **12) Bhikṣukāya mūlam kartavyam na dhanena.**

Beggars shall be served first without discrimination and the service shall cater the basic needs and not charity of money directly.

[A beggar dying with hunger shall be given food and other basic needs like cloth, medicine and shelter. In this case, the discrimination of deservingness of receiver should not be done since it is the basic emergent case. If the basic life and basic needs of a soul are saved, the spiritual knowledge and devotion can be preached after that. The foremost duty of the Government and religious trusts is to build beggar homes since this is the starting point of service to society. While doing such social service, the spiritual knowledge and devotion shall be also propagated in these beggars so that they are reformed and will not be born as beggars again and again. Their sins are responsible for their poverty and removal of the poverty in this birth may be done by your social service. But, reformation induced by knowledge and

devotion will remove their poverty in all the future births. Hence, social service alone is temporary, which rewards you with the temporary heaven only. Without this reformation, mere social service is not a permanent measure. Giving money to beggars may spoil them further as they are controlled by vices of sins already.]

### 13) Śraddhākaraṇāyārthavādaḥ.

In order to force the soul to do annual ceremony of departed souls, a lie is told for ultimate good.

[A lie can be told to implement false way also provided it does ultimate good. A scholar is always worried of truth and a preacher (Guru) is always worried about the good needed for a soul in a specific stage. Such a lie is called as Arthavaada (artha= for the purpose of good, vaada=a lie told). Ex:- The mother tells that moon will come down if the child eats food. Similarly, it is told that if the annual ceremony of a departed soul is not performed, the departed soul will suffer with hunger. This is Arthavaada told so that even the most greedy person does the ritual fearing for the suffering of departed soul. In fact, the soul leaves this materialised gross body and enters energetic body to go to the upper world. *The energetic body requires energy only as food and not the material-food.* The scripture says that the departed soul in energetic body eats the energy of the moon light.]

### 14) Pātraṃ mukhyaṃ Jñānakarma satphalāya.

The deservingness of the receiver is the main and ritual done with true knowledge gives good results.

[By doing this ritual, certainly, the departed soul and performing soul get benefit provided the charity of food and dakshina is done to a deserving true priest doing the main duty in the ritual. The entire benefit is based on the deservingness of priest and not on the time and place. Even the date of ceremony can be postponed if deserving priest is not available. The ritual is postponed even for a simple reason like eclipse! The deservingness of the receiver is the essence of the ritual that gives good fruit and place and time of ritual have no significance at all. Any ritual done with right knowledge (*jñātvā kurvīta...* Gita) gives good results and gives bad results if it is done with blind ignorance.]

### 15) Dānamasiḥ dvidhāraḥ.

The charity is a double edged knife.

[Charity is a double-edged knife, which gives good fruits, if done to a deserving priest and gives bad fruits, if done to undeserving priest. Charity to undeserving receiver is not mere wastage of money, which can be tolerated by a rich donor. But, it is an unnecessary extra sin giving bad fruits. No need of worry, if it is zero, but, it is minus! The good fruit removes your misery and bad fruit increases the same! The fruit of the ritual is based on the deservingness of the receiver of your sacrifice and hence you must always concentrate on this point neglecting place and time, if necessary. The present priest is the undeserving receiver since he is not doing the actual duty of the ritual, which is propagation of knowledge and devotion in the minds of people. He exploits the materialistic weakness of people by untrue knowledge by linking mere performance of the ritual without mind to good fruits and removal of misery.]

### **16) Stavasevānāṃ na bhāṣā sampradāyāḥ.**

In any ritual the prayer to God or the service to be done does not require any specific language or traditions.

[Any ritual consists of two parts:- i) Prayers to God and ii) the instructions of the works to be done in worshipping God and priest like giving seat, giving water to wash feet and hands etc. The first part shall be done in mother tongue so that the devotion springs from the heart. God sees your theoretical and practical devotion only and not the language of your prayer since God knows every language. The second part can be fulfilled by doing the actual works and there is no need of uttering the instructions to do these works. Both these parts constitute the essence of the ritual. Since prayers to God can be done in any language and since the works done have no language at all, both the parts of the ritual (the total ritual) can be done by anybody in any language. This means that the ritual can be performed by any theist in this world in any language. This brings the universal nature of all rituals in core without any obstructions of language or tradition of the religion or caste or gender of the theist.]

### **17) Upanayanam Gāyatrī ca viśvārthe.**

The words Upanayanam and Gayatri essentially mean a general sense, which is universally applicable.

[If you analyze the words Upanayanam and Gayatri, both these mean becoming close to God and worship to God through sweet songs respectively. The essential meanings of these words prove that

Upanayanam and Gayatri are universal for any human being irrespective of caste, gender, religion etc. Every human being is eligible to become close to God and praise God through sweet songs. This shows the universality of both these words. The sage presiding both these is called as Vishvaamitra, meaning that the sage is the well-wisher of the human beings in entire world. Becoming close to God by devotion and singing on God don't require any religion or any language or any tradition or any caste or any gender. Both these words can't be confined to a specific way of doing ritual or a specific language or specific tradition of a religion or a specific caste or specific religion.]

### **18) Trigunāḥ pratike na yatau hanta! chandonāma.**

The three threads are symbolic and are thrown by saint. Alas! The name of the meter is horrible.

[These tape-recorder-priests of middle age confined these two words to some specific ways liked by them due to ignorance and declared that all women and certain castes are not eligible for Upanayanam and Gayatri taken in their conservative sense. The word Upanayanam is confined to a specific ritual of putting three threads on the chest in cross wise manner. A saint throwing away this thread is respected by these foolish priests! The word Gayatri was used as the name of a Vedic meter and a hymn written in this Vedic meter was stamped as Gayatri! The actual senses of these two words totally disappeared. Of course, the three threads stand for the creation made of three qualities (Sattvam, Rajas and Tamas), which indicate that the unimaginable God mediated by a medium of creation shall be only worshipped. These three threads are symbolic representation of this concept. This concept is appreciable, but, the concept is lost and only the symbolic three threads remain to indicate the word Upanayanam! To call a verse composed in meter named as Gayatri without any sense of the word is called as Gayatri without enquiring its original meaning and this is horrible!]

### **19) Na jānate vivāha vinimayamapi.**

These ignorant priests don't know the exchange between husband and wife in marriage, which is a part of their own ignorant ritual.

[These ignorant priests boycotted women from this false symbolic ritual, in which also they erred in not noticing the three

threads of a girl are presented to her husband in the marriage so that the male is engaged in worship and the female is engaged in cooking separately. Half of cooked food of the female is enjoyed by male and in return half of worship of the male is transferred to female. Without knowing this, which is a part of their own ignorant symbolic ritual, they ban the women from this ritual!]

## **20) Strī na strīṇām patitāḥ svagarte.**

Female deity is not for females and they have fallen in their own pit.

[These priests are funny by saying that Gayatri is female deity and no female is eligible for Gayatri! Another fun is that the word Gayatri in essence means sweet song and females only sing with sweet voice! This means actual Gayatri is really with females only, who sing the divine songs in worship. Gayatri is not with males, who just chant a verse in Gayatri meter without singing! This clearly shows that the forbidden souls got real Gayatri and the egoistic souls of a gender are leftover with false Gayatri only! This is the miracle of the God by which one falls in the pit dug by him for others.]

## **21) Ahaṃ Dayānandaśca tadīyau hitāya na ko'pi nāśaḥ.**

Myself and Swami Dayaananda are also of the same caste by birth to be understood as real well-wishers and finally there is no loss at all.

[Let the Brahmin-priests and their fans of the same caste by birth not be angry with Me since I am also born in the same caste. My bitterness is only due to My real love to them. Even Swami Dayaananda, who extended this ritual to every human being, belongs to the same caste. Our bitterness is only to rectify our unfortunate defects and flourish in the true path. It is said that your enemy scolding you is your real friend and your friend praising you is your real enemy. Swami Dayaananda extended this symbolic ritual in external sense to all to wipe out tears immediately. Actually, if you analyse, this ritual in its essential sense (becoming close to God by singing His praise) is already extended to all human beings in its true sense because every devoted human being is singing the praise of God to become close to God.]

**22) Ekaḥ pitā sarvamekadā dadau niṣpakṣapātaḥ.**

One Creator gave the same basic universal sense to all religions without any irrational partiality.

[Any religion can't claim that a ritual confined to a narrow sense (as existing in it is correct as it is) without basic universality. In such case, God has given that specific ritual to a specific religion only, not practiced by other religions and this shows the partiality of God to a set of His issues without any reason. To remove such reasonless partiality of God, all must agree that God has given the same basic essence of ritual to all souls of all religions. There is only one earth and one human race on this earth. Every religion claims that its God created this entire humanity. This means that God of all religions is one only since unfortunately one earth only exists! That one God as the Father of this entire humanity will not favour one set of humanity only with a ritual in conservative sense. All the countries on this earth were disconnected for some time and the scripture given by God to a disconnected country in conservative sense is not known by other countries for a long span of time in which the human generations of other countries did not know it and were put to loss for their no fault! Such allegation on God can be rejected only if we say that every ritual of every religion has basic universal sense, which is common to all rituals of all other religions. It means that the basic essence of the ritual is preached to the entire humanity in the same time so that lack of knowledge of a specific ritual is not resulting in the loss of other human beings on the earth without their fault. Nobody is put to loss of Upanayanam and Gayatri in this world at any time since the basic universality is followed by all, which is becoming close to God by emotional singing. This means that all religions have the same basic universality of rituals and hence no religion at any time is subjected to any irrational loss.]

**23) Jīvāḥ bhinnāḥ svasvaguṇaiḥ śrto Brahmabandhuriti.**

Individual souls having specific set of qualities exist differently and hence, the Veda says that the son of a real Brahmin without qualities is only a relation of Brahmin.

[The Gita says that caste system is based on qualities and deeds only, but, not on the birth. A Brahmin born to Brahmin will be Brahmin provided both father and son have the concerned qualities, which are inherent of the individual soul (jiiva) continuing

independently in the chain of births. The transfer of qualities from father to son is not scientific because the genes in the chromosomes transfer only certain mannerisms, but not the qualities, which are inherent of sub-conscious state of jiiva continuing from several births. These qualities are not related to chromosomes, which are related to the biological body taken by the individual soul in every birth. Hence, qualities are not transferred from one body to other body. The qualities of one Jiiva are specific to that specific Jiiva only. The jiiva in father did not generate the jiiva in the son since both Jivias are separate and independent owning a specific set of qualities hidden in their own sub-conscious states. If same qualities appear in father and son, it may be a coincidence in two jivias. Apart from these inherent qualities, imbibed qualities from external atmosphere also exist with jiiva. Since the external atmosphere of father and relatives is same, the son might have imbibed the same qualities. Due to similarity in such inherent or imbibed qualities, you should not conclude that jiiva of son is generated from jiiva of father. The body of son may get some mannerisms by genes from the body of the father. Hence, the qualities of jiiva in son are not the qualities of jiiva in father since every jiiva is independent with a set of qualities. Hence, the son of a Brahmin-father need not be Brahmin (by qualities). If the son is not having the qualities and if the father has qualities, the son cannot be called as Brahmin and can be called only as related to Brahmin by blood as said in the Veda (*Brahma bandhuriva*). Ravana is the son of sage Kashyapa.]

#### **24) Bāhyābādho matabhaṅgāya.**

Inherent qualities untouched by the external atmosphere brought splits in Hinduism.

[Some times, the external atmosphere might be overcome and a jiiva with its inherent set of qualities is totally different from the entire family and such a jiiva has the caste by the identity of his qualities only. Ravana born in the family of sages has his specific set of bad qualities and should not be called as Brahmin. Similarly, Sūta born in the family of pot makers was not touched by the external atmosphere of the family and became exceptional scholar of the Vedas to be called as Brahmin selected as president of a sacrifice by sages as said in the Bhagavatam. The egoistic priests claim Ravana as Brahmin and Sūta as low-caste only, breaking the policy of caste system of the Gita.

Such ignorant atrocities brought jealousy in people damaging the unity in Hinduism.]

### 25) **Aspr̥ṣṭo gunaiḥ sarvebhyah putrātmā bhinnah syāt.**

The untouchables are by qualities and deeds from all four castes and the jiiva of the son need not be so.

[There are four castes based on qualities and deeds as said by the Veda and the Gita. The extreme sinners in these four castes are boycotted by the society as untouchables like a bad student expelled from the institution. This expulsion is for reformation only and not with vengeance. The son of the untouchable need not be untouchable since the individual souls are independent with their own inherent sets of qualities. Generation of son from father is not generation of soul of son from the soul of father even though a body may generate another body.]

### 26) **Kāmah putrānantaramapi na mūlabhaṅgaḥ.**

Sex can be continued even after generating issues in this age, but, doing with others other than the legal life partner is violation of fundamental.

[The rule of ethics admits superficial changes from time to time, but, doesn't allow the change in the fundamental at any time. Ex:- In Krutayuga the sex was stopped by sages after generating the issues since extending humanity is the only justified aim of marriage. In Kali Yuga due to degraded control of mind and senses, it becomes almost impossible to control the intensity of sex even after generating issues and hence, the sex can be continued even after getting issues. This change is allowed, but, the fundamental justice that can't be altered is that the sex should be always limited to the legal life partner only (*Dharmāviruddhaḥ kāmo'smi...* Gita) and this is said in the Gita just in the end of Dvapara and almost beginning of Kali age.]

### 27) **Na Kṛṣṇavat kimuddharati hastābhyāṃ varṣairapyasṃa guru?**

One should not imitate God Krishna. Can he lift even a big stone by both hands even after years?

[One should not imitate God Krishna, who danced with married Gopikas in the midnight. Krishna lifted huge hill on His tiny finger in a fraction of second. Can anyone lift even a big stone even using both the hands taking time of even many years? At the outset, the

miraculous power separates Krishna from the ordinary souls so that an ordinary soul shall not feel that it is God.]

### **28) Bhedāstayorgiridharayoḥ bahuhetubhiḥ.**

There are several differences between the two lifters of hills based on several substantial reasons.

[If you argue that Ravana also lifted Kailasa mountain and hence his immoral character also shall not be criticized, there are several differentiating points:- i) Krishna didn't repeat this anywhere after leaving Brundavanam and He never returned to Brundavanam again. Ravana repeated this immoral sex throughout his life, ii) Krishna objected such dance, but, Gopikas threatened to commit suicide if objected. Ravana enjoyed other ladies by force threatening them to kill if not yielded. iii) Krishna married several girls under forced circumstances only. Ravana forced other ladies brought and poisoned them in his palace. iv) Krishna killed Shishupala for marrying forcibly the wife of king Babhru. Ravana was always following this immoral path encouraging his followers to do the same. v) Krishna gave excellent spiritual knowledge as the Gita. Ravana never had even a little scent of spiritual knowledge. vi) Krishna was attracted by the devotion of Gopikas even though they were not beautiful. Ravana forced beautiful ladies only attracted by beauty only. vii) Gopikas were sages from several births doing penance for God. Gopikas were tested in the three strong bonds (life partner, issues and wealth) by stealing butter preserved for the issues (bonds with issues and wealth were tested). By dance they were tested in their bonds for life partners. Ravana never had such opportunity since he was not even fit for such divine test and we can't expect him to act as the divine examiner in such divine test!]

### **29) Svīyopamayā SītāBhīṣmayoruktiralam.**

It is sufficient if one understands the advises given by Sita and Bhishma that one shall keep in the position of victim in doing sin.

[In preaching ethics to Dharmaraja, Bhishma told that the essence of ethics is to understand the pain in sin by keeping himself/herself in the place of the soul victimised by himself/herself. Sita also told Ravana to understand the pain of Rama by imagining the situation in which the wife of Ravana is stolen similarly by somebody else (*Ātmānamupamāṃ kṛtvā sveṣu dāreṣu ramyatām...* Ramayanam). Both these said the exact practical essence of ethical scripture. If this

is understood, a very large percentage of sin disappears from the society.]

### 30) Hantre mṛtyudaṇḍaḥ bahudhā tarkyaḥ.

Before giving death punishment to a killer, lot of analysis is to be done.

[The climax of justice is not to take away the life of any other living being provided your life or the life of somebody in the society is in danger from such living being. Life is the most precious item of creation, which is granted by God only and none except Him can grant it. *One should think million times before deciding the death punishment to any criminal.* One should always try for the possibility of reformation so that the sinner will not take away a second life in the society and understanding that already killed person will not be alive by killing the killer. If there is doubt of reformation, to avoid the second killing, life imprisonment can solve the problem if the victim is prevented to enter the society in his/ her life time. It is very delicate issue and lot of patience with lot of sharp analysis is essential before giving this punishment.]

### 31) Hate na mṛte pāpaṃ vijñānāt sraṣṭā saḥ.

The sin comes from killing and not from natural death, scientific analysis shall be the basis. No worry since omnipotent God is the creator.

[It is horrible to kill a soft natured living being just for eating non-vegetarian food. There is no sin in eating flesh and vegetable since the chemical analysis shows the same ingredients like proteins, minerals, vitamins etc. The sin is only in killing or getting it killed for food. Kaapaalikas, eating dead living beings are not sinful, but, are condemned for lacking hygienic way. Science also says that secondary proteins re-synthesized in animals or birds are not good for health whereas the primary proteins synthesized first in the plants are good for health. You need not worry that the vegetable food becomes insufficient for humanity if non-vegetarian food is avoided. Please remember that it is not a problem at all for the omnipotent creator!]

### 32) Ātmopamayā mūrcāraḥṣāṃsi.

You must understand by keeping yourself in the place of living being to be killed in the contexts of anaesthesia and demons.

[One shouldn't argue that killing a living being by giving anaesthesia is not sin since pain is absent, it is wrong because 1) you are taking away the opportunity given by God to it to enjoy life and 2) if you are in the place of the killed living being using anaesthesia, will it not be a sin? You will understand ethics in the best way only when you keep yourself in the place of your victim. If you say that killing a living being for food is not a sin, killing a human being (like yourself) by a demon for food shall not be also a sin and by this logic are you ready to be killed by a demon after yourself subjected to anaesthesia?]

### **33) Gobrahmaṇa vadho mukhye gaurdharmarūpā ca.**

Killing Brahmana and cow means killing any soft natured living being. Killing cow also means killing the justice.

[The scripture says that you should not kill a Brahmin and a cow. This doesn't mean that you can kill other castes by birth and other living beings. The word Brahmana stands for any human being with soft nature. The scripture says that any human being not harming even the harming enemy is Brahmin. Caste is not by birth, but, by qualities and deeds as said in the Gita. Similarly, killing the cow means killing any soft natured animal or bird other than human being. The deity of justice surrendered to God Datta in the form of cow and hence killing cow also means killing the justice in this worldly life.]

### **34) Manyukāmāvajā guptadhānye.**

Animal to be killed is animal-nature, ghee to be burnt is the desire and Ajaa means the stored grains.

[Killing animal in the sacrifice means killing the animal-nature not killing the actual animal. 'Ajaa' does not mean goat to be killed, but, also the statue of animal made of flour from stored grains for three years, which being stored for three years are unable to germinate. The Veda says that animal means the animal-nature present in human being (*Manyuḥ paśuḥ*). Similarly, the Veda says that the ghee should not be burnt in fire, but, the desire is to be burnt (*Kāma ājyam...*). Desire is liked by everybody like ghee and hence, desire is called as ghee.]

### **35) Śāstram jñāpakameveti Śaṅkaraḥ.**

Shankara says that Veda is not provoking killing since it only reminds the decision of killing already taken by human being.

[A non-vegetarian will kill the living being for food in spite of restrictions. In the case of such non-vegetarians, the Veda asks him to kill, offer the killed animal to God and then to eat. By this, the concept of God is introduced in his mind so that gradually using the subject of God, killing can be stopped. Here, one should not misinterpret that the Veda is provoking to kill the animal in sacrifice when it says '*kill it and offer it to God*'. Based on this misunderstanding, people misinterpret that killing the animal in sacrifice only is not a sin (*Yajñārthāt...*)! Here, killing is already decided by the human being and the advice of the Veda is only regarding offering it to God. The word 'kill' indicates the decision of human being already taken to kill the animal and hence the Veda is not initiating and provoking the killing. This was explained by Shankara in His commentary (*codanā lakṣaṇo dharmah, Śāstram jñāpakaṁ na tu kārakam*).]

### **36) Nānyo mārgaḥ pūjāyogādih.**

Except this one way, there is no other way like worship of God, Yoga etc.,

[The three main sins told as the main gates of hell in the Gita are related to the three vargas (categories) called as Purusharthas and three strong bonds called as eshanas constitute the sin, which is born in the pain and loss of others and this shall be avoided by every human being sincerely if it wants to escape the miseries and tensions. The only way is realization from spiritual knowledge that generates emotional repentance and finally ending in practical non-repetition of sin, which again shows the order of knowledge, emotion and practice. By this, all the sins are destroyed even though their fruits are not yet enjoyed by the soul. This is the best festival offer from God to souls! Except this one path, a soul should not be exploited by false advertisements like worship of God, Yoga, etc., to escape from the present misery and future misery to be enjoyed also in one stroke.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Prathama Bhaaga (first part) called Pravrutti Bhaaga (part dealing with worldly life) or Datta Dharma Sutra (Ethical Scripture of God Datta), third chapter is completed.*

Chapter 4  
**CHATURDHAADHYAAYAH**

[September 17, 2017]

**1) Trivarge dharma kāmāu vimṛśyau**

In the three categories of the worldly life, the two words ‘Dharma’ and ‘Kama’ shall be carefully applied as per the context.

[Dharma (justice), Artha (wealth) and Kama (sexual life) are the three categories (trivarga), called as Purushartha dealing with Pravritti or worldly life. In Artha and Kama also Dharma should be followed. Other than Artha and Kama, the practical aspects in which Dharma has to be followed come under the category ‘Dharma’ mentioned in the above three categories. For example – killing a living being for food is prohibited, which neither comes in Artha nor Kama. Hence, such prohibition of killing comes under Dharma. In fact, prohibition of killing a living being and causing suffering to other living being called as violence (Krodha) is the highest injustice. Similarly, the word Kama means general desire as well as desire specifically pertaining to sex. Hence, this discrimination of the meaning for these two words must be kept in mind, which becomes suitable as per the context.]

**2) Sandarbhayorna virodho gītayoḥ.**

The two contradicting verses in Gita can be correlated by taking the contexts of Pravritti and Nivritti separately.

[The enquiry of Dharma means finding out the truth through logical analysis in deciding the worldly aspects related to wealth or money, sex and other worldly issues. Dharma is the core of Pravritti for which only, you should vote against the injustice. Only in Nivritti or the field of the subject regarding your bond with God, you have to vote for God even against Dharma. In this way, contradiction in the Gita can be solved. The contradiction is that in one place it is told that God is incarnating to establish Dharma (*Dharmasaṁsthāpanārthāya...*) and in another place it is told that you have to surrender to God leaving the entire Dharma (*Sarvadharmān...*). The solution for this contradiction is that the first verse dealing with supporting justice against injustice is the context of

Pravrutti. The second verse dealing with surrendering to God leaving even justice is the subject of Nivrutti.]

### 3) Tridvārā caturbandha vivekaḥ pravṛttau

The analysis of the three main gates of hell along with the analysis of four strong worldly bonds gives right direction in Pravruutti.

[The three main gates (violence, greediness and illegal sex) of hell as told in the Gita are related to the four strong worldly bonds (body, life partner, issues and wealth). Greediness is directly related to the bond with issues and wealth. Illegal sex and violence in killing living beings are related to the bond with body. Illegal sex is indirectly related to the bond with life partner. *The legal sex is not against the bond with life partner.* As far as Pravruutti is concerned: Non-violence avoiding killing any living being, controlling the bond with body (controlling the bond with tongue to eat non-vegetarian food), controlling the desire for illegal sex (desire for others of opposite gender other than life partner), sex desire for life partner only, saving wealth for the sake of legal issues without spending unnecessarily for the sake of others (who are not legal issues) are the main principles to be followed in Pravruutti. Apart from these points, following justice in other worldly issues also comes under Pravruutti.]

### 4) Trivarge dharmah pūrṇapravṛttistaṃ vinā

Following justice in the three categories related to worldly life is the complete Pravruutti. In Pravruutti there is no interference of the bond with God.

[In Pravruutti, injustice should be rejected against justice and in this field bond with God is out of reference. This is pure Pravruutti without interference of Nivrutti. This means that one shall not desire any other human being of opposite gender for sex other than the life partner. If one is attracted to a prostitute or other human being of opposite gender other than life partner, it is a sin. Such attractions result in neglecting or even hating the legal life partner. Similarly, one should not be attracted to other outside human beings and spend money neglecting own issues. Apart from these two Artha and Kama, the third category called as Dharma should be followed in all the worldly issues other than Artha and Kama also like killing living beings etc. Rejecting prostitute and others for the sake of life partner and rejecting other outsiders for the sake of legal issues is Pravruutti in

which justice is voted against injustice. Leaving life partner and issues also for the sake of God, which is voting for God against worldly bonds is Nivrutti. Pravrutti and Nivrutti should be clearly distinguished as two separate fields. The Gita says that confusing between these two is ignorance (*Pravṛttiṃ ca nivṛttiṃ ca...*).]

### **5) Daivākarṣaṇameva prathamapadaṃ pravṛttau**

Attraction to God alone is the first step in Pravrutti.

[The cause of sin in worldly issues is the fascination to the above said four worldly bonds. Excess attraction to these worldly bonds is provoking the human being to do all types of sins in the worldly affairs. The total destruction of these four worldly bonds is not necessary in Pravrutti. Reduction of attraction to these four worldly bonds without crossing limit is essential and is also sufficient in Pravrutti to avoid sins that gives misery and tension to any human being. This reduction of attraction can't be achieved by forcible effort. It should be achieved only by attraction to God. Hence, development of attraction to God is the fundamental step in Pravrutti also, which is naturally the fundamental step in Nivrutti.]

### **6) Mokshaḥ phalameva na pūrva yatnaḥ**

Detachment from world is only a natural fruit of attraction to God and not a pre-requisite trial.

[The main important aspect in reducing the attraction of four worldly bonds is the absence of even a trace of force in the effort. The reduction of attraction to world must be a spontaneous consequence lacking even trace of forced trial, which can alone give the aimed result. Detachment from world is not a pre-requisite for the attachment to God. By detaching yourself from worldly bonds, you cannot attain the attachment to God. By leaving coffee, you can't get Divine nectar. Leaving coffee is not a pre-requisite for attaining Divine nectar. If Divine nectar is tasted, the coffee will be dropped as a spontaneous consequence. Such natural dropping can alone reduce the attraction to worldly bonds resulting in avoiding the sin, which is the only cause of all miseries and tensions faced by the soul in the world. Hence, *the conclusion is that all your efforts must be to increase your attraction to God and nothing else*. If love to God increases spontaneously, the worldly attractions decrease and sin can be totally avoided. Hence, salvation from miseries and tensions can be obtained only by salvation from sins. Salvation from sins can be only obtained by a natural

reduction in the force of attraction to worldly bonds without making any effort. Such reduction as a natural consequence can only be obtained from the increased attraction to God.]

### **7) Eka pāpaṃ na sarva pāpa mokṣāya**

One specific sin may control other sins, but, it can't give liberation from all sins.

[The subject of attraction shall be God only and not any other worldly item. When the reduction of attraction to all worldly items is the aim, how can one use the attraction to any worldly item for attaining the original aim? This means that a person attracted to a prostitute can also attain reduction of attraction from all the other worldly bonds. Such a person neglects the legal life partner, neglect the legal issues and can neglect all other attractions like love for non-vegetarian food etc. The attraction to the prostitute itself is a sin and can't be useful in controlling all the sins. Such illegal attraction may control all other sins, but, itself being a sin, can't give liberation from all sins.]

### **8) Na jalaṃ sikatā'pi pramāṇāya**

The exposed part of the scale need not necessarily indicate the depth of water since it can even indicate the depth of sand also.

[Without understanding the truth through sharp analysis, people misunderstand that the weakening or even total elimination of worldly bonds is pre-requisite to attain bond with God. People get detached from the worldly life by forced effort, which is not only useless but also meaningless. Such people leave the drinking of coffee with a view that they can attain Divine nectar by such detachment. This is foolishness because why God should be pleased for your detachment from the worldly bonds? The government comes down for negotiations with a politician detached from food in hunger strike. Do you expect God also to come down for negotiation for his detachment from worldly bonds? He will be pleased only by your attachment to Him. Detachment from world serves as an indirect scale of measuring the attachment to God provided such detachment is a natural consequence of attachment to God. Mere detachment from world can't indicate the proportional attachment to God since attachment to a worldly item like prostitute can also be measured by such detachment. Hence, detachment from world need not necessarily indicate the attachment to God only. The height of the exposed scale above the

water is an indirect measure of the depth of water. Instead of water, the scale might have been buried in sand (if water is replaced by sand), in which case, the exposed part of the scale (detachment from worldly bonds) gives the depth of the sand (love on prostitute) and not depth of water (love to God). This means that the detachment from food, sleep and legal bonds of family need not necessarily indicate that such a person is attached to God (depth of water) since such detachment is equally found in the case of a fellow attached to a prostitute (depth of sand) also.]

### **9) Bilvamaṅgalavat**

This concept can be more clearly understood through the story of poet Bilvamangala.

[This can be clearly understood from the story of the poet Bilvamangala, who became the saint Leelashuka by the preaching of a sage. The poet was walking immersed in the love of his darling and was not conscious of his foot hitting a sage. The sage appreciated the depth of the concentration of love of the poet. The sage preached the poet that if the target of such concentrated love is God instead of the darling, the poet will get the highest Divine fruit, which is eternal. The poet understood the advice of the sage and became devotee of God Krishna and his name changed to Leelashuka, the author of Shri Krishnakarnaamrutam. Hence, the target of the concentration of attraction or devotion shall be God only and not a sinful item like prostitute or a neutral item like respiration.]

### **10) Anugrahāt seśvara sāṅkhyam grāhyam.**

Due to the advantage of blessing of Omnipotent God, Yoga with God is to be followed.

[Some say that attraction to even a neutral item serves the purpose, which is not a sin by itself. For example – Concentration on respiration is not a sin by itself. This is also useless because such attraction may divert your attention from sins for a small span of time in which one is involved in such concentration. The attractions to the world will glow again as usual as soon as such concentration is stopped. If the target of the concentration or attraction is Omnipotent God, you will be blessed by God in the rest of the time also, which will resist the re-penetration of worldly attractions. Moreover, if the target is God, the highest fruit of Nivrutti can be also attained because everybody trying for Nivrutti has equal fair chance to reach the climax.

You are having this fortunate chance in this line of making God as the target. The target of concentration is Lord (Ishwara) in the Yoga sutras of Patanjali and hence, it is called as Yoga related to God (*Seshwara Saankhya*). Concentration on worldly objects other than God is Yoga without God (*Niriishwara Saankhya*) as proposed by an atheist called Kapila, who is different from sage Kapila.]

### 11) Sthitikāmanuvartate sah

God Datta follows as per your desire, which is as per your stage in the spiritual path.

[Some people scold God Datta for being responsible to the weakening or total breakage of worldly bonds. The general scolding is that Datta is responsible for destruction of family bonds (*Dattam Chhinnam*). Using this wrong slogan, they discourage devotees from worship of Datta and even prevent them to go to the temple of Datta! This is the unimaginable climax of unimaginable ignorance! Datta means the first energetic form (or formless energy) through which the original absolute unimaginable God is given to the world. In fact, even the materialistic boons are given by Datta in very fast way. Datta grants the desires of devotees asked by them as per their stage in the spiritual path. Datta grants not only materialistic desires, but also miraculous powers to any extent as seen in the case of Kaartaveeryarjuna. It is certainly true that the devotion to Datta will naturally make the worldly bonds to become weak, which is the essential step to avoid sins and the related miseries. If you don't want to avoid misery by doing sins continuously, who is bothered to reduce your attraction to worldly bonds? *If you like to avoid misery, you must avoid sins.* If you like to avoid sins, you must reduce the attraction of worldly bonds. If you like to reduce the attraction of worldly bonds, you must increase your attraction for Datta. If you want to increase the attraction of worldly bonds by asking more and more materialistic boons, Datta is ready to grant such boons multiplied to million times than desired by you in a fraction of second. Hence, everything depends on your stage and its consequential desire to be placed before Datta. As per your desire, He is acting. You want to strengthen your worldly bonds, in which case misery is inevitable. *You want to strengthen your worldly bonds on one side and want to avoid the misery on the other side!* You want to stand in the fire and avoid its burning! Hence, your blame to Datta is naturally diverted to yourself only.]

## 12) Atigariṣṭhalakṣye siddhiratikaniṣṭhasya

If one aims at the highest goal, at least, the lowest goal is attained.

[You need not worry about the possibility of total destruction of your worldly bonds, which is the gold medal. It will happen only in the climax of Nivrutti, which is possible only for one in millions and in some birth after millions of births as said in the Gita (*Kaścinmām..., Bahūnām janmanām...*). You are making this as your ultimate goal only with a view that you can walk one or two miles certainly if your goal is a hundred-mile walk! You are unnecessarily overestimating in the beginning itself as if your issue is going to walk hundred miles in a single stretch! The highest goal is set so that the lowest goal can be certainly reached. If you keep total destruction of worldly bonds as the ultimate goal, at least, a little weakening of worldly bonds can be achieved, which is sufficient to prevent you from doing worldly sins and thereby the worldly misery can be avoided. As soon as you admitted your issue in the institution, you are imagining as if your issue has attained gold medal in the class! Of course, trying for gold medal will certainly bring at least a pass.]

## 13) Matāntare prokta dveṣasya bhāva evam

The meaning of the word ‘hatred’ told in other religion shall be correlated in the line of its true sense.

[The cause of subsequent consequence is not denied, but, the cause being the highest eternal fruit for which you yourself started trying, God Datta can’t be blamed at all. Actually, the total destruction of worldly bonds is not the aim at all, which is also not a pre-requisite to attain the highest fruit. It is only a natural consequence with the help of which, we can measure the distance travelled by you towards the fruit. If you don’t know the value of that highest fruit, you will worry about the natural consequence. If you don’t know the taste of the Divine nectar, you will certainly blame the person neglecting coffee after tasting the Divine nectar! Negligence to coffee gradually leads even to hatred to coffee as the stage is advanced. If you tasted Divine nectar, you will neglect coffee. If you start drinking Divine nectar continuously, in course of time, you will hate coffee. Negligence to coffee is sufficient to control your worldly sins. Hatred to coffee is the climax of Nivrutti. You must understand that such hatred is a natural consequence of the climax, which is attained without putting any

effort. It only gives the end of distance travelled by you in reaching the climax. In this way, you must not misunderstand the word ‘hatred’ used by Jesus in telling that one cannot be His true disciple unless that one hates the family bonds.]

#### **14) Prahlāde dr̥ṣṭa dveṣaḥ sāpekṣāyaiva**

The hatred shown by Prahlada to his father is not absolute, but, is relative as natural consequence of his devotion to God.

[The hatred shown to worldly bonds does not indicate the absolute hatred existing in these worldly bonds. This can be understood from the case of a specific worldly attraction resulting in the hatred to all other worldly bonds. A specific worldly attraction like extreme fascination to a prostitute develops the hatred to life partner, issues, money, health of the body, prestige in the society etc. The hatred in all these worldly bonds is not absolute, which means that the reason for the hatred is not due to any defect inherently existing in these worldly bonds. The reason for this hatred is relative, which means that this hatred is completely due to the unlimited excessive fascination to the prostitute. Hence, the climax of detachment from worldly bonds of a devotee indicates the climax of the devotion to God in a relative way. Such extent of hatred was shown by Prahlada towards his father, who opposed his God Vishnu. Even though his father was killed by God Vishnu, Prahlada did not feel sorry at all. His hatred is not absolute in the sense that he did not have any personal hatred to his father, which is only a natural consequence of his devotion to his God Vishnu.]

#### **15) Dvayaṃ na kāraṇaṃ na ca yatnasādhyaphalam**

Both negligence and hatred to worldly bonds are neither prerequisites of Divine fruit nor the end fruits of forced efforts.

[Similarly, negligence in high potency to worldly bonds due to devotion to God is shown by several exceptional devotees of Nivrutti. Shankara left His old mother and He is the only son! Ramanuja left His young wife. Lakshmana left kingdom and young wife for the sake of Rama. Buddha left wealth (kingdom), young wife and only son for doing penance to God in forest. The bond with happiness of body is also sacrificed for the sake of God when Shankara and Buddha left their houses. i) Negligence to worldly bonds indicates the climax of Pravrutti. ii) High potency in negligence indicates the advanced stage of Nivrutti. iii) Hatred to worldly bonds indicates climax of Nivrutti.

In this stage, unless you carefully analyze the truth with patience, you will easily misunderstand that negligence and hatred to worldly bonds is the main spiritual path. You have to carefully understand with lot of patience that

- i) Negligence and hatred to worldly bonds is not at all the aim,
- ii) The negligence and hatred are not attained by any forced effort and
- iii) These negligence and hatred are neither pre-requisites nor the aimed fruits of Nivrutti.]

### **16) Puraḥ kṣepa eva savṛddhiphalānām**

Actually, God is postponing the punishments to future, which accumulate interest.

[Every human being is worshipping through both theoretical and practical devotion in the stage of total surrender to God only whenever a misery along with tension attacks it. The aim of this misery is only to remind you about its corresponding sin done by you, which is called as realization. Realization is very easy since you can detect the nature of sin from the nature of misery. The misery continues to make you to repent seriously so that you will not practically repeat that sin in future. Without understanding this background of the punishment for a sin constituted by God, you are forcing God through worships to remove the misery without your realization, repentance and practical non-repetition of the sin in future. In such worships, you flatter Him through prayers and even you bribe Him with practical sacrifice of work and fruit of work. You are thinking that God can be flattered like a foolish king or God can be dealt with practical sacrifice like bribe like a businessman involved in business dealing with practical exchange. In this business deal, some clever devotees promise that they will do practical service after getting the practical boon from God! This shows the lack of faith in the ethics of business on the side of God! The most clever God postpones your punishments to future with accumulated interest and you are satisfied that God is fooled by flattery or satisfied with the practical exchange deal of business. You are thinking that the Omnipotent God has cancelled all the punishments. Actually, you are fooled since you have to enjoy greater punishments in the future if you don't realize, do not repent and repeat the sins.]

**17) Kṛtajñatāvismṛtiḥ mūlapāpaṃ vilambāya**

The reason for the delay in answering your present prayer is only the basic sin, which is forgetting all the past favours.

[Even this temporary relief (postponing punishments with increased interest) given to you by God is not acknowledged by you in your prayers mentioning the help done to you several times in the past, which is the ungratefulness mentioned as the highest sin among the five horrible sins. Your prayers are always regarding your present misery to be removed. You never pray God with gratitude for the past thousand favours done to you. Getting human birth itself by not opening your file is the biggest favour done to you by God. After this, several times, you prayed and your prayers were answered. Never and not a single prayer was done by you based on the gratitude for the past favours. This is the basic sin done by the human being, which is the actual reason for the delay in answering its present prayer!]

**18) Ahimsāparamadharmah daṇḍe bhakṣaṇe ca**

Non-violence is the highest dharma even in punishment, in eating etc.

[Non-violence means not causing any suffering to good and innocent living beings and its climax is killing. This does not mean that you should never express anger to anybody in any context. If your child is undisciplined, it is your duty to express anger to correct it. When Rama was described, He was told as a person who shows anger and even punishes others whenever the context requires so (*Sthānakrodhaḥ prahartā ca* – Ramayanam). Even the punishment of death is justified if there is no trace of hope of reformation to avoid a second crime of killing. Of course, preventing him to enter this society in his lifelong period by lifelong imprisonment and subjecting him to the spiritual knowledge and devotion continuously is a real alternative better punishment. The suffering in the death punishment also brings some suppression of sin, which is the criminal attitude. Killing innocent living beings for food or some other improper reason, is the highest sin.]

**19) Artho dviṭīyaḥ mukhyaḥ śrūyate gīyate ca nivṛttāvapi bhāgo mukhyaḥ**

The second important category is wealth, the most important basis of all bonds and even Nivrutti as said in Veda and Gita. The

magnitude of the sacrificed money is not important, but, its share in the total possessed is important.

[After Dharma, Artha (wealth) is given second place of importance and the third place of importance is given to Kama (sex). All the issues related to these three categories constitute the Pravrutti. The second important wealth or money is the most important issue being the basis for all worldly attractions (*Dhanamūlamidaṃ jagat*). If money is absent, not only all friends and relatives leave him and even own family members will leave such unfortunate person. Not only this, even the life of this body leaves him in the absence of supply of food through money. Hence, the Veda caught this original knot and said that one can please God through sacrifice of money only (*Dhanena tyāgena ekena...*). The Gita polished this concept by saying that sacrifice of hard-earned money (Karma phala tyaaga) will speak about the true love. Even the sacrifice of work comes under this because work is energy and condensed energy is matter or fruit of work. Saints are exclusively for the sacrifice of work. The magnitude of the sacrificed fruit is not important, but, its percentage in the total wealth possessed by you is important. By this, a rupee donated by a beggar is far greater than a lakh donated by a millionaire. A careful analysis of this category is very essential due to its unparalleled importance. Not only in Pravrutti, but also in Nivrutti this category stands as very precious item and hence the sacrifice of it becomes the most important of all sacrifices.]

## 20) Pātrāpātrabhikṣukadravyabhogadhanatyāgāḥ mukhyāḥ

Discrimination between deserving and undeserving receivers, context of a beggar deserving enjoyment of material in your presence and sacrifice of money to a real preacher are important aspects in this second category.

[The most important aspects of the sacrifice of this most important category are: i) Deservingness of receiver is the highest point, which alone gives good fruits and not place and time of sacrifice. ii) If the receiver is undeserving, the charity is not mere wastage, but, a tremendous sin. iii) The deservingness shall not be seen in the case of a real beggar starving for food since preservation of life is the most basic point. iv) In the case of a beggar, sacrifice of material and its enjoyment in your presence is essential since money donated will spoil the beggar due to vices (enjoyment of material in your presence is mentioned because the material may be sold for money

leading to spending for vices). v) The sacrifice to a real spiritual preacher is justified and the same sacrifice to a blind tape recorder-priest is unjust. vi) The sacrifice to a true preacher shall be in the form of money by which he can meet any required need without yielding to vices.]

## **21) Niṣkāmatṛptyalobhaparīkṣottāraṇajñānabhaktivṛddhisamskāraḥ guruh**

The real preacher shall have no ambition, shall be contented, shall not be greedy, shall pass the test of God and shall perform the ritual not by blind recitation but by increasing spiritual knowledge and devotion to God.

[From the side of preachers in receiving the offering (Gurudakshina) there are certain important aspects, which are: i) He should never aspire for any fruit for the service to God done by him (actually, there is no personal work for God except the welfare of humanity). ii) Whatever is offered shall be felt as the reward from God and shall be accepted. iii) Nothing more than offered by God through devotee shall be aspired in mind. If the donor is asking for the details of offering, the preacher should say that the offering shall be as per his capability and impression on him, whichever is lesser. iv) Even if nothing is offered, the preacher shall feel it as the test of God and shall finish the Divine work to leave with full contentment. In fact, the preacher shall feel that he has done the service of God and not the service of the human devotee. If he passes this test, God will reward him million times more! v) The present tape recorder-priest, who is performing the ritual with blind recitation, shall be converted into a real preacher, who promotes true spiritual knowledge and devotion to God through ritual.]

## **22) Sadgurustu dattadāna parīkṣārthameva**

The true preacher, who is the incarnation of God, becomes receiver not for the sake of any need, but, only for testing your practical devotion to God.

[The case of the true spiritual preacher or Sadguru is quite different since He is the human incarnation of God. He is never a receiver because He is always the root donor to all the human beggars. Whatever you possess today is only the fruit of His grace. If He begs from you, you should never feel that you are the donor and He is the receiver. He is begging you only to test your practical love to Him. We

shall understand Shirdi Sai Baba asking for dakshina and begging for food in this way. It is like the begging of a grandfather for a biscuit after presenting a packet of biscuits to his grandson. In doing sacrifice of money in Pravrutti, you shall do it with the discrimination between deserving and undeserving receivers (*Samvidā deyam* – Veda). In Nivrutti, when you sacrifice to God, you shall do it with fear and shyness (*Bhiyā deyam, Hriyā deyam* – Veda). Some clever people interpret that since God doesn't require anything, sacrifice to God is meaningless. But, the sacrifice to God is not based on His requirement, but, is based on the need of testing your practical sacrifice to God. The above statement of such clever people is only to escape from the practical sacrifice!]

### 23) Liṅgātīto dāyabhāgaḥ viśeṣataśca

The division of property among the issues shall be beyond gender. Of course, the rule can be modified in special context.

[The property shall be divided among the issues equally irrespective of gender by every follower of Pravrutti. The word 'Putra' referred in the Veda means both son and daughter as per grammar in Sanskrit (*Manuḥ putrebhyo dāyamadāt* – Veda). This is the general rule or saamanya dharma. The special rule or vishesha dharma, modified as per the required context is to distribute the property among issues considering the capability and incapability of earning of every issue. This is the modified rule as per the context. This is modification of general rule in a special context. However, in view of the change of Dharma from time to time, in this Kali age, the parents shall divide the property after retaining the required extent of property for their separate maintenance. This special rule is needed in Kali age due to unpredictable psychology of any human being. This shows that the general rule is modified based on change of context and change of time.]

### 24) Na prajāvirodho dharmyā ratiḥ prakṛtiḥ.

There is no contradiction between the vedic statements recommending and neglecting the generation of issues since first is regarding pravrutti and second is regarding nivrutti. Sex can be continued even after issues since it is a biological need.

[The third important category is kama (sex), which should be always confined to the life partner only. The main aim of marriage is to get children and extend the race of humanity, which is also a divine

program since the extended human race serves the purpose of entertainment of God. Of course, such entertainment is not sadism, which has no justified basis of rationalism. Hence, the Veda says that a human being shall not break the thread of the program of extension of humanity through marriage (*prajātantuṃ mā vyavacchetsīh...* Veda). There is another statement in the Veda, which says that the issues are useless since they can't be useful in uplifting the soul (*kiṃ prajāyā kariṣyāmaḥ yeṣāṃ nāyamātmā...* Veda). Both these look like contradicting each other. But, there is no contradiction because the first statement is with respect to the majority of humanity existing in the stage of pravrutti and the second statement is with reference to extreme minority existing in nivrutti. In Kruta Age, sages were able to control the sex and hence their marriages were only aimed for generating issues only, after which sex was totally controlled even with legal wife. In this kali age, the sex is beyond control even after generation of issues and hence the sex can be continued even after issues, but illegal sex is prohibited. The continuation of sex is not a sin because sex is also a biological need of the body like hunger, thirst etc.]

## **25) Vijñāna vadhamūlācidabhāva vedanā bhogādhikāra daivakrodha sarva śakti hetubhirna hiṃsā.**

Based on medical science, root cause of killing, absence of awareness in plants, experience of suffering, snatching the right to enjoy, anger of God and the omnipotence of God, killing is prohibited.

[Killing living beings for food is the highest sin based on:- i) The first synthesized proteins in plants are good for health than the broken and re-synthesized proteins in living creatures as per the opinion of medical experts and hence vegetarian food is better than non-vegetarian food. ii) The non-vegetarian food is not different from vegetarian food as far as the ingredients are concerned and the sin arises only due to killing the living being or getting killed it. iii) In the plants of Botanical kingdom, there is no evolution of awareness due to absence of nervous system, with the help of which the awareness exists. The plant cells are totally different in not having nervous system. Due to absence of awareness, there is no suffering in plants. In living beings of Zoological kingdom, there is suffering due to existence of awareness due to existing nervous system. Respiration is common to both plants and animals, but the inert respiration system by

which oxygen is taken and carbon dioxide is expelled does not mean the non-inert nervous system. iv) Killing animal by giving anaesthesia cannot avoid sin, since you are snatching away the right of the animal to live and enjoy on this earth. You will realise this if a demon offers you anaesthesia to kill you for his food. v) Since you have taken away the opportunity of the animal to live and enjoy, God becomes furious with you because such opportunity is given to it by God only. vi) You need not worry that if all eat vegetarian food only, the plant kingdom becomes insufficient. Your thinking indicates your limited potency. For the omnipotent God, this cannot be a problem.]

## **26) Haraṇaṃ naisargikanivṛttireva sandarbhāt.**

As per the context, stealing means indirectly the natural drop of the worldly bond and not the direct context of cruel sinful sense.

[The weakening or disappearance of worldly bonds is a natural consequence and is not to be taken in sinful cruel sense. After pravṛtti only, nivṛtti comes into picture just like after weakening of the body in old age, death comes. In the Vishnu Puranam, God Vishnu said that He will steal the money of the devotee whom He likes to bless and this statement does not mean the stealing of money by a thief, which is a sin. God Vishnu referred this to Gopikas from whom He stole the butter or their wealth. The stealing of butter was done by God so that the elders will not scold realised Gopikas for giving butter to God. After stealing, unrealised Gopikas, who were ignorant of God, became angry and complained to the mother of Krishna. The worldly bonds are neither weakened nor eliminated in the sense of sin and cruelty. When you stop drinking coffee after tasting divine nectar, one may say that the divine nectar has stolen your coffee. This statement should not be taken in the direct sinful sense. It only means indirectly that the attraction to the divine nectar is so high that you dropped the coffee spontaneously. As per the context, you should take the direct (mukhya) or indirect (gauna) sense of a statement.]

## **27) Pravṛtti hi saṅgasteṣu tanuśaktyā nāśābhāvalābhayoḥ.**

Pravṛtti means attachment to and involvement in the worldly bonds with reduced force of attraction resulting gradually in loss of loss and benefit of profit.

[Pravṛtti means involvement in worldly bonds with the attraction reduced to such extent by which worldly sins can be avoided. This much also is not the practically possible fruit of human

efforts, which avoids the miseries and tensions here in the life and also severe punishments in the hell after death. This much reduction of worldly bonds is also possible only due to the attraction of bond with God. Even reduction of the attraction of worldly bond is not possible for any human effort, which is possible as the natural consequence of the attraction in the bond with God. Such reduction in the force of attraction of worldly bonds results in the loss of misery that attacks due to sins. This is the loss of loss (misery) and shall be appreciated as another form of profit. If the reduction of attraction to worldly bonds is a little more leading the soul to do good deeds, it gives rewards of happiness here as well as in the heaven afterwards. This word 'Pravrutti' is based on the involvement of worldly bonds, which is also not possible for the human effort, but is possible for the partial devotion to God resulting in partial reduction of attraction to worldly bonds that controls sins. Several souls succeeded in this Pravrutti by putting efforts to increase attraction to God and thus human effort is indirectly helpful. Loss of loss is avoiding hell here and there and benefit of profit is the attainment of heaven here and there. Little reduction of worldly bonds helps in avoiding the hell and little more reduction of worldly bonds helps to attain heaven here as well as there. These two steps are sufficient for pravrutti. The worldly bonds are body, life partner, issues and money.]

## **28) Nivṛttiḥ pūrṇanāśo gamyaḥ pravṛtilābhāya.**

Nivrutti is total destruction of attraction of worldly bonds, which is useful to be fixed as goal for attaining Pravrutti easily.

[Nivrutti means total detachment from these worldly bonds in which the attraction to these bonds disappears completely. This is not practically possible at all and only very few souls succeeded in Nivrutti, who can be counted on fingers. Since this is practically impossible to almost all, you may argue that this nivrutti must be dropped out completely. It should not be dropped out because even if you can't achieve Nivrutti in practice, you can achieve pravrutti very easily if you keep Nivrutti as ultimate goal. If you try for 100/100 marks, you will at least get 40/100 marks and pass. If you try for 40/100, you will get 10/100 and fail. Hence, Nivrutti is very useful to keep it as your ultimate goal. If every student in the class tries to get gold medal, at least, every student will get first class and pass easily. Moreover, you can't say that Nivrutti is totally impossible for all souls since a very few have achieved it just like one in the class achieves the

gold medal. Of course, every soul is eligible to try to achieve Nivrutti like every student is eligible to try to achieve gold medal. Who knows? You may be that successful student to get the gold medal!]

### **29) Jalopari sūcikeva tadākarsaṇavadvā.**

Like the exposed part of the scale above the water, this detachment from world speaks indirectly about the intensity of attraction to God measured relatively.

[Nivrutti doesn't mean negative destruction of bonds to be tried as a pre-requisite to attain Nivrutti-goal. The detachment from worldly bonds is not to be attained by forcible effort (in fact, it can't be achieved so), but, it is a natural consequence of attraction to God. Coffee is dropped out naturally by tasting divine nectar. Without tasting divine nectar, coffee can't be dropped out and even if dropped out by forcible effort, divine nectar is not attained. The measurement of exposed part of the scale above the water indicates indirectly the hidden part of the scale in water as the depth of water to be known by indirect calculation. Hidden attraction to one item can't be measured by absolute scale directly, which can be measured by the relative indirect scale of detachment from all the other items. Hence, this is not absolutely negative scale, which is relatively a positive scale.]

### **30) Pravṛttimātragatirasādhyā tadākarsaṇābhāve.**

It is impossible to succeed in Pravrutti by confining to its boundaries only in the absence of attraction to God or Nivrutti.

[If you keep the goal of Pravrutti itself as your ultimate target, you will certainly fail in Pravrutti because such goal has no attraction-force of God or highest goal. If you avoid God totally like an atheist, neither fear for hell nor attraction to God exists resulting in total failure in Pravrutti since reduction in the attraction of worldly bonds is impossible without the powerful attraction to God, which can be seen only in Nivrutti. In Pravrutti, such powerful attraction to God can't exist. *Attraction to God is essential for both partial reduction of bonds and their total elimination also.* Without attraction to something, no other attraction will be even weakened, not to speak of its elimination!]

**31) Ubhābhyāṃ sarve nāstika ubhaya nāśāya.**

Almost all the souls are controlled from sin by devotion to God and fear for hell. Atheism ends in total destruction only since both these are impossible.

[Love to God as protector of justice along with fear for the hell created by God (for punishing fruit of injustice) is always a capable measure of controlling a very large lot of souls in doing sin. If God is removed, both these disappear and fear for punishments on the earth alone remains, which can be easily escaped using several tricks. Thus, atheism leads the society to total sin and finally to its total destruction. Due to atheism, God does not exist and hence both devotion to God and fear for hell created by God disappear resulting in total chaos.]

**32) Anuktamadhyā pravṛttiḥ Nivṛttipathe.**

The intermediate Pravrutti need not be said separately in the journey of Nivrutti.

[If the soul is dedicated to Nivrutti only, it will certainly succeed in Pravrutti, which is an intermediate station only in the journey of Nivrutti. Hence, you need not worry to speak about Pravrutti of a Nivrutti-devotee. You need not worry about earning of Rs.10/- in the case of a person, who has earned Rs.100/-. Pravrutti is unsaid intermediate part of Nivrutti. Partial detachment from worldly bonds resulting in the control of sins is an intermediate step in the path of Nivrutti. The ultimate fruit of Nivrutti is said to be greatest (*Nivṛttistu mahāphalā*) and the greater Pravrutti is a part of Nivrutti only existing as an intermediate station in the path of Nivrutti, which is naturally crossed by a Nivrutti-devotee.]

**33) Mārjāla markāṭavat bhidyete.**

Devotees of Nivrutti and Pravrutti differ like the child of cat and child of monkey.

[The difference between the devotee in Pravrutti and devotee in Nivrutti is like the difference between an employee and close family member of the owner of an industry established by him. Both employee and family member are having common faith in the owner. In the case of employee, lot of respect exists along with little normal love. In the case of family member, lot of love exists with little or even no respect. The owner also has similar attitude to both these persons. The employee is promoted for merits and punished for defects impartially. The employee is totally responsible for his both benefits

and losses. The family member is beyond this and is always protected by the owner and if necessary, the owner pays penalty from his pocket for the unintentional mistake of the family member. The employee may sometimes harm the administration by doing some corruption due to attraction to own family and receive punishment. But, the family member will never do corruption because he is the member of family of the owner only and has no separate family. Employee is like the child of monkey catching the stomach of its mother and is safe depending on own effort. The family member is like the child of cat caught by the mouth of the mother and is safe depending on the effort of mother-cat only. Like this, you can differentiate a devotee confined to Pravrutti only and a devotee confined to Nivrutti only.]

### **34) Bhūgolokamadhyāḥ vijñeyāḥ.**

The worlds between Bhuloka and Goloka are to be known in detail for understanding paths of pravrutti and Nivrutti.

[The ultimate seventh world or abode of God called as Brahmaloaka is in the topmost position in the external space. The journey towards that is Nivrutti. In its path comes the heaven called as Suvarloka as intermediate third world. Pravrutti ends in the third world. The hell is the third sub-world of the first world called as Bhuloka and the hell is not touched at all in this journey of successful devotee in Pravrutti (Martyaloka, Pretaloka, Narakaloka or hell and Pitruloka are the four sub-worlds in the first world). In the first sub-world (Martyaloka), souls are given full freedom in their actions. In the second sub-world (Pretaloka), the departed souls in energetic bodies are enquired after death for 10 days. In the third sub-world (Narakaloka) the failures in Pravrutti, got discharged from second sub-world will be punished. In the fourth sub-world (Pitruloka), neutral souls not doing good deeds and sins exist without both rewards and punishments. In the second world called as Bhuvarloka, souls working for the materialistic welfare of humanity exist as shining stars along with their nine planets working as executives in the general administration of world. In the third world or heaven, souls doing charity for the welfare of humanity with faith in angels are rewarded with temporary happiness of heaven. In the fourth world, Maharloka, the scholars of knowledge of God exist. In the fifth world, Janaloka, devotees of God exist. In the sixth world, Tapoloka, the servants of God exist. These three worlds may alter, sometimes, depending on the value of the stage of devotee in knowledge, devotion and practical

sacrifice. In the seventh world, Brahmaloaka or Satyaloka, the souls selected by God for human incarnation exist along with the energetic incarnation of God. The eighth world called as Goloka is the abode of Gopikas, who control even God, being superior to human incarnations also. The first three worlds constitute Pravrutti. The path from fourth up to eighth world is Nivrutti. If Nivrutti is fixed as the goal by a soul in the first sub-world, this path is from first to eighth world, in which Pravrutti is the initial part of Nivrutti not said by the specific name as Pravrutti.]

### **35) Iha chāmutra sarve tasya sahāyāt.**

All these worlds exist here in the body as well as in the external space to be attained with the help of the God.

[All the above said eight worlds exist externally in the space for the sake of all the departed souls existing in the energetic bodies and are not seen by the human beings existing in the first sub-world. All these eight worlds exist in the first sub-world also situated in the body of the devoted soul simultaneously. Hence, these worlds are the mental planes of the soul here within its body. If the soul attains a specific mental plane here in its life, after death, it reaches the corresponding world also in the external space. The mental plane shall not be mere theoretical plane, but, ripened with devotion shall be a plane of corresponding practical sacrifice also. Each of the three Mahar, Jana and Tapo lokas consists all the three spiritual stages of knowledge, devotion and practical sacrifice. Hence, there is no fixed sequence in these three sub-worlds. The soul in the first sub-world (Martya Loka) attains these mental planes with the help of the materialised human incarnation of God here. The same soul after leaving this gross body, existing in the energetic body is helped by the energetic incarnation of the same God spontaneously as per its spiritual effort done here in its life period.]

### **36) Adholokāḥ rajasā tamasā ca miśśramāśca sattva daivabandhā ūrdhvāḥ.**

The lower seven sub-worlds are with rajas and tamas with middle mixture of three qualities, above which sattvam increases up to third world and beyond it the importance of bond with God increases.

[The lower seven worlds called as Atala, Vitala, Sutala, Talaatala, Mahaatala, Rasaatala and Paataala worlds contain only rajas

and tamas. These lower seven worlds contain serpents indicating rajas and demons indicating tamas. The middle Bhuloka contains all the three qualities (sattvam, rajas and tamas). As we ascend from the first sub-world, the rajas and tamas decrease with the increase of sattvam up to the third world where pravritti ends. From the fourth world, the importance of these three qualities decreases with simultaneous increase of devotion to God. Goloka indicates the climax of devotion to God.]

### **37) Ātmaupamyā niṣpakṣa tarkābhyāṃ satyaṃ drāk parivartanāya.**

Keeping yourself in the place of other side and sharp analysis without any prejudice help in finding out the total truth that can bring spontaneous transformation.

[In any issue of pravritti, the total truth of the justice is decided by the following two points:- i) Keeping yourself in the place of the other side and ii) Sharp logical analysis without prejudice to selfishness. If the total truth is found out, such total truth will generate emotional force resulting in practical implementation of spiritual knowledge spontaneously without the need of any human effort. Both these points are the two eyes in finding out the total truth of justice.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Prathama Bhaaga (first part) called Pravritti Bhaaga (part dealing with worldly life) or Datta Dharma Sutra (Ethical Scripture of God Datta), fourth chapter is completed.*

Chapter 5  
**PANCHAMAADHYAAYAH**

[September 23, 2017]

**1) Datto na nindyo lakṣyamātraduḥkhanivṛtteḥ.**

God Datta shall not be blamed for destruction of bonds, which is goal only and reduction alone can eliminate misery.

[God Datta shall not be blamed for destruction of family bonds. If destruction is kept as goal, at least, the excess fascination to family bonds is eliminated, which is weakening the family bonds. By this, sins can be controlled, which are responsible for the miseries in the worldly life. By this, worldly miseries are eliminated. Not only this, the excess fascination to worldly bonds itself gives misery, when such bonds meet untimely death or such bonds become spoiled. For example, Dhruatarashtra was shocked with misery when his issues met untimely death. He underwent lot of misery when those issues didn't listen his advice and got spoiled. If his bond to issues was not very strong, he would have not faced such misery. He allowed gambling so that his issues become more rich and this clearly shows the fascination being responsible for the sin. The sinful money earned destroyed the issues finally and thus the goal was not achieved. Today, we find that the excess fascination is responsible for doing corruption as in the case of politicians and many employees. When the wife of king Aja (grandfather of Rama) met untimely death, he was attacked by heart disease and committed suicide. Hence, reduction of fascination to family bonds, which can be achieved only on keeping the elimination as goal, is clearly good in avoiding the worldly miseries and therefore, Nivrutti, in the beginning stage is based on the selfish benefit only.]

**2) Nānyadayanamupanīyate adbhutamaihikaṃ ca.**

There is no other way than Nivrutti and hence even child is made to become close to God. God Datta also gives wonderful materialistic boons.

[Except the devotion to God, no other way is effective even to achieve Pravrutti and hence, Nivrutti is preached to every human being from the childhood itself (called as Upanayanam) for the worldly welfare of the soul only. One shouldn't fear that the devotion

will eliminate worldly bonds, which is very very rare, happening to one in millions and for that one too after millions of births only. Therefore, the blame that Datta will destroy worldly bonds is totally false. In fact, *God Datta gives materialistic benefits of such high order that nobody can imagine*. For example, He gave boon to king Kartaviryaaarjuna by which the king appeared before any citizen as soon as the citizen thinks to do the sin! This was higher than even the administration of Rama in which a complaint after reporting only was attended. But, king Rama was the incarnation of God Datta and He did the administration in a normal way within the limits of human capabilities to be ideal for ordinary human kings. This boon given by God Datta shows that God Datta is not for destruction of materialism.]

### **3) Adbhuta hālāhalena naṣṭaḥ Kārtavīryaḥ.**

Kaartavirya was destroyed by miraculous-materialistic benefit.

[Apart from materialistic boons, the spiritual knowledge given by God Datta shall be grasped. Otherwise, ego will destroy the soul as in the case of Kaartaviryaaarjuna. Had Kaartaviryaaarjuna grasped the spiritual knowledge of God Datta, he would have not been destroyed by God Himself in other form called as Parashurama. The wonderful boon was like the horrible poison that was produced from the churning of Sea, which can't be sustained by any human being except God in the form of Shiva. The spiritual knowledge is like divine nectar that helps everybody to become immortal. Hence materialistic benefits, especially associated with miraculous powers are not to be desired by devotees from God since God will take care of the soul by granting requirements in the times of necessities. When the soul gets materialistic benefits and especially miraculous powers from God, spiritual knowledge is necessary to protect him from ego and ambition like the insulating material necessary for an electrician to save him from electric shocks.]

### **4) Tadeva Māyāpihito bhogamokṣapradāḥ.**

Due to this reason only, God Datta is covered by illusionary misinterpretation called as Maya. Hence, He is called as reliever from worldly attractions by granting over worldly pleasures.

[The misinterpretation of the real nature of God Datta is illusionary force called as Maya. This Maya propagates that devotion to Datta will destroy all your family bonds. By this wrong

propagation, people will go away from Datta so that people after becoming devotees will not get extensive materialistic boons by which they become egoistic and get destroyed finally. The actual aim of Datta is that the soul becomes vexed with the over enjoyment of excessive materialistic pleasures and get detached from the worldly attractions. If you lock a person in a room provided with a big vessel of sweets so that the person continuously consumes sweets only and become reluctant to sweets. This stage can be found after opening the room after a few days. Hence, Datta is called as reliever from worldly attractions by providing over worldly pleasures (*Bhogamokshapradah*).]

### 5) Na sañkalpakriye tasya sudhāsvabhāvavat.

Neither aim nor action of Datta, this is the very nature of divine nectar.

[Moreover, Datta is not responsible for weakening or elimination of worldly bonds because neither He has such intention nor He acts towards that effect. *It is the quality of the attraction to his wonderful personality.* The Divine nectar will not act in the direction to reduce your attraction for Coffee. It is the quality of the taste of Divine nectar and your negligence to Coffee is due to your action of tasting the Divine nectar. Neither God nor the Divine nectar is running after you since you are only running after these divine items. We are only advising you to keep the destruction of bonds as your goal because by doing so you can achieve the Pravrutti-goal of weakening the excessive fascination to bonds so that you will not be touched by any misery anywhere. You are unnecessarily fearing that fixation of highest goal means spontaneous achievement of it by anybody!]

### 6) Rñāt niyatāni moḥaṃ vinā gītāt.

As said in Gita, the duties are compulsory due to previous debts.

[One is advised to reduce the excess of fascination to worldly bonds and such reduction is for his/her safety only. This doesn't mean that the soul is advised to escape from the responsibilities to the family bonds. The family bonds must be respected very well with all gratitude. One should be grateful to the family bonds of parents since both helped the issue in several ways. *The parents also shall not expect anything in return from issues since they have cleared their debt.* One shall also respect the life partner and issues because these

bonds are created by God to clear the loan taken by the soul from them in the previous birth and escaped from repayment (*Rñānubandha rūpeṇa paśu patnī sutālayāḥ*). The Gita also says that one should perform the duties without excess of fascination (*Niyataṃ kuru..., Niyatasya tu..., Prajahāti yadā kāmān...*.)]

### 7) Bandho'yaṃ karmalokāpavādeṣu na tasya mohah punarjanma ca.

This bond of debt comes under the exceptions of the general rule regarding this place of deeds without disturbance. God is not having blind fascination. The human rebirth should be understood with correlation between religions.

[Generally, the fruits of the deeds done in this birth are exhausted in the heaven and hell so that the soul is not disturbed by the enjoyment of fruits of past deeds in the present birth. Hence, this earth (Martya loka) or first sub-world of Bhuloka is called as the place of deeds (Karma loka) to be done with full freedom without any disturbance of past deeds. Of course, this rule has some exceptions like: 1) God can interfere anywhere with the general rule in view of the immediate step required for the reformation of the soul. 2) Intensive deeds yield fruits immediately in this sub-world in this life itself. 3) When an animal or bird is killed by the butcher, it dies thinking that it will kill the butcher in the next birth and this is the meaning of the word Maamsa or Mutton. 4) The non-clearance of debts in this life needs the clearance in the next birth. Like this some exceptions to the general rule exist and the general rule covers a large percentage of enjoyment of fruits. In fact, the present birth is for the enjoyment of Praarabdha only, which is the essence of fruits of previous deeds only remaining (Karma Shesha) in the form of attitude (Samskaara or Vasana). This Praarabdha is the reason for the present birth. The fruits of deeds done by the influence of Praarabdha in this birth add to the list for future enjoyment called as Aagaami. ***When the soul goes to the upper world, it arrives with the balance of fruits to be enjoyed called as Sanchita.*** This attitude is homogenous in all these three forms unless the soul meets Sadguru for reformation. ***Sadguru meets if there is hope of reformation in the case of the soul.*** The doctor attends the patient for the treatment if there is a hope of recovery! Otherwise, the hopeless soul is condemned as demon. A very rare case like Vibhishana may get the divine fortune. God is not like the blind Dhritarashtra to continue his paternal love on hopeless

condemned children and such blind love is called fascination or Moha. In other religions also throwing such hopeless soul in hell forever is mentioned as said in the Gita (*Kṣipāmyāsuraṇiṣu...*). The human rebirth is sanctioned by God only to the soul having a trace of hope for reformation. Some religions don't agree for human rebirth stating that this present human birth itself is final. This point is good for the soul to try seriously for reformation in this birth itself. In this concept every day is treated as a fresh human life as said in the Gita (*Athacainam...*)]

### 8) Sadgurugurū vimṛśyau.

Preaching of both human incarnation and human preacher shall be analyzed.

[There is difference between Guru and Sadguru. Guru is a human devotee preaching spiritual knowledge and since he is purely a human being, there is every chance to err in preaching the concepts. Sadguru is human incarnation of God and will never err because the human being- component is under the control of God-component as said in the Gita (*Prakṛtiṃ svāmadhiṣṭhāya...*). But, the human devotees may easily err to mistake Guru as Sadguru and vice versa. Therefore, the preaching of Guru or Sadguru must be analyzed by you with the help of debates if necessary. The analysis will prove that every concept of Sadguru is perfectly correct. Hence, Krishna, the Sadguru asked Arjuna to analyze His entire Gita also before taking a decision (*Vimṛśyaitadaśeṣeṇa...*). Even the Veda says that its text must be analyzed before taking correct decision (*Vedāntavijñānasuniścītārthāḥ...*). Shankara selected only analysis as the required quality out of scripture, analysis and experience (*Sadasat Vivekah*). Even the experience of a defective person may be wrong and the scripture also may be wrong due to insertions.]

### 9) Vaidika saṃskāraḥ kriyārthe

Vedic ritual means practical reformation through realization.

[A Vedic ritual is called as samskaara (*Saṃskriyate jīvaḥ anena iti*), which means that the soul is to be practically reformed in the deeds of his life through the ritual. For such reformation, knowledge is the basic step. The knowledge is transformed into practice by emotional force called as devotion. The very word Veda means knowledge. Knowledge doesn't mean mere awareness. It means the deep special explanation. Such knowledge explained by the preacher

alone gives the desired result regarding practical reformation of humanity. Even the prayers to God are not at all understood and hence, devotion to God is also not developed at all through the present rituals.]

### **10) Andhapaṭhanāt āstikā api na saṃskṛtāḥ.**

Due to blind recitation of the scripture without explanation of meaning, even the theists performing these rituals are doing sins.

[All the present theists are performing the Vedic rituals, but, they are doing all types of sins indicating absence of practical reformation, for which the reason is absence of realization through knowledge to be received in the rituals. This means that the rituals are mere wastage since the actual aim is not achieved. The reason for this is that recitation of the Veda is in unknown language (Sanskrit), which is done by the priests, who don't explain the meaning since they themselves do not know the meaning being the blind reciting tape recorders!]

### **11) Svayamātmaghno bālye satpathā labhate.**

This priest is committing suicide by spoiling childhood and if reformed, will be benefited by the grace of God.

[These priests are doing the sin of suicide because they are killing their own spiritual welfare also by spending so many years in blind recitation of the scripture, which is already printed and protected from insertions. By such blind recitation for a long time spending all the valuable childhood, their brains have become mechanical and inert machines. The childhood is the precious time for developing the analytical faculty through learning, which is totally snatched away in the case of these unfortunate priests. Their brains are fully filled with total ignorance and ego to create false meaningless traditions, which masked the true traditions of ancient sages. *The present generations are leftover with these blind traditions forced on them.* These traditions are forced on us since our weakness for materialistic benefits was exploited by these priests since they have directly linked the materialistic boon to the performance of the ritual saying that the sound of the scripture itself has miraculous power to grant the boon! We are exploited by such theory and perform these rituals blindly. This theory of priests is developed so for the sake of earning livelihood by the priests. What is the use of such selfish and demonic life that displeases God! I am again and again appealing the priests not

to look at My bitterness, but, to see My heart that is anxious about their true spiritual welfare, which will also give materialistic welfare, if God is pleased. The ritual must be performed as a seminar of knowledge and prayer to God with the knowledge of the prayer.]

### 12) **Saṃskṛtaṃ jñeyaṃ sadarthāya sa sarvajñaḥ trayamasya.**

Sanskrit language must be known to understand original meaning. God is omniscient. A ritual stands for knowledge, devotion and work of sacrifice.

[Sanskrit is divine language spoken by angels and also source of all Indian mother tongue- languages and shall be respected like grandmother. But, *we should not misunderstand that Sanskrit is the mother tongue of God!* God is omniscient and knows all worldly languages. It is good to learn Sanskrit so that we can understand the original intension of scriptures written by sages to avoid the misinterpretations without depending on others. If the audience is ignorant of Sanskrit, it is the duty of the priest to explain the meaning of the scripture in depth. The prayer songs after preaching knowledge shall be sung in mother tongue. The sages wrote the scripture in their mother tongue, Sanskrit. From this, we must understand the importance of mother tongue. Language is not needed for doing the work in rituals. While doing prayers, mother tongue is essential or at least the meaning of the prayer must be explained by priest. The prayers involve knowledge and devotion. A ritual is for knowledge, devotion and work to be done in sacrifice.]

### 13) **Nātmahatyā paśurvaraḥ na mukhyamaihikaṃ pramāṇāt.**

Suicide must be always avoided as said in Veda and Gita. Animal is far better. Worldly life is secondary only.

[Suicide must be always avoided by any human being at any time in its life. This shows that such a human being is worse than animal and bird, which never attempt suicide. Hence, suicide is the climax of ignorance as said in the Veda (*ye ke chātmaḥano...*) and the Gita (*nātmānamavasādayet*). One should not argue that atman means eternal soul and hence, it is not killing eternal self. Atman means that which expands to occupy space and awareness as well as body expand to occupy space (*atati iti*). Body is also the meaning of atman in Sanskrit. Awareness cannot exist independently without body and you can never use this word without body. This human life is given to you with a trace of hope for reformation through spiritual knowledge,

which is the main aspect like education in college. Worldly life is secondary like hostel life. Due to problems in hostel, one will not leave the college! Similarly, one shall not kill this spiritual divine life for the sake of problems in worldly life. The worldly problems can be very easily solved like the hostel problems. One is giving over importance to small secondary things.]

#### **14) Viśvamataikamūlārthāt na pūrvahāniḥ.**

Since the basic essence of rituals of all religions is universal, no injustice was done to previous generations also.

[The basic essence of rituals is one and the same irrespective of religion, caste and gender. For example: the ritual Upanayanam means becoming close to God by singing sweet prayers. This basic essence is present in all religions, castes and genders. Putting three threads is superficial symbolism only indicating that God mediated by three qualities must be only worshiped. Everybody in the world is worshiping mediated God only and not unimaginable God. A saint throwing away this thread of mere symbolism is highly respected in Hinduism itself! Hence, extension of this symbolic ritual to all human beings by Swami Dayananda is only to wipe the tears of present generation. Otherwise, the present generation will be finding fault with God for doing injustice to the past generations. The past generations were not subjected to even a trace of injustice in view of the basic essence of the ritual. Even people of other religions are not affected at any time due to the impartial universal basic essence of rituals. Not only the ego of ignorant priests is to be removed, but also the jealousy of the affected parties must be eliminated totally to bring unity through knowledge of correlation.]

#### **15) pravṛtti punarvivāhe na mūlapakṣapātaḥ na piḍyatām na karmāṇi.**

In remarriage for issues at the stage of pravutti, there shall be no fundamental injustice. The other life partner shall not be pained and the end rituals are not needed.

[The remarriage for issues is mentioned by the scripture without partiality to any gender (*pañcasvāpatsu nārīṇām...*). The soul and body with little difference in the external modifications are one and the same for both genders. There is no need of ego of one gender and jealousy of other gender. The pre-determination of defect decides the issue. Several advanced medical procedures are also available for the

solutions. However, the importance of issue is only in Pravrutti and not in Nivrutti. The main point is the full consent of the life partner without any pain. Issues are not needed for the end rituals because the essence of these rituals is only prayers to God and sacrifice of some money to a deserving priest or devotee from the wealth of the departed soul. If both these were already done by the soul in its life, these rituals are not needed. Absence of these rituals for a saint confirms this concept. *Saint is not by orange cloth, but, is by the attitude of sacrifice (the word samnyasa actually means sacrifice) and devotion to God.* Gender of issue is meaningless since even the word Purusha means the awareness pervading in the body irrespective of gender (*Puri śete iti*) and doesn't mean male only. Several factors are to be considered in deciding this issue in the context of each specific case. Generalization of any rule in all cases is not possible and in all cases partiality based on gender, caste and religion must be avoided as fundamental justice.]

### **16) Upavāse prāṇārtho naṣṭo yogino matāntare ca.**

In fasting (upavaasa) the life-meaning is lost as said by one yogi. This meaning can be observed in other religion also.

[One shall not fast with forced effort by which God can't be pleased since God is pleased by your devotion only and fasting is not related to His interest in any way. If you forget taking food due to your immersion in devotion to God, it is real fasting. Similarly, not sleeping due to the same reason is real awakening in night. One yogi called as Vema told that in fasting one is digesting the remains of excretion instead of eating food! The real meaning of Upavaasa is to become close to God and forget eating food by that (*upa samīpamasya vasati iti*). The real essence is lost in every step of ritual and only superficial meaning remains like a body after the loss of life! This is the meaning of statement of Jesus that one need not fast when God (groom) is close to devotee.]

### **17) Ati tyajet pramāṇāt ca.**

Extreme steps must be avoided as per authority also.

[Both extreme steps of fasting and overeating to pain the soul shall be avoided as said in the Gita (*nātyaśnatastu..., karṣayantaḥ...*). Fasting gives weakness in doing ritual and overeating brings drowsiness. Even the Veda recommends light food in rituals (*payo brāhmaṇasya...*).]

**18) Trividhaṃ tridoṣaharaṃ trigunādyam.**

The food must be in three ways, devoid of three defects and first of three qualities.

[Precautions must be taken in taking food: i) It must be limited in quantity, but, high in quality. ii) It must be well cooked to eliminate bacteria and iii) It must be non-allergic to be known by test of a specific human being (*mitam hutam hitam*). The food must avoid three defects also: i) Gas (vaata), ii) Damage of liver (pitta) and iii) effect of cold (sleshma). The food must be selected for the first quality and the other two qualities must be limited: i) Sattvam with neutral taste, ii) Rajas with salty, chilly and sour tastes and iii) Tamas with killed taste due to long delay after cooking.]

**19) Tṛtīyā caturthā vā suṣuptiḥ trisvapnarahitā.**

Deep sleep must be 1/3 or 1/4 of the day without the three types of dreams.

[Sleep must not be lesser than 1/4 and must not be more than 1/3 of the duration of a day (24 hours). This sleep must be deep devoid of any dream. Dream comes for three reasons: i) God may use it for communication with the soul. ii) The strong feelings of subconscious state of previous births may appear and iii) Some strong feelings from general conscious state of awakening of present birth may appear.]

**20) Na tasya dīpaḥ prāṇine upayujyatām.**

Light is not needed for God, which can be used for poor.

[There is no need to lit oil light before God, who is the source of this total cosmic energy as said in the Veda (*tameva bhāntam...*) and the Gita (*na tat bhāsayate...*). The light is needed for your eyes only and hence no need to lit oil lights for God. This oil can be better used to lit the life-lights of poor people to make them learn knowledge and devotion. Similarly, burning sticks in the temple of Sai Baba is of no use since Baba used this to avoid venomous creatures in the old mosque. He will be really pleased if you donate these sticks to the poor to be used as fuel. Similarly, burning candle lights and camphor is of no divine significance.]

**21) Nānnaṃ paricakṣīta pratīkā ārambhe.**

As per Veda, food shall not be wasted. Representative models can be worshiped in the beginning.

[The Veda says that even trace of food shall not be wasted (*annaṃ na paricakṣīta*). Hence, burning ghee in physical fire, pouring milk in snake abodes, pouring milk etc., on statues etc., are against the Veda. Worship of statues is useful for the beginners to improve theoretical devotion as worship of representative models of God (*pratīka upāsanam*) even though God does not exist in inert items as per the Veda (*na tasya pratimā...*). In the worship of statues, bath with water and decoration with flowers etc., are allowed for more attraction of vision. Even offering food is accepted to improve theoretical devotion, but, not its wastage.]

## 22) Pūrvo bhāga eva bodhanapariśodhanavat.

Pravrutti is only an initial part of Nivrutti like teaching and research.

[The Ramayanam mainly stands for justice in sex (Kama). The Mahabharatam mainly stands for justice in wealth (Artha). Both these deal with worldly life in which justice (non-violence) as a separate category also dealt as reflected by hectic trails for avoiding war through the message of Hanuman and Krishna respectively. The Bhagavatam stands for Nivrutti or divine life of climax devotees. Whatever practiced by Rama is explained by Krishna in the Gita. A human being shall follow this only. This was practiced by Krishna everywhere in His entire life also except in Brundavanam (stealing and dancing). Rama is like a professor in college in which only Pravrutti was dealt like teaching in classes. Krishna is like a professor in University in which additionally Nivrutti was also dealt like guiding research students. Brundavanam is like research laboratory present in the university. Without passing through teaching in classes, research is not possible and hence without passing through Pravrutti, Nivrutti is not possible since Pravrutti-path is only an initial part of the same Nivrutti-path.]

## 23) Chala bala pratiphalaṃ śrutagītaṃ paramate vijñāne ca.

Cheating and force in sin are always reflected in punishment as heard from Veda, Gita, other religion and science also.

[The entire sin is reflected in the punishment. Duryodhana showed cheating in gambling and force in insulting Draupadi. The punishment is the end war reflecting force and cheating in killing reflects cheating. Ravana stole Sita by cheating in disguise and by forcing her. The end war indicates force and killing Ravana by arrow

hitting the stomach (arrow shall hit above the chest only) indicates cheating. The Veda and the Gita say that God will reflect to every form and God will approach you in the same way in which you approached (*Rūpaṃ rūpaṃ pratirūpo babhūva..., Ye yathā mām...*). Jesus also told that you will reap the same what you sowed. Science also says that every action will have equal and opposite reaction.]

#### **24) Pratyucyate tena te dharma rakṣaṇe.**

God will answer everything. Force and cheating are only for protecting justice.

[God will always answer all your statements made in doing sin while He gives punishments. Duryodhana told that even place occupied by the tip of a needle will not be given to Dharmaraja. After his cremation, a strong wind came and all the ash of his body was blown away. Then, Krishna told that Duryodhana is not having a place occupied by even a tip of needle on the earth! Similarly, Dhritarashtra being the king has the power to give kingdom to Pandavas. But, he told Krishna that his son is not listening to his advice. At the end, he was surrounded by fire in the forest and prayed Krishna for protection. Krishna appeared and said that the fire is not listening His advice for self-pacification! Hence, one shall not use strength and over-intelligence to cheat good people. Both these are created by God only to be used in the case of bad people to protect justice. Krishna used cheating in the war against bad Kauravas to protect good Pandavas. Hence, one shall not do the sin to harm good people.]

#### **25) Tayoḥ phalaṃ na bhogāya.**

The fruit earned by force and cheating shall not be for self enjoyment.

[When you earn from bad people by force and cheating, you shall neither enjoy it nor give to your family, which will destroy you and your family. That shall be given back to the good people, who lost it or donate to God, who will spend it in proper way for the welfare of poor and humanity in general. Pandavas won the kingdom with the help of Krishna only. But, after the war, Krishna didn't stay there even for one day and returned to His place stating that He has to go back for the sake of administration of His kingdom. Actually, Dharmaraja requested Krishna to stay there for some more time. The actual intention of Krishna to return immediately is not to enjoy the fruit

earned by cheating a cheater, which shall be passed over to the affected innocent party.]

## 26) Tarkyatām sampradāyah.

Tradition must be always analyzed.

[Traditions shall not be followed blindly everywhere. Dharmaraja accepted gambling since elder Dhritarashtra invited and he followed the tradition that one shall obey the words of elders. By doing so, Dharmaraja was subjected to lot of suffering for long time. Similarly, Bhishma fought on the side of bad Kauravas since he made the foolish promise that he will protect the king, good or bad. Due to this, he was killed and suffered on the arrow-bed. *The tradition is that one shall not break the promise.* Krishna also promised that He will not use any weapon in the war. But, when the necessity came, He broke His promise and lifted a wheel to be used as weapon. Similarly, Kunti followed Dhritarashtra and Gandhari to the forest and was burnt in fire along with them. *The tradition was to serve the elders in their old age.* All these traditions are good provided Dhritarashtra, Duryodhana and Gandhari were good people.]

## 27) Apaṇḍitebhyaśca.

Propagation of knowledge shall be done even to uneducated people.

[Logical analysis is always to be applied, which is not related to education, but, is related to common sense. Hence, propagation of knowledge shall be done even to uneducated people, who have the capacity of very good logic based on common sense and observations of world. Sometimes uneducated person is better than educated person due to absence of over-intelligence! An uneducated person was walking and his foot touched excreted material. Doubting it so, he rubbed his foot on the ground and walked away. Only his leg was spoiled. In the same situation, an educated person wanted to confirm his doubt and took it with hand. By rubbing it with fingers, his doubt was confirmed due to its pasty nature. He wanted to confirm it by smell also and touched it with nose. Now, he was fully satisfied. But, his foot, hand and nose were spoiled! Hence, continuously doubting in every case due to over-intelligence is also not good.]

**28) Satyajñānena bhaktikarma yathā gopyaḥ.**

After establishing truth by knowledge, determination and practice are essential as we find the case of Gopikas.

[Till the truth is found out, lot of logical analysis is required. Once, the truth is established, logical analysis must be stopped and implementation of the knowledge (Jnana Yoga) with firm determination (Bhaktiyoga) in practice (karma yoga) shall be done to achieve true fruit. If one continues in doubting and analyse only throughout the lifetime, the soul is leftover in the path only doing endless circular rotational and theoretical journey! Knowledge (Sattvam) is very essential basis, but, devotion (Tamas) and practice (Rajas) are also needed after the basic step. For millions of births, sages spent their lives in knowledge to decide the truth that human incarnation of God is the ultimate available goal. In their last birth as Gopikas, they were uneducated stopping the step of knowledge and implemented the knowledge in practice with full determination avoiding continuous analysis. Paramahansa also told that Jnana Yoga is the list of items prepared, which is of no use after purchasing the items from the shop.]

**29) Na svaliṅgaṃ yadaprajāyai munayo'pi Satyoktam.**

Homo sex is not correct since sex is for extension of humanity. Even sages were not so in the case of Rama. Message of Shri Satya Sai Baba must be remembered always.

[Homosexual trend is against ethical and spiritual knowledge as observed some times in animals. It shows the fascination for a body having the same skin and flesh already possessed by you as said by Shri Satya Sai Baba. One shall crave for a thing not possessed by self! The hetero sex is justified for the extension of humanity. The homosexual feeling of even sages on seeing Rama indicates only the unimaginable climax-beauty of Rama. Even those sages liked to embrace and kiss Rama by becoming ladies through their miraculous power and this is justified hetero sexual trend. Sperm may leak naturally, but, should not be ejected by forcible methods.]

**30) Na garbhapātaḥ phalamapi tadājñāiva.**

No forced abortion shall be done since you should feel that the punishment of the sin is also by the order of God only.

[Abortion by force is against justice since the chance given by God to live full life is taken away. One shall not argue that the

longevity of the baby is only that much as destined by God. It is true that the baby has only that much longevity and abortion will take place naturally even otherwise without forced effort. But, this fact can't cancel your sin since your intension and action are separate without any connection with this truth. If one believes this truth, one can wait for such natural abortion and there is no need to attempt for forcible abortion. You shall not argue that your thought to do forced abortion is also the will of God. In such case of over-intelligence, by the same rule, you shall also agree that the punishment given to you for that sin is also the will of God! Over-intellectuals say that even ant bites by the order of God only and kill a living being! Such people shall agree the same while undergoing the punishment of the sin by the order of God only! The baby in the womb has awareness unlike the plant and hence this is the greatest sin since violence by killing is the climax of injustice.]

### **31) Bhukampa samudrakallolābhyāṃ na himsā Buddhāt.**

Earth quakes and sea-cyclones indicate shock against killing and this is main philosophy of God Buddha.

[You shall not sacrifice animals to please God since the creator is both Father and Mother. The parents will undergo shocking pain for the cruel killing of their issues. Since you are killing birds and animals, mother-earth is shocked as indicated by earthquakes. Since you are killing the living beings in water, floods and cyclones are seen, which indicate the over grief of father-ocean. Killing a living being having awareness just for food can't be justified in anyway and this is the main philosophy of God Buddha. Today, science also recognized the existence of pain waves!]

### **32) Nodvāsana nimajjanāni mṛṇmayasya.**

No initiation of life and saying farewell to earthen statues of God.

[One shall not worship a temporary statue of God (like Ganesha) made by materials like earth, plastics etc., by initiating life in them (Praanapratishtaa) because at the end of worship you are expelling life (Udvaasana) and merging the dead body in lakes and rivers causing problems of pollution and decrease of depth of water. Such worship was done by Ravana everyday by preparing Shivalingas by soil and merging them in water subsequently. As a result of this, Ravana was destroyed along with his family. *The life initiation is*

***meant for permanent statues made of stones in temples.*** The statue of Ganesha can be made by stone and preserved for every festival for the sake of worship. You shall never think that you have given life to God. The idea of life initiation is only that your next step shall be worship of human incarnation, which is inert statue with life initiated. You should also never say goodbye to God (Udvaasana) from the statue, which is insulting God. Don't think that God comes by your invitation (Aavaahana) and goes by your goodbye. ***All such ideas are nasty for true devotion.*** You must continuously invite Him and never ask Him to go or attempt to take away the life from His body to immerse it as the dead body in water resembling the funeral done to dead human beings.]

### **33) Anumitam Sītayā.**

Sita inferred her sin always through the punishment given to her by God.

[Sin must be identified from the nature of the punishment and God should not be blamed for the given punishment since its aim is only reformation. After war, when Rama scolded Sita, she recognized her sin done to Lakshmana and asked Lakshmana to keep the fire ready for her entrance. By this, her intension was that she should receive the punishment from the hands of Lakshmana. When Sita was sent by Rama to the forest as the last part of punishment for the same sin, she realized the sin through the punishment of sinful false blame. She did not become angry with Rama, but, prayed God so that Rama shall be her husband in all the future births (*Tvameva bhartā na ca viprayogah*). This will be the attitude of a realized soul towards punishment of sins given by God.]

### **34) Gururasamagraḥ sati samagraḥ Sadguruḥ parastu.**

Guru is true but partial. Sadguru is true and complete. Asadguru is false and partial.

[Guru or preacher is the human being and knows true knowledge only, which is not complete. Of course, partial true knowledge is only necessary for a set of devotees existing in a specific stage in the spiritual journey. Hence, the preaching of Guru is also necessary in view of the initial stage of beginners. Due to this reason, God encourages the system of Gurus. Only false Guru (Asadguru) or atheist is condemned since his knowledge is false and incomplete. Guru is theist with partial true knowledge exactly required for a

certain initial stage of devotees. *True Guru (sadguru) knows complete true knowledge and comes in contact with the devotees of final stage.* Gurus are like blind people touching different parts of elephant and claim that part as the total elephant. One touching the stomach says that elephant is like a wall. Another touches leg and says that the elephant is like a pillar. Another touches the tusk telling that elephant is like a huge cylinder. Another touches the tail saying that the elephant is like a rope. Every knowledge is true, but, partial! ASadguru moves his hands in space saying that the elephant is nothing (false) like vacuum and he doesn't realize that even the space to be infinite (incomplete knowledge)! This knowledge is not only false but also partial. The Sadguru adds all these parts of knowledge of Gurus in proper places and gives the total picture of the elephant and such knowledge is true and complete.]

### **35) Na randhrānveshaṇaṃ Gurau Sadguruḥ syāt!**

You shall not search for faults in the personal life of Guru. He may be Sadguru also!

[You must respect Guru by giving some offering to help him in his worldly life. Gurus are helping you in every stage like the announcers in various stations for further journey (*Aativaahikas*). You must not criticize the personal life of the guru since you are concerned only to his preaching for your right direction. If his personal life is wrong, he will be punished by God. A smoker shall take the advice of doctor even though he is smoker and shall not continue smoking by blaming that the doctor being a smoker is not eligible to advice others. The patient is limited to only the prescription of doctor. If doctor is a smoker, he will be also ruined. Sometimes, Sadguru, human incarnation of God, like Sai Baba may appear with smoking. Nothing will happen to Sadguru and His smoking is only exhibited illusion to test your faith in Him! A person might be Sadguru, whom you are thinking as Guru!]

### **36) Mithyācāraḥ Daivatyaḥ na dhanadṛk.**

The hippocratic false preacher is never supported by God. A good preacher always does service, not thinking about money.

[A Guru shall never hide his Personal life to cheat the followers. Some Gurus appear to be detached from money and sex, which is hypocrisy or false exhibition. The Guru can ask for financial help frankly and can maintain wife for sex, which is inevitable logical need

like hunger, thirst etc. The followers are concerned only to the direction given by the preacher in their spiritual progress and need not be concerned about financial desire, legal sex, normal thirst and hunger etc., of the preacher. A Guru shall never try for false impression, which will be revealed by God. The preacher with frank expression of facts is always respected by the will of God. A good preacher continues his spiritual service to humanity by keeping concentration on God and not on money because he feels that he is in the service of God and not in the service of human beings. God will take care of everything about the good preacher since God is omniscient and omnipotent.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Prathama Bhaaga (first part) called Pravrutti Bhaaga (part dealing with worldly life) or Datta Dharma Sutra (Ethical Scripture of God Datta), fifth chapter is completed.*

# **PART-II: DATTA NIVRUTTI SUTRAM**

## **The Scripture of God on Divine Life**

Chapter 6  
**DATTA JNANA SUTRAM**

**Ṣaṣṭhādhyāyaḥ**

[September 30, 2017]

**1) Datta jñānaṃ vyakhyāsyāmaḥ.**

We shall explain the knowledge spoken by God Datta.

[We shall explain the knowledge spoken by God Datta as sixth chapter related to the second part, field of Nivrutti or Divine life.]

**2) Atha nivr̥ttiḥ pañcāṅgā.**

After explaining pravrutti, Nivrutti is now explained in five parts.

[After explaining pravrutti in past five chapters, Nivrutti is, now, explained in five chapters dealing with knowledge (jnaana), devotion (bhakti), practice (karma), association with God (yoga) and salvation (Moksha), which are the five parts of Nivrutti.]

**3) Dharmavat sarvaṃ vyāpi jñānam.**

Like justice in Pravrutti, knowledge pervades not only Nivrutti, but also this entire book.

[Knowledge includes this entire book called as ‘Veda Sutram’. The very meaning of the Veda is knowledge. The main concept of knowledge is dealt in this chapter named as knowledge (Jnanaa Sutram). In Pravrutti also, justice (Dharma) covers the entire Pravrutti, which pervades the wealth (Artha) and sex (Kama) also. At the same time, justice is also mentioned as a separate chapter dealing with the control of anger and violence.]

**4) Avasthā trayam śrūyate.**

Veda speaks about the three stages of knowledge.

[Knowledge means the right conclusion (Nididhyaasa) that is to be decided by intelligence (Buddhi or Vijnana) before implementation in practice. Before this, analysis (manana) shall be done by self and if necessary taking the help of debates in all angles with other intellectuals (manah or samkalpa-vikalpa). Before this, knowledge shall be heard (shravana) from preacher (Guru) and

scriptures must be subsequently read. The Veda says that these three stages must be done in sequence (*Śrotavyo mantavyo nididhyāsitavyah*).]

### 5) Anyatra ca gīyate ca.

Veda says the same elsewhere also. Gita also speaks the same.

[The Veda says about these three stages elsewhere also (*Vedānta vijñāna suniścitārthāḥ*). Vedanta means hearing knowledge from Guru with subsequent reading the scripture. Vijnana means logical analysis to be done. Sunishchitaarthaah means coming to correct conclusion. The Gita also speaks about these stages (*Jñātvā kurvīta..., Upadekṣyanti..., Vimṛśyaitat..., Dadāmi buddhiyogam...* etc.).]

### 6) Gurorarthāt dakṣiṇa śamāya.

The meaning of Guru is removal of ignorance and you must support him with some offering so that he will have mental peace.

[The very word Guru means removal of ignorance-darkness. *Reading the scripture without the help of Guru is not safe*. Even in the correspondence course, some classes are conducted by teachers now and then. Guru shall be always respected, who gives you the proper direction with the help of the scripture. You must support Guru with some offering in His worldly life so that He can have mental peace in delivering knowledge. When Rama approached sage Vasishtha for knowledge, the sage asked Rama to give some offering of money (Guru Dakshina) as seen in the Yogavaasistham (*Dhanamārjaya kākutstha, Dhanamūlamidaṃ jagat*). This is the message given by Sai Baba also in asking everyone for offering of money.]

### 7) Purohito na Gururayogyah.

The priest performing rituals with blind recitation of scripture is purohita and not Guru, who is the most undeserving.

[The tape recorder-priest can't be called as Guru since he is not removing the ignorance by preaching knowledge. He is only called as priest (purohita). In fact, he can't be called as purohita also since this word means doing welfare in the future, which can be done only by giving right direction through true knowledge. This word can be used to him as a name without its meaning (samjnaa). He is undeserving for any offering (Dakshinaa) since he is taking salary without doing his

duty properly. Every priest must become preacher by spending all the time in learning knowledge of the Veda avoiding its blind recitation. The Gita also says that you must perform the ritual after getting knowledge (*Jñātvā kurvīta karmāṇi*.)]

### **8) Likhita vādaḥ puraḥ kalau Nāradaḥ ca.**

In this Kali age, it is better to argue through writing in the initial stage. Sage Narada also advises on this.

[While doing discussions with others, everyone shall have the goal to find out the truth through debates that helps all by giving right direction. The idea of victory-defeat in debate is foolish since it is the hurdle for your spiritual progress. Before doing oral debates, discussions in writing are better especially in this Kali age because people do not have patience to listen the concept of the other side completely. They interfere in the middle and other side is sidetracked forgetting the rest part of its argument. After discussions through writing, oral debates can be done for more clarification. Court also invites written arguments first, to be followed by oral arguments. In the ancient times, writing technology was not much developed and people also had sufficient patience to hear the concept completely from the other side. Sage Narada says that oral argument should be avoided as far as possible (*vādo nāvalambyah*.)]

### **9) Gamyah sadguruḥ so'pi vimrśyah.**

Sadguru is the preacher and goal of the spiritual path. Even then, His preaching must be also analyzed.

[Sadguru is the preacher, who is the human incarnation of God like Krishna, Shankara, Ramanuja, Madhva, Buddha, Jesus, Mohammad, Mahaveera, Sai Baba, Paramahansa etc. Sadguru is not only the director of the path, but also, the goal of the path. Even then, you must analyze His preaching also since it is very difficult to recognize the real Sadguru because a Guru also claims himself to be Sadguru. Sat means God. Hence, Krishna asked Arjuna to analyze whatever preached by Him (Gita) before acceptance and subsequent implementation.]

### **10) Pravṛtterārambhamārgalakṣyāṇi nivṛttimārgabhāgā eva.**

The starting point (soul), the path and the goal (God) of pravṛtti become parts of the path of nivṛtti only.

[The starting point for both pravrutti and Nivrutti is the same human being existing on this earth called as Martyaloka, which is called as karmaloka having full freedom to follow any philosophy and to practise anything. Since the reduction of attraction to worldly bonds is the ultimate goal of pravrutti and since such reduction can be only obtained from the development of attraction to the bond with God called as Nivrutti, pravrutti has no separate significance because the starting point itself is development of attraction to the bond with God only. Thus, the starting point, path and the goal of pravrutti happened to be respectively the starting point, part of path and intermediate station of path of Nivrutti only. Therefore, all the subject discussed in the past five chapters is also the common subject of a part of the path of Nivrutti only. The worldly life must become a part of divine life.]

### **11) Tripuṭi jñānam.**

The knowledge is three-fold.

[The knowledge is related to three parts (tripuṭi), which are:- i) The aspirant to take the journey or knower, ii) The path of journey or knowledge and iii) The goal of journey or the object to be known.]

### **12) Na jñātā jñānaṃ jñeyaṃ ca.**

The knower is neither knowledge nor the object to be known.

[The knower shall clearly know that he is neither the path to be travelled nor the goal to be achieved. If the knower is the path, the knower need not put any effort to do the journey and this means that the spiritual effort is useless. If the knower is the goal, then also, there is no need of the effort to be put for the spiritual journey because there is no separate goal to be achieved. This is the primary step, which is the knowledge of the aspirant of spiritual effort and this is the most essential pre-requisite.]

### **13) Mārgo bhinnaḥ saphalayātāt.**

Since the required effort in the journey is fulfilled, separate existence of path is to be accepted.

[The path of the journey is also different from the aspirant of journey so that the need of the effort to be put in travelling the path is fulfilled.]

### **14) Tata eva gamyamapi bhinnam.**

For the same reason, the goal is also different.

[For the same reason of fulfilment of spiritual effort needed in the path of spiritual journey, the separate goal must be also accepted.]

### 15) **Ajño bahubodhenāpi sarvajñaḥ katham?**

Inspite of several reminders, how the omniscient God is still ignorant of the truth?

[If you say that the aspirant is actually the goal and becomes different due to ignorance of the truth, simple reminding of the truth once shall open the eyes of the aspirant to realise the truth. Even if the truth is reminded for millions of times, the aspirant is not becoming the goal in practical sense, which is the attainment of the power of creation, control and destruction of this world. Does this mean that the God (goal) is so much ignorant that in spite of hectic efforts, God is not realising the truth? How can you call such ignorant God as the omniscient?]

### 16) **Mahājīvitakālenāpi nānukiraṇasṛṭ sūtrāt!**

Even after memorisation for a very long time of life, the aspirant is unable to create an atom or a ray as said in Brahmasutra!

[Such constant reminding from others or constantly memorising the said truth is not bringing even a trace of truth in practical sense. Even if a trace of realisation happens, the aspirant shall get at least a trace of the above said practical power of creation or control or destruction of this world. Even after constant memorisation throughout the life, the aspirant is unable to create at least an atom of matter or at least a ray of energy. The Brahmasutra says that God is not the soul due to impossibility (*Netaro'nupapatteḥ*).]

### 17) **Uktena pathā ko'pi gamyam prāpnuyāt.**

If one reached the goal by a path, anyone shall reach the same goal by travelling in the same path.

[By such constant memorisation, the aspirant-soul may become psychologically convinced mad person to think that he is God, which means that the achievement is only theoretical and not the practical truth. You may say that Shankara has attained miraculous powers through such philosophy. If it is so, you must also attain those miraculous powers by the same path propounded by Him. If one reached Delhi by a path, everyone shall reach Delhi by travelling in the same path.]

**18) Nānyeṣu janeḥ bālyāt vā.**

Other souls are not becoming God practically from the birth or from childhood at least.

[Shankara obtained these miraculous powers from His very early childhood itself. Shankara, while starting learning the alphabets spoke spontaneous poems, each poem starting with each alphabet (Akshara Maalikaa Stotram)! As a five year old child, He brought the rain of gold fruits sympathising the poverty of a household lady! We don't see the prior proof of His long memorisation to attain such miraculous powers. He obtained the goal in practical sense as soon as He was born and did not perform this effort for even a small span of time to become God in practical sense. If you say that any soul is practically God from birth itself, every soul should get the miraculous powers as soon as he is born or at least in the early part of childhood itself as applicable to the case of Shankara.]

**19) Nājñānavaśyaṃ Brahma jātaṃ vā jīvanānte vā**

God cannot be captured by ignorance even from birth or at least even in the end of life.

[This clearly means that Shankara did not practically become God due to any effort in the child hood and He was God from the birth itself. If the soul is really the God, every soul shall be a born God because omniscient God can never be captured by ignorance especially about Himself! But, this concept is not observed in the case of any soul born on earth. At least, even the lifelong memorisation is not transforming the soul into God.]

**20) Brahmasaṅkalpa eva mūlam.**

The free will of God to transform a selected soul into God must be the only reason.

[This clearly means that a specific selected soul is only becoming God since God merged with the soul due to His will to do so for a specific programme for wefare of humanity. Such a probability alone proves that a specific soul becomes God not by any long spiritual effort done in this life. Such a specific concept cannot be extended to every soul. Such a transformation of soul into God by the will of God does not require a pre-requisite spiritual effort practised even before the childhood, which is practically impossible. The spiritual effort done in the previous births can make the soul to stand in the list of eligible souls for human incarnation. The will of God

alone shall be the actual reason for such transformation of a selected specific soul to become God. Shankara also made this point clear (*Īśvarānugrahādeva*).]

### 21) Nāstika sammatāya tathā syāt.

In order to force the atheist to say that God exists, Shankara must have told so.

[The reason for Shankara to say that every soul is God must have been due to the then existing external atmosphere of atheists like Purvamimamsakas and Buddhists. Affected by ego and jealousy towards co-human beings, an atheist will never agree that a specific human soul is transformed into God. He shall agree to the existence of God only if you say that every human soul is God. In such case, the atheist will say that God exists since he is the God. Nobody negates the existence of self. By this trick, Shankara made every atheist to accept the existence of God.]

### 22) Śivaḥ Kevalo'hamiti spaṣṭam.

He made very clear statement that He alone is God.

[He clearly proved that He alone is God by swallowing the molten lead (*Śivaḥ Kevalo'ham*). One day before, all His disciples drank wine claiming that everybody is God (*Śivoham*), following the drinking of wine by Shankara. The words '*Kevalo'ham*' clearly mean that He alone is God.]

### 23) Na satyaṃ hitameva guroḥ.

A preacher is not worried about the truth but is worried about the immediate welfare of the disciple.

[A scholar is always worried about the expression of truth only, irrespective of the digestion power of the disciples. A preacher is always worried about the next immediate welfare of the disciples even by twisting the truth. If we understand Shankara as a preacher, we can follow the background of such twisted philosophy.]

### 24) Mithyā dvividhā nāsat.

The word mithya spoken by Shankara means non-existence for God and simultaneously equal existence for the soul. It never means non-existence only.

[Some clever disciples took that everything other than God is non-existent and hence, the miraculous power of God is also non-existent, which can't be the real characteristic of real God. Shankara

passed through the bolted doors proving the non-existence of creation. But, that clever disciple was unable to pass through the bolted doors! The word 'Mithyaa' proposed by Shankara was misunderstood as only non-existence of creation. It actually means non-existence for God and simultaneous existence for the soul since soul is a part and parcel of the creation.]

### **25) Brahmasthāyiviparītaṃ dr̥ṣṭam.**

In the followers of Shankara, a different twisted negative direction is seen, which is opposite to the expected positive direction of Shankara.

[The actual practical aim of Shankara was that the atheist doing all sorts of sins due to lack of fear for non-existent God and His non-existent hell, will stop doing sins if he is said to be God and the world is non-existent before him. Shankara expected that the atheist will maintain the supreme dignity of God by not doing any sin especially when the entire world is non-existent before him. If such real reformation comes to the soul due to this philosophy, even God is prepared to register the soul as the real God! But, the followers took this philosophy in wrong direction and started doing more sins, which are felt by them as not true since the world is non-existent and since the omnipotent God can't be punished for any untrue sin! Instead of expected positive result, unexpected negative result is seen.]

### **26) Bhraṣṭa Śāṅkarā eva khaṇḍitāḥ Rāmānujena na bhinnena.**

The misled followers of Shankara are only condemned by Ramanuja, who is one and the same Shankara.

[Hence, Ramanuja condemned the followers of Shankara and never condemned Shankara because God Shiva (Shankara) and God Vishnu (Ramanuja) are one and the same.]

### **27) Vyavahāradaśaiva satyā jagadubhayoḥ.**

Both Ramanuja and Madhva took the relative plane of God only in which mediated God, soul and creation are existent for both mediated God and soul.

[Both have shut down the absolute phase of unimaginable God in which creation is non-existent along with souls and opened always the relative plane in which the world is existent with respect to the soul being the part of creation. He started with the energetic incarnation or unimaginable God mediated by energetic form and

hence, creation becomes real with respect to the mediated God (with reference to His medium with which absolute God is identified) since the medium of God is inert energy being the component of creation. By this, the world and hell become existent and superior mediated God punishing the soul for sins rectifies the misinterpretations of souls, which make them more sinners.]

### **28) Aśrumārjanāya tadamśaḥ śaktyamśābhāvāt.**

Ramanuja told that soul is a part of God just to wipe the tears of ego of atheist converted to theist and truth is that even part of miraculous power is not seen in the soul.

[Understanding the pain in sudden fall of psychology of soul from the highest position of God to the lowest position of non-God, Ramanuja created an intermediate state by saying that soul is an inseparable part of God. This, again, must be understood as the background of the psychology of external atmosphere and soul shall not be taken as the true part of absolute God. *If soul is a part of God, at least, a part of miraculous power shall be seen in soul as inherent property.* Statement saying that soul is a part of God is just to wipe the tears of ego of devotees. By this, Ramanuja restored the spiritual efforts of a soul to attain the grace of God and controlled the followers of Shankara from becoming more sinners due to twisting of concept.]

### **29) Chit bhāvaṃ vinā Madhva dvaitam.**

Except the common nature of awareness between God and soul, Madhva established perfect dualism.

[At last, Madhva brought the total dualism between God and soul so that the ego of the soul is totally washed out after a long span of time. However, Madhva maintained the common nature of awareness between soul and God and this point came from both Shankara and Ramanuja so that the ego of the disciple is not totally hurt.]

### **30) Chit sāmānyāt trividham.**

The relationship is in three ways based on the common awareness of God and soul.

[Monism, intermediate state between monism and dualism and perfect dualism are established by the three divine preachers keeping the common point that both God and soul are made of awareness. This only means that both God and soul have the common point of

awareness (knowledge of object) since both are awareness with perfect oneness (Shankara) or inseparable dualism (Ramanuja) or perfect dualism (Madhva). Shankara took absolute plane and said that absolute God alone exists. Ramanuja and Madhva took relative plane only with mediated God showing inseparable difference and total difference with the soul respectively.]

### **31) Anūhyohyabhedena phalayośca Dattasvāmī.**

The difference between unimaginable and imaginable items shows not even a trace of similarity between absolute God and soul as per Datta Swami.

[Today, Datta Swami takes the unimaginable God from absolute plane and the imaginable soul from relative plane and says that there is no possibility of even trace of similarity between unimaginable and imaginable entities. The awareness of unimaginable God is also unimaginable and the awareness of imaginable soul is also imaginable. Due to the absence of materialised nervous system and inert energy in the unimaginable God, either the knower or the process of knowing is totally unimaginable. Only the objects of creation to be known are common to both God and soul. In the case of soul, its body contains materialised nervous system and inert energy and hence, the knower in brain and process of knowing in nervous system are imaginable. The only common point between God and soul is that both recognise the existence of the objects of creation. This cannot be any substantial similarity. Even the fruits of knowledge of objects are totally different because God is omniscient and soul knows little only, that too by the grace of God only.]

### **32) Jñātr̥ jñeyayoḥ samatvaṃ bhedaśca.**

There is similarity and difference between knower and knowledge.

[Awareness in brain can be taken as subject (knower) and awareness in nerves connected to senses can be taken for the process of knowing (Jnanam). As far as the basic awareness is concerned, there is no difference between knower and knowledge. However, based on functional difference, difference arises like energy in grinding work and energy in cutting work, which are same basic energy, but, different by functions. Knowledge is the process of passing on the information to the brain after collecting it. Knower is the receiving centre of this knowledge of objects.]

**33) Nirdoṣātmajñānena śamaḥ Gītācāryayoḥ.**

By gaining correct self-knowledge peace is obtained as said by Gita and Shankara in the starting itself.

[In the self-knowledge knower, knowledge and the object to be known are merged with each other to become a single entity called as mere awareness. This is useful to detach the knower represented by 'I' from the body to the awareness. Gaining self is neither profit nor loss since it is continuation of the present state only. But, by this correct self-knowledge, the super imposition of 'I' on body is removed so that the subject (soul) is relieved from the problems of body (including mind) and from the problems of worldly bonds related to the body. Gaining correct self-knowledge has tremendous use, but, after gaining the correct self-knowledge, there is no further use. Hence, we say that there is no profit or loss by gaining correct self-knowledge. Shankara stressed on this since the soul should be free from worldly problems and sins to concentrate on God. The Gita also stressed on this self knowledge in the beginning chapter itself. Shankara spoke of monism of these three as one awareness in the context of self-knowledge only and this should not be extended when God is the object to be known, who is other than self.]

**34) Tripuṭi bhedaṭ Brahmajñānayatnaḥ.**

Due to difference in the components of Triputi, effort must be put to know God, who is other than self.

[When the object is other than self, subject and object are vividly different. The effort put in the process of knowing the object is much required, which doesn't exist in self-knowledge. Hence, in the case of knowing different object, the process of knowing is qualified with special effort and hence the knower and knowledge are not one and the same. By this, in the case of knowing a different object, all the three (subject or kartaa, object or karma and process or kriyaa) are different. Hence, effort to know God must be put since self is not God. In self-knowledge, there is no need of effort in the process since all the three become one only.]

**35) Dehādātmani sthite pravṛtti gamyam.**

If one withdraws himself from the superimposition of body, the goal of Pravrutti is achieved.

[If your aim is relief (moksha) from worldly tensions caused by the fruits of sins, the attraction towards worldly bonds related to your

body must be decreased, which are the causes for doing sins. If you withdraw the knower from the body and confine the knower to awareness in brain only, this can be achieved. By such withdrawal from body, the attractions of bonds related to body are decreased and sins are controlled. This is the goal of Pravrutti and self-knowledge is the medicine prepared by Shankara for such achievement. Unless the intermediate station (goal of pravrutti) is achieved, further journey to the goal of Nivrutti is not possible since Pravrutti is the initial part of Nivrutti only.]

### **36) Dvitiyameva caramaṃ nāstikārthaṃ ca.**

The second step itself is the 100<sup>th</sup> step, which is also the requirement of atheist.

[The human beings to be preached are atheists in the time Shankara. There is no other way than to tell that soul is God to convert atheist in to theist. Hence, the knower with whom the 'I' is to be attached is said to be God. Here, the word 'God' means the ultimate goal to be achieved in each effort. If you are climbing from first step to second step, the second step is your God, which means that the second step is your ultimate goal of your present effort. Brahman means greatest and the second step is your greatest ultimate goal in this context. Every goal to be achieved can be kept as the highest goal for the sake of total concentration in that effort confined to that context. Without understanding this, people started thinking that the second step is the final ultimate 100<sup>th</sup> step or the real God. Shankara is thus misunderstood and this misunderstanding was allowed by Shankara for the sake of atheists.]

### **37) Upamārūpakayoḥ paramavāsarāya.**

Shankara selected metaphor rather than simile for the need of atheist.

[Such withdrawal from visible–imaginable gross body towards invisible-imaginable self is the initial rehearsal for the final withdrawal from visible-invisible imaginable creation (including body and self) towards invisible-unimaginable God. In this concept, simile and metaphor can be applied. This means: soul is like God and body is like the world in simile. In metaphor, we can say that soul is God and body (Pindanda) is world (Brahmanda). Shankara opted for metaphor to mislead atheists for their welfare only. If Shankara told soul is like God, atheist will not be attracted.]

**38) Paramapyākarṣaṇam balavattamam!**

The strongest attraction in the childhood continues even after growth!

[Such required selection of metaphor by Shankara in His time for the sake of atheists, is spoiling theists today also, who don't proceed further to achieve the goal of Nivrutti. The chocolate was given to the kid going to LKG class. But, the same kid after growing to the level of PG student is also going to the University only after getting the chocolate! The reason for this misfortune is the strong attraction towards the chocolate impressed in his brain!]

**39) Apārthabhraṣṭāḥ jagadabhāvena ca.**

Due to metaphor used between soul and God, many followers got spoiled by twisted interpretation. Non-existence of world also helped it.

[Another misfortune is that this attraction created by metaphor didn't yield good results in many followers of Shankara. These followers started smoking, drinking and many other sins thinking that they are the absolute supreme God, who is beyond punishment. Apart from telling that soul is God (thinking that the soul will not do sins keeping the highest dignity of God), Shankara told also that this world is unreal (thinking that the soul will not be attracted to the unreal world and will avoid unreal sins). This second point is brought from the concept of absolute plane. This point is also twisted and the followers started doing any sin since the sin, a part of this world is also unreal. Shankara warned that the punishment given to the soul must be also treated as unreal because if the elephant coming towards you is unreal, your running away must be also treated as unreal!]

**40) Tādṛgākarṣaṇam tebhyah.**

Such strongest attraction was necessary for such strongest atheists.

[The presence of such attraction even in theists today, even after a long span of time passed after Shankara, is based on the point that one is already the highest supreme God and there is no trace of effort except that one shall just know this truth! What can be stronger attraction than this? Such strongest attraction was required for atheists having strongest rigidity!]

**41) Madyonmattena upadiṣṭaḥ.**

Shankara was reminded about this point by Datta appearing as drunkard.

[Due to such strongest attraction, everybody is reluctant to admit even the basic point that how the omniscient God is captured by such simple self-ignorance, which is possible only in the case of a full drunkard! To preach this point only, Datta appears as drunkard to us and Datta appeared as drunkard to Shankara also, who proposed this point!!! Datta is indirectly speaking that since omniscient God got this simplest ignorance and since such ignorance can be attained only by drinking wine, God Datta appears as drunkard. When Shankara told Him to go away, it means that this point should go away since it is not really meant by Shankara. Even an ordinary human being never gets this simplest self-ignorance!]

**42) Bhinna Īśvara ukto sīsadrāveṇa.**

By drinking molten lead, Shankara established the difference between God and Soul and also told the same.

[Shankara was very much aware of this side reaction of His medicine. Hence, He told that one will not become God (by reminding and even by lifelong memorization of the concept that I am God) unless God is worshipped to get His grace (*Īśvarānugrahādeva*). This is the antidote given for the side reaction. Now, by this, one can't question Shankara that why he is not becoming God even after knowing that he is God or even after memorizing the concept lifelong? The disciples drank wine thinking that it is unreal. Shankara drank molten lead since the entire world is unreal. For God (Shankara) only world is unreal and for souls (disciples) world is real. He clearly declared that He alone is God (*kevalo'ham*).]

**43) Śāṅkaraḥ pratyukto vajrāṅgāravat.**

Ramanuja criticized the twisted follower of Shankara only. Preacher is diamond and follower is charcoal.

[Hence, Ramanuja condemned the followers of Shankara and never spoke any word against Shankara. In the criticism, He used the word Shaankara (follower of Shankara) and not Shankara. This point is also misunderstood by the followers of Ramanuja, who argue against Shankara. The preacher and follower are human beings, but, are totally different in knowledge. Diamond and Charcoal are made of the same carbon, but, former is bright and latter is black due to

difference in the crystal structure. Quarrel is always between charcoals and not between diamonds!]

#### **44) Na tayorbhedo daśādvayāt.**

There is no trace of difference between Shankara and Ramanuja due to separate planes.

[If you confine Shankara to absolute plane only (even though He explained both planes) and Ramanuja to relative plane (He stuck to relative plane only), in each plane oneness can be observed. In the absolute plane, only one unimaginable God exists since the world is unreal here. In the relative plane, mediated God, soul and inert world are equally real and made of one imaginable fundamental cosmic energy (the root inert energy created by unimaginable God in the beginning is called as cosmic energy) only. Soul is nervous energy and is a specific work form of cosmic energy only. Matter in the world is also a form of cosmic energy. Thus, you find homogenous oneness in the fundamental material of relative plane. The mediated God is also cosmic energy provided you analyse carefully. This mediated God contains two items only: 1) Unimaginable God and 2) Medium in the form of energy, matter and awareness as found in the body of incarnations. Since unimaginable God identifies totally with the incarnated medium, the medium itself is to be taken as God. Ramanuja took Narayana as mediated God and God Narayana is taken as energetic medium (energy & awareness). Now you can find equal reality between mediated God (medium), soul and rest of world due to homogeneity of single imaginable material called as cosmic energy. But, Ramanuja brought the difference also between God and soul due to unimaginable power of merged unimaginable God in the mediated God. Shankara took only the unimaginable God in the absolute plane for a special purpose in preaching atheists. Thus, there is no trace of difference between Shankara and Ramanuja. Madhva is not different from Ramanuja in these aspects.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Dvitiya Bhaaga (second part) called Nivrutti Bhaaga (part dealing with divine life) or Datta Nivrutti Sutra (The Scripture of God on Divine Life), Datta Jnana Sutram is completed.*

Chapter 7  
**DATTA BHAKTI SUTRAM**

**Saptamaadhyayah**

[October 01, 2017]

**1) Datta bhaktim Vyākhyāsyāmaḥ.**

We shall explain the devotion as spoken by Datta.

[In second part called as Nivrutti or divine life, after explaining the knowledge in the previous chapter, the subsequent devotion is explained in this chapter.]

**2) Sadeva bhakti janakam.**

Only truth of knowledge generates inspiration or theoretical devotion.

[The true knowledge spoken by God in human form (Sadguru) shall generate inspiration, which is the force required for implementing the knowledge in practice. The truth existing in the knowledge is responsible for the generation of this emotional force called as theoretical devotion. Hence, the first requirement of knowledge must be truth as said in the Veda (*Satyam Jñānam...*). This truth is the reflection of the truth of God. God is unimaginable, but, His existence (truth) is experienced by us (*Astītyeva...* Veda) through the miraculous knowledge called as '*Prajñānam*'. Only truth of existence of God is reflected to us and the rest nature of God is unimaginable being beyond space.]

**3) Trividhā putravaiśyaveśyānāmiva.**

Devotion to God is of three types like our love shown to issues, shopkeeper and love shown by prostitute.

[Devotion is of three types: i) True devotion on God without aspiration of any fruit in return like the theoretical and practical love shown by us to our issues. ii) False but justified devotion as we show in business by equal exchange of cash and material and our love is false because our practical love to God is for equal benefit of practical boons from Him. iii) False and unjust devotion showing theoretical love for practical boons from God like the case of a prostitute towards her customer.]

#### 4) **Brahmasvarganarakagatiḥ.**

These three types of love lead the soul to God, heaven and hell respectively.

[The first type is true love. The second type is mixed love since business is said to be a mixture of truth and falsehood (*Satyānṛtam tu vāñijyam*). The third type is totally false love. Since God is absolute truth, only the first true divine love (Nivrutti) is liked by God. Since world is Mithyaa, (both truth and false), this second heavenly love is liked by all worldly souls. Since prostitution is the worst sin related to hell, the third love is utter cheating liked by demons.]

#### 5) **Ācāryatraya krama sopānāni.**

Knowledge, theoretical devotion and service are the three gradual steps of Shankara, Ramanuja and Madhva coming in sequence.

[Devotion by itself is theoretical and its proof by practical sacrifice is called as practical devotion. The latter is a practical proof of the former. The first step is knowledge (Jnaana) as preached by Shankara. The second step is theoretical devotion or Vedanaa (bhakti) as preached by Ramanuja. The third step is practical service or seva (karma) involving sacrifice of work and fruit of work as preached by Madhva. Practical service is also called as practical devotion and thus Ramanuja and Madhva belong to the same line.]

#### 6) **Kramasya dṛṣṭāntāḥ Rukmini mumbāpuryādayaḥ.**

For this sequence, there are several examples like marriage of Rukmini, journey to Mumbai city etc.

[We can give several examples for this sequence. By knowing the details of Mumbai city (Jnaana), we will be inspired to take up journey to Mumbai. This inspiration (Bhakti) generated by the knowledge of Mumbai makes us to take practical steps (Karma) to go (sacrifice of work) to station and purchase ticket (sacrifice of fruit of work) and practically travel to reach Mumbai. Another example is Rukmini, who heard about the details of personality of Krishna from Narada (Jnaana), inspired to marry Krishna (Bhakti) and took practical steps to write letter to Krishna and to run away with Krishna (karma). Her love is of the best first type without aspiration for any fruit like becoming the queen of Dwaraka kingdom. She (being incarnation of Lakshmi) served Krishna by pressing His feet.]

### **7) Kramah pūrvajanivaśādanumitaḥ.**

The sequence is always maintained in the same order if the knowledge gained in previous births is inferred.

[Some say that knowledge follows devotion since God pleased by devotion gives divine knowledge to His devotee. Several uneducated devotees like Gopikas, hunter (Kannappa), Shabari etc., are quoted for this concept. But, in these cases, the knowledge was attained by them in previous births. Gopikas were sages for past several births spending lot of time in knowledge to do research to find out the truth. They are born as Gopikas straight in the second step (bhakti) of theoretical devotion and practiced third step (karma) also (by sacrificing butter and serving Him by dance).]

### **8) Paramahansa vacane'pi.**

This sequence is observed in the example given by Paramahansa also.

[Shri Ramakrishna Paramahansa told that knowledge is like writing the list of items to be purchased. There is no use in keeping always the list in the pocket without going to market to purchase its items. One may have lot of emotion (theoretical devotion) to purchase the items by which there is no use. Since knowledge and devotion are theoretical, there is no use, if one sticks to these two steps only. Unless one goes to market (Karma Samnyasa) and pay the shopkeeper (Karma Phala tyaga), there is no practical use. In this example also, the above said sequence is maintained.]

### **9) Sādhana bhaktistu vañcanā.**

The instrumental devotion does not require the detailed knowledge of God, which is just cheating.

[Without detailed knowledge of God, the devotion may appear simply by knowing that by devotion to God, one can attain any boon. This mere point of knowledge is sufficient to develop the devotion to any extent. Prostitute exhibits extensive love simply by knowing one point regarding the customer that he is very rich. This is false love, which does not require all the details of the personality of God or customer respectively. The love is not on God or customer, which is only on boons and money respectively. This love is instrumental devotion in which God is the instrument to get boons. The love on God is actually the love on boons appearing as real love on God due to

cheating. For the real love on God or customer, all the details of the personality (complete knowledge) of God or customer are required.]

### 10) Jñānabhaktimitanaro nindyaḥ.

The person sticking to only theoretical knowledge and devotion shall be criticized.

[The theoretical devotion is intermediate between its cause (knowledge) and its generated product (practical service) like both sides of a coin and hence, can be understood perfectly only with reference to perfect knowledge of previous and posterior stages. Theory is the mother of practice and hence, without theory, practice can't appear. Hence, theory is very important and shall not be criticized. *The person sticking to theory only throughout life is to be criticized.* LKG class is not wrong since without learning alphabets in LKG, further academic progress is impossible. Sticking to LKG class only throughout life is wrong and such a wrong person is only to be criticized.]

### 11) Tadanu phalaṃ tr̥tīyāt dviṭīyaṃ param.

The fruit shall be in the same phase as the devotion. Second type is always better than third type.

[The practical stage alone gives the practical fruit. The theoretical stage can give theoretical fruits only. Practical fruit is reflection of practical action as said in the Veda (*rūpaṃ rūpaṃ pratirūpo babhūva*) and in the Gita (*ye yathā mām...*). For knowledge, God will give you better intelligence. For devotion, God will give you better emotion and more sweet voice to sing devotional songs. You can't get practical boons for theoretical knowledge and devotion. At least, practical devotion for practical boons is better since it has basic ethics even though it is business. Aspiring for practical boon for your theoretical devotion is worst like the case of a prostitute. Even asking for practical boon to be given first and promising practical devotion later on is better than this prostitution devotion since such devotion involves devotion and fruit in the same practical phase even though God is not believed to get fruit after payment of practical devotion!]

### 12) Jalabhūsāratarukavat trīṇi.

Like water and fertilizer for the plant to yield the fruit, knowledge and theoretical devotion are needed for practice yielding the practical fruit.

[The final practical stage alone gives practical fruit like the mango plant alone yields fruit. Even hundred tanks of water and hundred bags of fertilizer will not yield even single fruit. But, water like knowledge is needed for the basic survival of the plant. The fertilizer like theoretical devotion is needed for the growth of the plant. Without water and fertilizer, the plant can't survive and grow to yield the fruit. Little water and little fertilizer are sufficient if you have the plant. Without the plant, any quantity of water and fertilizer is waste. Hence, all the three are equally important, but, note that the plant alone can yield the fruit.]

### **13) Satyajnānāt nārāt bhaktiḥ.**

Narada means giver of spiritual knowledge and truth in it generates inspiration.

[Narada generated the book on devotion called the Bhakti Sutram. Narada means giver of spiritual knowledge (*Nāram ādhyātimika Jñānam dadāti iti Nāradaḥ*). This means that knowledge (Narada) generates devotion (Bhakti Sutram). If the knowledge contains more and more truth, more and more emotional devotion is generated. If the knowledge is not having truth, doubts are generated by which inspiration to lead you to practice is not generated at all.]

### **14) Tadarpita ācāraḥ Bhakti nirūpakaḥ.**

The practical surrender to God is the proof of devotion as said by Narada.

[The theoretical inspiration is developed on hearing the stories of God by which the wonderful personality of God is impressed on mind and this point was acknowledged by the sage. Narada gave very good definition for devotion (Bhakti) by stating that it is the total surrender of all practical aspects (*Tadarpitākhilācāratā*). Here, the word 'Aachara' means practical devotion giving proof to theoretical devotion. He means that mere theoretical love is not true though it is very essential to generate practical love. In absence of the practical proof, theoretical concept can't be believed.]

### **15) Bhaktiḥ madhyaśivamukhaDattaḥ.**

The theoretical devotion is Datta with central face of Shiva.

[The theoretical devotion (bhakti) is like the coin having both sides as theoretical knowledge and practical devotion. Knowledge is generated by Sattvam (Vishnu), theoretical emotional devotion is

generated by Tamas (Shiva) and Practical devotion is generated by Rajas (Brahma). Thus, bhakti at the centre having knowledge on one side and practice on other side represents Datta having middle face of Shiva with side faces of Vishnu and Brahma.]

### **16) Traye satyaṃ dvaye sādhanam Vedatattvam.**

The true devotion involves the three and false instrumental devotion involves only two without knowledge. This is the essence of classification of Veda.

[The Veda is divided into two parts: 1) Upanishad dealing with knowledge (Jnaana Kaanda or Uttaramimaamsaa) indicating Shankara and 2) the Rest Veda dealing with theoretical devotion (Upaasanaa Kaanda) and practical devotion (Karma Kaanda) indicating Ramanuja and Madhva is Purvamimaamsaa. The overall classification of the Veda deals with knowledge (Jnaana), theoretical emotional devotion (Upaasana) and practical devotion (karma). Nivrutti involves all the three whereas Pravrutti involves only two without knowledge. The second part of the Veda alone without the Upanishad represents false devotion involving prayers and worships for attaining heavenly pleasures. The same second part with the Upanishad indicates the true devotion to God without aspiration for any fruit. Hence, in true devotion all the three (Jnaana, Upasana and Karma) exist related to true love to God. In false instrumental devotion only, two (upasana and karma) exist and such love to God is not real. The classification of the Veda shall be taken like this.]

### **17) Bhakteḥ upanayana Gāyatrī.**

The upanayanam and Gayatri are related to theoretical devotion.

[The Veda is in prose (Yajurveda), poetry (Rugveda) and song (Samaveda). Knowledge is generally written in prose for best clarity. Theoretical devotion is best expressed in songs. The poetry is used for both knowledge and prayer (theoretical devotion). Hence, song is very important medium for developing theoretical emotional devotion. The taste of anybody increases from prose to poetry to song. God also said that He likes mostly song (*Sāmavedo'smi...* Gita). Hence, one can become close to the mind of God (Upanayanam) through song (Gayatri). Becoming close to God is Upanayanam and singing prayers is Gayatri. Therefore, Upanayanam with Gayatri means development of theoretical devotion to God in the childhood. Gayatri means that

God protects the devotee singing prayers through songs (*Gāyantam trāyate iti*). This is universal basic essence irrespective of caste, gender and religion. The Gita also means song.]

### **18) Mantra śreṣṭhā gīyate.**

Singing prayer is Gayatri, which is the best attraction of mind.

[Out of all paths to develop devotion to God like uttering divine name repeatedly (Japam) etc., singing the prayer is the best path since it alone has maximum attraction to mind by which the song is repeated again and again. Hence, Gayatri is told as the best of all mantras (*Gayatryā nāparo mantrah*). Mantra (*Mananāt trāyate iti*) means repetition without any effort due to natural attraction. Gayatri Mantra means the sweet song on God, which develops natural attraction in mind provoking the devotee to sing again and again without any effort by which God is very much pleased to protect the devotee. Every form of God is provided with such mode of song, which is called Mantra Gayatri. Without knowing this inner sense, people are simply reciting a verse written in Gayatri meter!]

### **19) Bhaktijanyaṃ karma priyāya.**

The practical sacrifice based on true theoretical devotion alone pleases God.

[The theoretical devotion also pleases God to very great extent. The practical devotion without this theoretical devotion becomes just mechanical sacrifice and service like exchange in business. Expression of theoretical love along with practical sacrifice pleases God, which is like giving scented gold. The value of gold will be given whether it is with good scent or no scent or even with bad scent. If the gold is scented, God gives its value with smile. If the same gold is given without scent, value of it is given with normal face. If the same gold is given with bad scent, value will be given with serious face. When Ravana sacrificed his heads with false devotion, Shiva gave the boon, but, the boon didn't protect Ravana from untimely death. Hence, good theoretical devotion is very important, but remember, theoretical devotion alone gives only theoretical fruits! Even in the practical sacrifice done without aspiration for any fruit, the practical sacrifice must be associated with good theoretical devotion, in which case only it is proved that your practical sacrifice is done due to your real theoretical love. Real theoretical love must exist in the mind at least,

even if it is not expressed. When you do practical sacrifice with false love for some fruit, the true theoretical love is not in your mind and God is displeased with such practical sacrifice also since your mind has only business-devotion.]

## 20) **Buddhijñānaṃ manobhaktiḥ prāṇānnakarma tadānandāya.**

Intelligence related to knowledge, mind related to theoretical devotion and living body related to practical devotion diverted to God result in bliss.

[Knowledge is related to intelligence or buddhi (Vijnaanamaya Kosha). Theoretical devotion is related to mind (Manomaya Kosha). The practical service is related to gross body (Annamaya Kosha) along with life or respiration maintaining the health of body by purifying the blood (Pranamaya Kosha). When all these four categories are diverted to God, bliss (Anandamaya Kosha) is the fruit. Bliss is continuous happiness without break. If these four categories are diverted to worldly bonds, discontinuous happiness (sukha) broken by alternate miseries (duhkha) is achieved.]

## 21) **Anyonya vṛddhi rūpā jñānabhaktiḥ Śaṅkaroktā.**

Knowledge and theoretical devotion are directly proportional to each other as told by Shankara in Gita's commentary.

[In the Gita both knowledge and devotion are given position of climax (*Priyo hi jñāninotyartham..., Bhaktā ste'tīva me priyāḥ...*). Two items can't be in the highest position since one item only can be in the highest position. This means that knowledge is directly proportional to theoretical devotion. More the knowledge about God, more is the inspiration. More the inspiration means more the possessed knowledge. Hence, knowledge means devotion and devotion means possessed knowledge. Shankara defined devotion as that having the inherent characteristic of spiritual knowledge (*Paramārthajñāna lakṣaṇasampannām bhaktim...*).]

## 22) **Viṣṇu Brahmaṇoḥ Śivaśca.**

In Vishnu (knowledge) associated with Brahma (practice). You can find Shiva (theoretical devotion) in Vishnu in the same phase.

[Knowledge is sattvam or Vishnu and emotional devotion is Tamas or Shiva. Shiva and Vishnu are one and the same. When you see Vishnu with Brahma or Rajas (practice) on lotus flower, you are

seeing all these three since Vishnu seen there is Shiva. Knowledge (Vishnu) and theoretical devotion (Shiva) are in the same theoretical phase indicating homogeneous phase of Vishnu and Shiva.]

### **23) Vedokta svārtham tyājyaṃ Bhagavati dharmāt.**

The selfishness in love as told by Veda shall not be in the case of God due to justified reversible equilibrium.

[The Veda says that the love seen in this world is always selfish (*Ātmanah kāmāya sarvaṃ priyam*). When you love any other human being, you are loving it due to your selfishness only. You are loving it since it is giving happiness to you. This is inherent nature of every human being and is justified also because the human being loved by you also loves you for its happiness only! This nature of love exhibited by human being even towards God is not justified because God doesn't love you for His selfish happiness. God is always with infinite happiness and there is no need for Him to love you for His happiness. God loves you for your welfare only. Hence, you must love God without aspiring any happiness (fruit) from Him as per the justice of the principle, which is the reversible equilibrium between equal natured concepts. In the case of God and devotee reversible equilibrium between selfless loves from both sides alone can be justified. The same equilibrium between you and worldly bonds is justified because both loves are selfish!]

### **24) Bhaktiḥ kṣīyate sannikarṣāt śrutā.**

As said in Veda, devotion decreases by staying close to God.

[Love grows if the devotee stays far from God. Any devotee staying close to God will be put to loss of devotion. The reason is that by staying far, the devotee will be imagining the wonderful personality of God only without observing His external body and its behaviour. The external human body has all its inherent properties undisturbed by the pervading God in it. When current pervades the wire, the properties of wire like leanness, metallic colour etc., are not disturbed. The wire gains the extra property of electric shock without any disturbance of its original properties. On observing these original properties of body like birth, death, disease, thirst, hunger, sex etc., the human devotee thinks that the human incarnation is also a human being without God like himself. The human devotee forgets the divine property (electric shock) of the human incarnation experienced by him. The electric shock is only known on touch (experience) whereas

the properties of wire (human body) are constantly seen by us. The constantly seen properties of wire mask the shock experienced by touch now and then. This is called as repulsion between common media leading to negligence or reduction of love. This is present even in angels also as said in the Veda (*parokṣa priyāh...*). The Gita says that even the devotee insults the human incarnation without seeing the electricity in the wire (*Avajānanti mām..., paraṁ bhāva majānanto...*.)]

## 25) Śreṣṭha Rādhāpi bhītā tasmāt.

Even the exceptional devotee like Radha also feared for this principle of repulsion!

[The above observation applies only to ordinary devotees, who are not in the climax of devotion. Adi Shesha, Garuda, Nandi etc., are such exceptional devotees living very close to God without any effect on their devotion, who should not be imitated by ordinary devotees. Even such exceptional devotees have the risk of this principle at any time. Even exceptional devotee like Rukmini was affected by this common principle of repulsion due to constant closeness. When Radha came to Dwaraka, on that day, she was given hot milk by Rukmini and Krishna became red hot. On enquiry by Rukmini, Krishna told that He was affected so since He is in the heart of Radha. Rukmini asked Him that she is also drinking the same hot milk everyday but such effect was not found on any day. Krishna told her that she developed negligence due to constant closeness to Him and hence, He is not in her heart. Radha immediately returned to Brundavanam fearing for this concept. This means that this point is very very strong for which even exceptional devotees like Rukmini, Radha etc., also fear! Radha means the continuous unbreakable stream (Dhaaraa reversed is Raadhaa) of devotion and even she feared for this principle!]

## 26) Pitṛsaharādhikaṁ pratiphalāśāmuktam.

Due to absence of aspiration for returns, love of God is more than love of thousands of parents.

[The love of God to the devotees is unassuming because it is the love shown towards souls without any selfish benefit in return. Such true love is seen in this world to great extent in the case of parents loving their children. In the loves of worldly bonds, this love (issue devotion) is unparallel. God, the creator of souls, is also showing the same devotion towards the souls, which is both paternal and maternal

affection. In the case of parents showing love to issues also, some times, in some cases, some defects are seen. The parents in their old age blame their issues for not serving them back in spite of their unassuming services done previously to those issues. In the case of God, not even a trace of such defect is seen because He does not need any service from anybody! Hence, Shankara says that the affection of even thousands of parents can't be equal to the affection of God towards the souls created by Him!]

### 27) Na lokaprema leśo'pi tasmin.

We are not having even a trace of the true love shown to our issues in the case of God.

[The biggest tragedy is that we are not showing love to Him, which is even equal to the love shown by us toward our issues. In spite of their negligence towards us and sometimes even serious insults, we serve (karma samnyasa) our issues with utmost care and finally write will transferring all the remains of our earnings to them only! We don't show even a trace of such love to such God! Our love to God is always based on some fruits from Him in return in this life here or after death there. Shankara says that the pre-requisite for spiritual knowledge is not to have aspiration for any fruit from God here and there (*Ihāmutra phala virāgaḥ*).]

### 28) Trividhā parīkṣā Datta ātmaḍānāt.

The test by Datta is threefold. Datta means surrendering Himself to the final devotee.

[If God doesn't answer to our prayers, 90 % of us will leave God neglecting His negligence shown to us. This is the quarterly examinations or Brahma Parikshaa. The remaining 10% face the half yearly examination or Vishnu Parikshaa, in which if you are asking God for money instead of giving it, He will steal it from us. By this, 90% of remaining leaves God. The remaining 10% i.e., only one candidate appears for the annual examination called as Rudra Parikshaa in which unbearable violence will be shown as the fruit of the service done to God! If that one candidate (*Kaścit mām... Gita*) passes that annual test, Datta surrenders Himself to the devotee making him as the human incarnation. This is reverse of the normal fruit we expect in which the soul surrenders and merges with God finally. Datta means He who donates Himself to the devotee while he is alive (*Ātmānam bhaktāya dadāti iti Dattaḥ*) or Jiivanmukti.]

**29) Prāṇādhika bhaktiḥ Nivṛttau.**

In the case of devotees of Nivrutti line, love to God even beyond life is seen.

[Devotees of climax Nivrutti showed the climax devotion, in which God is given more value even than their life. Several examples stand here. When Sita is left by Rama in forest, she says that she could have committed suicide in case Rama's issues are not in her pregnant womb (*Kuryāmupekṣām hatajīvite'smin...*). Gopikas jumped into fire after hearing the demise of Krishna. Hanuman wanted to commit suicide when Sita was not found by Him in Lanka and He is the topmost devotee because even the work of God is more than His life and that work is also not spiritual work, but, personal work related to worldly bond!]

**30) Bhakteḥ karma pramāṇam.**

For theoretical devotion, practical devotion is always the accompanying proof.

[Theoretical devotion must be always accompanied by practical devotion as its proof. Examination must be always accompanied by valuation and declaration of results followed by issue of degree certificate. Otherwise, every theoretical devotee is to be doubted as an example of prostitution devotion. By this, the theoretical devotion is not insulted at all. Only the person sticking to theoretical devotion throughout life for cheating God is abused. Actually, the theoretical devotion is the required force to implement the knowledge in practice. If this emotional force is absent, there is no use of any amount of knowledge carried by the head like a donkey carrying on a big load of books!]

**31) Jñāna karma bandho bhaktiḥ.**

Theoretical devotion is important link between knowledge and practice.

[Shankara (knowledge with practice) criticized Mandana Mishra (blind practice without knowledge). The knowledge without practice is lame and practice without knowledge is blind. Both are to be joined by the inspiration or emotional force generated from knowledge, which converts the knowledge in to practice and this is done without force from blind tradition. The Gita says that knowledge is better than practice based on blind tradition, the inspiration to act is better than mere knowledge and the practice involving sacrifice is better than

mere inspiration (*Śreyo hi jñānamabhyāsāt...*). The emotional inspiration (theoretical devotion) born from true and complete knowledge is very important link between knowledge and practice.]

### 32) **Bhaktiḥ samā karmaṇi samjñāne ca.**

Theoretical inspiration is common in ritual done blindly and ritual done with knowledge

[The practice of ritual or Yajna (sacrifice) is preparation of food and distributing it to the deserving priests and other participants. This practice is the highest since practice (Karma Yoga) alone gives the fruit, but, the practice must be done in right direction obtained from knowledge. Such ritual becomes fruitful if the sacrifice is done to priests having the knowledge of scripture (Jnaana Kanda) and generate devotion to God (Upaasana Kanda) in performing the ritual (Karma Kanda). This is the Uttaramimaamsa argued by Shankara in which all the three (Jnaana, Bhakti and Karma) exist together. The same ritual can be done as it is blindly, simply based on the tradition, doing sacrifice to undeserving tape recorder-priests and such ritual has no place for knowledge and devotion to God arising from knowledge. In this blind ritual also devotion is generated, but not from knowledge, which is only generated from the blind tradition and ambition for heavenly pleasures. This is the Purvamimaamsa argued by Mandana Mishra, who was a student of Kumarila Bhatta. This Kumarila Bhatta is the founder of the concept of doing practice with knowledge (*Jñāna karma samuccaya*), who appreciated the commentaries of Shankara without any argument. The inspiration is common in performing the ritual with knowledge and ritual with blind tradition. But, the inspiration in former is correct with right direction and the same in the latter is wrong having no correct direction. The Gita says that one should perform any sacrifice only after the knowledge (*Jñātvā kurvīta...*). Shankara was not confined to mere knowledge in His argument, but, stressed the importance of knowledge in practice for getting correct direction. If Shankara confined to knowledge only without practice, Kumarila Bhatta would have not appreciated Shankara. An expert in running towards opposite direction of goal is lacking knowledge of correct direction, though has emotional force in running (bhakti) and performing the action of running (karma) very well.]

***Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Dvitiya Bhaaga (second part) called Nivrutti Bhaaga (part dealing with divine life) or Datta Nivrutti Sutra (The Scripture of God on Divine Life), Datta Bhakti Sutram is completed.***

Chapter 8  
**DATTA KARMA SUTRAM**

**Ashtamaadhyayaḥ**

[October 07, 2017]

**1) Krame caramaṃ karma phaladaṃ nityam śrutam.**

In the sequence, final is practice, which alone gives fruit and is permanent as per Veda.

[The practice (Karma Yoga) is the most important final stage of spiritual effort, which alone yields the fruit. Whatever is learnt is implemented in practice to get the fruit. Knowledge, devotion and service are the three steps in sequence proposed by Shankara, Ramanuja and Madhva, who appeared in sequence one after the other. Knowledge gives the right direction. Theoretical devotion or inspiration generated from knowledge gives force to do the action or practice. Finally practice yields fruit. This inspiration continues throughout the action also as the force of action. Knowledge takes very long time like the yearlong academic course. When the examination approaches, you are inspired with the serious preparation till the examination is over and this is theoretical devotion. After the examination, you get certificate and join the job to do service, which gives you monthly salary or fruit. Knowledge involves long time and service involves lifelong time. The service to God is considered as the fruit given by God with grace. Since the fruit cannot have another fruit, a true devotee does not aspire for any fruit of the divine service. The continuous divine service is felt as the enjoyment of divine fruit. In between, the examination involves short time. All the three are equally important steps for the salary drawn by you throughout your life. The Veda says that you have to do service (karma) throughout your life (*kurvanneveha...shatam samaah*). Hence, practice decided by correct knowledge and implemented by inspiration is permanent for the soul.]

**2) Taijasaṃ tatra mānuṣamatra sevyatāṃ na pratimā śruteḥ.**

Serve energetic incarnation there and human incarnation here. Veda says that God is not in inert statue.

[Service for human beings is possible only in the case of human incarnation. Service to inert statues is of no use since the inert item can't enjoy the service sacrificed by you. Service even to energetic incarnation like Vishnu is not possible for human beings since such energetic incarnation is relevant only to souls in the energetic bodies in the upper world. Here, the energetic incarnation is not rejected due to disrespect, but, left due to irrelevance to humanity. Since same unimaginable God exists in energetic incarnation like Vishnu and human incarnation like Krishna, worship of Krishna is worship of Vishnu only. A human being after death, on going to upper world with energetic body, can serve the energetic incarnation like Vishnu, Shiva, Brahma etc. On this earth, a soul in materialized human body can serve only human incarnation like Krishna, which is relevant to human devotees here. The Veda clearly says that God does not exist in inert statues (*Na tasya pratimā*).]

### 3) Sarvadā labhyo mānuṣaḥ sevyah.

The human incarnation is always available to devotees for service.

[This does not mean that you shall serve the statue of Krishna, who is the past human incarnation. Same God comes in human forms for every human generation so that the alive human incarnation can be served by every devotee of every generation. Impartial God gives the chance of serving contemporary human incarnation to devotees in every generation. Krishna said that whenever there is a need, He (God) will come in human form (*Yadā yadā hi...*). The meaning of Govinda is God attaining human form. 'Go' means group of senses meaning human body and 'Vinda' means attaining (*Gosaṅghātaṃ śarīraṃ vindate iti Govindah*). Krishna said the same definition in the Gita that God attains human body (*Mānuṣīṃ tanumāśritam*). The word 'Bhaja' means attainment and service (*Bhaja sevāyāṃ prāpaṇe ca*), which means that you have to attain human incarnation and do service. Hanuman attained Rama, the human incarnation, and served Him continuously. Similarly, Radha recognized Krishna and served Him. This is the meaning of the famous song "*Bhaja Govindam*". People mistake this thinking to sing group songs on Krishna. Of course, such group songs on God indicate the second stage called as theoretical devotion (Bhakti) after which attainment and service to alive human incarnation is the final stage.]

#### 4) **Pratimāpratīke mitasevā vinā khādyam**

Without wasting food materials, limited worship in the case of statue can be done, which is representative model for beginners.

[Even though God does not enter statues and photos, the devotees in the initial stage can worship these as representative models of God to develop their theoretical devotion to God, just like for the development of devotion to nation, the national flag is saluted. The flag is neither nation nor nation exists in the flag, but, flag is a representative model of nation to develop the inspiration towards nation. Hence, one need not criticise the idol worship, which is meant for beginners as said in the scripture (*pratimā hyalpa buddhīnām*). But, in this worship, food materials should not be wasted, which can be offered to God and shall be distributed to poor and devotees. Even, the oil lamps, candle lights need not be burnt if there is light already existing to help the vision of the devotees. Bathing the statue with water and decorating with flowers etc., are allowed to develop visual attraction of devotees.]

#### 5) **Prāṇena bhaviṣyam liṅgam taijasaṃ śamayati ca.**

By initiating life into inert statue, the future step of worship of human or energetic incarnation is indicated. The 'linga' stone indicates the wave nature of energy and also pacifies ego and jealousy.

[In the worship of the statue, life initiation (Pranapratishtha) is done, which indicates that your next step is to worship the human incarnation. The inert statue with initiated life indicates alive human body into which only God enters here for the sake of humanity. The worship of Shiva Linga indicates the worship of energetic incarnation like Lord Shiva there, in the upper world meant for departed souls existing in energetic bodies. The shape of Shiva Linga shows a curve, which represents wave nature of energy. The worship of Shiva Linga for Shiva and worship of similar Shaalagrama stone for Vishnu indicate not only the worship of energetic incarnations there, but also is convenient to a starting devotee, who doesn't like human form due to ego and jealousy.]

## 6) Jñāna upāsana karma tātparyaṃ sarvatra karmaṇi karmayoge vā dvaye ca

Knowledge, devotion and work are the three basic parts of ritual of any religion in the universal sense. Work relates to world or God. Similarly, knowledge and devotion.

[The word karma or action or practice in the Veda and the Gita are confined to the works related to God only. In general, the word karma means any work including the work done for worldly matters like earning etc. To stress this aspect, in the word karmayoga, yoga means association with God. Similarly, knowledge may mean knowledge of world (jnana) or God (Jnanayoga). Similarly, devotion may mean love to world (bhakti) or love to God (Bhaktiyoga). The Gita mentions only the word karma when the worldly work is referred (*śarīra yātrāpi ca...*). Karma as per the scriptures is very much confined to the ritual in which preaching spiritual knowledge (Jnana Kanda), praying God (Upasana Kanda) and feeding the participants (Karma Kanda) are involved without omitting any part. These three categories are found in the divine ritual of any religion everywhere in this world. Hence, this basic essence of the Vedic ritual in Hinduism indicates the universality establishing that God is not partial to any religion. Once the basic essence of the ritual is performed, you must know that the ritual of every religion is performed and the external culture and language are not at all to be cared.]

## 7) Daiva karmaiva upadiṣṭam pramāṇena

The scripture advises only the work related to God.

[The word karma or work confined to God is used in the scripture without referring to worldly work and this is justified because the worldly work is essential for every human being, which is done by every human being without any advice. Nobody needs advice for doing worldly work for earning for the needs of life and hence scripture being the advice to humanity is not involved in such worldly advice. Hence, the word karma means only the work of God, which is propagation of spiritual knowledge and devotion to uplift the humanity (Nivrutti) along with peace in society (Pravrutti). The Gita clearly says that the main concentration of the human being shall be towards the work of God (*matkarma paramo bhava...*).]

### **8) Yajamānasya sarva karma phalaṃ gurostu dakṣiṇayā**

The performer of the ritual presiding work gets the entire fruit of the ritual. The preacher may get a little theoretical fruit based on the offering.

[The development of knowledge and devotion are the duties of the preacher (priest). Work is the responsibility of the owner of the ritual, which is cooking the food and distributing it to the participants after feeding the preacher. Every preacher accepts some offering (Dakshina) from the owner and hence, the fruit of the entire ritual goes to the owner only. If the preacher demands for the offering, the preacher gets sin. If the preacher refuses the offering or takes whatever is offered, the preacher also gets a little portion of the theoretical fruit, because practical devotion is far higher than the theoretical devotion. The total practical fruit of the ritual goes only to the practical performer or the owner of the ritual since he is responsible for the practical sacrifice of work and fruit of work in the ritual.]

### **9) Vedaprādhānyam kartari guroḥ phalamakarmakam.**

The primary scripture, Veda, gives all practical importance of the fruit to the performer only. For the preacher, theoretical fruit only.

[The importance of practical devotion is indicated by 80% of the Veda, which describes about the details of the work to cook the food to supply to the participants of the divine seminar. Only 20% of the Veda describes the theoretical devotion as knowledge and spiritual prayers. This indicates that the practical devotion is far superior to theoretical devotion. A little portion of the theoretical fruit of the ritual is obtained by the preacher based on his attitude to offering and such fruit is also in theoretical phase only. This means that the entire practical fruit of the practical ritual goes to the performer of the ritual only.]

### **10) Karmanah phalasya ca tyāgaḥ yathā योगyam**

The sacrifice of work and fruit of work are involved in the ritual as per their capabilities.

[The most important final stage of the spiritual path is work or practice. This consists of two parts. 1) Karma samnyasa or sacrifice of work to God, which is theoretical or even practical in the work of ritual without sacrificing any money. 2) Karma phala tyaga or sacrifice of money or fruit of work. The second part (sacrifice of money) is

very much stressed, which is the part of husband (in olden days, husband is only earning) and the sacrifice of work relates to wife (in olden days, wife was cooking the food). The fruit of this practical ritual goes to both husband and wife and hence, the eligibility to do the ritual (yajna) is said to be a householder with wife. The first part exclusively is for a saint, who doesn't have anything to offer. Such a saint, generally, participates in the work of propagation of spiritual knowledge and development of devotion through prayers. The word samnyasa (Sainthood) indicates this in the word karma samnyasa. A householder is eligible to do all these three works (sacrifice of theoretical work of knowledge and devotion, sacrificing work involved in the ritual like cooking etc., in practical sense and sacrifice of fruit of work involved in the ritual).]

### 11) Śrūyate smaryate ca karmaphala tyāgaḥ

Veda and Gita speak about sacrifice of fruit of work.

[The sacrifice of the money for the divine ritual is stressed in the Veda, which is for the offering to the preacher and for expenditure involved in the ritual (*Ācāryāya priyaṃ dhanamāhr̥tya..., dhanena tyāgena...*). The Gita modifies this concept by saying that you should sacrifice from the fruit of your hard work with which you will have the maximum bond and such sacrifice shows your highest sacrifice for God (*karmajam...phalaṃ tyaktvā...*). The fruit of work is matter (money), which is condensed energy and hence is greater than sacrifice of work, which is a form of energy. This is the reason why one respects the employer (exchange of matter with work) than respecting a shopkeeper in business (exchange of matter for material). Hence, the donation of wealth shall be carefully done with lot of analysis (*saṃvidā deyam* – Veda) since, sacrifice to deserving gives good fruit and sacrifice to undeserving gives sin. In the Yogavaashishtam, sage Vashishta asks Rama to give offering (Gurudakshina) after earning money by hard work (*dhanamārjaya...*).]

### 12) Yajña dāna tapasāṃ bhāvo vimr̥śyaḥ.

The meanings of the words yajna, daana and tapas are to be carefully analysed.

[The very word 'yajna' means worship (yaja-poojaayaam) of God (preacher as God) through the sacrifice of work in the form of worship and in the form of sacrifice of fruit of work. The word yajna

means essentially the practical sacrifice only as worship. The English translation of this word yajna is ‘sacrifice’ which indicates the basic essence of the word yajna. Doubting the meaning of the word yajna to be confined to sacrifice work form of worship only without offering (dakshina), the word ‘daana’ (meaning the sacrifice of fruit of work as dakshina) is added to the word yajna (*yajñena dānena tapasā... Veda, yajño dānam tapaśca... Gita*). The first word yajna means sacrifice of work in the form of worship (Karmasamnyasa). The next word *daana means sacrifice of fruit of work as offering to preacher and for the expenses of ritual*. The last word ‘tapah’ means the work done in propagating theoretical spiritual knowledge and theoretical devotion.]

### 13) Gurave yogyāya sarva bhikṣukebhyaḥ.

One must give offering to the eligible preacher and to all poor beggars without discrimination.

[The fruit of work shall be sacrificed to the deserving receiver. The deservingness of the preacher is based on his correct knowledge of scripture and non-aspiration for any fruit in return (*śrotriyasya cākāma hatasya - Veda*). The secondary scriptures say that the ritual becomes useless if the offering is not given to preacher (*adakṣiṇa hato yajñah*). While donating to poor beggars, one shall not do this analysis of deservingness since it is an emergent sacrifice to save the life. *If the life is saved basically, you can preach him later on*. Swami Vivekananda told to give bread first and then preach philosophy. It should be noted that He told about bread only and not about money in the case of offering to hungry beggar.]

### 14) Apratiphalāpekṣā caramā smaryate.

Sacrifice of work and fruit of work without aspiration for any fruit in return is the highest as heard from scriptures.

[The second requisite to become deserving to receive any sacrifice is very very important, which is non-aspiration of any fruit in return from any side after doing God’s work. Even if offering is not done, the preacher shall not aspire for it since he should feel that he did work in the service of God and not humanity. One shall not foolishly extend this concept to worldly work. The poorest lady, who donated a small fruit to Shankara without aspiring anything in return from her beggar (Shankara), received unlimited wealth given by God! Krishna also gave unlimited wealth to Sudaama (Kuchela), who never aspired anything from Krishna in return. Doing sacrifice of work and

fruit of work without any aspiration in return is the highest stage of a devotee, who will be blessed by God always here as well as there.]

### 15) Niṣkāma karma yogasya phalaṃ tasyātmadānam

The fruit of sacrifice of work and fruit of work without aspiration for any fruit in return is His self-donation to you.

[The word karma can be applied to the worldly work and the word karmayoga can be applied to the divine work. One will naturally do the worldly work with the aspiration for fruit only and it is not wrong to do so. It must be done for the fruit only. But, even in the worldly work, you should not always think about the fruit only, in which case, all your concentration or mental energy is spent in such useless thinking only. You will become weak in doing work (since your major energy is spent in thinking about fruit only, which is as per the first law of thermodynamics  $Q=E+W$ . Q is your total energy available for work, E is the energy spent in thinking about fruit and W is the energy spent in work) and thus finally will not achieve the fruit.

***In the case of God's work, even trace of aspiration for fruit will spoil everything.*** You are doing service to God due to your attraction to the personality of God and in such case you shall not aspire any fruit in return. When you are attracted to the personality of a prostitute, you are donating a lot to her without aspiring any fruit in return! Don't you have even a trace of such worst love towards God? If you do sacrifice in the work of God without any aspiration for fruit, God will take care of everything about you here as well as there. But, this statement also shall not be in your mind. God is omniscient and knows even a trace of feeling present in your nervous system and brain. You cannot fool omniscient God like your father to whom you can do sacrifice of work and fruit of work with hidden aspiration for fruit in return. Your father is a human being and can't know your idea hiding in you. But, God knows everything. When worldly problems attack you, you must solve your problems through the necessary work without turning your face to God and this is the highest spiritual state for which God donates Himself to you and will make you to become human incarnation in this world while alive. The Veda and the Gita say that you shall concentrate always on the work without aspiration for fruit in God's work and without thinking much about the fruit in the worldly work (*kurvanneveha karmāni jijīvišet śataṃ samāḥ..., karmaṇyevādhikāraṣte...*.)]

**16) Paramārthena saha dānam**

Your sacrifice as social service must be associated with divine program.

[The sacrifice of fruit of work based on the deservingness of the devotee is very important. When you sacrifice offering to a preacher, it shall be in the form of money because the preacher can purchase anything required by him with the help of money. Due to his spiritual knowledge, the preacher does not use the money for vices. The preacher (guru) can be treated as the divine preacher (Sadguru) if the preacher is perfectly following the spiritual knowledge already preached by the divine preacher without additions and deletions. Of course, the present tape recorder-priests are misusing their earnings for vices also due to lack of spiritual knowledge. Similarly, when you sacrifice to a poor beggar, your sacrifice must be in the form of required material like food, cloth, medicine, shelter etc., and not money. The beggar is suffering with poverty due to the previous sins done due to lack of spiritual knowledge. He has not attained the control of senses through knowledge and hence, the donated money will be spent in vices like drinking, gambling etc. You must give him the basic facilities instead of money and preach the spiritual knowledge so that he will get control on vices, realisation and reformation so that all the punishments of sins are cancelled forever. By this, he will become very rich in future births. Your help to him in the name of social service is, at maximum, limited to this birth only. If you add divine program to the social service, you are helping him forever throughout his future births also.]

**17) Anitya svargaḥ kevala dānāt pramākṛteḥ.**

If only donation to poor is done, since it is temporary up to this life only, the donor gets temporary heaven only. The scripture says so.

[If you do only social service without divine program, it is also good work and you will get temporary heaven. The fruit in social service is temporary because your donation to poor is limited to this birth only. In such donation, if you donate money and if it is used to increase vices, you will not get that temporary benefit also and will get additional sin. Mere social service is done by politicians for getting votes and to earn more in sinful ways, by which they and their families get destroyed. Every politician shall take Mahatma Gandhi as

inspiration, who was always immersed in devotion to Rama while doing the social service. Without spiritual knowledge and devotion, if sacrifice (yajna) alone is done, it gives temporary heaven only since the donation is limited to this life only (*evam karmacito lokah kṣīyate* – Veda, *kṣīṇe punye...* Gita)]

### 18) Paṅgvandhavat karmī jñānī ca.

Mere sacrifice of work and fruit of work without theory is blind. Mere theoretical knowledge with devotion is like lame with eyes.

[The doctrine of work (karma) of Purvamimaamsa as preached by Mandana Mishra was only to do the sacrifice without knowledge and devotion and get heavenly pleasures here and there as fruit in return. In this context, blind recitation of the Veda related to cooking of food resulted and such mere sacrifice is directly linked to the temporary heaven. These people say that mere work (cooking) and sacrifice of food (donating food) is sufficient without theoretical knowledge and theoretical devotion. These people related the work and donation of fruit as the mere path (knowledge of doing the work only), which is the major part of the Veda and feel that this much is sufficient. They have related the fruit to the sound of the scripture in blind recitation. Such sacrifice is useless due to the absence of the actual aim, which is theoretical knowledge and theoretical devotion. Mere practical philosophy is like a blind person walking without eyes in wrong direction due to the absence of guidance.]

### 19) Dvivādi Śaṅkaraḥ Bhaṭṭa praśaṃsayā

Shankara established theory in practise since He was appreciated by Bhatta, the founder of theory and work.

[Shankara condemned this doctrine of practical philosophy without theory stressing the theory, which is the aim of the practice. He is again misunderstood as mere theorist without practice, in which case it will be like a lame person with eyes. He travelled all over the country to establish this karmasamnyasa and gave all the golden fruits rained to the deserving poorest lady, who gave Him a single small fruit, which alone was leftover in her house! Since He condemned Mandana Mishra doing only work, He should not be taken as exactly the opposite side representing only theory. He only condemned work without theory and His aim is not mere theory without work. He was appreciated by Kumarilabhatta, who is the founder of theory and work

(*jñāna karma samuccaya*). Actually, Mandana Mishra was the student of Kumarilabhata, but, followed only the doctrine of isolated work or karma.]

## 20) Bhikṣukagr̥hāṇi prabhutva samsthā kāryāṇi dvābhyām.

It is the primary duty of secular government and all religious trusts to build beggar homes providing basic needs and spiritual knowledge.

[The government thinks that it is secular and concentrates only on the social service to poor. *Secular means supporting spiritual knowledge treating all the religions to be equal.* The government is avoiding the spiritual knowledge itself in the name of secularism. You are asked to take the medicine from any bottle or take little from each bottle and this is secularism. But, today, secularism is misinterpreted to be not taking medicine from any bottle! It is the duty of government and all the religious trusts to build beggar homes to provide all the basic needs along with the preaching of spiritual knowledge and developing devotion to any form of God liked by the individual.]

## 21) Sarva dveṣa duḥkhamapāstaṃ sarvamata karma sārāṃśāt.

The grievance of the followers of any religion is thrown out by the universal basic essence of all rituals of all religions.

[If one understands the basic universal essence of all rituals of all religions, it can be easily found existing everywhere in every religion in any part of this world. This universal essence establishes that God is not partial to any religion in any country, which was not having communication with other countries in some span of past time. This is the concept of universal religion of Datta Swami. This will remove the ego of the followers of any religion that their religion is the only way, which was granted to them only by the partial God, thinking that the external culture and language only represent the ritual! This will also remove the grievance of the followers of any specific religion feeling that they missed the rituals of some other specific religion, which alone are true. Such people may convert their religion into other religion to get the real benefit, but, are still suffering that their forefathers lost this benefit since this new religion did not come into their contact. Such grievance about the past loss is also rectified if the universal essence of all rituals of all religions is understood properly since their forefathers practiced the essence in their time.]

**22) Ajñānāndha pratyayo dr̥śyate.**

Examples for the blind faith in blind traditions are seen.

[The universal sense of any religion in its rituals can be found out by the examination of any part of the ritual. In Hinduism, the word karma is strictly confined to the ritual to be performed with all the three aspects (knowledge, devotion and practical sacrifice). Unfortunately, the word karma or work is only taken as the meaning of the word yajna by confining to blind recitation of scripture without knowledge and devotion, simply cooking the food and distribution of food to all the participants. The basis of the inspiration in doing such ritual in such a blind conservative way is the blind tradition established by forefathers. Following the blind faith of such blind traditions, blind following also resulted without any enquiry. The Gita says that one must perform any ritual after complete enquiry and after getting correct knowledge standing as a specific aim of the ritual. Examples are:- blindly maintaining three burning altars of fire, blindly burning ghee in fire, blindly lighting the lights even though light exists etc. Burning fire with sticks continuously in the name of ‘dhuni’ to please Sai Baba also comes under this.]

**23) Agnitraya dīpādiṣu kriyāvikalpaḥ.**

In the case of three fire altars, lights etc., alteration of practise is agreed.

[The three fire altars namely Aahavniya, Gaarhapatya and Dakshina are maintained as simple instrumental fires for cooking the food for different occasions of rituals. The fire is maintained continuously because its generation by rubbing one stick with the other was very very difficult in the olden days. The continuous burning of fire has additional advantages for sages in huts in the forest. The fire will avoid venomous creatures and its smoke will repel the mosquitoes from the hut. If this knowledge of the background is absent, you can see certain people even today maintaining three fire altars in their houses in city also! For the same purpose, Sai Baba maintained the continuous fire since He was residing in a condemned mosque. The lights were burnt only for the vision of devotees in presence of darkness. All the followers of such blind traditions without analysis come under the school of Mandana Mishra. The founder of the school of Purvamimamsa (Jaimini) has also agreed to the variation of a practice in view of the background of the

circumstances of a context (*kriyāyām vikalpaḥ*) in a ritual. This concept is mentioned in the Veda that seeing a special planet called as Shodasi in a ritual may be done or may not be done (*Atirātre śoḍasinam gr̥hṇāti na atirātre śoḍasinam gr̥hṇāti* – Veda). The ritual called as Atiraatra can be performed even if the Shodasi planet is not seen due to disturbance in weather.]

#### 24) Āhavanīyaḥ sādhanam bhoktaiva hetubhiḥ.

The aahavaniya fire is instrument for cooking food. The hungry eater is the actual fire due to several reasons.

[People have given a wrong definition to the aahavniya fire as the fire that receives the offering of ghee (*āhavnīyārtham agniḥ*). This is wrong because the correct definition is that it is the fire used as instrument to cook the offerings with ghee (*āhavanīyapākasādhanam agniḥ*). The reasons are:- i) The first hymn of the first Rig Veda says that fire is the hungry priest, who sacrifices ghee-food into his hunger fire (*agnimīle...hotāram*). If the physical fire is the subject, how the inert fire can offer the ghee-food into itself since hota means the person who is offering the ghee-food to himself. ii) Fire is of two types. First is the physical fire burning by sticks or electricity (Laukikaagni and Vaidyutaagni). This fire is instrumental to cook the food (yajnasaadhanam). The second type of fire is the deity called as vaishvaanaraagni or fire of hunger (*ahaṃ vaiśvānaro... Gita*) into which the ghee-food is to be surrendered by the hungry person. This second type of fire is to be worshipped (*yajña upāsya agniḥ*). The hungry guest is mentioned as agni or fire by the Veda (*vaiśvānaraḥ praviśati, āgneyo vai brāhmaṇaḥ*). iii) The Veda says that food shall not be destroyed (*annaṃ na paricakṣīta*). iv) In the Bhagavatam, sage Kapila condemns the burning of ghee in fire. Krishna also asks for food for His hungry friends from the wives of sages before burning it in physical fire.]

#### 25) Sadguru truptiḥ varṣāya na dhūmaḥ.

The satisfaction of the fed Sadguru causes rains and not the smoke since it can be disproved by experiment.

[When the correct preacher is fed with ghee-food in the beginning itself (since the word agni comes from agri or the first person to be fed), in such preacher all the deities reside (since He is the human incarnation or Sadguru), all the deities are pleased to give rain. Misinterpretation of the smoke of the fire actually causing

pollution to give rain is condemned, because experimental proof opposes it. Such smoke increasing the pollution of the atmosphere in addition to other causes, stops the rains. Hence, knowledge of the ritual is essential as said in the Gita. The Veda says that all deities reside in Human Incarnation or divine preacher (*yāvatīrvai...*.)]

## 26) Karmākarma vikarma samnyāsa karmayogāḥ jñeyāḥ.

We must know the meanings necessary for the context regarding words like karma, akarma, vikarma, samnyasa and karmayoga as said in Gita.

[We must know clearly the word i) karma meaning necessary work in general and sub-divided as worldly work needed for maintaining the body etc., and work related to God, ii) karmayoga meaning work needed in the service of God only and iii) vikarma meaning doing sins, which include doing unnecessary works of world without relating to God or basic needs of world - as said in the Gita. The word samnyasa also means surrendering work to God (*karmaṇaḥ samyak nyāso Bhagavati*) apart from the meaning of leaving unnecessary worldly work (*vyartha laukya karmaṇaḥ nyāsaḥ tyāgaḥ*). The context decides the meaning to be taken. Worldly work needed for maintenance is essential and such work is included in the work related to God (karmayoga) since maintenance of body is essential in the service of God. Hence, all the necessary worldly works should not be left and *doing the necessary worldly works is always better than leaving all worldly works totally to become finally inactive and leaving the worldly work for basic needs is also impossible*. When all the works are left, work of God is also left and this is not the desired aim. Hence, the conclusion is that one can leave all the unnecessary worldly works and concentrate on the necessary worldly works as well as the work related to God. This is the essence of nishkaama karma yoga propagated by the Gita (*karmaṇohyapi.., tayostu.., naiṣkarmya siddhim.., śarīra yatrā... , kāmyānām karmaṇām... etc.*.)]

## 27) Ubhayorekasthānaṃ janake'pi.

Gita says oneness of theory and practise by associating them in one place and for this king Janaka stands.

[The theory and practice must be joined together (*ekaṃ sāñkhyam ca...* Gita). Either theory or practice alone without the association of the other is useless. King Janaka is mentioned for the

practice existing with the theory (*karmaṇaiva hi...* Gita) and he is not to be misunderstood standing for doing practice alone without knowledge like Mandana Mishra. The persons standing for blind practice without knowledge and devotion are seriously condemned by the Gita (*kāmātmānaḥ...*), who are demons, doing the Vedic rituals not for developing the devotion to God by knowing the full details of the personality of God, but, doing rituals to get materialistic boons and heavenly pleasures. Such devotion is only instrumental and not real devotion to God.]

## 28) Traiguṇya Vede na svara Īsara eva.

Veda is based on happiness, work and ignorance. The fruit of sacrifice is decided by God and not by the sound.

[The ritual called as yajna was unfortunately confined to mere cooking work of food (eight types food were cooked as said in the Veda “*aṣṭākapālam...*”) and sacrifice of cooked food. Such a ritual is involved with getting happiness after eating food and getting heavenly pleasures (sattvam), mere preparation of food for distribution of work (rajas) and the ignorance (tamas) of the actual main purpose of the ritual, which is to develop knowledge and devotion of God. Such major part of the Veda excluding Upanishad (Vedanta) is said to be not correct and to be leftover (*traiguṇya viṣayā vedāḥ...* Gita). Here, the Veda means blind recitation of the scripture or at the maximum, knowing the details of work in cooking only, which is excluding the subject of God. These blind followers of rituals without knowledge are concentrating on the details of the work only like the six requirements of a ritual, which are related to doing (vidhi), not doing (nishedha) etc., and these are not related to the subject of God in anyway. These people say that Indra killed Vrutra due to wrong accent of sound in support of their theory that mere sound yields results! Indra killed Vrutra because Indra is an angel doing good works and Vrutra is a demon doing bad works. This is the decision of God and not the decision of the sound!]

## 29) Naiṣkarmyaṃ paramārthadaśā.

If one leaves all types of work, which is the creation itself, the absolute plane of God can be attained.

[Work or karma is actually the dynamism or force or energy. Dynamism of electron means the kinetic energy of the electron, which is possessing certain potential energy also with it. The possessor of

these kinetic and potential energies (electron) is also condensed form of energy, which means dynamism only. When matter is energy and energy means dynamism, the possessor of this energy or dynamism must be always mentioned separately apart from the dynamism or energy or work even though the possessor itself is dynamism or energy. This results in the concept that electron as well as its dynamism are the components of dynamism or energy or work only. The conclusion is that this world taken as an item is not a special entity, but, dynamism of God only. This is the reason why the world is called as creation and creation means not an entity but a process or work or dynamism only. The creation is process and the created product is also called as creation or process. If you say that Rama is walking, there are two entities:- 1) Rama, the working element and 2) The walking work, which is the dynamism of Rama only. Hence, the working element or the possessor of work or dynamism is the unimaginable God, which is the relative plane only, meaning thereby that it exists depending on the existence of the working element or God. Hence, this entire creation is the work form energy only presented as dance of God Shiva, God being the absolute plane of independent existence. If you eliminate God from His work, you will attain the absolute plane in which you will infer the existence of unimaginable God only. This is called as attainment of absence of work or *naishkarmya siddhi*, which can be attained by leaving the entire creation or work or dynamism or energy including its forms of matter and awareness as said in the scripture (*neti neti* – Veda, *naiṣkarmya siddhim...* Gita). As long as this relative plane exists in which you are also a component, perfect monism can't be even imagined.]

### 30) Trayāṇām samatvāt ekatvam.

Since all these three are equally important, oneness in these three is mentioned in Gita.

[The practical philosophy is the greatest valuable item because it alone can yield the practical fruit like a mango plant alone giving the mango fruit. At the same time, the theoretical knowledge and theoretical devotion are also the greatest items since without these two, the plant can't be alive and can't grow to yield the practical fruit. Hence, you must give uniform importance to all these three, which are the three components of the primary scripture called as the Veda. The oneness in such importance is mentioned by the Gita (*ekam sāṅkhyam*

*ca yogam ca...*). Theoretical knowledge of intelligence and theoretical emotional devotion of mind stand by the word saamkhya. Yoga stands for the practical philosophy, which is sacrifice of work and fruit of work related to God. God is the homogenous unity in these three (Jnana, Bhakti and Karma) and these three become one due to oneness of God. Hence, the Gita says that Saamkhya or theory (Jnana and bhakti) and Yoga or practice (karma) are one and the same (***Ekam sāṅkhyam ca yogam ca...***). Even though there is theoretical-practical difference in their potentialities of fruits. This is the unity (oneness of God) in diversity (fruits). Hence, practical fruit can't be attained by theory and mere practice without theory becomes useless. 'Useless' in the sense that mere practical sacrifice without knowledge of God and devotion to God may give temporary fruit like heavenly pleasure, but, God, the eternal fruit, is lost forever.]

***Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Dvitiya Bhaaga (second part) called Nivrutti Bhaaga (part dealing with divine life) or Datta Nivrutti Sutra (The Scripture of God on Divine Life), Datta Karma Sutram is completed.***

Chapter 9  
**DATTA YOGA SUTRAM**

**Navamaadhyaayah**

[October 12, 2017]

**1) Datta yoga sūtram vyākhyāsyāmaḥ.**

We shall explain association (yoga) of God as explained by God Datta.

[The knowledge, devotion and practical sacrifice associated with God are specifically mentioned as jnaana yoga, bhakti yoga and karma yoga *respectively*. The common word is yoga, which means association with God only. This avoids the confusion to misunderstand the knowledge, devotion and practical sacrifice associated with worldly items. The word ‘yoga’ clearly gives emphasis on the association with God and not with world.]

**2) Na śamāyaiva Patañjalirapi cittanirodhe jagati.**

Yoga is not meant for physical health and mental peace only. The main goal is God as spoken by Patanjali also and control of mind is towards world.

[Today, the word yoga is used in the subject of development of physical health and the path to relieve tensions and miseries of world so that one can enjoy the pleasures of world with full physical health and mental peace. The main aspect of God is forgotten. Even Sage Patanjali, who has written Yoga Sutras, mainly keeps God (Īśvara) as the main target to be achieved. He said that control of mind is yoga (*Cittavṛtti nirodhaḥ*) and such control is towards worldly items only.]

**3) Īśvaraṃ vinā nāstikabhogo nindyaḥ.**

Leaving God as the target, atheistic tendency of worldly enjoyment is to be condemned.

[Of course, physical health and mental peace are essential for the devotee to do service to God. This is part of the path only and not the goal. Hanuman maintained both these perfectly for the effective service to God Rama. Up to Pratyahaara, the fifth stage, in the path, both these are dealt by Patanjali. But, today, people have made both

these as the target. The other three stages are related to concentration on God. Some people stop with the fifth stage and some others take the other three stages also and keep some worldly item like a point, respiration, etc., as the target on which the concentration is to be done. All this is the atheistic tendency of materialistic life and shall be condemned by devotees.]

#### **4) Padmāvartopamānāni mūḍhasatyāni.**

The comparison of worldly bonds to lotus flowers and whirlpools are taken as true by ignorant.

[People, sometimes, misunderstand the similes given in preaching the concept as true and divert from the actual aim. Six concepts dealing with attractions by worldly bonds are compared with lotus flowers attracting black bees (blackness indicating the ignorance) and with whirlpools in the worldly sea attracting the swimmer. A foolish ignorant devotee of Shri Veerabrahmendra Swami cuts the body of his wife to see these lotus flowers or wheels!]

#### **5) Kuṇḍalinī mānasatarāṅgaśakti.**

Kundalini is nothing but the attraction of mind or nervous energy propagating in the form of waves like a serpent.

[Mind, which is attracted by these worldly bonds, is compared to a serpent travelling as waves through these wheels or attractions of worldly bonds. Mind is nervous energy, which propagates in the form of waves like a serpent. This snake means just the mental attraction.]

#### **6) Sahasrāratarko Brahmavedī.**

The intellectual analysis done in several ways to find God is indicated by the ultimate lotus flower called as Sahasraara.

[Sahasraara, the final wheel in the topmost part of the head, indicates intelligence finding the truth of God, which is compared to a lotus flower with thousand petals having Shiva Lingam (God) in the center. The mental attraction (Kundalini) starting from the bottom of the body travels through these six worldly attractions (wheels) to reach the stage of intelligence or knowledge doing sharp logical analysis in thousand ways (petals). 'Thousand' means many. By travelling in wave-path, the mind can escape the rotating wheels, which means that you can externally satisfy the worldly bonds in curved way by keeping the internal real attraction to God. Fighting with worldly bonds to get tensions is unnecessary when you can cross them by tricks and

external acting. This is not a sin because God is beyond the justice also. If you do so for the sake of an illegal worldly bond, it is a sin.]

### **7) Tadākarṣaṇameva bhaktisāro na tadanyatyāgaḥ.**

Attraction to God is the essence of devotion and rejecting worldly bonds is not its pre-requisite.

[The important concept here is that the attraction of God perfectly decided by sharp analysis of the scripture drags the mind towards God and there is no need of any individual effort of mind to cross the worldly bonds with force. Hence, trying to cut the worldly bonds as a pre-requisite of God's devotion is meaningless. The medicinal strip falls down naturally when the wound is healed. Dragging the strip by force results in danger. This is the essence of attainment of God crossing the world through devotion. The taste of divine nectar results in natural and spontaneous rejection of drinking coffee. Such rejection is not a pre-requisite of drinking divine nectar since one cannot attain divine nectar by forcibly rejecting coffee. This is very very important point in the spiritual path, which will shut the mouths of worldly people warning real devotees against the devotion to God.]

### **8) Ajñānavañcitāḥ śocanīyāḥ apramāṇāt.**

The disciples following either blind or cunning preachers are to be sympathised. Such blind concept has no scriptural authority.

[The concept of the existence of these lotus flowers or wheels in the spinal cord (meru) does not exist either in the Veda or in the Gita. The figure of speech of these similes is misunderstood as reality either due to ignorance or due to over-intelligence to exploit innocent devotees. The blind disciples of such blind preachers can't be helped in anyway due to their blind faith in devotion towards blind preachers. The attractions are said to be in the spinal cord in the sense that the attraction is a mode of awareness or nervous energy only that flows through the bundle of nerves called as spinal cord.]

### **9) Śrūyate gīyate ca dvividhaḥ.**

Two types of association of devotee with God is said in Veda and Gita.

[The association of devotee with God called as Yoga is heard in the Veda telling that two birds are associated (*sayujā...*) and in the Gita (*yuktatamo mataḥ, satatayuktānām...*). The association of

devotee with God is in two ways: i) Association of both in human incarnation and ii) Association of both as separate God and devotee.]

### **10) Dvayoraparo gurutaro madhukṣīrapāyasavat.**

The human incarnation is like milk with dissolved sugar. The devotee-God relationship is greater like rice mixed with sweet milk.

[The human incarnation is like sugar (God) dissolved in milk (devotee) as we see Krishna. The second type of separate God and devotee is like sweet milk mixed with rice in the case of which you can see rice (devotee) and sweet milk (God) separately as we see Radha and Krishna or Hanuman and Rama. *Both types of divine association are equally sacred.* In fact, one need not be attracted to the human incarnation, since the relationship between the climax devotee and God (in which God is servant of devotee and in human incarnation both become one) is greater than the former.]

### **11) Yogo bhaktisthāyī na sannikarṣāt.**

Yoga depends on the level of devotion and not on the physical nearness.

[The value of association with God is to be determined by the level of devotion of devotee towards God. Hanuman defeated Rama in war. Krishna was always a servant at the feet of Radha. The human being-God relationship is closer than the relationship between separate God and devotee. Even then, the human incarnation has to bow before the external climax-devotee. Hence, value of association is not in the physical closure or staying close to God. The value is on the level of the devotion of the devotee. Radha stayed far from Krishna and Rukmini stayed very close to Krishna. But, Radha was proved to be a greater devotee than Rukmini.]

### **12) Sāṅkhya karmayogayoḥ paro viśiṣṭaḥ.**

Practice after theory is better than mere theory without practice.

[The yogi or devotee associated with God always shows the practical proof of his/her devotion to God and hence is mentioned as yogi showing always proof of practical sacrifice as said in the Gita (*karmayogena yoginām*). This does not mean that he/she is not having the theory (knowledge and devotion). This means only that the yogi proves always himself/herself as a true devotee by practical proof. Hence, theory (Saankhya) and practice (yoga) are one and the same

indicating their co-existence in one devotee (*ekam sāṅkhyam ca yogam ca* – Gita). The Gita removes the misunderstanding by saying that leaving practice and sticking to theory only is not good since practice alone gives the true proof of real devotion (*tayostu karmasaṁnyāsāt...*.)]

### 13) Śaṅkaranetraprādhānyam na pādavirodhāya sandarbhāt.

Stress of Shankara on eyes (knowledge) is in the context of stress on legs (practice) only, which does not mean that legs are rejected.

[A blind follower of practice without theory like Mandana Mishra was criticized for neglecting totally the theory. This only means the need of eyes and legs for the human body, which does not refuse either eyes or legs. When a person is giving blind stress on legs only, in such context, Shankara gave stress to eyes saying that eyes are most important among the human parts (*sarvendriyāṅgāṁ nayanam pradhānam*). This does not mean that Shankara is saying eyes alone without legs are sufficient! *The stress on eyes is with respect to the context of stress on legs alone.* Such stress on eyes does not mean that eyes alone are sufficient and there is no need of legs!]

### 14) Tadākṛṣṭamanasaḥ tadanyatyāga upamābhiḥ.

All this is natural detachment of mind from various worldly bonds due to its attraction to God.

[Due to the tremendous attraction towards the really wonderful personality of God, mind naturally drops its attraction towards worldly bonds and travels to find out the ultimate true God determined by sharp analysis of scripture in many ways. This is the actual concept. This is told in terms of figure of speech that a serpent (mind) sleeping in the bottommost wheel awakens and travels towards the topmost intelligence (flower) containing many ways of analysis determining the ultimate true unimaginable God. Serpent means mind travelling in curved paths to reach God simultaneously satisfying the worldly bonds. The essence is about the natural powerful attraction of mind towards topmost God awakening from the ignorance (sleep).]

### 15) Dravyamūlādhāro mātṛbandhaḥ Śaṅkarasya bodhaḥ.

The bottommost Mulaadhaara wheel stands for matter representing strongest bond with mother, which was crossed by Shankara by awakening.

[In the bottommost place of body, Mulaadhaara chakra lies, indicating tamas or matter in solid state representing earth, which is the rejected excretory matter in the bottommost portion of the digestive system. This means that the materialized world is very powerful plane of tamas inducing ignorance or sleep to the mind. ***This level indicates the stage of many people leading simple materialistic lives as the ultimate goal.*** This place indicates the bond with mother, which is very blind love. Shankara crossed this level (bond with mother) for the work of God and this is awakening of mind or serpent. The mother stands for the growth of this materialized body through the food given.]

### **16) Maṇipūra pitā jalena janayati Prahlādāt.**

The upper wheel standing for water is manipura giving birth to plants from the mother-earth. This bond was crossed by Prahlada.

[The next upper wheel is Manipura standing for liquid, which is a better dynamic state than the previous solid state. Some people are confused that this wheel is third, but, it is wrong since Shankara gave second place in the verse (*kamapi maṇipūre...*). Some fellow by mistake reversed the order of verses on these second and third wheels in the Soundaryalahari written by Shankara causing this confusion. In the sequence of creation also, water stands in the second place from bottom (*adbhyaḥ pṛthivī... Veda*). This represents the bond with father, who gives education removing the ignorance. Liquid is dynamic whereas solid is static. But, this education is also worldly only and not of God. Space or sky represents father (*ākāśādunnataḥ pitā – Bhaaratam*). ***The upper sky gives rain (sperm) and the lower earth receives it to conceive and deliver plants as food.*** Mother is famous for giving food. This wheel shows the place of urinary bladder and kidneys dealing with water. Both these wheels represent parents giving birth to child. Prahlada crossed the bond with father for the sake of God.]

### **17) Tṛtīyakāmasvādhiṣṭhānamatikrāntāḥ.**

The third upper Svaadhishtana stands for sex with life partner, which is crossed by several devotees due to love to God.

[The third upper wheel is Svaadhishtana standing for fire or heat needed for sex, representing the bond with life partner. This place indicates the main stomach in which hunger-fire exists as

Vaishvaanara helping the digestion as said in the Gita. This bond is crossed by devotees like Buddha, Ramanuja, Radha, Miira, etc., who left their life partners for the sake of God's love. Fire occupies the third place in the sequence of creation starting from the bottommost earth.]

### **18) Balavattama vātānāhatam Buddhāt.**

The fourth upper anaahata wheel stands for the air representing strongest bond with issues.

[The fourth upper wheel is anaahata, standing for gas or vaayu, who is said by the Veda to be the strongest of all deities (*Vāyurvai kṣepiṣṭhaḥ...*) and this stands for the issues. It is placed in chest containing lungs dealing with respiration of air. The bond with issues is very very powerful and anaahata means that nobody could beat it so far! This is also the place of heart, which stands as abode of real love. Buddha crossed this for the sake of God's work by leaving His just born son. Gas or air stands in the fourth place of creation starting from bottom.]

### **19) Śabda viśuddham Gurūṇāmandhabandhaḥ.**

The fifth is vishuddha linked with space in throat standing for words of preacher.

[The fifth Vishuddha wheel stands for the space in the throat that delivers knowledge through speech and this stands for the blind bond (without analysis) with a preacher. The word by itself is inert sound energy and the word is uttered according to the will of mind. This is a junction of awareness and inert energy. The preacher also stands in the junction of knowledge and ignorance to uplift the student from ignorance towards knowledge. This blind bond should be also crossed because analysis is always needed before following a preacher. There are several blind people following their preachers without analysis and such blind bond shall be also crossed. The space is in the fifth place from the bottom. Ramanuja refused the preaching of His preacher finding defects. Kumarilabhata also refused his preacher for the same reason.]

### **20) Ājñāmana ekarūpāviṣṭam.**

The sixth wheel, aajnaa, stands for the awareness in the level of mind with blind emotional devotion that sometimes, rejects other forms of God.

[The sixth wheel is Ajnaa representing awareness in the level of mind. This place denotes the third eye of knowledge between two eyebrows standing for the mental concentration and devotion to a specific form of God alone as the target of devotion. Such devotion by itself is good, but, many a time, it leads to the abuse of other forms of God. Mind stands for emotional devotion without analysis. Example for crossing this bond is Shankara, who worshipped God Shiva mainly, but worshipped other forms of God also with equal devotion. Jaambavan is opposite example of blind love to Rama refusing Krishna.]

## **21) Sahasrāram daivajñānam ākarṣati svayam.**

The ultimate sahasraara wheel as the topmost brain standing for intellectual analysis itself attracts the soul resulting in natural dropout of the world.

[The ultimate level or goal of spiritual journey is the topmost brain standing for intellectual analysis in several directions to establish the true unimaginable God in its center. In this seventh wheel, the central God is represented by Shiva Linga, which is in the form of a wave indicating energy i.e., the first energetic incarnation or first address of unimaginable God called as Datta (Datta means unimaginable God given to the souls by the expression through a medium). The important point is that mind is not reaching this place after crossing the lower ignorant worldly bonds, but, is reaching this level due to natural attraction to God. Hence, there need not be any effort with force to cut the worldly bonds and travel towards God, which is impossible and an utter failure. Due to attraction towards God on knowing the knowledge with many details of God will naturally lead the mind towards God. Hence, efforts to develop attraction to God by knowing all the details of God through spiritual knowledge is essential and effort shall be put in that direction. By effort, you shall attain the divine nectar and taste it. Dropping of other drinks will be a spontaneous and natural consequence of tasting divine nectar and there is no need to put effort to resist other drinks.]

## **22) Bhinnalakṣya yogo bahudhā vibhūtivat.**

The subject of yoga is teased in many ways like miracles for different goals forgetting the main aim of it.

[The scripture on Yoga Sutram written by Patanjali speaks about the miraculous powers to be attained by the yoga or association with

God. The miraculous powers are needed to establish the existence of unimaginable (miraculous) God. Only for this purpose, miracles are required and God performs miracles through a devotee whenever the occasion for it arises. But, unfortunately, the miraculous powers are given lot of importance by devotees also for solving their personal problems, which are the punishments of their sins. Interference with the doctrine of deeds and fruits (karma chakra) is not liked by the deity of justice. Thus, the miracles are misused by devotees for their personal solutions and also for others' solutions as business. Some other people follow yoga for their physical and mental health. If one concentrates on any point with uniform direction, mental concentration can be attained, which is useful in worldly affairs. The actual aim of yoga is mental concentration on God in the spiritual path. In this way, yoga is teased in several ways in this Kali age.]

### **23) Datto Yogirajaḥ khinno bhraṣṭayoge pramāṇābhāve.**

God Datta, the King of Yogis, feels very bad about the misinterpreted ways of yoga, which have no authority.

[The mention of lotus flowers and wheels is not at all found in the Veda, the Gita and the Brahma Sutra, the three authorities of spiritual knowledge. God Datta is said to be the founder of yoga (Yogi Raja). God Datta feels very bad for these misinterpretations of yoga in which the actual concept compared is lost and only the comparisons like wheels and flowers remained! Some people mention the names of great devotees as the followers of yoga as if they have seen them and heard their preachings directly. In due course of time, their preachings might have been distorted as wrong concepts appearing today.]

### **24) Satyoktiḥ bhavatīti Patañjaliḥ.**

Patanjali says that whatever you speak will happen provided you follow the commandment of God to speak always truth.

[The miraculous powers are always attained by devotees from the pleased God and not by exercises done to improve the concentration of mind. People are exploiting the innocent devotees for earning in wrong ways, which is a great sin. Patanjali says that the miraculous power like 'whatever you say becomes true' can be attained in case you don't speak lie in your life for selfishness or injustice. When you follow this commandment of God to speak truth (*satyaṃ vada* – Veda), God is pleased to give you that power. Hence, devotion

with practical philosophy pleases God to get the miraculous powers and not by mental concentration on flowers and wheels!]

### 25) Nadītarāṇaṃ plavenāpi.

The river can be crossed by boat instead of the miraculous power that makes one to walk on water.

[Some people try to attain foolish miraculous powers, without which the same fruits can be attained otherwise. A saint attained the power to walk on water after effort for thirty years. Shri Paramahansa told him that the cost of his effort is one rupee, which is charged by the boat for crossing the river without such miraculous power! Interfering with the administration of the deity of justice to avoid punishments of sins through miraculous powers is also not liked by God. But, demons through horrible torture in penance get some miraculous powers from God, who is also their Father. Such powers will destroy them finally, which are not used for the propagation of spiritual knowledge and devotion.]

### 26) Samatvaṃ yogasya dr̥śyatām.

Equality in enjoyment of comedies and tragedies in life shall be seen indicating the intensity of association with God.

[The Gita says that equality towards misery and happiness is yoga (*samatvaṃ yoga ucyate* - Gita). This is actually the nature of God towards this creation containing both comedies and tragedies just like a cinema for a spectator. *Yoga means intensive association with God*. There is a saying that if you make friendship with a person, you will get his behaviour in six months! If this is the case, the intensive association with God must give the nature of God to the devotee so that the devotee also can be entertained in this creation by equally enjoying both comedies and tragedies in his life. If such behaviour of God is attained, we can say that the association or yoga with God is really deep. The Veda says that this world is created by God for His entertainment.]

### 27) Ānando yoga samatva lakṣaṇaḥ.

Bliss means continuous enjoyment of tragedies and comedies equally, equality being yoga, bliss is due to yoga only.

[The continuous enjoyment of both tragedy and comedy coming one after the other is called as bliss or ananda (*āsamantāt nandati*). Ananda stands for continuity and not for higher quantity of happiness

because any living being confined to a particular grade (like Gandharva, Indra, Bruhaspati, etc.,) cannot withstand the quantity of happiness beyond certain range specified to that grade. Hence, equality in enjoying comedy and tragedy can alone make the happiness to continue. God also is entertained with continuous enjoyment of tragedies and comedies present in this creation (just like spectator of cinema) and such continuous enjoyment is bliss. ***Therefore, enjoyment of bliss means enjoyment of tragedies and comedies continuously.*** Such equality called as yoga becomes the essential aspect of bliss. Hence, Yogi alone is eligible to enjoy the bliss or happiness continuously. Krishna advises Arjuna to become Yogi to have such continuous bliss (*tasmāt yogī bhavārjuna*.)]

### **28) Yogārūḍho'pi lokasaṅgrahakarmī.**

The climax devotee also performs spiritual efforts (karma) only for the sake of others.

[There is no need of any effort for the devotee in the climax since God takes care of everything from fundamental to climax as in the case of Prahlada. Even these climax devotees practice the efforts in the spiritual path for the sake of guidance to the lower devotees (*lokasaṅgrahamevāpi* – Gita). Shankara was a climax devotee, but composed several prayers on different forms of God for the sake of the followers. Such a climax devotee does nothing for himself/herself and is called as yogaarudha (*yogārūḍhasya tasyaiva* – Gita). Actually, effort is necessary only for the aspirant starting the journey in spiritual path (*ārurukṣoḥ*... Gita).]

### **29) Karmaphalayoḥ naikāntikabandhaḥ.**

There is no compulsory link of proportionality between the effort and fruit.

[Spiritual efforts to get and improve the attraction to God are like hearing the stories of God (*tatkathāśravanādiṣu*... Bhakti Sutram) and inspiring devotional songs. These efforts may give full effect or partial effect or no effect depending on the fertility of minds of devotees. Efforts are always done hoping for the best fruit, but you cannot bring a directly proportional relationship between effort and devotion (fruit). If you force an atheist to hear such speeches or songs, he will just mock at these in the end.]

**30) Vikarmaṇaḥ citta nivṛttiḥ karmaṇe.**

The mind shall be diverted from enjoyment of pleasures, at least a little, to save time and energy to be spent for spiritual efforts.

[Spiritual effort is expected to yield the positive fruit even though we can't be sure about it. However, hoping for the best, effort shall be put to improve the devotion in the case of the theist. For such spiritual efforts, some time and energy are needed, which are always limited only for any limited human life. In such case, there is a need of saving time and energy for spiritual efforts by diverting the mind from worldly issues, especially unnecessary worldly works (like sinful over earning) not related to basic needs. In this way, at least, initially a little detachment from worldly bonds is needed so that the saved time and energy can be diverted for spiritual efforts. This means, at least, on some days, you should divert your mind from worldly pleasures so that you can save some time and energy to be spent in the efforts that are expected to increase the devotion and such occasional break is essential for the health to be maintained also.]

**31) Āpratyāhārāt sarvajīvāḥ.**

The first five steps up to pratyahaara, apply to all including atheists.

[Such detachment from worldly pleasures is recommended in five steps along with the care for the physical health of the body, which are Yama, Niyama, Aasana, Praanaayaama and Pratyahaara. These first five steps are needed for all types of souls including atheists, who are very particular of the enjoyment of worldly pleasures only. Excess enjoyment of worldly pleasures is not good for physical and mental health and from this angle also, all the souls including atheists need the implementation of the first five steps.]

**32) Ādau yogakarmaṇe tyāgaśaḥ.**

In the initial stage, some detachment from worldly pleasures is needed for the sake of spiritual efforts.

[The devotion or fruit does not have proportional relationship with the spiritual effort put by the aspirant. There is absence of proportional relationship between detachment of worldly bonds and the true devotion (attachment to God) since detachment from worldly bonds does not bring attachment to God directly without the intermediate spiritual efforts, which are also not sure to give true

devotion. Detachment from worldly bonds does not give attachment to God but, attachment to God will give spontaneously the detachment from the worldly bonds. Hence, detachment from worldly bonds is only needed for the spiritual efforts, which need not compulsorily develop devotion. In the initial stage, there is a necessity of detachment from worldly bonds for putting the spiritual effort hoping for the best positive result. Therefore, there is a direct proportional relationship between the spiritual effort put and detachment from the worldly bonds in the initial stage. Unless you detach from worldly pleasures to some extent, you can't have time and energy to be spent for spiritual efforts, which are not having compulsory proportional relationship with the fruit of effort or true devotion. The essence is that unless you stop seeing cinema in TV at least for one day in a week, you will not have time and energy to spend in spiritual activity in the beginning stage and also such break is necessary to maintain your health needed for your enjoyment of TV. At least, the time and energy saved by you from this occasional break to maintain your health may be used for spiritual effort!]

### **33) Gurubhaktadoṣe tyāgayatnabhaktisambandhaḥ.**

The relationship between worldly detachment, spiritual effort and true devotion is to be examined in the possibility of defects of preacher and devotee.

[There are three points: i) detachment from worldly bonds in the initial stage, ii) spiritual effort put for getting true devotion and iii) the true devotion expected for the spiritual effort. (i) is proportional to (ii) since more the detachment more will be time and energy available for spiritual effort. But, (ii) is not proportional to (iii) because of the defects present in the preacher and in the devotee. Hence, (i) is also not proportional to (iii). This means that the spiritual effort may result in total or partial true devotion or total or partial false devotion of devotee due to respective merits and defects of preacher and devotee. Hence, detachment from worldly bonds cannot give attachment to God or true devotion. However, in the initial stage, hoping for the best, spiritual effort must be done for which detachment from worldly bonds is essential primary step based on which the initial five steps of yoga are suggested by Patanjali.]

**34) Ādyāvanyonyavardhakau bhogāya ca.**

The first two, yama and niyama, mutually supporting each other help not only spiritual efforts but also help worldly enjoyment.

[The first two steps called yama and niyama relate to the controlling principles of external sense and internal mind respectively. Both these are mutually supporting each other. More the contact of senses with worldly objects, more shall be the mental attachment to world. More the mental attachment to world, more shall be the attachment of senses to the worldly objects. A simultaneous control on both is necessary to detach from world to some extent so that: 1) Spiritual efforts can be attempted and 2) The physical and mental health can be saved. This means that such withdrawal from worldly pleasures is not only needed for the spiritual aspirant, but also, for the maintenance of health during enjoyment of worldly pleasures by atheists.]

**35) Paratrayaṃ dvidhā.**

The next three steps also deal with achievement of sound mind in sound body.

[The third step, aasana, gives perfect physical health, which is done by several physical exercises. This gives stability of physical health resulting in stable mind also since a sound mind exists in sound body. The fourth step, praanaayaama, deals with the exercise of breathing, which helps in retaining oxygen for more time (kumbhaka) so that all the oxygen in the inhaled air is completely utilized for purification of blood. This is also the step related to the physical health. The fifth step, pratyahaara, is withdrawal of mind from worldly objects, which is very much essential for diverting some time and energy to the spiritual efforts and also for maintaining the basic health needed for the worldly enjoyment of atheists.]

**36) Antyatrayaṃ dvayorapi samaṃ bhinnalakṣyaḥ.**

The last three steps are also equal to both theist and atheist having different objects.

[The last three steps are dhaaranaa (catching the object), dhyana (concentration on the object with mind) and samaadhi (full determination evolved by intelligence to stick to the object). Samaadhi does not mean simply becoming static by over-concentration as misunderstood by all. The word 'samaadhi' split gives true and

complete determination in the final stage ('*sam*'= true, '*aa*'= complete, '*dhi*'= decision taken by intelligence). These three steps can be applied by both theist and atheist in their selected objects. The theist selects God as the object and the atheist selects only success in IAS examination (without God to become collector) as the object. Hence, all the eight steps of yoga (Ashtaanga Yoga) is applicable to theist as well as atheist.]

### **37) Ubhayo dvividham karma.**

For both atheist and theist, the activity is twofold.

[For atheist, only worldly achievements, which are 1) Needed for basic needs and 2) Needed for extra unnecessary pleasures also are the objects in this eightfold path of yoga. But, the word yoga is specified to God only and hence, this eightfold path becomes simply course of action (karma) in the case of atheist. For the theist, achievements needed for basic needs of life and needed for attainment of pleasing God and getting His grace stand as uniform single action called as karma yoga. In this path, the worldly work done for basic needs is included as a part of the spiritual work only because without maintaining the body and other family members needed for the practical life, spiritual work simply confined to God only is not possible. The theist also may do effort to become collector to do service establishing the justice and in such case, this effort is also included in the spiritual work only. An atheist aims to become collector for the satisfaction of ego or for more sinful earning and such extra work is not included under the work done for the basic needs of life.]

### **38) Sajñānabhakti Niṣkāma karma yoga eva suphalakṛt.**

For the spiritual effort, the good fruit is practical devotion to God associated with true spiritual knowledge and theoretical devotion.

[By detachment from some worldly pleasures, spiritual efforts can be done to achieve the devotion to God. By such spiritual efforts, even though devotion is achieved, the quality of devotion decides the directly proportional relationship of devotion to God and detachment from worldly bonds. If the devotion developed by spiritual efforts is instrumental (God is used as instrument to protect the worldly bonds and to achieve worldly fruits), more the devotion, more shall be the attachment to worldly bonds! If the devotion to God developed by

spiritual efforts is Nishkama karma yoga, which is true love as on the issues, in which no aspiration for any fruit in return exists, then only, more the devotion to God, more will be the detachment from worldly bonds. Hence, the initial detachment from worldly bonds for the sake of spiritual efforts becomes fruitful only when the resulting devotion is true without aspiration for any fruit in return.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Dvitiya Bhaaga (second part) called Nivrutti Bhaaga (part dealing with divine life) or Datta Nivrutti Sutra (The Scripture of God on Divine Life), Datta Yoga Sutram is completed.*

## Chapter 10

**DATTA MOKSHA SUTRAM****Dashamaadhyayaḥ**

[October 20, 2017]

**1) Datta mokṣa sūtram vyākhyāsyāmaḥ.**

We shall explain the points regarding salvation as spoken by God Datta.

[After explaining the points on association with God, the points on detachment or salvation from worldly bonds are explained in this last chapter of the second part called as Nivrutti or divine life.]

**2) Bhaktervirāgo na vyatyayo dr̥ṣṭāntāt.**

Detachment from world can be inferred from the attachment to God, but not reverse, as seen by examples.

[The very important point to be kept in the mind always is that detachment from the worldly bonds is only a spontaneous natural consequence of the attachment to God and not it's pre-requisite required to be achieved by any effort with force. The detachment from world is already told as the natural drop out of the medicinal strip falling down after the full healing of the wound or the full attachment to God. The wound is not healed by the external strip, which is meant for avoiding the external attack of bacteria only. The wound is actually healed by the internal treatment using antibiotics or the internal attachment to God. Hence, attachment to God is proportional to detachment from world. Reverse is not true, which means that detachment from world is not proportional to attachment to God. Hence, people shall not believe a person detached from the world to be attached to God. A person attached to an illegal prostitute secretly, appears to be detached from the legal family bonds and he should not be mistaken as a devotee attached to God! The exposed part of the scale gives the height of lower covered part of the scale, but, the covered part need not indicate only covering water, but can indicate the covering sand also.]

### 3) Mokṣo nāśe na lābhe sarveṣāmapārthaḥ.

All misunderstand the salvation for attainment and not for loss.

[The detachment from the worldly bonds is the meaning of salvation (moksha) or liberation or relief. This word is used for the attainment of God due to ignorance. The reason is that nobody likes liberation from worldly bonds and likes only the attainment of God. The general psychology is to aspire for profit and not to aspire loss of anything. But, when the loss is loss of a bad thing, it is also gain only. The real devotee after tasting the divine nectar is not drinking the coffee and such avoiding coffee is not loss at all. Coffee spoils the digestion. But, the family elders of such real devotee, who did not taste the divine nectar, feel that avoiding coffee is a loss. Such feeling is due to their lack of tasting the divine nectar. Perhaps, some of these may also be jealous of the person tasting the divine nectar and hence, want him to come back to their line! He is not drinking the coffee not by any forcible effort, but he is not drinking coffee even by your forced effort!]

### 4) Bhayena pravṛtto Vālmīkiḥ racayati ca tathā.

Valmiki was the follower of pravrutti to fear for sin and composed epic in pravrutti only.

[The follower of worldly pravrutti desires to worship God in order to remove the worldly misery and tension. The misery is the fruit of the sin already done. The cause of the sin is the excess fascination to self and family bonds. The robber, Valmiki, was doing the sin for the sake of happiness of his family. Sage Naarada preached him that his family members will not share the sin even though they enjoy the fruit earned by the sin. He belongs to pravrutti and fears for the punishments in the hell and got reformed. He became poet to compose the Ramayanam, which speaks about pravrutti purely since Rama was incarnation of God to establish pravrutti. He cursed the hunter for killing the male bird involved in legal sex, which indicates the pravrutti against violence and supports legal sex.]

### 5) Nivṛttilakṣyaṃ Bilhaṇasya.

Poet Bilhana was in the line of Nivrutti due to love.

[Moksha is called as the destruction of fascination to worldly bonds (*Mohasya kṣayaḥ*) that causes doing sins bringing miseries here and there. Unless your aim is to destroy the total fascination to these

worldly bonds, you can't achieve the partial destruction of fascination, which is required to avoid the misery. Bilhana was having excess fascination to his darling Yamini and the same fascination was simply diverted to God Krishna by a sage. His philosophy is the intensive love, which was simply directed to God instead of darling. There is no fear in the psychology of Bilhana except excess love and hence, he belongs to the line of Nivrutti, which is not based on fear but love. His epic was also in the line of Nivrutti only. He (called as Leelashuka) composed a beautiful devotional prayer on Lord Krishna.]

### **6) Aṣṭāvakra vacanaṃ mohamūlakṣayāya.**

The verse told by Ashtaavakra is for the total destruction of worldly fascination.

[Unless Nivrutti (total elimination of worldly fascination) is the aim, one can't achieve success in pravrutti (elimination of excess worldly fascination). For Nivrutti, the explanation given by Ashtaavakra is to be known. He says that the mother fascinated to the growth of the body of her son in this birth becomes his wife in the next birth! This means that both these bonds are temporary and hence unreal. Shankara says that truth is eternally existing and unreal appears to exist temporarily (*Yadanityam tat kṛtakam...*). The temporary bond between mother and son of two actors in one cinema is totally unreal just like the bond between wife and husband of the same two actors in another cinema! This is the truth of the changing unreal shooting bonds existing between souls in various lives. In every cinema, the bond between the producer and actors (employer-employee relationship) is constant and true, which is the Master-servant relationship between God and souls in every birth.]

### **7) Kṛṣṇārjunayoḥ mokṣabhedah.**

You can find difference between Krishna and Arjuna in worldly fascination.

[Krishna killed His son Saamba in the end of the war since Saamba insulted sages. When the son of Arjuna was killed in war, Arjuna withdrew from the war due to fascination to his son. After hearing the Gita, Arjuna is reformed to kill even his elders for the sake of condemning injustice and not for the sake of getting property back. Arjuna started fighting as servant of God to establish the justice. All this sacred motive disappeared when his son was killed in the war! He was taken to heaven by Krishna to see his departed son. When Arjuna

told him that he is his father, the son asked in which birth he was his father! You can differentiate Krishna (not having even a trace of worldly fascination) from Arjuna (having full worldly fascination) even after hearing wonderful spiritual knowledge from God directly.]

### **8) Vajraṃ vajreṇa pāṣāṇe na cidapi.**

Fascination to world can be cut only by fascination to God like a diamond can be cut by another diamond only. Stone is not for total salvation due to absence of even awareness.

[The worldly fascination can be cut by fascination to God only. A diamond can be cut by another diamond only. The spiritual trials used to cut the worldly fascination can't be capable of cutting the most powerful attraction to worldly bonds concentrated from millions of births just like the cutting iron tools fail to cut the diamond. The total detachment of worldly bonds can't be an indication to the total attachment to God. A false avadhuta is seen naked, who is fully aware of absence of clothes on his body whereas a true avadhuta indicates absence of awareness of presence or absence of clothes on his body! A stone not having awareness of anything can't be real avadhuta indicating total salvation since it does not have even the awareness of God, not to speak of devotion!]

### **9) Trimukhoktaṃ tripāpaṃ bhaktyaiva naśyati.**

The three sins told by Krishna are from the three faces, which can be destroyed by devotion to God only.

[Mainly, three sins are told by the Gita as illegal sex, violence up to killing and greediness for money through corruption (*kāmaḥ krodhaḥ tathā lobhaḥ...*). These three sins are explained by the three faces of Brahma, Vishnu and Shiva respectively since Krishna is incarnation of Datta, who appeared for the prayer of Yadu. The fourth one is worldly fascination (moha), which is responsible for these three sins. If excess fascination is controlled by the effort with aim of total elimination of fascination, these sins can be controlled to some extent. Instead of such efforts, the better way is to develop fascination to God so that worldly fascination drops out naturally without any effort. If the sins are controlled, there is no punishment, which is the salvation from misery.]

**10) Brahmaṇi duhitṛkāmo vimṛsyah.**

The allegation of marriage of Brahma with His daughter shall be properly understood.

[The first sin, illegal sex, is warned by Brahma, who is said to have married His daughter, Saraswati. This means that the emotional force for sex forgets the legal bonds also and hence, one must be careful about this and should always live with the life partner only. The actual internal meaning is that Brahma created this world for His enjoyment as entertainment. Saraswati means the world, which is always moving by change. Even the energetic form of Saraswati was created by God Brahma, who can't be called as daughter born and delivered by His already existing wife! If Saraswati is the daughter created by His will power, all the souls created by Him just by His will shall be also His issues and must be brothers and sisters, who should not marry among themselves! This is only to warn the danger of the force of sex resulting in total blindness. The ethical scripture says that even the issue of opposite gender after sixteen years age shall not be touched by parents. The sex is a divine program (as depicted on temples also) for extending the humanity for the continuous entertainment of God (*prajāyai grhamethinām*).]

**11) Krodhaśamau Viṣṇoḥ pālakasya.**

The violence and peace are shown by the ruler, Vishnu.

[The second sin, violence with anger, is preached by Vishnu. Half of His ten incarnations show total anger and violence (like Matsya, Varaaha, Narasimha, Parashurama and Kalki) and others show control of anger with peace. The violence is to punish bad souls and control of violence with peace is towards good souls. This is very much required for administration. Killing innocent living beings is specially condemned by Buddha. Vishnu stands for management and administration of the creation. Rama was told as the person getting anger in proper place (*sthānakrodhaḥ... Ramayanam*).]

**12) BhikṣukaŚivena lobho Datta mokṣabodhe.**

In the preaching of God Datta for the salvation, warning against greediness is given by Shiva appearing as a beggar.

[The third sin, greediness for money, is warned by Shiva. He is the owner of this whole world as property. Still, He is very simple looking like a beggar preaching that earning of money should be for sacrifice and not for selfish enjoyment (*tyāgāya sambhṛtārthānām...*).

In this way, warning against three sins causing misery is given by God Datta through His three faces for attaining salvation or liberation from misery.]

### 13) **Vakrīkṛtamohanāśaḥ pārthasya.**

The misinterpreted fascination as justice by Arjuna was destroyed by Gita.

[Arjuna told in the end of the Gita that his worldly fascination was destroyed (*naṣṭo mohaḥ...*). This fascination to worldly bonds like bond with his grandfather made him to misinterpret the sin that killing elders will lead to hell. His analysis was based on mainly his personal fascination to his grandfather. Killing a person supporting injustice, rising above the worldly fascination is the merit, which was masked by false logic in projecting the killing of elders as injustice. The fear for sin due to hell by killing elders (as argued by Arjuna) proves that Arjuna is in the level of pravṛtti.]

### 14) **Dharmāyaiva hiṃsā na dhanāya Gītoddeśaḥ.**

The aim of killing even elders in the war is not for property, but to give warning against injustice.

[Even the first chapter of the Gita is not perfectly understood by us since we favour our relations in selecting for a job in interview and in inviting the relatives primarily for our functions! What to speak of other chapters of the Gita? Arjuna established that not killing the elders for the sake of just property is the justice. This is the misinterpretation of the decision of Krishna to proceed with the war, the aim of which is not property, but to condemn the injustice for the establishment of justice as a message to the world in future. Hence, the entire Gita turned the goal of war in a new direction, which supports killing even relations to warn against the sin. Arjuna was convinced by this new direction of a different goal and started to fight the war. Even Krishna did not direct Pandavas for the war with any selfish motive of enjoyment of kingdom won since after the war Krishna left the kingdom immediately without staying even for one day.]

### 15) **Mithyādharmatyāgaḥ pravṛtttau saddharmasyāpi nivṛtttau.**

Even though the real justice is to be dropped against God in nivṛtti, in this pravṛtti, Krishna means the false justice proposed by Arjuna.

[Arjuna established that withdrawal from the war is the justice and its hidden background is the excess fascination to his grandfather, which prevents him to do war. Arjuna is in the level of pravrutti only as indicated by his fear for hell in doing the injustice. Krishna explained the actual goal of the war and advised Arjuna to drop even the justice, which should not be voted against God. This does not mean that Arjuna is a Nivrutti-devotee, who shall vote for God against even real justice. Arjuna is not in the level of Nivrutti like Radha. Here, the justice to be dropped by Arjuna (*sarvadharmān parityajya... Gita*) is not the actual justice to be dropped in Nivrutti. It is only unreal justice projected by Arjuna as real justice by false logic since the basis is his blind fascination to his grandfather. If Radha is in the place of Arjuna, the justice to be dropped is real justice because God is to be voted against even the real justice. A sharp analysis and careful understanding is required here. The verse told by Krishna appears to apply to nivrutti level in exterior sense, but, it applies to pravrutti level in the inner context of Arjuna. Whether Arjuna understood the inner sense of this verse is doubtful because after the war, he refused to get down from the chariot even though Krishna ordered so!]

### **16) Mārgavimarśaḥ kāryaḥ sāvadhānena.**

The means justifying ends are to be carefully analyzed if a party becomes judge.

[This is the reason for the concept that the affected party shall not draw the judgement in its own case. Hence, Arjuna fell on the feet of Krishna, a third party, for judgement. Here, God is the judge and the judgement must be perfectly correct since God is omniscient. The human judge is based on witness (which may be false) or sometimes may become corrupt and give a wrong judgement to go to hell. Party becoming judge exploits the logic in its favour and draws unjust judgement in the line that ends justify means. To warn against such exploitation of souls, Rama and Krishna underwent punishments even though their judgements in their cases were perfectly correct, supporting the line that means justify ends (killing of Vali by Rama and killing of Kauravas by cheating by Krishna). Hence, while harming bad people, one should be very careful and impartial in the analysis based on the line of means justifying ends.]

### 17) Pāpaśokamokṣaḥ śaraṇāgatya Gītaḥ.

Gita says that surrender by total attraction to God gives salvation from all sins and resulting miseries.

[The rest part of this verse means that the devotee shall completely surrender to God leaving the analysis of justice and injustice in a context. Such total surrender means full attachment to God, which totally removes the fascination to worldly bonds avoiding sins and resulting miseries. This is said to be the total liberation from all worries. The total surrender to God will make the devotee to follow whatever is said by God after perfect self-analysis also (*Ahaṃ tvā sarvapāpebhyaḥ...*). With the help of the spiritual knowledge of God, one can follow the path of realization, repentance and non-repetition of sin to get relief from all sins. The Gita says that devotion to God transforms the soul to become relieved from sins (*kṣipraṃ bhavati dharmātmā...*).]

### 18) Dharmarājaḥ pākṣikapratyayaḥ na parāgatiḥ.

Dharma Raja due to partial faith in Sadguru, Krishna, did not reach ultimate abode of God.

[Dharma Raja realized Krishna as human incarnation, but, in practice, he failed to surrender totally to God due to common repulsion of media. He did not accept to tell a lie for killing teacher, who is supporting injustice. For this rigidity in pravrutti, he was made to see the hell and did not cross the third temporary world called as heaven. Arjuna followed the orders of Krishna through total surrender in killing unjust enemies through unjust ways and reached the abode of God in due course of time. *These are the fruits of total faith and partial faith in Sadguru respectively.*]

### 19) Devamanuṣyapaśurākṣasāḥ manuṣyeṣu.

Angels, humans, animals and demons can be found in human beings.

[The angels, human beings, animals and demons are found in this world itself in which both hell and heaven also exist to punish certain emergent sins and to bring souls to right direction. Angels never err. Human beings err, realize, repent and rectify themselves in practice. Animals err and cannot realize the error due to under-developed intelligence. Demons err, but do not rectify even though realize the sins due to blind ego. Actual animals (not humans with animal nature) are excused by God but demons are punished always

by God through incarnations. The angels, animals and demons can be seen in human beings as per the said behaviours.]

## 20) Ubhayoḥ sāmyaṃ bhedaśca.

There is similarity and difference between pravritti and nivritti.

[Pravritti and nivritti are always inter-related and mixed like water and milk. The reason is that the path of pravritti is a part of the path of nivritti. Another reason is that the devotion to God is the only solution to be followed by pravritti as well as nivritti. Hence, the human being is drawn close to God to improve devotion through songs (Upanayanam and Gayathri in universal sense) in the childhood itself. The difference is that the follower of pravritti succeeds in achieving its goal by the fear to the punishment given by God in the hell that indicates the anger of God, whereas the follower of Nivritti achieves the goal of pravritti by the point that God dislikes sins and he never likes the dislike of God due to his intensive love to God. Another difference is that the pravritti follower should be always alert fearing the slip anywhere at any time like the child of the monkey, which is always alert of its grip in catching the womb of its mother (Markata Kishora Nyaaya). The follower of Nivritti can be with peaceful resting mind after total surrender like the child caught by the mouth of cat (Maarjaala Kishora Nyaaya).]

## 21) Sadahimsādharmābhyāṃ dharmyaraṇabodhaḥ.

Not causing pain to good person and justification of fundamentals of case justified war through preaching.

[In implementing justice looking like injustice, two points are essential: 1) Your explanation shall convince the party effected so that it will not be pained in its mind any more since the highest justice is that you shall not pain a good soul (*Ahimsā paramo dharmah*) and 2) the fundamentals of justice related to the particulars of the case must be protected. Arjuna wanted to withdraw from the war so that one need not kill grandfather and teacher for the sake of property. Krishna convinced Arjuna through the Gita so that Arjuna was not at all pained to fight in the war. By this, the first point is fulfilled. Regarding the second point, war was justified since it was not with the aim of gaining the property, but, the main aim is to teach the world that intensive injustice like insulting a lady to unclothe in the court must be

severely punished, which includes the punishment of all the supporters of injustice irrespective of other reasons like elderliness.]

## 22) Nāndhoktiḥ vacasā pratikriyā syāt.

The comment of blind king is not correct. Reaction to words must be through words only.

[If the fundamentals of justice are not protected, mere convincing the affected party is not justified since such preaching is only a brain wash. Dhrutarashtra told Sanjaya that Krishna washed the brain of Arjuna through the Gita and provoked him to kill even the elder relatives. Such comment might have been correct if the fundamentals of the case of the war are not justified. If the basis of war is only to get the property back, in such case, the above comment becomes justified. God wanted to give a very serious warning to the world that such climax of injustice to unclothe a lady in public will be severely punished, which may involve even killing of a great soul like Bhishma. Bhishma kept silent over the unjust scene and hence, was punished. The message here is that if you are going on the way and find some injustice happening and if you pass away silently in spite of your capability to stop it, you will be punished like Bhishma! It is true that Draupadi insulted Duryodhana by some bad words in the court called Mayasabha. That could have been retorted by Duryodhana through some similar words, but, for that, trying to unclothe Draupadi is boundless reaction and is the greatest sin to be punished severely.]

## 23) Yathecchasīti na balavadbodhaḥ.

Since Krishna told that Arjuna can do as per His will, Gita is not a brain wash.

[Krishna simply analyzed and did not force Arjuna to kill the elders by turning the mind of Arjuna through His miraculous power. After giving the analysis, Krishna told Arjuna to analyze again and take the final decision as per his will (*Yathecchasi...*). If it is intellectual brain wash, such freedom is never given. After the preaching by Krishna, Arjuna killed his grandfather without any pain in the mind and hence the climax of justice that a good person like Arjuna shall not be pained is protected. Non-violence shall be in the case of a good person only but not in the case of everybody without discrimination. In such case, the cruel sinners will create chaos in this world without any obstruction! Without understanding this

background, some ignorant Jains say that Krishna has gone to hell for being the cause of such mighty war!]

## 24) Ahimsābhaṅgāt na Rāmasya kalatrāntaram.

Due to violation of fundamental justice, Rama did not marry again.

[Rama did not marry again for doing sacrifice because He came to know that Sita was very much pained doubting His second marriage. In fact, Rama, as a king is eligible for several marriages as per the scripture (*Rājāno bahuvallabhāḥ*) since some times, kings have to marry daughters of other kings in the larger interest of the safety of public of their kingdoms. Even then, Rama didn't marry again and performed the sacrifice keeping a golden statue of Sita by His side. Rama did the miracle of turning a stone in to human soul (Ahalyaa) expressing His divine nature. Still, Rama behaved like an ordinary human being only, preaching the rules for human beings (Pravrutti). Even though sages in the forests praised Him as God, He told that He knows Himself as an ordinary human being only (*Ātmānaṃ mānuṣam...*). Rama did not marry again since His life partner was deeply pained, which is the violation of fundamental justice or ahimsaa.]

## 25) Sahagamanam svataḥ bhakterbandhavat.

Just like the detachment from world is spontaneous sequence of the attraction to God, the life partner shall naturally follow the other.

[There was a bad practice to throw the wife of a dead person in to his funeral fire (Satisahagamanam) and the reverse was not done! Actually, this word means that the life of a human being shall go along with the life of the other life partner as soon as the death is heard. Life of the life-partner shall spontaneously drop as soon as the other dies. Similarly, the detachment from world shall be a spontaneous process of the attraction to God, which (detachment) shall not be a forced process. Padmavati died as soon as she heard the news of the death of her husband, Jayadeva. King Aja died after the death of his wife, Indumati. This shall be an ideal for any two life partners.]

## 26) Śruteḥ dattakathanāt ca.

Veda opposes the issues and adoption was suggested.

[ A verse is seen in ethical scripture that one must marry again if the life partner does not conceive up to ten years, shall marry again if the other delivers dead issues and shall marry again if the other delivers female children (*Aprajām daśame...*). This is insertion only because 1) the Veda says that there is no need of issues, who can't help you in your spiritual line (*kim prajayā...*) and 2) distinction between two souls by way of caste by birth and gender shall not be done (male and female issues). The same ethical scripture suggests that alternative arrangement like adoption (Dattaputra) can be done. If one argues that in absence of children, the soul goes to hell (*Aputrasya gatirnāsti*), it is foolish since Shankara, Paramahansa etc., did not go to hell.]

### **27) Pravṛtti mūḍhasya karmaṇe'pi.**

Even for the rigid soul in Pravrutti, adoption serves the need of rituals.

[If a soul is confined to Pravrutti only, it feels the necessity of issues here in the old age as well as there after death. *Certainly, it is total ignorance because neither issues are serving old parents here nor can be useful there in anyway.* The rituals done after death spending money from the leftover property of the departed soul, which involve charity to a deserving receiver are also not necessary if the departed soul has already done such charity in its lifetime. But, in spite of this truth, souls are rigid about their impressions due to traditional brain wash! In such case also, adoption will serve the purpose.]

### **28) Dvītīyaṃ na Nivṛttasya.**

The second marriage is not suggested to scholars of Nivrutti.

[However, if the couple and elders are rigid of the blood relationship of the issue with at least one life partner, alternative methods like artificial insemination, surrogate mother etc., (called as Niyoga in old days) are available. Alternative to these is second marriage, which is suggested by the scripture for both genders (*Patiranyo vidhīyate*). The husband must be prepared for this alternative before the medical examination! Even then, the other life partner shall be convinced and shall be without trace of pain, which is the climax of justice (Ahimsaa). The ethical scripture suggests this second marriage under such stipulated conditions to the rigid people of Pravrutti only and not to scholars of Nivrutti. A realised person may not be interested in the second marriage, but, his elders rigid in

Pravrutti, convince the other life partner also and in such case, if he marries again due to the pressure from both parents and life partner, it is not a sin since he is doing so to satisfy them. If he does not act so, other elders including life partner become pained, which is against climax of justice. Sage Yajnyavalkya married second wife called as Gargi (Katyayani) due to force of his first wife called Maitreyi.]

### 29) SatailaVyāsa niyogo na kāmah.

The artificial insemination through oiled Vyasa is not sex.

[This rule must apply to both the life partners irrespective of gender due to impartiality of justice. Satyavati forced her son sage Vyasa to meet with the wives of his demised brothers to extend the dynasty. Such action has no feeling of sex except the extension of dynasty, which is as good as the present artificial insemination. Sage Vyasa applied oil all over his body so that there will be no contact between the two skins! Hence, '*skin to skin, there is no sin*' as told in these days is not correct!]

### 30) Paramate'pi sīdatyavarakaḥ satyabodhāt.

In other religions also controversies exist and imitation destroys ordinary soul. One shall be confined to get true knowledge only.

[In other religions also such controversial opinions (married or unmarried, with wife or left wife or married again etc.) exist regarding the personal lives of divine personalities as in Hinduism. Shankara didn't marry at all, but, enjoyed the wives of king Amaruka through the body of Amaruka only since He needed the knowledge of sex education in the debate with the wife of Mandanamishra. Ramanuja left His newly married wife since she insulted a great devotee. Buddha left His wife and son for the sake of God's work. Jesus is reported by some people that He was married and got children. Mohammad was said to have married a widow since He advised the followers to marry the wives of killed soldiers to give support to their families. The ethical scripture says that ordinary human beings shall not imitate the personal lives of divine personalities since it is difficult to understand their justified backgrounds and such imitation will destroy the ordinary souls (*Teṣāṃ tejoṣeṣeṇa...*). Moreover, the disciples shall confine to their preaching only, which alone is capable of giving right direction through true knowledge.]

**31) Saptāhanagoddharaṇaṃ parebhyaḥ na Rāmeṇa.**

Lifting huge mountain for seven days by Krishna is to warn others, Rama did not do so.

[If you compare Krishna with Rama, the case of Krishna is totally different because He proved Himself in childhood itself to be God by lifting huge hill on His tender finger for seven days before public so that this miracle was exposed to the entire world like a circus in a city running for a week! Rama also did an instantaneous miracle of turning stone in to human being in hidden forest, which was not exposed. The reason is that Krishna is going to justify His future dance in Brundavanam and isolated Himself as God in very clear way so that human beings will not imitate Him without knowing the background of dance, which is the test for the sages regarding their salvation of bond with life partners. If any human being imitates this, the pre-requisite to be imposed on it is to lift the huge mountain for seven days or at least to lift a very huge stone by two hands trying for whole lifetime! Rama did not expose the miracle in public for such a long time since He wanted to behave like an ordinary human being to set an example for ordinary humanity. *Krishna came for Nivrutti and Rama came for Pravrutti.*]

**32) Māhātmyajñānāt tasyāḥ bodhaḥ.**

Rukmini knows all the divine background and hence understands everything.

[Rukmini, the wife of Krishna knows that Krishna is God and she also knows that she is Goddess Mahalakshmi. The other wives of Krishna were devoted sages wishing to have a legal bond with God as wives. Rukmini knows this background and was not pained at all. From the point of the climax of justice of Pravrutti (Ahimsa) also, this special case is justified. When special circumstances lead to other marriage, equality of gender is shown by both Krishna and His sister Draupadi. You can see many wives (polygamy) in the case of Krishna and many husbands (polyandry) in the case of Draupadi due to special circumstances without causing pain to any mind! Regarding sages born as Gopikas, they liked God as His darlings (*Jāravat ca-* Narada Bhakti Sutram) and this context was used by God to test the strength of their attraction to God that could overcome the legal bonds (dareshanaa) with their life partners and this was also understood by Rukmini in proper way. She did not refuse Krishna for marriage even

knowing this before. One should not take the appearing external scene, but, should go deeply in to the background to understand the truth.]

### 33) **Bandheṣu bhāraḥ Kṛṣṇāyā iva.**

The weight of love in the bond is important and not the form of bond as seen in the case of Draupadi with Krishna.

[There are several types of bonds with God as per the personal liking of a soul: 1) Legal bond as wife Ex.: Sita, Rukmini etc., 2) Paternal love of the bond loving God as father or son Ex.: Lava, Kusha, Pradyumna etc., and Dasharadha, Nanda, Vasudeva etc., 3) Loving God as brother Ex.: Lakshmana, Balarama, Subhadra, Draupadi etc., 4) Loving God as Master Ex.: Hanuman, 5) Loving God as friend Ex.: Arjuna, 6) Loving God as illegal darling (*Jāravat*) Ex.: Radha, Miira etc. Whatever may the bond, it is the weight of the practical love in the bond that wins the heart of God. Some think that the bond as darling is highest as in the case of Radha. But, if you analyze the bond of Draupadi with God as sister, it excels all the bonds. *Krishna did so much for the war for the sake of Draupadi due to which His entire dynasty is destroyed!* Draupadi tore her new sari for winding the finger, on seeing the wound of finger of Krishna, especially sitting in sacrifice. She knew very well that such act will bring her poverty and she got it also immediately. But, she never thought about it due to her unlimited love to Krishna. You can have horses, parrots and donkeys made of sugar. The cost to purchase them depends on the weight of the sugar and not on the form!]

### 34) **Pravṛttiveṣe na dr̥k naraścet daṇḍyate.**

Personal life and dress of preacher shall not be seen. If he is ordinary soul, he will be certainly punished by God for his defects.

[The spiritual knowledge of the preacher is very important for the preaching and not the personal life, dress etc. Krishna had 16,000 wives and wears ornaments and silk cloths. Shankara is not married and wears saffron cloth. Yet, Shankara wrote commentary on the text (the Gita) spoken by Krishna! The disciples always shall follow the preaching of the preacher irrespective of his dress and personal life. If the preacher is human being, he will be punished by God for his defects. If the preacher is incarnation of God, nothing shall happen to Him since sharp analysis of the background clearly shows the lack of anything wrong.]

**35) Svāsāmya māyaiva vaidya doṣa pariśodhanam.**

The soul does research on the personal life of the doctor to avoid his prescription given for precautions.

[You are very anxious to find out the defects in the personal lives of your preacher through hectic research since your ego obstructs you to become their disciple and your jealousy obstructs them to become your preachers! If you are confined to their preaching only, these problems will not arise. Such problems will hinder your rectification and progress. When a drunkard is advised by a doctor not to drink, the drunkard will do intensive research to find out that the doctor is also a drunkard! The final aim of his research is that since the doctor is not eligible to advise him, he will not follow the doctor's advice! The main essence is that he wants to find out somehow so that he can continue with his drinking!]

**36) Bhoganigraha dakṣiṇā vā mūlyāya.**

The offering to the preacher is a must, which can be saved at least controlling the vices, which indicates your value given for knowledge.

[Sage Vashishtha asked Rama for offering of money before preaching Him the spiritual knowledge. Sai Baba also asked the devotees for the same. The reason behind is that even the divine nectar given free of cost will be neglected by the people doubting it as some rotten drink! The offering (Gurudakshina) indicates the value you give for the true knowledge. If one is not giving value, it is unnecessary to preach him since strenuous preaching also becomes waste like pouring rose water in ash! The disciple must express his interest in practical way of sacrifice after at least hearing the knowledge and if convinced. He can, at least, control some vices in which money is spent for harming the health and divert that to the divine offering. Such sacrifice will establish and maintain a good traditional system of preachers and disciples (Gurushishya Parampara).]

**37) Ādau mitravat doṣa śamārtharogimiva yathā bhiṣak.**

In the beginning, the preacher shall approach the soul as friend like the doctor towards his patient.

[The preachers also must know one important point that they are going to preach the souls already affected by ego and jealousy, which should be eradicated by their preaching. Hence, according to the psychology of ego and jealousy, the preacher shall approach the souls

in a friendly manner only without expressing the authority of a preacher. The preacher shall not find fault with ego and jealousy of the souls approaching him. The doctor shall not find fault with the disease of the patient approaching him for its cure only!

### **38) Bhagavat sevaiva Sudāmavat dānāyaiva.**

The preacher is in the divine service of God only and not humanity. Like Sudaama, he shall think of charity only and not receiving at all.

[The preacher shall speak the true knowledge preached by the earlier Sadgurus, who are the incarnations of God without any insertion or deletion based on the idea of attracting the disciples with false knowledge. The preacher shall remember that he is in the service of God and not in the service of human beings. His master is God and not any human being. He must remember that God is the paying master and not any human being. Since God is omniscient, omnipotent and unlimited ocean of kindness and generosity, he need not aspire for any fruit from God in return. Just like God speaks through human incarnation, God also pays the preacher through human beings provided the preacher is preaching the true knowledge with full sincerity without any mind on the fruit of his divine service. Even if no human being pays, God can create wealth in His house itself. Every preacher shall keep Sudaama as ideal, who never aspired any gift from God Krishna and instead, he donated the parched rice to Krishna! Receiving shall not be in the mind except charity only! Till Sudaama reached his house, he never thought of the loss in his charity without any gift in return from God!]

### **39) Sakalatrāḥ guravaḥ dehadharmāt.**

The preacher shall be associated with the life partner always since sex is a biological need only.

[The preacher shall be always with his/her life partner. In the olden days, the preacher as couple used to go to the houses of disciples once in a year in the propagation of divine knowledge doing the service of God. If the life partner is associated, the desire for sex shall be met and people also will have confidence on preacher. Sex is a biological need or property of body like hunger, thirst, sleep etc., which is destroyed as soon as body is destroyed. It is in no way related even to the inner soul and not to speak of its relationship with the innermost unimaginable God! *I do not understand why some*

***preachers exhibit hypocrisy in not having desire for sex! In such case, they should also not eat, drink and sleep!*** The detachment from the worldly bonds should naturally result due to the attraction to the God and hypocrisy in detachment is worst that makes God very furious.]

#### **40) Sadgururapi parokṣapriyaviralah.**

Even human form of God is subjected to repulsion between constantly co-existing media.

[Even Sadguru, the human incarnation of God is like the Guru or human being only in the external vision. Hence, Guru or Sadguru will avoid constant association by visiting disciples once in a year only. Jesus told that no preacher becomes famous in his own village and the reason is that the constant association will bring down the value. God is maintaining always His value since He is far to the human brains as unimaginable! God Krishna maintained far distance from Gopikas so that the devotion developed by Him in the minds of Gopikas is always maintained at that highest level throughout their lives. It is a natural worldly tendency also to develop negligence to a person or item that is constantly present before the eyes and to develop lot of liking on the item not attained or the person staying far.]

#### **41) Jīvad videha mukti vimuktayo vimṛśyāḥ.**

Liberation while associating with gross body and without it shall be analyzed carefully along with total liberation.

[Mukti means simply liberation. Jevanmukti means liberation from the bond of fascination to worldly bonds here while this gross body is alive in this life itself. This means that the worldly bonds exist, but, there is no fascination to these worldly bonds here, which is not liberation from these actual worldly bonds here. Videhamukti means the liberation of the soul from the gross body or sthula sharira (first body), which is burnt after death. Deha means that which is burnt by fire (*dahyate iti dehaḥ*). Even after death, the soul is associated with energetic body, which cannot be burnt since the body itself is made of energy. This energy is in the form of nervous energy called as vaasanaa or sukshma sharira or subtle body, the second body. Apart from nervous energy in the form of ideas, inert energy also exists as the minor component of the second body (*manomayaḥ prāṇa śarīranetā* - Veda). Major component of the subtle body is nervous energy (*sūkṣmastu vāsanāmayah*). The major component or sukshma

(subtle) is a bundle of ideas (vaasanaas) that leads the minor component or inert energy called as Praanasharira. The awareness or nervous energy without ideas is called as causal body or Kaaranasharira, the third body, which is present in the ideas as the composing entity like gold in jewels. The cosmic inert energy having very subtle nature, called as cosmic energy (space) is the cause for the third causal body (awareness), which (space) is called as the root-causal body or Mahaakaarana Sharira, the fourth body. Beyond this fourth body, only unimaginable God exists. All these four bodies come under the category of creation or imaginable domain. Hence, if the soul is liberated from the fascination of worldly bonds related to the first gross body here, such liberation is called as jiiivanmukti or liberation from fascination of worldly bonds related to first gross body. ***The next videhamukti doesn't mean liberation from worldly bonds since worldly bonds continue after the death also.*** Only the bonds related to this earth-world are liberated. The bonds related to upper energetic world (like bonds with associating departed souls) start and hence, we can never say that the worldly bonds (existing as surrounding atmosphere) are totally removed. If the fascination to worldly bonds disappears here as well as there while the bonds still exist around the soul in detached way, it is called as vimukti as said in the Veda (*Yavat na vimokṣye...*). In such case, the soul exists as pure awareness without fascination to this world and upper world. Even though both worlds exist surrounding the soul, such total liberation from entire fascination to both worlds is called as vimukti (total liberation from both worlds).

The maximum stage of salvation up to which this soul can reach is the soul existing as pure awareness or third body, even though it is externally associated with both worlds. The soul can never reach the state of fourth body or space beyond which only unimaginable God exists. If the soul reaches the fourth state or space, the soul itself disappears being the awareness. The fourth state or space is subtle inert energy (aakaasha) only, which is generated from the unimaginable God. Hence, the soul even in its ultimate third state also (existing in association with first and second bodies in this world and upper world respectively) is without any fascination since it is filled fully with the fascination to God only and this state is called as vimukti or ultimate salvation by the Veda. In this state only, God merges with the soul to become incarnation, which is the monism of Shankara. Shri Paramahansa told that even sage Shuka is travelling

still in the infinite space (Mahaashunya), which means that the soul or pure awareness can never reach the fourth state to become inert, which means that the soul is converted into a state of inert stone as extreme punishment! Even if the soul becomes inert subtle cosmic energy and a stone (since awareness can become inert energy, which can become matter), it can't be converted into unimaginable God. Conversion of imaginable in to unimaginable or vice-versa is impossible (*Avyaktam vyaktimāpannam-* Gita). The unimaginable God also generated the inert cosmic energy by unimaginable power only and this is not modification or physical conversion. Hence, the soul in the third state while remaining as pure awareness merging with unimaginable God is the ultimate salvation, which does not mean the disappearance of association with both worlds, but, only means disappearance of total fascination to both worlds, which indirectly gives the estimation of total fascination of the soul to God. Even the unimaginable God is always associated with His creation (both worlds) and its bonds and is entertained continuously with bliss due to absence of fascination to this creation and its bonds. In such case, this petty soul imagining actual detachment from world and its bonds is foolish! Shankara described God as always liberated (*Nityamuktasvabhāvam*) and this means only that God is always liberated from the fascination to world and not actually liberated from the world and its bonds.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Dvitiya Bhaaga (second part) called Nivrutti Bhaaga (part dealing with divine life) or Datta Nivrutti Sutra (The Scripture of God on Divine Life), Datta Moksha Sutram is completed.*

## **PART-III: DATTA TATTVA SUTRAM**

## Chapter 11

**DATTA PARABRAHMA SUTRAM****Ekaadashaadhyayaḥ**

[October 28, 2017]

**1) Datta Parabrahma sūtram vyākhyāsyāmaḥ.**

We shall explain the points about unimaginable God as told by God Datta.

[This is the third part called as Tatva Bhaaga or philosophy of God, which consists of five chapters: Parabrahma (unimaginable God), Avataara (incarnation), Vibhuti (miracles), Samanvaya (co-relation of religions) and Samaadhaana (clarification of all doubts). This first chapter deals about Parabrahma, the unimaginable God.]

**2) Vargasthānāt atītaṃ bhidyatām.**

Being beyond the categories of creation and to differentiate from other greatest items, this word is used.

[Brahma means the greatest by itself (svārtha or in its own sense) and makes other than itself (created soul) as greatest by total merge (in preranaartha or in the promoter sense). Brahma is the greatest in a category. If the category is this creation, God being the greatest becomes Brahma. But, God as the original unimaginable God, who is beyond this creation is not in the creation and hence this word gets the problem. The greatest item should exist in the category. Brahma means the Veda also, which is the greatest among all scriptural books existing as a book in the category. When the unimaginable God is mediated and exists in the creation, such mediated God can be called as the greatest in the creation. But, to call the unimaginable God, who is beyond this creation as Brahma becomes inconvenient. In the case of unimaginable God, you have to enter the prefix 'Para', which means beyond this creation. Moreover, there are several categories in the creation and the greatest in each category can be called as Brahma. In this way, the Veda, penance, food, mind, intelligence, bliss etc., are called as Brahma independently. To distinguish the unimaginable God from all these greatest items among their categories, the word 'Parabrahma' is useful.

### 3) Śaṅkara gītoktaṃ na sat nā'sat.

Parabrahma or unimaginable God is mentioned by Shankara and Gita as non-existent and not non-existent.

[This word was used by Shankara as God expressed through silence because such absolute God is beyond imagination and hence no word can be expressed to indicate Him (*maunavyākhyā Parabrahmatattvam...*). The Gita also used this word as the ultimate cause without beginning (*Anādimat Param Brahma*). The Gita also said that the unimaginable God can't be said either existent or non-existent (*Na sat tat nāsaducyate*). This means that since the unimaginable God actually exists, you can't say that He is non-existent. Even though He exists, since He is unimaginable, you can't say that He is existent because you always say an item existing only when you understand it. The existence of unimaginable God is absolute plane (Paramarthasattaa) and the non-existence of unimaginable God means the non-existence of imaginable item of relative plane (Vyavahaara sattaa).]

### 4) Anūhyam śrūyate.

Veda says that God is unimaginable.

[The Veda says in several statements that God is unimaginable: words and mind return (*yato vāco...*), not attainable by intelligence (*na medhayā...*), beyond logic (*atarkyaḥ...*), know that He is unknowable (*avijñātam...*) etc.]

### 5) Gīyate sūtrāt ca.

The unimaginable nature is said in Gita and Brahma Sutras.

[The Gita also says that nobody can know God (*māṃ tu veda na kaścana*). In the Brahma Sutras also, the first sutra says that God shall be enquired. Then, the second sutra says that creator of this world is God. This information is about associated characteristic (tatastha lakshnam) of God like saying that the enquired cow is on the bank of the river. This doesn't speak about any inherent characteristic of nature (svarupa lakshnam) like saying that the cow is red in color. The reason for such saying is that the nature of God is totally unimaginable. The three authoritative scriptures in spiritual knowledge are the Veda, the Gita and the Brahma Sutras called as sacred triad (Prasthaana Traya).]

### 6) Vibhūtibhiranubhūyate sarvaiḥ sarvatra mūlam.

The source of unimaginable miracles as unimaginable God is experienced by all at all places.

[The unimaginable nature of God is experienced through the unimaginable events called as miracles as exhibited by the human incarnations of God and His climax devotees. These unimaginable events exhibited to the naked eyes satisfy the basic authority of perception (pratyaksha pramaanam), which is the unbeatable authority to any human being starting from uneducated to the greatest scholar in this world. Of course, experience of two moons in the sky by a person having defect in eyes need not stand here as obstruction since all the public is visualizing the miracle. The miracle can be differentiated from the magic, which can be shown on a specific stage only with certain pre-arrangements behind the screen. Miracle is seen anywhere by anybody. Hence, the experience of miracle is an authority. These unimaginable miracles indicate their unimaginable source called as unimaginable God.]

### **7) Anūhyamatarkyaṃ sadasat vivekāt.**

Logic or imagination involves analysis of truth to be separated from false.

[Anuhyam means unimaginable and atarkyam means beyond logic or imagination since uha (imagination) is an alternative word of tarka (logic) as told in the dictionary (*Tarka ūhaḥ*). This means that unimaginable God is beyond scientific analysis since science means true imagination or conclusion arrived through logic. This is very important authority that decides the ultimate truth in any debatable subject. This separates truth from false and is called as the analysis differentiating truth from false when both are mixed like milk and water. There are four authorities: Shruti or the Veda, Smruti or the Gita and other secondary scriptures, Yukti or analysis of truth to separate it from false (*sadasat viveka*) and experience or Anubhava. Among these four, the third is very important, which alone is taken as the pre-requisite for spiritual knowledge or Brahma Vidya by Shankara along with other three pre-requisites, which are: 1) patience etc., (six good qualities called as saadhana shatguna sampatti), 2) no aspiration for fruit here and there and 3) desire for salvation.]

### **8) Vijñānaṃ tarkaḥ sarvadā sārāḥ.**

Science or logic is always the essential strength of knowledge.

[Science of these days is nothing but the logic of earlier days. Science or logic is the subject in which all of the items of the creation are analyzed carefully to be rejected to be called as unimaginable God (*Neti neti – Veda*). Tarka also means the subject that analyzes all the components of this creation (*Tarkyante padārthāḥ asmin iti*). *Science is more developed*

*than theoretical logic due to constant association with experimental proof.* The old logic felt that God is awareness. But, the present science proves that awareness is only a specific work form of functioning nervous system in which the inert energy is converted into specific work called as awareness. This helps us to reject awareness as the unimaginable God. A philosopher (Vedaanti) in the earlier days was always a scholar in logic (Tarka Shastra) as we observe the commentaries of all preachers. This sharp logic or scientific analysis only brings value to the spiritual knowledge since it exposes the basic truth without any hesitation or partiality.]

### **9) Aṅgānāṃ parimitiraṅgino'pi.**

The finite nature of very large number of components makes the finite sum to appear as infinite.

[Science of atheists may blindly reject miracles as magic without impartial analysis. But, the unimaginable boundary of the universe is acceptable discussion of science. This universe constitutes components, which are limited or finite. The joint sum of finite components must have a finite boundary only since the boundary also consists of sides of finite components only. The components may be in very large number so that the boundary of the total sum (world) can't be reached even by the imagination of human beings. This analysis helps us to understand the concept of infinity as the sum of very large number of finite components only so that infinity means unimaginable (in the sense of unreachable and not in the sense of beyond imagination) finite boundary of finite universe only. Infinity straightly means unreachable boundary of very large sum of finite quantities only. The unreachable nature of the boundary of the sum of finite components makes the sum to appear as infinite, though it is not actually the infinite.]

### **10) Anantaṃ viśvaṃ anavāptavyameva gītam.**

The infinite universe means only its non-attainable end by human beings as told in Gita.

[Science proposed the concept of constant expansion of universe, which only means that the diameter of universe is very large that can't be touched even by your imagination. This means that you can never touch the unimaginable domain standing as the other side of boundary of imaginable creation like the soil standing as the other side of boundary of the ocean. The boundary of ocean can't be again water only, which means that water is never ending entity. Hence, the boundary of the water can't be the water

itself, which should be different from water i.e., the soil of earth. Similarly, the domain after the boundary of imaginable creation can't be the same imaginable entity and it can be only a totally different entity called as unimaginable domain or absolute God. The concept of infinity ends in the conclusion that the imaginable domain is very large so that its end, which is the beginning of unimaginable domain can never be touched (imagined). The infinity comes not because of the real endless universe, but, it results because of the unreachable (unimaginable) domain existing beyond the boundary of the imaginable universe! This logic alone gives the meaningful solution for infinity instead of saying that the imaginable universe is actually endless. A sum of finite components can never be endless since it must have both beginning and end. When Krishna said that His creation is endless, it only means that one cannot reach the end of the imaginable universe since unimaginable or unreachable God exists beyond such universe (*nānto'sti mama... Gita*).]

### 11) Ākāśa kāraṇaṃ nākāśavat nohyatāṃ vijñānāt.

The generator of space can't have space in it and hence is unimaginable being beyond space as per science.

[It is said by the Veda that space is generated from the unimaginable God (*Ātmana ākāśah*). The space can't exist before its generation in the unimaginable God. If it exists in God even before its generation, it means that God didn't generate the space, which already existed in Him. If space is absent in God, it means that God is beyond space by not having spatial dimensions and hence side, area and volume of God do not exist. Such entity having no space can never be imagined by any intelligence at any time even after concentrated imagination for millions and millions of years! Our intelligence and imagination cannot go beyond space and hence, God is always beyond our imagination. God is beyond the three-dimensional model of space and time. Einstein explained anything of creation by the four dimensional space and time. God, the creator is beyond His creation.]

### 12) Dhumāgnivat na sprīyaṃ vyāpakāntāt bahiḥ.

As you follow the stream of smoke, you will reach its generator, the fire. When the generator is unimaginable existing beyond the imaginable edge of space universe expands before you reach its edge.

[Space doesn't mean absence of everything. It means very subtle energy. The Veda says in one place that the first creation of God is space (*Ātmana ākāśah*) and the same Veda says in another place that the first creation of God is inert energy (*Tat tejo asṛjata*). This means that space is

something (which doesn't mean nothing), which is subtle energy only. Hence, space is a part of creation only and creation means something but not nothing. The bending of space around the boundary of the object is spoken in science. ***Something only can bend and nothing can bend.*** Hence, the first creation (space or subtle energy) went on modifying itself in to different forms like awareness and matter etc. There is no fundamental difference between space and universe, which constitutes different forms of subtle inert energy only. If we say that space is generated from God, we can say that this universe is generated from God. When a stream of smoke is generated from fire and if you follow the track of smoke, you will have to meet its generator, the fire, in the end boundary of the smoke. Similarly, if you follow the diameter of the universe, you will have to reach unimaginable God, who is the generator of this universe after its boundary. If you say that the diameter of universe is exactly 200 billion light years, naturally a question comes:- what is existing beyond such diameter? Will there be a compound wall on which it is written that space ends here? In such case, what exists beyond that compound wall? The answer for this is that unimaginable domain (God) exists beyond that compound wall. The edge of the universe is also made of the same components as the core of the universe is made of. Hence, the edge or boundary of the universe is imaginable and finite, but, beyond that edge, unimaginable God exists, who can't be touched by your imagination. All this concept is simply told as the constant expansion of universe as you travel along its diameter to reach its boundary!]

### **13) Anicitattva sūtrāt astyeva hi.**

From the uncertainty principle of science, unimaginable exists.

[The uncertainty principle of Heisenberg says that when a value is indeterminable due to the incapability of calculating instrument, it does not mean that the value does not exist in reality. When the electron is revolving in its orbit, its position and simultaneous momentum co-exist in reality even though both values can't be simultaneously calculated by the incapability or crudeness of electron microscope. Similarly, if the diameter of universe is so large that it is beyond the scope of calculating brain or instrument, it doesn't mean that the diameter is really infinite meaning that it is really endless. In reality, the value of the diameter exists as given as 200 billion light years. This is practically undeterminable based on perception, but, the value exists in reality. Existence in reality is independent of the incapability of understanding (calculation). The unreachable end of the universe is expressed by the constant expansion of universe, which is not in real sense

since the universe (sum of very large number of finites) has certainly its end. Similarly, we may not understand exactly the nature of God, but, in reality God exists with His real nature that is unimaginable (undeterminable) to us.]

#### 14) Ākāśo janmamadhyāntaḥ viśva bhūtam.

Space has beginning, centre and end being the basic component of universe.

[There is no difference between space and full-fledged universe, like no difference between gold and its jewellery. Space is the first basic component (prathama bhutam) of this universe, which is made of five elements (space, air, fire, water and solid earth). When we say that this universe is created, maintained and finally dissolved, these three points apply naturally to space also. Hence, space must have beginning, centre and end. Infinite space means only very large space, which does not mean really the endless space. Space is created, maintained and dissolved by God and this needs the necessity of beginning, centre and end of space. The scripture says that this universe is perceived, but, appears to be infinite due to very large extent (*pratyakṣo'pyaparicchedyo, mahyādirmahimā tava*).]

#### 15) Ākāśo mithyā vijñānādapi.

Even according to science, the space is also a relative reality.

[Einstein says that space and time are conventional, which mean that they are not absolute reality but, relatively myth (mithyaa). Relative means that which exists with reference to the existence of something else and doesn't exist by itself independently. The pot exists with reference to the existence of the mud in it. If mud is absent, pot is also absent. Mud is the absolute reality and pot is relative reality. The bond energies between mud particles maintaining the shape of pot (Ramanuja says that the shape exists since we can bring water with pot and not with lump of mud!) are to be included in the mud only for the sake of convenience since unimaginable God (compared to mud with bond energies) is only one and there is no second unimaginable item in the creation for exact comparison. Einstein says that space relatively exists with reference to matter. When the two walls of a room are destroyed, the space between these two walls also disappeared. You are not experiencing the disappearance of this space because other space between the two external compound walls exists. This means that if all the matter disappears, space also disappears proving that the existence of space is not absolute reality, but, only relative reality. Disappearance of space is totally unimaginable leading to the concept of

unimaginable God as cause of space. When the effect (pot or space) disappears, its cause (mud or unimaginable God) appears. Shankara exactly told this concept in His theory of relative reality (Mithyaavaada or Mayaavaadaa). By this, the conclusion comes that universe is also a relative reality being the modification of space or subtle energy. The quantisation of space also supports that space is something and not nothing that exists and disappears in the plane of relative reality like any other component of this plane. In ancient logic, space is considered as an element (bhutam) among the five elements composed of very small quantities of space called as spatial atoms (*ākāśa paramāṇu*).]

### **16) Draṣṭṛbhedāt mithyājagat sammatam.**

Since references are different, there is no self-contradiction in saying that world is neither existent nor non-existent (mithyaa).

[This relative reality or space or creation is neither really existent nor really non-existent! You should not immediately mistake that self-contradiction is resulting by this. If the reference to both these concepts are one and the same, certainly, the self-contradiction of the same concept is to be accepted. But, the reference for the existence of creation is the soul whereas the reference for non-existence of the creation is different, which is the absolute reality or unimaginable God. Since there are two different references (one for each concept), the two concepts are not contradicting each other. If you say that world is non-existent, it is with reference to the absolute unimaginable God in absolute plane, which alone is attributed to Shankara (Shankara mentioned both absolute and relative planes). If you say that world is existent, it is with reference to the soul (or mediated God taken as medium only) in relative plane. Ramanuja and Madhva confined to relative plane only (fixing God as mediated God only) since preaching of spiritual knowledge is always with reference to souls only and not absolute God.]

### **17) Anūhyatāsatte śrute.**

Veda says about both the unimaginable nature of God as well as its existence.

[Ramanuja and Madhva feel that if unimaginable God in absolute plane is introduced to a soul, the soul, unable to understand the unimaginable nature of God may take a negative direction to say that God does not exist. This unimaginable nature of God was introduced by the Veda (*Yasyāmatam...*) to a disciple called as Nachiketa and in doing so the Veda also feared about the resulting atheism (*Nāyamastīti caike*). The

existence of unimaginable domain beyond the boundary of universe and the existence of genuine miracles prove that unimaginable God exists in reality (*Astītyevopalabdavyaḥ* - Veda).]

### 18) Jaḍākāśo mūlamiti cenna.

We will negate the opponent saying that inert space (subtle energy) is the root cause of this creation.

[Science says that the inert root subtle cosmic energy is the ultimate cause of this universe and same theory was told by atheistic (Nirishvara) philosophy of Saamkhya in which the root cause is the inert cosmic energy called as pradhana. They said that the root inert cause is an equilibrium stage between the three qualities of awareness (Sattvam, Rajas and Tamas), which means that even awareness is generated from inert energy only in the process of evolution (*Annāt puruṣaḥ*) and hence, the ultimate cause is only inert energy. Sage Charvaka also says that awareness is an activity generated from inert energy only, which (inert energy) is generated by digestion of food. Science also says that awareness is a specific work form of inert energy in functioning nervous system. Hence, there is a perfect correlation between atheistic Charvaka, atheistic Kapila (founder of atheistic Saamkhya) and atheistic science in the main point that inert energy, (which is the cause of awareness also) is the root cause of this entire creation and not God. This is the explanation of the theory of the opponent (Purvapaksha) attacking that God is not the cause of this creation. In such concept, they have gone up to space or subtle energy only from which all this universe emerged out. These people are doing endless travel along the diameter of space unable to reach its cause, called as unimaginable God and hence, conclude that the space itself is the ultimate cause of creation.]

### 19) Hetorīkṣitṛtvāt na pradhānamiti trayāḥ.

All the divine preachers refused to accept the inert subtle energy to be the root cause of this world since it wished to create this.

[The Veda says that the root cause of this creation wished to create this universe for its entertainment (*Tadaikṣata*). In such case, the root cause is not inert because the Veda says that the root cause wished to create this world. If the root cause is inert, how it can wish as said in the Veda? This is the meaning of the Brahma Sutra (*Īkṣaternāśabdam*) opposing such theory of atheistic science. This Sutra is used as the answer split in the following way: ikshateh= since the root cause is said to have a wish to create world, na = the root cause can't be inert space or subtle energy, aśabdam= such inert cause is not told in the Veda since the root cause is awareness wished

to create. All the three divine preachers have interpreted in the above manner so that the inert subtle energy (Pradhaana) is refused to be the root cause of this world.]

## 20) Pūrṇasatyamatītaṃ śabdārthāt.

The total correctness is that the root cause is beyond both inert and awareness since it can't be expressed by any word indicating imaginable item only.

[This is good as far as the context of refusing the inert entity to be the cause of this creation. The basis for such rejection is the Veda saying that the root cause wished to create. Hence, the conclusion was that the root cause must be awareness and not inert energy. Negation of inert energy is alright. But, it is not fully correct to say that the root cause is awareness (since it wished) because the root cause is beyond both awareness and inert energy and is called as unimaginable God. If the root cause is awareness, the awareness is also modification of inert energy only as a specific work in the functioning nervous system. To establish this totally correct concept, Datta Swami likes to interpret this sutra in the following manner: ikshateh = if you say that the root cause is awareness because of its wish mentioned in the Veda, na = such version is not correct because, aśabdām = the root cause is unimaginable and can't be expressed by a word (śabdām) like awareness also since every word indicates imaginable item only.]

## 21) Cidacidatītamapi nācīt Vedānukūlameva.

Even if you say that the root cause is beyond awareness and inert, such statement also says that it is not inert, which supports Veda also!

[The unimaginable God can do anything by His unimaginable power. Hence, He wished and He need not be the awareness due to wish. The worldly logic is that anything can wish provided that is awareness. But, the unimaginable God is beyond worldly logic and wishes even though He is not awareness. The unimaginable God can burn anything and due to this He need not be fire. He can burn anything by His unimaginable power without Himself being the fire or energy. The second statement (burning anything) itself proves that He is beyond inert and you need not specifically say that He is awareness and hence, not inert. The statement saying that He is beyond inert and awareness also clearly means that He is not inert. If you say that this is a man, neither lion nor bird, it means that this is not a bird. In order to say that this is not a bird, you need not say this is lion!]

**22) Icchaivānupraveśo lokatarkātītya.**

The entry of cause in to effect is worldly logic and since God is beyond it, His entry in to world is His free will only.

[If you say that awareness is root cause and hence the same awareness entered this effect (creation) as souls, the above opponents will say that the inert materials of this creation are also due to the entry of inert root cause since cause enters its product like mud entering the pot. They will also say that they are finding the causal space in its product, the universe, and hence the inert space is the root cause! You may ask that if unimaginable God is the cause of the universe, but, you are not finding anything as unimaginable in this imaginable creation based on the necessity of entry of cause in to effect. We can answer this by saying that unimaginable miracles of incarnations are also found in this creation, which satisfy the necessity of entry of cause into effect. You may say that the unimaginable God is also bound by the worldly logic of entry of cause in to its effect. But, we differ in this basic point, which is that the unimaginable God enters this creation as per His free will only and not bound by the worldly logic that cause shall appear in its effect. We can support our point by saying that this entry of cause in to effect is worldly logic and need not bind the unimaginable God, who is beyond the worldly logic. The Vedic statement of entry of unimaginable God in to world as incarnation (*Tadevānuprāviśat*) associated with another Vedic statement that He is beyond worldly logic (*Naiṣā tarkeṇa*) explains this concept of entry into world by His free will and not by the force of the rule of cause-effect logic.]

**23) Ūhyārthaśabdābhāvamaunavyākhyeyaṃ tat.**

That creator, absolute God, is indicated by the silence that indicates the absence of any word indicating a specific imaginable item of creation.

[The Veda says that if one knows that God is unimaginable, he becomes the knower of God since he has at least known one point about God that God is unimaginable (*Yasyāmatam tasya matam*). The Veda also says that if one says that God is known to him, he does not know any point about God since even one point that God is unknowable is also not known to him (*matam yasya na veda saḥ*). The knowledge of existence of God is not the knowledge of the nature of God. Hence, the total knowledge known about the God so far through hectic and continuous debates of angels and deities is that God exists and His nature is unimaginable. Every imaginable item of the creation indicated by a word as its name is negated to be the

creator or God. That which is beyond any imaginable entity is the absolute God or Parabrahma. You can't indicate God by finger even if the finger is your imagination. The best possible explanation of the absolute God is negating every imaginable item to be God and the leftover unimaginable entity is the absolute God. Science can't help you to show the God, but, can prove every imaginable item like even awareness to be God, thereby indicating the leftover unimaginable entity as God. Every word indicates only a specific imaginable item of imaginable creation only. Hence, all words fall down unable to touch the absolute God (*Yato vāco...* Veda) and hence the leftover silence (absence of any word) alone can express the absolute God. Such scholar, who keeps silence about the absolute God is called as Muni (having maunam or silence), who can be treated as the best knower of absolute God.]

#### **24) Svarūpamucyatām dvitīyena yadi cit.**

If absolute God is awareness, the 2<sup>nd</sup> Brahma Sutra can easily say about His nature.

[The three divine preachers have taken the absolute God as awareness and refused that God is inert entity with the help of 5<sup>th</sup> Brahma Sutra. If God is awareness, the second Brahma Sutra could have easily defined the nature (Svarupa Lakshnam) of God as that which knows itself and things other than itself and this should have been the 2<sup>nd</sup> Brahma Sutra to be written as “*Svaparajñānalakṣṇam yat*”. Instead of giving the natural characteristic straight in this way, why sage Vyasa gave definition of Brahma (God) through associated characteristic (Tatastha lakshnam) by saying that Brahma is creator, ruler and destroyer of this world? Later on, by several sutras, Vyasa denied Brahma to be the soul or awareness. Hence, it is a hasty step to take awareness as God just for negating that God is not inert. To deny that He is not Y (inert), you need not say that He is X (awareness) because, He is not Y by becoming Z (unimaginable) also, which is neither X nor Y!]

#### **25) Bahuhetubhirnāyamanūhyam.**

By several reasons, we can conclude that this soul is not the unimaginable God.

[The awareness available in the creation is the generated product of inert energy (liberated by the digestion of food) converted in to a specific work form (called as awareness) in the functioning specific nervous system. This means that God has birth and hence must have death also. In fact, awareness disappears totally in deep sleep (dying daily) and appearing in

the end of deep sleep (born every day) as told in the Gita (*Nityajātam...*). The awareness totally disappears in the deep sleep since resting nervous system is not functioning at all. If awareness exists in deep sleep, it should have been continuously enjoying the happiness of rest throughout the deep sleep, which is not true. Only after awakening from deep sleep, the happiness of total rest is enjoyed by the born awareness, which is inferring the happiness in the past deep sleep in which there was no perception at all. Hence, the soul in gross body doesn't exist continuously, which can't be God.

Even a trace of the associated characteristic said (that God is creator of entire world etc.) is not seen with this awareness (soul) since it can't create an atom of matter or a ray of energy! Hence, we have to conclude that this awareness found in the imaginable creation as an item of relative plane can't be the unimaginable creator of absolute plane. If you conclude that this relative awareness is God, several objections attack as said above.]

## **26) Anūhyohyacidbhedo dvaitasthāpakah.**

The difference between unimaginable awareness and imaginable awareness brings clear distinction between God and soul.

[Before creation, there was no matter and energy and hence there was no materialised nervous system in God. There was no energy also, which can be transformed in nervous system in to specific work called as awareness. The awareness in brain is knower and the same in nervous system is the process of knowing or transport of knowledge of external objects through senses to brain. In God, as said, both knower and knowledge (process of knowing) become unimaginable whereas the same knower and knowledge are imaginable in human being due to existence of brain, nervous system and energy. The only common point to both God and human being is the external object to be known. Hence, such awareness (both knower and knowledge) in God is unimaginable. Such unimaginable awareness of God is also unimaginable God only (since two unimaginable entities do not exist). Here, when God is said awareness, people immediately understand God as imaginable relative awareness only so that possibility of atheism resulting from unimaginable concept can be removed. When we say that both God and human being identify an object as a pot, the common point to both is that both are aware that the object is pot. Basing on this similarity of this single point (awareness), we understand God and human being are awareness only. But, on doing actual analysis, God as knower and human being as knower are different because the former is unimaginable and the latter is imaginable. Not only this, the

process of knowing in the former is unimaginable and the process of knowing in the latter is imaginable. Hence, we can clearly distinguish the unimaginable awareness of God from the imaginable awareness of human being. If this distinction is not recognized, the human being feels that it is God due to similarity of awareness! After all, awareness is just a process of knowing an object and this single point not related to the nature of the knower and the nature of process of knowing can't bring total monism between God and human being.]

### **27) Jñātrjñānabhedāt jñeyamātra sāmīyāt ca.**

There is difference between God and human being regarding knower and knowledge. Same object and its knowledge can't bring comparison in knower and knowledge of both.

[When a king and beggar know that the object is a pot, in this case, there is total similarity between the two imaginable knowers (brains), there is total similarity between the two processes of knowing (nervous systems) and the object to be known and resulting knowledge of the same object in both cases is one and the same. Even in this pair, you can't bring total monism since the potentialities of brains are different! But, alas! You are bringing total monism between God and human being based on just one external and superficial similarity that both know the object as pot even though the knower and process of knowing of God are unimaginable and totally different from the imaginable knower and process of knowing of human being. The similarity in both is just the result of knowledge of pot, which is totally related to the external object (pot). Since the external object is one and the same in both cases, the result (knowledge of pot) is also same. This similarity between the results of knowledge of same pot is not at all related to the knower and process of knowing in both cases and can't bring even a trace of similarity between God and human being. You can't even imagine even a trace of comparison between unimaginable entity and imaginable entity. The oneness of pot giving same result as knowledge of pot has nothing to do with the subject (knower) and action of subject (knowledge or awareness). Knowers and processes of knowing need not be the same since known objects and their knowledges (results) are same! Object and its knowledge are in the external atmosphere, which has no connection with the internal atmosphere of knower and process of knowing. Similarity in the external atmosphere can't bring similarity in the internal atmosphere. Pot as object and awareness (knowledge) of pot are the external phase of object. The knower of pot and process of knowing the pot are the internal phase of subject. Both unimaginable God and imaginable

human being (subjects) got the same knowledge or awareness of the same object. Based on this oneness of the external object and its knowledge, it is climax of foolishness to bring oneness in both the subjects (unimaginable God and imaginable human being) knowing the one object.]

### **28) Jñeyabhedāt ca tripuṭibhedah.**

Even in the object and its knowledge, there is lot of difference resulting total difference between unimaginable God and imaginable soul in the three steps.

[Even regarding the external atmosphere containing pot resulting in the knowledge of pot, there is lot of difference between unimaginable God and imaginable human being. When unimaginable God sees the pot, it is only a part of the vision of entire creation whereas the vision of imaginable human being can see only that pot or at the maximum a few more objects surrounding the pot. In this way, even in the external object, the limits of seen objects are differing. Not only this, when God sees the pot, all the interior details of pot like atomic and subatomic particles present in the material of pot are simultaneously seen by God whereas the human being can see only the pot as an external object only. Hence, there is lot of difference between God and human being not only in the internal atmosphere of subject (knower and process of knowing) but also in the external atmosphere of object (object with internal or external details and the entire creation becoming the object or only a few items becoming the object). Due to difference in the external atmosphere also, God is called as omniscient (sarvajna) and human being is called as limited knower (alpajna). In this way, there is lot of difference in the triad (triputi), which is the knower (Jnaataa), the process of knowing (Jnaanam) and the object along with its knowledge (Jneyam). The analysis of unimaginable awareness of unimaginable God and imaginable awareness of imaginable soul along with the above said difference in the external objective atmosphere clearly shows total difference between God and soul in the three stages of Triputi also.]

### **29) Hanta! Ūhyānūhyabhedah prahāsajanakah!**

O God! Comparison between unimaginable and imaginable items generates loud laughter!

[The idea of comparison between unimaginable God and imaginable soul can't be entertained even for a fraction of second since comparison exists between two imaginable items only like face and moon having at least one similarity of pleasantness. In the case of God and soul even a

single similarity can't be entertained since one item is not even understood and the other item is understood. Even in the difference between God and soul, one similarity, which is awareness, is maintained by Madhva, which also on analysis shows lot of difference as explained above. In this case of soul and mediated God (of Madhva and Ramanuja), the two compared items are at least understood since God is mediated God, who is imaginable to be compared with imaginable soul. In the case of mediated God, unimaginable God identifies totally with the medium and hence, God is represented as medium itself. Medium is a part of creation like the soul and hence both can be easily compared. The material of the medium is the same in both cases standing for similarity. There is lot of difference between the powers of both since one (mediated God) is having the unimaginable power of merged unimaginable God (apart from the imaginable power of the medium) whereas the imaginable soul has only imaginable power, which is very negligible. The unimaginable power of unimaginable God merged with the medium in the mediated God brings very clear difference between mediated God and soul except the similarity of negligible imaginable powers of both media. Here itself, almost pure dualism is resulting. In the case of comparison between the absolute unimaginable God without any medium with the imaginable soul, even the very idea of comparison is loudly laughable!]

### **30) Brahmaiva Brahmaviditi pramāṇebhyaḥ.**

God alone is the knower of God and this is supported by all authorities.

[To speak anything about the absolute-unimaginable God is sheer waste since not even a trace of His nature is so far understood and can be never understood in the future also by anybody including the human being or energetic being-component with which God merged homogeneously in human incarnation or energetic incarnation respectively. If this is the case, can a human being or energetic being (angel or deity) existing far from God know anything about God? The only being that knows the absolute God is God Himself as said in the Veda (*Brahmavit Brahmaiva bhavati*). This Vedic statement is misinterpreted in wrong way, which is:- Brahmavit= the knower of absolute God, Bhavati= is, Brahmaiva=absolute God Himself. This means that an imaginable item (human being or energetic being) is converted in to unimaginable item (absolute God) through unimaginable knowledge of God, which is absolutely impossible. The correct interpretation of this is:- Brahmaiva=The absolute God alone, Bhavati= is, Brahmavit=the knower of absolute God. This means that God alone knows

about Himself and any entity other than God can never understand God, the conclusion of which is that God is unimaginable to any soul and is imaginable to Himself only! Such interpretation is supported by the other Vedic statements, which say that God is unimaginable to anybody other than God (*Avijñātam...* etc.), which is also endorsed by the Gita (*Mām tu veda...*) and the beginning Brahma Sutra keeping silent about actual nature (svarupa) of God.

### **31) Bhagavadgītaiva na Kṛṣṇa Gītā Vedo'pi.**

Since God is the author and Krishna is speaker, Gita is told as Bhagavad Gita and not Krishna Gita. Similarly, Veda.

[Even in the incarnation, the unimaginable God is not really converted in to soul (*Avyaktaṃ vyakti...* Gita) so that we can think that such soul understands Himself (unimaginable God). Even though the soul has become God for all practical purposes, but, actually God and soul maintain their individual structures. Hence, the Veda says that God has become the soul (*tyat*) while simultaneously maintaining His original nature (*Sat*) differently, which means that both monism and dualism are simultaneously maintained like in the case of current and metallic wire. The metallic wire has become current for all practical purposes since it gives the shock, which is the property of the current. At the same time, current maintains its nature as stream of electrons and wire maintains simultaneously its own independent nature as a chain of metallic crystals. Even though Krishna told that nobody can know Him, the word 'Him' applies to unimaginable God only and not to the human being component (son of Vasudeva). The unimaginable God or Bhagavaan (Bhaga means unimaginable power and Bhagavaan means possessor of unimaginable power) spoke using the throat of Krishna and hence, this message is called as the Bhagavad Gita and not Krishna Gita. Similarly, God spoke the Vedas through the throats of sages and hence, the author of the Veda is God whereas the speaker of the Veda is sage. When sage Vamadeva told that he became Manu in the past (*Manurabhavam*), it means that the unimaginable God speaking through Vamadeva became Manu (possessed Manu) and gave the ethical scripture. When Buddha told that the Veda is told by human being (*paurusheya*), it means the speaker is a sage. When other Hindus told that the Veda is not told by human beings (sages), it means that God only told through them (*apaurusheya*). There is no contradiction between these two statements.]

**32) Ubhayasākṣitvāt viśvaṃ dvidhā naikasākṣiṇaḥ.**

The universe can be spoken with reference to both. If He alone is reference nothing can be spoken.

[For souls, this universe is infinite since soul can never find out its boundary. For God, this universe is finite since there can be no unknown thing (boundary) to be called as infinite. When God said that this universe is infinite (*Nantosti...* Gita), it is said with reference to a soul like Arjuna and not with reference to Himself. Since God is unimaginable, you can't apply the concept of infinite and finite in Him because finite and infinite apply only to imaginable items. The conclusion is that you can say that this universe is finite to God and infinite to soul. You can't use both these words in the case of God since God is unimaginable. Without the reference to soul, you can't take the reference of God alone and ask whether God is finite or infinite with reference to Himself. When you take the case of universe, it has the reference to God and soul simultaneously and hence we can say that the universe is finite to God and infinite to soul. If you ask whether God is finite or infinite to Himself (without reference to yourself), it becomes meaningless since the answer for this question can't be understood by you due to absence of your reference. Your understanding of God is that He is unimaginable and hence, this concept alone appears as answer to all your questions put confining to reference to God alone.

In the first case (two items, God and Universe), apart from God, a different item exists in your reference and hence, both references can be answered by saying that universe is infinite for you, whereas universe is finite for God. In the second case, only one item exists i.e., God in your reference (for the question that whether God is finite or infinite to Himself) and this only one item existing is unimaginable God. Since God (such one item) is unimaginable in your reference, the answer dealing God alone also must be unimaginable to you. The understanding God (subject) and understood God (object) are unimaginable and knowledge related to both unimaginable subject and unimaginable object must be also unimaginable for you.]

**33) Atimatipraśnānām antimajñātā jīva eva.**

The final reference is the soul only for all over-intellectual questions.

[Questions coming from the over growth of intelligence also find this similar answer (that God is unimaginable) when the final understanding reference is the soul. For example a question is put like this:- “Can

omnipotent God kill Himself? If you say that He can't kill, He is not omnipotent because He lacks that one power. If you say that He killed Himself, it means He is not eternal". The answer for this question is that subject (killer) and the object (to be killed) are God only, who is unimaginable to you. The process of killing related to two unimaginable items must be also unimaginable to you. You are the final reference and hence, the answer becomes unimaginable to you. If you argue that with reference to God only our answer is needed, in this angle also, God is primary reference and the secondary final reference is yourself. How God understands this must be understood by you only in the final stage. If you are the first reference (God), you can understand this being omniscient. What is understood by God can't be understood by you because the understanding of unimaginable God by unimaginable God is imaginable to Him only and not to you since the understanding (knowledge) related to unimaginable subject (God) and unimaginable object (God) must be unimaginable to you!]

### 34) **Yiyāsave jīvāyaiva sarvaṃ jñānam.**

The entire spiritual knowledge must be discussed and concluded only with reference to the soul trying to reach God and not with reference to God.

[The entire spiritual knowledge dealing with the nature of the soul as a traveller, nature of God as the goal and the path to please the God (these three points are called as Triputi) is preached to the soul only and hence, everywhere the soul is the reference. Every concept of spiritual knowledge is explained in the view of the soul only and not in the view of God. God is unimaginable to the soul, but, imaginable to Himself. There is nothing inside the God or outside the God that is not known to the God. He knows entirely about Himself and about world outside (even if you think that world is outside the God) and hence, He is omniscient. **Anything unknown to Him is totally non-existent at any time.** If we say that God is finite or infinite in His view, it means that we are telling some real characteristic (real because it is in His view) of God to you by which God becomes partially imaginable to you in reality. **He is always totally unimaginable to souls.** In such case, we can only say about God to you (soul) that He is always entirely unimaginable to you and He is always entirely imaginable to Himself. By this, if you say that God is finite to Himself since there is nothing unknown to Him about Himself, we can agree that God is finite to Himself due to absence of His boundary unknown to Himself. But, this concept is with reference to God only and you are not eligible to know this

concept because when this concept changes its reference (God) and comes to you making you as reference of this concept, this concept disappears since God is always unimaginable to you. In unimaginable entity, finite and infinite concepts can't exist. Hence, the final conclusion in the entire spiritual knowledge ends with the soul only as the final reference. Whenever we discuss any concept in spiritual knowledge through logic, we shall not forget this point that the concluded concept is always with reference to the soul only and not with reference to God. Soul needs correct direction to achieve the grace of God and God doesn't need any direction from spiritual knowledge.]

### **35) Aucityaśaktijña niyatā sarvaśakti bṛhattva parākāṣṭhā.**

The climax of omnipotence is controlled by the knowledge of capacity to do proper things and not to do improper things.

[The word Brahma means greatest (*Bṛhi-vṛddhau*). Even if you call some items as greatest in their respective categories, God being greater than all these greatest items, the final essence is that God alone is the ultimate and absolute greatest of all items of creation. To distinguish God from these worldly greatest items (each being called as Brahma), we have added the prefix 'para' so that the full name of God is Parabrahma. Para means different indicating that God is different from any worldly greatest item in its category (Brahma). This word speaks about the greatest greatness of God only and doesn't indicate even a trace of His inherent nature (svarupa), which specifically means His form and material with which He is made. *The greatness of God is always in climax.* The greatness of God (meaning of the word Brahma) doesn't indicate His inherent form or the material with which His inherent form is made. It only indicates the greatest greatness of God confined to His behaviour in His actions. You can experience His greatest greatness through His actions indicating His omnipotence. This omnipotence is always controlled by His capacity to do a proper thing only and not to do any improper thing. Such capacity is called as 'auchityashakti'. To prove omnipotence, if you say that God has done some improper thing also, you will immediately say that He is not omnipotent since He lacks the power of doing proper things only and avoid improper things. Hence, the omnipotence, which is capable of doing improper things also, is controlled by this auchityashakti. By this, not doing improper things supports the omnipotence fully contradicting the application of capacity (not contradicting the actual capacity) to do improper things. We are not saying that He can't do an improper thing. We only say that He is not doing improper thing (even though He is capable of doing it) since He has the

power of auchityashakti. By this, omnipotence is not affected at all. Ex: He can cut anything including himself. This has established omnipotence. He is not cutting Himself not because that He is incapable of cutting Himself, but, not cutting Himself since doing so is improper indicating His foolishness. If He cuts himself, He is really a fool and not omnipotent at all since He lacks the power of auchityashakti. Hence, you can't put the question that whether God can kill Himself or not. If He kills Himself, just to prove His omnipotence, which shows that He is not having the knowledge of avoiding improper things, it results in concluding that God is not omniscient and hence, not omnipotent!]

### 36) Ekam sat paramārthe śṛtagītaṃ pramāṇābhyām.

In ultimate plane, unimaginable God as one reality alone exists as said by Veda and Gita and supported by perception and inference.

[The climax of greatest greatness lies only when we say that God alone is the ultimate truth and everything other than Him is not real. This is told by the Veda and the Gita (*ekamevādvitīyam..., mattaḥ parataram...*). This concept is also proved in the experience. We are experiencing the unimaginable events (miracles) happening in this world in which God is creating matter and energy from nowhere and destroying the existing matter and energy, which disappear totally. If the second item is also existing as equal reality besides God, one reality can't create another reality and can't destroy another reality. **Only one reality can create and destroy another unreal entity.** The logic of the experience of these miracles proves that God alone is the ultimate truth whereas everything other than Him is totally unreal. Hence, in the absolute plane, the absolute unimaginable God alone exists and no second entity other than God exists at all. This concept is valid to God only and not to soul because the created soul didn't exist in that plane before creation. You need not worry that the existence of God with reference to God will become unimaginable to your reference assuming that you have travelled back to the situation of before creation. The reason is that the existence of unimaginable God is not unimaginable to you also, but, is very clear by inference based on your perception of unimaginable events called as miracles. Knowledge of existence doesn't give information about the real form and the real material of the form. The knowledge of existence of God is also not by direct perception and hence, God remains unimaginable even if the existence of God is known to you since the existence is only inferred and not perceived. In the previous case of finity and infinity of God in His view, that concept was related to the form and quantity of material making the form. Any information about this

makes God perceivable and imaginable. But, regarding existence of an item, such problem doesn't arise. The conclusion is that something unimaginable to you exists since its existence is experienced through its unimaginable actions called as miracles. Hence, we have to accept that God is unimaginable and exists as single reality in the ultimate absolute plane, which is devoid of errors and illusions. In this concept, the climax of greatness is maintained with perfect logic involving inference of God from the perception of unimaginable events without violating 'auchityashakti' in anyway.]

### **37) Asataḥ sadidaṃ satā kṛtam.**

The absolute reality created this existent world from its non-existence.

[If you see various options of the concept of creation, you can select such option, which brings the greatest greatness to the absolute God. The options are: 1) To expose the hidden pot claiming that you have created it as in magic. Here, both cause and effect exist already in hidden state (*avyaktam*) and there is no creation at all since it is only exposure (*vyaktam*) of already created item. This brings least greatness or even negative greatness since it is cheating. Hence, if you say that this world is equally real like God and He is only exposing it from the state of *avyaktam*, this can't be accepted because God (Brahma) is greatest and His greatness is totally buried in this way. If you mean non-existence by the word *avyaktam*, this option becomes 3<sup>rd</sup> option. 2) To modify the raw gold into jewel and claim that you have created the golden jewel. This involves partial truth since only the jewel is created by you and this is partial lie because the gold is not created by you. In this theory, the greatness exists partially since God is the creator of the design or intellectual cause (*nimittakaaranam*) and not the material cause (*upaadaanakaaranam*). God is supposed to create this world using already existing and equally real material called as prakruti. This brings little greatness to God because mere design without gold is useless. 3) To create a golden jewel from the space really as seen in the miracle done by human incarnations (Ex: Shri Satya Sai Baba). In this, God is both causes. The unimaginable power is that the creator of this golden jewel is not gold by Himself since a part of His body (gold) is not modified. He has not taken lot of time also to plan the design. Hence, both gold and design are spontaneously created from nothing by His unimaginable power. This brings the greatness of God to climax. We can see this third option in the Veda: a) The only reality (God) alone existed in the beginning (*sadeva somya...*) b) This world was non-existent in the

beginning from which (non-existence) only, this existing world is created by God (*Asadvā... tato vai sadajāyata*). There is no violation of auchitya here in anyway and this option expresses the God's omnipotence to the fullest extent.]

### **38) Sadasat keli ramaṇaṃ svatantradharmavat.**

The entertainment-game played by God with souls in masking real by unreal has justice and freedom in entertainment.

[When God created this creation including yourself (soul) along with other souls, the absolute plane is masked by the creation or relative plane in which unreal (relative plane) is felt as real and real (absolute plane) is felt as unreal by souls. This experience of real as unreal and vice-versa was created by God not only *in* the mere experience of the souls (ajnaana aavarana) but also in reality (with respect to soul) in the external object (creation) also (*ajnaana vikshepa*). Hence, this illusion is not for God, but only for the souls. This illusion in the souls is not mere theoretical, but also practical since conversion of unreal relative plane is made real to the soul externally also. This is the reason why the soul is not seeing the disappearance of the world as soon as it realizes the truth that world is unreal in absolute plane. This means that this world is simultaneously unreal to absolute God and real to the souls. The soul must understand that this world is unreal to God only and not to it. The logic here is that soul being a part of creation has equal reality of the creation and hence for soul, this world can never become unreal. One reality can't become unreal to the other equal reality. Since soul is a tiny part of creation, the creation can neglect the soul as unreal (very little quantity can be assumed as not existing). The reverse can't become true since the tiny soul can't neglect the huge creation as almost unreal. The same world becoming unreal to absolute God and simultaneously becoming real to soul is due to the unimaginable power of God (maaya) and not due to mere theoretical ignorance of soul. If soul is the absolute God and if it is assumed that absolute God got ignorance, in such case only, the soul can see the world disappearing as soon as it realizes the truth. The absolute God never gets ignorance and for Him this world is always unreal. The absolute God wants to see this world as real for better entertainment. This is the reason that why the absolute God merges with a devoted soul and tries to see the world as real through its experience imposed on self (incarnation).

You need not argue that the souls are deceived by God due to such illusion created by God obstructing the souls to know the ultimate reality and this is improper. This is not improper because God created this creation

for His entertainment and He wants to play with the souls created by Him. When the absolute plane is masked by the relative plane, every soul will naturally think that God doesn't exist and world alone exists. In the field of such illusion, how many souls can resist atheism? God is also giving clues about the existence of absolute plane (Himself) through clues called miracles followed by serious preaching of reality. All this illusion and clues with preaching are proper for any play. If this entire plan of God is entirely unjust, all the souls should have gone to hell. It is not so. Some are believing God, controlling themselves to do sins and avoid hell reaching happy heaven and even blissful God. Hence, in this divine plan of game, full freedom with support to both sides is given to the souls to choose to become atheists or theists. Hence, the game is with full of justice. ***Game must involve justice and freedom, in which case, no criticism can appear!*** Due to existence of perfect justice in every angle, you can't criticize blissful God that He is the playing cat and the suffering souls are dying rats! God is trying His level best to make every rat to become cat and get equal entertainment in the game like Him and winners also are seen in the souls. If the all the souls become runners, your blame can be correct. Moreover, entertainment through game is a desirable attitude for anyone in this world. For the sake of avoiding possible misery, if you don't want the game and want to sleep continuously, then, there is no creation and there is no soul (yourself)! Do you appreciate this option? Such entertainment in continuously running game will throw away all the miseries since miseries are also enjoyed in the entertainment. The overall aim in this picture is only continuous happiness of the soul along with God in the eternal entertainment, which is the best of all items of creation so that the life should become a thrilling alive game and not a continuously sleeping stone! The master maintaining and playing with His servants to give equal happiness through entertainment shall be appreciated and shall not be blamed for the possible defeats.]

### **39) Rūpakāt na jīvo Brahma bhedāt siṃhamāṇavakavat.**

Due to excess of comparison between God and soul, God is told as soul in metaphor, but, strong difference separates both like lion and person.

[The unimaginable God having unimaginable awareness acts as the unimaginable knower (without the brain and inert energy). The unimaginable process of knowing in the case of God is called as unimaginable knowledge (since the process here takes place without nervous system and inert energy). In the case of God, the result is

unimaginable knowledge of the object, which is the entire creation (finite for God) internally and externally along with unimaginable self (Himself). The three objects of God are internal structure of creation, external structure of creation and unimaginable nature of God. Due to these three reasons, you call God as absolute unimaginable awareness. You shall not mistake it as the relative imaginable awareness, which is the soul having imaginable knower in brain, imaginable knowledge in nervous system and imaginable knowledge of limited objects externally. Since the case of God is entirely unimaginable and the case of soul is entirely imaginable, we prefer to say that there is no trace of comparison between God and soul instead of saying that there is ocean of difference between God and soul. If both God and soul are in the imaginable phase, we can say that soul is part and God is whole (Ramanuja) or God is ocean and soul is a drop (Madhva) or God and soul are the same awareness (Shankara). Even in human incarnation, unimaginable awareness (God) and imaginable awareness (soul) are totally different because one is unimaginable (which is not imaginable at all) and other is imaginable (which is not unimaginable at all). Unimaginable God creating imaginable world is compared to imaginable awareness (soul) creating imaginable imaginary world. There is no other way except taking the imaginable soul as comparison for unimaginable God since there is no second unimaginable item except God. In simile, X and Y are compared if comparison is less. If comparison is more, metaphor is used in which we say that X is Y even though X and Y are not one and the same. God and soul are having very good comparison to treat this world as exactly nil to God like treating the imaginary world as almost nil to the soul. Due to this best comparison, God can create, maintain and dissolve this world like the soul creating, maintaining and dissolving the imaginary world. God can change any item into any other item in the world since world is unreal to Him. Similarly, soul can change any item into another item since the negligible imaginary world is almost unreal to soul. Because of this excellent similarity, God is told as soul using metaphor. This led souls to mistake themselves as God! In the case of soul, the imaginary world is a modification of itself (nervous energy) and hence, due to this imaginary world, the soul is reduced in energy and becomes weak. But, in the case of God, the creation of real (to soul) world, which is unreal (to God) is unimaginable power since God is not at all modified into world. Such difference proves that ***God is said as soul using metaphor, which doesn't mean that God is the soul or the soul is God.*** When we say that a great person is like lion, it is simile. In metaphor, the greater person is told as lion itself. This does not mean that the person and lion are one and

the same. If it is so, all the persons registered as lions in the lion's club must become actual lions!]

#### 40) **Guru bodhakayoḥ śreyassatye.**

The preacher cares for the welfare of world whereas the teacher cares for the truth of concept of knowledge.

[Shankara aimed at good behaviour of the soul by saying that the soul is God. At least, to keep the dignity of God, soul is expected to behave in broad way leaving the narrow selfishness. If the soul is said as absolute God to whom this world is unreal, the soul was expected not to do sins for selfish benefits since everything other than the soul is unreal. Truth can be twisted to achieve good results. Ramanuja and Madhva gradually brought out the difference between God and soul in the order of increase since the souls (atheists) already doing sins due to no fear for non-existing God started doing more sins since world is unreal. The sin already increased due to atheism grew tremendously due to unreality of world like the fire already burning fast by air growing more by addition of ghee! Ramanuja and Madhva brought out the difference step by step to arrest the negative side reaction of the monism increasing sin. A teacher cares for the truth of the concept in knowledge whereas a preacher cares more for the welfare of the world!]

#### 41) **Buddhyā na rūpyate ityarūpavat sūtraat yaducitam.**

Brahma Sutra tells that the original state of God is not grasped (rupa). We have to say 'not grasped by imagination' and this is proper.

[The Brahma Sutra says that the absolute God is without form, which is very important aspect since such state is the original state of God (*Arūpavadeva hi tat pradhānatvāt*). The word 'form' is conveyed as meaning of the word 'Rupa'. If you see the root meaning of the word Rupa, it means that which is grasped and experienced (*rūpyate iti*). In the imaginable domain or creation, there are formless and formful items. A pot, a human being etc., are formful. Space, light etc., are formless. Does this mean that the absolute God (Parabrahma) is an imaginable-formless item like light? In fact, some people have taken light as God. Even awareness or nervous energy flowing in nerves is formless and people are easily misled to think awareness flowing in the nerves (soul) as the absolute God. If you take a pot as an example for formful item, the meaning of the word rupa is given as that, which is grasped by eyes (*cakṣurbhiḥ rūpyate iti*). But, the word rupa means only that which is grasped and 'by eyes' is added part. We can add any part as the grasping means. We can add the grasping

instrument as intelligence deciding the grasped item by logic. In this line, we can say that rupa means any item understood or imagined by the deciding intelligence (imaginable). Naturally, 'Arupa' means a formless item, which is not grasped by intelligence or not imagined (unimaginable God). Hence, the meaning of this sutra is that the absolute God is not grasped by intelligence and hence is unimaginable (Arupa). Since the original important state of God is that He can't be grasped by intelligence or imagination, original absolute God is unimaginable. This is also proper to the human psychology, which neglects the value or importance of understood things and gives value to things beyond understanding. God maintains His value being always unimaginable so that people maintain the importance of God forever, which helps to control the sins by love or fear. We see people not appreciating a speech delivered by a speaker with full clarity. The same people appreciate a speech with high value, if it is not understood at all!]

***Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Trutiya Bhaaga (third part) called Datta Tattva Bhaaga or Datta Tattva Sutra, Datta Parabrahma Sutram is completed.***

## Chapter 12

**DATTA AVATAARA SUTRAM****Dvaadashaadhyayaḥ**

[October 31, 2017]

**1) Datta avatāra sūtram vyākhyāsyāmaḥ.**

We shall explain the points on incarnation as spoken by God Datta.

[After explaining the original status of God as Parabrahma (unimaginable God) in the absolute plane beyond world (called as paramarthadashaa) in the previous chapter, we proceed to explain the mediated God in relative plane or world (vyavahaaradashaa), who is the unimaginable God mediated by a portion of the imaginable creation.]

**2) Nāstikatva nirāsāya sopādhikam.**

The unimaginable God is mediated by a portion of imaginable creation to prevent the danger of atheism.

[The basic necessity for the unimaginable God to get mediated by a portion of imaginable creation is to introduce Himself to the souls created by Him in the creation. If God remains in His absolute unimaginable state only, there is every danger that may lead the souls to atheism thinking that an entity beyond imagination shall not exist at all. Of course, this is not accepted by science since simultaneous values of position and momentum of electron exist truly even though they are not simultaneously captured by the electron microscope due to the crudeness of equipment (uncertainty principle). Similarly, the capacity of imagination of any soul is crude to grasp the nature (form and composing material) of God in the absolute plane because this absolute God is beyond space being its generator. The crudeness of the intelligence of the soul is also justified because no intelligence can grasp anything beyond space and the absolute God is beyond space.]

**3) Avatāraḥ ParaBrahmaikameva nohyatvāt sakṛt trimūrtivat.**

Each of the three mediated incarnations of God existing simultaneously is the undivided absolute God only due to His unimaginable nature.

[When the unimaginable God enters the imaginable creation by getting mediated with a small portion of imaginable creation, the absolute God with His unimaginable nature doesn't disappear like the actor absent in his house while acting in a role in the drama elsewhere. All such doubts are answered by the unimaginable power of God since the actor remains in the house while acting in the drama and unimaginable God is that actor! At the same time, the actor is only one, who is neither split in to two nor doubled as two. ***He is two without splitting or doubling***, which is said in the Veda (***pūrṇamadah...***). By this, the ultimate aim is that you shall recognize the existence of unimaginable God and not to confuse you with sadism! All miracles observed in this world have this single aim only. The Gita also says that He is not divided while divided (***avibhaktam vibhakteṣu***). It is like the division of zero! Due to unimaginable power of God every incarnation is the undivided absolute God only. This doesn't mean that God is mediated in different forms one after the other. This means that God is simultaneously mediated in various forms and each form is the undivided absolute God. Ex.: each of Brahma, Vishnu and Shiva existing simultaneously is the undivided Parabrahma.]

#### **4) Dattaḥ prathama tejaḥ rūpavadvā.**

Datta means the first energetic incarnation with or without form.

[The first incarnation was energetic incarnation after creating space, which is subtle energy from which radiating energy appeared simultaneously in the form called as Datta, which means only that unimaginable God is given to the creation through this mediated form. Hinduism named this form as Datta and other religions called this form as Father of heaven. Some religions agreed to this radiating energy without form. This radiating energy is called as light or fire by some other religions. Whether the energy is formless or formful, this is the unimaginable God mediated by energy called as the first energetic incarnation of God.]

#### **5) Taijasa mānuṣayorūhyāyohyavadanūhyadānam.**

The unimaginable God is given through imaginable medium to the imaginable world in both energetic and human incarnations.

[Datta merged with three energetic forms called as Brahma (creator or rajas), Vishnu (ruler or Sattvam) and Shiva (destroyer or Tamas). The equilibrium state of these three qualities is called as Datta or pradhaana (meaning very important). This is the procedure of formation of any incarnation (energetic or human), which is that Datta (in whom unimaginable God merged) gets merged with the medium. Datta resulted by

the merge of unimaginable God with imaginable energetic medium through unimaginable way (interaction between unimaginable and imaginable must be unimaginable only). Datta, the imaginable energetic form merges with imaginable energetic or human form through imaginable way. Datta means unimaginable God given to imaginable creation through imaginable medium and this word has no any specific religious significance.]

### **6) Hiranyagarbha Nārāyaṇa Sadāśivaḥ saccidupādhiḥ.**

The medium of unimaginable God must be with awareness and same Datta is called as Hiranyagarbha or Naaraayana or Sadaashiva.

[Datta, while merging with Brahma is called as Hiranyagarbha, while merging with Vishnu is called as Narayana and while merging with Shiva is called as Sadashiva. The medium of unimaginable God is basically the root subtle energy (Mulashakti), which is modified into radiation, matter and awareness. Hence, whether the medium is energetic form or human form, there is no difference between energetic and human incarnations because in both unimaginable God and the root subtle energy along with its modifications (medium) only exists. In both forms, awareness is a must since the incarnation is for the sake of spiritual welfare of souls and not for inert items. This is the reason to refuse any medium without awareness to become medium of God as explained in the 5<sup>th</sup> Brahma Sutra. In the energetic form and in the human form awareness exists. God is always associated with awareness and can be called as awareness (like the bearer of apples is called as apples. This does not mean that really the bearer is apple!). In the energetic form, matter is absent except the inertia of energy (if you consider the rest mass of photon as matter, there is no difference between energetic and human forms). In human form, clear matter and energy co-exist.]

### **7) RāmaKṛṣṇāvubhayoḥ siddhayoḥ.**

For topmost Hanuman and Radha, Rama and Krishna were Gods.

[There are several purposes for which the unimaginable God incarnates Himself to become not only imaginable but also even visible. For souls in human bodies, here, the imaginable-visible is human incarnation and energetic incarnation is imaginable-invisible. For the same souls in energetic bodies, there, the energetic incarnation is imaginable-visible. Datta is energetic incarnation whereas Krishna is human incarnation. Both Datta and Krishna are one and the same containing unimaginable God in imaginable medium. Even though both are one and the same in all aspects, the human incarnation is visible to human beings in

this world whereas the energetic incarnation is visible to departed souls and angels existing in energetic bodies in the upper worlds. The energetic incarnation is relevant to the soul in energetic body in the upper world and the human incarnation is relevant to the same soul in human body here. Due to this, Hanuman and Radha worshipped only their contemporary human incarnations (Rama and Krishna) only and stood in the climax of spiritual path. Both neither worshipped energetic incarnation (being irrelevant and invisible) nor past human incarnation (being relevant, but invisible), but, worshipped only contemporary human incarnation (being relevant and visible). The reason is that a human being can easily mix with the contemporary human incarnation to get all its doubts clarified from God directly, which is very important for any human being to get the right direction in the spiritual journey.]

### **8) Hālāhalāmrutavadupādhivikarṣaṇayogau.**

Repulsion between common media and fortunate association with God are like horrible poison and divine nectar.

[The relevant and visible contemporary incarnation is very important for a soul in this world or in the upper world since common media facilitates direct approach to clarify doubts with true concepts directly coming from the ultimate God Himself. This is the most rarest opportunity and climax of fortune for any soul and hence, this is the real meaning of the word Yoga (the most fortunate association). A soul gets this opportunity only once in the chain of births since human re-birth is very rare. This is the highest fortune like getting divine nectar from the churned ocean. At the same time, the most unfortunate horrible poison is also generated even before the divine nectar and that is the repulsion between common media developed due to ego and jealousy towards co-human beings and both these lead to negligence and hatred insulting the contemporary human incarnation as said in the Gita (*avajānanti māṃ mūḍhāḥ, mānuṣīṃ tanumāśritam*). The visible common properties of the media enhance the repulsion. Due to this horrible poison, the soul in human body neglects contemporary human incarnation in this world and the same departed soul in energetic body in the upper world neglects contemporary energetic incarnation affected by the same principle of repulsion between common media here and there and hence, everywhere at any time resulting in eternal loss as said in the Veda (*iha cet...mahatī vinaṣṭih...*).]

### 9) Dharmasthāpanāya svabhaktiḥ sadvinoda ānuṣaṅgiḥ.

The development of devotion to God through incarnation for establishment of justice is important and better entertainment with real world is secondary.

[The main aim of unimaginable God to become imaginable and visible through the medium relevant to humanity is to establish justice and to avoid the sin or injustice in this world as said in the Gita (*paritrāṇāya...*). Only pravritti is His aim. But, for this purpose of Pravritti, the sin is to be avoided and the cause of the sin is always selfishness and fascination to bonds of limited family of self. If the sin is not controlled, the balance of the creation (society) gets damaged, which is the breakage of fundamental stage for the drama of both pravritti and nivritti. God concentrates His entire activity on this single purpose only. The root cause is worldly fascination, which can be easily reduced without any force by developing the attraction or devotion to God. God is developing the devotion to Him not for the sake of self propaganda like the politician, but, for the only purpose of reducing the fascination to worldly bonds thereby to control the sin. The devotion required for the sake of pravritti is not much also since devotion to some extent aided by the fear for hell will serve this purpose. For the sake of inevitable punishments here and there for sins, His unimaginable power is to be established by exhibiting miracles. *His main program is to preach the true spiritual knowledge so that real and permanent reformation of souls results.* The miracles and punishment of demons exhibits establishment of fear for the sin. In Tretayuga, justice was disturbed a little and hence, preaching by practice was done by Rama without miracles. By the end of Dvaaparayuga, justice was disturbed very much and hence miraculous powers were to be exhibited many in number to establish strong fear for sins and this program was done by Krishna through preaching and many miracles. The miracles cause fear for inevitable punishment to be given by Him in miraculous way, here and there and the preaching causes real reformation. The preaching of Krishna was associated with the mighty miracle of exhibiting His cosmic vision. Not only the miracles are exhibited indicating their source (unimaginable God), but also the actual source also appears by getting suitably mediated as direct proof. After pravritti, development of devotion (nivritti) is the option of the devotee and there is no compulsion from God from this point onwards. When God is associated with a human being and imposes his experience on Him, the unreal world appears as real resulting in full entertainment of God. This betterment of His entertainment is only

an associated purpose, which is not the above said main purpose. This shows lack of selfishness in God in becoming the incarnation.]

### **10) Matāntareṣvapi pravṛtṭyaṅganivṛtṭiḥ pradarśitā.**

Even in other religions, Pravrutti is main and Nivrutti is also mentioned as the basic part of Pravrutti only. This is exhibited by incarnations as the main program.

[Even in other religions, the scriptures preached by human incarnations like Buddha, Christ, Mohammad etc., are related to the program of control of sins and establishment of justice so that the humanity can live with peace and stability. This pravrutti is the foundation on which the mighty building of Nivrutti can be constructed. The excess fascination to own body and limited family bonds results in doing sins and ending with miseries. God, as Father, is anxious to remove the misery of His issues. The link between sin and misery obtained as its punishment is purely based on the existence of unimaginable God and His unimaginable power. The same rule as applied to sins is also applicable to good deeds and their fruits. If the unimaginable and omnipotent God is believed, then only, it is possible to control the sin. Every human soul must develop a strong psychology that even if it escapes the punishment from the worldly Government, it can never escape the punishment from unimaginable God either in this life or after this life. At the same time, punishment must be witnessed in this life also so that there is authority of perception for inevitable punishment given by unimaginable God. Almost all the human souls are controlled through the fear of inevitable punishment only that alone can control the sin. Control of sin due to love on God (since God dislikes the sin) is limited to very very few souls of Nivrutti only, who are almost nil in number. In this way, Nivrutti is not at all useful in direct control of sin. But, Nivrutti is fascination to God that can reduce the excess worldly fascination and thus is very useful in controlling the sin at the very basic step. Hence, in the scriptures meant for Pravrutti, Nivrutti is also introduced. Even though little Nivrutti is sufficient for this purpose, climax of Nivrutti is explained since little practical achievement requires highest goal to be fixed in theory. The incarnations of God always maintain the program in this line only.]

### **11) Sarvo hi svārtho bhagavadāśā tu.**

Every human soul is selfish only in devotion, but, God continues with endless hope!

[Except very very few blessed souls having real love to God, which is relieved from aspiration of any fruit in return, all human souls are lacking

even the scent of Nivrutti. Every soul in this world loves God only for fruits in return only and hence their devotion is instrumental, which means that God is loved since He is the instrument to achieve some selfish fruit. The love to God is based on two types of fruits:- 1) To avoid the punishments of sins (done here), here as well as there (hell) and 2) To get benefits and pleasures without doing good deeds here as well as there (heaven). Even an old human being relieved from all difficulties and blessed by all benefits by God, here in this life, still, continues devotion to God, not due to gratefulness to Him, but, due to fear for hell and desire for heaven after the life there! ***Hence, you can never expect real Nivrutti to God from any human soul in any place and at any time and this is the practical truth!!*** The real love without aspiration for any fruit (Nivrutti) can be expected from any soul in the case of its close family only!!! Still, God continues to bless and protect the devoted souls for their unreal devotion (God knows that their devotion is unreal), having endless hope that the devotee will turn to real Nivrutti in His case on someday or other in future!!!!]

### **12) Rājapuṣṭavedāntaprayojanaṃ paramam.**

Spiritual knowledge supported by ancient kings has the greatest application.

[Fools think that spiritual knowledge is theoretical without any practical application. In fact, no subject has practical application as much as the spiritual knowledge has! If the sin is controlled by the spiritual knowledge, self-resistance to sin is induced in every soul so that the efforts of the Government to control the sin disappear and the administration of public becomes very smooth. For this purpose, ancient kings supported spiritual knowledge in education system and they are thought to be fools today! The main purpose of God is to preach knowledge to achieve peace in society. What is the use of developing materialistic education, when spiritual education that controls sins is not developed? The fruits of developed materialistic education will not reach the real needy from Government if thieves are standing in between! Hence, the program of the incarnation of God is always to rectify this most important basic defect, which is strengthened by atheism.]

### **13) Dattaguroḥ sāma daṇḍāt puraḥ.**

Datta is the first preacher and His preaching is the last warning before punishment.

[The first energetic incarnation of unimaginable God (Parabrahma) is Guru Datta (Father of heaven), who is famous as preacher of spiritual

knowledge. Hence, *the primary aim of the absolute God is to preach spiritual knowledge by which the world becomes sinless and peaceful.* Punishment of sinners is in support of this only to control the sin at least through fear. This should not be taken as the cruel nature of God in not excusing the sinners. If this criticism is true, the present existing judicial system is to be abandoned! You may say that the present judicial system is taking care in that line and spiritual knowledge need not repeat that again by punishing sinners. You are totally mistaken because the system of punishment in spiritual knowledge by the incarnations of God is based on the point that one can't escape punishment from God even if he escapes it from the judicial system. Such point is established by the incarnations of God by killing the demons as punishment of sinners. For such divine punishment, omnipotence of unimaginable God must be proved through miracles, which are often done by the incarnations. In fact, some Christians mock Hindus by saying that Krishna punished sinners whereas Jesus excused sinners. But, Jesus showed the horrible hell for sinners, who are not listening Him. The divine preacher tries to the level best to reform the soul through peaceful preaching and love before the last resort of punishment is given. God came as Buddha to preach souls in extremely peaceful way before coming as Kalki to give serious punishment to all sinners. Such peaceful message is the last warning given to the humanity. Inter-religious quarrel is meaningless if the background philosophy is understood.]

#### **14) Purobodho Brahmaṇo dvābhyāṃ daṇḍāśca.**

Brahma gives initial preaching. Vishnu and Shiva add punishment also.

[The items present in the six hands of Datta indicate this concept. The first two lower hands having garland of beads and small jug of water indicate Brahma, from whose brain the Veda (Knowledge) came through preaching by tongue on which Saraswati (speech) exists. This shows primary preaching of spiritual knowledge without any punishment. The next upper hands contain a musical instrument (Damaruka) indicating speech by sound as prior warning and Trishula (weapon with three tips) that punishes the three types of ego. The upper most hands have similar conch shell (Shankha) blown as prior warning and rotating wheel (chakra) used to cut throat (speaking wrong concepts) for punishment. This shows the philosophy of the divine preacher to give initial preaching followed by warning and punishment to create fear in sinners. This is the basic

philosophy exhibited by all His subsequent incarnations like Madhva, Ramanuja and Shankara.]

### 15) DaṇḍitaSomakahṛtajñānacakṣurmatsyam.

The first incarnation as Fish indicates third eye of knowledge stolen by worldly pleasures to be controlled.

[Even in the ten incarnations of God, you will find the preaching of spiritual knowledge associated with punishments of sinner through unimaginable power by God. The first incarnation is fish, which indicates the eye (knowledge eye) that enlightens truth from falsehood indicating the preaching of spiritual knowledge. It is said that God as fish killed the demon called Somaka, who stole the Veda. Somaka means the juice of the plant called as Soma, which is intoxicant like wine drunk by mixing it with milk and honey. This indicates the worldly pleasures, which steal the analytical knowledge (Veda) of God. The first incarnation of God indicated by the third hidden knowledge-eye, results in restoration of spiritual knowledge stolen by worldly pleasures. Somaka indicates the false preacher, who steals the true knowledge and punished by God. *Spiritual knowledge and punishment of sinner to cause fear for sin are the main aspects of the divine program of incarnation.*]

### 16) Karmapīṭha kūrma samatvaṃ phale jīvaḥ.

Tortoise, the second incarnation indicates equal basic support of every action and fruits depend on souls.

[The second incarnation is 'Tortoise' standing as the base for the work of churning the sea by angels and demons. This indicates that God's will acts as the basic power for any action. The direction is decided by the soul, which gets its related fruit. Demons due to ego stood on the side of the face of serpent and angels stood on the side of the tail. The face of serpent acting as rope was emitting poison and many demons were killed by that. The poison of the serpent fallen in the sea was emitted as horrible 'halaahala' poison and demons were affected by that. The angels were benefited by the divine nectar. Hence, fruits depend on the direction of the action given by soul.]

### 17) Avivekāhantayā naṣṭā asūyayā.

Evil souls are always lost by the blind ego that generates jealousy due to absence of discrimination.

[The demons are always spoiled by the ego that destroys the analysis and generates jealousy directly. The divine items generated in the churning

including the divine nectar were given to angels by God. God, in the form of Mohini, deceived the demons in giving the final fruit. This indicates that the sinners will be deceived by God in the time of getting the good fruit due to their blind ego. Demons were jealous of angels for their benefits without understanding the basic reason for such favor of God, which is goodness without sins. The egoistic soul doesn't analyze the reason of a good soul being blessed by God and feels jealousy that destroys itself. Resistance to do sins leading to eligibility for the grace of God must be understood by all souls. Due to such blind ego directly generating jealousy only, the human soul misses the contemporary human incarnation of God also.]

### **18) Dhanākṣebhyo lokasthāpanaṃ na nīcadṛk ca.**

Saving the society from corrupt people and no hatred for any living being are preached by the pig form of God.

[The third incarnation is in the form of pig, which is the animal of lowest status and this indicates that you should not hate any living being. It is said that demon Hiranyaaksha threw the earth from its groove. Hiranyaaksha means the devilish people, whose eyes are always on gold (money) and due to such corrupt devils only, this society (earth) loses its groove of balance and peace. God punishes such sinners and brings back the society into normal groove of peace and balance.]

### **19) Medhākrodhau Narasiṃhe.**

The extreme intelligence and extreme anger of God are shown by human-lion form of God.

[Hiranyakashipu, the demon, fixed several conditions to escape the death while getting boon from God. The incarnation of human-lion exhibits the super-intelligence of God in avoiding all such conditions. He was neither animal nor human being and thus no death from any category is protected. The demon was killed on the laps at the door protecting killing neither on floor nor in the sky, neither inside the house nor outside the house. The nails used to kill were neither inert nor alive and this protects no killing by inert or alive means. God was in the climax of anger for paining His devotee and this shows that devotees of God shall not be harmed, in which case, God becomes very furious.]

### **20) Vāmanadvārapālakatvaṃ daṇḍāt pṛthak.**

Apart from punishment, boon is separately given by becoming gate-keeper in fourth Vaamana incarnation.

[King Bali was grandson of Prahlaada. Prahlaada was confined to theoretical devotion only and hence no benefit was granted by God. Bali was always on the side of practical devotion by doing all practical sacrifice. But, Bali was egoistic and snatched heaven from Indra. For this sin, Bali was pushed down by God. But, pleased with practical devotion of sacrificing anything to God, God became his gate keeper. This shows that the fruit of the sin is given separately and the fruit of devotion is given separately and there is no mutual cancellation. God deceived Bali in punishing the sin, for robbing others wealth and this is a lesson for illegal earning.]

### 21) Kārtavīrye siddhepyahantābhettā Paruśurāmaḥ.

The next incarnation, Parashurama punished Kaartavirya also for his ego, who was blessed with miracles.

[Kaartavirya had several miraculous powers. Still, due to ego, he forced the sage Jamadagni by taking away his miraculous cow. Parashurama punished him for his ego to take away the wealth of a poor sage. Actually, there is no need of that miraculous cow for him, who had several miraculous powers. It is only the ego of powerful rich people that snatches the wealth of poor devoted souls, gets punished. For this attitude only present in all the kings, Parashurama killed all the kings. This indicates that God will punish the egoistic rich people snatching the wealth of poor devotees.]

### 22) RāmaKṛṣṇaBuddhaiaḥ pāpatrayanigrahaḥ.

Resistance to illegal sex, illegal earning and violence is preached by Rama, Krishna and Buddha respectively.

[The Gita says that the three main gates or sins for punishment in hell are illegal sex, corruption of money and violence. *Rama showed punishment of illegal sex by killing Ravana.* Krishna got all Kauravaas killed for their illegal stealing of kingdom (wealth) of good Pandavas. Buddha mainly condemned the slaughter (violence) of killing animals in sacrifice. These three incarnations enlightened the three principle sins described as the three main gates of hell by the Gita (*Kāmaḥ krodhaḥ tathā lobhaḥ*).]

### 23) Sarvapāpināmantaṇḍaḥ kalkiḥ.

The last punishment of all sinners is indicated by Kalki.

[After giving the final warning to humanity with total peaceful preaching as Buddha, Kalki comes in the last to kill all the sinners. This

shows that God will not spare any soul in punishing it for the sins done even though His total creation may end. Till this extreme step, all the incarnations show the hectic trails of God to reform the souls through preaching the spiritual knowledge and punishing the sinners to create fear for doing the sin. Hence, the main aim of incarnation is only to save the goal of pravrutti through spiritual knowledge, preaching Nivrutti and creating fear in the minds by punishing the sinners and by showing the inevitable way of punishments through His omnipotence and unimaginable background of power. Hence, the minimum and maximum expectation of God from any soul is not to disturb the pravrutti, which is balance and peace of this creation.]

#### **24) Svasreyase Dattānasūyātrīśabdārthāḥ.**

The internal meanings of Datta, Anasuya and Atri are useful for spiritual development of self.

[Absence of three types of ego (ego of knowledge, ego of power and ego of wealth) is the meaning of the word of 'Atri'. 'Anasuya' means the absence of jealousy towards co-human beings for their benefits given by God based on their purity. If these two qualities are achieved by any devotee, God will donate Himself to such devotee and this is the meaning of the word 'Datta'. Always, internal hidden meanings must be found out, which alone help the human soul in its spiritual development.]

#### **25) Bhāgyacatuṣṭayāya Nivrṭtasyāpi.**

For the sake of Nivrutti devotee also, incarnation appears to grant four fortunes.

[God incarnates in this world in human form for the sake of pure Nivrutti-devotees also, who pray God to bless them with four fortunes i.e., vision, touch, talk and co-living. A Pravrutti devotee never aspires for such personal contact with God since such devotee is always involved in aspiring for selfish fruits from God, visible or invisible! But, the Nivrutti devotee is beyond any such aspiration and is involved in pure love only becoming very anxious for personal contact of God. Even though the main purpose is Pravrutti, this rare purpose of Nivrutti is also associated with the incarnation. Such Nivrutti devotees can't be influenced by the Prakruti (exhibition of natural properties of body) and Maaya (exhibition of negative properties to expel the undeserving devotees).]

**26) Sarvaśaktericchānyāyāt ca.**

Human incarnation can't be objected due to omnipotence of God and justified will of devotees.

[God is omnipotent and simultaneously has the capacity to do proper things only (auchityashakti). You can't object the appearance of human incarnation because it is not only possible for the omnipotence of God, but also, justified due to proper will of Nivrutti devotees. Who are you to put your finger between God and devotee like the in between priest, especially when it is not impossible to God and is simultaneously justified from the angle of devotee? It is meaningless and egoistic attitude of certain scholars, who object the human incarnation of God. Their ego and jealousy towards co-human forms is the reason for negating the human incarnation. Such a reason is not at all justified to reject the possibility of human incarnation.]

**27) Anyathā mithyāhiṃsābhyām.**

Due to false incarnations and torture of real incarnation, this concept was negated.

[Dayaananda and Mohammad negated the concept of human incarnation even though they themselves are human incarnations. The former negated due to the false exploitations of fraud incarnations. The latter negated since the previous genuine human incarnation (Jesus) was horribly tortured and killed by people unable to digest the concept due to ego and jealousy. Both these are immediate precautionary steps to save the devotees from exploitations from fraud incarnations and to save genuine incarnations from undeserving devotees respectively. Sometimes, an emergent step is necessary arresting the truth also in view of the seriousness of the undesirable side reactions.]

**28) Na Kṛṣṇānukaraṇaṃ gireḥ prajayā ca.**

One shall not imitate Krishna due to lifting a huge hill and generating ten children through each of 16000 wives.

[One shall not imitate Krishna, who tested sages born as Gopikas by stealing butter and dancing with them in Brundavanam regarding the strengths of their worldly bonds when His bond is in competition. The disciple may be the sage born as Gopika. But, you must prove that you are God by lifting a huge hill and by marrying 16000 girls and producing 10 children through each wife like Krishna! The filtration through miracles is sufficient to eliminate fraud human incarnation in such exploitations!]

**29) Yathocitapradarśanaṃ bhinnāvatāreṣu.**

The incarnations differ in exhibition of power suitable to the level of devotees and are equal in possession of power.

[All human incarnations contain same unimaginable God only, who has all the unimaginable powers with Him in each incarnation. Depending on the capacity to absorb the concept (spiritual level of devotee), God exhibits His power suited to psychology of followers. Even though several wonderful miracles were exhibited by Jesus, He was crucified by devotees, who were unable to digest even the miracles! Hence, difference in various incarnations is due to difference in the levels of devotees according to which only the powers are exhibited by God. All incarnations possess the same full extent of unimaginable power and difference is only in the extent of exhibition of the possessed power. Based on this difference in exhibition, Kala (a ray of power), Amsha (a part of power), Aavesha (temporary possession of God for a purpose only), Purna (complete life) and Paripurnatama (exhibition of full power throughout life) different incarnations result, the examples of which are Vyaasa, Kapila, Parashurama, Rama and Krishna respectively.]

**30) Bahuvibhūtyā vṛddho'gniḥ.**

Excessive exhibition of miracles flares up jealousy fire.

[The extent of jealousy towards human incarnation results in negation, insulting and even killing! Paundrakavaasudeva negated Krishna by saying that he is the real incarnation of God Vishnu since he obtained wheel from God! The power alone doesn't prove God though it is useful in initial stage. Even though the original wheel weapon is with Paundraka, he could not speak the Gita like Krishna. By the power of knowledge, even Ravana, who lifted hill, could be negated. The ultimate test is the excellent spiritual knowledge only, which is useful for the right direction of the devotees. Hence, the Veda and the Gita say that the excellent spiritual knowledge is the final identification mark apart from miracles (*Prajñānaṃ Brahma, Satya kāmah, Jñānītvātmaiva...*). Kauravas tried to tie Krishna with a rope and Jesus was tortured and killed even though both exhibited several miracles. The exhibition of miracles standing as proof simultaneously flares up the jealousy fire in the hearts of people due to their thinking that some human being is God whereas they are not. Excessive exhibition of miracles is always not desirable in the normal atmosphere of general humanity.]

**31) Āpadyapi niškāma sevānveṣaṇam.**

Even in emergency God searches for the service done without aspiration in return.

[Miracles or unimaginable events are essential for the incarnation to give proof for the existing unimaginable God in It. At the same time, miracles are exploited by devotees to solve their personal problems interfering with the normal rotation of wheel of deeds and fruits and this increases the selfishness rather than sacrifice needed for spiritual path. Apart from this, other serious negative reaction is that such exhibition of miracles flares up the jealousy fire in almost all the normal devotees. At the same time, miracles have a positive side also, which are used in solving the problems of real Nivrutti devotees to encourage them in spiritual path without disturbance and tension. Rama had least number of enemies due to non-exhibition of miracles and Krishna had maximum number of enemies due to frequent exhibition of miracles. All the positive and negative aspects are studied and balanced and the miracles are exhibited by human incarnation in a balanced way. The real necessity based on the deservingness of devotee leads to spontaneous exhibition of miracle by human incarnation. Even in emergency, the deservingness is always observed by God. When Draupadi cried for saris, in such emergent movement also, Krishna opened her account book searching for her divine service without any aspiration in return. He found a piece of cloth donated by her to wind up His wound and multiplied it in to several saris.]

**32) Avataṛaṇam nīcaiḥ na dīṣanāya.**

Coming down to the level of needy shall not mislead you to criticize God.

[Avataara means coming down to the level of a set of devotees, mix with them by having the similar qualities and slowly lead them to the next immediate step. God is on the 100<sup>th</sup> step and if He comes down to first step, His goal is to lead them to the 2<sup>nd</sup> step. If they are on 10<sup>th</sup> step, He leads them to 11<sup>th</sup> step. ***He has to stand on their steps to mix with them.*** If God comes down to a mud pond, He is also marked with mud. If He comes down to a lake, He is wet like others. He confines to their existing level only to become friendly with them. This is essential for the lifter in the process of lifting. By this, we shall not mistake Him as a human being confined to such lowest level only. The person standing on 10<sup>th</sup> step insults the incarnation of God standing on first step trying to lift people from 1<sup>st</sup> step to 2<sup>nd</sup> step. Due to these inevitable problems of surrounding

atmosphere, devotees scold their God only, who stands on the lower level. Hence, one shall be careful in criticizing anybody personally, which sometimes may touch even God.]

### **33) Trimatānyavatāre Vidyullatāyāmiva.**

All the three theories are simultaneously true to different references like the case of electrified wire.

[The concept of monism of Shankara, special monism of Ramanuja (two without isolation) and dualism of Madhva apply simultaneously in the case of human incarnation only in which God and soul are amalgamated with each other. These three concepts are simultaneously true for devotees in highest, higher and high grades. These three simultaneous angles treat human incarnation as God, son of God and messenger of God as per their levels. The human incarnation also behaves accordingly. These theories do not apply to God and an ordinary soul existing separately. The electricity and electrified wire are one only for all practical purposes (monism). Both are separate entities, but, are not isolated (special monism). Both are separate in their structures since electricity is the stream of electrons and wire is the chain of metallic crystals (dualism). There is no context of any relationship between God and an atheistic soul existing separately like electricity in some external source and a non-electrified wire used to tie a bag.]

### **34) Avatāre daśābhyāṃ sambandhaḥ.**

In incarnation only relationship between God and soul exists through both the planes.

[Even the human being-component of human incarnation can't imagine the unimaginable God and God continues in the human being component as long as it realizes dualism. Monism benefits the devotees and hence both are simultaneously true in view of different references. In fact, the soul and body of human being-component are also imaginable like in any other human being and the absolute God is totally unimaginable. Hence, there is no point of any comparison between unimaginable and imaginable domains as per Datta Swami, if you take God and an ordinary soul. Even though this total dualism exists beyond any comparison, there is perfect monism in the case of human incarnation since unimaginable God is expressed as imaginable-visible God to Nivrutti-devotees. The unimaginable God is possible as the single reality if we take the absolute plane of Shankara. If we take the mediated God in relative plane of Ramanuja and Madhva, similarities are possible along with differences.]

***Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Trutiya Bhaaga (third part) called Datta Tattva Bhaaga or Datta Tattva Sutra, Datta Avataara Sutram is completed.***

## Chapter 13

**DATTA VIBHUTI SUTRAM****Trayodashaadhyayah**

[November 13, 2017]

**1) Datta Vibhūtisūtram vyākhyāsyāmaḥ.**

We shall explain the chapter on divine miracles as spoken by God Datta.

**2) Anūhyapathā phalabhogāt pravṛttiḥ praśnāt.**

Through unimaginable way fruit is inevitable and this establishes pravṛtti. Otherwise, the question comes.

[The miracle conveys the existence of some unimaginable nature thereby indicating the unimaginable domain as a proof of the existence of unimaginable God as its source. A miracle makes us to believe the existence of unimaginable power by which it is made sure that we can't escape the punishments for our sins. It means that even if we escape the imaginable judicial system with imaginable procedures by tricks, bribes and logical talents of advocates supporting injustice for the sake of money, we can't escape the unimaginable God, who gives the punishments in unimaginable way. Since God is omnipotent, this is possible. Since God is omniscient, we can't fool Him by our intelligence to escape the punishment for our sin. Hence, the faith in the unimaginable domain established by unimaginable events called as miracles becomes the basis of Pravṛtti, which is maintaining justice and peace in this world. Otherwise, the question "What is the loss for me if I can escape the punishments here through my intelligence and power of money?" comes in to mind of anybody and such question is justified since it is quite logical.]

**3) Māyāprakṛtyā Māyi jñāyate.**

The possessor of unimaginable power is unimaginable God as identified through imaginable nature.

[The existence of unimaginable God is conveyed by the imaginable procedures and imaginable items of the world only. The imaginable items and procedures act as vehicles for the concept of existence of unimaginable God. If the vehicles are also unimaginable, the concept of unimaginable nature is not conveyed at all to us. When the conveyance of this concept

itself becomes unimaginable along with unimaginable vehicles, the total resulting knowledge is just unimaginable, which means that nothing is conveyed to us. A small boy, Krishna, lifting huge mountain by His tender finger involves imaginable vehicles like small boy, tender finger, huge hill, lifting of one item by other item etc. The concept of unimaginable nature conveyed by these imaginable vehicles is that it is unimaginable to understand logically the lifting of huge hill by a small boy with the help of His single tender finger! This proves the existence of unimaginable nature called as miracle (maayaa) conveyed by imaginable nature (prakruti) acting as vehicle. You can't isolate maayaa from Prakruti, in which case maayaa can't be conveyed to us. The possessor of this maayaa as its source is the unimaginable God proved to us as existing. The Gita says the same concept (*Māyāṃ tu prakṛtiṃ viddhi, Māyinaṃ tu Maheśvaram*).]

#### 4) Sarvavijñāna bhāvanā niravakāśādanūhyam.

Due to absence of all possible scientific assumptions, unimaginable God is established.

[In the above miracle, the entire unimaginable part is existing in that boy called as Vaasudeva (Krishna) only. There is no unimaginable nature in the hill. The hill can be lifted by a number of cranes working together (an assumption is possible though it is not practically possible). Hence, neither the hill nor the processes of lifting the hill are unimaginable. The lifting of hill may be practically impossible, but, it is not unimaginable! The point of unimaginable nature lies only in the small boy lifting that huge mountain without a trace of uneasiness. Even if you assume that such enormous power capable of lifting the hill has entered the boy, the body (working material) of the boy is not damaged by such power in anyway and the tenderness of the body including the finger is maintained as such! Any working material can't withstand high potential power without getting damage. This is practically observed in the wire in which power with high voltage flows. At least, the wire becomes red hot. But, the tender body of the boy neither became hot nor changed its color. Hence, all the possibilities of scientific assumptions fail in this case, which are honored in the case of all the worldly materials and worldly phenomena. If you assume that the body is made by some special material, which can withstand such high potential energy, that is also not correct because the body of Krishna is made with the same material as any other human body is made of. Therefore, you can't eliminate the existence of unimaginable nature or power or source of power in the body of this boy. You may find difference between power and possessor of power in the imaginable items like

sunlight and sun. But, you can't mention the existence of two unimaginable items since any number of unimaginable items must become only one unimaginable item called as God. Thus, this miracle proves the existence of unimaginable God in Krishna.]

### 5) **Bhedāt triṣu nāsuraḥ Kṛṣṇaḥ.**

Due to difference in the three characteristics, Ravana can't be Krishna.

[If the concept shown in the above example is true, why Ravana also, who lifted a huge hill (Kailasha) is not treated as God like Krishna? Ravana also enjoyed married ladies like Krishna. The answer for this question is:- the three characteristics of God are 1) unimaginable knowledge indicating omniscience (*Prajñānaṃ Brahma*), 2) unimaginable love (*Raso vai saḥ*) and 3) unimaginable deeds called as miracles indicating omnipotence (*Satyakāmaḥ*). You are finding only one characteristic in Ravana, which is the unimaginable miracle. Ravana didn't speak unimaginable knowledge as the Gita. If you take the unimaginable love, Ravana forcibly enjoyed married ladies after putting them in prison. In the case of Krishna, Gopikas threatened Krishna to commit suicide if He doesn't dance with them. Even if you analyze the miracle done by Ravana, such power was attained by him through long penance to God. But, Krishna never did any penance in the childhood to attain such miraculous power. Hence, you can't compare Ravana to Krishna by anyone of the above three characteristics.]

### 6) **Sarvaśaktimatyanūhye trayam sādhyam.**

All the three works are possible for the unimaginable omnipotent God.

[The argument on this is:- knowledge and love are characteristics of awareness. Even the deed done requires will to do and will is the characteristic of awareness. Hence, God is awareness. The answer is:- knowledge, love (including bliss) and will to do deeds require awareness in the imaginable items of the world. But, God is unimaginable and omnipotent. These characteristics or works are possible for God through His unimaginable omnipotence. God can do these works without being awareness since He is unimaginable omnipotent.]

### 7) **Nohyakriyābhinnaḥ sādṛśye.**

When there is a partial similarity in other characteristics, God should be separated by the unimaginable miracle.

[Suppose a married lady tries to force a person for illegal sex, should the person be obliged like Krishna due to partial similarity of a single point? If he is obliged, is it not a sin as in the case of Krishna? The answer for this is that if such person proves himself to be God by lifting the hill, certainly, it is not a sin because God is fully contented since there is nothing that is not attained and to be attained by Him as said in the Veda and the Gita (*Āptakāmasya...*, *Nānavāptam...*). The miraculous deed helps the analysis in such critical controversy. Even that single point in the case of Gopikas was due to the climax nivrutti-love to God accumulated from millions of births. Such background of this point does not exist in the similar point shown in the example (a married lady threatening a person). This analysis shows clearly that the person forced is not God Krishna and the lady forcing the person is not Gopika, who was a sage from millions of births. Hence, there is no trace of comparison between this event to be concluded as sinless and the incident of the Bhagavatam.]

### **8) Sāmānyajīvāyāpyanūhyakriyā vimṛśyā tu.**

The unimaginable miracles are useful even for a layman to identify God, but, miracles must also be analyzed.

[The unimaginable nature can be easily found out in miracles even by a lay man. The same unimaginable nature in knowledge and love including bliss can't be found out easily without deep analysis, which is not possible for everybody except scholars. You have a human being side by side expressing knowledge, love and bliss like Krishna. To differentiate Krishna from another human being through knowledge, love and bliss it becomes very difficult. Let us take Krishna and a scholar exhibiting knowledge and love. Only through sharp analysis, you can find the unimaginable nature in knowledge and love of a human incarnation. Bliss is a possessed item only and not expressed like knowledge and love eligible for analysis. Even though knowledge and love are expressed, sharp analysis is needed to detect the unimaginable nature. When an elephant was made to run towards Shankara, a scholar will runaway and will be unable to speak anything in such high tension. But, Shankara being God gave such answer that exhibits the unimaginable knowledge. He told "*I told that this entire creation is unreal and hence, My running away is as unreal as the elephant*". Such answer has unimaginable knowledge, which is impossible for any other scholar. This answer has lot of depth, if you analyze carefully. Shankara, being God, can stand there without running away and the unreal elephant will pass through Him without touching Him, if He wished so! If this miracle is exhibited, since every soul is thinking that it is God, the human

being will stand there itself and get killed. The entire creation is unreal for the real God only. But, the unreal creation is real to the unreal soul since soul is a part of the creation (as human being is para+apara prakruti only). Since elephant is as real as the soul, the soul should runaway. By running away, the soul proves that itself is a tiny part of creation and is unreal to God also like the entire creation. This proves that creation is real for the soul and the creation including the soul is unreal to God. This concludes that every soul is not God. Shankara did the same as what should be done by a soul in such a situation. Shankara proved that He is exceptionally God by drinking molten lead and by passing through bolted doors. This proves the unimaginable knowledge of unimaginable God through Shankara. The unimaginable love of Shankara is also proved when He donated all the golden fruits to the poor lady, who has donated a small fruit, which alone is leftover with her. Shankara is a beggar. A human beggar in His place will take away all the golden fruits (in view of his poverty) after giving one or two at the maximum to the lady! But, Shankara sacrificed all golden fruits to her without taking even one. Similarly, Krishna was prepared to sacrifice all His wealth to Sudaama had Rukmini did not interfere! The Gita entirely is unimaginable knowledge spoken by Krishna. This proves that knowledge and love of God are always unimaginable. Such identification can be done by deep analysis only by scholars whereas identification of God through miracles can be done very easily even by a layman since miracles are observed with naked eyes. Hence, miracles are easy identification of God. But, miracles also must be analyzed to differentiate a demon like Ravana from Krishna and should not be taken as blind identification. Without analysis, the ultimate truth can never be detected.]

### **9) Apraveśādanyatra nā'yaṃ saḥ.**

Since God did not enter other parts, demons are not God by a miracle due to absence of completeness.

[A miracle performed by a demon also indicates the existence of unimaginable God in him as far as that miracle is concerned. We can't say that unimaginable power of God only entered the demon and not the God in the time of exhibition of such a miracle by the demon. The reason is that we can't give separate existence to unimaginable power and unimaginable God because two unimaginable items can't exist, which should result as one unimaginable item only. There makes no difference in saying that unimaginable God enters or unimaginable power enters the demon. In that time also, we can't treat the demon as God because the entry of God in to demon is not complete since other aspects like knowledge and love

remained unchanged in the demon since they were not touched by God. Hence, we can't treat the demon as God by the exhibition of a miracle due to absence of unimaginable knowledge and unimaginable love.]

### 10) **Anīpsita pākṣika praveśa uktaḥ phalāntaradaṇḍābhyām.**

The unwilling partial entry of God is justified by other side use and punishment.

[By the exhibition of even one miracle, we can't treat the demon as partial God. The reason for this is:- even the partial entry of God in to the demon is not due to full willingness of God. God was forced by tedious penance of the demon to make such entry through the boon compelled by the demon. All the souls are His issues only and if one issue is rigid of getting some undue benefit from father by hunger strike (severe penance), the yielding of the father to such foolish issue is not to be blamed in the case of God. In such yielding, there is some unseen good advantage that can help the world. Leaving the issue that whether the demon is God or not, at least, the unimaginable miracle proves the existence of unimaginable God to atheists and doubting Thomas-devotees. Due to this side advantage, the yielding of God is justified unlike the yielding of a human father. The ego entering the demon by the exhibition of such one miracle is destroyed due to the punishment given by God to the demon in course of time. Hence, the action of God is always balanced and spotless without space for any criticism.]

### 11) **Mandamitā nohyā tadajñāne tu.**

The unimaginable miracle is limited to a lay man and there also useful for identification of unimaginable God alone.

[Except the one use that a miracle is useful for easy identification of God by a layman, it has no other purpose. It is also dangerous in view of negative side reactions like increase of selfishness in devotees, who try to use the miraculous power in escaping the punishments of sins done by them and in aspiring good fruits without doing good deeds. This disturbs the normal administration of the deity of justice in this world. On observing a miracle, the layman is also misled in concluding that the performer of miracle is the unimaginable God. The real useful conclusion that anybody should get is that the unimaginable God exists individually and punishes the sinners through His unimaginable power even if people escape punishments by misleading the temple of justice in this world.]

**12) Kevalamanūhyāya pratyakṣānumāne.**

To recognize the basic existence of unimaginable God alone, miracles are authority by inference and perception.

[The only one undebatable use of the unimaginable miracle is to recognize the existence of unimaginable God alone, who is beyond this creation and the creator, controller and final dissolver of this creation. This concept is very much required for an atheist, who doesn't believe in the existence of unimaginable God other than creation. There is every possibility for any human being to deny the existence of the unimaginable item, which can't be understood at all. These miracles prove through inference (Anumaana) the existence of unimaginable God as source of the unimaginable miracles. At the same time, these miracles can be taken as perception (pratyaksha) of unimaginable God also since the unimaginable power indicated by miracles itself is unimaginable God (since two unimaginable items are one only).]

**13) Na dr̥śyāvasaraḥ pravṛttāt varo nāstikaḥ.**

There is no need of visibility of unimaginable God for both atheist and pravrutti devotee. Former is better than latter.

[Miracles exhibited are of two types:- 1) Miracles experienced by devotees and the performer of miracles is unimaginable God, inferred by these miracles and 2) miracles performed by human incarnation for Its identity. Here, in the first type, the existence of God is inferred by these miracles just like the existence of the invisible fire on the hill is inferred by its smoke coming down. For an atheist, this inference is sufficient to believe the existence of unimaginable God. Even almost all of the Pravrutti devotees are satisfied by such inference of the existence of unimaginable-invisible God. The main aim for an atheist is to prove the existence of unimaginable God. For the Pravrutti devotees also, who already believed in the existence of unimaginable God, these miracles are required not for recognition of God, but, are required for solving their difficulties (punishments of their sins) and for getting some undue benefits (without doing good deeds). For both these cases (atheists and Pravrutti devotees), miracles done by unimaginable-invisible God are sufficient and the point of visibility of unimaginable God as human incarnations is not at all necessary. In this context, we feel very sorry to say that the above said atheists requiring miracles just for recognition of existence of God are far better than the pravrutti devotees, who need miracles for their selfishness.]

**14) Jñānabhaktikarmayogāya nivṛttasya dṛśyate.**

For the sake of knowledge, devotion and service of Nivrutti-devotee only, He is seen.

[The miraculous power expressed in the miracles has only the purpose of giving fruit of the existence of unimaginable God to a common layman and an atheist. Once, this purpose is over and once the atheist is turned in to theist, the requirement for theist is to know the entire spiritual knowledge deeply and clarify all the doubts directly from God, which is the best way that leads to a state without any doubt anywhere and at any time. This is the advantage for the seeker of spiritual knowledge. After this stage (Jnaana yoga), real love or attraction is developed to God to see Him and become close to Him (Bhakti yoga). After this, the devotee develops strong desire to practically serve God through sacrifice of work and fruit of work (Karma yoga). This is the real path of real knowledge and real devotion. For this, the human incarnation is required, which comes for this limited purpose of very very few number of souls only, which are called as Nivrutti-devotees.]

**15) Ahantā'sūyākarī nivṛtte tu kriyate.**

The miracle generates ego and jealousy, but, is done in the case of Nivrutti devotee.

[Miraculous power in deeds is helpful to the spiritual aspirant for getting the basic faith of existence of God only. The miraculous power in the spiritual knowledge and in love of God is helpful for the progress of the soul in the spiritual path towards the goal. Hence, miraculous knowledge and miraculous love of God are more useful for the spiritual aspirant and there is no use of a miraculous deed once the soul has become theist. The exceptional miraculous power in knowledge, love and deeds of the human incarnation has miraculous negative side reaction also. Such exceptional power may develop ego in the human being-component of the human incarnation as in the case of Parashurama (who killed with single hand, all the kings with their armies). Exhibition of the same power will develop jealousy in the devotees in un-noticed way. This jealousy is in hidden form in all the devotees and sometimes it gets expressed to insult or even to kill the human form of God! Hence, performance of a miracle especially in the form of deed is done by God in a very careful way. God performs these miracles (even though it is interference with the routine administration of deity of justice) in the case of Nivrutti-devotees without any hesitation in order to help them in their spiritual efforts. The Nivrutti devotee never aspires any fruit in return from God for all the sacrifice and service done

and this makes the devotee to become eligible for such grace of God. Even the deity of justice is happy in the case of such deserving Nivrutti-devotee, who does not feel the miracle done in such case as interference in the administration.]

### **16) Saṅkalpabhinnāḥ kriyāḥ tasya śaktirūpā eva.**

All works are done by His power only, some are done by His will and some by the will of soul.

[In fact, if you remove the curtain and go back behind the curtain, every deed in this world is done by His power only. All the essential normal deeds involve not only His power, but, also His will. If you are doing respiration, every respiration is done by His power and His will only. In the case of certain specific deeds, His power is involved, but, not His will. If you are doing good deed or a sin, His power is involved in the deed as the basis, but not His will in its direction. Therefore, based on the direction of the deed, you are receiving good fruit or punishment to which He is not connected at all. In this way, all the works taking place in this world are done by His power only, out of which some deeds are done by His will and some deeds are done by the will of soul. Miracles are extraordinary works done by the power and will of God only. The soul is ignorant in thinking that its power is doing the worldly works and the extraordinary works called as miracles are done by God. Such differentiation of deeds by the ignorance is allowed by God so that the special miracles attributed to Him can separately indicate His existence. A realized soul treats miracles and all other worldly works as deeds done by the power of God only in various levels of potency. Worldly works indicate the power of God in ordinary level of potency whereas miracles indicate the power of God in extraordinary higher level of potency. The ripened soul in the spiritual knowledge recognizes God as the single source of power in various levels of potency and in such view even the soul or awareness itself is a tiny part of work (specific work form of energy functioning in specific nervous system) done by the power of God only. In this way, miracles do not have any specific significance in the view of a realized soul.]

### **17) Mūlaprayojanāt nānyathā tasmāt nisargataḥ.**

Except the fundamental utility, miracle should not be exploited, which emerges from unimaginable God spontaneously.

[Knowledge and love are important characteristics of God since they are useful in the entire spiritual path of the devotee to reach the goal. Miracles are only proof of the existence of the goal. If the goal is

recognized to exist, then only the recognition of true path to true goal and the activity in taking up the journey can take place. In this way, miracles are fundamentally helpful for the spiritual aspirant protecting him from the influence of atheism. Except this basic utility, miracles should not be exploited for personal use or should not be aspired for getting fame in the world. Miracles are spontaneously exhibited from the unimaginable God either in invisible state or visible state provided the devotee is really deserving mainly by not having intention to use these for personal benefit and also by not having the idea to attain these for worldly fame. A saint walked on water and crossed the river. Shri Paramahansa crossed the same river by paying one rupee to the boat. When the saint told that he achieved that miracle through penance for 30 years, Shri Paramahansa told that the value of his penance is just one rupee! The saint made effort to get the miracle due to ego and to get worldly fame. It is not a miracle expressed through the saint spontaneously for the real requirement in the spiritual path like the miracle expressed through Miira in drinking poison given by husband. Miira didn't do any spiritual effort to get such miraculous power. It was spontaneously expressed by God through Miira for her real devotion without aspiration for any fruit in return from God.]

### **18) Sā bhayāya veṣavat sāmārthyam vide.**

The miracle is to create fear in layman like Khaki dress, but, the lawyer is concerned with the law.

[The expression of miracle by God is mainly done to create fear for sin in the minds of ordinary souls to protect them from misery at least by temporary way. In the time of Rama (Tretayuga), value of justice was remaining in the minds of the people, who were not doing injustice due to love to God or Nivrutti and there was no necessity to induce fear in them. Hence, Rama exhibited only the subject of justice in practice and miracles were not exhibited. In the time of Krishna (end of Dvapara Yuga, which is almost beginning of Kali Yuga), Nivrutti, almost disappeared and there was necessity to introduce fear and hence, Krishna performed several miracles. The miracle introduces the unimaginable ground based on which the inevitable punishment for a sin is given by God through unimaginable power. In this way, miracle gains more importance when the standards of human beings fall down. When Shankara passed through bolted doors and entered the house of Mandanamishra, Mandanamishra along with Vyasa and Jaimini didn't care for that miraculous power. Had other ordinary human beings existed there, they would have surrendered to Shankara as God immediately. But, Mandanamishra surrendered to Shankara and both

Vyasa and Jaimini also appreciated Shankara only after a very long spiritual debate with Shankara. A layman fears by seeing the Khaki dress of police whereas a lawyer respects the police after hearing the justified argument from him. Rama is like the CID officer without Khaki dress and Krishna is like police officer with Khaki dress and both belong to the same department. The identity of the police officer for a layman is Khaki dress whereas it is his capacity to protect the law for a lawyer.]

### **19) Apradarśitasattayā Saguṇanirguṇayorabhedah.**

A power can be possessed without exhibition and hence there is no difference between mediated and non-mediated God.

[The Brahma Sutra (*Jagadvyāpāra...*) says that the special miraculous power of creation, control and final dissolution always remain with the non-mediated unimaginable God only. No energetic or human incarnation can exhibit this power and the reason for it is told as the difference between the absolute God and the soul acting as a medium of God. This is concluded as that the devoted soul can never become the absolute God because of the impossible attainment of the above said special miraculous power. But, in the incarnation, the soul becomes God for all practical purposes resulting in perfect monism since the Veda says that God remains in His original unimaginable form as well as becomes simultaneously the imaginable medium also (*sat ca tyat ca...*). The above sutra objects God to become the medium simultaneously due to this difference. The actual interpretation of this sutra is like this:- The above special miraculous power is also with the soul with which the God merged perfectly in homogenous way. But, *the exhibition of this special power involves final dissolution of this world with which the soul (medium) also disappears after which only the world can be again created freshly*. This is the inconvenience of the exhibition of this power by incarnation. Exhibition is not essential requirement to prove the possession of anything. There can be the possibility of possession of this power without its exhibition due to inconvenience. Hence, the incarnation of God is not at all different from God in anyway. There is no real modification of unimaginable form into imaginable form. Here, God remains as original unimaginable form and by His unimaginable power, the merged imaginable form also becomes unimaginable while remaining in its original imaginable form! The understanding of this concept requires the help of understanding the existence of the unimaginable power of God.]

**20) Etā niyamyante tenaiva na naśyet.**

The miraculous powers can be controlled by God only and the soul should not aspire for these and get destroyed.

[There are eight miraculous powers called as Ashtasiddhis. Kartavirya attained these by the grace of God Datta. He became egoistic due to these powers. He found a miraculous cow with sage Jamadagni. He can attain anything by using his own miraculous powers. There is no need for him to snatch that miraculous cow by force from the sage. The reason for this atrocity was his ego developed by the already attained miraculous powers. His egoistic intention was that there should be no other person equal to him with the possession of miraculous powers directly or indirectly! Hence, the miraculous powers always harm any soul and God alone can control these powers like a ring master alone in the circus maintaining the lions. In his place, an ordinary person will be killed by the lions! Hence, aspiration for the attainment of spiritual powers by a soul is only for its destruction. The soul can be spectator of the circus in which the ring master maintains the lions. Similarly, the soul shall be a spectator of the miracles performed by God by which, it shall recognize the existence of unimaginable God, develop fear to do the sin and avoid misery (its punishment).]

**21) Kalau tatpradarśanam sāmpratam.**

In this Kaliyuga, exhibition of miracles is needed.

[In this Kaliyuga, the standards of people have fallen down very much and fear for punishment of the sin is necessary to be induced in their minds. Hence, all the incarnations of God Datta have exhibited miracles as required in this time. The people of this time are easily attracted by miracles. When Shri Satya Sai Baba was performing miracles in His childhood, His father became angry for doing miracles. Then, He told “I will drag the people to Me by showing the miracles and then preach the knowledge. If I start preaching without showing the miracles, nobody will listen”. The need of the standards of this Kaliyuga is the reason for such statement. Jesus also showed several miracles while preaching. The undesirable negative reaction of jealousy of even the priests of church (considered to be the guides of spiritual knowledge) resulted in killing Him! To establish this important concept as severe warning to devotees only, such unfortunate crucifixion took place, which shall not mean that He was unable to avoid that. By this, the devotees are advised to take care of internal jealousy attacking their minds towards human incarnation, in which case, the main purpose of the incarnation becomes wasted.]

**22) Asūyāparihārāya dvaitam pradarśitam.**

The dualism in human incarnation is exhibited to pacify the jealousy of devotees.

[The jealousy of any devoted soul can be pacified only when the dualism between God-component and human being-component is maintained. In fact, monism between these two components is essentially needed for the devotee to reach the goal. But, horrible poison is always generated side by side along with divine nectar! The divine nectar is the concept of monism of merged human being with God in human incarnation, with the help of which only, the devotee will succeed in attaining the grace of God. But, unfortunately, the jealousy generated like the horrible poison in the devotee due to repulsion between common media opposes this monism. Hence, basing on the stage of psychology of the devotee, monism or dualism or both can be expressed to introduce the right concept avoiding the wrong side reactions. To pacify the jealousy only, the insult of Parashurama is exhibited in which God has taken the role of a failure. Error can never enter the human incarnation in which the God-component homogeneously mixed with the human being component, when it can't enter even a devotee blessed by God! How can darkness enter the Sun himself when it can't enter even the sunlight?]

**23) Na nāstikāstikābhyām vijñāninā eva.**

Miracles are neither for atheist nor for the theist, but, only for a scientist.

[The word God is actually confined to the absolute unimaginable God only and the unimaginable events called as miracles are the only basis to identify the existence of unimaginable God. In the absence of the miracles in this world, take it to be sure that God will disappear totally in this world because unimaginable events or miracles alone give the perception-authority for the existence of the absolute unimaginable God. Another reason is that no devotee will take care of the existence of God, who is not useful at all to get benefits and to avoid losses. Even the so called theists are not interested in the existence of God, if the miraculous powers of God are not exhibited. Almost all the theists desire benefits without doing good deeds and removal of difficulties (which are punishments of sins already done) in the name of 'boons' from God. The atheists desire the proof of miraculous powers to accept the existence of unimaginable God. But, the atheists have prefixed bias and deny the existence of God even if the genuine miracle is observed. Thus, for both theists and atheists, miracles

are not serving the purpose for which the miracles are exhibited, which is the proof for existence of unimaginable God. Miracles are becoming useless for atheists due to their closed minds by rigidity in opposing the existence of God. Miracles are useless for theists also since they are exploiting the miraculous power for selfish benefits only and in fact miracles are not necessary for a theist, who has already believed the existence of God. Truly speaking, miracles are required only for a scientist, who is very sincere for a proof regarding the existence of unimaginable God since he is always immersed in the analysis of imaginable domain only. Such a scientist with open mind to welcome the truth is really deserving and eligible for the exhibition of miracle. The scientist is neither atheist with closed mind, nor a theist with selfish mind to exploit the miraculous power.]

#### **24) Śabdokteḥ punaḥ pratyakṣapramākaṇāya sarvadā vijñānāya.**

The miracles are always exhibited by God in order to give the proof of perception-authority again and again, which is required by science.

[The proof for the miracle is perception, which is the only scientific authority. The scientist does not believe the authority called as ‘word’ (Shabdapramaanam), which means that somebody on perception gives the information, which is recorded in the book and the book is to be believed. You have not seen the city-London. But, somebody, who has seen London-city with his eyes, came and is telling you about that city, you believe in its existence without seeing it with your eyes. Even then, you may argue that if one takes the pains to take up long journey to that city, one can see that city with eyes. *Regarding the miracle written in a book, such a provision is not there and there is a possibility of such miracle, which might have been written as creative poetry or imagination.* In order to answer this scientific question, in every human generation, God is coming as human incarnation to exhibit the miracles. Jesus performed several miracles and when He was asked about the reason for His coming to this world, He replied, “*I’ve come to fulfill what is written in the scripture (book)*”. To give the authority of perception to the unimaginable miraculous power by which unimaginable God is established, which (miraculous power) is already mentioned in the scripture in the form of a miracle, God comes down in human form to fulfill the requirement of repeated perception-authority.]

**25) Anūhyakriyātattvamalaṃ punarna saiva kriyā.**

The repetition of the concept of the miracle is sufficient and the miracle as it is need not be repeated.

[When a new miracle is exhibited, the same logic of the existence of unimaginable power exhibited in the old miracle performed in the previous generation gets established. When the unimaginable power is proved, all the miracles based on such unimaginable power are naturally proved because even though the details of a miracle may differ from one to other, but, the background logic of existence of unimaginable power remains the same. You are not bothered about the external details of the miracle, but, you are bothered about the existence of unimaginable power in the miracle. If the same power is proved in the new miracle with new details, the basic purpose is served. For example: It is written in the scripture that Krishna materialized saris and gave to Draupadi. Here, the point is about the unimaginable materialization of the cloth. The same incident with the same characters need not be regenerated. But, on seeing Shri Satya Sai Baba materializing a cloth (falling down from space) by which Krishna was covered, the unimaginable materialization of cloth is proved (in fact, a devotee was singing the scene of Krishna entering the court as a messenger and read a poem describing the cloth that covered the body of Krishna. Immediately, Baba arose from His chair and moved His hands by which the cloth covering the body of Krishna was materialized. Baba presented that cloth to the devotee as a gift to be worshipped permanently). Hence, the miracle need not be regenerated as it is, but, the same concept of the old unseen miracle is regenerated through this new miracle.]

**26) Anubhavabahutvāt niṣkarṣe'pi satyaśeṣo na pāpe.**

Experience of God is wide; very few genuine miracles shall be leftover even on filtering based on probability, but, will of God is not in sin.

[In fact, several devotees are experiencing the miraculous power of unimaginable God in their lives even though they are worshipping God in invisible form or formless or forms of statues and photos. The human incarnation performing the miracles is mainly for the sake of scientists, who have open mind in search of truth based on perception. The unimaginable God is experienced by 99% of devotees and 99% of humanity is devotees only. Thus, very large majority of the humanity is given the practical experience of unimaginable God in the miraculous incidents that happen now and then in their lives. Hence, the general famous saying is that God is

to be known through practical experience (not mere theory from books), which is said as, “*Anubhavaikavedyam Brahma*”. Out of all the miracles experienced by a devotee, some may be interpreted as probable coincidences. Even if you filter such doubtful miracles, a very few genuine miraculous incidents will be certainly leftover on the filter paper in spite of forcing all probabilities. Even the top class scientist will accept such genuine miracles due to his open mind in the search of truth. Of course, a devotee inspired by the genuine miracles may treat every natural incident happening by probability also as a miracle. You need not laugh at him because all the normal works in the nature are also happening by the will of God only and such a devotee is finding God everywhere in the creation doing every natural action. But, there should be a limit to extend the will of God in every work of the creation and treat a sin also happening by the will of God. Even in the sins, the basic power of the action is only from God but not His will that directs the action to the fruit.]

### **27) Sarvatra śaktirna tu sañkalpaḥ svatanthro jīvaḥ.**

In every action God’s power exists as basis, but not His will since the soul has freedom.

[In fact, every action in this creation is invariably taking place by God’s power only, which is both imaginable or natural (Prakruti) and unimaginable or supernatural (Maaya). In order to maintain His specific identity, God separated the imaginable power and made the soul as its owner by putting a curtain of ignorance for this specific purpose between Him and the soul. He has kept the unimaginable power along with Him only for the sake of isolation in order to direct the soul in the path of justice by exhibiting unimaginable power. It is just like a father dividing his property as two halves, one for him and one for his issue. Such a division is done for inducing responsibility and proper discipline in the mind of the issue. When the issue reaches the goal in the path of justice, the father gives his share of property also to the issue. This is exactly said by Patanjali in his Yogasutra in the chapter on miracles (Vibhuti Adhyaaya). He says that a person speaking truth is bestowed with a miraculous power by which, whatever he says becomes true. The chief minister retains a specific portfolio with him, but, has full power to interfere with the portfolio of any other minister. By this, we can say that the total administration or functioning of all portfolios is due to the power of the chief minister only. He represents the entire cabinet in the minds of the people during the time of election. By this, we must know that everything is happening by the power of the father or chief minister only. But, due to the freedom given by

the father and by the chief minister, the issues or cabinet ministers do some wrong things for which the chief minister should not be blamed due to absence of such basic intention in him. When an enquiry is conducted, the cabinet minister is punished and not the chief minister. In fact, the chief minister only punishes the cabinet minister! By this, we can conclude that every action imaginable or unimaginable is due to the power of God only. But, due to the freedom given to the souls, you cannot extend the will of God into every action and say that God shall be punished for the sin done by the soul! Due to the given freedom by God, the soul has independence in its will to do any action (*Svabhāvastu pravartate* – Gita).]

## 28) Pramāyai dr̥śyaśravaṇatantram bhinnamindrajalāt.

The audio-video technique used in recording the miracles on the spot is useful for the verification of perception-authority at any time, differs from magic.

[The development of science based on the will of God has given several advantages like using computer in the propagation of spiritual knowledge without leaving house and audio-video recording technique by which the miracles of Shri Satya Sai Baba were recorded on the spot and are preserved for the proof of perception in future required by the science even in the absence of a new human incarnation. Even if a new human incarnation is present, people limited to a specific region can only have the benefit of perception. The recorded cassettes can move all over the world avoiding the above said inconvenience. Of course, atheists will say that the recording was done as in the case of a miracle shot in the shooting of a cinema in which the miracle is exhibited through magic. Nobody can change the atheist except saluting to his rigid ignorance! The miracles of Baba were shot by devotees on the spot without pre-arrangements as done in cinema-shooting! In the magic, a hidden object is expressed by trick to make it appear as if it is genuine creation! The magic needs pre-arrangement and hence can be done in a specific place and specific time only. The genuine miracles were done by Baba anywhere at any time. Even several scientists have keenly observed these miracles by staying very close to Baba and concluded that these are genuine. *According to atheists, not only a common man, but also, a scientist is fool!*]

## 29) Asati br̥hattva parākāṣṭhā na tu sati tribhirbodhyam.

The climax of greatness is in creation of existence from non-existence only and not from existence, which can be understood from the three philosophies.

[The three components of the imaginable creation are matter, energy and awareness. When Krishna showed the cosmic vision, all these three components were exhibited. In that vision, materialized worlds representing matter, highly intensive radiation representing energy and various living beings existing in the worlds representing awareness are seen. This vision is very important miracle not only quantitatively, but also qualitatively being the source of very important knowledge, which is the creation of the universe from God. The above three components created indicate that God created energy, matter and awareness and this means that God is the creator of the entire universe. Some think that this universe is in hidden state (*Avyaktam*) and God made this to be expressed. This means that God has exposed an already hidden item like a magician and in this way the greatness of God is proved very little. The word Brahman means the greatest (*Bruhi vruddhau*), which exposes its climax-greatness. The greatness of God in the climax is in the view of souls and not in the view of God. A great man is felt as great by others and not by himself! The greatness of God in climax can be expressed only when we say that this existing creation is created by God from its non-existence only. The present existence and the past non-existence are in the view of souls only. The Veda says that this world was non-existent before its generation and this existing world is created from non-existence only (*Asadvā idamagra āsīt tato vai sadajāyata*). Of course, nothing can be produced from its non-existence and hence ‘*Asatkaaryavaada*’ is not acceptable. But, this is true in the worldly logic. This is not true in the case of unimaginable God, who is beyond the worldly logic. It is true that Shankara told that this creation existed before its generation (*Satkaaryavaada*). But, He told that the effect (creation) existed as cause (God) only as told by the Veda (*Sadeva somya*). You must note carefully that creation didn’t exist before its generation whereas the cause of the creation (God) only existed. The conclusion is that God only existed in the beginning, who created this creation as real in the view of souls. Both the absolute plane and relative plane are taken as references by Shankara. Ramanuja and Madhva took only relative plane in which the starting point is mediated God (unimaginable God + medium) in which mediated God and creation similar to medium co-exist. Hence, the cosmic vision means creation of universe from nowhere in absolute reality and creation of universe from already created source-medium called as subtle energy or space (Mula Prakruti) in relative plane. Hence, in the relative plane, God is only intellectual cause and not the material cause. Therefore, there is no contradiction among three Divine preachers.]

**30) Anūhyatā na parihāryā leśamātre'pyasūyayā.**

The unimaginable nature of a miracle can't be reduced to zero even if it is quantitatively reduced to the least by jealousy.

[If we analyze the miracles performed by various human incarnations of God, we can find the creation of matter, energy and awareness from nowhere supporting the theory of creation of any item of the universe from its non-existence only. Some people interpret that the creation of article is done in such a way so that the same article disappeared from somewhere in the universe. It means that when Baba created an article, it appeared here since it disappeared from some shop due to law of conservation of matter and energy according to which if some matter or energy is generated in some place, an equivalent amount of matter or energy must disappear in some other place. According to these people, God is neither designer-cause (Nimitta) nor the material-cause (Upaadaana) of the world. The power of the God is very much limited by such invisible transfer of an item from one place to the other. Some others say that a small part of cosmic energy is condensed into matter and the design of the matter is only done by Baba (God). This means that God is only intellectual cause and not the material cause. Since the miracles done by human incarnations are after the creation of this universe, both have equal probability. In any probable possibility, the unimaginable nature exists qualitatively, which is not possible for any other human being. No human being can transfer an item from a shop through invisible way and this much transfer is also unimaginable. Therefore, you can reduce the unimaginable nature quantitatively due to jealousy, but, you can't eliminate the unimaginable nature qualitatively. Even if you reduce the power of the miracle quantitatively to the least extent (through invisible transfer of item), you are unable to do the same and give imaginable theory for even the least quantitative miracle of invisible transfer. Hence, you can never reduce the qualitative unimaginable nature of any miracle to zero in spite of your quantitative reduction of the miracle to any extent due to jealousy.]

**31) Kālākāśacaturvyūhajagadasat paramārthe.**

The creation, which is a four dimensional space-time model is unreal for God in absolute plane.

[When the cosmic vision is exhibited by God, Arjuna, seeing the cosmic vision also exists in the cosmic vision! Similarly, when Krishna showed the entire universe in His mouth, Yashoda, seeing this vision also exists in the cosmos shown in the mouth! To view such unimaginable

vision exhibited in unimaginable way, the eyes of the spectator need the miraculous power given by the grace of God (*Divyaṃ dadāmi te cakṣuḥ – Gita*). This shows that space is also unreal before the real God. ***One reality can do such miracle only with the other unreality.*** One reality can't do such a miracle with the other equal reality. Hence, space is also unreal since energy is unreal. Space being subtle energy is a part of the creation only. Space is not nothing since nothing can appear or disappear. Einstein says that space is geometrical and relative and disappears, when the matter disappears. Relativity with reference to other relativity must be absolute nothing in the relative plane. Creation is relative with reference to God since it is nothing in the absolute plane. Time is relative with reference to matter in the relative plane itself, which can be treated as nothing (in the relative plane). But, space is thus relative with reference to relative matter as per Einstein. Space is a part of the creation being subtle energy and thus can be treated as a component (space is the first component) equal to matter in existence. In this view, space is as relative as the matter (with reference to God) and hence, need not be taken as relative with reference to matter. This means that space can exist even if the entire matter disappears, in which case, you can imagine vacuum (space) without any matter in the step just before the final dissolution of creation (in which finally the space disappears). ***In any case, space is relative with reference to God and not with reference to matter.*** The sequence of creation says that space was created in the beginning from which matter was created (*Ākāśāt vāyuh*). Then, the radiant energy (Agni) was created from which other elements evolved and finally awareness appeared (*Annāt puruṣah*). In this sequence, there was a preliminary stage in which space alone existed without matter since matter was created from space. This means that matter is relative with reference to space and not vice-versa. But, Einstein says that space is relative with reference to matter. His point can be interpreted in this way:- When matter disappears, there is no need of space and hence, space disappears on the disappearance of matter. Such disappearance of space with matter is not invariable and spontaneous process, but for the will of God. The space has only three inherent coordinates of volume (length, width and height). Time is not the inherent fourth coordinate of space. Time is relative with reference to the matter. When matter disappears, time also disappears and space can exist with its three coordinates. Time is taken as the fourth coordinate, which is superimposed on the three coordinates of space to develop a four-dimensional space-time model to define anything in the world. The performer of this miracle with space must be beyond space and hence must be unimaginable. Such a miracle with space was performed

by Shri Satya Sai Baba also, when He took a devotee into a small room in which the devotee found the entire Shirdi village with infinite space (horizon)! Time is also relative and depends on matter in existence. When matter disappears, time also disappears. Hence, the entire model of the creation is four-dimensional space and time (three dimensions of space along with the fourth time-coordinate). When God Vishnu asked sage Narada to take a dip in a lake, sage Narada underwent a long span of lifetime in which he got married and generated several issues! These miracles prove that this creation of space-time model is unreal with reference to God in the absolute plane. This can't be realized by the soul, which is a part of four dimensional space-time model creation. In relative plane, soul and rest world exist in which the absolute unimaginable God can't be referred except the same God in mediated condition.]

### **)32) Ciddravyatejaḥ sṛṣṭiḥ kālākāśātītya.**

The creation of awareness, matter and radiation are exhibited along with the proof that He is beyond space and time.

[The creation of matter in the form of various articles is a major miracle of Shri Satya Sai Baba. The visions involving the appearance of several types of radiations were also given by Him. Multiplication of food prepared for one person to feed several people was done by Shri Narasimha Saraswati, which is also the miracle of creation of matter. He appeared at the same time in eight villages to receive the food and this shows the creation of awareness (living human beings) and that He is beyond space and time. The Gita says that a miracle is always associated with the creation of awareness (Sattvam), creation of material or matter (Shrimat) and creation of energy as radiation (Urjita). This is the meaning of the statement given in the Gita (*Yadyat vibhūtimat sattvam, Śrīmadūrjitameva vā*). The miracles performed by God through various human incarnations are infinite in number (*Nān'tosti mama...*) and always continue in each generation as the basic perception-authority for the sake of sincere scientists.]

### **33) Nārambhadoṣaḥ sadārambho nivāryate.**

The defect in the beginning stage is not criticized, but sitting always in the beginning stage only is criticized.

[The miracles experienced by any devotee shall be propagated in the humanity to divert the souls towards God from the atheistic nature. Miracles attract even a layman, who is always anxious of benefits and avoiding difficulties. Though this is basically wrong, it is inevitable in the beginning stage. God also gives the miraculous chocolates in the beginning

to attract the child towards LKG class. We neither say that chocolates are wrong in the beginning nor say that the LKG class is to be abolished since you have crossed it. We only say that after crossing the beginning stage (attraction to miracles to avoid due difficulties and to get undue benefits), you should be promoted to the next higher class. But, you are sitting in the same LKG class throughout your life. The life is uncertain and may stop at any moment. The human rebirth is also very rare and can be treated as almost impossible. Hence, it is better if you cross the LKG class as early as possible. But, the most pitiable tragedy is that you are sitting in the LKG class only throughout your life and always aspiring for chocolates only.]

### **34) Brahmaṣaṁsā jīvoddharaṇāya ca.**

The advertisement of witness is to propagate the greatness of God and to divert the beginners towards God.

[The devotee experiencing a miracle propagates it in the humanity not only for the benefit of beginners, but also to express his excited love towards the personality of God. The Veda mentions such excited appreciation of the miracle as, “*Such is the miraculous power of God!*” (*Etāvānasya mahimā*). Jesus also tells that a devotee should become an advertising witness for the miracle of God. Actually, other devotees, who are not favoured by the miracle become jealous of not only the performer of the miracle, but also become jealous of the devotee, who got benefit of the miracle. Such jealousy may take extreme form like even killing the performer of miracles as in the case of Jesus. To avoid such tragedy, Prophet Mohammed denied not only the concept of human incarnation, but also expressed the miracles of human incarnation as mere magic. The background of jealousy is very important and hence, no human incarnation says that it performed the miracle. It says only that the unimaginable God performed the miracle through It. In fact, the miracle is always performed by the unimaginable God only and not by the human being component. But, in such case, the Nivrutti-devotees feel with dissatisfaction that they are not seeing the unimaginable God in human form. In fact, God merges with the human being component perfectly to become the human being so that the rare Nivrutti-devotee gets full satisfaction. But, in view of the side reaction of jealousy, the human being component always attaches the miracle to God only and not to Itself. Demons always claim that the miracles are performed by themselves only due to ego. A true devotee is always happy to advertise the miracle of God whether he is benefitted or other devotees are benefitted.]

**35) Putrāyeva nissvārtha prema bhaktāt.**

Selfless practical love like the love for issues is to be developed.

[The attraction for miracles should be avoided at least after some spiritual journey. When God notes your attraction to miracles for your selfishness, He becomes unhappy just like a father becoming unhappy towards his issue, which is always in search of the details of his bank accounts. This makes the devotee to lose the value and to become very cheap in the eyes of God. God performs any number of miracles for a devotee, who is serving Him without any idea of the miraculous power of God. The father makes the issue as his nominee of all his properties with full happiness if the issue has real practical love towards him without the eye on his properties even in the dream. *The response towards such practical love without aspiration for any fruit in return is immediate and to any extent.* The deity of justice also, who doesn't like the miracles to interfere with the normal administration of deeds and fruits, becomes very happy in appreciating such real love of the devotee to God. Hence, every devotee shall try to develop such real practical love to God without aspiring for any fruit in return like the parents loving their issues.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Trutiya Bhaaga (third part) called Datta Tattva Bhaaga or Datta Tattva Sutra, Datta Vibhuti Sutram is completed.*

## Chapter 14

**DATTA SAMANVAYA SUTRAM****Chaturdashaadhyayah**

[November 24, 2017]

**1) Datta samanvaya sūtram vyākhyāsyāmaḥ.**

We shall explain Datta Samanvaya Sutram, which is the correlation between various philosophies in this universe.

**2) Śruterahantāśama ānukūlyena vṛṣabhanirodhavat.**

As said in Veda, you have to satisfy the ego of receiver by following him totally for sometime like controlling a running bull.

[Only one concept is explained in several ways in different times to different sets of people following the nature of human psychology. The Veda says the same (*Ekam sat viprā bahudhā vadanti*). If you teach a concept, which is totally against the concept of the receiver, it will be repelled totally due to ego of receiver. The receiver feels that if he accepts your concept totally, which is against his concept, he feels that it establishes that you are the scholar of right knowledge and he is totally ignorant due to his wrong knowledge. This hurts the ego of the receiver and results in repulsion of your total concept. Hence, you should totally accept his concept in the initial stage and proceed with slight variation, which is introduction of your concept. As discussion proceeds, you must make him feel that his concept is totally wrong and your concept is totally right. You should not express this statement in your words at any time. By adopting such technique of psychology, the preacher can transform the other ignorant side into right path of knowledge. It is just like controlling a running bull with tremendous speed by catching it and running along with it for some distance to pacify its ego and then slowly controlling it.]

**3) Advaitādanugrahāya bhaktaḥ krameṇa Śaṅkarapathā.**

In the preaching of Shankara, the atheist starting from monism became devotee to God in the end.

[An example for this is Shankara saying that soul is God to atheists surrounding Him. The atheist will never agree the existence of God beyond him. To make him agree the existence of God, the only way is to say that the human soul is God and hence God exists since human soul exists. To

make an atheist agree to the existence of God, there is no other way than this in the initial stage. Then, the atheist questioned that he came to know that he is God and in spite of this realization, why he is not really becoming God to have the power of creation, etc. At least, he should get a trace of the power and shall be able to create an atom of matter or a ray of energy. Then, Shankara told him that the power of ignorance (vikshepa) is very strong and to get rid of it, constant meditation of this concept (that he is God) is essential. The poor atheist did lot of concentration on this concept, but found not even a trace of practical result! Then Shankara told that he should worship God to get His grace to get the result practically. Due to tremendous attraction of mind to the ambition to become God, the atheist became devotee and immersed in the devotion. He forgot original concept since Shankara told that the worship should be without any aspiration! Like this, the strong atheist became strong devotee of God in course of time! The real monism of God with human soul is projected as Krishna, who exhibited Himself as Creator, Maintainer and Dissolver of the cosmos through cosmic vision. The real monism between God and soul is true as in the case of human incarnation, but extension of this concept to every soul is not correct. But, every soul was said to be God by Shankara due to the then surrounding atmosphere of atheists. Even though the extension of the concept is wrong, the concept as it is, is not wrong in the case of human incarnation and hence, we should not say that Shankara told a complete lie!]

#### **4) Ahaṅkārasāgaro bāṣpīkṛto Rāmānujena.**

Ramanuja reduced the ocean of ego into a drop by saying that the soul is a tiny part of God.

[Some devotees did not forget the original concept of becoming God to get the power of creation of world and Ramanuja appeared to satisfy them to lead them further. He told that the soul is only a tiny part of God and hence, may get some petty powers being a small part of God. By the grace of God (who was also willing to co-operate with the spiritual progress of soul), some blessed devotees got some small miraculous powers of creating small items, etc. Ramanuja reduced the ocean of ego of the soul into a drop by saying that the soul is not God, but a tiny part of God like a spark of the fire. Prahlada stands as an ideal here, who reached the climax of theoretical devotion and exhibited some powers while he was forced to death. Even though, the imaginable soul is not a part of unimaginable God, the imaginable soul is a part of the mediated God, who is the medium itself due to total merge. The imaginable soul is a part of the imaginable medium

of God and can be treated as a part of mediated God. In this way, Ramanuja also twisted the truth without hurting the truth basically.]

### **5) Bāṣpaniṣkāso Madhvena.**

Even the drop of ego is made to evaporate by the dualism of Madhva.

[These devotees thought that they are at least part of God by achieving small miraculous powers and developed ego by distinguishing them from ordinary souls. They thought that they achieved a part of total miraculous power of God being parts of God and there is no necessity of His grace. Such trace of ego is also rejected by Madhva, who said that soul is an external item and not an internal part of God. He said that the soul is only a servant to God, who may be blessed with small powers by the Master-God. He kept Hanuman as the ideal, who felt Himself as servant of God only in spite of miraculous powers achieved by Him, which were felt achieved by the grace of God. This made the ego of the soul to evaporate completely. Prahlada is mentioned as God Himself in the Gita (since internal part can be represented by the whole like a police can represent the entire police department) and the miraculous powers exhibited by Him are inherent of the soul. This is the concept of inseparable part (soul) of the whole (God) mentioned by Ramanuja. Madhva says that the soul is not an internal part of God, but is completely external and Hanuman-servant (external soul) got the miraculous powers from external God-Master by the grace of God. In the philosophy of Ramanuja also, such perfect dualism can be found since God is mediated by this entire universe and soul with its body is a part of the external body or medium (world) of God. Madhva did not accept such cosmic form of God to avoid the concept of the soul becoming a part of God's body. Madhva confined God to a specific divine form only so that this whole-part relationship does not arise. Ofcourse, Ramanuja also accepted such divine form of God as Narayana like Madhva. Thus, the difference between Ramanuja and Madhva is nothing as far as the dualism and divine form of God are concerned. The difference is only that Ramanuja treated cosmos also as a body of God whereas Madhva treated cosmos as an external item different from God. Even this difference can be resolved because the inherent power of the soul is not the miraculous power since every soul is not exhibiting miraculous power. Hence, even in the line of Ramanuja, the soul gets the miraculous power by the grace of divine form of God only.]

## 6) Anūhyasādrśyaṃ Dattasvāminā caramam.

Finally, Datta Swami established unimaginable comparison between God and soul so that ego can never return to the soul.

[Now, Datta Swami made the situation in such a way that evaporated ego can never come back into the soul by saying that God is unimaginable to any soul except God Himself and the soul is only a tiny part of His imaginable creation. *The comparison between unimaginable God and imaginable soul shall never be thought since comparison is only between any two imaginable items.* Like this, the same God Datta appeared in four different forms in different times and introduced the ultimate real philosophy step-by-step suiting to the digestion power of the receivers. Monism, inseparable dualism, dualism and unimaginable comparison are the four philosophies appeared, which are different styles of the same truth expressed by God Datta through different forms.]

## 7) Trayah sambandhinaḥ turīyo bhinnah sāmānyah.

The first three are related to God and the fourth is ordinary soul, which is totally different from God.

[1) Krishna declared Himself as God, who is the human incarnation. This is perfect monism because the unimaginable God Himself became Krishna (soul) through perfect merge. The cosmic vision shown by Krishna proves that He is the ultimate unimaginable God, who creates, maintains and dissolves this world. 2) Prahlada represents very close association with God like an internal limb of body. God declared in the Gita that He is Prahlada, which means that the whole represents its inseparable limb in spite of dualism. 3) Hanuman is an external blessed servant of God Rama representing dualism. 4) An ordinary imaginable soul has no scope of any comparison with unimaginable God. This means that *the above three philosophies (monism, inseparable dualism and dualism) are related to God and His closely devoted soul only.* There is no close relationship (including even comparison between unimaginable God and imaginable soul) between God and an ordinary soul (except that God is the creator and soul is a part of creation created by God), which is the fourth philosophy of Datta Swami.]

## 8) Bāhya matāntareṣvapi.

Even in the foreign religions, these philosophies are seen.

[These four philosophies are seen in foreign religions also. In the first, the soul says that it is light (monism). In the second, the soul says that it is Son of God or the light is in the soul (inseparable dualism). In the third, the

soul says that it is Messenger of God or it is in the light (dualism). These three philosophies represent Krishna, Prahlada and Hanuman (as a Messenger of God Rama to the soul Sita) respectively indicating the three Christian philosophies with respect to Jesus as expressed by Him to the concerned deserving devotees in different three levels. Islam represents only the third philosophy with respect to Prophet Mohammed since He wanted to avoid the extreme jealousy of devotees towards human incarnation. The fourth type of philosophy represents unimaginable God and the imaginable ordinary soul to be blessed by God.]

### **9) Satyaṃ guptaṃ valgiṭaṃ kṛkalāsaṇiṣkāsaḥiṣagvat**

The truth can be hidden or twisted as per the stage of receiver like the doctor expelling chameleon from the ear.

[The main point is that the same truth is expressed fully in one place, partially expressed in another place and totally twisted in some other place. The reason for such variation is the stage of the receiver and not the stage of the preacher. The preacher (Guru) cares for practical transformation of the receiver from his present step to higher step and does not care for the ultimate truth only without caring the psychology of the receiver unlike a teacher. A stupid person was suffering with continuous headache since he believed that a chameleon entered his head through his ear. The pain is purely psychological and practically untrue. Every doctor (teacher) advised the stupid regarding the impossibility of a chameleon entering the head through ear! But, the stupid does not agree with any doctor, who is like the teacher teaching only truth without bothering about cure of his headache. One doctor, who is like a preacher, accepted the entry of chameleon into head, asked the patient to sit in the chair and made the patient to feel that the chameleon jumped out from his ear. The doctor took a chameleon into his hand secretly and threw it out by keeping his hand near to the ear of the patient. By this, the patient was totally cured of his pain. Such doctor, who cared for the treatment above the truth of diagnosis, is like the real preacher (Guru). This doctor also knows the truth like other doctors and is not opposing other doctors. Other doctors should not blame this doctor for telling a lie and cheating the patient. The difference in the philosophies of the preachers appears due to different stages of receivers and not due to total or partial ignorance of the preacher. Without realizing this background of the preacher, fools say that a preacher is ignorant and this led to quarrels between philosophies and religions in this world.]

**10) Pāpaphalabhoga niryātā iti mukhyaṃ nāstike.**

The main point of atheists is to escape the punishment of sin from unimaginable God.

[Basically, there are only two religions:- i) theism and ii) atheism. We can correlate various sub-religions of theism taking into consideration parameters like the stage of grasping power of receivers in that time, need of practical transformation of souls for which truth may be hidden, etc. We can't correlate atheism with theism. The atheists deny the existence of unimaginable God. God also does not care for anybody to believe in His existence like a politician since God is not elected by souls! The only reason for the necessity of God making any soul to believe in the existence of unimaginable God is that the unimaginable God punishes sinners through unimaginable ways even if they escape the law of the land in this world. The sin is thus controlled through the concept of unimaginable God creating hell here as well as in the upper worlds after the life. The fundamental concept of atheist is to enjoy in this world by doing sins and escape the punishments due to absence of unimaginable God. The basis of atheism is not mere absence of God, but, based on it, doing sins since punishments of sins are absent due to the absence of existence of God. The founder of atheism, Charvaka, speaks about the absence of God and subsequently says that you can enjoy by taking money as loan since once the body is dead, it will not return (*ṛṇaṃ kṛtvā ghr̥taṃ pibet, bhasmī bhūtasya dehasya punarāgamaṇaṃ kutaḥ?*). In the absence of punishment for the sin by God, one can bring loan and need not repay the loan, if he can abscond himself from his address! If the sin is done and if the sinner escapes the law, what is the harm that can happen to the sinner?- this million-dollar question will come into the mind of any atheist in case inevitable punishment of sin by God is absent. Since all become atheists due to perfect acceptance of atheism, the entire society will crumble into pieces and chaos is the result.]

**11) Pratyakṣa siddhayaḥ niyata phala bodhāḥ.**

The miracles experienced and exhibited through perception prove the unimaginable God punishing sins even if law is escaped.

[If you say that you will allow the concept of inevitable punishment for sin from the unimaginable God for the sake of welfare of the society, such generosity of the atheist is of no use. Such expressed generosity can't control the sin since everybody knows that the existence of God is only a created concept for the welfare of the society and not real. This point is

useful to cheat the society by appearing as if interested in justice and welfare of society. This may help the atheist to escape from the law of government, but, the actual problem is not solved by such hypocrisy. Hence, miracles are exhibited and experienced by several souls proving the existence of unimaginable God, which is a concrete proof for the inevitable punishment of sin in unimaginable way by God, even if the law is escaped. The atheists must honour the miracles since their basic authority is perception.]

### **12) Anya matānyapi pravṛtti bodhakāni na pāpāya.**

Even other religions support justice in worldly life and oppose sin unlike Charvaka.

[Except atheism founded by Charvaka, which is called as worldly (*lokaayatika*) since it is based on enjoyment of worldly pleasures only, for which sins can be done without fear of any punishment provided the ruling law of the government is escaped, all other religions, which have kept silent about God need not be taken as atheistic. For example, non-Vedic religions like Buddhism and Jainism are also considered as atheistic since they do not speak about God, but, God is beyond speech as per the Veda (*yato vāco...*). Even the Sankhya and Purva Mimamsa religions, which are Vedic, are considered to be atheistic. But, these four religions spoke about justice (dharma), injustice (adharma), binding of soul by worldly bonds (bandha) and salvation (moksha or apavarga), etc., which are the fundamentals of pravṛtti that need the existence of unimaginable God indicated by silence. These religions never supported injustice or sin in the worldly life like Charvaka. People mention all these five religions (Charvaka, Jaina, Bauddha, Sankhya and Purva Mimamsa) in one category of atheism (Niriishvara) without doing this sharp analysis.]

### **13) Buddhādiśaraṇāt maunārthāt pauruṣeyāt ca.**

Due to surrender to Buddha, etc., silence being expression of unimaginable God and Veda being written by sages, Buddhism is theistic.

[Buddha kept silent about God indicating that God is unimaginable and beyond words. This is mistaken by the followers that God does not exist as per Buddha. Buddha, Himself, is 9<sup>th</sup> incarnation of God and Buddhism mentions surrender to Buddha or God as the very first statement. The second and third statements say that one shall surrender to justice and society, which means that sin should not be done in the worldly life. It says that desire causes sin, which results in misery. Buddhism says that the

Vedas are written by sages and not by God. The correlation here is that the scripture is written by sages (paurusheya) as dictated by God (apaurusheya). It only means that the writer of script is not God. From the point of authorship, God is the writer. Thus, correlation can be done.]

#### 14) Ācārya vedānta eva caturvākyārthaḥ.

The four statements of Buddha explain the philosophy of divine preachers only.

[The four statements of Buddha that everything is 1) momentary (*kshanika*), 2) misery (*duhkha*) and 3) nothing (*shunya*) and 4) anything is only a property (*vastu svalakshanam*), reveal the philosophy preached by Shankara, etc., in detail. ‘Momentary’ means that this world is always changing and ‘nothing’ means that this world is unreal for God in the absolute plane. Any item is only a property of God and the property exists as long as the possessor of property exists and this is the relative plane. Nothing also means subtle energy or space (*ākāśaḥ gaganam śūnyam*). It means, for the soul, this entire world is a modification of subtle energy or space, which is the first starting element. The four schools of Buddhism (madhyamika, yogaachara, sautrantika and vaibhashika) gradually proceed from nothing to subtle energy or awareness called as prajna, the receiver of the existence of nothing or subtle energy so that the result is that everything is not nothing. All the worldly bonds are not eternal and hence, result in misery in the end. The momentary nature of the soul speaks that soul is also created by God as a tiny part of the world and hence, is non-eternal like the rest world.]

#### 15) Ākāśattvamatra cit dvidhā.

In Jainism, space is agreed as something and only relative awareness is the soul.

[Jainism also does not speak about the unimaginable God, who cannot be indicated by any word. Jainism speaks about the eternality of the soul (which is the relative awareness) and eternality of the world. The eternality means not real infinite eternality, but only means that it is not momentary. It accepts the existence of the fifth element (in fact first of the five elements) called as space as a form of subtle energy whereas Charvaka accepted only the other four elements only liberating awareness by mutual combination. Of course, Charvaka accepts space as nothing (like Einstein’s geometrical space as nothing) because without space this creation cannot exist. To accept space as something means that space is not nothing but something, which is subtle energy. This point of Charvaka that awareness is

only a specific work form of inert energy in the functioning nervous system is perfectly scientific and he should be appreciated as the first opposer of the concept that awareness is God. But, he neglected the existence of space as an element and Jainism must be appreciated for recognizing space as an element required for the generation of awareness. The awareness was misunderstood as God by the followers of divine preachers since the Veda told that God wished to create the world and hence, God is thought to be awareness. You can think so, but, such awareness of God is not this relative awareness generated by nervous system (which was absent in God before creation). God being unimaginable and omnipotent can wish so and for this purpose, God need not be awareness. You have to differentiate such unimaginable awareness or God (since two unimaginable items must be one only) from this relative awareness that was first generated from food as said in the Veda.]

### **16) Dharmādharmā bandhamokṣa Tīrthāṅkara bhāvāt.**

Jainism is not atheistic due to reference to justice, injustice, bond, salvation and stage similar to human incarnation.

[Jainism or Arhata religion accepts justice, injustice, binding and salvation of soul from worldly bonds. It believes in all good qualities required for salvation, which indicate absence of sin. A perfect human soul called as 'Tirthankara' is accepted similar to human incarnation and Mahavira is the last 24<sup>th</sup> preacher, who is actually the mediated God and not told as God since God is unimaginable. In this way, Jainism can be correlated with the philosophy of three divine preachers.]

### **17) Īśvara pratyayo nyāya Vaiśeṣikayoḥ.**

Acceptance of God is in both Nyaaya and Vaisheshika.

[Vaisheshika religion of Kanada is special (the meaning of Vaisheshika word) in the sense that it accepts God as mediated God (Ishwara) causing motion between atoms for creation. He accepts the justice that causes purity of mind. The Nyaaya religion of Gautama is also theistic since it mentions pravritti, involvement in pravritti as defect of soul (dosha), fruits of good and bad deeds as happiness and misery (phala) and salvation through knowledge (apavarga) while discussing the 16 items. Apart from perception and inference of Kanada, he accepted similarity and scripture as extra authorities showing the necessity of correct interpretation of scripture through logical analysis. The simile is helpful in understanding that soul is compared to God and not the actual God.]

**18) Puruṣo dvidhā kārikāsu viṣaya virāgaḥ sāṅkhye.**

In the Sankhya philosophy, soul represents God also as incarnation and in Sankhyakaarika, detachment from worldly bonds exists.

[Sankhya philosophy is projected as atheistic. But, sharp analysis shows that the Purusha or awareness is mentioned as a different item above all the categories of the root cause-space (Mula prakruti) in the name of 'purusha'. Certainly, purusha means the soul and not the unimaginable God, who can't be expressed by any word. This unimaginable God on merging with a soul (human or energetic being) becomes the incarnation. Above Mahat (this infinite creation), Avyaktam (unimaginable God) exists (*Mahataḥ paramavyaktam*). This means that unimaginable God is beyond this imaginable creation. But, the unimaginable God can't be understood since He can't be expressed even by any word. Hence, the expressed incarnation (human or energetic) is better than the unimaginable God (*Avyaktāt Puruṣaḥ paraḥ*). Beyond incarnation, there is nothing else to be a direct representation of God (*puruṣāt na paraṃ kiñcit*). In this way, purusha can also be taken as the unimaginable God expressed through incarnation. In the book (Sankhyakaarika) written by Sage Kapila, the third and fourth chapters speak about the detachment from worldly bonds and about the detached soul, which indicate certainly the resistance to sin due to over-attachment to worldly bonds. Such stage is kept as highest called as detached soul (*asaṅga puruṣa*).]

**19) Īśvara praṇidhānāt cittavṛtti nirodhaḥ.**

By concentration on God, the modes of mind can be controlled.

[Yoga of Patanjali certainly accepts the mediated God called as Ishwara and concentration on such God (*Īśara praṇidhāna*) is mentioned as the main path for attaining purity of mind along with practice and detachment from worldly bonds. *The five mental pains (klesha) are only due to the sins*. The different existence of God and soul (*Samprajnaata*) and their unity in human incarnation (*Asamprajnaata*) shall be understood. The three disturbing modes of mind (kshipta or thrown out, vikshipta or agitated and mudha or ignorant) are the results of sins only and the two stable modes of mind (niruddha or controlled and ekaagrataa or concentrated) are the fruits of realization, repentance and non-repetition of the sin by reducing the attachment of mind to worldly bonds. Without understanding yoga in this way, trying to control mind for escaping the misery is almost useless.]

**20) Śabdamaātradevatā Avatārāḥ dharmā jijñāsayā ca.**

The expressed forms of mediated God as the different deities and the main enquiry about justice prove that Jaimini is theist.

[The school of Purva Mimaamsa is to be understood in the right sense, which is that concentration on practical sacrifice called as yajna is the most important aspect of devotion to God in getting His grace that yields all the good fruits. The aspiration for fruit is the inspiration for any practical activity in the case of almost entire humanity (except the rare Nivrutti) and this is stressed here. All the deities are expressions of unimaginable God through mediation and these are called as mere words by Bhatta (*Shabdamaatra Devataa*). This means that the imaginable item always gets a word and various expressed incarnations are mentioned as words representing items, which are imaginable media of God. The founder is Sage Jaimini, who starts this school by the enquiry into justice (Dharma Jijnaasaa), which is opposite to sin. The practical involvement in a good deed always requires the absence of involvement in a bad deed or sin. Thus, taking the silence about God as the usual incapability of expressing the unimaginable God, we cannot conclude that sage Jaimini is an atheist!]

**21) Vaiyāsakam caramam.**

The school of Uttara Mimaamsa of Sage Vyaasa is the final conclusion.

[The Uttara Mimaamsa-school of Sage Vyaasa, the author of the Brahma Sutram (which is the correlation of the Veda) and composer of the Gita as interpreted by the three divine preachers, stands as the final conclusion of spiritual knowledge. Since the original author (Vyaasa) is only one, the interpretations of the three divine preachers must be also one and the same. The differences are only due to the different stages of the receivers existing in their times. The Brahma Sutram deals with correlation (samanvaya), resolving contradictions (avirodha), effort in devotion (saadhana) and final salvation (mukti). The Gita deals with the importance of human incarnation for humanity while stating the fundamental concept that God is unknown to any soul (*Māṃ tu veda na kaścana*) and this is mentioned by several statements in the Veda (*Yasyāmatam..., Na medhayā..., etc.*).]

**22) Satyavirodho'pi tatkāla śreyase.**

Even truth is rejected in view of the safety in a specific time.

[Certain aspects were totally eradicated in certain times to avoid the negative reactions of certain concepts in spiritual knowledge. The human

incarnation is negated due to falsely projected pseudo-human incarnations exploiting the innocent devotees and genuine human incarnations exploited by cruel devotees are also negated. Swami Dayananda rejected false human incarnations to save innocent devotees and Prophet Mohammed rejected even the genuine human incarnation in order to save the same from the cruel jealousy of ignorant devotees. Such rejections were emergent needs of those times.]

### **23) Punarnarajanma durlabham.**

The human rebirth is almost nil even as per Hinduism.

[The human rebirth of a soul was rejected by Christianity and Islam, which is the best for spiritual progress. Every soul will try to carefully succeed in pravrutti to avoid the hell and also try the level best in Nivrutti. If the human rebirth is assured, the soul becomes lazy. In fact, the human rebirth accepted in Hinduism is also misunderstood. Hinduism also says that the human rebirth is very rare and almost nil. The human rebirth may be sanctioned by God in a special case, which did not reach the goal in spite of very serious spiritual efforts. This should not be taken as a compulsory human rebirth after every birth! Thus, there is correlation in this concept.]

### **24) Śrāddhamapi puṇyāya arthavāda sahitam.**

The ritual after death is also for good fruit and its misinterpretation is also with good aim only.

[To perform the ritual ceremony to the departed souls is essential, if it is understood in the real sense and not in the exploited sense. If the sacrifice of money, food, etc., is done to a really deserving devotee, the departed soul and the performing soul also get benefited due to the fruit of real sacrifice (good deed). If the receiver is not deserving, instead of good fruit, bad fruit reaches the departed soul and performer. Actually, the departed soul with energetic body does not receive this materialistic food since energy is its food, which is supplied by God. This truth is twisted by saying that the departed soul receives the food through the eater since it helps the performer to do this sacrifice with utmost care and even a greedy performer is provoked to do the sacrifice. Hence, the correlation between opposite arguments is achieved. Charvaka says that if this ritual is true, one should keep his old father/mother in the upstairs and feed someone else in the ground floor. Such criticism is meaningless if the actual background of the ritual is understood.]

**25) Bhinnayorapi trayam tridaśāsūcakam.**

The three philosophies can be found in different individuals indicating knowledge, theoretical and practical devotion.

[Monism, inseparable dualism and dualism can be explained in terms of the worldly relationships existing between different individuals also. One life partner says that he/she and the other life partner are one and the same in any thought, any word and any action. This is perfect monism even though both are different individuals. Thus, you can find perfect monism of Shankara in two different items also. If you take father, he says that his issue is his eye, which is inseparable limb from father. In the case of the human father, there are several limbs or several issues to the father. Hence, this is monism due to inseparable dualism involving relationship between God having several devotees and a specific devotee representing Ramanuja's relationship between God and devotee. If you take relationship between a master and his totally dedicated servant representing master-God and servant-devotee, Madhva's dualism is expressed. Based on these three relationships, three different cases (human incarnation of God, Son of God and Messenger of God) can exist independently like Krishna, Prahlada and Hanuman. The first case is God directly, who came down through a medium to give right direction to humanity through spiritual knowledge. The second case represents the theoretical devotion, which is the force or inspiring emotion that transforms theoretical spiritual knowledge into practice. The third case represents the transformed practical devotion.]

**26) Nāstikajīve caturthaḥ.**

In the case of God and an atheistic soul, the fourth philosophy applies.

[The fourth philosophy of Datta Swami represents God and a soul, which is not having proper true relationship with God. Soul is certainly related to God because God is the Creator and soul is the created product by God, which is a part of total creation created by God. The soul not caring for God (atheist) can be compared to an issue not caring for its parents. Between God and such soul, the above mentioned three relationships are absent. An atheist is neither God, nor Son of God and nor servant of God. There is no possibility of any close relationship between such unimaginable God and imaginable atheistic soul. This unimaginable-imaginable relationship exists between the unimaginable God and the above-mentioned imaginable souls (in the three philosophies of Shankara, Ramanuja and Madhva) also. This relationship is common to God and every soul. Apart

from this, a close relationship exists between God and devotee, which was explained by the above three philosophies. Such close relationship is absent between God and atheistic soul.]

## 27) Trayamekasminneva bhinnadaśājīvebhyah.

All the three coexist in one with reference to different grades of devotees.

[A human incarnation of God is a perfect homogeneous mixture of God and soul showing perfect monism due to inseparable dualism because God is directly expressed through this technique to devotees desiring for the direct perception of God. This is the middle golden path philosophy of Ramanuja satisfying both monism and dualism (Vishishta Advaita can also mean special type of monism apart from the usual meaning of monism between qualified God and qualified soul, both having external inert bodies). Expression of God through perfect monism is perfectly possible for the omnipotent God, which may not be possible for an imaginable component homogeneously mixed with the other component to form a single phase (in an alloy, both components are seen as one to the naked eye, but, separately seen through microscope). In the case of human incarnation, you cannot even imagine the God-component, not to speak of seeing Him through microscope! The only single phase having single component is human being and hence, we have to say that the human being-component itself is God. The Veda says that God remained in His original-unimaginable nature while the same God becomes imaginable soul also (*sat cha tyat cha abhavat*). The God remaining in His original-unimaginable nature can be referred to the God existing beyond creation while the same God has become the human being-component also (*avibhaktam vibhaktesu...* Gita). This explanation satisfies the climax devotees in whom jealousy can never be born. In the case of the second subcategory of climax devotees (who have the possibility of birth of jealousy), you can say that God and soul exist separately like electricity (as stream of electrons) and wire (as chain of crystals) and wire is treated as electricity for all practical purposes due to inseparable dualism (wire touched anywhere gives electric shock). Thus, perfect monism of Shankara (in which one becomes the other) and monism due to inseparable dualism of Ramanuja (in which one acts as other for all practical purposes) can be simultaneously accepted with reference to the first and second subcategories of climax devotees. When the grade of devotees has fallen more than the above two subcategories of climax devotees, perfect dualism of Madhva also results (current is supplied to wire from external powerhouse). Hence, these three views can

simultaneously exist in the same human incarnation with respect to the grades of the devotees. Same Jesus told that He is God (light and truth), Son of God and Messenger of God to different grades of devotees. Shankara stands for perfect monism saying that the soul is God (remember that this statement is applicable only to human incarnation). Ramanuja stands for monism due to inseparable dualism saying that the soul is inseparable from God and hence, practical monism results (current is inseparable from wire and the resulting monism is that wire gives shock of current). Madhva stands for perfect dualism saying that the servant-soul is existing separately from God receiving His power due to His grace from master-God (current is transferred to the wire from the power house existing outside the wire).]

### **28) Ciddvayaṃ daśādvayaṃ maulikam.**

Two types of awareness and planes are the fundamental concepts.

[Two types of awareness must be realized:- 1) Relative awareness or soul, which is the inert energy transformed into specific work form in the functioning system of brain and nerves. 2) Absolute awareness, which is the awareness of unimaginable God before the creation of energy and matter (which does not need the existence of inert energy and materialized nervous system and which is due to unimaginable nature of God and can be treated as God since two unimaginable items can't co-exist). Two types of planes must be also realized:- 1) Relative plane in which mediated-unimaginable God and rest medium (which is modifying into creation) exist as equal realities (mediated God is also treated as medium due to perfect monism) and 2) Absolute plane in which non-mediated unimaginable God alone exists as the absolute truth and the relative plane of creation (including souls) is non-existent to the unimaginable God. If these two types of awareness and two types of planes are fundamentally understood, all the different philosophies of theism can be easily correlated, if this fundamental understanding continues everywhere without missing.]

### **29) Aprakṛtivr̥kṛtiraṅgapuruṣaḥ Parabrahmaiva.**

The detached awareness, which is neither cause nor effect, must be unimaginable God only.

[If you take Sankhya philosophy of Sage Kapila in the atheistic sense, we say that such Sage Kapila is not the Kapila mentioned in the Bhagavatam as incarnation of God. If you take the same philosophy in theistic sense, we agree that such Sage Kapila is the incarnation of God. Shankara condemned Sankhya philosophy taking it in the atheistic sense as

represented by several ignorant people. Sankhya mentions four categories:- 1) which is cause (prakruti) alone, i.e., mulaprakruti or space as subtle energy, 2) which are effects (vikruti) alone, 3) which are both cause (giving rise to an effect) and effect (being born from some cause) and 4) which is neither cause nor effect, i.e., purusha or awareness. Sankhya believes in the real modification (parinama) of space (cause) into further items (effects) in series. Modification needs imaginable cause becoming imaginable effect through imaginable process. Purusha (awareness) is not cause because awareness producing any effect is not realized. Based on this point, Purusha can mean relative awareness. But, it is also told that Purusha is also not an effect. If Purusha is taken as relative awareness, it is against the Veda, which says that Purusha is the effect of food (*annāt puruṣaḥ*). Sankhya is the Vedic religion agreeing the authority of the Veda. Hence, the only way is to treat Purusha as unimaginable awareness or unimaginable God. Of course, Purusha (Unimaginable God) produced the space (*ātmana ākāśaḥ - Veda*). But, this process of generation of space from unimaginable God is unimaginable and can't be told as real imaginable modification (parinama). Hence, even though space is generated from Purusha, since the process of generation of space is unimaginable, you can't treat Purusha as cause and space as effect. Hence, Purusha (unimaginable awareness) has to be taken as neither cause nor effect, who is totally different from the soul or imaginable awareness.

Sankhya also says that Purusha is detached from the world (Third Chapter of Sankhya Kaarika). If Purusha is relative awareness or soul, this is not possible. If purusha is taken as unimaginable God, this is possible because unimaginable God can never be attached by imaginable creation. Therefore, we conclude that the Sankhya philosophy of God Kapila is theistic and not atheistic. It also advises the soul to get detached from the world (fourth chapter) to reach the state of God. Hence, there is no doubt that Sankhya philosophy is theistic and not atheistic.]

### **30) Kṣaṇikaśūnyasamanvayaḥ sūkṣmaśaktyā.**

Through the subtle energy, momentary-nothing nature is explained.

[Similarly, if you say that Buddhism is atheistic philosophy, we say that such Buddha is not the ninth incarnation of God. We take Buddhism as theistic philosophy only and confine to the way that treats Buddha as incarnation of God to whom the souls should surrender as told in Buddhism. It supports justice (dharma) for the welfare of the society (sangha). The silence of Buddha can be taken as the expression for

unimaginable God, who is beyond words. Buddha told that this world is nothing (shunya) and also momentary (kshanika). Momentary means existence of something for a moment and hence, cannot be taken as absolute nothing (*atyanta abhaava*) like the horn of rabbit. It means that shunya does not mean absolute nothing and hence, shall mean something, which is subtle energy or space. The Veda says that space or subtle energy is generated by God (*ātmana ākāśah.., tat tejo'srjata...*). Nothing, here, means minimum-most existence assumed as nothing. If you take the space as subtle energy and all the items of the world as modifications of subtle energy, it means that this whole world is energy, which is in the form of waves. The crest of the wave indicates significant existence for a moment (kshanika) and the trough of the wave indicates nothing, which is minimum-most existence (shunya). This combined concept of shunya and kshanika is with reference to the view of soul, which is also a form of energy having the same nature. Thus, momentary nature of the soul in Buddhism (Yogaachara School) is also justified. The Maadhyamika School of Buddhism has taken shunya as mahaashunya (absolute nothing) of world and this is also justified with reference to absolute God. The Sautraantika School has clearly refused the meaning of shunya as absolute nothing. Absolute nothing exists only with reference to unimaginable God in absolute plane since anything other than God is non-existent. For the soul in relative plane, even space is existent as subtle energy. Due to its subtle nature, space can be assumed as nothing, but really it is something. The Vaibhashika School says that implied meaning should be taken while explaining the four messages of Buddha.]

### **31) Ātmano nityatvaṃ santata pravāha taraṅgāt.**

The constancy of soul due to constant propagation of waves is accepted.

[The silence in Jainism about unimaginable God like Buddhism is justified since silence is the true expression of unimaginable God. The blessed soul preaching spiritual knowledge is called as Tirthankara or mediated human incarnation of God. Jainism shows the practice of worship of all deities as in Hinduism. Justice in the worldly life is very much stressed and non-violence, which is the climax of justice, is very much emphasized. The eternality of the soul is introduced in this religion, which indicates constant flow of waves of energy as soul. Soul is nothing but the special form of inert energy in a specific functioning nervous system called as nervous energy. The constancy, momentary and almost nothing natures of soul are thus correlated. The absolute-nothing nature of soul

(Maadhyamika School) is also justified with reference to the absolute plane. Jainism accepted existence of space as subtle energy and its production from unimaginable God is not spoken due to unimaginable cause and unimaginable process of generation.]

### 32) Ubhābhyāmārambhatarkau.

Both Vaisheshika and Nyaaya philosophies stress on creation by God and importance of analysis respectively.

[The Vaisheshika religion of Kanaada clearly accepts God as the overall controller of the world and also as Creator, who initiates (aarambhavaada) motion in the atoms of five elements for creation. This shows that mediated-God called as Ishwara starts the creation as designer-cause (nimitta). The quantized concept of space (space atoms) shows the clear acceptance of space as subtle energy. The Nyaaya religion of Gautama gives elaborate emphasis on the process of analysis based on sixteen aspects (shodasha padaartha) and this enlightens the importance of logic in analysing truth and false (*sadasad viveka*).]

### 33) Śravaṇaśaktiśabdopādhirīśvaraḥ pūrvasya.

In purva mimaamsaa, God is mediated by the sound energy heard called as word.

[The Purva Mimaamsaa religion of Jaimini keeping silent about unimaginable God can be understood as usual. The constancy of sound in the form of a word (shabda) like Indra etc., mentioned in the Veda is very much stressed further by Bhatta. Sankhya appears to differ in this point by saying that the same word is regenerated in every fresh cycle of creation (kalpa), but accepts indirectly in the constancy of the word. The dissolution of the world in Sankhya can be treated as the world along with the word going into subtle hidden state (*avyaktam*) and thus correlation between both is achieved. The sound energy heard is a form of energy like light energy seen. It is difficult to grasp God mediated in light through eyes, but, it is easy to grasp God mediated in sound energy through ears. Hence, the word uttered can be taken as the medium energy in which unimaginable God is merged. Indra means God mediated in energy because the word Indra (root word 'idi' stands for aishvarya or control) stands for the controller of this creation. Similarly, Agni stands for the first cause (Agni comes from 'Agri' meaning first) and refers to the unimaginable God only. Swami Dayananda did lot of exercise to bring the single meaning of God to all these Vedic words. Thus, this religion believes in various mediated forms of God and keeps silent about unimaginable God as usual. The eternality of Eshvara or

God Datta or Father of heaven is accepted once the mediation of unimaginable God by energy was over. Ishvara has no end even though beginning existed as first mediation of unimaginable God by energy.]

### **34) Uttarāvirodhasamanvaye mukhyohyajñātavādaḥ.**

In the Uttara Mimaamsaa dealing with correlation followed by solving contradictions, unimaginable process is main.

[Uttara Mimaamsaa of Sage Vyaasa gives the final concluding philosophy through the Brahma Sutras in which first chapter dealing with correlation of different concepts (samanvaya) and the second chapter dealing with resolution of contradictions between different concepts (avirodha) is done. The same method is followed here also, extending the ground to all religions of the world. The creation of first subtle energy (space) from unimaginable God is unimaginable as represented by ajnaatavaada, which means that both cause and process of generation of effect from the cause are unimaginable. Once subtle energy is generated, further modifications of the energy into various products in the chain of evolution of creation involve both parinama of Ramanuja and vivarta of Shankara, about which we are not much concerned because these deal with science, which is the subject of extension of creation of items from energy one after the other. When milk is turned to curd, modification (parinama) is seen and when standstill water is modified into wave, apparent modification (vivarta) is seen. Both these are the different concepts in the creation and have nothing to do with the generation of subtle energy from unimaginable God. Soul of God is like property (guna) of substance (dravya) and this is avaccheda (soul)-avacchinna (God) vaada. Soul of God is like a reflection of object and this is bimba (God)-pratibimba (soul) vaada. Both these are based on the point that soul can be compared to God by taking the authority of simile (upamaana pramaana) of nyaaya philosophy.]

### **35) Bāhyamatayoḥ samanvaya Īśvarajīvayoḥ.**

In Christianity and Islam, correlation is seen between God and soul.

[Christianity speaks about unimaginable God mediated by energy having human form (called as Father of heaven or Eshvara) or energy having no form (Holy Spirit) and human incarnation as Son of God (with reference to God-component) as well as Son of human being (with reference to human being-component). The Son of God (like the philosophy of Ramanuja) is represented as God (like the philosophy of Shankara) and as Son of human being (like the philosophy of Madhva). Those devotees

not tolerating co-human form to be greater than themselves are focussed to God as Holy Spirit (without human form) and human incarnation as Son of human being or Messenger. Those devotees tolerating the human form completely are focussed to Father of heaven and human incarnation as God Himself. Those devotees tolerating the human form partially are focussed to Father of heaven or Holy Spirit (as they like) and human incarnation as Son of God or Messenger. Islam with main intention to avoid the cruel reaction of low-grade devotees on human incarnation (like Jesus) is totally focussed to Holy Spirit of God (without human form) and human incarnation as mere Messenger. In Islam, the original concept is non-mediated unimaginable God only called as Allah. The Christianity treats unimaginable God in the name of Jehovah as the original Creator. Islam confines miraculous powers to unimaginable God only eliminating the importance of human being acting as Messenger only. If the miracles are attributed to human form, such attribution is negated by Prophet Mohammed by calling such miracles as magic. In fact, in the human incarnation also, miracles are from unimaginable God only. Since God merged with the human being to become the human incarnation, we can say that the miracles are from the name of human incarnation. But, Prophet neglected this concept in the safety of human incarnation from cruel and jealous devotees. In this way, Christianity and Islam are correlated in the concepts of unimaginable God, mediated God in energetic form or formless energy, mediated God in human form and unimaginable miracles from unimaginable God.]

### 36) Vijñānakāryatarkāt cit vijñātā.

Due to the analysis of items of creation, science makes us to understand awareness correctly.

[Science shall also be taken as a religion, which is different from atheism. Science keeps silent about unimaginable God and His unimaginable miracles. It never speaks about God or miracles whereas atheism condemns the existence of unimaginable God and miracles even though genuine miracles are perceived. ***Science is cool, flexible and balanced mentality.*** Atheism is rigid, emotional and aggressive mentality. Science analyzes creation only and doesn't touch creator. In fact, the silence of science about unimaginable God is the best expression of God. There is no difference between science and ancient logic in which all the items of the creation are analyzed (*tarkyante padārthāḥ asmin iti*). If there is a conflict between science and ancient logic, science should be accepted because of its supporting experimental evidence. Science shall be thanked in analyzing awareness based on which awareness is understood as an item

of the creation only and not creator (God). This conclusion of science coincides with the concept of awareness of Chaarvaaka for which we appreciate him and we don't have any personal enmity with Chaarvaaka. We only condemn atheism and not atheist! The atheism is not accepted because of perceptual observation of genuine miracles establishing unimaginable God. Silence of science is better than wrong criticism done by atheism. Inactivity is better than sinful activity!]

### **37) Bāhya hetubhirbhedo'pi mūlamekatvam.**

Difference is only due to external parameters, but, basically unity exists.

[All major religions like Hinduism, Jainism, Buddhism, Christianity, Islam and Science must be appreciated for contributing the major concepts of universal religion. There is only one God for this entire universe, who is unimaginable being the creator of space and hence, existing beyond space. Plurality is accepted only in imaginable items and it can't be accepted in unimaginable items. Any number of unimaginable items result in one unimaginable item only. You can't say that one unimaginable item is fighting or co-existing with another unimaginable item. Hence, there can be only one unimaginable God in all the mediated Gods of all religions. Unimaginable God gets mediated by different media (parts of creation) for expression for the sake of different people speaking different languages and following different cultures. To become close to all the souls, the unimaginable God speaks different languages and follows different cultures when He gets mediated by different media in different places at the same time. All the people should recognize the same unimaginable God (unity) in different media (difference). The philosophies of all religions are spoken by the same unimaginable God and hence, must be same basically. These philosophies also differ externally because God follows the different psychologies of receivers in different places in different times resulting in multiplicity of external philosophy of different religions in various places. In the same religion also, different external philosophies appear in different times. Due to different psychologies of different types of people of the same religion, in the same place and in the same time also, different external philosophies appear. A wise person must understand all these external parameters to realize the cause of difference without leaving the basic unity.]

**38) Ekadā kendrarāṣṭraśāsanam guṇa samāhārāt.**

Universal religion having all merits and specific religion are like simultaneous central and state Governments.

[One need not leave his/her own religion by joining this Universal religion. In India, there are several states with different languages and cultures. Each state has its own State Government and there is a Central Government in the entire country (India) co-coordinating all the state governments. There is no superiority of central government since it only co-ordinates the state governments. One is governed by his/her state government and is simultaneously governed by central government as an Indian. By this, every citizen is connected to all states while he/she belongs to a specific state. The universal religion connects you to every religion since it contains the merits of all religions and co-relation of their philosophies as one basic concept. The merit of Hinduism is spiritual knowledge involving various deep steps of metaphysics, which is basic step for recognizing the correct direction. The merit of Islam is emotional inspiration and sincerity towards God showing the theoretical devotion as second step that transforms knowledge in to practice. The merit of Christianity is the third step, which is practical devotion involving sacrifice of fruit and work. The merit of Buddhism is elimination of desire, which is responsible for aspiration of fruit in return and this spoils whole Nivrutti. Desire is also the cause of sins and spoils even the basic Pravrutti resulting in misery. The merit of Jainism is mainly nonviolence, which is a serious result of desire having minimum limit of hurting other souls (basis of sin) and maximum limit is killing living beings for food even though alternative exists. The merit of science is that nothing (including perception) should be believed without analysis, thinking relative awareness (soul) as God must be forgotten and any soul in any stage must fear from unimaginable God to do sins.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Trutiya Bhaaga (third part) called Datta Tattva Bhaaga or Datta Tattva Sutra, Datta Samanvaya Sutram is completed.*

## Chapter 15

**DATTA SAMAADHAANA SUTRAM****Panchadashaadhaayah**

[December 02, 2017]

**1) Datta samādhāna sūtram vyakhyāsyāmaḥ.**

We shall explain the fifteenth chapter that deals with answers to various spiritual questions.

**2) Adarśanābhāva iti cenna tulyavikalpe śreyobhāvāt.**

In 50-50 probability, existence of hell in infinite space shall not be denied for safety reason.

[If you argue that I can't show the hell to you and hence, hell doesn't exist, it is not correct because you also can't show Me the absence of hell in this infinite space by taking Me along with you to show the entire space having no hell. This results in 50-50 probability of existence of hell in this infinite space. In such case of equal probabilities contesting each other, a wise man must take the probability in which lesser risk is involved for the sake of safety. One is telling about the existence of fire and other is telling about the non-existence of fire in the front path, a wise blind man will go back accepting the existence of fire in front to avoid probable risk to be safe. By going back, even in the probability of non-existence of fire in front, nothing is lost by the blind man. If he goes forward and if the probability of existence of fire is true, the blind person is harmed. Hence, even atheists shall not do sins taking the probability of existence of hell somewhere in this infinite cosmic space selecting the choice of lesser risk. If the sins are not done and even if the hell is absent, there is no loss and moreover, in the absence of doing sins, one can live happily without any tension for the possible punishments from the raiding agencies of legal jurisdiction here.]

**3) Ihādharmā iti cenna jīvasya alpajñātvāt.**

One shall not criticize the injustice here due to lack of omniscience.

[You shall not argue that if the omnipotent God is supporting justice, in this creation why so much injustice exists? The reason is that

you are not omniscient to observe all the background of each soul to decide which is justice and which is injustice. With very limited observation of any soul, you can't decide that this soul is good subjected to punishment and this soul is bad blessed by good fruits. When you observe a criminal being hanged to death, you sympathize him since you have not witnessed his previous crime. A good person might have been punished by a bad person for the crime done by the former to the latter previously in this birth or in the past birth. After this incident, a good person receives good fruits and bad person receives bad fruits in course of time for their respective deeds. If the good person revenges against the bad person, everlasting chain results. If one leaves revenge to God, the effected person will be highly compensated by God for his patience. If the sinner in previous birth is punished now, there is no place of revenge since the story ended there. You should not think that in this case God keeps silent in punishing the sin. Otherwise, if the sin is fresh and if the effected party keeps patient without revenge, the effected party is enormously compensated by God and the sinner is also enormously punished. Of course, God gives long time for the sinner to reform himself/herself and this delay is not to be misunderstood as defect of God. If the sinner is reformed, God will not punish him and the effected party shall not feel that injustice is done to it. If the sinner is punished, in what way the effected party is compensated? To feel that the punishment of enemy alone is the compensation of the effected party, it shows only foolishness. Hence, the administration of God is always perfect supporting justice, destroying injustice by punishment if the criminal is not reformed and compensating profusely the non-revenging effected party. Draupadi was revengeful to punish Kauravas. Anyway, God Krishna is going to punish bad Kauravas for their fresh sin done towards good Draupadi. For the unnecessary revenge of Draupadi, God punished her by getting all her sons killed. The understanding of the background of justice, injustice, profuse compensation for revengeless party and punishment for revengeful attitude will make you not to unnecessarily scold the world created by God. The revenge against sin belongs to the administration of God and not to the soul since God says "*Revenge is Mine*". Patience of the effected party shall not be treated as inefficiency, which is going to give million times more punishment to the sinner, if the sinner is not reformed. This must be noted well by all sinners harming good people. If the administration is wrongly criticized, administrator is hurt. If the

book is falsely criticized, the author is hurt. You must realize your limitation of knowledge before criticizing the creation of God.]

#### **4) Dharmārthamaṅgikāra iti cenna pratyakṣānūhyāt.**

If you say that God can be accepted for control of sin, there is no such need due to perceived unimaginable miracles.

[If you argue that you will agree the existence of unimaginable God for the sake of the welfare of society (which is the control of sin by the inevitable punishment from God even if the law here is escaped), we don't need such sympathy from you to accept the existence of God even though God is really non-existent. We are establishing the existence of unimaginable God from the existence of unimaginable miracles perceived in this world. The existence of God is established in its own way based on the merit (miracle) of God even through the basic perception. We are only saying that the established existence of God shall not be distorted by rigid and meaningless false arguments of atheists since the atheism resulting due to that brings a negative side reaction supporting sin in case the law here is escaped. We are not establishing the existence of God for the sake of avoiding such negative reaction. Unimaginable God is already established by the exhibition of His unimaginable power through miracles in the primary stage by the virtue of His own merit Itself. After this primary stage, we are negating its distortion resulting as the above said negative reaction. You should not think that negation of the above negative reaction is the primary stage and in second stage we are establishing the existence of God for the sake of primary stage. If God is not established by His inherent unimaginable powers, due to absence of the perception of genuine miracles, we may try to establish the existence of God based on the primary step of avoiding the negative reaction of sin. None can negate the basic authority of perception, which is the foundation of all other authorities of knowledge.]

#### **5) Nādvaitamiti cenna samanvayo madhyame'pi yathāyogyam.**

You should not argue that perfect monism is absent since the correlation of monism in the middle path can also be done based on different eligibilities.

[If you say that the human incarnation is not perfect monism of God and soul, it is not correct because such perfect monism also exists due to the omnipotence of God and due to the real requirement of a few climax devotees in whom jealousy can never take birth. Such perfect

monism of Shankara is not to be projected since absolute majority of few Nivrutti devotees also can't tolerate that except the extreme minority of those few Nivrutti devotees. While presenting monism, dualism shall be maintained simultaneously, which pacifies the minds of majority of few Nivrutti-devotees resisting the birth of even a trace of jealousy at any time. Hence, monism due to inseparable dualism of Ramanuja is the best expression without both extreme ends of perfect monism and perfect dualism for the majority of few Nivrutti-devotees. The electricity in wire is best example for this middle golden path in which dualism of electricity and wire based on their individual structures is maintained while projecting the monism of the wire as electricity for giving shock touched anywhere. This will maintain the worship of majority of few Nivrutti-devotees towards human incarnation due to monism and avoids birth of jealousy at any time due to simultaneous independent dualistic structures. In the theory of perfect monism also, we can bring dualism through another way for the sake of minority of few Nivrutti-devotees also, in which we can say that even though God became the soul here in the human incarnation, there, in the upper absolute plane or in Brahma Loka, God remains in His original form (either as unimaginable God in upper plane or as the first energetic incarnation in Brahma Loka) as said in the Gita (*avibhaktam...*). By this, we can also correlate another verse saying that the unimaginable God never becomes imaginable (*Avyaktam vyakti...*) here by disappearing there. We can say that the unimaginable God (beyond creation) or first energetic incarnation (present in Brahma Loka) remains in His original place and doesn't disappear there to appear here as human incarnation. This concept of perfect monism is eligible for very few Nivrutti-devotees only. For other Nivrutti-devotees, the monism having simultaneous dualism in the human incarnation (of Ramanuja) is very much eligible. For the sake of huge majority of Pravrutti devotees, perfect dualism (of Madhva) is eligible in which human incarnation is treated as external messenger of God.]

[December 09, 2017]

## 6) Anantohyam viśvamiti cenna sāvayaviparidheḥ.

If you argue that let the imaginable domain be really infinite, it is not possible because it is a composite of tiny components having boundary.

[**Opponent (Purvapakshii):-** It is practically impossible to cross the boundary of imaginable domain or space or universe. Due to this

impossibility of practical verification, the unimaginable domain after the boundary of imaginable domain is only a logical hypothesis (Yukti), but not truth that can be verified practically and experienced directly (Anubhava). Our hypothesis is that the domain after the boundary of imaginable domain is also imaginable. In the absence of practical verification, our hypothesis has also 50% probability. In such case, how can you establish your hypothesis of unimaginable domain, which has also 50% probability only?

**Theorist (Siddhaantii):-** If you say that the domain after the boundary of imaginable domain is also imaginable, then, there is no boundary of imaginable domain since imaginable domain is continuously extending. In that case, we have to accept that the imaginable domain (space or universe) is really infinite. If it is so, the components of universe (matter and energy; awareness is also a form of energy) are composites of fundamental tiny components like sub-atomic particles, atoms and discrete quanta of energy. A composite must have boundary because the tiny components have boundaries. Matter or energy is not continuous phase without fundamental constituents. This leads to the defect of ad-infinitum having internal mutual contradiction (that composite should have edge, but is infinite without edge). Hence, the imaginable domain has edge (since imaginable domain ends there resulting in the beginning of unimaginable domain, which is unimaginable without the concept of space). Since, unimaginable domain exists after the boundary of imaginable domain, we can say that the imaginable domain ended there. It is just like telling that soil different from water, appears at the edge of ocean or water. If you say that water alone exists after the edge of the ocean, it means that it is not the edge of water or ocean. Since the universe is a composite of sub-composites (matter and energy), the universe must have a boundary. Since there is a necessity of appearance of something which is not imaginable at the boundary of imaginable domain, there is no other alternative than to accept that unimaginable domain exists after the compulsory boundary of the universe.]

### **7) Anubhavāsambhava iti cenna sāmyādavaravitaṇḍāt.**

If you argue that our hypothesis is not proved due to impossibility of verification, your argument is worse than vitanda due to common point.

[**Opponent:-** Since practical verification of unimaginable domain by reaching the edge of imaginable domain is impossible, you have to agree that unimaginable domain is only a hypothesis and not true theory due to lack of direct verification, it is your bound duty to prove your hypothesis as theory.

**Theorist:-** I have given logic at least in support of My hypothesis and in opposition of your hypothesis. You are unable to do the same in reverse way. This results in your side having not even the hypothesis and also in your inability to give logic to condemn My hypothesis. *The defect of impossibility of verification lies common to both sides.* Basing on such common point, if you condemn My hypothesis, it is worse than Vitandavaada (in which the opposite argument is condemned with possible true logic even though argument to establish self is absent) because the argument used by you to condemn My hypothesis is based on common impossibility!]

### 8) Apratyakṣādhāra iti cenna loke vibhūti pradarśanāt.

If you argue that perception, the basis of every authority, is absent, it is not correct because of exhibited miracles here.

[**Opponent:-** Assume that we are not arguing at all with you. We are only your disciples hearing your concept of unimaginable domain and we are only humbly asking you about the experimental verification of your justified hypothesis to become truth as per JTB (Justified True Belief) theory of knowledge. We, as seekers of knowledge, like to give status of knowledge to your hypothesis by adding verification to it. Even in the inference-authority (which is agreed by Kanaada vaisheshika-school, apart from perception), basic perception is seen in the steps:- 1) This hill has unseen fire on its top (*Vahnimānayaṃ parvataḥ*), 2) because smoke is coming down (*dhūmavatvāt*), 3) because wherever smoke exists, fire must exist there as its generator and this is vyaapti (*yatra yatra dhūmah tatra tatra vahniḥ*), 4) This vyaapti is perceived in kitchen (*Yathā mahānase*), 5) This vyaapti is inapplicable if fog is in the place of smoke and this is avyaapti (*bāṣpāmbudhūme vyabhicāraḥ...*). This avyaapti can be also eliminated by climbing the mountain and personally seeing the fire there. Such possibility does not exist in your hypothesis because it is impossible to reach the boundary of space. In such case of permanent absence of true verification of your justified hypothesis, how can we accept it as truly verified knowledge?

**Theorist:-** You are perfectly correct in your logic. For this reason only, the unimaginable domain (unimaginable God) comes again and again in human form to perform unimaginable events called as miracles, which indicate their unimaginable source, the God (*Yadyat vibhūtimat sattvam..., Tadātmānam sṛjāmyaham...* Gita). Jesus, who performed several miracles, told that He has come to fulfill what is told in the scripture. The Veda says about the entry of unimaginable God into world (*Tadevānu prāviśat*). The Gita says that God with His unimaginable power is born here as human incarnations (*sambhavāmyātmamāyayā..., Mānuṣīm tanumāśritam...*). Apart from direct experience of miracles, you must give value to the scripture written by sages, who experienced God (true) and gave conclusion after lifelong discussions (justified) sitting in peaceful forests, which must be also respected by us as authority of word (Shabda Pramaana) as given by Gautama nyaaya-school. However, we have taken scripture as supporting authority only and not as primary authority, which is from perception being the basis of even inference. The scripture was also written by sages having perceptual experience and long deep debates only. Any preacher quotes scripture also as supporting evidence to show that the concept preached by him also exists in the scripture so that you will not blame him by saying that the preacher has invented a new twisted philosophy, which is not in the scripture! You will again blame him for quoting the scripture by saying “what is there new from you? It is already there in the scripture”! This is like an ordinary boy criticized by the boy of king in both ways. If the ordinary boy comes to play, the boy of king blames “are you so proud to play with the boy of king?” If the ordinary boy doesn’t come to play, the boy of king, then also blames “are you so proud that you are neglecting the boy of king also for play?”]

### 9) Vibhūti tarka iti cenna tathā sarveṣāmasādhyāt.

If you argue that you can give logic of miracle, it is not sufficient due to impossibility of practical repetition of it by all in the same way.

**[Opponent:-** Even in the miracle of creating a golden jewel by Shri Satya Sai Baba, which is recently seen by all (unlike lifting of mountain by Krishna as heard only), we give justified logic that the energy is condensed in to matter as per science. We have supporting evidence for this that the mass defect (which means lesser total mass of

nucleons bound) is converted into binding energy. All concepts exhibited in the nature belong to science since science explains those concepts.

**Theorist:-** If you say that all phenomena in nature belong to science, which are explained by science, it means that you have registered all the nature in your account! In such case, the miracles are also observed in nature only, which are inexplicable due to practical impossibility of performing the same miracle (generation of gold and its design as jewel) by every human being, just by moving hand (without any equipment) in a fraction of second! Hence, you can't claim that all natural phenomena are explicable and subsequently practicable for every human being. The unimaginable domain lies in the practical impossibility of the miracle that can't be exactly repeated by every human being or at least even by a top scientist! We have also a question about the mass defect, which is "can you convert pure energy (without any particle of matter) into matter and vice-versa using your equipment"? The law of conservation of energy/matter means only the conversion done in the nature and doesn't mean that you can do the same conversion by yourself! You have explained the phenomenon taking place in the nature by the will of God and not by your will to be implemented by your reactor. This can be made more clear:- let 10 nucleons, each having  $x$  mass are combined by the binding energy released from conversion of mass defect  $y$  into energy. Then, since binding energy is released, mass of each nucleon must be  $(10x-y)/10$  and not original  $x$ . If the nucleon released is having original mass  $x$ , it means that the nucleon grasped energy from cosmos to convert it into mass to compensate the mass defect. Hence, both conversions are taking place in the nature by themselves and not due to your will and your equipment. Your equipment released the already converted binding energy only and did not perform any conversion! Assuming that you can explain this deficiency also in future (because you always say that you will explain anything by tomorrow!), can you explain precisely (only one point) about the practical impossibility of the above miracle, which can't be repeated exactly in the same way by anybody including yourself? You may touch the roof of your house by your high jump by tomorrow, but you can never touch the sky by your high jump! Don't say that you will touch the sky by using airplane, which spoils the actual sense of simile! For airplane, the goal will be the boundary of space!]

**10) Nāstyeva iti cenna uhye'pyaniścitatvāt.**

If you argue non-existence for impossibility, it is not correct because impossibility is accepted even in science.

**[Opponent:-** We say that these miracles are mere magic and hence, unimaginable domain neither exists after the boundary of the universe due to impossibility of verification nor exists in the Universe as miracles since these are magic only. We say that this universe is endless by itself without boundary since endless number of components of composites can result as infinite. Today, many believe in this concept.

**Theorist:-** Salutations to your lotus feet since you are ending as an atheist, who has ignorance blended with egoistic rigidity! You are denying unimaginable domain in the boundary of universe based on universal impossibility of verification. *You are also blindly denying genuine miracles.* You are not at least a true scientist, who keeps silent about the unimaginable domain indicating the incapability to explain. This practical incapability of understanding a genuine miracle itself is the definition of unimaginable domain. Science is sincere in accepting such practical incapability in simultaneously calculating the exact position and momentum of electron even in imaginable domain under the headline of uncertainty principle of Heisenberg and doesn't say that it will calculate both simultaneously by tomorrow! The unimaginable nature is with respect to human being only and not with respect to unimaginable God since He is imaginable to Himself. In the case of electron also, the incapability is with respect to the crudeness of the microscope and this doesn't mean that simultaneous values are really absent! The scientist doesn't say (like an egoistic atheist) that the simultaneous values don't really exist since he is incapable in calculation using his equipment! Similarly, unimaginable God can't be grasped by any human being since its crude intelligence (topmost faculty in human being) is unable even to imagine an entity, which is beyond space (having no spatial dimensions) being the generator of space. Miracle is unimaginable with reference to relative plane of soul only, which is imaginable with reference to the absolute plane of God. You say that many are atheists, which is also not true and it reflects again your egoistic rigidity mixed with irreparable ignorance! Many are theists and very few are only atheists. Even experience of observation can be proved to be wrong by logic as stated by Shankara that a person with defective eyes sees two moons in the sky (*netrataimirikadoshasya dvichandradarshanavat*). Such experience verified any number of times

by that person can't be true, which becomes false in the logic that many persons without eye defect are seeing one moon only in the sky. That person may be the president association of persons having eye defects and may declare that many are seeing two moons in the sky!]

[December 10, 2017]

### 11) Anūhyasya na sarvajñatādi iti cenna asambhavādūhyasya.

If you argue that how unimaginable God can be omniscient etc., it is not correct since this attacks really the imaginable God.

**[Opponent:-** How can you call the unimaginable domain as omniscient, kindest, impartial and omnipotent God?

**Theorist:-** God is the word, which is not patented by you to your concept only. We have used this word to mean the unimaginable domain. If you are different from us, it clearly means that you are not agreeing to the unimaginable God and hence, your God must be imaginable. The imaginable domain contains energy, matter and awareness as fundamental components. If your God is inert matter or inert energy, you can't call such inert God as omniscient, kindest and impartial since these three qualities are possible only for awareness, which is absent in inert item. Moreover, if your God is energy or matter, such God should have been detected by scientists already. Such matter of God should have been appearing in the periodic table of chemistry. Such type of energy should have been included in various forms of energy dealt by physics. If God is matter or energy or both having awareness, which is generated by transformation of inert energy into a specific work called as awareness through a specific functioning nervous system, neither the external body nor the internal nervous system is found so far by scientists in your so called imaginable God ! Moreover, if your God is omniscient, He should be Omnipresent to know everything everywhere and must have been detected very easily by this time by scientists! Since you are not agreeing to unimaginable power through which God can be omniscient without being omnipresent, these problems are inevitable for you especially in finding omnipresent imaginable God! If you represent God by all pervading subtle energy, you can introduce awareness in Him through materialized nervous system only (which is hindered by the matter of world) and you can't claim super technological way of introduction of awareness even in the absence of matter as can be done in the energetic beings using the unimaginable power of God (since you don't accept unimaginable God).

You can't claim your God to be omnipotent also because your imaginable God can't create imaginable domain (creation), which is equally real to him. A human being equally real can't create even an atom of the world! A real human being can create even a huge hill in its imaginary world! A human being can't turn a stick into a snake in the real world being equal reality whereas it can do so in its imaginary world. Hence, the imaginary God can't create or modify or dissolve anything in the equally real world and hence, can't do even a miracle and not to speak of the omnipotence! Our God can be omniscient, kindest and impartial through His unimaginable power by which He can be doing all functions of awareness without having (or being) awareness, which is generated by nervous system. These functions of awareness done by unimaginable God can come under unimaginable absolute awareness, which is different from the relative awareness generated by nervous system. Kindness, impartiality and little knowledge can be common to both types of awareness, but, omniscience and omnipotence are strictly possible only to unimaginable awareness or unimaginable God. Before proving your imaginable God to be kindest, perfectly impartial, omniscient and omnipotent, please be little kind enough to have limited potency in your limited knowledge to do little impartial analysis!]

## 12) Na dhanārjanam mukhyamiti vācyam tyāgatātparyāt.

If you argue that our spiritual knowledge is encouraging unjust earning of money, it is not correct because sacrifice weakens it only.

[**Opponent:-** In these days of mad race for earning money, stress on sacrifice of money will mislead the people to think that rich alone can get the grace of God.

**Theorist:-** The sacrifice of money or fruit of work is already stressed in the Veda (*dhanena tyāgena ekena*) and in the Gita (*tatkuruṣva madarpaṇam, dhyanāt karmaphala tyāgaḥ* etc.,) and Datta Swami has given only the various aspects of its logical background. First of all, you should know that real love is indicated by sacrifice of wealth only (as in the case of issues) and this is established by the human souls only and not by God. This shows that wealth is the root cause of love in worldly bonds. The concept of the scripture or the philosophy explained does not stress on unjust earning, but gives stress only to sacrifice of wealth to deserving receivers like poor spiritual preachers (Gurus) helping your spiritual journey and poor beggars

deserving the help of materials (not cash) that are needed basically to help subsequently their spiritual journey also. Even in this sacrifice, the magnitude of sacrifice is not given any importance and only its percentage in total is stressed. A poor person sacrificing one rupee is far greater than a rich person sacrificing one lakh. Jesus told that a camel may go through the eye of the needle, but, a rich person can never get salvation. Is this encouragement of money? Krishna rewarded immensely poor Kuchela for sacrificing a handful of parched rice without aspiring anything in return and not King Satrajit, who gave Shamantaka gem yielding lot of gold everyday only after finding it to be dangerous to be maintained and that too as dowry for his daughter!

Hence, your blame of favoring rich or your blame of encouraging the mad race for earning unjust money is not justified at all. The present trend of Kali age is to make rich to become richer by making poor to become poorer. Spiritual knowledge always opposes this through the concept of sacrifice of wealth.

When you sacrifice money to Sadguru or human incarnation, it is not based on His real requirement, which on the other hand, is based on only testing your real love to Him. It is like the grandfather asking the child for a small bit of biscuit eaten by the child that was picked up from the packet of biscuits presented by the grandfather to it! Sacrifice decreases the attachment and doesn't increase the attachment.]

### **13) Na ca parīkṣodveagaḥ kuta iti vācyam phalārthimitāt.**

You should not criticize the test for its tension since it is confined to candidates appearing without any force due to aspiration for fruit.

**[Opponent:-** Why should the kindest Lord conduct severe tests in the case of devotees?

**Theorist:-** The college is not running after every boy/girl and forcing them to join the college for studies and face examinations that cause tension. It is, in fact, reverse. The students are running to the college for admissions to get certificate for degree by which benefit of job can be obtained. Some students of higher level also are running for admissions to learn the knowledge to serve the society without aspiration for fruit and such students also have to face the examination to get degree certificate, whatever may be the inner intension. If the class teacher says that a specific student is the best in the class and if the degree certificate is awarded to that student based on without

examination, others will blame the teacher for his partiality even though it is not in the teacher. If the same student is awarded degree certificate after examination, such blame will not appear. You have to not only be justified, but also appear to be justified. In EAMCET coaching weekly and daily tests are conducted and credit is given to such frequent tests. The test is very useful in showing your actual position removing your false assumptions so that you can concentrate on further path starting from the actual position revealed by the test.

You want to become district collector without writing the tough IAS examination or by writing the easy examination kept for fourth group employees! If you don't want any employment, is the board of examinations insisting you to appear for the examinations? You are paying the examination fees also, which shows your request for examination through which you can get the result and its fruit. There is a saying that the thief is scolding the police for not doing his duty, which is catching the thief!]

#### **14) Na sampradāyabheda iti vācyam hetubahutvāt.**

You shall not argue that there is difference in the tradition because of several reasons for it.

**[Opponent:-** The philosophy of Datta Swami is different from the tradition of Datta as seen in Guru Charitam of Shri Narasimha Saraswati.

**Theorist:-** The book referred by you shows various miracles performed by the incarnation of Datta, which establish the existence of unimaginable God and this is very very important for the people of Kali age lacking strong faith in God. *Datta Swami also stressed on the importance of genuine miracles establishing unimaginable domain in the world apart from its existence beyond the boundary of the world.* The main aspects of any incarnation of Datta are always the establishment of unimaginable God through miracles and preach the total divine knowledge by giving answers to all doubts. In this main aspect, there is no difference at all. The difference only lies in certain religious traditions mentioned in that book to suit the taste of the then existing rigid traditional scholars in that time without proper scientific analysis. In order to satisfy their taste, blindly the traditions were accepted since in the initial stage the controller of the bull has to run along with the bull. Now, the surrounding atmosphere contains scientists and not traditionally rigid people. Now, Datta Swami speaks as per the

taste of present scientific atmosphere following the same general trend. Moreover, Shri Vaasudevaananda Saraswati, the author of Guru Charitam, was also a traditionally rigid scholar and his influence in the book will naturally appear in predominance! The rigid tradition of the author was condemned by Shri Padavallabha, the famous incarnation of Datta! The nature of the program of any incarnation of Datta is to stress on some points to be implemented immediately and follow the other points of surrounding atmosphere (to stress in future incarnation) to satisfy the human psychology that some of their points are right and this develops a congenial atmosphere between preacher and disciples. Revolution of all concepts is dangerous resulting in rejection of all points by disciples!

Good tradition is the meaning of the word sampradaaya, which must be from the original preacher (human incarnation of Datta). Both the preacher and disciples are human beings only like the common carbon atoms of diamond and graphite with difference in the crystal structures (concepts). The concepts of the original preacher get adulterated in course of time by the influence of disciples and hence the tradition existing at present can't be accepted as the original good tradition. Prahlada didn't accept the then existing tradition of opposing God Vishnu of demons whereas the original ancestor of demons was sage Kashyapa, who was a great devotee of God Vishnu. Be it scripture or tradition, sharp analysis is necessary to filter the bad adulteration from the good original concept. Based on this only, following or differing must result.]

### **15) Na vyaktaṃ vyaktamiti vācyaṃ viśvaparasya ca sthiteḥ.**

You should not argue that unimaginable can't become imaginable since it only means that the unimaginable beyond the world always exists.

[**Opponent:-** Shankara speaks about fundamental and functional monism. Ramanuja speaks about fundamental dualism and functional monism as middle path. Madhva speaks about the other extreme, which is fundamental and functional dualism. These three are confined to God and human being (both body and soul) in human incarnation only. This is the concept preached by you. The Gita says that unimaginable can never become imaginable (*avyaktaṃ vyaktimāpannam*) and this opposes totally Shankara. How can you explain this?

**Theorist:-** We agree with your objection, which is genuine, if it is taken in the sense that the unimaginable can never be transformed into imaginable as per worldly logic. This contradiction can be solved if you take the same verse in a different sense:- Unimaginable God is really transformed into imaginable human being (both body and soul) so that the desire of very few (1%) climax Nivrutti-devotees (in whom even a trace of jealousy can never appear) is perfectly satisfied. The external body is also divinized along with the internal soul (*Antarbahiśca*—Veda) as can be seen in the tender finger of the body lifting the huge Govardhana mountain. This means that the unimaginable God really became the imaginable human being as said in the Veda that the unimaginable God remains unimaginable and simultaneously becomes imaginable also (*sat ca tyat ca*). Is it not a self-contradiction? No. It is not a self-contradiction because the unimaginable God remains beyond world and simultaneously becomes imaginable God in the world as human incarnation. Due to difference in the places (beyond world and in the world) the self-contradiction is removed. The possibility of existence of undivided unimaginable God due to division can be accepted due to omnipotence based on unimaginable power. In this theory of Shankara of extreme perfect monism, the worldly logic should be forgotten completely. The actual sense of this verse is that the unimaginable God beyond the world didn't disappear at all or even is not reduced by even a little fraction (which is totally beyond the worldly logic). This verse stresses mainly on the point that the unimaginable God beyond the world neither disappeared nor got reduced by appearing as imaginable human incarnation in the world. Such devotees eligible for this perfect monism are only 1% and the rest 9% of Nivrutti-devotees have a possibility of development of a trace of jealousy (10% are Nivrutti-devotees and 90% are Pravrutti-devotees having every possibility of full jealousy) for whom fundamental dualism with functional monism of Ramanuja is best suited. For the rest 90% pravrutti-devotees, fundamental and functional dualism of Madhva is inevitable. Thus, the difference between these preachers is due to the difference in the digestion power of preached concept of receivers only. Otherwise, the three philosophies have basic fundamental and functional monism only!]

#### **16) Na ca yajñārthadoṣa iti vācayam dīrghakālādisatyāt.**

You shall not argue that the interpretation of sacrifice given by us is wrong since truth existed long back.

**[Opponent:-** You are giving lot of importance to the preparation and sacrifice of food (menu) in the seminar of knowledge (yajna) thereby giving total fruit to the performer of sacrifice (like king) and neglecting the real participants in the seminar. There might be some unknown reason in the minds of sages for burning the ghee in fire altar of sacrifice, which is hastily condemned by you due to ignorance.

**Theorist:-** No doubt, the participants of seminar on knowledge are very very important since the basic step is right knowledge that gives right direction in the spiritual journey. A person going in wrong direction due to lack of right knowledge is in loss. But, a person by having right knowledge without practice is also useless because the use of knowledge is lost by him. Mere right knowledge without practice is useless and practice without right knowledge is also equally useless. God gives the fruit in the same phase in which you are serving Him i.e., practical fruit for practical service and theoretical fruit for theoretical service (*ye yathā mām*– Gita). The participants in the seminar will not get even the theoretical fruit if they are paid by the performer of sacrifice. The poor participants shall be paid by the rich performer as a rule so that the performer gets the total fruit of sacrifice as said “*Adakṣiṇa hato yajñah*”. In the most ancient times (Krutayuga) in which every ritual was perfectly done, not only food grains are very important (due to absence of gold and cash with sages in forests) for sacrifice of fruit of work, even lighting the fire by mutual rubbing of two sticks was the most tedious work for cooking for the sacrifice of work. Practical sacrifice is the real fruit of the ripened knowledge, which is useless if practical greediness exists. 80% of the Veda deals with the practical sacrifice of work and its fruit in the seminar on knowledge. The rest 20% of the Veda deals with theoretical knowledge and theoretical devotion, which are, of course, very necessary for the generation of practice.

Stating that the ghee is burnt in the fire for some unknown purpose is not a correct answer due to lack of total logic. Ghee means the food associated with ghee (by Lakshanaa) and the fire in which it is to be burnt is the fire existing as hunger fire in the participants during lunch break of the seminar. Of course, very little ghee was used to be poured in the fire along both the diagonals of physical fire (*chakshushi homa*) to maintain the intensity of fire. Since Krutayuga was very long time back, lot of adulteration and misinterpretation resulted in several practical blunders in the sacrifice.]

**17) Na ca dhanamamukhyamiti vācyaṃ satyavirodhāt.**

You should not argue that our philosophy shows importance of sacrifice of matter (money) since otherwise it is against the truth.

**[Opponent:-** You are giving more value for the sacrifice of fruit of work than for the sacrifice of work. How do you justify in the case of a saint, who is unable to do the former?

**Theorist:-** You have twisted the concept to project this question. Sacrifice is only from what you possess. A saint possesses only the energy to do the sacrifice of work and hence the duty of sainthood is to wander all over the earth and preach spiritual knowledge. Both these involve only sacrifice of work and the saint leaves the family bonds to wander all over the earth in preaching spiritual knowledge. But, now, even a householder can become a saint without leaving the house since conveyance-facility is now developed much. Even conveyance is not necessary for preaching since computer helps in sending the spiritual knowledge to various spiritual aspirants through e-mails and with the help of which even spiritual debates can be done. Saffron cloth is not necessary for sainthood, which only indicates the ripened color of the true spiritual knowledge in your brain.

A house-holder is capable of sacrifice of work and fruit of work. Both shall be done in the service of God. Only in the case of a householder, the comparison between these two appears. Sacrifice of fruit or matter is certainly greater than sacrifice of work or energy based on the scientific reason as per which matter is condensed form of enormous energy. *A rupee coin converted into energy can destroy this whole earth!* This is the reason for the lot of respect of the employee to employer since the employee gets lot of energy in the form of matter for dedicating his little energy to the work of employer! In the shop where exchange of matter for matter in return (material for money) is done, the concept of respect disappears between the customer and shopkeeper. Based on this scientific logic only, the Veda says that sacrifice of matter (money) alone can give the salvation (*Dhanena tyāgena ekena*) and the Gita also stressed on the same concept with an advanced logic that sacrifice of matter earned by work is to be done (karma phala tyaaga), which involves sacrifice of more strong bond. This shall not be misunderstood as promotion of commercial concept since in business, magnitude of the money decides everything whereas in spiritual line, the share of the sacrificed money in the total money possessed by you decides everything. Even God uses the same concept in His tests to

devotees. Krishna gave lot of practical fruit to Kuchela for the little handful parched rice, which is 100% sacrifice of the total wealth possessed by him. He also tested Gopikas by stealing their wealth, which was butter, curd and milk. Rama gave salvation for the half-eaten fruits offered by Shabari, the poorest lady. The receivers of your sacrifice must be poor preachers of spiritual knowledge and poor beggars. You must discourage the blind recitation of tape recorder priests by refusing any offering so that such priests will be forced to turn in to preachers of spiritual knowledge and devotion. At the maximum, you can pay very little to him, which is just labour cost treating him in the category of poor beggars. You shall not be exploited by such priests, who promise cancellation of your sins through worships. The sins are cancelled by realization of soul through true spiritual knowledge, subsequent repentance through devotion and finally non-repetition of the sin in the rest part of life. For this, you require spiritual knowledge and devotion from the preacher-priest to whom any quantity of payment as offering (Guru Dakshinaa) is worthwhile. The same is a waste if the priest is only a blind reciting tape recorder of the scripture.

One can get work for money and the reverse is not so easy due to unemployment! The sin done in unjust earning can be controlled by reducing the fascination to selfish worldly bonds, which can be reduced by another strong fascination towards God in the case of few Nivrutti-devotees. Fear for inevitable punishment through unimaginable way given by unimaginable God even if the law of land is escaped, can efficiently control the majority of devotees belonging to Pravrutti level.

The concept of matter (wealth) is very very important in both Pravrutti and Nivrutti like a double-edged knife since sacrifice of money done to deserving receiver gives good fruits whereas the same sacrifice to undeserving receiver gives punishments of sin! To hide or neglect this subject is only hypocrisy since truth is exposed by such acid test. Giving wealth to issues in the end of life is a clear proof of true love. Such analysis exposes the worst prostitution-devotion (*veshya bhakti*), which is aspiring practical fruits for theoretical devotion. Business-devotion (*vaishya bhakti*) is better than the previous lowest type. The topmost issue-devotion is sacrifice of fruit of work in spite of difficulties received from them without aspiring for any fruit in return. Truth is always very bitter and the fundamental aspect of spiritual knowledge is truth (*satyam jñānam*— Veda) in spite of hurting several people, who hide their greediness by very clever interpretations! The first hymn of

the first Upanishad of the first Veda speaks about life with sacrifice of money and warning not to steal the money of any one in unjust way (*tena tyaktena...*).

### **18) Na tu kevalagurubādhyateti vācyam ubhayatvāt.**

You should not argue that the responsibility of control of sin lies with spiritual preachers only since basic support by Government is needed.

**[Opponent:-** What are the responsibilities of Government to develop perfectly clean society free from all types of sins so that its administration becomes very easy also without any tension? Or, is it the responsibility of spiritual preachers only to transform every citizen of the society?

**Theorist:-** The Government is only the functioning machinery to implement such spiritual program in the society under the guidance of spiritual preachers. The co-ordination between both these is like the co-ordination between blind and lame to walk in correct path. A foolish Government leaving spiritual knowledge in the name of secularism will be another form of atheism only. Secularism means that the same medicine is in all the four bottles and you can take one spoon of medicine from any bottle daily for curing illness to get good health. If you like two bottles, you can take 1/2 spoon of medicine from each of both bottles daily to get the same result. If you like three bottles, you can take 1/3<sup>rd</sup> spoon of medicine from each of three bottles to get the same result. If you like all the four bottles, you can take 1/4<sup>th</sup> spoon of medicine from each of all the four bottles to get the same result. But, unfortunately, today, secularism means not to take medicine from any bottle in order to show equality towards all the four bottles! Such fraud secularism destroys the society (patient) with increasing illness day by day. Sticking to single religion (bottle) is better than such false secularism!

The Government must introduce spiritual knowledge as one subject in every class from school to university to develop inherent resistance towards sin either by devotion to God (nivrutti) or by fear for hell here while alive and as well as there after death. This alone will bring permanent control of all sins in the society to such extent that courts and police stations will have no work at all! The administration becomes very simple and very smooth without any trace of tension in the mind of the Government. Ancient kings did this wise work, who

shall be considered as really intelligent and not mere fools exploited by religions. Mere professional education without spiritual knowledge is like useless overgrowth without control by discipline.]

[December 17, 2017]

### 19) Na viśiṣṭasya bahutvamiti vācyam bahutvenaiva viśiṣṭāt.

You should not argue that speciality is multiple since multiplicity of knowledge itself is speciality.

**[Opponent:** Speciality of knowledge of human incarnation can't be standardized since the liking of receivers is in many ways. Due to this multiplicity of psychology of receivers, you can't call any specific knowledge as special knowledge. In such case, how to identify the human incarnation by a standardized special knowledge?

**Theorist:-** The Veda says that God speaks special knowledge (*Prajñānam Brahma*). The prefix 'pra' means special or excellent, which is specific to God and also specific to a set of receivers. It is specific to God in its excellent presentation without spoiling the ultimate truth and at the same time, it is specific to a set of receivers so that such receivers assimilate it without any problem. It also clarifies about the speciality by saying that the knowledge spoken by God is true and limitless. *True means the fact experienced and logically justified.* The logical justification is also necessary since mere experience is not justified like the experience of two moons in the sky by a defective eyed person. Before deciding the experience as true, logical analysis must be done as told by scripture (*Vijñāna suniścītārthāḥ... Veda, Vimṛśyaitat... Gita*). 'Limitless' means elaborate due to various answers given to vast number of doubts posed by different people and in this process, the same concept should be presented in different modes like partial hiding of truth, full hiding of truth resulting in total twisting of the concept etc., based on the need of receptive nature and its extent of the receivers (*Ekam sat viprā bahudhā vadanti... Veda*) so that friendship with receivers can be achieved in the initial stage through which gradually the total truth can be projected step by step at the proper time. The knowledge of a preacher (Guru) is generally a partial truth and the knowledge of human incarnation of God (Sadguru) is comprehensive truth taking all the partial truths in their proper places. One guru says that the elephant is like a flat wall, other says that it is like a lean rope, other says that it is like a cylinder and other says that it is like a pillar. A comprehensive picture of the total elephant is that it

has a tusk like cylinder, has a tail like rope, has four legs like pillars and flat stomach like a wall. Sadguru alone can give the total true picture.

A politician gives sweet coffee to a sugar patient by adding sugar. His aim is to please the receiver and get vote from him since he is interested in his own welfare and not in the welfare of the receiver. A spiritual preacher also gives sweet coffee to the same patient by adding sugar free pill so that the receiver is pleased by the sweetness and is as well as safe since it is sugar free. In giving sweet coffee for the pleasure of the receiver, both are one and the same. But, both differ in the ultimate aim, which is welfare of donor or welfare of receiver. Such preparation of special knowledge suitable to the psychology of a receiver without spoiling the ultimate truth (which is welfare of the receiver) is called as the special knowledge (*Prajñānam*) prepared by God as special coffee for the sake of the specific sugar patient-receiver. The omniscient God alone can do such preaching based on the four criteria (Anubandha chatushtaya) i.e., eligibility of the receiver (Adhikaari), eligible subject for such receiver (Vishaya), the relationship between these two based on the extent of power of digestion of the concept (Sambandha) and use in making the receiver to climb immediate step related to other higher steps (Prayojanam). The language and style of presentation differs based on the status of receivers. Shankara had to speak with terrible Sanskrit scholars whereas Shirdi Sai had to speak with uneducated villagers of Shirdi. The subject is one and the same and only the language and style differed. The person is same in two different dresses. Shirdi Sai spoke about the interpretation of a verse (*Pariprasnena sevayā...*) from the Gita with such status of logic that even a great Sanskrit scholar (Nanaachandolkar) was astonished! The difference is only in the expression of hidden or possessed power as per the requirement of context.

In conclusion, the receiver gets full satisfaction by the knowledge given by Sadguru provided the receiver is not rigid due to ego and jealousy and is also very anxious of knowing the ultimate truth. The knowledge of Guru is not ultimate and complete, which gives partial satisfaction only to the receiver.]

## 20) Na ca Śaṅkaro nāstika iti vācyaṃ bhedāt.

You should not argue that Shankara is an atheist since difference is clearly seen.

[**Opponent:** The perfect monism of Shankara says that there is no God other than the soul and this is clear atheism. How can you say Shankara as the theist?

**Theorist:-** Shankara prepared the special knowledge (coffee) suitable for the atheist (sugar patient) by adding a sugar pill, which gives both sweetness and at the same time, protects the welfare (health) of the receiver. Shankara told that the soul is God and this is the sweetness of the sugar free pill. The lack of sugar that causes no damage is that the soul can become God only by the grace of God (*Īśvarānugrahādeva*). This means that the soul is not God at the present moment and will become God by the grace of God only. It means only a clear dualism in the present moment. At the same time, there is a possibility of any soul to become God if God wishes (grace) so. This is true in the case of a specific soul becoming God as incarnation of God. The ultimate truth is not spoiled in anyway. ***The soul has to become devotee of God to get His grace.*** Here, both God and soul are introduced as separate entities and the possibility of soul becoming God (perfect monism) is accepted, which is the welfare of atheist-patient. At the same time, attraction was created by saying that soul is God (sweetness), which is also not false as in the incarnation. This is not to say that soul is already God and there is no need of any effort to become God. If soul is already God, there is no need of the grace of God since soul or God has always full grace on Itself or Himself! The ignorance of God (that He is not God and that He is a soul) is not mere theoretical (*ajnaana aavarana*), but, really materialized (*ajnaana vikshepa*) and as real as the soul itself. It means that never the unimaginable (God) was imaginable (soul). But, by the will (grace) of God, for a specific programme meant for the welfare of devotees, due to the omnipotence of God, the unimaginable God can become the imaginable soul through unimaginable logic. The effort of the soul is totally absent since Shankara says in His commentary that by no effort God can be achieved. This is the special coffee (knowledge) prepared by the human incarnation (Shankara) and the result is that atheists were happy (sweetness) and at the same time were converted in to theists (health of patient is protected). You can compare this sugar free pill-coffee of Shankara with the sugar-coffee of the atheist, Charvaaka, since both are having common sweetness (that soul is God). The theory of Charvaaka is that the presently existing soul itself is the ultimate and it need not become God since there is no God beyond the soul. You can find the difference in unity between these two

philosophies. Charvaaka opposes the existence of God other than the soul. Shankara accepts the existence of God other than the soul and shows a process (of God's grace) through which the soul becomes God. Some egoistic fools treated Shankara as an atheist without understanding His effort to convert atheists in to theists! This is the special knowledge of the human incarnation of God prepared with unimaginable intelligence to convert atheist in to theist, which is a real impossibility!]

## 21) Na ca prajñānādanugrahaṃ vineti vācyamubhayatvāt.

You should not argue that without grace, identification of special knowledge is impossible (without miracle also) since both are essential.

[**Opponent:-** It is very difficult to identify the contemporary human incarnation by His special knowledge alone unless the grace of God co-operates with the effort. A miracle can't also be taken as supporting evidence since it is not precise being performed by demons also.

**Theorist:-** The grace of God coincides with the effort, which is already put by the soul to become eligible to become incarnation without having such aspiration. Without the effort, which alone makes the soul indirectly to become eligible for incarnation, the grace of God alone will not work, even though it is omnipotent since the soul is not eligible. Eligibility shall be obtained by effort without a trace of aspiration to become incarnation. *The lack of such aspiration combined with practical sacrifice in the service of God itself is the eligibility to become the human incarnation.*

Similarly, seeing your sincere effort to identify the human incarnation, God will certainly grace you to proceed in the right path. The full satisfaction of your inner consciousness (the subconscious state about which you are also not aware and God is fully aware of it) based upon clarification of all your doubts of consciousness and inner consciousness also in various angles (*chidyante sarva saṁśayāḥ*) can be taken as confirmation of identification (*bhidyate hṛdayagranthiḥ... Tasmin dr̥ṣṭe...*). Continuous doubting throughout the life will mislead you to final loss of missing God in human-form forever (*saṁśayātmā vinaśyati... Gita*). Analysis is essential, but, it should not be endless. Apart from analysis, you must take the help of divine scripture also, which is supported by experience of totally dedicated scholars (sages)

and devotees. The correlation must be obtained from all angles. Such correlation can never appear unless you conquer your ego and jealousy towards a co-human form. To eliminate such jealousy to co-human form, pre-training is suggested, which is love and service to humanity. Miracles alone can't give the identification of God, but, yet, a genuine miracle is very important proof of perception since God alone can do a genuine miracle. Even the miracle performed by a demon is from God only, but, you shall not take the demon as incarnation of God. God does all miracles, but, all miracles don't indicate God! In a demon, God is forced to do a miracle, but, in human incarnation, God does a miracle by His full willingness only. In human incarnation, you can experience God performing the miracle, which is like a father directly coming to the bank and withdrawing the cash personally with the help of his good son assisting him to spend for good purpose. In a demon, you can't experience God directly performing the miracle since it is like a bad son directly coming to the bank and withdrawing the same cash personally with the help of a cheque signed by his father to be spent for bad purpose. The demon takes the credit of the ownership of miracle whereas the human being-component in human incarnation says that it is just used for physical assistance in the expression of the miracle. Thus, even miracle helps you to differentiate human incarnation from the demon.]

## 22) Na ca tanubheda iti vācyam pareṣu bhūritvāt.

You should not argue that there is marginal difference in an aspect since huge difference exists in other aspects.

**[Opponent:-** If you say that human incarnation must be identified by its excellent knowledge, the knowledge of a strong scholar is also excellent and to draw sharp marginal difference between the two is very difficult. Similarly, the same miracle is exhibited by both and to differentiate both is very very difficult.

**Theorist:-** The unimaginable God or unimaginable awareness is totally different from imaginable awareness or nervous energy called as soul. Awareness means to know something including self (object) and is essentially a process of knowing, which is done by the nervous system. The knower is also awareness (process) done by brain. In the self-awareness, the object is also awareness (process) only. In the case of unimaginable God, such awareness (soul) has no existence due to the absence of awareness, which is a specific work form of inert energy

functioning in a materialized system. When we say that God is awareness, you must totally forget this worldly awareness, which is a work form of nervous energy. Even in the absence of such nervous energy or awareness and its related materialized nervous system and brain in God, God knows, thinks, is kind, is blissful, loves, is impartial to do justice, is furious to punish injustice etc., which are the characteristic works of this worldly awareness. He acts as worldly awareness without being and having this worldly awareness due to His unimaginable power or nature. When such unimaginable God merges with imaginable medium having this worldly awareness, such worldly awareness of medium attains unimaginable nature. Then, the imaginable awareness of the medium becomes unimaginable while remaining as the original imaginable awareness. We can also reverse this statement by saying that the unimaginable awareness has become imaginable awareness while retaining its unimaginable nature. Both these statements involve interaction between unimaginable and imaginable entities. The worldly logic always involves the interactions between imaginable items only and hence, it can't be applied to both these statements so that we have to say that both these interactions (imaginable becoming unimaginable and vice-versa) are unimaginable only. Based on the same, we can also say that the process of generation of first imaginable creation (space or subtle energy) from unimaginable God is also unimaginable only. The further process of generation of other imaginable entities from imaginable space, naturally, involves imaginable worldly logic.

In the mediated God or incarnation, the imaginable awareness of the medium on becoming unimaginable (due to perfect merge of unimaginable God with imaginable medium) shows all the characteristic forms of imaginable awareness being transformed to unimaginable entities, which are the resulting unimaginable (special or excellent or wonderful) knowledge, love, bliss, kindness, will etc. With the help of such unimaginable characteristic forms of awareness, we can identify the existence of unimaginable God in the medium to recognize the medium as incarnation of God. The forms of unimaginable awareness of God are inseparable from the forms of imaginable awareness of the medium helping us to identify the imaginable medium as unimaginable God. In conclusion, we can say that the characteristic forms of imaginable awareness of the medium have become unimaginable

helping us in our identification of unimaginable God in a specific medium.

When the will becomes unimaginable (*satyakāmah...* Veda), miracles appear in both demon and human incarnation. In demon, only the will becomes unimaginable and all other characteristic forms of imaginable awareness of demon exist as imaginable only (maintaining their original nasty nature), whereas, in human incarnation, all the characteristic forms of imaginable awareness of the human being-component have become unimaginable (maintaining their noble nature called as auspicious qualities or kalyaana gunas). This difference helps us to differentiate Ravana from Krishna. Even though both lifted huge hills due to common unimaginable will, Ravana never spoke spiritual knowledge (in fact spoke only sinful knowledge), whereas Krishna spoke marvelous spiritual knowledge called as the Gita. This is the difference in knowledge. Ravana was forcing Sita to accept him as her husband. In the case of Krishna, the sages doing penance for millions of births thinking God as their real husband turned to Gopikas in the last birth are denied by Krishna for the reason of justice. When they threatened to commit suicide, Krishna had to yield to them and all this happened to be the procedure of testing their bond to life partners (dareshanaa) in competition with God. This is the difference in love. Cruel Ravana was stealing others' wealth, whereas, kind Krishna donated all His wealth to Sudaama. This is the difference in kindness and charity. Like this, except in the common unimaginable will (miracles), there is vast difference in every aspect to differentiate human incarnation from demon.

Similarly, you can differentiate human incarnation from a strong scholar through all other unimaginable characteristic forms of awareness and unimaginable will (miracles) of the human incarnation. If you are sharp, you can even differentiate the imaginable knowledge of even strong scholar (however much it may be wonderful) from the unimaginable knowledge of human incarnation. Similarly, you can differentiate the miracle of a demon having certain limitations from the miracle of human incarnation having no limitations. However, other aspects having full difference can be taken as clear evidences without taking the risk of sharp marginal difference in one aspect.]

**23)Na ca triṣu virodhabhedācintyānīti vācyam samanvayāt.**

You should not argue that contradiction, difference and inexplicability result in the three Vaishnava religions since such defects can be solved by correlation.

**[Opponent:-** In the case of bhedaabheda or dvaitadvaita religion of Nimbaarka, contradiction between difference and unity results as a defect. In the case of Shuddhadvaita religion of Vallabha, pure monism of God without the help of unimaginable power is not correct because the difference between possessor of power (Sun) and power (Sunlight) is famous. In the case of achintya bhedaabheda religion of Chaitanya Mahaa Prabhu, the inability to explain the concept clearly is accepted as a defect. How can you provide answers for these three objections?

**Theorist:-** 1) Nimbaarka accepts both difference as well as unity between God and His power (soul) in the case of human incarnation and this is not a contradiction at all since both views are justified in view of two separate references having jealousy to human form and having no jealousy to human form. The fundamental dualism between electricity (stream of electrons) and metallic wire (chain of metal crystals) satisfies the devotee with jealousy to human form. The functional monism between these two (metallic wire exhibiting the shock property of electricity wherever touched) satisfies the devotee without jealousy to human form. This covers all devotees worshiping the human form of God. Both aspects are not in view of single reference and hence, no mutual contradiction.

2) Vallabhaa says that God creates the world without the help of His power called as Maayaa since God alone exists. God is unimaginable source of the unimaginable power called as Maayaa. This view is justified because two or more than two unimaginable items result as one unimaginable item only. Plurality is in imaginable items only. Hence, this religion stands very well through this concept. Shankara told that unimaginable God creates world through His unimaginable power called as Maayaa not in the sense that two unimaginable entities exist separately. The Veda says that God alone exists and there is no multiplicity in God (*Ekamevādvitīyam, Neha nānāsti...*). The Gita also says that nothing other than God exists (*mattaḥ parataram...*). This is the absolute plane of God with reference to the view of God only and not the soul. But, it is told that God creates world (including souls) through His unimaginable power called as Maayaa because the human brains are accustomed to the difference

between source of power (Shaktimat) and power (Shakti). Based on this requirement of clear understanding for human brains, the Gita says God as Maayi or the possessor of the power called as Maayaa (*Māyinaṃ tu Maheśvaram*). For better understanding, following the norms of worldly logic, the statement is expressed in this way. When both the source and power are indicated by the same common adjective ‘unimaginable’, it essentially means that both are one and the same. Hence, this religion doesn’t contradict Shankara.

3) Chaitanya Mahaa Prabhu brought both these difference and oneness between God and soul to mean that unimaginable God became the imaginable soul (Vaasudeva) in this world while simultaneously retaining His unimaginable nature as unimaginable God beyond this world. This means that unimaginable God beyond the world retaining His unimaginable nature didn’t disappear at all even though He is completely transformed into imaginable soul as human incarnation in this world (*Purṇātpūrṇamudacyate*— Veda), by which both dualism and monism respectively are simultaneously maintained in view of single reference resulting in contradiction and no contradiction simultaneously. No contradiction is due to the unimaginable (Achintya) capability of unimaginable God. Since mutual contradiction resulted due to single reference and the same contradiction is solved by the unimaginable capability of God, this can also be accepted. This concept is unimaginable (Achintya) for the soul (defined by space) only and not for Him since He is beyond the space.]

[December 18, 2017]

#### **24) Na ca tasya sarvadedamasaditi vācyam sākṣiṇaḥ sopādhikatvāt.**

You shouldn’t argue that for unimaginable God, this creation is always unreal since God is always mediated as spectator.

[**Opponent:-** The unimaginable God got bored due to His loneliness and wanted entertainment by creating something different from Him. Then, He created this entire world by mere wish. The first item created was space or subtle energy. Then, subsequently air, fire, water, solid soil, plants, food and lastly soul was created. Till the soul was created, soul didn’t exist during the creation of space, air etc., up to food from plants from which only soul was created (*Annāt puruṣaḥ*). For the soul only, space, air etc., can be real and not for God to whom they are always unreal. Before the soul (human being) is created, you don’t have any possibility to say that creation is real at least with reference to soul since soul was not yet created!

In the time existed before the creation of the soul, God created space, air etc., and they were unreal only to God. Before and after creation when space, air etc., are unreal to God, we must say that the creation itself was unreal to God. The reality of these created items (space, air etc.) became true for soul only when soul was created later on. Even after creation of soul, the entire world including souls is unreal to God. In such case, how God was entertained with the unreal world at any stage of creation (before creation, during creation and after creation, world was, is and will be unreal respectively only to God) till now?

**Theorist:-** As told by the Veda, when soul is created from food obtained from plants, this soul refers to the imaginable awareness created on earth having its container-body made of five elements (human being). *Awareness can't exist independently without its container* (energetic or materialized). For this reason, creation of five elements was mentioned and then only creation of soul or awareness was told. The word 'Purusha' means the container (puri) in which the awareness lies (*puri śete iti*). You always ask for a cup of coffee and not coffee without cup!

As soon as the first element, space (subtle energy) was created, the unimaginable God got mediated with the first energetic body having relative awareness flowing in the energetic body with the help of energetic nervous system and energetic brain (prepared by a super technology involving unimaginable power of God). In such energetic body with relative awareness, unimaginable God got mediated by merge and is called as Datta or Ishwara, who created energetic living beings called as angles having energetic bodies associated with relative awareness (by super technology). Hence, from space onwards till creation of plants, energetic living beings (souls) existed for whom the products of creation had reality. The first item called as space or subtle energy alone is the object of unimaginable God, which was almost unreal (in our view) was really unreal to the unimaginable God. This slight difference between real unreality and almost unreality doesn't matter much. However, to speak precisely (if you insist), space was really unreal object for the unimaginable God or unimaginable awareness. But, as soon as space or subtle energy was created, the first energetic body with relative awareness was also simultaneously created with which unimaginable God merged so that unimaginable awareness of God merged with imaginable relative awareness of the first energetic living being called as Hiranyagarbha (*samavartatāgre bhūtasya jātaḥ-*

Veda). This relative awareness of Ishwara (Hiranyagarbha was the first energetic-individual living being and he was called as Ishwara after merging with unimaginable God as told by the Veda subsequently '*Patireka āsīt*') views the space as real and such experience is passed on to the unimaginable awareness merged with it. By this, the unimaginable awareness also views space as real only since the unimaginable awareness got identified with imaginable awareness through perfect merge. Hence, as soon as the first creation (space) was done, God mediated by space could view the space as reality, which was necessary for the entertainment. Such Ishwara created angels, who were viewing and experiencing the subtle energy as equal reality with which they are also made of. Hence, as creation proceeded, the subtle nature got more and more concentrated resulting in more and more gross nature and the entertainment increased due to more and more clarity of the object. When the creation was completed and human beings got created, the unimaginable God (through Ishwara) entered a gross human being also (to become human incarnation) and got entertained with equal reality of creation. Since as soon as the space was created, the first energetic body was also simultaneously created, the created space was received as reality only since it was perceived by the first energetic living being called as Hiranyagarbha in whom unimaginable God got already merged (experience of Ishwara becomes simultaneous experience of unimaginable God present in Ishwara). Hence, your objection that the creation remained as unreal only for the creator or unimaginable God is rejected since the direct spectator was mediated God (Ishwara) and not unimaginable God. Even though unimaginable God beyond world is not direct spectator, since unimaginable God and mediated God are one and the same, the same experience of the direct spectator (mediated God) enters the unimaginable God beyond the world also. We can call the mediated God as unimaginable God simultaneously due to perfect monism achieved between both by perfect merge. The process of merge between unimaginable God and imaginable Hiranyagarbha to become Ishwara is also unimaginable since the interaction is between unimaginable and imaginable entities.]

[December 18, 2017]

## **25) Na ca Advaitamubhayoriti vācyam sārśyaleśāt.**

You should not argue for monism between God and ordinary soul due to little comparable similarity.

**[Opponent:-** You may reject us to compare unimaginable awareness with imaginable awareness. But, the awareness of Ishwara is imaginable since Hiranyagarbha was also an individual soul created in the beginning of this creation and hence can be said as the ordinary imaginable awareness or soul leading to monism between God and ordinary soul.

**Theorist:-** Unimaginable awareness means that some unimaginable item is doing the work of knowing some object. Here, work (kriyaa) and working element (kaarakam) exist separately. When you are comparing imaginable awareness to unimaginable awareness, the common point of comparison is awareness or work done in the process of knowing. The working elements are imaginable and unimaginable entities existing separately. Since there is similarity in the work, there need not be similarity in working elements. If both the working elements are imaginable items, we can say that both are non-inert living beings. But, if one is unimaginable, it can't be non-inert living being. In such case, you can't say that unimaginable awareness is the same imaginable awareness to conclude that the relative awareness of a living being is the same unimaginable awareness. You may bring comparison between two entities of awareness (two living beings), but, how can you compare one living being having relative awareness to another unimaginable item (Parabrahma or Unimaginable God)? There may be one similarity between the two entities, which is in the work done by both items i.e., the work of knowing some object. In fact, even the process of knowing is unimaginable in God due to absence of neurons etc. There is lot of difference between the fruits of knowledge in both cases. Both God and soul know that this is pot. The similarity is confined to this point only. Here also, there is lot of difference since soul knows little part of the world (alpajna) whereas God knows every detail of every part of the world (sarvajna). One person is having 100 ten rupee notes. Another person is having 1 ten rupees note. Can you compare both saying that the 1 ten rupee note of second person is similar to one of 100 ten rupee notes of the first person? Is it not mocking if you say that both these persons are having qualitative similarity since both are having ten rupee notes only!

Let us take the relative imaginable awareness of Hiranyagarbha with which the absolute unimaginable awareness merged so that the relative imaginable awareness (of Hiranyagarbha) attained the unimaginable nature (after which Hiranyagarbha is called as Ishwara).

You can't compare even this awareness of Ishwara having unimaginable nature with the relative awareness of a living being (soul) since it (soul) doesn't have unimaginable nature at all. The unimaginable awareness of unimaginable God or the imaginable relative awareness of Ishwara, which attained the unimaginable nature can create anything, modify anything in to anything and dissolve (make it disappear) anything whereas the imaginable awareness of a living being (soul) can't do even a trace of any of these works. You can show common relative awareness in both and common qualitative work of knowing in both (quantitative difference exists since Ishwara knows everything and the soul knows little). One more comparison point (that both are relative awareness basically) is added here, but, difference is lot.

You shall never try to compare unimaginable awareness of unimaginable God with imaginable awareness of imaginable living being since the first item is beyond your imagination and can't be even indicated by you in anyway. Unimaginable God is creator since He created the first item called as space. Ishwara (actually unimaginable God in Ishwara is the real creator of anything) is also the creator of everything after space. You can take imaginable awareness having unimaginable nature of energetic-mediated God (Ishwara) and imaginable awareness of a living being without unimaginable nature (soul) in certain more points for comparison as well as difference:- 1) You can say that just like the soul is creator, maintainer and dissolver of its imaginary world, Ishwara is creator, maintainer and dissolver of this world. This is only a comparison and by this you shall not say that Ishwara is actually the soul and that this world is actually imaginary world. 2) The soul is really modified into imaginary world and due to imagination, the soul (nervous energy) gets reduced or becomes weak due to loss of a part of it. Ishwara is not reduced or doesn't become weak after creation and hence we say that Ishwara has unimaginable nature (of unimaginable God present in Him). 3) The soul is simply awareness or work form of energy. Every day, in the deep sleep this work (soul) stops due to non-functioning of nervous system in rest. This means that soul disappears (completely absent) and reappears (*Nityajātam...* Gita). The soul is basically inert energy and exists in this basic form in deep sleep to reappear again as awareness on awakening. Such daily birth and death are absent for both unimaginable awareness of unimaginable God as well as imaginable awareness of Ishwara having attained unimaginable nature.

In any simile, both compared items have similarities as well as differences. Face is compared to moon and similarity is that face is pleasant like moon. Several differences exist between these two. 1) Moon has black spots and face has no black spots. 2) Moon is reduced and also grows in a month. Face is constant. 3) Face is seen always on the earth and moon is seen only in the night in the sky. Due to one similarity of pleasantness, no fool says that face itself is moon and both are one and the same! ***Hence, neither God is soul nor soul is God by a fractional similarity in one aspect.***

All this is regarding the general comparison of any soul with God (either unimaginable or mediated). The relationship between God and a specific devoted soul is totally a different specific topic that is covered by the three divine preachers.]

## **26) Na ca arthavādo grāhya iti vācyam̐ bahu hetubhyaḥ.**

You should not argue that a lie told for good purpose shall be accepted since several reasons exist.

[**Opponent:-** Shankara says that in deep sleep, which is called as Praajna state, awareness remains as mere witness, the meaning of which is full awareness only as supported in Veda. In this state, bliss is mentioned and Shankara says that awareness or soul is leftover in deep sleep (*Suṣuptyekasiddhaḥ*).

**Theorist:-** The awareness totally disappears in deep sleep since nervous system stops functioning to take rest. After the deep sleep, as soon as awaken state starts, the soul experiences immense happiness obtained during deep sleep. The statement of Shankara shall be properly understood due to following reasons:- 1) The cause of happiness experienced in the beginning of awaken state is previous deep sleep. A golden jewel (effect) is called as gold (cause). Similarly, happiness (effect) generated from deep sleep (cause) can be called as deep sleep (cause). 2) A few immediate moments after deep sleep in which happiness is experienced can be taken as belonging to the deep sleep also just like a little distance from the city belongs to city only called as municipal limits of the city. 3) When the awareness or soul of a living being disappears, the leftover awareness of the body is unimaginable awareness or God maintaining the body along with the whole world by His will and this unimaginable awareness is the unimaginable God leftover in deep sleep. The unimaginable God is related to any specific soul in deep sleep through the maintenance-relationship. In support of

this, in the Veda, the awareness leftover in this deep sleep-state is mentioned with adjectives like source of the world etc., which are indicating God only. 4) Shankara has to speak Arthavaada (a lie spoken for good purpose) that every soul is God in the context of atheists to be converted in to theists. An atheist will never agree to the existence of God other than soul. In the initial step, He was forced to speak like this. Moreover, such concept spoken initially gives self-confidence and courage to any spiritual aspirant. 5) Due to this Arthavaada, every soul is God and every living being is an incarnation of God. A human incarnation results when imaginable awareness (having unimaginable) of Ishwara merges with the imaginable awareness of a devoted human being component. Now, the imaginable awareness of the human being component contains i) Merged imaginable awareness of Ishwara and ii) Merged unimaginable awareness of unimaginable God (which is the unimaginable nature of imaginable awareness of Ishwara). ***In conclusion, the imaginable awareness of human being-component (which mixed with imaginable part of awareness of Ishwara) attains unimaginable nature or unimaginable God.*** In such case of human incarnation, the unimaginable awareness (in the form of imaginable awareness of Ishwara and human being component) exists in deep sleep as witness, which is God as supported by divine adjectives of the Veda. Due to all these reasons, the statement of Shankara is justified, which can't be dragged to every human soul based on the climax of ambition to get highest fruit with zero effort i.e., you become God as soon as you know that you are God!

[December 25, 2017]

## **27) Na caivam Brahma cidajñānāt jīva iti vācyaṃ sādrśyāt.**

You shall not argue that God, the awareness, became every ordinary soul since it is not true because it is only similarity.

**[Opponent:-** Awareness is God. God became every soul due to His ignorance like a person entering the dream due to his ignorance. When the person in dream awakens, he becomes original awaken person. Similarly, this soul on leaving ignorance awakens and becomes original God. The conversion of soul into unimaginable awareness by merge with Ishwara leads to impossibility.

**Theorist:-** We must always remember that all the points mentioned regarding a soul are only the points of similarity with God. In simile, points of difference also exist based on which you must differentiate soul from God. God will never get real ignorance so that

He is captured by dream like world. This may happen in the case of soul, which is not omnipotent. God never gets real sleep (ignorance) by which God is controlled. There can be certain similarities like:- 1) Just like dream and dreaming-person caught in the dream, world and ordinary soul exist because the person caught by the dream is not real person controlling his dream like imaginary world, but, a product and part of the dream, which proceeds by itself independently without any external control. (Person creating the imaginary world can't be the person caught in the dream. Dream can't be created by any person. When the person sleeps, the awareness disappears for some time as deep sleep. Then, the state of dream starts when the awareness is regenerated. In this state of regenerated awareness, the 'I' linked with the body also remains in inert state along with the thoughts of external world and this region in which the 'I' linked with the body and thoughts of awoken state, called as awoken domain, is inert or inactive since the regenerated awareness does not touch this domain. The regenerated awareness touches only sub-conscious state containing strong thoughts of previous births along with some strong thoughts of the present birth also. In the dream state, a duplicate person or imaginary person is created by the sub-conscious state, who represents the original person present in the awoken state. Hence, the person caught in the dream is only a thought of sub-conscious state and the 'I' linked with him is not the 'I' present in the inactive awoken domain. Hence, the original person of awoken domain is totally different from the duplicate person created by sub-conscious state in the dream.) Similarly, soul is a product of the five elements and a part of the world, which controls the soul due to its major quantity. 2) You can compare God as creator, ruler and destroyer of the world without any ignorance like the real person creating, controlling and destroying his imaginary world in awoken state. In the simile, it happens so, that the real person gets ignorance due to sleep and is re-produced by the dream as its product and is fully controlled by the dream. Based on this point in dream, you should not say that God also became soul through ignorance and is captured by the world. 3) When you compare face to moon based on pleasantness, you shall not extend the comparison into the whole story of moon and say that the face also decreases gradually and disappears on one day! 4) People have gone one step ahead from this and started telling that the moon is actually the face, which is like telling the soul as God!! 5) Actually, God is unimaginable and generation of imaginable space from Him is

unimaginable. When the soul generates space in dream, a part of the soul or nervous energy is actually converted in to space and the same nervous energy is converted in to further dream. In the case of God, God remains as He is after the creation also without any reduction. It is unscientific if you think that the soul is also unchanged after creating imaginary world or dream!

The conversion of unimaginable awareness of unimaginable God into imaginable awareness of Hiranyagarbha to convert him into Ishwara immediately is told by the Veda. As soon as space or subtle energy is created, Hiranyagarbha is created with that subtle energy (Hiranyagarbha is told as the product of one element only '*Bhūtasya jātaḥ*' in the Veda) in which nervous energy exists without materialized nervous system (functioning of nervous energy without materialized nervous system is a super-technology created by unimaginable God). Immediately, unimaginable God merged with Hiranyagarbha by which Hiranyagarbha spontaneously became Ishwara. When Ishwara merged with a devoted human being selected by Ishwara, such specific human being becomes human incarnation. **We have the following types of awareness:-** a) Unimaginable awareness of unimaginable God, b) Imaginable awareness of Hiranyagarbha (nervous energy only exists in this energetic body and materialized nervous system is absent, which is substituted by a super-technology channelizing the nervous energy due to will of unimaginable God), c) Imaginable awareness of Hiranyagarbha becoming unimaginable awareness on the merge of unimaginable God with Hiranyagarbha, d) Imaginable awareness of ordinary soul (nervous energy in materialized nervous system and brain in the materialized body) and e) Imaginable awareness of a selected soul with a materialized body becoming unimaginable on the merge of Ishwara with the selected human being. This is the theory of the theorist presented so far.]

## 28) Ūhyānūhyacitoraikyaṃ svavyāghāta iti cenna bahuhetubhyaḥ.

If you argue that in the conversion of unimaginable awareness into imaginable awareness, self-contradiction arises, it is not correct due to several reasons.

[**Opponent:-** With the background of the knowledge of these five types of awareness as explained by you in the above sutra, c and e involve conversion of unimaginable awareness into imaginable awareness. Conversion of unimaginable into imaginable or vice-versa is

impossible since unimaginable God alone can have knowledge of Himself, which is beyond space (*Brahmavit Brahmaiva— Veda*). If this unimaginable God is converted into imaginable item, such imaginable item being controlled by space can't have the knowledge of unimaginable God, who is beyond space. Then, you must agree that the imaginable item (converted unimaginable God) must not have self-knowledge and must have self-ignorance only. If the ignorance is true, the imaginable item resulting from conversion of unimaginable God can't be unimaginable any more. Hence, this conversion has self-contradiction.

You say that unimaginable awareness merges with imaginable awareness so that imaginable awareness remains as imaginable and at the same time attains unimaginable nature. We can understand unimaginable item having unimaginable nature and imaginable item having imaginable nature. But, we are unable to understand how the unimaginable item becomes imaginable, which naturally means that the imaginable item has become unimaginable!

**Theorist:-** The self-contradiction is not permitted since already we have stated that the conversion of unimaginable item in to imaginable item or vice-versa is unimaginable process done by unimaginable God. Self-contradiction can be raised by you, only when there is conversion between two imaginable items as found in the world. Based on the logic of conversions between imaginable items, you can't bring such self-contradiction (as found in imaginable items only) in to this unimaginable conversion.

However, we give the logical reasons behind such unimaginable conversion to understand that such unimaginable conversion is justified. When cold iron rod becomes red hot by the merge of fire in heating, we can say that the cold iron rod has attained the total nature of fire, which is red hot. Neither iron rod became the fire nor did the fire become iron rod since only the entire nature of fire appeared in red hot iron rod. We can say that the iron rod became the fire (or vice versa) since all practical purposes like heating or burning something can be done by the red hot iron rod as done by fire. The fire retains its original form and iron rod retains its original form. This difference is only theoretical, but, for all practical purposes there is no difference between fire and red hot iron rod. Similarly, when unimaginable God became imaginable form in incarnation, there is no difference in all the practical purposes like miraculous powers and preaching spiritual knowledge to His devotees

etc. The only difference is that the unimaginable God is not having self-ignorance whereas the unimaginable God turned to imaginable form is having self-imposed self-ignorance. This difference is due to the request of devotees only and not due to inevitable imposed self-ignorance by some external agency.

**Opponent:-** This means that the imaginable form told to be converted in to unimaginable God is not aware of itself (unimaginable God) due to self-imposed self-ignorance. This results to say that imaginable form remains as imaginable having self-awareness as imaginable item only. In such case, how the imaginable form becomes unimaginable? How are you transferring the cause of this ignorance to devotees?

**Theorist:-** 1) We are not saying that iron rod becomes fire (or vice-versa). We are only saying that iron rod remains as iron rod, but, exhibits all the nature of the fire even though iron rod is not transferred into fire theoretically. If the imaginable form becomes unimaginable God, the imaginable form disappears since it is transformed into a state having no spatial dimensions and for imaginable soul this is not possible (which is to remain as imaginable and attain status of unimaginable God) due to lack of omnipotence. But, when the unimaginable God becomes imaginable form, God leaves the unimaginable status, which is beyond the dimensional space to become imaginable and visible form due to His omnipotence. Since only unimaginable God can have the knowledge (of lack of spatial dimensions) of Himself in His original absolute plane, He has to descend down from such status to the lower status of imaginable form by willingly forgetting such self-knowledge. This obstruction is removed due to omnipotence of unimaginable God being converted into imaginable form. The imaginable form can't be beyond space and hence, the self-knowledge of such imaginable form is also bounded by the space and can't be beyond the space. 2) When the devotees are requesting the unimaginable God to become imaginable and visible, their request in other words is that the unimaginable God should descend down to the status of imaginable form by losing the self-knowledge of the status of God beyond space. The request of the devotees itself means that the unimaginable God shall become imaginable form by forgetting self-knowledge. As long as self-knowledge exists, only absolute plane continues in which space doesn't exist and this is the view of the soul, but not the view of God in which no rule can bind Him. As soon as self-knowledge is lost, the

unimaginable God enters the lower relative plane in which the unimaginable God retains no more knowledge of His unimaginable nature and becomes imaginable only, retaining knowledge of His imaginable nature (view of the soul), even though His unimaginable nature continues in the imaginable domain also due to His omnipotence (view of God). 3) If the imaginable form of God in relative plane preaches about Himself, He never preaches about the nature of unimaginable God as present in absolute plane, which is beyond the relative plane (in relative plane He exists as mediated God only). The receiver (soul) can't enter the absolute plane in which unimaginable God can preach him about His unimaginable nature, because soul disappears in absolute plane. You can't control the behaviour of God, which follows justified logic (which is that unimaginable God can alone have the self-knowledge (of unimaginable God) and imaginable item has its own self-knowledge (of imaginable soul)). The unimaginable God can come down to the imaginable domain without any disturbance in His unimaginable nature and self-knowledge due to omnipotence. The self-imposed ignorance of unimaginable God is only to facilitate the understanding view of imaginable soul. The imaginable soul can never ascend in to unimaginable domain due to lack of its omnipotence. Hence, it will be more precise to say that unimaginable God is converted in to imaginable form and not to say the vice versa (even though the vice versa can be told from the point of the aspect after conversion).

**Opponent:-** Following the same logic of conversion of unimaginable God in to imaginable form (incarnation) through self-ignorance, why not we say that the same unimaginable God is converted in to imaginable world (along souls) through the same ignorance. Hence, we can say that the soul is the result of conversion of unimaginable God into imaginable soul. The same soul by self-realization is converted back into unimaginable God. The soul or God is awareness and hence this equilibrium of inter-conversion by self-ignorance and self-realization is justified. The Veda also says that soul or awareness is called as God in four statements (Mahaavaakyas). The Veda also says that this whole world is God since God became world by ignorance (*sarvam khlvidam Brahma*).

**Theorist:-** i) God became imaginable form (devoted human being) in human incarnation. Here, the human being (bounded by space) exists even before becoming human incarnation. Other devotees requested God (beyond space) to become imaginable human form (defined by

space). For such conversion, imposition of self-ignorance by God is essential (as per the understanding limits of view of soul) since imaginable form can't have such self-knowledge, which is beyond space. But, when God created the first item, space, the above explained situation can't exist so that God can become space by imposing self-ignorance (since space is inert having no awareness). 2) No devotee prays God to become the entire world and all souls. By such prayer, the praying soul also becomes God! 3) If God becomes world, the miraculous powers of God must be exhibited everywhere in the world including all souls (even though God's will doesn't exist), which is against the experience. On the other hand, only a specific devoted human being becomes human incarnation exhibiting miraculous powers (by the will of God). 4) It is told in the Veda that God enters the creation (*Tadevaanupraavishat*). If God has already become the world, there is no necessity of God to enter again the world. When God enters the world, it should be different from God to justify the entrance. If God has become the entire world, you can't say that God entered the world. If the person entering house has already become the house, we can't say that the person is entering the house! Then, the Veda should have said that God became world (*Tadevābhavat*). 5) Even the specific soul selected by God to become incarnation is not God before the entry of God. In such case, how can you say that every soul is already God? 6) If God is the entire world and every soul, there is nothing to be left (salvation) and nothing to be attained by any soul (Saayujya) and in such case there is no need of spiritual knowledge or spiritual effort. 7) If God is everything and everybody, there is no discrimination of good and bad in the world. If every soul is God, why the hell is created? Is it for punishing the God? 8) Hence, something different from God is created by God through His unimaginable power for entertainment (*sa dvitīyamaicchat*). If nothing other than Him is created, then there is no entertainment. Hence, in view of all these reasons, God created something different from Him for entertainment, which includes all souls. 9) He entered the creation by merging with a specific devoted soul to become human incarnation (*Mānuṣīm tanum...* Gita) by imposing self-ignorance on Him (in the view of the soul) for the sake of His devotees praying to see Him and talk with Him personally. Imposition of self-ignorance to become imaginable form is according to the norms of worldly logic of soul, which don't not bind God in any way due to His omnipotence. The ignorance is imposed by God only to respect the logical set-up

convenient to the view of souls that facilitates the unimaginable nature of God to be unimaginable to the understanding capacity of soul controlled by space as per the norms of relative plane. Such ignorance is not real and God is only acting as influenced by real ignorance so that the soul can distinguish unimaginable and imaginable through the concept of space without disturbing the norms of relative plane.

**Opponent:-** In the human incarnation, when unimaginable awareness is really converted into imaginable awareness, the unimaginable nature, which is beyond space is continuing along the imaginable nature of imaginable awareness after the merge with God. Practically, God is beyond space in incarnation also, but, theoretically He is with ignorance of self-knowledge (in view of souls). The imaginable awareness in the incarnation proves itself to be unimaginable awareness through all practical aspects like miracles. For example, Krishna shows infinite space in His small mouth exhibiting that He is beyond space. This means that Krishna (imaginable) proves Himself to be beyond space, but, He is appearing as ignorant that He is beyond space! The king is behaving as king in all practical issues, but, You say that he forgot himself to be the king!

**Theorist:-** The subject pointed out by you in this concept is perfectly true and hence, your objection itself contains the answer. This means that God (unimaginable awareness) became Krishna (imaginable awareness) and this conversion is practically proved by His miracles, which establish clearly that He is beyond space. The unimaginable awareness is imposing self-ignorance on it, which means that it is not really ignorant of its unimaginable self. If it expresses that it is aware of its unimaginable nature, you will immediately ask it to explain the unimaginable nature to you and you are controlled by space since you are not converted into unimaginable God. Such explanation is impossible in the sense that you being controlled by space can never understand it. The inability lies with you and you will blame the unimaginable awareness converted in to Krishna as unable to explain His original nature to you resulting in saying that Krishna is not omnipotent! In order not to blame His devotee (yourself), He imposed apparently self-ignorance on Himself to take the blame on Himself for protecting His devotee from such blame! Hence, the conclusion is that unimaginable awareness becomes imaginable awareness while maintaining perfectly its unimaginable nature (unimaginable God) through total monism and this is possible for the omnipotence of

unimaginable God. In conclusion, this means that unimaginable God (converted into imaginable form) shows His imposed ignorance as the cause for not explaining about unimaginable God to you (standing in the relative plane) and covers your inability in understanding the unimaginable God. Except this one issue, the unimaginable God converted into imaginable form (through total merge) stands with full awareness about Himself (unimaginable God). Hence, you must know that the unimaginable God (standing as unimaginable God or standing as imaginable form) never gets real self-ignorance.

The unimaginable awareness does not require a container, itself being the ultimate container of the entire world. Even for the imaginable awareness attaining unimaginable nature in the case of Ishwara, no container is needed (due to unimaginable nature) and hence, Shankara did not speak about the container at all anywhere. Only the imaginable awareness or a soul needs a container (energetic or materialized). For more clarification to human beings, Ramanuja and Madhva took a container for unimaginable God, which is energetic body of Ishwara called as Naaraayana. Just like the imaginable awareness (soul) became unimaginable, the imaginable container (energetic body) also becomes unimaginable (*Antarbahiśca...* Veda). Even the materialized body of Krishna became unimaginable to lift the hill! God exists as the base (Aadhaara) for the soul (Aadheya) in an ordinary human being and this God is taken as soul (Purusha) of the human being by Shankara, who treated the relative awareness (so called soul) as a part (chetanaa) of the body (Kshetra or prakruti) as permitted by the Gita. Ramanuja took the so called soul as the soul (Purusha) and the base soul (Antaraatmaa or Purushottama) as God. Hence, there is no difference between these two preachers. When God enters and merges with a specific human being to become incarnation, the base soul (God) enters and occupies the so called soul (of Shankara) along with its body or only occupy the so called soul only as per the requirement. It is not a rule that both soul and body should become God in all the times. If God merges with so called soul only and not the body, the finger of Krishna is cut by sugar cane while eating it. If God merges with the body also, the same finger of Krishna could lift the huge hill. It depends on the will of God as per the requirement of context. The finger of even adult Krishna was cut by sugar cane since Draupadi is to be tested. The finger of tender boy Krishna could lift hill to save devotees from rain for seven days.

The unimaginable awareness and imaginable awareness totally differ in all the three stages of knowledge (knowledge of knower, knowledge of the process of knowing and knowledge of the known object). Knower is unimaginable in God and in human being, it is imaginable awareness in brain. The process of knowing is unimaginable in God whereas it is imaginable in human being due to imaginable neurons conducting information in nerves. The knowledge of known object is unimaginable in God (since it is the knowledge of all details of the entire world) whereas in human being it is very limited. If you argue that God and soul are one and the same while seeing a pot, it is also not true because the soul sees only the pot whereas God sees all the internal structure of the material of the pot without a microscope. If you argue that leaving the object, if we confine to just the superficial process i.e., simply knowing, such similarity is useless since it is connected to the process of knowing only by which the nature of the knower is not at all understood. However, Shankara took this common point to say that God is awareness and not inert. This point is also used to say that God always merges with items having awareness and not with items, which are inert, while becoming incarnations. The advantageous point in connecting unimaginable awareness to imaginable awareness through simple process of 'knowing' is that the unimaginable God can be linked to relative awareness so that God mediated by such simple aspect of relative awareness is easily grasped by everybody instead of saying God as unimaginable God without giving any link to the relative plane. All the three divine preachers are united in this basic point to call unimaginable God as imaginable awareness.

### **29) Mahāvākyaṇi kathamiti cenna samanvayāt.**

If you argue that how the four great statements are correlated, it is not so, since correct correlation solves it.

**[Opponent:-** How can You correlate the four great Vedic statements, which clearly speak that God is awareness and hence, God is soul?

**Theorist:-** 1) If every soul is God, God will never have ignorance either about self or other object (world). In such case, how other Vedic statements say that God is not known to even the intelligence (highest faculty of awareness) and its imagination (*Na medhayā, Atartkyah etc.*)? Even the Gita says that no soul knows God (*Mām tu veda na*). This means that as per your statement, God is not having knowledge of

self! 2) The meanings of these various contradicting Vedic statements can be correlated in the following way:- a) '*All this world is God*'. This means that entire world is under control of the God since we mention the name of the owner to indicate His property (*Tadadhīna prathamā*). The same can apply to '*the special knowledge is God*'. b) '*I am God*', '*you are God*' and '*he is God*', which indicate that all of us (souls) are under the control of God. This interpretation is given by Ramanuja, which is excellent. These statements can be also interpreted as the aspiration to become God (incarnation) in very short near future, for which present tense can be used (*Atyantasannihitabhaviṣyati laṭ*).

By this, the statements (interpreted in wrong sense) will not contradict other statements in the Veda through this proper interpretation.]

[December 28, 2017]

### 30) Upamānopameyayoradvaitamiti cenna dvitīya bhedaṭ.

You shall not argue that the two compared items are one and the same. It is not correct because the second item always exists separately.

[**Opponent:-** The awareness creating the imaginary world is Ishwara. The awareness participating in the imaginary world is incarnation. The awareness in the awaken state is unimaginable God with worldly activity and the same without worldly activity is awareness in meditation state. The absence of awareness in deep sleep state is atheism, which is out of your context. The awareness in the imaginary world like dream state is the controlled ordinary soul. Hence, awareness being God and soul, God is the soul only.

**Theorist:-** There are seven states for any soul or awareness:-

- i) **Awaken state** in which awareness exists while the nervous system and brain are functioning. 'I' is an idea by which the soul is linked to world, which (world) is a total composite of matter, energy and awareness. In this state, the 'I' is related to self-awareness, own body and external world and the awareness in this state is called as general consciousness related to this birth in the present external world. This first state 'I' is compared to the unimaginable God without any external real world since this external real world is only His imaginary world.
- ii) **Dream state** in which the awareness exists while nervous system and brain function. The 'I' in this state is also an idea only generated by the awareness in dream. Here, awareness and 'I' are

linked to a different world of ideas generated by the dream. Dream is the source of the 'I' here, linked to a separate world of thoughts and these thoughts are generated as per the stored strong thoughts collected from previous births (sub-conscious state) along with some strong thoughts collected from this birth also.

- iii) **Deep sleep state** in which the awareness totally disappears since the nervous system and the brain take rest without functioning. In this state, neither 'I' exists nor any other thought exists.
- iv) **Meditation state** in which pure awareness, which has the self or awareness itself as an object. The 'I' exists in very weak state and other thoughts do not exist at all. The awareness without any idea or thought exists since brain and the nervous system are functioning.
- v) **Imagination state**, which is in awoken state only maintaining the 'I' of awoken state only, but delinked from the external world due to closure of eyes. This imagination state 'I' exists outside the imaginary world.
- vi) Imagination state in which the imagination state 'I' enters the imaginary world and identifies with an imaginary form and hence, here the imagination state 'I' outside the imaginary world enters and participates in the imaginary world by identifying with the 'I' acting as an imaginary form. If this imaginary form on this earth is a container made of matter and energy for the awareness, it is human incarnation.
- vii) The same above state in the upper worlds having awareness in the container of energy only, it is called as energetic incarnation.

With this background, we must understand certain critical points:

- i) The 'I' in the awoken state, meditation state and imagination state is one only. The 'I' in the dream state is totally different, which is an idea generated by the awareness of dream, which is linked with sub-conscious state only and in no way linked to the state of general consciousness and its 'I'. The 'I' of general consciousness and general consciousness remain inactive in dream state.
- ii) The 'I' of dream state is exclusive for that state only since it is not linked to this body existing in the awoken state. This 'I' indicates only a body (only a thought) created by the dream.
- iii) The 'I' in imagination state refers to the 'I' of awoken state, which identifies with the 'I' in imagination state. This is the difference between imagination state and dream state. The dream state 'I' is

delinked with awaken state 'I', whereas the imagination state 'I' existing in the imagination is linked with the awaken state 'I'.

- iv) In the case of soul or upamaana, the external body exists and the awaken state 'I' is linked to the external body. In the case of God or upameya, the external body does not exist and the awaken state 'I' is linked to unimaginable awareness without space. This is the version of Shankara. According to Ramanuja and Madhva, the external energetic body exists for the awaken state 'I' with already created space or subtle energy.

Based on these points, which are the points of the comparison (upamaana or soul), we can derive the points of actual item that is compared (upameya or God) in the simile (upamaana). The unimaginable God before creating this world can be compared to the awaken state 'I' before creating imaginary world (the external equally real world in the case of soul or upamaana should be assumed as absent since in the case of God or Upameya, there is no external world with equal reality). The imaginary state 'I' linked with awaken state 'I' (through perfect merge) can be compared to Ishwara with whom the unimaginable God merged perfectly. In the imagination state, the imagination state 'I' participating in the imaginary world (which is already linked and merged with awaken state 'I') can be compared to the human incarnation or energetic incarnation. Hence, the awaken state 'I' (unimaginable God), the imagination state 'I' (Ishwara) and imagination state 'I' participating in the imaginary world (human incarnation and energetic incarnation) are linked with each other and perfectly merged with each other also. The unimaginable God (related to awaken state 'I' only without any link to imaginary world with respect to Ishwara or the same imaginary world becoming dream world with respect to soul), Ishwara (the imagination state 'I' creating, maintaining and dissolving the imaginary world standing outside the imaginary world in the space since space was already created even before the creation of first energetic body), human incarnation (the imagination 'I' entering into imaginary world through materialized body) and energetic incarnation (the imagination 'I' entering into imaginary world through energetic body) are interlinked with each other becoming one only through perfect merge. The awaken state 'I' refers to unimaginable God with the worldly activity (Saguna Brahma) whereas the meditation state 'I' refers to unimaginable God without the worldly activity (Nirguna Brahma). The four states (awaken state 'I' and meditation state 'I' representing

unimaginable God with and without worldly activity and the imagination state 'I' as Ishwara standing outside the imaginary world and the imagination state 'I' participating in the imaginary world as human incarnation and energetic incarnation) are explained. The deep sleep state represents the state of atheists in which the above said 'I' in four modes (unimaginable God with worldly activity, unimaginable God without worldly activity, Ishwara standing outside the world and Ishwara as human and energetic incarnations participating in the world) is totally absent and only the external physical body exists and this state is out of our discussion. Now, the main point is that whether the dream state 'I' is linked with the above 'I' stated in four modes or not. In the comparison or upamaana, the dream state 'I' is linked to the 'I' in four modes in the sense that everywhere 'I' is generated by the same awareness. This point can't be taken as comparable point of the actual concept or upameya or God. The reason is that the comparison (upamaana) need not have all points to be common with the compared item (upameya). The awareness in the comparison is nervous energy, which is defined by space (since energy requires space for existence and propagation) whereas the unimaginable God (compared item) is beyond space being the generator of space. The dream state 'I' totally differs from the 'I' of four modes (awaken state, meditation state, outside the imaginary world and inside the imaginary world) as explained in the above critical points. If you take comparison here, it becomes a topic of comparison between God and soul, which is impossible since God is beyond space and soul is defined by space. When even the comparison is absent, you can't say that God and soul are one and the same. The dream (for the soul) like imaginary world (for Ishwara) is always under the control of God (*Vaśīkṛtamāyah Īśvaraḥ*). The imaginary world (for Ishwara) like dream world (for soul) always controls the soul (*Māyāvaśīkṛtaḥ jīvaḥ*). Even in the imaginary world, all other living forms are controlled by the imaginary world as per will of imagination state 'I' (Ishwara or incarnation). God is totally different from the world (dream or imaginary world). Soul is a part of the world (dream or imaginary world) and hence, is always controlled by the world due to quantitative difference even though qualitative similarity exists. Certain concepts of the soul can be compared to certain concepts of unimaginable God. But, soul is not God because the generator of the imaginable soul is unimaginable God. We call unimaginable God as unimaginable awareness, by which one should not mistake that God is

awareness, which is unimaginable. If you say that God is awareness, God becomes imaginable since awareness is imaginable item. Hence, unimaginable awareness means that the process of knowing of the unimaginable God by His unimaginable power without being awareness. Hence, you can never compare the 'I', which is a thought of awareness only to the unimaginable God. The imaginable 'I' (awareness) can never touch the unimaginable God, who is the creator of that 'I'.]

### **31) Karmaivāśu kāryamiti cenna jñānasyaiva prādhānyāt.**

If you argue that practice shall be implemented as early as possible without wasting time in knowledge, it is not correct because knowledge is very important fundamental step.

**[Opponent:-** Practical philosophy is always better than mere spiritual knowledge. It is wastage of time to concentrate so much on spiritual knowledge without practice. Hence, without much concentration on knowledge, practice shall be done as early as possible since human life is very short.

**Theorist:-** There are four steps (authorities) of spiritual effort:- i) Shruti or Veda containing the concepts given by God through ancient sages. ii) Smruti or Puraanas written by Veda Vyaasa giving practical proof of the application of the Vedic concepts in ancient generations. This also gives the explanation of the concepts given by God as seen in the Gita. iii) Yukti or logical analysis needed everywhere in examining the correct interpretations of Shruti and Smruti and also in examining the experience of human beings in the world to be logically justified or not. iv) Anubhava or experience of other human beings. Some accept only when they get self-experience and such people belong to the lowest category. A better category than these accepts while observing the experience of others. A better category than these accepts while hearing the experience of ancient people in the Puraanas as told by sage Vyaasa, who can be believed being a great sage. A better category than these or best category is that, which accepts the concepts given by God through very pious sages. On one side, you have Shruti and Smruti as theory heard and on the other side, you have the observation of practical experience of your contemporary co-human beings as Anubhava. In between these two, the theory heard (Shruti and Smruti) and the practical experience of co-human beings (and self also), lies the logical analysis to be always done on both sides before accepting the true concept. The decisions arrived from both sides through logical analysis

only constitute the spiritual knowledge. The miracles heard come on the side of theory and the miracles observed come on the side of practical experience (of others or of self) helping the fundamental concept of unimaginable God.

People misunderstand that mere hearing Shruti, Smruti and experiences of the co-human beings is the spiritual knowledge. This is not correct because after hearing from both sides, you must analyze perfectly so that there is no false reporting or misinterpretation of something else. Such knowledge simply heard from books and people is not the true knowledge. Even in the case of self-experience, you may not find out the truth without perfect logical analysis. After arriving at such true decisions through perfect logical analysis only, you must start practicing the concepts. If you take the knowledge based on mere hearing without analysis, you may go in wrong direction. What is the use of your strong inspiration (Bhakti yoga) to implement a concept and what is the use of your perfect sincerity in implementation (Karma yoga) if the concept is not correct since it is not decided by passing it through sharp analysis, which alone is the foundation (Jnaana yoga). If you are running in wrong direction due to misunderstood and misinterpreted knowledge, both your force of inspiration and practical effort become useless. If the knowledge is correct, you will go in right direction and you will reach the goal even with weak inspiration and slow implementation (walking). If the knowledge is wrong, you are going in the opposite direction, in which case, your forcible implementation (running) and excellent inspiration behind it become not only waste, but also harmful since you are going more far and far from the right goal. Hence, for the sake of right direction, the spiritual knowledge from the human incarnation (Sadguru) is essential, which also must be accepted by you after analysis only. Krishna said Arjuna to accept the Gita only after analysis (*vimṛśyaitadaśeṣeṇa...*). If the preacher is preaching wrong knowledge, he will ask you to accept it without any further analysis because he fears that analysis may prove his knowledge to be wrong. Krishna is damn sure of correctness of His preaching in the Gita and hence, asked Arjuna to accept it after analysis only. Today, there is no dearth for devotion and sacrifice of work and fruit of work. The lacking side is only the fundamental foundation, which is the correct spiritual knowledge inviting analysis without any fear. Due to absence of correct direction, which is given by correct analysis only, the inspiration and practical effort are becoming waste.

Hence, correct spiritual knowledge preceding practice is essential than practice without preceding correct knowledge. The correct spiritual knowledge without subsequent practice is like lame with eyes. The practice of wrong knowledge is like a person with legs and without eyes. Both are essential like a person walking with legs after seeing the path with eyes. Hence, the first step is to gain correct spiritual knowledge and not hasty practice of wrong knowledge with high emotion without doing analysis to find out correct direction through true knowledge. Practice certainly gives the fruit like the plant. The prior inspiration is like the manure and the prior correct spiritual knowledge is like water. The plant even with given sufficient manure dies without the fundamental supply of water. Sages have taken millions of births for finding true knowledge and confirmed human incarnation, Lord Rama as the relevant God, After that, they have taken only one birth (as Gopikas) for implementing that knowledge in practice.]

[January 04, 2018]

### 32) Na ca pūrvapakṣāḥ santīti vācyam siddhānta sattvāt.

You shall not argue that there are criticisms on the philosophy of Shri Datta Swami since effective answers exist.

- [i] **Opponent (OP):** We agree that there is unimaginable awareness, which means undetectable awareness called as God or Brahman.  
**Theorist (TH):** Unimaginable awareness is totally different from undetectable awareness. The latter means awareness (God), which is undetectable. The former mean awareness (process of knowing) of undetectable or unimaginable God. We mean that God is not awareness at all. We mean awareness as a process of knowing and not the material of knower. The knower is unimaginable, not awareness, but knows due to His unimaginable power or nature. The word ‘undetectable’ should be also clear in its meaning that it is undetectable forever. It should not mean that it is undetectable today (like certain rays with higher frequencies existing above the presently detected frequency rays in the electromagnetic spectrum), but, may be detected tomorrow as science grows! Hence, the Veda says that you should know that God is not known (*avijñātaṃ vijānatām*) and that you should forget that God becomes known (*vijñātamavijānatām*)!

- ii) **OP:** 'I' is to be linked to this ultimate undetectable awareness or the basis (aadhaara) through analysis of the five sheaths (koshas) of any human being.

**TH:** When the awareness is undetectable, how can you link 'I', which is a mode (thought) of imaginable awareness (or nervous energy generated by the materialized nervous system) to undetectable awareness? You have clearly agreed that undetectable awareness is not the awareness generated by the nervous system (But, this is not the opinion of other Advaitins, who feel that God is detectable awareness only being experienced by every soul in the daily life. My theory contradicts such Advaitins by saying that Shankara told so for a special purpose of converting atheists into theists.). You also have to agree that since awareness or nervous energy generated by nervous system is knowable or detectable. If you say that you are undetectable (unimaginable) awareness, it means that you are saying that you are undetectable (unimaginable) item. It means that you are an item, which is undetectable or unimaginable for you! Such statement can come only from a mad person. How can you claim that you are ultimately an item, which is not detectable by you or anybody? You are thinking that God (undetectable awareness) is the basis of this universe like a table on which five sheaths are present one above the other. Here, both the table and sheaths are imaginable and space-defined objects. *The undetectable (unimaginable) awareness is not defined by space and hence, it is not detected.* Here, base means that by the will of which, the imaginary world exists. The example for God and world given by Shankara is a magician creating an illusory city (*māyāgāndharva nagaram*) and a sage creating a real city (*māyāvīva...mahāyogīva*). In such created city, the magician or sage is not standing as the base for that city like a table for sheaths. He is standing aloof from that city. Yet, he can be told as the basis of that city since his existence is the basis for the existence of that city. Hence, if you remove the items of that city one after the other proceeding in downward direction, you will not find the magician or the sage standing as the ultimate basis of that city. Similarly, God is not pervading all over the world like perfume or energy since the magician or the sage is neither standing as base like table nor pervading all over the world. The

magician or sage is not pervading all over that created city. Just like the magician or the sage is aloof from the city, God is beyond the world creating the world just by will and acting as its indirect basis (not as a table for the sheaths). In such case, by the analysis of the five sheaths, you cannot touch God or ultimate basis (standing beyond the world) since God is undetectable or unimaginable.

**iii) OP:** God is said to be with us (*Aparokṣāt Brahma*) to be experienced and the analysis of five sheaths is also from the Veda.

**TH:** God is certainly beyond this world and is undetectable or unimaginable. The reason for this is that the Veda says that God is the generator of space. Space cannot exist in its generator before its generation. If it exists, generation of space becomes false. When space does not exist in God, God is not having any volume (Parimaana, which is the characteristic of space). Any item having no volume can never be detected by even the topmost intelligence and hence, God is unimaginable. God is omnipotent and due to this, anything is possible for God. Due to omnipotence only, God is omniscient (knowing every bit of the world) without becoming omnipresent (like space in the world). Any imaginable item can become omniscient provided it is omnipresent. The unimaginable God is omniscient without becoming omnipresent in the world due to His omnipotence. If you say that God is omniscient since He is omnipresent, He is defined by space logic. The greatness of God reaches climax only when you say that God is omniscient even though not omnipresent. Climax of greatness is the essence of the word 'Brahman' or the greatest. Due to absence of omnipresence of God, no item of the world is God (*neti neti* - Veda) and no item of world contains God. Since God is not space-defined imaginable item like a table or ground, God is also not the direct basis of the world. The world is created and maintained by God just by His will and therefore, God is not modified by creation and also is not maintaining the world by becoming the direct basis like space-defined table. The result is that you can neither find God in any imaginable item nor God is any imaginable item of the world. You can't find God as the direct basis of the world so that you can find out Him by downward digging (analysis) taking an ordinary soul to be dug.

Several Vedic statements and the Gita say that God is totally unimaginable.

Like this, even though God is completely beyond the world (space), as the Veda says, God enters the world as incarnation for participating in the world-drama for getting more entertainment than being mere spectator. Another important need is propagation of true spiritual knowledge in world. When God enters a human being (five sheaths) to become human incarnation, God pervades all over the human being so that every sheath (kosha) becomes God only. The unimaginable God beyond the world can be only inferred whereas God as human incarnation can be even visualized being in our presence and this is the meaning of the Vedic statement that God is with us. In the analysis of five sheaths, every sheath is found to be God (*Annam Brahmeti vyajānāt...* etc.) and nowhere no sheath is denied to be God. Even the gross body (Annamaya Kosha) of human incarnation is becoming the unimaginable God (Brahman) and hence, the body of Krishna could lift the hill and the body of Shankara could withstand the swallowed molten lead. In the case of such incarnation, there may be a probability of God pervading the soul only (probability depends on the requirement of the context), you can deny the five sheaths and find God as the soul or pure awareness called as Atman. God can be unimaginable standing as inseparable direct basis of such soul also as per the concept of Ramanuja, which is monism by inseparable dualism. As per Madhva, pure dualism is also possible when unimaginable God exists in Rama blessing the servant Hanuman from outside. All these three relationships are possible only in the case of specific souls called as devotees. In the case of ordinary soul, there is no such relationship and hence, the analysis of five sheaths will lead you into infinite space only and God will not be touched (standing beyond the world) by such analysis. This means that by mere analysis of an ordinary soul, you will get nothing unless the grace of unimaginable God exists due to your devotion and God makes a bond with you to become detectable by inference (which means that one can detect the existence of God and not the nature of God).

iv) **OP:** It is hair split to say whether knowledge is inherent characteristic or inseparable associated characteristic of God since result is the same.

**TH:** This is again another confusion of the concepts. We are not speaking about unimaginable God when we say that knowledge is inseparable associated characteristic. When unimaginable God becomes human incarnation for the propagation of spiritual knowledge, we say that the unimaginable God is always associated with awareness (in advanced stage called as Prajnaanam) while becoming the human incarnation (*mānuṣīm tanumāśritam-* Gita). We are not saying that the unimaginable God beyond the world is having knowledge as inherent or associated characteristic. The unimaginable God beyond the world is not having imaginable awareness either as inherent or as associated characteristic. When the unimaginable God enters the world as human incarnation, then only, God is associated with the human awareness (knowledge) so that we have to speak that human awareness as clear associated-inseparable characteristic of unimaginable God while in the state of human incarnation. If you say that such associated human awareness as inherent characteristic, it means that the unimaginable God is having imaginable awareness as inherent characteristic only and this spoils the whole concept to think that unimaginable God is imaginable awareness.

v) **OP:** You say that this world (energy) is greatest among the items of the world and hence is called as Brahman because a greatest item in any category can be called as Brahman. At the same time, You give another interpretation that this world is under the control of God (Brahman) by bringing Tadadhiina Prathamaa (the controlled property can be represented by the name of the controller) as suggested by Ramanuja. Which interpretation is correct for the Vedic statement that '*all this world is Brahman*'.

**TH:** Both are correct since both do not contradict each other. Energy is greatest among all the items of the world. Since God is the creator of this energy, He is greater than energy and hence, greatest ultimately. *Both meanings can co-exist without any mutual contradiction.* The word 'Brahman' is used to mean several items, which are greatest in their categories like food, mind, intellect, bliss, Veda, etc. Each is greatest in its category

and hence, all these greatest items do not contradict with each other. Soul is the greatest among various forms of energy and hence is called as Brahman (*Jīvo Brahmaiva*). Such interpretation can answer the critics of Shankara (who blame Shankara for having told that soul is God). Soul is imaginable awareness standing as greatest among all the detectable or imaginable forms of energy. Hence, you can't say that soul is undetectable or unimaginable. To such critics, we can answer that Shankara told that the soul (jīva) is greatest (Brahman) among the various forms of energy. Of course, He had to tell that soul is God to atheists to drag them into theism. Since He dragged atheists into theism, the theism got members in it and because of such theistic members only Ramanuja and Madhva could flourish with their philosophies.

Soul is said to be the greatest created item among all the created items of the world. Hence, it is called as Paraprakruti, which means the greatest item in prakruti or world. Soul is not only the greatest item but also is one of the imaginable worldly item. God is greater than soul and hence, becomes the greatest of all the worldly items including the soul. You need not doubt that both God and soul become the greatest of all the worldly items. There is difference between God and soul. Soul is imaginable worldly item existing in the imaginable domain. God is unimaginable and beyond the worldly items unlike the soul. Hence, God i) being greatest item and ii) being beyond the world is called as Parabrahman, which means greatest (Brahman) and also beyond the world (Para). Hence, there is no clash between God and soul that both are greatest items. The unimaginable God beyond world is called as Parabrahman by Shankara to be indicated by silence only without any word indicating that God is totally unimaginable (*Maunavyākhyā prakāṣita Parabrahma...* Shankara).

**vi) OP:** In the deep sleep, in the human body, God exists as the witness so that when the human being awakens from the deep sleep, all the past life is continued by the link standing in the deep sleep as witness. Otherwise, after awakening, the soul should have been with fresh mind without any past memories.

**TH:** This point of the ancient scholars reflects lack of the scientific knowledge of the human brain, which is a system of several microprocessors working simultaneously. In the

computer, the information exists in the form of pulses and whenever current enters the computer, the information is displayed. This point of storing the information in brain was also recognized by a school of logic called as Sphota Siddhanta (sphota means pulse). The non-acceptance of this school of logic due to ego-based rigidity led the scholars to end with this conclusion that God is acting as a link between deep sleep and awaken state. God is certainly the witness of every bit of this world in all the three stages (awaken, dream and deep sleep). God has created this mechanism of link within the soul, which works automatically in a routine way. This is a better system of administration of God than thinking that God Himself will be doing such mechanism as an employed operator!

**vii) OP:** God is infinite and hence is blissful. God is said to be true and infinite knowledge by Veda. This itself means that God is awareness.

**TH:** If God is blissful being infinite, why He got bored (worried) before creation? Limited and unlimited are the concepts of space and hence, God is beyond these two concepts to be concluded as unimaginable. In the Vedic statement, you should take implied meaning (*vyanjanaa or lakshanaa of lakshyaartha*) and not direct meaning (*abhidhaa of vaachyaartha*). While saying that the village is in Ganges (*Ganñāyām ghoṣah*), you should take the implied meaning as that the village is very near to Ganges. If you take God as knowledge, God becomes imaginable awareness and can't be unimaginable to prove that He is beyond space. When it is said that power has no age (*tejasām hi na vayah*), it means by implied meaning that the possessor of power has no value of age. Similarly, the human incarnation like powerful Shankara has no consideration of age when He wrote commentaries by sixteen years age. The same Shankara is possessor of true and infinite knowledge or called as personified knowledge. Hence, this (*Prajñānam Brahma*) refers to the true knowledge of human incarnation (Sadguru).

**viii) OP:** Miracles are not significant in philosophy since these are obtained by anybody by the grace of God and hence, Shankara drinking the molten lead and declaring that He is different from ordinary souls is overlooked before His philosophy that soul is God.

**TH:** The main characteristic of unimaginable God is a miracle, which is the unimaginable event. Since the miracle is unimaginable, you can't say that you can catch God by such characteristic since miracle itself is unimaginable and indicates unimaginable nature of God only. Such miracles are expressed through human incarnations and true devotees. Unimaginable God exhibits such miracles through demons also since He is forced by the devotion of such demons. In the demons, the miracles look with very bad nature due to the nature of demons and because of this reason, you need not neglect miracles of unimaginable God expressed through human incarnations and devotees. The water (miracle) falling from cloud (unimaginable God) is pure. When it falls in the pearl shell (devotees), it becomes pure pearl. When it falls in mud (demons), it becomes dirty water. The demon also obtained miraculous power from unimaginable God through devotion based on dualism. The false Advaitin feeling himself as God already doesn't get such power from God since he neglects devotion and sacrifice due to disbelief in dualism. He is worse than a demon in this line. Of course, if the monism is used in the proper way as expected by Shankara, it is good even though miracles are absent. The expected outcome of monism is that the soul will behave with all good qualities like God supporting justice and avoiding sins. If this is not achieved and moreover if negative side is achieved so that sins can be done because the world is not true, such theoretical monism is wrong. The false Advaitin thinks himself as God and becomes attributeless without doing good deeds and without devotion due to denial of dualism. In view of such unexpected negative results only, Shankara is born as Ramanuja and Madhva and removed such negative side developments (side reactions). Of course, the followers of Ramanuja and Madhva also developed some negative reactions like hatred to Shiva, who is Narayana Himself. Always, the original divine preachers are diamonds and their followers (mostly) are charcoals!

The false Advaitin feels that he is already God, but, he is unable to perform any miracle since he is neither God nor even blessed by God! He is a very clever person like a defeated person in boxing, fallen on the ground, keeps his hand above the winner to declare that he won! Miracle is the real characteristic of

unimaginable God by which only you know that God is unimaginable being beyond space. Krishna showed all the unlimited universe in His very little mouth and this proves that He is beyond the concept of space-volume! Thus, *miracles are treasures of spiritual knowledge while performed by Sadguru*. Unable to show miracles, the false Advaitin covers that defect (of not achieving practical monism with God) by neglecting the miracles as some cheap powers, which are to be neglected in the theoretical divine level. He will go to such extent in proving that the miracles are also lies because the entire creation itself is not true!

**ix) OP:** Dualism is most prominent indicating the general nature of all ordinary souls called as masses. Monism belongs to a few realized souls only.

**TH:** In Kruta Yuga, most of the people followed justice and only a few demons followed injustice. Does this mean, as per your theory, that people following justice were just ignorant masses and the few demons following injustice were wise classes? You shall decide the value of the concept through discussion of the related points and not based on elections! Our theory leads a soul from false monism (soul thinking that he is already God and only realization of self is the path to remove the ignorance that he is not God) to real dualism (in which the soul shall submit to God like a servant with service and sacrifice to remove the ignorance that he is already God) to get the fruit of true monism (in which God is pleased to make the soul as human incarnation in which God and soul become one) or fruit of super dualism (in which God becomes the servant of the devoted soul).

**x) OP:** The four Vedic statements (Mahaavakyaas) stress on the absolute existence of God by which the identification of soul with God can be achieved.

**TH:** The absolute existence (Paramaartha Sattaa) of God gives only two points: a) Only the existence of God can be known but not His nature in any way (*Astītyeva* – Veda) and b) the existence of the world is completely based on the existence of God. These two points cannot help you to identify the God or to achieve oneness between God and soul. The four Mahaavakyaas can be interpreted in three ways: i) In the case of human incarnation, first person, second person and third person mean the God in human

form. The fourth statement means that the human incarnation of God is the possessor of the special excellent knowledge. ii) In the case of a devotee of God, the first three statements indicate very early fruit of becoming human incarnation in first, second and third persons. iii) In the case of ordinary soul, the human incarnation and ordinary soul can't be differentiated in any way due to invisible-unimaginable God. Due to invisible current, the electrified and non-electrified wires look like same. The first three statements indicate this comparison between God in human form and ordinary human being using metaphor-figure of speech in first, second and third persons.

**xi) OP:** Shri Ramana Maharshi said that the 'I' is related to God.

**TH:** The essence of the philosophy of Ramana Maharshi is to search the source (cause) of 'I', which is awareness (Purusha. Purusha means awareness lying or pervading in the body. *Puri sete iti puruṣah.*). If you go back in the chain of creation from 'I' to awareness to food to plants to earth to water to fire to air to space and finally to unimaginable God. Hence, the ultimate source of 'I' is the unimaginable God only about whom His existence alone can be known. 'I' is a thought made of awareness like golden jewel is made of gold. The awareness came from food as per the Veda. In this chain of causes-effects, if you go back, you can go up to space. You can relate this 'I' to the space in the ultimate step. But, the cause of space is unimaginable God and you can't relate unimaginable God to 'I' because the generation of space from unimaginable God is unimaginable. Hence, you can make 'I' touch up to space but, you can't make 'I' to touch unimaginable God. The result is that you can say that you are the space in the ultimate step. But, you can never say that you are the unimaginable God since you can't cross the space and its link to God.

The human incarnation like Krishna said that He is God. Krishna became God since God crossed the link (generation link between God and space) and descended in to space, passed through all the chain of creation and became the awareness. This is will of God by which God could become even the gross body (Annamaya Kosha) of Krishna. If the human being ascends through this chain, he has to stop at space only since he can't cross the unimaginable link between God and space. The human incarnation is called as

Avataara, which means descended God and it is not called as ascended human being because God can come down crossing the unimaginable link, but, human being can't ascend to the state of unimaginable God crossing the unimaginable link. In the human body itself, the entire chain starting from awareness (Purusha) up to space exists for the soul to reach up to space. Pindaanda (human body) is a mini Brahmaanda (world).

**xii) OP:** There is only one 'I' in the three states (awaken, dream and deep sleep).

**TH:** Whether the same 'I' exists in three states or not, it is immaterial for us since you are revolving only in the imaginable domain without crossing the unimaginable link between space and unimaginable God. This subject belongs to the field of science (analysis of imaginable domain) only, as per which the 'I' creating imaginary world in awaken state is totally different from the 'I' present in the dream state. Even though both are made of the same awareness, the 'I' (awareness of gross body) creating the imaginary world controls the imaginary world whereas the 'I' (lack of awareness of gross body) in the dream state is controlled by imaginary world acting like dream for it. You can bring the dream state in to your imaginary world also like this:- you are creating your imaginary world. In that imaginary world, you have created some person X, who is controlled by your imaginary world like a person created in the dream is controlled by that dream. You have to understand imaginary world with reference to you and the same imaginary world with respect to some person X created in that imaginary world by you. Now, your imaginary world is called as imaginary world with respect to you and the same imaginary world can be called as dream world with respect to X. You (creating your imaginary world) can be compared to the unimaginable God creating this world and X (soul or person created in your imaginary world) is the soul created in this world. Unfortunately, in the simile, yourself and X are made of the same awareness. But, in the concept, unimaginable God is unimaginable being beyond the imaginable domain and can't be imaginable awareness like you. This is the basic difference between you in the simile and unimaginable God in the concept. The soul in the concept and in the simile is one and the same, which is imaginable awareness. Hence, the concept is not at all

affected by any change in the simile, even if the change is assumed in the future research of neurology. As such, based on the present scientific logic, the 'I' creating the imaginary world is different from the 'I' caught in the dream. Awaken state is one file and dream state is another file in the computer like human being. The second file can be brought in to the first file and hence, dream is remembered in the awaken state. In the deep sleep, there is neither awareness nor display of any file. On entering in to awaken state from deep sleep, the rest of the deep sleep is immediately experienced as happiness and this happiness was not experienced in the deep sleep and it is only experienced in the awaken state. The statement 'I slept with happiness' is only an inference of the deep sleep and not perception during deep sleep. Even if you establish in future with the help of more developed science that 'I' existed in deep sleep, there is no use. The reason is that 'I' in any state being in the imaginable domain itself can't be unimaginable God and also, can't become unimaginable God due to inability to cross the space. But, this imaginable 'I' can become unimaginable God if God wishes so (by becoming human incarnation in which God comes down to the state of human soul).]

### **33) Matanirāsa iti cenna advayena sadbodhāt.**

If you say that other school of thought shall be criticized, it is not correct since if ego and jealousy are removed, true knowledge is known.

**[Opponent:** The idea that world is under the control of God as the meaning of Vedic statement that world is God through the concept of Tadadhina Prathamā is very awkward. There is nothing that Datta Swami found out in His theory. He is denying some points of monism as if they are truly said by Shankara! In fact, He created certain false points as if told by monism and condemned them!

**Theorist:** As soon as the human being is born, till death, the two nasal openings always hiss air by expulsion after inhaling it and these two nose-holes are nothing but the mouths of the two venomous serpents called as ego and jealousy. People say that control of respiration is yoga and now in view of this simile, that is the greatest spiritual effort to control ego and jealousy towards co-human forms. This is the reason that why almost every human being is missing the

human incarnation in his life. Due to this repulsion between common media, the human being after death takes energetic body to go to the upper worlds and does not recognize God in energetic form. By this, the soul loses God everywhere and every time!

The human being does not fear even to scold divine personalities like Krishna, Shankara, Ramanuja, Madhva, Buddha, Mahavir, Jesus, Mohammed etc., and not to speak of scolding a co-human being. An ignorant Jain said that Krishna was responsible for the mighty war and hence went to hell! By saying so, that fellow went to hell! A great scholar of Vishishtadvaita scolded Shankara as incarnation of demon preaching monism of God and ordinary soul! By this, he went to special hell headed by Kaalabhairava! A great scholar of Advaita (wrote hundred books) scolded Ramanuja with bad words (in his book called 'Shaankaraashaankara bhaashya vimarshah') and died by the bite of a serpent while 38 years old! He did not recognize that Ramanuja is incarnation of thousand-headed Lord of Serpents (Adishesha)! Ignorant priests crucified Jesus due to ego and jealousy and went to hell with liquid fire! You are scolding the concept told by Ramanuja as awkward, thinking that it is told by a human being called as Datta Swami! All this spiritual knowledge is spoken by God Datta through the throat of Datta Swami!

One must control ego and jealousy while attacking divine personalities like Krishna, Shankara etc. You need not use bad words towards Sadguru and towards the concept of Sadguru presented. After all, we are petty human beings with a tiny head like pinhead whereas Ramanuja is with thousand divine heads! I'm not threatening anybody to stop the criticism of the concept told even by God. God Krishna asked Arjuna to analyse whatever was told by Him (*vimṛśyaitat...*). When bad words are used in the analysis or criticism, that shows that the analysis is not efficient by itself and hence, ***bad words are used to compensate the deficiency!*** Your point must prove that the concept of opponent is awkward and the opponent himself should feel that his concept is awkward. You need not utter that word unnecessarily. If you utter that word, a doubt will come that the concept might not be really awkward!

When Arjuna got a doubt in the preaching of Krishna, he politely expressed the doubt everywhere. He fell on the feet of Krishna and told that he will ask doubts (*prcchāmi tvām...*). Such a question asked to clear the genuine doubt was certified as 'pariprashna' by Sai Baba. You shall not hurt anybody or any concept of anybody by using cheap words

indicating your egoistic victory on the opponent, which will lower the value of your argument. Your polite presentation of the argument brings more force and value to you. Because of this worst mentality of ego and jealousy turning into the concept of self-victory and opponent-defeat, splits in religions and philosophies arose disturbing the peace of humanity by which God becomes furious. Discussion is only investigation of truth and not a fight resulting in defeat or victory. In discussion, whoever wins is lost because he gained nothing since his concept is already correct! The defeated person is benefited so that he corrects his wrong concept and gets benefit!

If you get operated from the two cataracts of your ego and jealousy, you will find several new concepts as shining diamonds in this spiritual knowledge of God Datta. Datta Swami stands for His throat only as a mike for the speaker, God Datta. Bringing unification of philosophies and religions through the concept of unimaginable God is a wonderful discovery blessed by God Datta for the sake of welfare of humanity through the tongue of Datta Swami!

In fact, you have created false statements, which are not the actual concepts of Shankara. For example: you have stated that the imaginable awareness is not God, but, Shankara told that the imaginable awareness experienced by us is God (*Jīvo Brahmaiva*). You have also told that unimaginable awareness is God. But, Shankara told that the imaginable awareness being experienced by us continuously is God (Of course, He told like this for the sake of conversion of atheists in to theists.). We have not told anything not told by Shankara. We have only explained the circumstances in which Shankara has to tell so in spite its opposite is in the heart of Shankara.

All the divine preachers are incarnations of the same God. Then, why differences appear in their preachings? The differences are due to the differences in the receivers (disciples) existing in their times. If simply, the same truth is announced in all the times to receivers of different mentalities, such preachings are not heard by the disciples like the deaf not hearing the conch shells blown! The disciples will listen only if the preachings are liked by their defective psychologies. Without listening the concepts, realization can't come like without eating, digestion can't take place! A scholar simply bothers about preaching the truth only, whatever may be the result. A preacher (Guru) twists the concept for the sake of listening and subsequent assimilation in the disciples. Twist is temporary and the string twisted comes back to the

original state in no time. Gradually, the truth comes back to its original stage as the receiver climbs upper step. Unless these twists made due to different psychologies of receivers are explained in view of the times in which divine preachers appeared, the twists will continue as permanent deformations of the truth and this leads anybody not to believe that all these divine personalities are incarnations of same God. The Veda says that the same truth is spoken in several ways (twists) by preachers (*ekam sat viprā bahudhā vadanti*). The reasons and circumstances for such variation in the speeches of the preachers are explained by God Datta to bring unification in the divine preachers resulting in the unification of all concepts of spiritual knowledge for the sake of welfare of entire humanity (Sutras 32 and 33 are in the context of the criticism of Shri Datta Swami by one advaita philosopher).]

### **34) Anūhya siddhānta iti cenna hetu-ūhyatvāt.**

If you say that this theory itself is unimaginable, it is not correct because the reasons for unimaginable concept are explained.

**[Opponent:-** Absolute God is unimaginable. The process of creation of first item (space) from unimaginable God is also unimaginable. The entry of unimaginable God in to first energetic form (Hiranyagarbha) is also unimaginable. The entry of unimaginable God into a specific devoted human being is also unimaginable. In conclusion, the theory of Datta Swami itself is unimaginable!

**Theorist:-** Unimaginable God is imaginable to Himself and hence before creation, God was imaginable only since no soul other than God existed. He is unimaginable to any other soul in this creation because He is beyond space whereas soul is defined by the space. The reason for God being unimaginable to soul is imaginable! Creation of imaginable item from unimaginable item and entry of unimaginable item in to imaginable item do not exist in the world as examples. We have only generation and entry between two imaginable items defined by space in the world as examples and we can understand only the phenomena taking place between items defined by space. The reason for not understanding the phenomena taking place between unimaginable item (which is beyond space) and imaginable item is also unimaginable to be understood. Even though we have understood that why an item is unimaginable, but, we have not understood the unimaginable item becoming an imaginable item. The reason for not understanding unimaginable item is that it is beyond the space. Since the item to be

understood is beyond space and the item understanding it is below (controlled or defined by space) space, this conversion becomes unimaginable since, in world, we observe only conversion between two imaginable items only. If this space-factor disappears, the item to understand (soul) also disappears being a part of the space! The soul is even incapable of understanding the situation through imagination also in assuming the dissolution of space since this very understanding is based on the concept of space only.

Shri Narasimhasaraswati, human incarnation of God Datta, attended lunch in eight villages at the same time on the same day. If you analyze this miracle, the unimaginable nature of unimaginable God (Parabrahma) entering Shri Narasimhasaraswati (a specific human being) through Ishwara called as Datta (first energetic incarnation) is well explained, it clarifies all the doubts on the theory of unimaginable domain or unimaginable God. Shri Narasimha Saraswati is imaginable awareness (soul) with which the unimaginable awareness (unimaginable God) merged through merged Ishwara called as Datta. He was invited to eight villages for lunch on the same Deepaavali day and He attended all the villages for lunch while remaining in His original asylum (Aashrama) taking lunch there also. This proves that He is beyond space-concept. This concept of unimaginable nature was exhibited by the imaginable human being called as Shri Narasimhasaraswati Swamiji and not by the unimaginable-invisible God beyond the space (world). This incident gives following proven points:- i) Swamiji is imaginable human being, but, proves Himself to be unimaginable human being or unimaginable God through this miracle. ii) This proves that the unimaginable God is converted into a specific imaginable human being and such imaginable human being exactly behaves like unimaginable God existing beyond space. iii) This miracle is done in the world (space) and not beyond space. This means that unimaginable God (beyond space) can exist in this space also without losing His unimaginable nature, which requires Him to exist beyond space. iv) The essential requirement of the unimaginable nature is its existence beyond space. But, this miracle proves that such unimaginable nature exists even in an imaginable human being existing in this world (space). This point explains the entry of unimaginable God (beyond space) into space (world) as said in the Veda (*tadevānuprāviśat*). v) This contradiction between unimaginable nature (beyond space) and imaginable nature (existing in the space) disappears since such disappearance of

contradiction itself is unimaginable nature. vi) The unimaginable God is converted into imaginable human being called as Swamiji (through the merge of God Datta), who (Swamiji) exhibited unimaginable nature (beyond space) while Himself remaining as an imaginable human being. vii) The unimaginable nature (beyond space) is exhibited in the space by an imaginable form defined by space and this is impossible to the logic of imaginable items.

The conclusion is that the unimaginable God existing beyond space appeared in the imaginable space (world) as imaginable human being defined by space and at the same time, exhibited that He is above space. Swamiji remaining in His asylum appeared in eight villages at the same time and this proves that the unimaginable God while existing beyond space can exist in different places of this imaginable space simultaneously. According to worldly logic, if X is converted in to Y, X shall disappear. But, X is converted in to Y while X exists as X and such X is called as unimaginable item. Such conversion is called as unimaginable power or nature or process. Hence, if unimaginable God existing beyond space appeared in space, He shall disappear there simultaneously according to worldly logic. But, unimaginable God exists beyond space while appearing simultaneously in the space in imaginable form and this is proved by Swamiji, who while existing in His asylum, existed in eight villages simultaneously. Not only this, even the single imaginable form appears at various places of the imaginable space, proving itself to be unimaginable simultaneously. This means that unimaginable God, not only appears in space while remaining beyond space, but also, appears at various places of space simultaneously as different incarnations. Akkalkot Maharaj and Sai Baba were simultaneous incarnations of God Datta in different places of this space at the same time. {You need not doubt the above miracle exhibited by Shri Narasimhasaraswati as a created story written in the book called as 'Gurucharitram'. If you refer the miracles of God Datta exhibited through the author of this book (who as the human being-component doesn't deserve even to touch the dust of the lotus feet of Shri Narasimha Saraswati) in a book called 'Mahima Yamuna', one similar miracle proves the simultaneous presence of this author in five places at the same time on the same day. Still, atheists will not believe this or that and we can only express our deep pain for the fate of our atheist-brothers}.

If you compare Swamiji with an ordinary human being, the common components in both are:- 1) Awareness (Prajna or Brahma), 2) Inert matter (Vishva or Vishnu) and 3) Inert energy (Viraat or Shiva). The miracle didn't happen due to anyone of these three components because these three components are present in ordinary human being also, which is unable to do this miracle. The fourth component doing unimaginable miracle must be also unimaginable, which is called as unimaginable God (*Turīyam or Parabrahma*). Now, it is clear that the fourth component is neither awareness nor inert matter/ inert energy, which is beyond these three components. Since it knows, you need not conclude that it is awareness. It also burns anything and due to this you need not conclude that it is inert fire or energy. It is neither non-inert awareness by thinking nor is inert energy by burning and this is worldly logic. It is beyond worldly logic and hence, unimaginable to do both these works (thinking and burning) without being awareness or energy respectively. We are calling it as Parabrahma, which means that it is beyond Brahman. The word Brahman means greatest, which can apply to it also. But, this word Brahman is also used to mean every greatest item in a category (ex:-the Veda is called as Brahman being greatest in books, food is Brahman being greatest in materials, awareness is Brahman being greatest in forms of energy etc.). Shankara used the word Brahman to awareness (*Jīvo Brahmaiva*) since awareness is greatest among the items created and hence, it is called as 'Paraaprakruti', which means greatest in the creation. Same Shankara used this word 'Parabrahma' for the unimaginable God (expressed through silence only being beyond words) by saying "*maunavyākhyā prakāṣita Parabrahma tattvam*". This Parabrahma (creator) is greater than awareness (greatest created item) and hence, should be ultimate absolute greatest. In this way, the philosophy of Shankara expressed in His own words is also justified from all angles. When this Parabrahma is mediated by any medium (created item), such medium is also Parabrahma (due to total merge) since the medium is the perfect expression of Parabrahma (unimaginable God).

Hence, this theory is developed from the analysis of practically happening incidents called as miracles and thus, each miracle is a treasure of spiritual knowledge like each practical experiment in the laboratory is a treasure of scientific knowledge. Unfortunately, miracles are neglected by scholars of spiritual knowledge since these are generally used for solving selfish problems by devotees! But, these shall

be used by the analysis to develop justified true concepts of spiritual knowledge. Hence, spiritual knowledge is justified true belief (JTB theory of knowledge) and the concept of unimaginable domain or absolute God is theory and not mere hypothesis since the absolute plane exists in the relative plane also expressed here and there through items of relative plane only in the imaginable domain. Hence, the author of this book declares from today onwards to call the spiritual knowledge as spiritual science.]

### **35) Brahmavidyā vyākhyātā Brahmavidyā vyākhyātā.**

By this, the spiritual science of God is explained. By this, the spiritual science of God is explained.

[The repetition of the statement indicates the end of this book.]

*Like this, in the Datta Veda Sutra (Spiritual Knowledge of God Datta), in the Trutiya Bhaaga (third part) called Datta Tattva Bhaaga or Datta Tattva Sutra, Datta Samaadhaana Sutram is completed.*

*The Datta Veda Sutra (Spiritual Science of God) book is also completed.*

**Datta Veda Sutram is completed.**



**Shri Datta Swami**

**(Dr. Jannabhatla Venugopala Krishna Murthy)**