

SHRI DATTAGURU BHAGAVAD GITA

(SONG OF PREACHER-GOD SHRI DATTA)



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

Authored by

HIS HOLINESS SHRI DATTA SWAMI

With English Translation



(Photo of His Holiness Shri Datta Swami)

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**English Translation given by Shri Datta Swami for Original Sanskrit script
(verses/aphorisms) composed by Shri Datta Swami**

PART-I: BRAHMA KHANDA

(PART OF BRAHMA)

Chapter 1
DATTADARŚANA YOGAḤ

Divine Vision of Shri Datta

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

Shri Balakrishna Murthy and Bhavani spoke:-

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

- 6) The beauty, shining and scent of God Dattatreya was unimaginable! In the circle of lightnings stands Lord Datta with His three faces and six hands.
- 7) Due to immense excitement, Shri Datta Swami forgot even to stand up! He praised the Lord through the following spontaneous prayer.
- 8) Salutations to You, God Dattatreya, who is the source of three divine forms, called as Brahma, Vishnu and Shiva, having three faces resembling lotus flowers.
- 9) Salutations to You, God Dattatreya, who is having mixed colour of red, blue and white colours and who is the single fortune of divine mother called as Anasuya.
- 10) Salutations to You, God Dattatreya, who is bearing conch-shell, Wheel, Damaruka (sound instrument), Trishula (weapon with three edged tip), Kamandalu (small vessel containing holy water) and garland of beads with six hands.
- 11) Salutations to You, God Dattatreya, who is creating, maintaining and destroying this world just by will and who is the real internal form of all divine forms of God.
- 12) Salutations to You, God Dattatreya, who is preacher to preachers, scripture to scriptures and explanation to explanations.
- 13) Salutations to You, God Dattatreya, who is appearing as small boy and mad person to play with devotees and ***who is the only goal of devotees having no worldly bonds.***
- 14) Salutations to You, God Dattatreya, who is having the eyes looking like oceans generating rivers (sea water evaporates becoming cloud, which rains and generates rivers) of kindness and who appears just by one call given with real devotion.
- 15) Salutations to You, God Dattatreya, who is moving around all this earth in order to uplift His devotees and who is capable of giving possible and impossible boons.
- 16) This holy prayer on Shri God Dattatreya, spontaneously composed by the poet Krishna (Datta Swami), yields eternal fruit to the readers here and there.
- 17) After hearing this prayer, God-preacher Dattatreya showed sweet smile on the gracious face-lotus flowers and spoke in the following way with sweet flute voice coming from His throat.

God-preacher Shri Datta spoke:-

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

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

- 21) Your boon proves that You have all Your love on Me only. I am pleased. But, this boon was asked by several devotees. Yet, I never granted this boon to any one at any time.
- 22) I will tell You the reason for this. If You dissolve in Me, You are disappearing forever. When You are dissolving in Me, I am not increasing in volume like the water in the pot increasing by addition of some more little water since I am beyond the concepts of increase and decrease.
- 23) You are My disciple and devotee. How can I agree to Your total disappearance? If You become My servant in this world, that is true salvation in My view.
- 24) Escaping from world is not salvation. Liberation from selfishness is the true salvation. You can liberate Yourself from the cycle of deeds by doing one deed, which is the work in My service.
- 25) The soul itself is a form of work only. ***Work (deeds) can be destroyed by work (My service) only.*** The liberated souls are always involved in doing My service alone.
- 26) ***I will liberate only My servant from the bond of deeds. A bonded person can never do My service.*** A bonded person can never liberate other souls from their bonds. Bond is the misery generated by birth here and by death to experience misery there.
- 27) My servant is always involved in My service, which is the liberation of souls and is also born and dies here like any other soul. But, My

servant is not touched by misery. My servant always accompanies Me here in My service.

- 28) Birth is wearing new cloth (body). Death is leaving the old cloth. ***Nobody is worried in leaving old cloth to wear new cloth.*** Hence, My servant is always happy towards birth and death.
- 29) This arrangement involving birth and death is inevitable to do service to various devotees existing in various countries in various times. ***The soul also needs rest-intervals while doing this continuous service.***
- 30) Propagate My spiritual knowledge. Uplift Your brothers and sisters. I am the Father, Mother and Preacher for all the souls. I said this in the Veda (***Mātr̥devo bhava***), which means that let God be Your mother. This statement is taken in reverse sense to mean that let mother be Your God. Similarly, the Vedic statements exist in the same sense for father and preacher also. As per grammar both meanings are possible through *bahuvrihi* and *karmadhaaraya samaasas* respectively. The first meaning shall be taken in Nivrutti and second meaning shall be taken in Pravritti).
- 31) Always do the proper service needed by Your preacher and not the improper service desired by You! If Your preacher is hungry, will You worship Him by applying sandal paste on His forehead?
- 32) In this Kali age, basic true knowledge is the need of the hour. Enough devotion exists. Enough sacrifice and service exist. Right direction towards right goal is absent due to wrong knowledge in which case, devotion, sacrifice and service become waste in wrong path leading to wrong goal. The souls are suffering with the most dangerous disease called as selfishness. Spiritual knowledge is the only medicine that can cure it.
- 33) Devotion, sacrifice, service, concentration through meditation on one goal and singing devotional songs with tears are growing tremendously day by day! But, the basis of all these spiritual efforts is selfishness only, which is aspiration for some selfish fruit!!
- 34) ***What is the use of growing these efforts, which are already growing by themselves?*** Growing these is giving sweet to sugar patient. The sugar patient also likes the sweet. The sweet is poison to such patient.
- 35) You are My servant like a compounder or junior doctor working under a chief doctor. You shall not take independent decisions without the instructions from Me, the chief doctor. If You grow these since the

patient likes these, You are killing patients and becoming responsible for the total destruction.

- 36) Don't misunderstand that propagation of My spiritual knowledge is service of God and service of other souls. If You analyze deeply, it is only Your service by serving Yourself! By propagation of knowledge heard to others, the knowledge gets more and more assimilated in Yourself leading You in to practice through developed inspiration.
- 37) ***If You are not in the path of justice and do injustice, all these four (knowledge, devotion, sacrifice and service) become waste and fall down like a palace built without foundation.*** Demon Ravana was topper in all these four efforts. But, he was totally ruined due to injustice, which is desire for illegal sex.
- 38) Ravana did lot of penance, but, was given severe punishment, the death. All these four can't convert injustice in to justice. Similarly, Duryodhana was punished for injustice, which is desire for others' wealth due to greediness. This is the essence of the Ramayana and the Mahaa Bhaarata. ***I will excuse the ignorant animals and birds for the sins, but not the souls, which are egoistic demons.***
- 39) Unless You participate in propagation and debate with devotees (Satsanga), You can't assimilate knowledge. ***Demons also studied the spiritual knowledge, but, were destroyed due to lack of assimilation of knowledge since they didn't participate in My service*** (propagation and debate). ***Knowledge and food, not assimilated, create disease.***
- 40) Angel does not mean beautiful and demon does not mean ugly in external appearance. ***They are decided by their minds, which are beautiful and ugly respectively.***
- 41) Angels are those souls, who never do sins. Human beings are those, which rectify sins through realization. Demons are those, who do not rectify sins due to ego even though they realize.
- 42) Angels and demons are in human beings only. I punish demons and rectify them at least for some time. I cannot excuse demons because they realize the sins but do not rectify due to ego. Animals and birds are excused since they can't realize even if taught. ***Animals and birds exist separately in different forms.*** Angels and demons are not seen by You separately since they also exist in human beings.

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

(formless doesn't mean unimaginable. ***Imaginable creation exists as items with or without form***). This formless expression is also difficult for concentration.

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

only one God exists in the forms of Brahma, Vishnu and Shiva doing all the three divine activities. Then, Atri cried saying '**obtained**' (Dattah).

- 53) Since all are investigating for the unimaginable God, everybody understood that '**obtained**' is unimaginable God. For example, all are searching for a gem, which is lost. One fellow found it and shouted '**obtained**'. Since all the other investigators are searching for the gem, they can easily understand that '**obtained**' is gem. In that context, there is no need of saying '**gem is obtained**'. (Today, nobody is searching for God and hence, can't understand that '**obtained (Datta)**' is the original absolute unimaginable God. Some people misunderstand that Datta is a combined incarnation of three divine forms! If father is the son of his son, such concept is correct. Sage Atri has already seen the three divine forms in separate worlds doing the three divine activities separately. He got a doubt that since the Veda says that only one God is doing all these three activities, how can three Gods exist doing each activity separately? Then, he did lot of penance to find out that single God. All the three divine forms appeared and Atri did not accept them since they are three and not one. Hence, his name Atri meaning '**not three**' became meaningful. Then the root source, God Datta appeared proving the Vedic definition. On the basis of this story (from the Bhagavatam), it is clear that the original true God (Parabrahma) is Datta only and all other Gods are various forms of His divine medium.).
- 54) Hence, Datta is not a name of a new God. It means only obtained or given to the souls through a meaningful medium indicating the total definition of the Veda about God. In that age, since everybody was searching for the original God, everybody knows that '**obtained**' or '**given**' is the original unimaginable God.
- 55) "A gem is inert item having no independence and can be obtained. But, **God is not inert due to omnipotence** (not because He is awareness), in which case, it is not proper to say that God is obtained"—this objection is not valid. Even a non-inert person can say that he is given by himself to somebody due to excess of love. The Veda also says the same (**Tena labhyah**). In this context, the Veda also says that God is obtained by true devotee, in which case, God reveals His form of medium (**Vivṛṇute tanūṃ svām**). Since God is completely merged with such form and identifies Himself with such form, such form can be taken as God Himself.

- 56) See these four dogs around My feet, which are the Vedas personified. These four represent the four topmost sages: Sanaka, Sanandana, Sanatkumara and Sanatsujaata. These Vedas continuously discussed about Me without rest and stand tired with vibrating tongues at My feet indicting their failure to express My original nature, choosing final surrender to My feet!
- 57) These four Vedas as dogs are licking My feet. Below My feet, wooden chappals (Padukās) exist. ***All the sages are below the Vedas and hence, catch My Padukaas.*** Below sages exist angels and below angels exist human beings.
- 58) See this cow, who is the deity of justice bending his head smelling My feet with his nose through total surrender for protection from Me. ***This deity is rigid in giving the fruit of a deed to the doer and developed ego of his unavoidable right.*** Now, this male deity became female cow on losing his ego!
- 59) This male god of justice thought that even I am incompetent to destroy the fruit of a deed and became proud since the inevitable implementation of fruits of deeds is in his hand. He gave longevity to the husband of Savitri violating the constitution of deeds since she praised him. He was insisting to kill sage Maarkandeya, who praised Me and not him! Hence, I appeared and killed this deity. On the request of angels, I gave life again to him. Since then, he lost ego and became female animal (cow) leaving his male-angel form surrendering to My feet completely!
- 60) Hence, the constitution of justice and injustice composed by Me is eternal and most important commandment given by Me, which shall be followed by every soul in any world. These four Vedas protect this constitution as watching dogs, which stand before the cow and the cow stands behind Me indicating that I am the Lord of justice. ***I am giving protection to both cow (justice) and dogs (scriptures).***
- 61) I am standing taking the cow as My back support indicating that even I am based on the constitution only since the rule maker will follow the rule strictly. The white colour of the cow indicates the purity of justice. ***This entire world including spiritual aspirants and spiritually ripened is based on justice only.***
- 62) What is justice? and what is injustice? –for this, You need not refer so many books. The definitions of justice and injustice can be given in

very simple way. That, which pleases God Datta, is justice. That, which displeases God Datta, is injustice.

- 63) ***If You harm good living beings, I become furious towards You. If You please good living beings, I am pleased with You.*** You can't say that sage Vyaasa meeting with Ambika and Ambaalika to generate issues did injustice because his mother and the departed husband—souls (of Ambika and Ambaalika) prayed sage Vyaasa for this help. No good living being including Ambika and Ambaalika (who were very happy to get sons) is pained or displeased by such act. Hence, it is not a sin and moreover, is a good deed only since all good living beings were pleased. The detection of injustice is based only on the displeasing or hurting or paining (with violence) the good living beings.
- 64) In absolute plane, there is no second item other than Me. This absolute plane is restricted to My view only and not to the view of any souls. The Veda says about such absolute plane only while saying that God alone is the truth and anything other than God is not true. The Gita also says that everything other than God is not true (***Mattah parataram***). Hence, don't think of such meaningless salvation supporting that if the non-existent soul totally disappears, nothing is lost. The soul is true and existent in the relative plane, which is true and relevant to any soul.
- 65) I am called as Hiranyagarbha if You view Me mediated with awareness. I am called as Viraat if You view Me mediated with inert energy. I am called as Vishva if You view Me mediated with inert matter. ***I am called as Vishvarupa if You view Me mediated with the entire world containing all the above three forms of medium (awareness, energy and matter).***

First Chapter is completed.

Chapter 2

DATTAPARABRAHMA DARŚANA YOGAḤ**Vision of Datta as Unimaginable God**

[March 30, 2018]

God-preacher Shri Datta spoke:-

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

Ashabdam means that which is beyond every word since every word indicates an item of imaginable creation. Since God is unimaginable, He can't be indicated by any word. The Veda says that God is Ashabdam (*Aśabdamasparśamarūpamavyam*). You need not worry about the commentary of the three divine preachers saying that God is awareness. It means only that God incarnates associated with non-inert medium only. The container can be addressed by the contained or possessed items as we call the bearer of apples by the word '***apples***'. God associated with awareness only during incarnation can be called as awareness.

- 7) Oh Kaashyapa! The Veda says that no item in this creation is God (*Neti Neti*). Every item in this imaginable world is attainable. God can't be attained by even the imagination of intelligence. I can be attained by strong love as mediated God as said in the Veda (*yamevaiṣa vṛṇute*).
- 8) ***As unimaginable God, I can't be attained by making journey and by seeing Me with eyes.*** As mediated God, I can be attained and seen by You. You can recognize Me through My knowledge and serve Me through Your strong devotion. ***My grace will be always on My servant. My service itself is real penance.*** My grace is far better than seeing Me. What is the use of seeing the king going on the road? Even if You don't see him, if You are benefited by his graceful gifts, You are more fortunate.
- 9) Just like the mother leaves other children and picks up her own child for her service, a true devotee leaves all the inert and non-inert worldly items and picks up Me only in the mediated form.
- 10) Mother refused other children to be her children. Similarly, ***the true devotee refuses all the inert and non-inert worldly items except Me.*** Her child is also a child like other children. Similarly, I am also a human form (human incarnation) like any other human being.
- 11) ***God is said to be Ashabdam by the Veda, which means that God is not any imaginable item indicated by a word.*** This means God is unimaginable existing in all forms of His divine medium. God (Brahman) is a word indicating such unimaginable God. Ashabdam means unimaginable item and doesn't mean that it should not be indicated by any word. Hence, the word God is not to be rejected.
- 12) Even Ashabdam is a word, which indicates God, who can't be indicated by any other word. Since the word Ashabdam indicates the

unimaginable item, the word '**God**' can also indicate the same unimaginable item.

- 13) The Veda means the scripture that informs about the knowledge of unknowable truths like performing a sacrifice resulting in attaining good fruits. Hence, *the Veda is the only authority to speak about the unimaginable God*. Science is authority in the knowledge of imaginable items of imaginable creation.
- 14) My divine spiritual servants perform the miracles due to the miraculous powers blessed by Me. They also say that the Veda is the final authority to know the existence unknowable truths. Miracles are unknowable facts observed by the eyes of even atheists and hence, the Veda is in equal status with science.
- 15) The Veda and the Gita are spoken by Me. Even the Brahma Sutras are spoken by Me only since sage Vyaasa (author of the Brahma Sutras) is My incarnation only. All these three are the three authorities (*Prasthānatrayam*) and I am the author of these three.
- 16) The Veda says that creation, maintenance and destruction of this world are done by God only (*Yato vā imāni*). The Brahma Sutras also say the same (*Janmādyasya*). The Gita also says the same (*Prabhavaḥ pralayastathā..., Mayi sarvamidam protam...*).
- 17) Creation of the world etc., is not useful inherent characteristic (Svarupa lakshnam) of God. It is only an associated characteristic (Tatastha lakshnam). The first is to say that Rama is blue in colour. The second is to say that Rama is the killer of Ravana. You can take the second also in equal status of first when the second is unique. There is no second person, who killed Ravana. In absence of first, such unique second characteristic can be taken as first. A second item will not come into the picture since the associated characteristic is unique found in that one item only.
- 18) Creation etc., of this world can't exist in any other item except God and hence, such unique associated characteristic indicates only one item, which alone is capable of such works. *The potency of doing a work is associated with an item and such potential energy is taken as the inherent characteristic of the item confined to a specific context*. Work and materialized working item are also forms of the same energy only as per science.
- 19) Burning is the quality or work or potency of the burner or fire. All these are different forms of basic energy only as per science.

- 20) Creation, maintenance and destruction are done by one item only as said by the Veda. I am only one and these three works are done by My three faces. In this way, the concept told by the Veda is exactly correlated in My form presently seen by You.
- 21) When this form is directly correlated with the Vedic definition, why shall You force another form on the Vedic definition? Why shall one become rigid on a formless God, which shows madness only?
- 22) A human form is not eternal. The form of Sun is eternal in comparison to the human form. ***My present form is eternal without any comparison.*** Except this form, all other forms are non-eternal.
- 23) Due to complete merge with this body, I am this body. I am also the qualities of the body like the beauty, shining, scent, kindness, generosity etc. In view of this concept, the Veda says that all this is God (*sarvaṃ khalvidam Brahma*).
- 24) I am this total body and each part of this body also. In essence, there is no plurality in Me. ***Even My single hair, being God, can create, maintain and destroy this world.*** (The unimaginable God is devoid of the three differences, which are: 1) **Sajaatiiya:-** There is no second similar God, 2) **Vijaatiiya:-** There is no second dissimilar item also since in the absolute plane except God, anything else is not true and 3) **Svagata:-** ***There is no difference between the parts of God since He is unimaginable and even the concept of whole-parts is absent.*** Since unimaginable God merged with the energetic body of the Lord, this body also attains the nature of unimaginable God and hence, the body also is devoid of the above three differences in its essential nature, though not in visible nature. It means that the body looks with difference in the parts, but, has unity in the sense that each part is God. Hence, every part of the body is the complete unimaginable God.).
- 25) A soul uses the word 'I' to mean the body having plurality. Even there, all parts of the body are basically energy only and justify the use of single word 'I'. All the parts of human body are basically energy and thus, have qualitative unity, but, they have quantitative difference. ***In the case of the body of God, all parts have qualitative and quantitative unity since each part is unimaginable God due to complete merge.***
- 26) The Vedic definition applies totally in this form seen by Your eyes directly. Is this form an enemy to You? Is another form a relative to You? Why do You force and rub other forms on the Vedic definition?

Since I exist in all the other divine forms, such forms are also Myself only. The speciality of this form is that this stands as a proof for the Vedic definition of God word by word.

- 27) The Veda says that God can be seen by Your eyes (*yat sākṣāt aparokṣāt Brahma...*). You are seeing Me clearly with Your eyes and You are easily correlating the Vedic definition in this form.
- 28) Energy is controlled by space. Hence, every part of the body of a human being is different from other parts in quality and quantity. *Since I am beyond the space and its volume, every part of My body is total God.*
- 29) I was seen by sage Atri in the Treta age. Does it mean that I was born in Treta age? If You sleep up to the noon, awake and see the Sun in the sky, does it mean that Sun rose in the noon only?
- 30) If You see Me in essence, I am totally God in every unit of My body. *The atoms of mud are condensed energy only.* The bonds binding the atoms are also energy only. The unity seen in worldly items shall be helping You to see the unity of God in every part of My body and in every divine form taken as incarnation by Me.
- 31) The Veda uses the word Tanu for the body of God (*Tanūm svām...*). Tanu means matter with lesser volume resulting by the condensation of energy. The body of God shall not be called as Shariram (that which is destroyed) or Dehah (that which is burnt) since this body of Datta or Ishwara is eternal. This can be called as Tanu only since this resulted due to condensation of energy to become visible to You.
- 32) The word Brahman means greatest since Brahman or God is unimaginable to the intelligence of any soul, whether human being or angel. Hill with form is greater than formless air. Lion with smaller body is greater than the elephant with huge body. Even though I am with a form having small body like You, I am the greatest Brahman. *Greatness doesn't depend on form and size.*
- 33) The inert matter, inert energy and non-inert awareness form the material of the body of human incarnation. The latter two form material of the body of energetic incarnation. Whatever may be the case, the inert energy (Prakruti) is the source material of the body since matter is condensed form of energy and awareness is a specific work form of energy. In this way, the creation becomes the basis (medium) of unimaginable God in expression (*Brahmaṇopi pratiṣṭhāham* — Gita). A part of the creation becomes the body of unimaginable God for

expression and this part can be called as creation due to qualitative similarity. Of course, unimaginable God is the basis for entire creation (*Brahma puccham pratiṣṭhā* - Veda). ***This present divine form is the true form of God and other divine forms are only dresses of this original form.***

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

says that God has become every component of the creation, it refers to each component of the body of God, which is this total creation in micro scale having qualitative similarity. This is misunderstood as God has become every component this macro world (Brahmaanda).

- 38) Unimaginable means beyond our imagination. The form of God is seen by our eyes and this doesn't mean that we have understood the nature of this seen form. Hence, *unimaginable need not always mean unseen only*. Krishna is seen by the eyes. But, His nature in lifting the hill by His tender finger is unimaginable. 'Seen' and 'unimaginable' don't contradict each other. Hence, the Veda says that one lucky fellow has seen the unimaginable God in the form of incarnation (*Kaścit dhīrah...*). At the same time, the Veda says that God can't be seen by eyes (*Na tatra cakṣuḥ...*) and this refers to the non-mediated unimaginable God. Contradiction can be resolved by selecting proper relevant references.
- 39) My power is beyond the eight miraculous powers. A person having eight miraculous powers becomes small by decreasing his volume (Aṇimā) and becomes big by increasing his volume (Garimā). I can become small or big without any modification in My volume as said in the Veda that God is simultaneously smaller than atom and bigger than biggest (*aṇoraṇīyān...*).
- 40) In fact, whenever any soul performs miracles based on eight miraculous powers, I am only doing those miracles and I hide Myself so that My devotee gets the credit. Sometimes, My devotee is effected by ego thinking that he has done the miracle and I smile at him like a father seeing his ignorant child!
- 41) This creation is like an epic created by a poet. The Veda says that I am poet (*Kaviṃ kavīnām*). A poet tolerates abuse on him, but, can't tolerate the abuse of his epic. Hence, never criticize My creation without understanding the inner truths. There is no salvation from this world and from work. *Both the souls bound and liberated have to continuously take birth in this world and do selfish work and My service respectively.*
- 42) My creation is very auspicious and very beautiful. A soul, lazy to do work, failing to attain selfish fruits scolds this creation as worst.
- 43) *You have to liberate from selfishness and not from world and work.* Scholars say that ignorance is bond and knowledge is liberation. Even though both these are theoretical, they are important since theory is the

mother of practice. One day or other, the right theory will lead You in to right practice.

- 44) Before the creation of this world, nothing existed other than Me. I created this world for My entertainment only. Yet, I maintain this creation always protecting justice and destroying injustice. In My administration, never injustice wins and never justice fails. Since You don't know the background picture completely, You criticize Me for the victory of injustice in a place. You don't know that You have done injustice in Your previous birth to that person, who is doing injustice to You in retort as per My constitution. Even if the person is doing injustice to You freshly now, I will give some time to that person for permanent reformation through knowledge taught by Me since punishment brings only temporary reformation. In such case, I will totally compensate Your loss. I can destroy this world at any time and enter My absolute plane. But, I maintain this creation forever for My continuous entertainment. In the destructions of this creation, it goes into subtle state from gross state like a cinema exhibited becomes the reel after show.
- 45) When I am bored with this entertainment, this creation is condensed into subtle state, which is maintained by Myself in the state of Ishwara or Lord. I take rest, which is called as *Yoganidraa*. ***This rest is needed for Me since I am in the state of Ishwara with a created energetic body.*** For Me, as unimaginable God, no rest is needed. Since I merged with the body of Ishwara completely, I say that I need rest. ***In long run, the energetic body is also tired due to decrease in density.***
- 46) A small article is seen as big through magnifying lens. Ishwara (Myself with energetic body) is viewed as this huge world through My unimaginable power called as Maayaa (***bimba pratibimba vāda***). Hence, this creation is also called as Kaarya Brahma or God appearing as product. Ishwara is called as Kaarana Brahma or God as cause since there is no difference between unimaginable God (Parabrahma or Kaarana Brahma) and Ishwara due to complete merge.
- 47) In the final dissolution, I maintain this entire creation in subtle state like the ideological world is maintained in the deep sleep that enters in exhibited state in dream. This dream is not the dream of the soul in which the soul is bound. This dream is nothing but the imaginary state of the soul. For God, the dream is imaginary state whereas for soul dream, imaginary state and awaken state exist separately, in which God is controlling the world like the soul controlling its imaginary state.

- 48) In the final dissolution of this world, space alone is leftover in which the other four elements (becoming gross energy, which is converted into subtle energy) merge. Ishwara or Lord alone is leftover with the space occupied by Him and occupied by His specific world (Datta Loka or Satya loka or Brahma Loka or Vishnu Loka or Shiva Loka). ***Hence, the root source-material of the world (space or muula prakruti) confined to this world (Paramavyoma) remains along with the divine energetic body of Lord in whom unimaginable God is always in totally merged state only.***
- 49) ***The dissolution of the energetic body along with the space never takes place so that You can't imagine the presence of unimaginable God alone in the absolute plane.*** This means that the situation before this creation will be never attained. But, even this can happen so that the unimaginable God alone can directly maintain the creation in subtle state. Even the creation can disappear so that unimaginable God is leftover alone, who can create this world again as it is. All these possibilities are possible with unimaginable God. ***No possibility can be ruled out due to omnipotence of God.*** In all these possibilities, the unimaginable nature of God alone is the basic reason. Selection of a possibility depends on the will of God. But, the eternality of Lord is most proper (Uchita), which selects the first possibility.
- 50) ***Yoganidraa means rest after the association of kaarya Brahma (world) with Karana Brahma (Ishwara) as said above (Sahātaḥ para madhīdhānāt - Brahma Sutra).*** Yoga means association and Nidra means rest. Here, merge of the world in Ishwara is more proper than merge of Ishwara with unimaginable God as interpreted by some scholars. The Brahma Sutra means that one item along with other item merged with God. The first item is world with five elements and souls, called as Kaarya Brahma. The second item is the forms in the world. God means mediated God (Ishwara). Even though the body of Ishwara was created by unimaginable God after creating space, it is not necessary that Ishwara should have an end like a human being. This rule applies to souls only and not to Ishwara, who is eternal since unimaginable God fixed Him as His permanent residential address.
- 51) ***As soon as I (Lord) get up from the rest, the entire world is also getting up for the sake of My entertainment.*** The subtle energy (resulted from the gross energies of the other four elements through forward reaction) merged in the space is converted back into gross energy, matter and awareness gradually through the backward reaction.

The reel generates the next show of the same old cinema (Dhātā yathā pūrvam... Veda).

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

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

Disciple of Datta (Datta Swami) spoke:-

- 61) Are You with form or without form? You told that this world is a mirror image of Your form and the mirror image is non-existent in Your view. We understand that mirror image is not as true as original object. What is the mirror here? Mirror must be as real as the original object.
- 62) If this world is unreal in Your view, how can You be entertained by the non-existent and hence, unseen world? If the world is giving entertainment to You, it must be existent and must be seen by You as existent.
- 63) Oh! God Datta! I am asking this question due to My ignorance. You are such ocean of knowledge in the form of preacher, who is not only unseen but also unheard so far!

God-preacher Shri Datta spoke:-

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

The real nature of the world is achieved by the imaginable relative nature of the energetic body of Ishwara.

- 68) In dream, if You see the tiger, You are fearing from it. The dream is also the imaginary world. But, the seer is not Yourself, who is real. ***The seer in dream is also unreal being a reflection of Yourself.*** The unreal imaginary world is real for Your unreal reflection looking like Yourself. Hence, the soul is affected by the world. Even in the imaginary world, Your reflection alone is existing. ***But, You have totally merged with such reflection in Your imaginary world and hence, the imaginary world also looks unreal for Your reflection,*** which is like the incarnation of God in the actual concept (By this, You should not say that soul is God bound by ignorance and incarnation becoming God is the soul having no such ignorance. The other concept existing in simile is extended by You into the actual concept. This is not possible since You are imaginable awareness whereas God is totally unimaginable. The simile should be restricted to the required point only without extension into other points.).
- 69) In the case of simile taken here, the reflection of Yourself in the imaginary world and in the dream are one and the same since Yourself as the object of both reflections, is one and the same. This is an extra point in simile standing outside the concept. Your reflection in the imaginary world is merged with You (unimaginable God also merges with unreal human soul in His imaginary world to become incarnation) and became Your direct reflection in union with You (like incarnation). ***The incarnation looks like Your reflection externally but, essentially is the unimaginable God.*** Your reflection in the dream is not merged with Yourself (God). In the simile, there are basically two items only, which are Yourself and Your reflection in dream or imaginary state. Your reflection in dream is not united with You whereas Your reflection in the imaginary world is united with You. In both cases, You are the one item standing as common item. In the concept, there are three basic items:- i) The unimaginable God merging with Yourself taken as reflection, ii) The incarnation, which is Yourself merging with the unimaginable God and iii) Yourself existing always as reflection only in this world and never as reality. **(In the simile:-** You are standing in imaginary world as reality in the awaken state. You are standing as reality outside the imaginary world and You (awaken state) are united with Your reflection in imaginary world. In the dream, ***You (awaken state) do not exist outside the dream and You are totally***

disconnected with Your reflection in the dream. You stand outside Your imaginary world as controller of it. You unite with Your reflection in the imaginary world. In the dream state, You exist only in the dream controlled by the dream. In the state of deep sleep, You totally disappear along with Your imaginary world and dream. **In the concept:-** You are always existing as unreal item only as a part of unreal imaginary world or unreal dream. In the state of imaginary world of God (which is the unreal world in which You exist as unreal item only), the generator of this imaginary world is God (not Yourself), who is united with some specific deserving unreal energetic or human being to become incarnation. In the awoken state or state of ultimate reality, Ishwara alone exists as controller of His imaginary world, which is the real world of the soul. ***There is no dream state for God to be controlled by the world. There is only one state of imaginary world in the case of God.*** In the deep sleep, the imaginary world (to God), which is the real world in awoken state (to soul) disappears, but, God exists in His absolute plane.)

- 70) In the imaginary world or dream, we can explain the conversion of awareness into imaginary world or dream. Awareness is a form of energy only and hence, is converted into matter (materialized objects) and energy (energetic light etc.) in imaginary world or dream. In the concept, we can't explain the conversion of unimaginable God into imaginable space or subtle energy. This point also differentiates concept and simile and hence, ***extension of points is restricted in comparison.***
- 71) Awareness is a direct work form of energy, which (awareness) can't surpass the condensed energy (matter) in this real world. Even in the phase of matter associated with energy, density plays a key role. The air with lesser density (weaker inter atomic bonds exist in air giving lesser quantitative value of energy) can't cut the stone. But, a diamond with more density (stronger inter atomic bonds exist in diamond giving more quantitative value of energy) can cut the stone.
- 72) Both air and hill contain the same matter in the form of atoms. But, ***the associated energy existing as bond energies differ a lot (in hill, bond energies between particles are very high whereas the bond energies between particles of air are very weak).*** Hence, Your human body can pierce through air and not through a hill or bolted doors. Even in the dream, this difference in the energy exists in creating inert and non-inert items. Hence, ***Your reflection is unable to pierce a hill in the***

dream also (due to same difference in bond energies). But, in the imaginary world having the same mechanism of dream in construction, Your reflection is able to pierce the hill due to Your merge with it. This is difference between soul and incarnation to understand in terms of simile. In such explanation, in the case of imaginary world You stand in the position of unimaginable God and Your reflection stands in the position of Yourself. In the case of dream, Yourself and Your reflection stand as one and the same.

- 73) This entire world is negligible before Me like a ray before the sun. In this point, I shall be taken as mediated God only. The soul, which is weakest energy in the world itself, is very very negligible part before Me. The soul is taken as a part of mediated God. ***In fact, the soul is a part of the medium (energetic body) of God.*** Since God is totally identified with the energetic body, Ramanuja told that soul is a part of God.
- 74) The Veda says that God is solidified exceptional knowledge (***Prajñāna ghanah***). This actually means that God as incarnation is personified special knowledge expressed in figure of speech. This can be explained in scientific way also. Knowledge is basically awareness, which is energy in very diluted form. ***On condensation or concentration, this weakest energy becomes gross energy and matter gradually as density increases.*** You can say that unimaginable awareness generated this world containing matter and gross energy. The imaginable awareness can be explained to become imaginable world through imaginable real modification (Pariṇāma) or imaginable apparent modification (vivarta). But, the conversion of unimaginable God into imaginable energy (space) can't be explained. If God (root cause) is the imaginable awareness only, there should not exist unimaginable events (Miracles) in this world, which prove the existence of unimaginable item beyond space.
- 75) All the evolution of the world can be explained by You if You take mediated God only as the root cause, in which case explanations of the laws of evolution also become imaginable. If You take unimaginable God as the root cause, the explanation of generation of imaginable energy from unimaginable cause always remains as unimaginable. ***Since the link is unimaginable, the defects of the world (Product) don't touch the unimaginable cause.*** Even if You take mediated God, due to the unimaginable nature of the energetic body (since unimaginable God merged with it) ***even the mediated God is not***

touched by the defects of the world. For more clear understanding in easier way, Madhva took God as designer only and took the already created subtle energy or space as the material cause.

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

The second chapter is completed.

Chapter 3

DATTABHINNA JĪVA YOGAḤ**Vision of Soul Different From Datta**

[March 31, 2018]

God-preacher Shri Datta spoke:-

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

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

bundle of thoughts, such bundle of thoughts is its causal body (Kaarana Shariram). The soul or pure awareness along with three (gross, subtle and causal body) types of bodies (Pindaanda) represents the entire world (Brahmaanda).

- 11) In the Gita, the two parts of Prakruti are mentioned. In the Aparaa part are the inert five elements along with mind, intelligence and ego. Paraa part is the storage potentiality called as chittam or grasping potentiality called as chit. These potentialities of storage of information to help the memory and grasping information from the memory or external world (act of knowing) are the functions of Chittam or chit (*citī – samjñāne smaraṇe ca*). This is called as the soul that controls mind, intelligence and ego. ***The soul as controller with full freedom is called as Paraa prakruti.*** The controlled mind, intelligence and ego are kept in Aparaa prakruti.
- 12) In the Gita, it is said that this soul maintains all the creation (*Yayedam dhāryate jagat*). This is misunderstood as the soul maintaining the world and hence, the soul is concluded as God! ***Even all the souls put together can't maintain this world!*** The world here means the world of thoughts. We call all the animals as 'animal world'. ***World means a group of similar items.*** We also say that a person is immersed in his own world, which means that the person is continuously engaged in his imaginary world, which is a group of thoughts. An individual soul (Jiiva) is awareness in the form of a bundle of thoughts, which proves that awareness is the storage of thoughts.
- 13) The Veda says that the awareness associated with mind carries on the energetic subtle living body after death (*manomayah prāṇaśarīranetā*). The bundle of worldly thoughts (*Vaasanaas*) of the awareness is responsible for the rebirth and is called as causal body (kaarana shariram) of the soul or pure awareness. This casual body represents mind that generates thoughts. The pure awareness closely associated with the bundle of thoughts (a thought is also made of awareness and ***some general awareness exists between these thoughts as binding material***) is called as individual soul. The pure awareness or the inert energy, which is basic essential source of awareness, can be called as soul. From the common point of detachment from thoughts, the pure awareness totally resembling the inert energy is taken as soul in more real sense. Actually the basic inert energy that is converted into awareness is the real soul and pure awareness being similar to inert energy is also treated as soul. ***The inert energy is always detached***

from every thought. If You give inert energy as the essential meaning of the soul, You can say that the entire world is maintained by inert energy only so that the soul is said to be the maintainer of the world in the Gita. But, the soul is taken as infinite cosmic energy in the qualitative sense and not in the quantitative sense.

- 14) Since mind, intelligence and ego are working faculties of soul, these are mentioned in Aparaa along with five elements that form the food. The Veda says that food generated awareness or soul (*Annāt puruṣaḥ*). ***These three are just works of soul and treated as inert due to lack of freedom, which is enjoyed by the soul only.***
- 15) Grasping the information from external world, storing important information and deleting the unnecessary negligible (decided by the soul) part of it are the functions of awareness called as chittam. Mind thinks a point (sankalpa) and alters it (vikalpa). Intelligence does analysis and reaches the conclusion (*Niścayātmikā buddhiḥ*). Ego meaning the maintenance of I continuously. All these three are just works of soul only.
- 16) The work of chittam is to know something and store it if necessary to bring it back as memory whenever and wherever needed. ***Chittam does these works with full freedom.*** If these works are not done, chittam becomes chit or pure awareness, which is almost like inert energy detached from all thoughts. Since the nervous system is functioning, it is not converted into inert energy. In deep sleep, the inert energy is not converted into awareness and the soul as awareness disappears. The source of awareness, which is inert energy, remains in the state of full ignorance in deep sleep. ***This inert energy is very close to pure awareness and even scholars have mistaken the pure awareness in this state*** (of detachment from thoughts) ***as soul for the inert energy, which is actually the essential soul, being the source of awareness.***
- 17) In the deep sleep, after some time, nervous system starts functioning and pure awareness is regenerated. This pure awareness is not the real pure awareness that can be attained in meditation. In the state of dream, such so called pure awareness comes in touch with the strong worldly ***thoughts of this birth and previous births stored in sub-conscious state, which construct the dream.*** If nervous system stops functioning again, the dream state is converted into the deep sleep. Even though awareness disappears in the deep sleep, its thoughts are stored in brain in the form of pulses like the information stored in a chip of computer even if it is not functioning. When the awareness is generated in the

period of sleep itself, dream appears because ***the generated awareness in touch with the chip (sub-conscious state) produces dream***. After the full period of sleep, the awareness appears connected to the external world since nervous system completes its periodical regular rest and functions in this awoken state.

- 18) When the sleep is over, the nervous system after taking full rest becomes fresh and strong in the work and this is the happiness generated at the end of sleep. ***This happiness is not generated in the rest period since happiness exists only when the awareness exists***. Hence, it is wrong to say that the soul or awareness is enjoying the happiness in the deep sleep, which is against the experience.
- 19) After the sleep, the soul is regenerated doing its works. Mind, intelligence and ego start functioning under the control of the soul. These three are works of the soul only done as separate faculties.
- 20) When the food is taken, it is assimilated to form the blood representing Rajas due to its energy. The rejected food forms the excretion representing Tamas. ***The inert energy supplied by blood is converted into awareness in the nervous system***. The basic ego called as 'I' is maintained continuously by the activation of corresponding pulse in awoken and dream states. In awoken state, the 'I' is connected to the external world and in dream state, the awareness as 'I' is connected with strong thoughts stored in the brain as pulses called as '***sphotas***' (***sphoṭa siddhānta***).
- 21) Chittam contains general awareness that takes information, stores the information temporarily and deletes if it is not important. The most liked information is maintained continuously by this, which is sent into its part of storage in the form of a pulse. ***The general awareness is like an ocean in which this storage part with important informations solidified as pulses looks like island***.
- 22) The general awareness is modified into subtle body in the time of death dragging out the individual soul (storage part of chittam) and surrounds the soul. If the soul is to go to hell, it is called as *yaatanāa shariram*. If the soul is to go to heaven, it is called as *bhoga shariram*. If the soul is to go to the abode of God, it is called as *divya shariram*. This subtle body is made of awareness and is called as living body or *prana shariram*. The inner individual soul is full of strong thoughts and is made of mind, which is the source of thoughts. The Veda says that the individual soul made of mind goes to the upper worlds dragging his

alive body (*manomayah prāṇasarīra netā*). This body is very far sensitive than inert gross body since it is made of awareness or nervous energy. Even in the absence of materialised nervous system in the body of inert energy, the awareness exists by a super technology. It receives the pain in hell and happiness in heaven with million times more sensitivity than the gross body. The pain received by this body is million times more than the gross body receiving the pain from the same beating! ***The individual soul enjoys results of intensive sins and good deeds in this world to give witness to others regarding hell and heaven.*** God always follows the progress of the soul here as well as in the upper world and has full freedom to give fruit of good or bad deed to the soul at any time and at any place in view of the reformation of soul, which is the main aim of all this divine administration.

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

Pretaloka exits Narakaloka or hell. Above Narakaloka exists Pitru-loka. These four are the four sub-worlds of world Bhuuloka. Above Bhuuloka, Bhuvarkaloka world exists, which is the world of planets and stars. Above Bhuvarkaloka lies Suvarloka-world, which is the heaven. The soul goes to hell for its sins. It goes to heaven for its good deeds. A neutral soul with neither good nor bad deeds or with mixed deeds goes to Pitru-loka. For ten days after death, I enquire about the soul in Pretaloka and give final judgment based on which the soul goes to hell (sub-world) or Pitru-loka (sub-world) or heaven (third world). My devotee will come straight to My abode, which is the seventh topmost Brahmaloka or Satyaloka. ***During the time of My enquiry, the deity of justice argues against the soul like the public prosecutor.*** Some hopeless souls are sent to the births of birds and animals. These hopeless souls led their entire lives in worldly matters only without caring for the God. For such souls, human birth is unnecessary. ***They are given births of birds and animals, which are always engaged in eating food, drinking water, sex and sleep.*** I gave that only in which they are totally interested and hence, this is My favour to My issues and not anger. If You don't care for God, intelligence or human birth is unnecessary for You. Birds and animals have mind only and are always involved in worldly activities. Only I am pushing the soul into womb of its mother for next birth through cloud, rain, plants, food and sperm of its father step by step.

- 27) ***When I send My servants into this earth for propagation of spiritual knowledge, sometimes I push the soul directly into the womb of the mother without sperm.*** In the womb of the mother, the body of baby is alive with life and pure awareness without any fascination. In every case, only this individual soul (causal) enters its corresponding body (gross or subtle), which stands in the middle of that pure general awareness, as told above.
- 28) The souls in this world are calling Me as Datta-Father. Datta-Father means the father, who has taken a child in adoption. The adopted child will not have real love towards the adopted father. It shows external love towards adopted father for the sake of his wealth only. Similarly, all My devotees show unreal devotion to Me for the sake of selfish boons from Me! In fact, I have sent the soul into the sperm of its father and ***I am the real father where as its biological father is actually adopted father.*** The soul is reversing the truth!

- 29) When the biological father is giving his property to his son, that property is also given by Me only to its biological father. I am the actual protector of the child in the womb of its mother and hence, I am the real mother. The child is maintained by Me only in the womb. Hence, realised souls treat Me as both Father and Mother.
- 30) Don't worry about Your old parents and Your children. Only I made You as the issue of Your parents and only I gave the children to You. The parents on this earth are really adopted parents only and I am the real parents. If You leave the responsibility of Your parents and children on Me, I will take their responsibility. You must detach from their bonds and attach with Me through single strongest bond. Your parents and children including Yourself are My children only from millions and millions of births. I have million times more love on them than Yourself. Your bond with them is only in this life. My bond with them and Yourself is from millions of births.
- 31) The soul or awareness is a specific work form of inert energy only generated by a specific functioning nervous system on the entry of this inert energy. When current enters a specific functioning grinding machine, the current is converted into a specific grinding work. The awareness or nervous energy is basically inert energy only in which the quanta (neurons) of the nervous energy (like photons) propagate in the nerves. The body in which awareness is present also contains the sub-atomic particles, which are dynamic. Hence, soul is a form of dynamic or kinetic energy only. ***The living being is just the form of work only.*** The Gita says that a living being can never exist even for a moment without work (*na hi kaścīt kṣaṇamapi...*). The soul is a part of world only being specific work form of inert energy. The soul can't create an atom of matter or a ray of energy and hence, can't be God. God created this world containing infinite quantities of matter and energy! This one practical point is sufficient to differentiate God from soul.

Third chapter is completed.

Chapter 4

DATTA JĪVA VIBHĀGA YOGAḤ**Vision of Different Souls of Datta**

[April 08, 2018]

God-preacher Shri Datta spoke:-

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

- 6) The awareness that flows in tender nerves is very weak energy. It can't tolerate even the heat from fire. This awareness is the soul and hence, ***soul is the weakest item in the creation***. The awareness can't even heat another object.
- 7) The sand particles have no bond energy between them. When these sand particles are strongly bound, hill is formed. The same sand particles can't penetrate the hill. Similarly, awareness is a form of energy and also all items of this world. This is qualitative similarity and there is lot of quantitative difference between awareness and other items of the world. My body and Your body have qualitative similarity but not quantitative similarity.
- 8) You should not say that this world is a dream of God. If You say the word dream, ***sleep and ignorance are prerequisites of dream***. Does it not mean that God is in sleep with ignorance? Can ignorance touch the omniscient God?
- 9) In dream, the soul is bound by the dream. Dream is the controller and the soul is controlled. Can this take place in the case of omnipotent God? He is the controller of everything and nothing else can control Him! You are controlling Your imaginary world in the awoken state, in which You are not sleeping and You are without ignorance. Your imaginary state can be compared to God creating this real world, which is His imaginary world. You can merge with any living person in Your imaginary world and identify Yourself with Him. Similarly, God can merge with any soul in this creation to become incarnation. No soul is God by itself, but, can become God if God wishes so. If You say that as You create items in Your imaginary world, I am also creating items in My imaginary world (which is this real world) and hence, there is perfect similarity between You and Me, the answer is:- This brings similarity between Me and You. But, this does not bring oneness between Me and You. Assume that oneness is resulting between Me and You. If oneness resulted, You are God (Myself). For Me, this real world is My imaginary world in which I can create matter and energy. Since You are Myself, for You also, this real world must be Your imaginary world. In such case, You must also create matter and energy in this real world, which is Your imaginary world also. Hence, ***simile should be stopped up to comparison only and shall not be extended to result in oneness between actual concept and simile***.
- 10) You have to limit the comparison up to required points only and should not extend the comparison into all other inapplicable points. The face is

pleasant like moon. You must confine the simile to the point of pleasantness only. You shall not extend into other points and say that the face must have black spots since the moon has black spots! ***In the case of unimaginable nature of God, imaginable nature of world and soul can't have even a single point for comparison.*** Hence, unimaginable God should not be touched in comparisons. Only mediated unimaginable God shall be taken so that at least the soul can have some comparison with His medium.

- 11) I am the mediated God standing like terrible fire. You are just a tiny spark of the fire. There may be qualitative similarity between My body and Yourself, but, there is lot of quantitative difference between My body and Yourself due to difference in the potentialities. You can't think even to imagine the unimaginable God, who merged with Me. A spark is very negligible and can be treated as almost a particle of ash. Hence, the negligible existence of the soul can be treated as almost non-existence.
- 12) If You compare My imaginary world, which is this real world, with Your imaginary world, realise the magnitude of the difference and forget negligible similarity between My medium and Yourself. When this entire world is a trace generated from My unimaginable power, imagine My position and Your position.
- 13) I have all unimaginable powers due to My omnipotence. I can enter into this world with My original form as I have come down here now. ***You cannot enter into Your imaginary world with Your original body.*** Only an imagined body like Yourself can enter Your imaginary world. The similarity is that this real world is My imaginary world just like Your imaginary world is an imagination of You. If You take both similarities along with differences, You can truly and completely understand Me.
- 14) Your imaginary world is a relative plane with respect to Yourself. Similarly, this real world is a relative plane with respect to Me. Relative plane means the state in which an item appears to exist covering its source and disappears as soon as the source is revealed. Yourself in awaken state is Your absolute plane. Myself as unimaginable God is My absolute plane. This is the similarity and not oneness!
- 15) ***My absolute plane can't be touched or even imagined by Your absolute plane (My relative plane).*** What about Your relative plane?

Your absolute plane is My relative plane. Therefore, You can't even imagine Me in My absolute plane. Due to My unimaginable power, I can enter into Your absolute plane (My relative plane) also and You can't enter into Your relative plane directly. This is the difference.

- 16) You have to come up from the earth and simultaneously You have to come down from sky also. Coming up means that You should become soul or awareness discarding the illusion that You are body. ***Coming down means that You should come back to Your soul discarding that You are God.*** You have not really gone up to the sky. By raising Yourself up to some height from the earth, You are under the illusion that You have gone to the sky! It is Your illusion to think that soul is God and by becoming soul, You feel that You have become God!
- 17) The Veda says that knower of God is God (***Brahmavit Brahmaiva bhavati***). The wrong interpretation is that the soul different from God knows God and immediately becomes God. Everybody knows about himself or herself. Anybody forgetting himself or herself must be mentally derailed. Anybody may forget anything or anybody other than himself/ herself and this is not called as madness. But, ***if one forgets himself/ herself, it is clear madness.*** Do You say that God became mad? If You are becoming God by knowing Yourself, Yourself must mean God, who must be mad!
- 18) God is absolute truth. World is relatively true. Soul being part of the world is also relatively true. Hence, world is perfect truth to the soul being qualitatively similar. If You take quantitative difference between world and soul, soul is a tiny trace of the world hence, soul is almost non-existent before the world and world is almost non-existent before God (world is a trace before God). Soul saying that it is God and world is non-existent before it is climax of madness! A sand particle says that a stone is non-existent before it since it is the hill!
- 19) You must remember the essence of spiritual knowledge as:- i) Absolute God is unimaginable to You and mediated God is imaginable and non-visible (if energetic incarnation) and is imaginable and visible (if Human Incarnation). ii) You are neither unimaginable God nor mediated God (Ishwara). ***You are a tiny particle of the world, which is relatively true with reference to God.*** Hence, You are also relatively true with reference to God. You shall never say that world is non-existent. In fact, world may say that You are non-existent due to quantitative difference. Similarly, world is almost non-existent before mediated God due to quantitative difference between His medium and

world. In view of the unimaginable God merged with energetic body of Ishwara, this world is totally unreal. This imaginable world can't be compared to unimaginable God qualitatively or quantitatively because the unimaginable God is unknown about His quality (quality of the material with which He is made) and quantity (quantity is impossible since He is beyond space). In such case, how can You say that You are God based on qualitative similarity between Yourself and medium of mediated God? iii) If You don't have the wish to become God and surrender Yourself always to Him as His servant, there is a chance for You to become God provided God wishes so to become incarnation for the sake of some spiritual welfare to be done to devotees.

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

spiritual knowledge because they recognize Me as the source of the natural phenomena also.

- 24) My will is creating, maintaining and destroying this world. Will is awareness. This means that My awareness is doing all these three works. Hence, it is true to say that awareness is God. My imaginable awareness is a part in My body. When unimaginable God merged with My body, every part of My body became the total unimaginable God because He is beyond space. Hence, My imaginable awareness has become unimaginable and My unimaginable awareness is doing all these three works. You should not take the advantage of this statement and say that since awareness is God, Your awareness is also God. Awareness is unimaginable in My case also. ***The awareness of unimaginable God is unimaginable since there is neither inert energy nor materialised nervous system in Him before creation.*** Your awareness is imaginable and is created in course of creation of this world, which is resulting from inert energy and materialised nervous system present in Your body. Unimaginable awareness is totally different from imaginable awareness from the point of their backgrounds.
- 25) As per My natural laws, a human being speaks and a stone does not speak. I can break My natural law through My power (Myself as unimaginable God) so that a human being can't speak while a stone speaks! ***Breaking My own natural law is My miracle.*** The law maker can break the law.
- 26) I am the divine personality expressed differently in each religion of this world. All these are My external roles in this world-drama. I am the single actor in all these different divine personalities. This concept is extended to every human being to say that I am the actor in the role of every human being!
- 27) A person called Devadatta is acting in a drama. In one drama, he acted in the role of a statue without any movement. The same actor acted as an alive king moving and talking. Similarly, the same power from Me generated inert and non-inert items in this world. The mechanism of generation of imaginable inert and non-inert items of world from My unimaginable power is unimaginable to You.
- 28) An actor can't act in two different roles in a drama in the same time. Due to My unimaginable power, I can appear as two or more incarnations simultaneously in the same time in this world. ***The***

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

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

quantitative difference between Me and other incarnations in other places. This is possible for My unimaginable nature, which is beyond space and time.

- 36) Space is having three co-ordinates:- length, width and height. As unimaginable God, I am not having volume and I am beyond these three co-ordinates. Hence, no human being can ever understand Me (*Mām tu veda na kaścana*- Gita).
- 37) Nobody can get the knowledge about God (*Avijñātam...* Veda). I know Myself. I know everything in My creation. There is nothing unknown to Me including Myself. Hence, I am said to be omniscient (*saravajñah sarvavit* - Veda). I am in this state only for the welfare of human beings, which are My issues. If the human being understands Me, he/ she will be effected by ego and fall down claiming himself/ herself as omniscient. *In order to save My issues from the effect of ego, I always remain unimaginable.*
- 38) If I am not understood, the human being always will feel that he/she is at My feet. If I am understood, the same human being will catch My hair. See the demon Bhasmaasura, who got boon from Me that anybody shall be burnt to ash if he keeps his hand on the head. After getting the boon, he wanted to keep his hand on My head!
- 39) There are only two items:- i) Creator called as Purusha and ii) Creation called as Prakruti. In the creation, there are two items:- i) Non-inert Paraa Prakruti or soul or awareness and ii) Inert Aparaa Prakruti, which is inert matter and inert energy. This Paraa prakruti is also called as Purusha. By this, the above classification is disturbed and hence, a new classification was given:-i) Purushottama or creator. ii) Purusha or soul or awareness. and iii) Prakruti or Aparaa Prakruti. Shankara took the first classification whereas Ramanuja and Madhva took the second classification. There is no difference between these two classifications.

Fourth Chapter is completed.

Brahma Khanda is completed.

PART-II: VISHNU KHANDA

(PART OF VISHNU)

Chapter 5

DATTĀVATĀRA TATTVA YOGAḤ**Vision of Incarnation of Datta**

[April 14, 2018]

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

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

happy. In both, vehicle and work of going are one and the same, but, fruits are different due to difference in the directions of work.

- 4) If a ray of My (mediated God as energetic incarnation) energy enters the item, it is called as ray-incarnation. If a part of My energy enters the item, it is called as part incarnation. If I charge an item temporarily, it is called as charged incarnation. If I express 75% of My possessed power, I am called as complete incarnation. If I express 100% of My power, I am called as fullest incarnation as in the case of Krishna. This fullest power is represented by Baalaashakti or Shri Datta having 16 years age as 16 shades of shining. ***In all the incarnations, the possessed power is one and the same and the difference is only due to the percentage of expressed power as required by the context of the programme.***
- 5) The body of incarnation is composed by awareness (Brahma), inert energy (Shiva) and inert matter (Vishnu), which is a living item of this creation. ***I may charge the body while it is in the womb of its mother or I may charge a human devotee at any time for some purpose of welfare of this world.***
- 6) The awareness, energy and matter are like the three metals alloyed in a vessel or may be three different vessels. I can charge any vessel at any time by entering and merging with it. ***Generally, I charge the vessel made of the alloyed three metals (living body containing awareness, inert energy and inert matter as three components) for the sake of propagation of spiritual knowledge.*** As unimaginable God, I am the contained material of the vessel.
- 7) In every living being, all the three components exist as in My body acting as medium for My incarnation. A metallic wire made of alloyed three metals is one and the same whether it is charged by current or not. When the current is charging the alloy of three metals, the alloy still remains as a mixture of three metals (alloy is mixture), but, becomes one material only, which is the current. The three components become one and don't remain as three. This is the meaning of the word 'Atri' (not three). Aatreya means the body attained by Me as son of sage Atri. Datta means the unimaginable God given to the world as visible through this body. This is the total meaning of My name 'Dattaatreya'.
- 8) When current charges the metallic wire, the characteristic (shock) of the current is attained by the wire without disturbing its own

characteristics (leanness of wire, colour of the metal etc.). You shall not argue that the wire should not be called as current since the original characteristics of wire (or wire) still exist. ***If the wire doesn't exist, You can't touch and experience the current alone without the wire.*** You should ignore the wire and say it as current itself. Hence, Datta (Ishwara) is to be called as unimaginable God merged in Datta. Any energetic or human incarnation is to be called as Datta (or unimaginable God) merged in the incarnation.

- 9) When I charge a living medium to become incarnation, I may charge its soul (awareness) only or its body (energy and matter) only or both. Shankara told that His soul is God. Hanuman told that He (soul) is servant of God, but, His body did several miracles since God became that body. In the case of Krishna, both His soul and body became God due to full merge. Krishna told in the Gita that He is God as the soul (*Ahamātmā...*). ***The body of Krishna lifted a huge mountain and hence, God became that body also.*** Inert matter is a form of inert energy and ***non-inert awareness is also a specific work form of inert energy only.*** Both matter and awareness are basically inert energy only. ***Awareness of God is unimaginable due to absence of inert energy and inert materialized nervous system in Him before creation.*** Awareness of soul is imaginable as the product of inert energy in functioning nervous system. Unimaginable awareness of God is omniscient and omnipotent whereas imaginable awareness of soul is having little knowledge and little power. Unimaginable awareness or unimaginable God has full freedom being controller of the entire creation whereas imaginable awareness with limited freedom is under the control of God. Awareness is a form of inert energy only, but, inert items don't have awareness due to absence of nervous system.
- 10) God Buddha preached about Himself (as God), justice (as the path to be followed) and the society (to be served). Buddha means intelligence or knowledge. ***This means that one must take right decisions from knowledge as first step.*** The second step is devotion, which means that one should love justice only, which is always loved by God. The third step is service and sacrifice, which shall be done for the welfare of the world in the name of God without selfishness, always following justice and opposing injustice. Social service without the name of God leads You to temporary heaven and same social service in the name of God will lead You to My abode (Brahma Loka). This is the path followed by divine preachers in this world.

- 11) In the case of incarnation, soul or body or both become divine as God merges with one or both as per the required context. Soul is awareness and body is energy only in the case of energetic beings (angels) and it may be both energy and matter in the case of human beings. Thus, both soul and body mean all the three components, which are awareness, energy and matter (the rest mass of energy also can be taken as the aspect of matter and the body of energetic being can be also taken as energy and matter). Every incarnation must be treated as Myself only without any doubt.
- 12) incarnation must be treated as Myself only without any doubt.
- 13) Every incarnation says that it is God in some context at least. In the Veda, it is mentioned that sage Vamadeva spoke that He became Manu, the author of ethical scripture, which means that God is speaking through Him. Krishna also spoke that He preached god Sun in the beginning of creation. If an ordinary human being without Myself in him speaks so, it will be insulted by Me to destroy its ego for its welfare only.
- 14) I can enter any item either small or big in this world and merge with it. ***In doing so, I remain the same by fully occupying the entire medium without decrease or increase in Myself since I am beyond space.*** I can charge any energetic or human being and speak through its mouth, walk through its legs and do work through its hands. The Veda says that I am thousand headed (***Sahasraśrīṣā...***). The word 'thousand' means many. I can appear before My devotee through an existing medium or created medium as per the context of availability. This is the meaning of the statement that I am present everywhere for My devotee. It doesn't mean that I am actually present everywhere. It only means that I will be available anywhere. When the demon broke the pillar, I was available in it appearing as human-lion form (Naarasimha).
- 15) I exhibit miracles to atheist about whom I have the hope of transformation in to theist. Then, I will preach spiritual knowledge to him. Miracle is My visiting card only giving My name and address with My phone number for call and the subsequent spiritual knowledge preached by Me is My self-introduction.
- 16) ***I come mainly for very few devotees only, who pray in climax devotion to see Me and talk with Me for direct clarification of their doubts.*** They are also anxious to stay with Me permanently. But, I

discourage this desire in order to save their devotion. The undisturbed properties of My medium like hunger, thirst, sleep etc., exhibited will destroy their devotion. This is the reason for My leaving Brundavanam permanently after a short stay. There is no difference between ascended state (siddha) and descended state (Avataara). ***After ascending only, descending state results for the sake of helping the souls on the ground state.***

- 17) When I come down as incarnation, I act as devotee to show the path to the ultimate goal. Actually, I am the ultimate goal itself. If I reveal Myself as the goal, the ordinary soul will misunderstand Me as a cheater. Hence, I behave like a devotee showing the path of devotion. ***On reaching the goal, the devotee finds Me again in the place of goal.*** My actual existence (not nature) shall be realized through the experience of the devotee and miracles in due course. This is the reason to find incarnations often acting as devotees.
- 18) I always hide My original nature as the ultimate unimaginable God and exhibit relative nature of My medium only so that I can suit to the role of a devotee showing the path of devotion. ***If My original nature is exhibited, even the angels will come down disturbing human beings.*** Moreover, if My original status of power is expressed, everybody becomes My devotee and tries to exploit My power for his/her selfish benefits. The real devotion can be tested only when I hide My original nature. If the son of a king acts like beggar, the daughter of a poor man loving him proves her real love. If the hero is known as the son of king, the love of the poor heroine may not be true since poor love wealth!
- 19) Mere following of the external signs like mark on forehead, garlands of beads doesn't please that specific form of God Shiva or Vishnu. If You follow their qualities to some extent at least, You will please that specific form of God. Shiva swallowed poison for the welfare of the world. Similarly, if You face difficulties for the welfare of the society, Shiva is pleased with You. Krishna interfered in the dispute between Pandavas and Kauravas to support justice even though He and His family were destroyed by the curse of Gandhaari for such interference. How can You please Krishna, if You go away from a dispute observed by You, thinking that it is in no way connected to You?
- 20) Can a person appearing in the dress of lion and fearing on seeing a goat becomes the lion really? A person without such dress jumping over an elephant creating havoc and controls it is a real lion. ***By wearing saffron cloth and sacred ash, You can't become the divine preacher***

Shankara, who sacrificed even His life in preaching the spiritual knowledge (an opponent in the spiritual debate did black magic on Shankara, who died with its disease). Similarly, a person by wearing vertical mark on forehead can't become the divine preacher Ramanuja, who declared the sacred mantra to all irrespective of caste and gender, ready to go to hell for such act as per the comment of His preacher.

- 21) ***Only living human beings have the opportunity of spiritual path.*** First, You must know the details of goal, path and Yourself (knowledge). Next, You will naturally develop attraction to that goal (devotion). Finally, You will put practical efforts to reach the goal (service and sacrifice). You can save Your energy if You minimise these three involved in the worldly issues. The saved energy can be spent in these three in attaining spiritual goal. ***If the saved energy is not spent for the proper purpose also, such energy will become waste, which is stolen by death.*** Stress and tension of mind in worldly issues is harmful and the same in spiritual path will not be harmful due to the grace of God.
- 22) Radha is called as greatest power (Mahaashakti) due to climax of her devotion and I am doing creation, ruling and destruction of this world following her orders given by movement of her eye-brows! She is the climax of sacrifice and service, which are the true proof of real devotion. ***Knowledge, devotion and service with sacrifice are preached by the three divine preachers gradually step by step.*** You must not overlook the two theoretical basic steps (knowledge and devotion), which are the basis for practical devotion (service with sacrifice) that yields the final fruit.
- 23) When I left My body as Krishna, Radha died while walking on the sand of the bank of Yamuna river in summer. In every step, she was singing "Oh Lord! I am the servant of Your sacred feet and let me fall on Your feet". Every particle of sand was burning like a spark and she fell down to be burnt on that sand. This shows the climax of her true love to Me. ***Whenever I like to leave My body in any incarnation, I remember that last scene of Radha and immediately I leave the body with agony.*** I am the ocean of peace, but, Radha is the most violent Tsunami that appears in Me.
- 24) I appear as a drunkard. The drunk wine is nothing but the love of My devotees towards Me. ***Remembering their love is My drinking the wine.*** I have such climax of patience and peace that I can very easily tolerate the deaths of all the living beings in this world in final

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

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

Whenever I say that this world is unreal before Me, then, I represent the unimaginable God merged with Me. Whenever I say that this world is real, I represent the relative form of Datta or Ishwara separately with which unimaginable God merged later on. ***In view of My relative nature of medium, My body and My special world of devotees (Brahma Loka) are real existing even in final dissolution, which doesn't mean that they (including My relative medium) exist even in the absolute plane of unimaginable God.***

- 28) In worldly logic, different concepts contradicting each other can't be correlated in one place at one time whereas such concepts are correlated simultaneously in the same place at the same time in the case of unimaginable God. The same God is simultaneously smaller than smallest particle and bigger than the biggest world and this is contradiction of the nature of space, which gets correlated in God due to His omnipotence.
- 29) The Veda says that I am solidified spiritual knowledge (***Prajñānaghanaḥ***). Some people take mere awareness as the meaning of the word Prajnaana. It is not correct. Jnaana means knowledge. The prefix word 'pra' means excellent or very great. Very great knowledge is spiritual knowledge only. When God preaches it, it becomes excellent by clearing doubts from the root. ***It means that I am the solidified form of spiritual knowledge and this is figure of speech.*** You can correlate this word to My body also. The basic material of knowledge is awareness. Awareness is a form of energy and matter is also a form of energy. Hence, My body constituted by matter, energy and awareness is solidified form of knowledge or energy. Matter is solidified form of condensed energy. But, the figure of speech is more meaningful in the sense that the incarnation alone can be treated as solidified (highly concentrated) form of spiritual knowledge. ***The second sense applies to any human being, who is ignorant also.***
- 30) The Veda also says that God appears to His real devotees anxious for His vision, by expressing Himself through His body (***Vivṛṇute tanūṃ svām***). It also says that God does not stand beyond the world since He appears before the devotees (***yat sākṣāt aparokṣāt***). It also says that one courageous person (courageous because he/she doesn't care for the brain wash from others) sees God in person (***Kaścit dhīraḥ pratyagātmānamaikṣat***). The Gita says that such rare person alone recognizes God in human form as God (***Kaścit māṃ vetti***).

- 31) This divine form can be seen by special penance, which means nothing but intensive desire (*yamaivaiṣa vṛṇute...* Veda). The Brahma Sutra says that God is formless since formless is the main item (*Arūpavadeva hi tat pradhānatvāt*). This means that the awareness or soul in a body is the main item being told as greatest item of creation (paraaprakṛti). *Awareness is considered as formless when compared to the body having solid boundaries*. God becomes the soul also and hence, can be treated as formless.
- 32) The Veda also says that God can't be seen with eyes (*Na cakṣuṣā...*). This also means that the first intensive energetic body of the Lord can't be seen by these physical eyes, which may become blind due to the intensive radiation. Hence, Lord said to Arjuna that He will grant divine power of vision to see His first intensive energetic form. If You apply this to unimaginable God, it means that God is totally invisible since He is not even imaginable. When the Veda says that He is seen, it means that God is seen through normal human form, which is easily visible or through normal energetic form, which is easily visible to angels.
- 33) By penance, one can see My energetic incarnations. One can see easily My human incarnation in this world with physical eyes. *But, one can't see the intensive energy of My first energetic incarnation as expressed in the cosmic vision showed by Krishna to Arjuna*. Hence, the first energetic incarnation is also invisible like unimaginable God. *The difference is that the first energetic incarnation can be seen by blessed eyes whereas unimaginable God can never be seen since He is beyond even imagination*.
- 34) As unimaginable God, I am totally beyond this world without any medium around Me and in such state, I am called as naked Datta (Digambara). Ignorant people, without understanding this, think that I am naked without cloths! In this first energetic form, I can be seen by You not through Your mere penance, but, through My grace added to Your penance.
- 35) I have taken meals in eight villages simultaneously with the same human body (Shri Narasimha Saraswati). I have appeared in a different body simultaneously in other place (Sai Baba). This is My unimaginable power called as Mayaa. I am the same one unimaginable God existing in various forms simultaneously.

- 36) I can be in several forms in the same place as in the case of two or many simultaneous incarnations at the same time. ***Due to My omnipotence, light and darkness can co-exist together as a mixture!***
- 37) Brahma, Vishnu and Shiva are My transparent dresses through which I can be seen very easily and hence, I am called by their names as Hiranyagarbha, Naaraayana and Sadaashiva respectively. ***My unimaginable nature is very easily expressed through these three energetic incarnations of Myself.*** In other energetic and human incarnations, I (My unimaginable nature and power) am covered by thick dress and I think a lot before expressing My unimaginable nature and power through these thick dressed incarnations.
- 38) ***The human being on this earth and the angel in the upper worlds are the best items of My creation since these have the precious awareness, which is called as paraaprakruti or the best item of creation.*** There is no difference between energetic being (angel) and human being in the constitution of the bodies. The difference is coming only by one point that the angel recognizes the energetic incarnation (leaving very few exceptional cases) and the human being doesn't recognize the human incarnation (leaving very few exceptional cases).
- 39) I am expressed by the three divine forms (Brahma, Vishnu and Shiva) without any difference. Madhva, Ramanuja and Shankara are their human incarnations respectively, who gave the divine commentaries. I am the single author of those commentaries and how can You find difference among those? ***The external difference is only due to the difference in the souls faced by Me for preaching during the time of My incarnation.***
- 40) I always appear in opposite way to destroy the ego possessed by souls. I appear as ugly person to a person having ego of beauty. I appear as old person to a person having ego of youth. I appear as talentless fool to a person having ego of talent. ***Every meritorious work done by any soul is due to My grace only and the soul takes the credit of it (ego)!*** Every defect is due to the ego and ignorance of the soul only and the soul passes it on to Me scolding Me for its failure! A true scholar owns the defect and passes on the credit to Me like the fan revolving before You. It draws zeros in the space by circular motions saying that it is a big zero and the merit of movement to give the air is passed on the unseen current working through it. It owns the defect of bearing generating harsh sound. Keep always the fan as Your preacher.

- 41) The Veda says that God is bound to the cart (life) of the soul as the horse to drag on it (***abadhnan puruṣaṁ paśum***). This means that God is the work energy in every incident. The horse drags the soul in the direction as per decision of the soul. If the soul reaches a bad place, it is harmed. If the soul reaches a good place, it is happy. Tragedy and happiness are the respective fruits to be experienced by the soul and not by the horse.
- 42) Even though I am the horse dragging on the cart, I am not responsible for Your directions of the deeds and the corresponding fruits are decided by Your directions or aims (Sankalpa) and not by the horse. ***I am the doer in the sense I drag on the cart, but, I am not the doer since I have not given the direction of the deed.*** I am really the doer in creating this world and My direction or aim is to get entertainment from it, which fruit, I am only getting and not Yourself. ***You are the enjoyer of Your fruits and I am the enjoyer of My fruit.***
- 43) The person coming to Your place by a horse says that he is coming to Your place and doesn't mention about the horse. This is full ego. The same person telling that he is coming to Your place with the help of the horse shows partial ego (partnership with God). ***The person saying that the horse is carrying on him to Your place is devoid of ego.*** Ego plays a key role in spiritual path and You should be very careful and think well before uttering any statement.
- 44) The egoistic person always projects himself/herself in every idea and statement. I get vexed with these statements projecting ego always and go out, which is the old age. The person has only very little free energy (energy available for work) and walks slowly. Still, the soul doesn't realize Me, the God, as the source of all forms of energies. I am also failing the soul in every work done by his plan to suppress the ego of the soul, which is the main hindrance to reach Me. Based on this, the saying is generated, which is that ***man proposes and God disposes.*** This is not My sadism, but, My effort to suppress the ego of the soul. Still, the soul even in old age is not reformed! Only in the death time, I (as the horse bound to his life-cart) completely withdraw from him. He realizes the truth and repents with deep pain thinking that he realized when the time is over whereas the realization did not come when the time existed previously!
- 45) This soul was without freedom in the beginning of creation and was always with full realization and full surrender to Me. I used to guide and protect the soul in every step. But, the soul got bored with lack of

freedom and hence, I gave a little freedom with limitations. The soul thinks that this little freedom is the full freedom, becomes egoistic and started doing sins, which are against My commandments given to humanity through scripture. I am pleased if You follow My instructions and I become furious if You violate My instructions. ***My pleasure and displeasure can be taken as indications of good and bad.***

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

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

such external atmosphere strengthens Your spiritual knowledge that can reform Your subconscious state also). The sub-conscious state contains strong concepts of previous births and this birth also, which is called as Kaarana shariiram or causal body. This is called as individual soul with limited boundaries of selfishness. *Some general awareness exists in the bundle of thoughts of sub-conscious state and this awareness acting as the binding material of thoughts is actually the individual soul*. But, this individual soul is totally contaminated with closely associated bundle of thoughts (causal body) and You can call the individual soul itself as bundle of thoughts, though it is not actually the bundle of thoughts being the soul individualised due to the effect of its closely associated causal body.

- 55) This individual soul along with causal body is surrounded by some general awareness like the circle of intensive light glowing around a lamp. This general awareness is pure and is almost like inert energy without affected by any thought. This general awareness that becomes subtle body can be almost called as inert energy (in fact, the subtle body is said to be made of inert energy for this reason), which is just different from inert energy by one point only that it is alive and non-inert. Such general awareness is called as sukshama shariiram or Praanashariiram, which takes the shape of gross body while leaving the gross body in the death. The individual soul, full of thoughts is called as Manomaya or made of mind and mind is thought only. This individual soul or jiiva, always associated with causal body leads the subtle body with force generated by its cycle of deeds. Since the soul is the creator of its cycle of deeds, I am not responsible for its life in this world or in the upper world.
- 56) This cycle of deeds is based on cause (deed)—effect (fruit to be enjoyed as per the constitution). The defect lies with the object (individual soul) itself. Both these cause and effect are in the form of another sub-cycle by a chain reaction in which deed and thought (Vassanaa or samskaara or Buddhi) exchange mutually, making the other main cycle also to rotate continuously in circular motion. When the deed is done, the thought is generated. *The generated thought again becomes cause for the generation of deed. By this rotating inner sub-cycle, the enjoyment of fruit and its deed (main cycle) continues in uncontrolled way*. This means that the enjoyment of fruit is not bringing permanent control since the main cycle (deed-fruit) is

also rotating continuously due to the continuous rotation of the sub-cycle (deed-thought). The sub-cycle always rotate the main cycle.

- 57) Unimaginable God is extremely wonderful since all wonders are done by Him only. ***The wonderful nature is in the view of the soul only and not in the view of unimaginable God.*** Soul can't understand the unimaginable God, but, the unimaginable God understands Himself. ***Wonder arises only when something is not understood.***
- 58) ***I am bringing some fruits of sins as punishments to be given in the hell in to this life itself to crash the ego of a soul crossing the limits for the spiritual welfare of the soul.*** Otherwise, the soul will become blind with this solidified cataract of ego, which becomes very complicated for Me in operation later on. Generally, the punishments of sins are to be given in the hell unless it is an intensive sin. I break any rule of the constitution based on the emergent necessity in the treatment of a soul for reformation.
- 59) Even the diseases are the fruits of sins only causing lot of suffering by which the soul is suppressed from its ego or overconfidence. All the difficulties faced by You are the procedures of My medical treatment only, from which You request salvation to be given by Me! Shall I bend to Your request done with ignorance of Your welfare or shall I proceed with My treatment to give You permanent reformation-health? As omniscient Father, I select the second option only.
- 60) In the state of human incarnation, if the devotee is ripened, I am visible to him, like a person covered by transparent cloths. He/she will call Me as Datta and not by the name of cloth. If egoistic devotee approaches Me, I am not seen like a person hidden in wooden box. He/she calls Me as box only, which is My name of the medium. The transparent cloth is also medium, but, is neglected since the person wearing it is clearly seen. Since I am not seen while hidden in the box, one calls Me by the name of My medium, which is the box only unable to detect Me hidden in the box.
- 61) The Veda says that all this is God (***Sarvaṃ khalvidaṃ Brahma***). People misinterpret the world as God. If it is so, there is nothing other than God and in such case, the entertainment given by separate unreal world is also unreal. That results that I didn't create anything. All this is spoken by Me from Your point of relative view and not My point of absolute view. If the world is unreal in relative plane also, You are also

unreal and can't speak this statement. ***I always speak from Your view and not from My view since I have to preach You and not Myself!***

- 62) All the items of creation need the existence of space without which they can't even exist. You are also one of such items. How can You understand Me with the help of items like You? The only information about Me that You can get is simply that I exist. You are getting only this information from Your observation of unimaginable miracles. Your information is that something unimaginable exists and nothing more than this is understood by You. The Veda says this point (***Astītyeva upalabdavyah***).
- 63) ***Knowledge means to know that God is unknown and unknowable.*** Knowledge doesn't mean to know the nature of God. In the case of all items of creation, knowledge means that any item is known or knowable. If You know that God is unknowable through intensive discussions and debates, Your knowledge of God becomes very strong. Simply knowing from somebody that God is unknowable generates always several doubts in Your mind. The more strongly You know this point, the more attraction is developed towards God. ***The human psychology is that it neglects known or knowable items and becomes more concentrated on unknown or unknowable item.*** I remain always in this state so that the human being will never neglect Me and develop ego.
- 64) ***The spiritual aspirant shall not get ego till he becomes Brahman or God through incarnation on the desire of God.*** Ego is always the virus of spiritual effort. Even after becoming God, if ego enters the human being component, God quits the human being component, which gets insulted immediately and this is not the revenge but the treatment of ego-disease.
- 65) If You are always thinking about God, You are not only the scholar, but also a devotee. Devotion and knowledge are one and the same as stated by Shankara. By this, You must know that Shankara and Ramanuja are one and the same. You are always thinking about God because You have love (devotion) to God. By thinking (through analysis) more and more, more and more details of God are attained by You, which increase Your devotion to God. As Your devotion increases more and more, Your devotion will increase Your interest in God more and more. Knowledge generates devotion and devotion promotes knowledge.

- 66) The Veda says that knower of Brahman is Brahman (***Brahmavit Brahmaiva bhavati***). This means that God alone is the knower of God. This doesn't mean that the knower of God is becoming God. You have to take the help of other statements from the scripture to correlate the correct meaning with the other statements. Other statements say that God is not known by anybody except His existence. The Gita also says that nobody knows God. The Brahma Sutra also says about the associated characteristic of God that God is the creator of this world and doesn't give the inherent characteristic useful for identification. If You say that Rama is the builder of this house, nobody can identify Rama with such information. If You say about the height, colour etc., of Rama, one can identify with the help of such information. ***The interpretation must always be correlated with other statements of the scripture also.***
- 67) You can't conclude that God is the awareness found in human beings, which is generated by the inert energy in functioning nervous system transformed into special work of transferring the information from external senses to brain. This awareness is totally disappearing if the nervous system doesn't function in the deep sleep. ***If food is not taken, the inert energy is not generated and then also this awareness is disappearing.*** The product is not coming out from the factory if the machinery is not functioning or if the raw material is not supplied to the factory. This means that God is not generated if the nervous system is not functioning or if the food is not supplied to the body! Do You call such product as God? Awareness is only work and the omnipotent God can do any work without such awareness. A human being can't know anything in the absence of such awareness. 'Soul is God' must be forgotten completely, which is false overconfidence (first statement). 'A selected soul by God can become God by His will' must be remembered (second statement) always for retaining true confidence. ***You shall try to become God with the help of second statement and not with the help of first statement.***

Fifth Chapter is completed.

Chapter 6
DATTA UPĀSANĀ YOGAḤ

Vision of Worship of Datta

[April 18, 2018]

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

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

The soul must learn to do every work without anxiety and tension by detaching itself to the fruit. The soul shall stay always in the balanced state treating both gain and loss of fruit to be equal. ***The souls shall do the work thinking that the fruit belongs to somebody else and not to itself, in which case, the soul is not disturbed by any tension.*** Selfishness is the main reason of all tensions. If the soul develops selflessness, even while doing selfish works, the soul remains undisturbed.

- 6) ***The Veda says that the soul develops fear by which tension is created due to selfishness that draws limited boundaries of self and its family (Atha tasya bhayam bhavati ya etadudaramantaram kurute).*** Some people think that self is God for whom this entire world stands as family. For the sake of good spiritual progress, the concept of monism can be exploited about which God will never mind and in fact, gets pleased also. ***God becomes furious only when monism is exploited to do sins.***
- 7) The physical works need little energy only. ***The effect of physical work is very much beneficial for the health.*** The mental work needs lot of energy. ***If the mental work is in the form of tension, very enormous amount of energy is spent.*** The soul need not worry about physical and mental work if tension is absent. Desire is the root source of attachment to fruit, which leads the soul to commit sins. Hence, God Buddha advised us to eradicate selfish desire, which is the root cause of all sins and subsequent miseries.
- 8) Yoga means several concepts. ***The first main concept is association with Sadguru or human incarnation.*** Yoga comes from the root verb 'yuj', which means meeting. It also means the preservation of energy without wasting it so that the soul becomes highly energetic, which is the needed basis for all the three steps (knowledge, devotion and service with sacrifice).
- 9) I am doing very huge works like creation, ruling and destruction of the world with full detachment and without any selfishness. ***I have infinite treasure of energy with Me just because I am detached from everything and selfless always.*** If this clue is followed, the soul becomes very efficient in doing responsibilities and also in doing spiritual efforts.
- 10) Yoga means association of the self with balanced state (*Sthitaprajna*) in which, ***there is no attachment to fruit so that its gain doesn't make***

the soul to be excited or its loss doesn't make the soul to get depressed. Maintaining this balanced state with continuous association with it is called as Yoga as said in the Gita (*Samatvam yoga ucyate*).

- 11) *If this Yoga is used to succeed in worldly works to gain the fruits, which are enjoyed with selfishness only later on, in course of time, such yoga disappears because the selfishness still remains with the soul.* Hence, the sacrifice of fruit to some extent at least in the beginning resists the soul from more attachment to selfishness. *Even though attachment to fruit shall be destroyed for doing the work more effectively, if the fruit is not sacrificed at all, such Yoga will be destroyed soon.* As the sacrifice of fruit increases, the selfishness decreases so that yoga is protected from total destruction.
- 12) Even Patanjali, the founder of Yoga says that preservation of energy by controlling the mind from the desire to fruits and thereby avoiding tension is the Yoga. *Sacrifice of work and fruit of work without selfishness makes the Yoga to become more and more powerful day-by-day.* That yoga is exploited for the success of work and attaining the fruit. *Without sacrifice of fruit, the selfishness gets more and more strong to destroy the yoga.*
- 13) However much, water may be pumped into the water tank, if the pipe line connected to the tank is leaking water through several holes, there is no use of pumping the water into tank. Similarly, if You don't resist tensions, which are the leakage holes, there is no use of yoga, which is storage of energy and increase of pumping the energy into tank like soul. Unless You are energetic, You can neither win in this world nor can become fruitful in spiritual efforts.
- 14) *A person following the path of yoga doesn't lose energy even on becoming emotional since the detachment exists in basic level.* An ordinary human being loses lot of energy by becoming emotional since basically the attachment exists. *The emotion spends very little energy due to basic detachment.* The same emotion spends lot of energy due to the basic attachment. If You follow Yoga, You will succeed to attain the fruit and if You come back to the selfishness again in the enjoyment of fruit without any practical sacrifice, such yoga will disappear forever.
- 15) If You earn the fruit and save it, You have a chance of becoming fruitful in future since there is a possibility of sacrifice of the fruit in the future at least. If You waste the energy in unnecessary works, such

chance in the future doesn't exist in Your case. ***Don't waste energy in any unnecessary activity, which is another form of heavenly dancer to spoil Your penance for God.***

- 16) If the discussions are about Me, it is spiritual effort. Similarly, seeing the devotional cinemas. Similarly, reading devotional books. The direction is important and not the material of the path. Same lock and same key, but, if the key is in one direction the lock gets unlocked. If the key is in opposite direction, unlocked lock gets locked. Even if one is interested in discussions, cinemas and novels related to worldly issues, You can get the spiritual benefit if You are concentrating on the victory of justice and thereby victory of God, in which is no wastage of time and energy. You can convert a robber into Your watchman, if You can change the direction of his mentality!
- 17) Detachment means detachment from work and its fruit and this is My state (*Na Me Pārthā'sti kartavyam, Na Mām karmāṇi..., Na Me karmaphale...*). ***Detachment from fruit is proved by its sacrifice and not by selfish enjoyment, which is selfishness. People become selfless by getting detachment from fruit till the fruit is attained.*** Now, the attachment to fruit comes resulting in self-enjoyment of the fruit without sacrifice. Such detachment up to attainment of fruit and again attachment to fruit for selfish enjoyment is the exploitation of concept done for the success of work in attaining the fruit! ***This fails because once You are attached to fruit, in the next work, the attachment to fruit appears disturbing You with tension.*** Hence, You must put effort in sacrificing the excess fruit at least. ***By this, sin is also avoided, which always appears in earning excess fruit only.***
- 18) Arjuna was always with tension throughout the war whereas Krishna was with smile throughout the war. You may say that the war is connected to Arjuna and not to Krishna since Arjuna is fighting for his property. This is not correct because even the army of Krishna involved in the war is destroyed. If You take the internal war of all the relatives of Krishna killing each other, in such case also, Krishna remained with smile even though His relatives and even His issues were killed!
- 19) Yoga means resisting the expenditure of energy to preserve it. This does not mean that the expenditure should be totally restricted. Money and energy shall be spent only in proper way and not in unnecessary ways. Greedy person stores money even without spending for necessary purpose and the stored money is finally stolen by thieves.

Similarly, the stored energy without expenditure for proper purpose is stolen by death in the end. Proper purpose means the essential worldly responsibilities and spiritual activities.

- 20) If You are unable to resist the unnecessary ways, try to find Me in those unnecessary ways so that it becomes the spiritual activity. The direction towards Me makes such unnecessary activity also as useful spiritual activity. For example, if You are seeing a social picture, feel that while the hero in that picture is trying to oppose injustice and to support justice, he becomes successful due to My grace and My power only. In every scene, whenever injustice is defeated remember that it happened due to My will only. By doing so, You are turning the social picture into devotional picture by changing the direction everywhere towards Me.
- 21) If the soul is enjoying the social picture for just entertainment only, it has wasted its valuable time and energy. Such soul will go into the cycle of births of birds and animals, which simply enjoy the creation without thinking about Me at least in such enjoyment. ***The soul got that in which it is interested*** and hence, such cycles of births are not punishments since whatever is desired by the soul, it is given by its divine Father, ***who will never act in the line of revenge towards His issues.***
- 22) One can worship Me at any time in any place through any method. ***His interest and love in Me are the most important factors, which alone attract Me towards him/ her.*** A person, who has no real love on Me, is particular of time, place and method. This is covering the lack of love of the soul on God and deceiving itself. Such person likes to save energy and time for worldly issues using this pretext! ***Yoga is for every soul irrespective of caste, gender and religion.*** Gayatri means praying the Lord through songs and not reciting a Vedic hymn, which is in a meter called as Gayatri.
- 23) God Shiva is having white Ganga river on the head, which means that one should have the white pure spiritual knowledge in the head. This Ganga river comes out from the foot of God Vishnu, which means that ***one should be filled with spiritual knowledge from top head to bottom feet indicating assimilation of knowledge becoming blood throughout the body.*** Some fools treat Shiva as low for keeping Ganga river born from the foot of great Vishnu on His head! They forget that such interpretation is impossible since the Veda says that Shiva and Vishnu

are one and the same (*Śivaśca Nārāyaṇaḥ*) and hence, the first interpretation is correct.

- 24) The inhaled (*Puuraka*) air rich in oxygen is retained (*kumbhaka*) for some time inside the body so that the purification of blood takes place fully by using all the available oxygen in one inhalation. Expelling the inhaled air (*rechaka*) is equally important because the air containing impure gases must be also expelled out. This is the mechanism created by God and ***giving much importance to one step only is foolishness***.
- 25) Expelling bad gasses generated by indigestion and hyper acidity etc., is as important as the other two steps. The generation of bad gasses must be controlled by taking proper care in the quality and quantity of food taken based on the knowledge of medical science. ***This bad gas is called as vaata, which is said to be the root of all diseases (vāto'kḥilarogamūlam)***. If the desire of the tongue is controlled, most of the diseases are controlled. Prevention of disease is far better than its cure by medicines.

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

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

they were taken by Arjuna to his city! This means that storage of fruit for self-enjoyment only without some sacrifice at least, will result in total loss only in the end. This truth was preached by Krishna through stealing.

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

- 30) The wheel representing mind contains a lotus flower with two petals representing name and form (Naama ruupa), which is this world attracting Your mind. ***This wheel is called as Ajnaa, which means the order of Your preacher expressed as spiritual preaching.*** You must concentrate Your vision on such order so that You can cross the attraction of this world. The Seventh wheel contains a lotus flower with thousand (many) petals indicating that You should analyze every concept in many directions to find out the ultimate truth that exists in its centre.
- 31) It is said that Idaa nerve or Moon (departed souls live on moon) is on the left side representing the path of departed ancestors associated with worldly fascinations. The right nerve is Pingalaa or Sun (from Sun heaven starts) representing the path of angels doing good deeds. The central nerve is Sushamnaa representing the divine path to reach God indicating that You should avoid both sides and be involved in the straight path of service to God only.
- 32) The left side cool moon represents sweet devotion. The right side sun represents intensive hot knowledge. With the help of these two, the central nerve represents practice involving service with sacrifice to God. Such soul goes through the central nerve to the abode of God called as Brahmaloaka. This is the essence of Yoga preached by Me. Ignorant disciples can't catch the central essence and are carried away by the superficial attractions of figures and get confused. One foolish devotee tore the body of his wife to see these wheels with lotus flowers! Wheels mean whirl-pools are attractions of worldly bonds in this world ocean and if the swimmer (spiritual aspirant) is caught by these on the way, he will be constantly rotating in those only. Lotus flowers are also the same attractions, which attract the black bee-soul (black indicating Tamas or ignorance) and bind it by the closer of petals.
- 33) The Gita mentions both theoretical detachment from the fruit (***Tyaktvā karmaphalāsaṅgam...***) and also the practical sacrifice of the fruit (***phalaṁ tyaktvā manīṣiṇaḥ***). ***Some clever people, who are selfish in enjoying the final fruit without a trace of sacrifice, interpret that the practical sacrifice of the fruit also means the theoretical detachment from the fruit!*** This is the climax of their greediness and hats off to their intelligence for giving such misinterpretation to cover their greediness! Social service without God leads the soul to temporary heaven. Same social service based mainly on God leads the soul to the

abode of God. Heaven is near to the abode of God. ***The path to heaven is success in Pravritti, which is the only expectation of God from every soul in order to maintain the balance of this creation.*** Nivritti is started only by some climax devotees because Nivritti gives eternal fruit in which God takes all the responsibilities. In Pravritti, the devotee is fully responsible for his journey to heaven or hell.

- 34) Knowledge, devotion, service with sacrifice and preservation of time and energy (Yoga) are equally important in the spiritual journey. These four are the four dogs present near My feet. The main point is that ***You should leave all unnecessary worldly works other than basic responsibilities and You must concentrate Your rest time and energy in the work of God.*** Peace comes when all the unnecessary worldly works are leftover.
- 35) Sometimes, My illusory power drags You from the continuous spiritual effort to give You some gap for a fresh reapproach. Gap is essential in any contentious work. Due to this gap, the soul feels very much pained and rededicates himself/ herself with double vigour. Narada says that the devotee is agitated much due to gap (***tat vismarāṇe paramavyākulatā***), which is a test of true devotion. It is just like the culvert stopping the flow of water to double its speed afterwards. Hence, My maayaa always helps the soul in spiritual journey and never becomes hurdle if You understand properly.
- 36) If I lose the hope about a soul that it will not be reformed, I will cancel the rest longevity and throw it into cycle of births of animals. If I feel that the soul needs some more time to complete the spiritual effort, I extend the longevity. ***Longevity is not fixed and it is in the hands of God only.*** Even astrological scripture says this point while describing the 8th house or longevity of a horoscope.
- 37) The scale of time must be also understood in the proper essence. A devotee developing interest (shraddha which is important in the case of departed souls) on God treats one day wasted as one year (pitrumaanam). A more ripened higher devotee feels one day wasted as one year (Devamaanam). ***Time is limited even if You are in the spiritual path and there is no time if You are in the path of materialism only.***
- 38) Human beings are recognised by Tamas or ignorance. Departed souls are recognised by ritual work or Rajas. Angels are recognised by knowledge or sattvam. A spiritual aspirant is beyond these three,

travelling towards God and helped always by these three directed towards God.

- 39) ***A medicine may be bitter, but removes illness and gives good health to the patient. Spiritual association is like this.*** A sweet is pleasant, but, kills the patient. Worldly association is like this. You must use analysis with Your intelligence to find out which is helpful and which is harmful to You.
- 40) Money and energy can be earned again, if lost. Time lost can never be earned. Hence, ***saving Your time is the first step in Yoga.*** If You are caught by the association of a bad friend or relative, You should act as if You are hearing him and internally think about God. If such talent is absent in You, You must frankly refuse the participation and go away to join good spiritual association. ***Friendship or relationship is not greater than Your spiritual effort done to get the grace of God.***
- 41) The expenditure of time and energy can be on one form of God or several forms of God. The method of expenditure can be one or many like reading spiritual books, hearing devotional songs, doing service to God etc. Whether You deposit Rs.100 in one bank or in four equal parts in four banks, there is no difference in the final result.
- 42) The true devotion to God without aspiration for any fruit in return is the correct genuine currency, which is valid. ***The false devotion to God with aspiration for some fruit in return is invalid like fake currency.*** With genuine currency, You can go to any shop, it is fruitful. With fake currency, You can go to any shop, it is harmful. Any path to any shop is immaterial and everything depends only on one point that whether Your currency is genuine or fake.
- 43) Mind is very unstable aspiring for a change in every step. ***Unity and concentration are against to the nature of mind.*** If You put spiritual effort, which is not congenial to the nature of mind, the mind-horse rebels against You, which results in Your fall! ***The more You control it, the more quick is Your fall!*** Change of form of God or change of method of worship is not going to cause any loss to You. Then, why shall You be rigid in wasting Your time and energy to control the mind.
- 44) ***Every soul argues that its deed is not a sin.*** The crow also kisses its child. ***The judgement shall be never given by any party.*** Only the impartial judge gives the final judgement, which alone is true. Hence, the impartial God shall decide whether You have done the sin or not.

You may catch a red fire piece of charcoal thinking it as red gem. Based on Your thinking, will it not burn Your hand? God alone knows anything what it is actually. ***You must know what it is in the view of God and act accordingly.***

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

activities. Gayatri means singing sweet songs on God and the cross belt with three threads means that one should catch God in human form and the three threads represent the three components of the medium of God, which are awareness (Sattvam), inert energy (Rajas) and inert matter (Tamas). Saffron colour represents the ripened state of a fruit, which is the ultimate divine state. ***The stick (Danda or control) indicates the control of senses towards attractions of worldly bonds.***

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

exploitations of some bad people in the name of God and religion.

We agree that the exploitations always exist and are true. Because of some bad students, who copied and passed the examination, You can't cancel the very system of examination. You have to invent some ways to prevent such crimes. In every system, mistakes take place and You can't cancel all the systems. ***Hence, the final order of God Datta is that a caste shall be decided based on qualities and deeds only and not by birth.***

- 52) Brahmacharii doesn't mean the person, who is unmarried. It means a person, who is always absorbed in God. Sage Vashishta, who got 100 issues through his wife Arundhati claimed himself as Sadaa Brahmacharii (always bachelor), which was accepted by Ganga river! Upavaasi doesn't mean the person, who is not eating. It means that person, who is staying very close to God. Sage Durvaasa eating meals every day served by Arundhati claimed himself as Nitya-upavasi (not eating on any day) and it was accepted by Ganga river! When Narada asked God Brahma about the real Brahmacharii in the entire creation, Brahma showed His finger towards Krishna, who married 16,000 girls! This is correct because the unimaginable God (Brahman) is totally merged in Him. When Narada asked about a chaste lady, his finger pointed Gopika. ***A chaste lady is that soul (every soul is treated as female prakruti and God alone is treated as the only one male or purusha), which is always interested in God Krishna!***
- 53) Vaanaprastha aashrama doesn't mean to go to forest along with wife. ***It only means to go to a lonely place with trees along with a co-devotee for spiritual discussion.*** Samnyaasa doesn't mean leaving the house and family, wearing a saffron cloth. ***It only means the ripened state of a fruit having saffron colour and sweet taste like devotion to God.*** Vaanaprastha means simple going to garden or forest and this word doesn't indicate the association of wife. Samnyaasa means total absorption (in God) and this word doesn't indicate saffron cloth.
- 54) In Upanayanam, the cross belt with three threads is worn indicating that only the mediated God shall be caught for worship. In marriage, another cross belt is taken with three threads from the hands of father-in-law and second cross belt belongs to the bride. After marriage, the husband worships God while the wife performs all the house hold duties like cooking etc., by which the husband is facilitated in his spiritual effort. Hence, ***half of the fruit of the spiritual effort done by the husband comes to wife and half of food cooked by wife is taken***

by husband. This means that the husband shall share the spiritual conclusions with his wife at the end of analysis. Similarly, the wife shall share the food with her husband at end of cooking. Like this, mutual co-operation proceeds even in the final stage of salvation. ***If the wife becomes a co-devotee, she can follow her husband in Vaanaprastha, otherwise, not.*** Ubhayabharati followed her husband Mandanamishra even in Samnyaasa.

- 55) The cross belt containing three threads indicate Me only, the one God seen as three divine forms. The second cross belt having three threads indicates Me only to be worshipped by wife. In some places, a third cross belt with three threads is also taken, which indicates the upper garment. When the inner sense is understood well, there is no need of its representation-symbol in the final respected stage called Samnyaasa. The samnyaasi is respected by all and is not scolded for leaving the cross belt.
- 56) In the ritual called Upanayanam, the deity to be worshipped is not a female form called as Gayatri since the deity mentioned is God Savita. (***Savitā devatā Gayatrī chandah***). Gayatri represents only the mode of worship, which is singing. Song (Saamaveda) is more attractive than poem (Rigveda) and poem is more attractive than prose (Yajurveda). Samaveda is told to be greatest among all the Vedas and this means that song is the highest attraction of mind. Savita means God, who creates this world of souls (***Ṣūñ-prāṇiprasave***). Savita also means sun indicating the removal of ignorance-darkness by the spiritual preacher, who is promoter of intelligence.
- 57) The cross belt having three threads indicate the contemporary human incarnation called as Sadguru, who shall be approached for the true guidance in the spiritual path. All the essence of this ritual indicates the general spiritual procedure to be followed by any soul in this world irrespective of caste, gender and religion. The sage of this ritual is Vishvaamitra indicating friend, philosopher and guide for the entire world. Universality of this ritual is very clear if its essence is properly understood.
- 58) Gayatri doesn't mean a Vedic hymn existing in meter called as Gayatri. Any song in any language towards God is Gayatri (***Gāyantam trāyate***). Mantra means the song which attracts the mind without any force and makes the soul to repeat it again and again (***manānāt trāyate***). This is the meaning of Gayatri Mantra to be praised as the highest mode of worship (***Na Gāyatrīṃ paro mantraḥ***).

- 59) Devotees take the garland of beads and go on repeating the name of God with counting the beads. In this process, there is no natural attraction because the repetition of same name not only bores the devotee but also bores Me to hear the same word again and again. The force behind such unnatural process is only aspiration for some fruit by doing that. The actual interpretation of the garland of beads is like this — each bead represents a letter and the garland of beads represents a line of song that attracts the mind. ***The movement of garland in circular way by hand represents natural repetition of such attractive song again and again.*** This interpretation makes God to be pleased since attraction of mind spontaneously exists without any external force of aspiration for fruit. Experience is said to be the final stage of authority. What will be Your experience if somebody goes on repeating Your name in Your ear? What will be Your experience if somebody sings a sweet song praising Your personality again and again?
- 60) People criticize that Manu in his ethical scripture told that a female shall not have freedom (*Na strī svātantryamarhati*). This is misunderstood that a lady shall be always kept under house arrest! ***The human souls immediately take the misinterpretation only in the first step.*** Female means any soul and not a female by gender. Male or Purusha means God. ***No soul should have freedom to get spoiled.*** If the soul is under the control of God, the soul will be uplifted in the spiritual path.
- 61) Any soul can come out of the attraction of this world due to stronger attraction to God. This can't be reverse. After tasting divine nectar, all the other drinks are naturally rejected. By rejecting all the drinks in the beginning itself, You can't attain the divine nectar. Only after tasting the divine nectar, You are rejecting other drinks spontaneously without any external force. ***Such spontaneous detachment from world comes only after getting attracted to God.***
- 62) Attachment to something through attraction is the nature of mind. ***The mind can't exist in detachment to everything for a long time.*** In order to follow the nature of mind, You must attach it to God in the first stage. Then, without any effort, the mind gets detached spontaneously from the world. This is seen in the world also. A young man attracted by a very beautiful girl becomes spontaneously detached from all the worldly attractions. Hence, detachment from world (Vairaagya) is a spontaneous consequence of attachment to God (Bhakti). Through the

former, latter can't be attained in spite of hectic efforts. Through the latter, the former is spontaneously attained.

- 63) ***Justice is the topmost priority in My view.*** Never hurt the justice by following injustice in sinful way. ***If justice is just hurt, I reach the climax of anger.*** If You injure justice, imagine the state of My anger towards You! ***You have to come to Nivrutti after passing in Pravritti and not by neglecting Pravritti.*** If You fail in Pravritti and damage justice, You are banned from Nivrutti. A person, who can't jump and touch the roof of his house, how can You expect him to jump and touch the sky?
- 64) Don't imitate Me seeing My stealing butter and dancing with Gopikas in Brundaavanam without understanding the background. They are sages doing severe penance for Me in millions of previous births. I tested them in the three strong worldly bonds before giving salvation to them in their final birth. After leaving Brundaavanam in My 18th year, neither I returned back nor I repeated such test anywhere else throughout My life. ***Human souls are always fond of exploitation of the truth in their interest.***
- 65) ***The minimum and maximum expectation from You is only that You should follow the path of justice and never do any sin under any circumstances.*** Damaging any good soul is the climax of injustice. The deity of justice called as 'Yamadharm Raja' was with golden colour in the early ages since he was enquiring mostly good people only. After beginning of this Kali age, he is enquiring only bad people. ***Due to the effect of the sins of these bad people, he became jet black!***

Sixth chapter is completed.

Chapter 7

DATTA NIṢKĀMA BHAKTI YOGAḤ**Vision of Selfless Love of Datta**

[April 25, 2018]

God-preacher Shri Datta spoke:-

- 1) Arjuna used God Krishna for his work and became weak after God left (Arjuna could not fight even with hunters after Krishna left). Arjuna did not have any temple for him. Hanuman used Himself for the work of God and remained powerful even after God Rama left. Hanuman has several temples built for Him. This is the difference between using Yourself for God's work and using God for Your work.
- 2) The word 'karma' means work done with selfishness. This is not correct path. The Veda says that by such work, salvation is not obtained (*na karmaṇā...*). Hence, the word karma should not be mistaken as all types of work. ***Work done for the sake of God is not covered by this word.***
- 3) ***Doing the ritual-sacrifice (feeding hungry devotees with ghee-fried food and not burning ghee in the physical fire), singing divine songs, meditation, reading spiritual books, participating in spiritual discussions, seeing My pictures, etc., are various ways of My worship.*** You can engage Yourself in any way as per the convenience of Your mind and external atmosphere. Similarly, You can worship any form of Me as You like.
- 4) Whatever may be the form and whatever may be the way, Your interest should be spontaneous love and not by force due to desire for some fruit. I like such natural devotion only. ***The devotion due to interest in fruit is not natural and I hate it.*** Such devotion for fruit is like the false love expressed by a prostitute for Your money. As Your love appears on Your life partner and children in natural and spontaneous way without any force, such true love is liked by Me. For the expression of true love, there is no specific place, specific time and specific way of expression.
- 5) As You are expressing Your true love on Your beloved issue in any place at any time and in any way using spontaneous words, You shall

worship Me in the same way. ***Are You reciting any previously written dialogue before Your issue to express Your true love?*** Why are You reciting previously written prayers before Me? As You are not aspiring any fruit in return from Your issue, so also, if You don't aspire any fruit from Me, Your worship will be natural and spontaneous.

- 6) All the above ways please Me. ***But, participation in My service by doing propagation of My spiritual knowledge is directly the salvation itself.*** Hence, only a salvated soul can participate in My service. ***Today, the right direction to be obtained by true knowledge is missing and hence, the need of this hour is propagation of My spiritual knowledge. My service is not an effort to please Me, but, it is the fruit given by Me for Your spiritual effort!***
- 7) Ego is of three types by association with three qualities. The first type is ego of sattvam quality. In this, 'I' stands as a word indicating Yourself without any pride. In this, 'I' desires bliss and elimination of all grief. This is also selfish expressing the real state of self. ***In this way also, he/she uses God to attain the state of infinite bliss.***
- 8) The second type of ego is with rajas quality. In this, desire for fame through miraculous powers exists. The 'I' here is associated with inert energy and work. This 'I' is fond of the fame to be obtained in this world through exhibition of divine powers. This 'I' is always fond of followers and devotees. This 'I' speaks that it is God.
- 9) The third type of ego is associated with the quality tamas. He feels that he is the body and that he is God. Sometimes, he feels that he is above the God by separating from God. ***The analysis and knowledge is completely absent.*** He is fond of tongue and sex. He behaves like a drunkard.
- 10) ***The essence of ego is fascination, which is the desire to possess other items.*** Even in the first type of ego, there is fascination for bliss. Absence of these three types of ego is the meaning of the word 'Atri'.
- 11) Tamas is desire for worldly pleasures without thinking about My existence and this is pure ignorance. Rajas is using Me as instrument in his work for getting the worldly desires fruitful. Sattvam is the path of full knowledge having the desire for salvation from grief and for attainment of bliss. If You leave the selfishness or ego and jealousy, You become the sage Atri, in which state, I Myself will come to You.

- 12) ***Ego and jealousy are the sinful couple, always associated with each other.*** Lack of three types of ego is sage Atri and lack of jealousy is mother Anasuya. Both these are pious couple to attain Me at once.
- 13) My servant is beyond these three types of ego. He forgets even the basic 'I' that denotes himself. He will never have any worldly fascination except fascination to Me. He propagates the spiritual knowledge with an aim that I should become famous and not that he should become famous. ***In My service, he does not differentiate happiness-heaven and misery-hell.***
- 14) I adopt Myself to such true and beloved servant. I become his/her issue and follow their orders like a son following the orders of his parents. I become their servant. I hide Myself and give credit of My work to them. I will see that such servant becomes God in this world, in whom I always hide Myself.
- 15) ***This is greater than monism, in which I merge with the soul and become the soul.*** Devotion in which God becomes the servant of the devotee is greater than such monism obtained through incarnation. Such devotee keeps his/her eyes on Me only forgetting self. I also keep My eyes on such devotee forgetting Myself. I see that the doership of My work goes to such devotee only and not to Myself.
- 16) '*I am God*' (***Aham Brahma asmi***) means that such devotee feels satisfied if God eats. The reverse is not true to feel that if the devotee eats, God eats! This is the transformation of God into soul, which is not soul into God. If God is beaten, such devotee feels all the pain of the beating! This fruit comes only through My service with full sacrifice.
- 17) In such state, I also feel satisfied if My devotee eats. If My devotee is beaten, I feel all its pain. The Veda says "*thou are that (Tattvam asi)*". Before this state, that has to become thou. This means that You are not becoming God by Your will and Your effort. By the will of God, first, God becomes thou and then only You will become God, which is also by His will only.
- 18) My servant does My service by working in propagating My spiritual knowledge. He says that I have done all the work through him. In reverse, I do the work of a miracle and give the credit of that work to him. Like this, the cycle between him and Me rotates in forward and backward ways.
- 19) You do lot of effort to fix Your mind on Me. But, Your mind is not fixed on Me in spite of Your hectic efforts. Suddenly, in a time that is

unexpected, Your mind gets fixed on Me. What is the reason for both these states? The reason is that in the first state, My mind is not fixed on You and in the second state My mind is fixed on You. ***Use the time fruitfully in the worship when My mind is fixed on You.*** If You leave this fortunate moment for some other worldly work and come back, My mind is fixed on some other devotee. Break the iron while it is hot!

- 20) ***When My eye falls on You, Your mind gets absorbed and surrendered to Me.*** When the King looks at some servant, he runs towards the King for getting order from the King. All this creation is in My service. Yourself and Your mind are tiny parts of the creation. ***Know that in such state of Your spontaneous attraction to Me, My eye is on You and surrender to Me in such unexpected spontaneous state leaving everything else.*** I become pleased with You and will see You again and again. Your mind gets attracted to Me often. This is very fast path in the spiritual progress.
- 21) In such state, Your mind will be without aspiration for any selfish worldly fruit. This is an important sign of such fortunate state. ***As long as the worldly desire exists in You, Your mind is not surrendering to Me spontaneously.*** Your mind has already surrendered to the worldly desire. Its attraction to Me is only to use Me as an instrument to attain such worldly fruit. ***In absence of Your true love to Me, My eye will not fall on You.*** You can cheat Your human boss giving an impression that You are surrendering to him with true love, but, You can't cheat Me, the omniscient, unless You really have that true love!
- 22) Mutual cheating is the essence of worldly bond. The husband thinks that his wife loves him. She loves him only because he is giving her happiness. Hence, she loves him for her happiness and not for his happiness. If the husband starts torturing her, truth will come out. Only God loves You without any selfishness. God does not require any happiness from You. He loves You for Your happiness only. This is well explained by Sage Yajnyavalkya to his wife, Maitreyi, in the Veda (***Ātmanah kāmāya sarvaṃ priyaṃ bhavati***).
- 23) You also love Your wife for Your happiness and not for her happiness in the same above explained way. Hence, worldly bonds are mutual cheatings. Only the bond of God towards You is true, which is love to You without aspiration of any fruit from You. What about Your bond towards Him in reverse? ***Is there a single instance in which You loved Him without aspiration for any fruit in return from Him?*** You are

showing such true love to some extent at least towards Your family, but, never to God. Is this justified on Your part?

- 24) If You see fox and dog, both almost look alike. Fox is a cheater whereas dog is representative of real faith! In devotees, You have both foxes and dogs. Both are devotees looking alike. But, if You analyze their devotion, You will understand that one devotion is false and other devotion is true. ***The most important point that every devotee shall know is that a human being can be cheated by fox but not the omniscient God.*** Hence, be sincere before God by maintaining homogeneity in mind, word and action.
- 25) In the case of gold, there are two important aspects: i) Whether the gold is pure or impure and ii) If it is pure, what is its weight? Similarly, in the case of Your worship, the two important aspects are: ***i) Whether Your worship is pure without selfishness or impure with aspiration for some fruit in return and ii) Whether Your devotion is firm standing against My tests or weak failing in My tests.*** The proof of Your devotion is practice and every theoretical devotion must be associated with practical proof.
- 26) All My plays are practicals of My spiritual knowledge preached. Radha left her life in My constant memory after I left My body. This is practical proof for her total surrender towards Me. Hanuman stays with His body even though I left My body. It is not His desire to keep His body alive. He is made eternal by Me only, forcing Him to be in My service after Me. When He could not find Sita in Lanka during His search, He thought of committing suicide! Both are in equal status of devotion. Hanuman is incarnation of God Shiva. Radha is incarnation of Sage Durvaasa, who is incarnation of God Shiva. God Shiva incarnated Himself as a devotee to show the climax of devotion.
- 27) Your love on Yourself and Your family is the selfishness. ***Your love on God is selflessness.*** You aspire for the happiness of God and not for happiness of Yourself and Your family. God is always working in the propagation of spiritual knowledge. ***If You aspire for His happiness, You participate at least a little in His work to give Him some rest and happiness.***
- 28) The firm devotion without aspiration for any fruit is the pure devotion with lot of weight. Such devotion is qualitatively and quantitatively tested item. ***The devotion must pass both the tests for quality and quantity.***

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

very important that governs the external actions. Mind and practice are equally important. Mind is like the application for job and practice is like the certificate of qualification and experience enclosed with the application.

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

shops only. You will get any item from any shop for the same rate based on Your selfless service-money.

- 40) I use the fruits of Your sins only for My tests. If You pass in the test, You have double advantage:- i) The fruit of Your sin is exhausted and ii) ***You will attain My grace for passing the test.*** If You fail in My test, You are not put to any extra loss because even if You fail, the fruit of Your sin is exhausted. Even if My test is absent, You have to face the fruit of the sin either here or in the upper world. Hence, You need not fear about My tests.
- 41) ***The permanent attraction is generated on understanding the nature of any item deeply.*** The attraction appearing on mere seeing and hearing is not standard. After the perfect knowledge of the item only, attraction and practical effort to attain it are generated. Without perfect spiritual knowledge, effort to attain devotion is like the effort to climb up without basic staircase-steps.
- 42) I am invisible and even unimaginable to souls. This gives value to Me in their minds. This leads to constant attraction. Radha reached the climax of devotion only since I was far from her. Rukmini was constantly in My association and hence, could not reach the state of Radha. Once, Radha came to Dwaraka and Rukmini gave the hot milk, which (with such heat) was taken by her every day. When both reached Me, I was found red hot and I told that it was due to hot milk drunk by Radha passing over the heart in which I always existed. Rukmini was drinking the same hot milk every day and I did not become red hot. This showed that I was not in the heart of Rukmini. I explained the reason that close stay with Me is the cause for her negligence to Me so that I was not in her heart. On hearing this, Radha went back to Brundavanam and never came to Dwaraka. It is very difficult for ignorant souls to understand the background of My deeds.
- 43) ***I am attracted by the scent like selfless love of a devotee that comes up to My world and drags Me down to this earth.*** The false love due to selfishness is like bad odour that repels and drives Me away from the earth to My world. The Veda says this (*yathā sampuṣṭitasya vrkṣasya dūrāt gandho vāti...*).
- 44) The worship may be very much attractive and I may approach that worship due to its attraction. As soon as I realize the aim behind it as selfishness, I immediately go back. A young man may approach a beautiful girl attracted by her exceptional beauty. As soon as he

approaches her, if very bad odour due to sweat is emanated, he runs away from her!

- 45) ***Spiritual knowledge of God or Brahma Jnaanam does not mean the knowledge of various angels to be worshipped for specific fruits.*** Such knowledge is total ignorance only. Such knowledge is like a thief in saffron cloth. You shall not argue that knowledge, devotion and practice are to be done for attaining some benefit only and not without any use.
- 46) Your argument is not correct. A fan of a great person is seen without any selfish aim. When that great person dies, the fan is also committing suicide! We are seeing this in the world. This fan is really great for his selfless sacrifice and service to that great person. Such great person is not great since he never bothered about this fan. But, God is not like that person. God embraces His fan and merges with him!
- 47) Such climax of true love alone can bind the God. ***But, when God tests the devotee, God appears as very selfish to estimate the strength of the devotion.*** The above mad fan is standing as an example for the devotee. But, the above said ignorant great person is totally different from God, who is omniscient.
- 48) All this creation is the cycle of spiritual knowledge only. Sun, air, water, etc., are functioning without selfishness. Even trees are giving their fruits to others without any selfishness. Even birds and animals earn that much, which is required for their maintenance only. ***If You see this human being, it is the greatest item of this creation blessed with tremendous intelligence.*** But, it is worse than birds and animals, which is going on storing and storing even though its basic maintenance is fulfilled. It is continuously doing sins in spite of the wealth stored for ten generations. ***The cycle of deeds in human beings is towards the direction of injustice whereas the same cycle of deeds is towards justice in all other living beings. The greatest human being is standing in the worst position!***
- 49) A prostitute studies Your details and gets full knowledge about You not to really love You, but to get Your wealth by tricks. ***Almost every human being is like the prostitute only, which studies about God to get some selfish benefit either here or there.*** The knowledge about God is not selfless ultimate aim, but, is an instrument for getting selfish benefits.

- 50) A chaste wife also knows about the details of her husband. She loves her husband even if he loses his wealth. This is the true love or devotion. A prostitute is differentiated from the chaste wife when he becomes poor by losing wealth. In such stage, the prostitute throws away the person from the house. *A true devotee is like the chaste wife and a false devotee is like the prostitute.*

Seventh chapter is completed.

Chapter 8

DATTA VĀTSALYA YOGAḤ**Vision of Paternal Love of Datta**

[April 28, 2018]

God-preacher Shri Datta spoke:-

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

agony in the punishment and develops fear to sin undergoing some reformation of mind. The fire in His hand is very intensive electrical energy and psychological disorder has the electrical treatment in this world. The bad qualities of a soul are psychological disorder only.

- 5) In these two forms, I alone exist in giving the punishment. ***Yama means control, which is to control the sins.*** In the time of intensive punishment (kaala), I roar with lot of anger towards the soul (Bhairava).
- 6) ***You must always note that in giving punishment, I have the love of a preacher only and not any revenge towards My disciple.*** I am not touched by the anger when I become angry towards the soul because My intention is its welfare only. ***My anger is always external and not internal. This is the main characteristic of yoga.*** You should always follow this path whenever You punish others for the sake of their reformation.
- 7) Upanayanam means to become close to God. ***I will drag the future fruits to this birth itself and see that they get exhausted in the case of a soul, which becomes My disciple.*** By this, I drag the soul close to Me. This is the actual meaning of that ritual.
- 8) You must always remember that enjoyment of fruits of the deeds done is inevitable (*avaśyamanubhoktavyam...*). ***I have the power to cancel any fruit, but, I do so, provided one is reformed not to repeat the sins again. Spiritual knowledge alone can bring such permanent reformation in the soul.*** I will not cancel Your punishments if You worship Me. I will give a good fruit for Your worship, but, not cancel any bad fruit to be enjoyed by You. The only path to escape from all punishments is that You shall be permanently reformed and shall not repeat the sin again in the future. Without Your reformation, I will not cancel Your sins and insult the Lords of hells.
- 9) ***Why do You spend so much time and take lot of strain in doing My worships, which can't cancel Your sins?*** Ravana was the topper in worship, but, he was punished for his sins. Similarly, Duryodhana was punished in spite of his large army. ***My constitution says that all Your pending punishments get cancelled only when You are reformed forever not to repeat any sin anymore.***
- 10) The path suggested by Me is very simple without any strain. For that purpose of cancelling the sins, don't worship Me, which is a waste. Some priests propagate that Your sins are cancelled by worshipping

God. Don't believe such false concept. They say like this only to earn money from You through these worships since You pay the engaged priests in worships. ***One can enjoy the fruits without attachment, which is called as yoga. But, this yoga is not possible for ordinary souls and hence, the above told path that the soul can escape all the pending sins provided it is totally reformed – is the only way.***

- 11) If You have done a sin, don't tell a lie that You have not done the sin. This will double the punishment. ***In this world, if You support Your sin through over-intelligence and misinterpretations, the punishment becomes thrice.*** If You are reformed, confess the sins before sinless God and You need not confess before any human being, which is also a sinner in some other way and at some other time.
- 12) These planets are executives of My administration-office. ***Ignorant people think that planets are giving benefits and losses by their movements in zodiac signs.*** It is totally foolish. The results are given based on the good and bad deeds of souls only, which are not accidental results resulting by the movements of planets. Since You have stolen money, You are arrested by the police on the road. You should not think that police arrested You since You have gone to the road and accidentally the police was also on the road! The astrologers exploit the innocent theists giving importance to the movements of planets without recognizing the actual background of deeds and fruits of souls given by Me as per My constitution. In this angle, astrologers also behave like atheists!
- 13) The soul is illegally earning lot based on fascination to self, life partner and issues. Neither self, nor life partner nor the issues will be happy by the illegal earning. Such money gives misery only and never victory and happiness. ***When You go to the upper world after death, neither Your life partner nor Your issues will even recognize You.*** They only share Your money, but, not Your sin. They did not provoke or support You to do any sin for their happiness. You are proved to be fully mad for enjoying the total sin while the sinful money earned was enjoyed by them!
- 14) ***The fascination to worldly bonds including Yourself is the root cause of all Yours sins and the misery.*** You lack the spiritual knowledge that ***these souls are just Your colleagues only sharing the illegal fruit (money) earned, but not the legal fruit (punishment) of Your sin.*** Ignorance of spiritual knowledge is the root cause for all sins. I am always preaching the spiritual knowledge here by coming as human

incarnations. Actually, I don't need Your help even as a trace in My propagation. ***I am only giving a chance to You to participate in My service and save Yourself.***

- 15) If You realize that I am existing in each planet guiding it to do its duty, You will not differentiate any planet from Me. Like this, astrology in real sense becomes spiritual knowledge. I give Your bad fruits to Your enemies provided they harm You without My background. I will not give bad fruits to Your enemies if they harm You with My background in the sense that they are harming You since You have harmed them in previous births.
- 16) When Your enemy harms You, there are two possible backgrounds: i) You might have harmed him in the previous birth and he is harming You back as retort in this birth as per My constitution and ii) Without such background, he might be harming You doing a fresh sin. In the second possibility only, I punish Your enemy even if You don't request Me. ***If it is first possible background, I will not punish him even if You recite any number of Vedic hymns on Me.*** When I keep silent in the first background, You misunderstand Me for My silence and sometimes go to the extent of atheism. I keep silent for sometime in the second background also giving time for the sinner to reform and meanwhile I will compensate Your loss. In the first background, the reason is Your lack of knowledge of the previous births (***na tvam vettha paramtapa! ... Gita***).
- 17) ***You must find Me in all angels and in all planets.*** All these are working perfectly based on My guidance only. A soul gets reformed in the propagation of My spiritual knowledge and becomes deserving for cancellation of all pending fruits of sins. Cancellation of sins means that I enjoy the fruits of sins of a reformed soul so that My rule is always alive, satisfying the deity of justice.
- 18) ***Even though I enjoy the fruits of the sins done by My servant, a very negligible extent of the fruit is enjoyed by most of the souls since these souls do not reach the exact perfectness in the reformation.*** Such souls, unable to withstand even such trace of punishment, abuse Me for giving difficulties to them. They see only one arrow hitting them and do not see nine arrows missing them, which hit Me. By such behaviour, they slip Me. This is also My test. If You are My devotee and still face problems, You must know that You are hit by one arrow only missing the other nine arrows and that You are to be actually hit by ten arrows!

- 19) *I am also called as 'Datta', which means that I am given as scapegoat for the punishments of really devoted souls.* I am prepared to be hit by that one arrow also. But, the ultimate purpose is lost. *That one arrow is to destroy the trace of imperfection in the devoted soul.*
- 20) *I am always appearing with smile on My lips. You can't even imagine the pain that I experience inside for the sins of My sincere devotees.* While I experience this pain, I do not use My unimaginable power to escape the pain, in which case, the deity of justice is cheated by Me.
- 21) All the divine sages are always looking at Me with concentrated view and are constantly praising Me for My justified administration. If I favour You, pleased by Your oiling through prayers, their concentration gets disturbed. *You must understand My position also and as a devotee, will You be happy if I am criticised by them?*
- 22) You are becoming angry to Me since I did not protect You and Your family members. You don't know the balance sheets of Yourself and Your family members. All these sheets are known to Me. You forget the sins done even in the earlier time of this birth. Many a time, You have misinterpreted Your sins as Your good deeds using Your over-intelligence and scholastic ability! I know every truth since I am omniscient.
- 23) Parents pray Me to protect their children. These parents and issues were bitter enemies to each other in the previous birth and the same parents were praying Me to destroy these issues in previous birth! All the souls are always My issues in every birth. These are parents of these issues in this one birth only. *Don't I know what is needed to protect My permanent issues in every birth? One birth-parents are recommending their issues to Me, who is the father and mother in all the births!* These parents scolded Me for My delay in punishing their enemies (issues) in the previous birth and the same parents in this birth are scolding Me for My delay in their protection! *I always smile at them, who are always angry to Me!*
- 24) I grant yoga to My servant, by which, he is detached from the pain of the punishment. *Since the punishment appears externally only, the sages observing Me get satisfied.* Like this, I correlate the contradictions on both sides.
- 25) Ignorant people criticise Me since My devotee gets difficulties. Their criticism is due to absence of the analysis of the background. One guest came to Your house and started observing the pro-notes of Your loans.

He calls all the lenders and pays 99 percent from his own pocket asking You to pay the rest 1 percent. You feel bad since the guest is making You to pay the money from Your pocket for that 1 percent. Is Your feeling justified? You must understand that the guest is showing real love on You for solving Your pending issues immediately for a good permanent future. If You are ignorant, You will scold the guest for causing loss to money in Your pocket. Similarly, people scold Me as God giving difficulties!

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

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

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

Father of all the souls and know very well regarding the way of happiness of My issues. ***My issues using their over-intelligence and doubting My love towards them spoil the whole picture.*** A wise devotee leaves everything to Me without aspiring for any fruit.

- 33) ***The boons aspired by the devotees from Me are the obstacles to My best love towards My issues.*** The postponed punishments are to be enjoyed with more and more compounding interest as one prays Me more and more to remove the difficulties, which are the fruits of his own sins to be enjoyed without any illegal concession. Without understanding this background of the cycle of deeds and fruits, devotees change one form of God to the other and one mode of worship to other! ***Being the eternal father of the soul in every birth, I am shedding tears for these souls, which spoil themselves with their own hands.*** Total surrender to Me without aspiration for any boon from Me is the best way of the wisest soul.
- 34) When the people dear to devotees die, the devotees scold Me that I have killed them. The departed souls are praising Me through prayers for relieving them from the worldly bonds and for giving better births. ***People, who scold Me are burning their good fruits with ignorance.*** They are scolding Me due to ignorance of the reality of these present related bonds, which were enemies in the previous birth. These same devotees were praying Me to kill these enemies in the previous birth!
- 35) ***When My devotee is undergoing difficulties, which are punishments of his sins, I feel happy, not that I am a sadist, but, for the reason that My devotee is relieved from the fruits of sins without any interest in the future.*** If I am removing their difficulties due to their prayers, it is only matter of pain for Me since the punishments of My devotee are increasing tremendously due to postponement. If the ignorant devotee is pained, I feel happy. If the ignorant devotee is happy, I feel pained. The reason is that he doesn't know the background truth and I know it.
- 36) When a criminal is hanged to death, who appears utmost innocent, the spectators feel very much with lot of pain and become angry with the judge and jailer. They are seeing that hanging scene only and don't see the background scene in which the criminal killed hundred innocent and good human beings. If they see that previous scene, they will become emotional and kill the criminal on the spot itself without judicial enquiry! Similarly, people see the tragedies of some innocent people and scold God without seeing their deeds in the previous births.

- 37) I constantly undergo the punishments of My true devotees and people don't realize My hidden pain experienced by Me inside, with lot of patience externally mingled with a smile always. They think that I am not experiencing the pain since I am omnipotent. ***I don't use My omnipotence and undergo the pain of punishment in real sense so that My own constitution is not cheated by Me.***
- 38) ***The rigidity or tricks of a sinner become useless before Me.*** When I requested King Dhrutaraashtra for just five villages for Pandavaas, he told Me ***“O Lord Krishna! What can I do? My rigid son is not listening me”***. The king has the power to overlook his son and give five villages to Pandavas. The king played a trick to show that he is not faulty. Later on, in the end, Dhrutaraashtra was surrounded by wild fire in the forest. He prayed Krishna for his protection. Krishna appeared and told him ***“O king! What can I do? The rigid fire is not listening Me to get pacified”***. The son was destroyed for his rigidity, who told Krishna that he is not giving even a spot of land covered by a pin head! The ashes of his body were flying due to severe wind and not even a trace of it was on the land. Krishna told Pandavas ***“See. The ashes of this rigid fellow are not having even a spot of land covered by a pin head!”***
- 39) A beggar comes to Your house for handful food only and not for You. Many a time, he is refused by You. A guest comes to Your house for You and not for the food. Every time, You will honour him with many varieties of food. ***Be a guest to Me in My devotion, loving Me only and not loving the boons from Me.*** Don't be a beggar to love the boons only and not Me.

Eighth chapter is completed.

Vishnu Khanda is completed.

PART-III: SHIVA KHANDA

(PART OF SHIVA)

Chapter 9

DATTA VEDOKTA PARABRAHMA RAHASYA YOGAH**Vision of Secret of unimaginable God Datta as revealed
by Scripture**

[May 07, 2018]

God-preacher Shri Datta spoke:-

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

condensation of My awareness. The reason is that My awareness is unimaginable (since two unimaginable items like Myself and My awareness result as one unimaginable item only), which is Myself, can't undergo imaginable condensation. The link between My unimaginable awareness (or Myself) and this real world is unimaginable. You can say this much only that this real world is generated by My unimaginable awareness in an unimaginable way. Keeping this background in Your mind, You can say loosely that My unimaginable awareness has become this real world.

- 4) Condensation of a material means reduction of its volume. An unimaginable item has no volume and hence, the word condensation can't be used to the cause of this real world. If You take Me as mediated God, You can use such imaginable words applying worldly logic in Me.
- 5) You can compare Yourself and Your body with Myself and My body if I am taken as mediated God. O Kaashyapa! Your skin is like My skin only. See this point by touching My skin (Dattaswami touched the skin of Datta and experienced it as any normal human skin only.).
- 6) When You see a hill in this world or on the curtain of a cinema, Your mind limited in Your body is perceiving it as a big hill only due to the influence of Your ignorance only. The hill in this world or on the curtain of cinema is bigger than Your brain or body. ***Your perception is influenced by the trick of Your ignorance.***
- 7) ***All the items of Your imaginary world are born, maintained and finally dissolve in Your awareness only and not in Your body.*** Your awareness is different from Your body. Your body contains Your awareness. I am telling like this since Your awareness and Your body are imaginable items controlled by space. In My case since Myself and My awareness are one only being unimaginable, You can simply say that this world is born from Me, maintained by Me and dissolves in Me. While saying about Me, remember that the link between Me (or My awareness) and this real world is unimaginable to You and that You are saying this in superficial sense only. ***I have to warn You about this link because You are very dangerous to extend concepts, if not warned.***
- 8) Scholars have understood Your awareness (soul), Your dream, Your imaginary world and as scientists this real world also. They could go up to the cause of Your dream and Your imaginary world and the cause

is Your awareness. Any soul is unable to go up to the cause of this real world since the cause is the unimaginable God. With the help of the known knowledge of Your dream, Your imaginary world and this real world, the scholars have dragged Your imaginable awareness from simile as the cause of this world and made Your awareness as the unimaginable God. This is the ignorant poetry of the scholars. I appreciate scientists in this point since they have kept silent about the cause of this world. ***I can say that scientists are best philosophers since they maintain silence about this cause and silence is the only best expression of an unimaginable item.*** Scholars being over-intelligent poets speak that this cause is Your imaginable awareness and make Your imaginable soul as the unimaginable God!

- 9) Scholars say that this imaginable awareness alone is the cause of this real world. Agreeing to their poetry for some time, do they accept that the imaginable awareness that created this world is having a body because nowhere awareness is seen without a body or container?
- 10) Even if You take ghosts and angels as examples, they also have energetic bodies as containers of their awareness. Scholars are building the spiritual knowledge about Me by taking the logic from worldly examples only. In such case, how can they deny the body? If body exists for that cause also, it means that You have taken the mediated God (Ishwara or Datta) as the cause and not the actual unimaginable God merged in Ishwara, who (unimaginable God) alone is the actual creator of this world. If they want to bring the actual cause in to the picture, they have to mention about unimaginable God. Of course, they can call the unimaginable God as imaginable awareness. In such case, the unimaginable awareness is not this imaginable awareness present in living beings, which is generated by inert energy functioning in nervous system.
- 11) The energetic body of Ishwara has inert energy and non-inert awareness. Both these are originally imaginable only. ***Both these became unimaginable due to merge of unimaginable God with them.*** Now, You can call the body and soul of Ishwara as unimaginable God. Now, You can say in two ways:- i) The unimaginable awareness of Ishwara created this world without the help of any second item (Shankara) and ii) The unimaginable awareness of Ishwara created this world using the imaginable energy (Mula prakruti) from His body (or from the energy existing outside His body as His divine world, which is also unimaginable God due to His (unimaginable God) merge with

it) (Ramanuja and Madhva). Is there any difference between these two statements because both His awareness and energy are the same unimaginable God? The first statement means that unimaginable God alone created this world. The second statement means that the unimaginable God (awareness) created this world with the help of the same unimaginable God (energy). ***The essence is that unimaginable God Himself is the designer (Nimitta) as well as material cause (Upaadaana).***

- 12) Before the unimaginable God merged with Me, You can call the human being exactly the same as Myself since both of us have imaginable bodies and imaginable awareness. This is oneness of the object (bimba) or Myself and its reflection (Pratibimba) or human being or angel. ***Even after the merge of unimaginable God with Me, who is totally invisible, You can say that both bimba or object and pratibimba or reflection (soul) are one and the same.*** But, if You touch the aspect of potentialities of both, Bimba (Myself) having unimaginable power and pratibimba (human being or angel) having limited imaginable power, the similarity is disturbed. If You don't touch the aspect of potentialities and keep it aside for some time, both Myself and Yourself are one and the same (Shankara). If You bring the aspect of potentiality, there is no comparison between Myself (unimaginable) and Yourself (imaginable) (Ramanuja and Madhva). Shankara is speaking Monism setting aside the difference, while Ramanuja and Madhva speak about difference setting aside the Monism. What is the difference between these three, who have accepted Monism as well as Dualism in their overall concepts? This is clear in their commentaries on the Vedic statement "***Tattvamasi***".
- 13) You can understand the spiritual knowledge by taking the aspects of simile carefully. The person created by You in Your dream or in Your imaginary world can't touch You (Your awareness with Your real body) present in the awakened state. Similarly, no soul can touch Me, the creator of this real world.
- 14) You should not extend the above point with Your over-intelligence and say that the created person in the dream or imaginary world can know that the awareness is root cause. This point can't be applied to the actual concept (Upameya) for which simile (Upamaana) is brought. In the simile, Your awareness and body are different items whereas in the actual concept both awareness and body (of Ishwara) are one and the same unimaginable God. In the simile, the created person can touch

one item (awareness) and can't touch other item (body). ***In the concept both the items are one item only, which is the unimaginable God and can't be touched (even not imagined).***

- 15) In Your imaginary world, You create a person and You merge with him totally and such person is Yourself for all practical purposes in Your imaginary world. Such person identified with You is Ishwara or incarnation (energetic or human). In this aspect, concept and simile are allowed for comparison because I (unimaginable God) also identify with Ishwara or any other energetic/human incarnation. You in awaken state alone can see Yourself in the awaken state. Similarly, the unimaginable God alone knows about Himself (***Brahma vit Brahmaiva***) and there is no exception to this point.
- 16) The three divine forms called as Brahmā (the creator), Vishnu (maintainer and ruler) and Shiva (dissolver) are essentially the unimaginable God only because Yourself in the awaken state alone is creating, maintaining and dissolving Your imaginary world. You are one only and didn't become three due to these three aspects of creation, maintenance and dissolution of Your imaginary world. Similarly, Brahma, Vishnu and Shiva are basically one item only, which is the first mediated God.
- 17) Ishwara or Datta) with whom the unimaginable God is merged forever. This first mediated God called as Ishwara or Datta or Hiranyagarbha or Narayana or Father of heaven (by other religions), who is the unimaginable God forever is Myself seen by You, now.
- 18) ***There is no difference between Me and unimaginable God.*** Similarly, there is no difference between Me and the three divine forms called as Brahma, Vishnu and Shiva. ***In this level, the medium is very transparent expressing the unimaginable power always.*** In other energetic/human incarnations, I am hidden by the medium, expressing unimaginable power in the required context only.
- 19) If You take the meaning of the word Brahman as an item bigger than this world to include this world in Brahman, there is no wonder in this point. If You take Me, having the volume of a human being (as You see now) and still say that this entire world is in Me while I am standing in this world – this is unimaginable and most wonderful point that suits to the unimaginable God. If You leave the worldly logic of the items having volumes controlled by space, You will understand that

the wonders created by the unimaginable God are just His nature only.

- 20) If You say that I am bigger than this world to include this world in Me, the meaning of the word '**Brahman**' (the greatest) is satisfied. Here, this word is confined to one meaning only, which is greatest in volume. The actual sense of greatest lies in the unimaginable nature. In the world, You say that the person is greatest when he has done a work, which is beyond our imagination. ***We don't call a tallest and stoutest person as greatest!***
- 21) The four faces of God Brahma in actual sense mean that His head or brain or knowledge is made of four Vedas or scriptures. We say that Goddess Saraswati is on His tongue. This also means that He preaches the spiritual knowledge in excellent way. We say that He is sitting on lotus flower having thousand petals. ***This means that He is understood by the intelligence doing analysis in many ways.*** We say that His vehicle is swan, which separates milk and water. This means that He has a capacity to separate truth and false. Like this, we have to understand inner meanings everywhere. God Brahma is in the state of preacher of spiritual knowledge in the form of Lord Dattatreya existing in one extreme end giving misery of spiritual journey for the ultimate eternal welfare of the soul.
- 22) God Vishnu is in the state of mother fulfilling all worldly desires of souls (issues). He is called as Mohini or the form of fascination since these worldly desires are based on fascinations. God Vishnu, as Lord Venkateshwara, is existing in another extreme end giving happiness to souls, which is required in the present life. These are also essential for the worldly life in attending the worldly responsibilities. The wife of God Vishnu is Goddess Lakshmi or wealth, which is the basis for all the worldly affairs.
- 23) The preacher is in one extreme end teaching about God by leaving all the worldly issues. The mother is in the other extreme end carefully attending the required worldly issues making the present state pleasant. Both these are opposite ends like north and south poles as said in the Veda (***dūaramete viparīte viśūcī***).
- 24) God Shiva is in the state of father as husband of Mohini having intermediate nature of both these extreme ends. God Shiva looks in peaceful meditation state as pleasant mother and also looks in frightening state of Rudra like a preacher with cane. ***He has both***

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

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

- 29) My three faces are called as Hiranyagarbha, Narayana and Sadashiva. The three divine forms emanated from My three faces are called as Brahma, Vishnu and Shiva. All these six names indicate only one God Datta. The Veda says this as “***Hiranyagarbhaḥ...eka āsū***”, “***Eko ha vai Nārāyaṇaḥ***” and “***Eko Rudraḥ***”. I am the unimaginable God called as Parabrahma.
- 30) ***I appear in different incarnations as different persons.*** I exhibit My unimaginable power in different quantities as suitable to different programmes of those persons or roles. By this, unity in diversity must be perfectly realized.
- 31) If a devotee is totally surrendered to Me, I will do that, whatever is told by the devotee. ***I am omniscient due to My omnipotence.*** Worldly logic requires Omnipresence of an item to become omniscient. ***Since I am omnipotent, beyond worldly logic, I am omniscient without being omnipresent.*** But, child Prahlada, My fully surrendered devotee, told that I am omnipresent. To make his word true, I became omnipresent in that moment through My omnipotence.
- 32) All the deities and incarnations are just My qualities only. A quality is a form of awareness only. Courage, beauty and knowledge are the three qualities. When You address a single person as courageous, beautiful and scholar, all the three are one person only. Similarly, this means that all the deities and incarnations are just My qualities only and the possessor of all these qualities is one (Myself) only. Your imaginary world is made of awareness and various items of the imaginary world are different forms of Your awareness only. The difference between Yourself (as body) and the items of Your imaginary world (as forms of awareness) is the difference between Me and the items of this real world. Hence, I told that the items of this real world before Me are like various qualities before Yourself (as body). This is to be taken in the sense of simile only and You should not conclude that I am imaginable body with imaginable awareness, which is generating different forms as qualities. You can take the actual concept as the simile also provided You take Me as mediated God. Even there, My body and My awareness must be taken as unimaginable (due to merge of unimaginable God) so that this real world is produced. If You take Me as mere medium with imaginable body and imaginable awareness, this real world produced from Me must have been exactly Your imaginary world!

- 33) ***By analysis, if You go into deeper and deeper planes, You will end in Me only in the deepest plane since You can't get the unimaginable God separated from Me.*** You can get the unimaginable God separated from Me in the deepest plane in Your theoretical phase only because the existence of such single unimaginable God was in the past moment, which is neither in the present nor will be in the future. The unimaginable God Himself expressed in this form and unity between both of us (Myself and unimaginable God) is achieved by the unimaginable power (omnipotence) of unimaginable God and You need not poke Your nose further in this point. ***You must believe that unimaginable God is Myself and Myself is the unimaginable God forever, forever and forever.***
- 34) By the same unimaginable power, Myself as unimaginable God became Brahma, Vishnu and Shiva and hence, You need not find any difference between Me and those three divine forms. Also, there is no difference between those three based on the same point of unimaginable power. ***Whenever I become any energetic/human incarnation also, You need not find any difference between Me and the incarnation as long as I stay in that incarnation.***
- 35) My unimaginable power is the meaning of the statement in the Gita that nobody knows Me (***Mām tu veda na kaścana***). The Veda says that he knows, who says that he doesn't know anything about Me except My existence (***Yasyāmatam..., Astītyeva...***).
- 36) Just like Your imaginary world is almost nothing to Yourself in the awaken state (in which awareness with body is considered), this world is also almost nothing for Me as mediated God. ***This almost nothing world becomes really nothing for the non-mediated unimaginable God. The unimaginable God will never separate from Me to become non-mediated and this means that this world will never become actually nothing.*** This is the practical state true at present and forever in the future. Ramanuja and Madhva stuck to this practical truth only. Shankara also stands in this practical truth only, but, referred the past theoretical moment (in which only unimaginable God existed without the existence of this world). Unfortunately, His disciples, fascinated for quarrels, fixed Shankara to that past theoretical moment only and differentiated Him from Ramanuja and Madhva. Actually, Shankara represented the total concept containing both theory and practical whereas Ramanuja and Madhva emphasised the practical part only, which alone is true for present and future. Is this a difference?

- 37) There is qualitative homogeneity between awareness, energy and matter, which are the three different forms of subtle energy only. The difference is only quantitative. ***Between unimaginable God and anything else (imaginable) created by Him, the difference is both qualitative and quantitative.*** You can't even imagine any similarity between unimaginable and imaginable items since You have not even imagined the unimaginable item.
- 38) The three divine forms appear separately because these three are different qualities, which can be isolated through different persons. Courage and kindness are two different qualities. One person may be courageous and another person may be kind. But, the possessor of these two qualities is only one if the same person is courageous and kind. You can't also separate courage and kindness if the possessor of these two qualities is one. You can't isolate the possessor of quality from the possessed quality and also can't isolate both the qualities if the possessor is one. Hence, these three divine forms appears separately as qualities and can't be isolated one from the other and from Me also since I am the only possessor of these three forms, which are My qualities only.
- 39) My three faces indicate that Brahmā, Vishnu and Shiva are one form only called as Datta or Ishwara. ***On seeing My form with three faces, fans of each of the three forms shall stop quarrelling with each other.*** The fans of each form say that that form alone has all the three powers. This means that they are telling that each form is other two forms also. But, each form has one characteristic power only since Brahma is creator, Vishnu is ruler and Shiva is destroyer of this world. But, the Veda says that one form alone is doing all these three works. Correlation of both these concepts is My form, which is one only doing all the three works through three different faces thereby meaning that each face is doing each work. I appear with single face also and in such case, all the three faces are existing in that single face. ***The ultimate essence of all this explanation is that Myself, Datta, with single face, taken as unimaginable God (due to total merge with unimaginable God) is doing all these three works.***
- 40) These three divine forms are three different qualities only. Any single quality can't have other two qualities as its qualities. You are tall, white and kind. You can't say that every tall figure is white and kind or every white figure is tall and kind or every kind person is tall and white. The three qualities are separate since tall person, white person

and kind person are separately seen. Hence, Brahmā, Vishnu and Shiva are separately seen. Brahma is creator only, not ruler and not destroyer. Vishnu is ruler only, not creator and not destroyer. Shiva is destroyer only, not creator and ruler. The possessor of these three qualities called as Brahma, Vishnu and Shiva, who is called as Datta is creator, ruler and destroyer. These three qualities of Myself are represented as My three faces.

- 41) The names of My three qualities are three faces, which are Brahmā, Vishnu and Shiva. This is the correlation through worldly logic. If You decide Me beyond the worldly logic, each of these three forms is Myself only. Since the unimaginable God is always merged with Me, You can take Me beyond this worldly logic and treat Brahma as creator, ruler and destroyer, Vishnu as ruler, destroyer and creator and Shiva as destroyer, creator and ruler. As Brahma Datta, I have central face of Brahmā, left face of Shiva and right face of Vishnu. As Vishnu Datta, I have central face of Vishnu, left face of Brahmā and right face of Shiva. As Shiva Datta, I have central face of Shiva, left face of Vishnu and right face of Brahma. ***This sequence indicates that creation is followed by ruling, which is followed by destruction.***
- 42) I am saying that I exist in the three divine forms and in all the incarnations not to say that these are to be neglected by projecting Me, but, to say that all My three forms and My incarnations are equal only and that You should worship them with equal view. Stress on Me is only stress of equality of these three forms and incarnations, which is not the stress on Me. ***I never project Myself since My inherent nature is only to hide Me and project My devotees only.*** The present context needs My projection in order to bring equality between all these mentioned media.
- 43) I am not pervading this entire world to know every bit of the world. Even without pervading this world, I know every bit of this world since I am omniscient due to My omnipotence. I am beyond this world and I am not touched by any item of this world. I enter and pervade all over the body and soul of energetic/ human incarnation. ***I merge totally with the body and soul of the incarnation and become both due to My unimaginable power.*** Except this one exception, I am neither touched nor even imagined by any item of this world.
- 44) Each of My qualities appears as a deity. My beauty appears as deity called as Tripurasundari. I appear always as 16 years boy and this childhood (Baalyam) appears as a deity, called as Baalaa. My shining

appears as a deity called as Shrishakti. ***All these deities are not different from Me since they can't be isolated from Me.***

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

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

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

- 56) People are misunderstanding that miracles belong to the lower level of atheists only. But, if You analyze each miracle with careful logic, each miracle can be proved as the practical proof of each concept preached in the higher spiritual knowledge. Hence, miracles need not be neglected by scholars.
- 57) Some say that the three divine forms are the servants of the highest power (Aadi Parashakti). This is meaningless in the spiritual field. I am those three divine forms. If the three divine forms are servants of something else, which is different from Me, I am also becoming the servant of that something else. If You say that, that something else is the unimaginable power of unimaginable God, both power and God become only one since there can't exist two unimaginable items. Any number of unimaginable items become only one unimaginable item, which can be called as unimaginable God or unimaginable power. Both can't exist side by side. These ignorant devotees represent the unimaginable power in the form of a female and say that I am the servant of that female form. ***If You take the power as unimaginable, it is not different from unimaginable God.*** If You take the power as imaginable subtle energy created by God (Mula Prakruti), such subtle power or energy is My servant since it is created by Me. You can take Me as possessor of unimaginable power or as the unimaginable power itself, which is in the causal state. If You take the power in productive state, such power is My servant. Hence, there is no difference between scholars of the Vedanta (taking Me as possessor of power) and scholars of Shaakteya (taking Me as the causal power itself).
- 58) The highest miracles are creation, maintenance and dissolution of this world. These three powers are not transferred to any other soul except Myself (as the totally merged form with unimaginable God) by the unimaginable God so that a distinction can be made between the original unimaginable God and a soul blessed with certain miraculous powers by God (***jagat vyāpāra...*** Brahma Sutra). Any soul is called as Purusha and any incarnation of unimaginable God is called as Purushottama. Since unimaginable God merges with any incarnation along with His original medium called as Datta, any incarnation can exhibit these three powers. ***Lord Krishna as incarnation of unimaginable God through Datta exhibited creation, maintenance and dissolution of the world through the miracle of cosmic vision in which appearance of world for some time, appearance of***

maintenance of world for some time and dissolution of the world in the end of vision are exhibited.

- 59) The wheel of deeds personified is called as the soul, which is an alternative arrangement of happiness and misery again and again. This cycle is called as karma chakra or cycle of deeds. The same cycle of a soul involved in My service is called as Dharma chakra or cycle of divine justice, in which equality of enjoyment of both happiness and misery exists in the form of stable peace through the mechanism of yoga.
- 60) You should not criticize Me by saying that already several divine forms exist for worship and hence, there is no need of this new divine form called as God Datta. This is Your feeling resulting due to confusion created by plurality of divine forms. This new form was investigated and was found by sage Atri, which is the basic form of all these divine forms. Any divine form is having unimaginable powers due to the existence of unimaginable God in it and the unimaginable God stays always with this new form and enters any form through this new form or Myself only. In the first age called Kruta Yuga, all the souls were treating all divine forms as the media of one unimaginable God only. In the next Treta Yuga, there is a fall in the knowledge by 25%. Souls started differentiating the divine forms forgetting the basic invisible and unimaginable God. Hence, I appeared in the beginning of Treta Yuga as the visible proof for the souls for the existence of unimaginable God. This does not mean that I am born in Treta Yuga. My present form was already created in the beginning of Kruta Yuga itself with which the unimaginable God totally merged. ***The unimaginable God as this form was already grasped and seen by angels and sages.***
- 61) In Kruta Yuga, every soul was a Brāhmaṇa. Brāhmaṇa means (***Brahma nayati iti***) the soul, which recognized the unimaginable God and propagated Him to the other souls so that all the souls in the society can identify the basic one God. In this Kali Yuga, there is 75% fall in the spiritual knowledge and no soul is recognizing the unimaginable God and His original form called as Ishwara or Datta. This fact is known to Me only and hence, I am the only true Brāhmaṇa in this kali age. I am coming as human incarnations again and again in this kali age to establish this fact. ***I exhibit several unimaginable miracles through My incarnations to establish that I am the unimaginable God.***

- 62) If You analyze the meaning of My name, You can understand this concept. Datta means simply ‘given’. ‘*What is given? Who gave it? and to Whom it is given?*’ are the three basic questions. The answer is that unimaginable God as visible energetic (or human) form is given by unimaginable God Himself to the world of souls. The next word Aatreya in the full name Dattaatreya indicates that I am only one energetic form and not three energetic forms called as Brahma, Vishnu and Shiva since those three energetic forms are basically one form or Myself. This means that only Myself is doing the creation, maintenance and dissolution of this world appearing as those three divine forms.
- 63) The basic personality of an item is having several qualities. For example:- A person is having the quality of anger in one time and is having the quality of peace in another time. ***One quality disappeared when the other quality is exhibited.*** In both these qualities, the basic personality is constant, which must be naturally different from the qualities. This basic personality is called as Nirguna or the basic substance having no quality. This basic personality is Ishwara or Datta present in all the qualities. The quality of creation is called as Brahmā. The quality of maintenance is called as Vishnu. The quality of destruction is called as Shiva. I am the basic substance different from all these three qualities identified with the unimaginable God and hence, called as ‘Nirguna Parabrahman’.
- 64) Vishnu means the basic substance while possessing the quality of maintenance. Vishnu is the name of the quality called as maintenance. The basic substance (Myself) is possessing this quality at present and hence, Ramanuja and Madhva took Me in the form of Vishnu. The creation was over, which is past quality or Brahma. The dissolution has not yet come, which is a future quality called as Shiva. You shall not misunderstand both the preachers for being fanatic without reason. In the future, this Vishnu quality also disappears and I will be with the quality of destruction or Shiva. ***You must find the external difference and internal unity between these three divine forms.***
- 65) I am called as Brahman meaning that I am the greatest since I exhibit these three greatest qualities, which are creation, maintenance and dissolution of the world. In addition, I am called as Parabrahman meaning that I am essentially different (Para) from this entire imaginable domain (or world) being unimaginable. Greatness is also a quality. ***Sometimes I appear as the lowest personality and in such***

state, this quality of greatness also disappeared. Hence, I am called as 'Nirguna' or the basic substance, which is beyond all the qualities.

- 66) All My incarnations are various qualities possessed by Me. ***The incarnations change as the qualities change.*** I am basically present in all the qualities. No quality can be isolated from Me, the possessor of all the qualities. I am different from all the qualities, but all these qualities are not different from Me in the sense that they can't be isolated from Me. ***This entire world is also My quality (thought) represented by the incarnation called as Vishwaruupa.***
- 67) I am told as a boy of sixteen years. These sixteen years are nothing but the full number of lights of the full moon. My date of birth or date of expression of My form to the human souls is the day of full moon indicating this. I am born in the month called as Maargashiirsha, which means topmost head (shiirsha) in the path (maarga). This means that during the path of the spiritual journey, every soul must think that I am the topmost head of this creation. ***Angels are different from Me looking as energetic forms having thirty years age and are called as 'Tridashaah'*** (age of three tens). Dasha means ten or stage. These angels have the three stages called as creation, maintenance and dissolution.
- 68) I am called as Purusha since My awareness is pervading all over the world (omniscient) like the awareness of a human soul in all over its body (***puri-jagati dehe vā śete iti***). I am this unimaginable omniscient awareness, which is totally different from the imaginable awareness or a soul generated by inert energy functioning in a specific nervous system. ***All My adjectives are topmost.*** I am called as Purusha since awareness is the topmost creation. I am called as Purushottama since I am greater than imaginable awareness or soul. ***I am called as Brāhmaṇa since I lead all the souls towards God through My preaching.*** I am called as Brahmacharin since My spiritual knowledge is always based on the topmost scripture called as Brahman or the Veda (any topmost scripture of any religion is the Veda). I am called as Samnyaasin since I am not touched by any item of this imaginable world even though I exist in this world as incarnations. By this, males, saints, bachelors etc., should not become egoistic. ***The greatness of these words is due to Myself having these qualities.*** The qualities are not great by themselves.
- 69) In a drama, two ladies have acted as Rama and Sita. Basically, both are ladies and nobody is really male. The lady in the role of Rama shall not

be egoistic thinking that she is male. Basically, she is not male and she is male only in the external role. Similarly, all the male and female souls are basically females only and God is only the real male. The external male form is only the external male role for any male soul. Hence, every male soul must leave the ego of the external role and recognize the internal basic nature of the actor or itself. Similarly, You shall recognize that a soul is not Brāhmaṇa by external birth (being born in the family of Brāhmaṇas), but is Brāhmaṇa by the internal quality of having the true spiritual knowledge with the help of which it is leading other souls towards God. Hence, the ego of gender and ego of caste based on external unreal roles must be avoided.

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

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

detached from Me since I am totally detached in the basic level from the entertainment also. I am not controlled by the entertainment.

- 75) Difficulties are greater than happy events. Difficulties stress Your spiritual knowledge and remove Your ego. Difficulties lead You to Me and make You a devotee. Without difficulties in the intervals, You can't enjoy the happiness continuously by which You get bored. What is the taste of food when You have no hunger? What is the significance of the day without the night? If the food is taken continuously without the interval hunger and if the day continues without the interval night, the result is continuous boring misery only! In such case, My issues, these souls, will be in continuous misery. As the divine eternal Father, how can I tolerate the continuous misery of My issues? Hence, I created this world with both misery and happiness for the sake of continuous happiness without boredom (continuous happiness because of continuous enjoyment of miseries and happiness alternatively through yoga and no boredom because there is a change in the variety by alternating misery and happiness) of My issues only. ***Scholars always opt for difficulties only, which destroy ego and give alertness, submissiveness, worship and devotion to God.*** Kunti is such greatest scholar, who asked for continuous difficulties as boon from Me so that she can remain as My true devotee throughout her life!
- 76) The meaning of the word Brahman is topmost greatness. This greatness is not by volume. Ignorant people think Me as Brahman because I have pervaded all over this world and is greater than this world also due to My greatest volume! To support My omniscience they treat Me as omnipresent. I am treated as existing above this imaginable domain also and hence, I am said to be extending beyond this world also (***atyatiṣṭhat daśāṅgulam***— Veda). The previous statement in the Veda is that I am pervading around this world (***sa bhūmiṃ viśvato vṛtvā***) and not pervading all over the world (***sa bhūmiṃ sarvato vyāpya***). I can be omniscient without being omnipresent and I can do anything anywhere due to My omnipotence. The Gita also says that I am surrounding this entire world (***sarvamāvṛtya tiṣṭhati***). I am beyond this imaginable domain existing as unimaginable domain. You shall not confuse with the Vedic statements, which say that I pervade this entire world (***Īśāvāsyamidam...***) and that I am this world (***sarvaṃ khalvidam...***). The first statement applies to the mini world or a selected human body existing in this macro world (***yat kiñca jagatyāṃ jagat***) to be pervaded by Me as incarnation. ***This refers to total merge of God with a mini***

world called as a specific micro human body as incarnation. The second statement means that this entire macro world is under the control of God as per '*tadadhīna prathamā*'– rule (which says that a controlled property by an owner can be mentioned in the name of the owner as we find in the property-documents).

Ninth Chapter is completed.

Chapter 10

DATTA NISSVĀRTHA SEVĀ PHALA YOGAḤ**Vision of fruit of Selfless Service to Datta**

[May 09, 2018]

God-preacher Shri Datta spoke:-

- 1) All the eight types of miraculous powers (Ashta Siddhis) are the powers created by Me only. I give these powers to My devotee, who is involved in the propagation of My spiritual knowledge in this world. During propagation, there is a necessity for these powers to be exhibited by My devotee.
- 2) *These eight miraculous powers give fame and worldly enjoyment, by which the souls fall down. When these two are joined, the soul is burnt by fire joined with air.* Hence, don't aspire for these miraculous powers that make You fall down. I will exhibit the miracles whenever there is a need during Your propagation of spiritual knowledge.
- 3) When these both are united like the seed and water, huge ego comes out like a gigantic tree, by which You feel that You are God. Your disciples praise You and You will be suppressed up to the bottom most world called as paataala loka.
- 4) *The main use of these eight miraculous powers is only the conversion of an atheist into theist.* Hence, You should be very careful about their prescribed direction. *If the direction is diverted to other sides, You are sure to fall down.*
- 5) Whenever You feel that You are God by some petty miraculous powers, You compare Yourself with the absolute unimaginable God having the three special powers, which are creation, maintenance and dissolution of this world.
- 6) *The main qualities of this Datta Parabrahma are three, which are preaching spiritual knowledge, doing works without selfishness and unlimited kindness towards the true devoted souls.*
- 7) By attaining these simple eight miraculous powers, a soul cannot become God Datta. If the above mentioned three qualities exist in a soul, such a soul can be certainly declared as God Datta only.

- 8) By the eight petty miraculous powers, a soul cannot become God Datta. A soul can become God Datta only if the above mentioned three inherent qualities exist in a soul. A fox cannot become tiger by painting itself with yellow color and decorating its skin with black marks. It can become the tiger only when it exhibits the inherent courage and valor of the tiger. ***I will give monism, monism due to inseparable dualism and perfect dualism to My servants as per the need of the context during the propagation of My spiritual knowledge. My servant need not aspire for these from Me. I am very alert whenever there is a real need.***
- 9) ‘**Saalokya**’ means entry of the atheist on becoming theist, into the spiritual world in which I always exist. ‘**Saamiipya**’ means becoming close to Me through My service, which indicates the perfect dualism between Me and the devotee (Madhva). ‘**Saaruupya**’ means total merge of My first energetic form in the form of My closest devotee, maintaining the basic dualism, even though the monism results due to inseparable dualism (Ramanuja). ‘**Saayujya**’ means the perfect monism of Myself with the devotee, which results due to My unimaginable power (Shankara). Saamiipya results through service done to Me. Saaruupya results through theoretical devotion to Me. Saamiipya or closeness attained by service is greater than Saaruupya or similar form attained by theoretical devotion. ***Saayujya results due to the need for preaching true spiritual knowledge.***
- 10) I will become the servant of My servant when the service of My devotee reaches the climax. My service is allotted to the devotee, which is the fruit of his/ her devotion. Hence, service to Me is the state of real salvation from all worldly bonds. This is the salvation of perfect dualism.
- 11) In the salvation of monism resulting due to basic inseparable dualism, I feel that My devotee is a part and parcel of Me only, who can’t be isolated from Me forever. This is based on the climax of love between Myself and My devotee.
- 12) Whenever I propagate the true spiritual knowledge in this world, I enter My devotee and become one with him through total merge and this is possible for My omnipotence. In such case, My devotee says that he is God. In fact, I am only speaking that statement through his mouth. This perfect monism is seen in this world whenever a deity merges with a devotee and the devotee saying himself/herself as the deity. Hence, monism is seen in this world.

- 13) When I quit the devotee, the devotee attains his/her original nature of individual soul. If he speaks that he is God even after My quit, it is only clear ego and such devotee will fall down like sage Parashurama thinking that he is God Vishnu even after the exit of God from him after killing all the bad kings. The three states of the three divine preachers are not mentioned between Myself and an atheist. ***These three states are confined between Me and My devotees only.***
- 14) The devotee knows when I enter him and also knows when I quit him. He shall be very careful about this point and shall not speak that he is God after I left him.
- 15) The most ideal servant is Hanuman. ***Even though I entered Him and merged with Him totally, He is reluctant to say that He is God!*** In this Kali age, soul speaks that it is God even without My entry! Hence, I am always the most obedient servant of Hanuman. When war took place between Me and Hanuman, I liked to be defeated by Him and got defeated by Him.
- 16) In whatever way My devotee approaches Me, in the same way, I approach My devotee also. If a devotee approaches Me through the path of theoretical devotion only, I also approach him through granting theoretical fruits like granting intelligence to preach spiritual knowledge, granting sweet voice to sing the devotional songs etc. If the devotee approaches Me through practical sacrifice and service, I also approach him by granting the worldly boons practically (in case of aspiration for fruit) or salvation practically or total merge practically (in case of no aspiration for any fruit). I am just the reflection of My devotee as said in the Gita (*ye yathā māṃ prapadyante*).
- 17) If My servant remains as My servant only forever, I also remain as the servant of My devotee forever. What can there be a better state than this? This state is greater than even perfect monism in which Myself and My devotee are mutually equalized.
- 18) My servants have taken the forms of birds and animals, which are lower than the human form in which I exist as energetic incarnations and as human incarnations. Kaalabhairava is in the form of dog. Garuda is in the form of bird. Nandi is in the form of bull-animal. Hanuman is in the form of monkey. ***The reason for these forms is their submissiveness as servants before Me.***
- 19) You are wasting all Your energies in the worldly issues only like pouring the scent water in ash. You must know that Your energy is

limited. *Your digestive system is also with limited efficiency and hence, it can't digest the food continuously and liberate continuous energy.* The time is also very limited in the form of Your life. Hence, *the energy and time are most valuable items, which should be dedicated in the work of God at least partially, if not totally in the initial stage.* The reality is that You are wasting all Your energy and all Your time in the worldly affairs only.

- 20) *Sainthood (Samnyaasa) is the highest spiritual state in which all the energy and time are utilized for God only and not at all for the world.* The saint leaves even the basic worldly responsibilities for the sake of My work. I take complete care of a saint and never allow him to suffer for anything provided there is reality in his sainthood. The saint cuts all the worldly bonds including the three strongest worldly bonds called as '*Eshanas*'. I always move with them as their servant, always taking the dust of their feet on My head.
- 21) These saints are totally concentrated on Me only because they have the full spiritual knowledge about Me. More the knowledge of the details of an item, more shall be the interest on that item. *If You have full details about Me, You will have full interest on Me.* If You have a few details only about Me, You will have a little interest on Me. *The knowledge is directly proportional to the interest or devotion.* The devotion is directly proportional to the practical sacrifice and practical service. These three states are existing subsequently one after the other as presented by Shankara, Ramanuja and Madhva. *The saint preaches all the spiritual knowledge and in the end, remains silent, which shall not be misunderstood by You as the rest taken by the saint!* Silence is the best expression of the original unimaginable God.
- 22) The human beings are in the middle level. They can reduce the unnecessary worldly works and confine to the basic worldly responsibilities through the final spiritual effort. They can cut all the worldly bonds except the three strongest worldly bonds. They can limit their ambitions from Me, but, pray Me for success in their worldly responsibilities. *They can develop their bonds with Me, which are equal to the three strongest worldly bonds, but, they can't sacrifice the strongest worldly bonds if I compete with those!* These souls need their development of the talent called as Yoga by which these souls can attain equilibrium state of enjoyment of misery and happiness together in alternative fashion. I advise them not to waste time and energy for the unnecessary worldly issues except the basic worldly

responsibilities. ***The energy and time saved in resisting unnecessary wastage can be diverted to the work of God.***

- 23) These middle state human souls are easily misguided falling down frequently due to imperfect knowledge. They are neither totally ignorant nor total scholars. Hence, they are easily misguided by ego and jealousy. They are always attracted by the miraculous powers and fame through such powers. They have the spiritual knowledge along with several doubts. ***There is no need of a separate preaching about doing the basic worldly responsibilities since they do those responsibilities naturally even without preaching.***
- 24) These middle level human beings shall keep the saints always as their ultimate goal. By doing so, they may not reach that state, but, atleast, they will not fall down from their existing state. ***The lower strata of these human beings are developing their devotion, sacrifice and service not due to real love to God, but, due to the ambition for fulfilling their worldly desires with the help of God.***
- 25) The bottom most category of the human souls or atheists, always involved in the enjoyment of worldly pleasures and aspire for the worldly fame. Some of these atheists follow the ethics, but, their ethical behavior is like the scented water poured in drainage water. The reason is that they are forgetting the creator of this world and these worldly facilities and are doing greatest sin called as ungratefulness. ***There is no greater sin than forgetting the help and becoming ungrateful.***
- 26) The highest human soul is the saint, who concentrates all his energy and time for God only leaving all the worldly bonds and the basic worldly responsibilities also. The middle human soul is dedicated to God's work without any aspiration for fruit spending all the time and energy leftover after spending them for the basic worldly responsibilities, which he can't leave having full faith on God. The lowest human soul is like the middle human soul only, but differs from him in spending the leftover time and energy for God's work aspiring for the worldly fruits. The worst human soul is the atheist.
- 27) The lowest human soul as mentioned above does all types of sins for accumulation of wealth due to fascination to self and family and worships God praying Him to cancel all the sins. ***Even a greedy person has the possibility to attain the grace of God by sacrificing all the illegally earned and accumulated wealth to deserving receivers on***

one day due to realisation. But, the useless (most worst) fellow, who neither works for God nor works to earn the money due to laziness, does not have that chance of a greedy person, who earned the wealth without laziness. Such most worst fellow spends all the time and energy in unnecessary worldly enjoyments only.

- 28) These most worst fellows are also of two types:- i) those, who attend the basic worldly responsibilities and spend all the rest time and energy in unnecessary worldly enjoyments. Such souls are born as birds and animals. ii) Those, who do not attend even the basic worldly responsibilities and spend all their time and energy in unnecessary worldly enjoyments only, such souls are born as worms in this world.
- 29) I did not become very famous. There is a valid reason for this. I am very liberal in donating the worldly boons. I am very easily pleased just by remembering Me and hence, I am called as '***Smartrugaamii***'. By this weakness, clever worldly souls can easily exploit Me and get big worldly boons from Me very easily and finally fall down. In order to cut the approach of such worldly souls towards Me, My Maya (illusory power) created some false frightening statements like "*It is very difficult to catch and worship God Datta*", "*God Datta puts severe tests*", "*God Datta breaks Your family bonds*" etc. ***I allowed this Maya in the interest of spiritual welfare of the souls.***
- 30) ***I appear in very low states so that You develop full negligence towards Me and hate Me. After this, I appear in the highest state so that You will be astonished with maximum excitement attaining very high bliss.*** In such state, You praise Me with climax devotion. Hence, all My programs are for Your spiritual welfare only. If I appear in the pious state initially and then appear in the highest state, the gap is little and hence, Your astonishment is always not much.
- 31) I appear as drunkard and as fanatic of prostitutes. My appearance is always conveying the best spiritual knowledge to You. The drunkard and mad fellow after prostitutes are giving most important message to You, which is:- Even though wine and prostitute take away Your wealth, health and give You defame, You are unable to leave both. Similarly, My true devotee, who is My fan can't leave Me even though I give him losses and difficulties. Such love is real and the best.
- 32) ***When there is true love without aspiration for any fruit between Myself and My true devotee, counting the value of worship done by him and counting the value of boon given by Me does not arise at all.***

He will do the worship whatever pleases Me. I will give the boon whatever is needed by him. If the values are counted, such relationship becomes pure business and not true love. Your son is not worshipping You by litting camphor, by litting lights and by praising You with prayers. He does service whenever You need it and that is true love. You are also serving him and sacrificing Your entire wealth to him without aspiring any fruit in return. Your love towards him is also true. In such case, is Your worship with such above mentioned formalities appearing to be true to Your heart? ***You do My service of propagation of spiritual knowledge since it is the need of present hour.*** I will also attend all Your needs in this world and in the upper world whenever required. ***The need based sacrifice and service without any account of the values of items exchanged is the true love.*** Today, the devotion, sacrifice and service to God are growing day by day due to selfishness, which is the wrong direction. These should grow without selfishness which is the right direction. The right direction is given by true spiritual knowledge and hence, propagation of true spiritual knowledge is the need of the hour.

- 33) I treat the human soul (worshipping and serving Me without aspiration for any fruit after fulfilling the basic worldly responsibilities) of middle state also as almost a saint. Such a soul will reach the perfect state of saint in very short time. He is very near to the goal. He is participating in My work of propagation of My spiritual knowledge without aspiration for any fruit in return. This state is almost the ultimate state.
- 34) ***You must leave the fascination towards the upper world and the negligence to this world.*** You are attracted by My energetic incarnations existing in the upper world while You are existing in human body in this world. When You go to the upper world in energetic body, You will neglect My energetic incarnations in the upper world also due to repulsion between common energetic media. When You stay here in Your human body, due to the same reason, You are neglecting My human incarnation here also. Your attraction is on the upper energetic incarnation while You are staying in this human body only in this world. You must come out of the repulsion between common media by which You can be with God, recognizing Him here as well as in the upper world.
- 35) The Veda says that God is existing on this earth in human form seen by Your naked eyes and You are talking with God in human form also (***yat sākṣāt aparōṣāt Brahma***). You have misunderstood this statement

applying it to Yourself and feel that You are the God, but, the Vedic statement is applied to human incarnation only and not to the human being simultaneously. I am constantly coming down as human incarnations into this world in order to uplift these human souls existing in the middle state. There is no need of upliftment of angels belonging to higher state. There is no use in trying to uplift the worst souls, which is impossible. I am putting hectic efforts for these souls existing in the middle human state only. ***In My work, You shall participate and serve Me without aspiration for any fruit in return since You are My true devotee to feel My service as the fruit and not an effort to get the some other fruit.***

Tenth Chapter is completed.

Chapter 11

DATTA JÑĀNA PRACĀRA YOGAḤ**Vision of Propagation of Knowledge of Datta**

[May 14, 2018]

God-preacher Shri Datta spoke:-

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

- 4) When Sadguru propagates the spiritual knowledge, it is only to help others since for Him there is no need of any help. ***Any human being propagating the true spiritual knowledge, clearing the doubts of all the souls is the human incarnation, which is its unique identification.*** The soul must know that spiritual knowledge alone gives him right direction in the spiritual path, which is essential for its eternal uplift.
- 5) ***Propagation means engaging oneself in spiritual discussions with people having similar interest.*** A small circle is always the best, which is the middle path between extreme loneliness (analysing knowledge by sitting alone) and extreme crowd. Such small circle gives real life to the knowledge. ***Interest doesn't continue for a long time if You are alone.*** Interest is disturbed in a crowd.
- 6) ***Attaining spiritual knowledge and its propagation is the quality of Sattvam.*** Attaining worldly knowledge and propagating that worldly work alone is the ultimate - is Rajas. Avoiding spiritual knowledge and worldly work by involving in worldly enjoyments only - is Tamas.
- 7) Vikarma means overactivity in worldly issues due to selfishness and unlimited ambition leading to doing sins. ***Activity and ambition for own family are related to Rajas (Rajah karmani..., Rajaso lobha eva ca...).*** Inactivity or Akarma due to laziness and ambition for self only is Tamas.
- 8) ***The work involved in spiritual knowledge alone is called as karma or dharma.*** The soul must avoid Vikarma or Rajas and Akarma or Tamas. Activity or karma is theoretical devotion and practical devotion without aspiration for any fruit whereas inactivity or akarma is theoretical devotion without practical devotion aspiring for every practical fruit. Wrong activity or vikarma is practical devotion with aspiration for practical fruit. In akarma, there is no practical activity (karma) except the aspiration for fruit, which is also theoretical only. In vikarma, there is practical activity (karma), but it has become wrong due to aspiration for fruit.
- 9) Karma is the word used in every activity in general. Hence, the above said karma is specifically used by a new word, karma yoga. Yoga, here, means the activity associated with God. The word Yoga also means mere association in general. The meaning of this word shall be taken as per the context. No single meaning shall be extended to all the contexts.

- 10) ***The fundamental step of propagation is hearing from Sadguru, which is the sacrifice or jnana yajna in real sense. Sadguru is the performer of sacrifice and the ghee poured is His statement.*** The fire is the soul (awareness). The sticks in the fire are the interest. ***The black smoke going out of the fire is the ignorance.*** This is the actual sacrifice and not the foolish misunderstood ritual in which ghee is burnt in physical fire to cause pollution through black smoke.
- 11) After hearing (*Shravana*), thinking and analysis (*Manana*) is the burning of ghee, which is indicated by grown flames. The heat generated by this is the confirmation or penance (*Nididhyaasa*).
- 12) Practical donation is the main step of sacrifice, which is to be done through the propagation of knowledge in the world. Knowledge increases by donation. ***You become more and more pure and pious by the propagation of spiritual knowledge and God's grace gets associated with You in the form of miraculous powers also to help You.***
- 13) You must exclude selfishness in this work of propagation. ***You need not worry about Yourself and Your family during this work.*** Due to this work, not only Yourself, Your family members are also graced by God in not only spiritual side (Yoga) but also in worldly side (kshema). ***Worldly side is very much negligible compare to spiritual side.***
- 14) ***Donation of spiritual knowledge is far better than donation of worldly knowledge and donation of food.*** Both the latter donations are confined to the present worldly life only. The former is concerned with the soul in all the future lives of the soul.
- 15) Donation of anything must be done to a deserving person only, who helps the world. ***Donation of money shall be done to such a person, even if he is rich.*** A bad person, who harms the world, shall not be helped even if he is poor. A serpent served with milk will not only bite the donor, but also others after going away.
- 16) You will be the share holder of good deeds and bad deeds done by Your receiver. Hence, You shall be very careful in discriminating deserving and undeserving receivers of Your donation. ***No donation is better than doing wrong donation. No donation to deserving and donation to undeserving –both are sins.***
- 17) By propagation of spiritual knowledge, You can reform the undeserving souls to become deserving so that the probability of doing sin by donation to undeserving gets reduced very much and this was

the situation in ancient times. ***If undeserving are many, the probability of above sin becomes more as is in the present times.*** Donating the poor based on mere need is not the final step, which is mere social service leading You to temporary heaven. If You donate spiritual knowledge also to them, they will not misuse Your donation to vices. Hence, social service along with propagation of spiritual knowledge is the final step leading You to the permanent abode of God.

- 18) Don't think that I am telling all this for the sake of My work. Even without You, My work will not stop. I am assigning this service to You in the interest of Your welfare only. ***I know very well that no soul will do any sacrifice of work or fruit of work without selfish interest. By doing this service, You will become selfless in due course of time.***
- 19) Ego is Duryodhana. Fascination is Dhrutaraashtra. This chariot is the body of the soul, Arjuna. These horses are the senses of the body. I am the driver controlling these horses so that the chariot runs in right direction. ***Arjuna surrendered fully to Me and I accepted this work after testing him.*** Arjuna will fight in any place wherever I take him. He will kill anybody on My direction rising above all family-fascinations (Bhishma) and fascination to wrong preachers (Drona). This is the inner sense of this picture in the war that shall be taken by You.
- 20) The stories mentioned in Puraanaas are polluted by several insertions created by atheists. ***Hanuman is the most pious soul in this creation. His mother, Anjana, is equally pious.*** The story is polluted by the insertion that she got the son by meeting illegally with the deity called Vaayu (the deity of air). A bright stream of radiations of Lord Shiva came down with the speed of air and entered the pregnant womb of Anjana so that Hanuman is the incarnation of God Shiva. You must filter such insertions introduced by atheists to spoil the faith of theists.
- 21) Arjuna came to fight for the property due to fascination to wealth. After entering the war field, he was attacked by another fascination of own family members to withdraw from war. His intention to fight and to withdraw from the fight were rooted by fascinations only. After hearing the Gita from Me, the entire fascination disappeared and the cause for fighting is only the fascination to Me by which his aim is totally to support justice and destroy the injustice irrespective of worldly fascinations. His activity became Karma Chakra or Dharma Chakra due to My association (Yoga) with him. The sound from My conch shell before war is an indication of this. Don't do sins even if

You don't do good deeds. ***Let Me not become angry with You even if I am not pleased with You.***

- 22) In Sanskrit language, the words have genders, which are not related to the genders of meanings or items. The word 'Kalatram' is in neutral gender, but, means wife in feminine gender. The word 'Jiivah' is in masculine gender, which means the soul existing in bodies of both the genders. Without understanding this, people have mistaken this word for soul as the soul present in male body! This word has nothing to do with caste or gender and represents a soul in a living body. The misinterpretations led to the conclusion that only a soul in male body is eligible for the Veda or knowledge. ***Again, the Veda is limited to the blind recitation of the Vedic text and not limited to the true angle of knowing its spiritual knowledge.*** Thus, females are forbidden from blind recitation of the Veda. Since this is wrong interpretation applied in wrong way, thank God, females and other castes are not harmed!
- 23) ***A true scholar understands that My service blessed to him by Me is only the fruit of his devotion and spiritual efforts.*** An ignorant fellow takes this service as work done by him/her and aspires the fruit in return. ***In the climax state of devotion, My servant forgets himself/herself and there is no point of aspiration for any fruit.*** The only one aim of such soul is to please Me without aspiration for any fruit in return. Such devotion or love is found in the parents towards their children, which is the best love. Aspiration for practical fruit in exchange of theoretical devotion only is prostitution love. Aspiration for practical fruit in exchange of practical devotion is business devotion.
- 24) As far as possible, try to involve Yourself in worldly or spiritual fights to support justice or truth and to condemn injustice or falsehood respectively. I will be very much pleased with You. Don't think that You are incapable. I will bless You with infinite capacity. When Arjuna started to fight the war for supporting justice and destroying injustice, after coming out from the fascinations to wealth and family members, I gave him infinite efficiency to fight in the war. Both worldly Pravrutti and spiritual Nivrutti are My two eyes. Don't think that if You are not involved, injustice or falsehood will win. Even without Your help through service, I will make the justice or truth to win finally. I am asking to serve so that I can serve You.
- 25) What is the use of these scented flowers and bright lights in My worship. I am the scent of scents and light of lights. You are using

these for the sake of Yourself only so that You can be in pleasant state and can see My photo or the prayer book, You read. You can't aspire any fruit from Me for the service done to Yourself!

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

the ultimate eternal fruit, which is the pleasure of God (and not the grace of God as aspired by You), if the direction is correct.

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

Eleventh Chapter is completed.

Chapter 12

SHRI DATTA SEVAKAJĪVANMUKTI YOGAḤ**Vision of Alive Salvation of Servants of Shri Datta**

[June 04, 2018]

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

- 2) I am not creating miseries separately for the tests to be done for My devotees. All this is illusion created by My illusory power called as Maayaa. Even this is done by My will only. The actual secret is that I am very kind, very liberal and very easily approachable to any soul. ***When I give materialistic boons, those are of very high value.*** I also respond very quickly to remove the miseries of the soul. But, apart from these temporary issues, I try to preach the spiritual knowledge so that the soul will also think about permanent spiritual issues. I never conduct tests at once as a formality. ***I conduct the tests when the soul is overconfident in not taking immediate measures.*** I use the fruits of bad deeds to be enjoyed by the soul in the same time even in the absence of My test. Kaartaviirya approached Me with defective hands, which were lost when kicked by Me. In that time, even otherwise, Kaartaviirya has to lose both his hands by falling from the top of his palace, in which case, he couldn't have the chance of getting thousand hands. Even if he fails in the test, there is nothing loss by losing his hands, which have to be lost in some other way. Loss of hands due to Me has at least, a chance of getting thousand hands by My grace on passing the test. ***Had he lost his hands in some other way, there is no chance of getting even the two hands and not to speak of thousand hands throughout his life.***
- 3) The devotee while being tested by Me feels that he lost his two hands due to Me only and thinks that otherwise, he would have retained at

least, his two defective hands. I make him to think in this way since I am testing his faith on Me. ***If he thinks that it is a test and that he will get thousand hands, if passed, certainly, he will move earth and heaven to pass the test!*** I select only such hopeful devotees to approach Me and not every Tom, Dick and Harry. ***The devotees, who have the hope of chance of passing the test only are selected by Me.*** My devotees are always very few in number since they are gems of very high spiritual level. Hence, I never aspire that everybody shall approach Me and exploit Me to get rid of their miseries. ***I am not a politician aspiring for majority of followers. I am the top most professor in the top most research work of spiritual field with a few research students working under Me.***

- 4) Kaartaviirya didn't leave Me on losing his both hands. He also doesn't know that I damaged him just for the test only and that he will get thousand hands shortly on passing the test. ***The atmosphere created was very critical and sensitive without any trace of hope to get back the broken two hands.***
- 5) Kaartaviirya served Me with his head in absence of both the hands. He didn't know that serving Me by head is My test and that shortly I will be pleased with him to give his hands. He was prepared to serve Me throughout his life with his head only since he approached Me with real devotion and the future is not at all known to him in the real test.
- 6) Since he was prepared to serve Me throughout his life with his head even in the absence of hands and this fact is known to Me due to My omniscience, I immediately granted him thousand hands. If a false devotee acts real devotion, an ordinary human preacher with limited external knowledge may not know it and may be trapped by his ticklish devotion. ***Unless the devotion is true, I will not react and nobody can fool Me, the omniscient God.***
- 7) Even if a devotee approaches other forms of Me, is he succeeding in getting the two defective hands rectified by his false devotion? ***The policy of any divine form is one and the same.*** The approaching methods and dealing tactics may differ from others, but, the ultimate policy is one and the same. You will not have this doubt if You realize that all divine forms are just My external dresses of different acting roles only and I am the one, the one, the one and the one actor only in all these divine roles.

- 8) The role is just the inert dress, which is unable to understand anything. When I merge with a soul, such soul (awareness) also becomes inert energy only to become just like its inert body, which is the dress only. ***In My absence, the soul can be non-inert awareness having freedom to understand and think. Even then, there is no use since such soul can't remove the miseries of another soul.*** Only ash will fall down if two saints rub each other!
- 9) My right half is the divine preacher, which is more important by giving the correct direction to the soul forever in all the future births including the present birth. My left half is Maayaa, called as Bhagavaan (Bhaga means miraculous power in confined sense, though in broad sense it means six divine qualities) ***having miraculous powers solving the problems of the soul limited to this birth only.*** I am completely called as preacher-God Datta or Guru-Bhagavaan.
- 10) When one approaches Me, I immediately open his file and seriously plan about permanent solutions about his eternal future. ***I start negotiations with his lenders and enemies to bring a compromise so that he will be freed from all bonds forever.*** Major part of his punishments is taken by Me and he has to suffer a very minor part only. Without knowing all this background, he thinks that difficulties started as soon as he approached Me! ***As soon as I sit in his house, I open all his pronotes to call all the lenders for compromise-payments and I pay from My pocket all the major part.*** A very less negligible minor part falls on his pocket and this is due to absence of complete perfection in him. ***Due to a trace of imperfection, a trace of punishment proportionally must be given to the soul.***
- 11) ***A devotee selected by Me only becomes close to Me.*** Even if he is defeated in the test, he will shortly rectify the reasons and will pass that test in the next attempt. ***Tests are only for the rectification of weaknesses and for removal of overconfidence in a specific direction.*** I will help My devotee at every step and see that he reaches the ultimate goal.
- 12) ***Ignorance is the main reason of imperfection.*** Ignorance about Me present in human form is of one type. Ignorance of valuable spiritual issues resulting in their negligence and ignorance of valueless materialistic issues resulting in their importance is another type. ***At the time of death, the real values of all the issues appear on the screen of mind as per My direction.*** In the last minute, truth is realised, but, there is no time for rectification. When enough time existed for

rectification, realization doesn't come. This is the total problem of the entire scene.

- 13) The filtration of candidates is gradually done by the three subsequent tests of Brahma, Vishnu and Rudra. ***Intensity of the test increases gradually and the percentage of candidates appearing for the test remaining after dropouts also decreases as the tests appear one after the other.*** A test shows You the real position in which You exist and removes Your illusion that You are in the higher spiritual level. Some souls think that those are God inherently. A simple practical test reveals its true position. ***Unless true position is realized, the progress will not be systematic.***
- 14) ***The final test with climax intensity reveals that a soul deserves to become the medium of My incarnation.*** If there is no need of incarnation, I shall become its servant, which is higher position than incarnation. All this is Nivrutti, in which a very few souls are only interested like precious and rare diamonds. ***The great lot of devotees is interested in Pravritti only, in which the worldly problems are mainly solved.*** All the suffering in the tests is the fruits of sins to be enjoyed in that time itself even in other ways. Hence, I never create any new suffering, which is not in the list or which is not to be enjoyed in that time. ***I am only using the punishment to be enjoyed in this moment itself as My test to show Your real position and remove imaginary assumptions, which help You to plan Your program now itself based on grounds of reality.***
- 15) Salvation means simply liberation. Generally, devotees pray God for salvation. But, they don't know from what they desire the salvation! The word salvation is a general word. When You specify the item from which You desire the salvation or liberation, the meaning of the word salvation changes from one item to other from which liberation is desired.
- 16) Generally, the desire of majority of people is to get liberation from the worldly miseries and tensions while the soul is alive in this world. This is the '**Jiivanmukti**' or liberation from worldly miseries while alive. Several scholars suggest meditation in the name of Yoga to get such salvation. ***But, as soon as the meditation is over, again miseries are attacking and hence, this is not the remedy at the root level.*** It is only a temporary first aid treatment for the wound caused by miseries. ***It is just like putting wet cloth to lower the temperature of the body caused***

by fever, which is due to infection from germs. The root level treatment is to kill the germs by using antibiotic medicines.

- 17) Similarly, You have to analyse to root cause of the misery, which is the punishment stipulated by the constitution of God for the sins done by the soul in the past births and present birth. These sins are done due to uncontrolled excessive fascinations to self and own family members. *If the fascination to self and family is in controlled level, sins are certainly avoided.* The only way to reduce family fascinations is to develop more fascination to some other item and that item can be none other than God. The personality of God is also more attractive if all the details about God are thoroughly obtained from spiritual knowledge. *The servant of God propagating spiritual knowledge in the world gets more and more digestion of it, which develops more and more fascination towards God.*
- 18) The fascination towards family bonds is real due to practical sacrifice done to these in the service of these bonds. *A real fascination to God can be identified when it weakens the other real fascination to self and family.* The reality is proved by the practical service done to the family. Such real fascination to the family can be cut only by another real fascination to God, which is the practical service to God. Reality of love lies in the practical sacrifice of service and sacrifice of fruit of work only. Hence, the servant of self and family gradually becomes the servant of God. *Such diversion of fascination through service from family to God can alone control the sins so that the liberation from miseries while alive becomes possible.*
- 19) *As the sacrifice through service increases more and more, the climax of devotion appears for the servant of God. Then, he becomes fully engaged in the service of God so that there is no time and energy to think about doing a sin for the benefit of self and family.* In such case, there is no place for sin and misery in the life of the soul and this type of salvation has full proof from all sides. This is the salvation in Pravrutti attained through Nivrutti.
- 20) *Another type of salvation from miseries is getting reformation of the soul and not doing any sin from today onwards so that God cancels all the pending punishments provided the reformation is real forever.* This is getting salvation from miseries through Pravrutti itself. The fruit for this salvation and above said salvation is one and the same as far as salvation from miseries, while alive, is concerned. But, in the former salvation a real advantage of having bond with God is achieved

as a separate profit. In the latter salvation, avoiding loss by avoiding miseries is obtained. Of course, avoiding loss is also a type of profit only. ***But, the latter salvation is real substantial profit, which is achieved by the real devotee of God or the servant of God alone.***

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

- 25) Shankara was the incarnation of God and God Himself told like that and therefore, He is not insulting God. ***The soul other than God shall not speak like that, which is insulting God since it means that God has no role in becoming human incarnation.*** In that time, almost every soul was strong atheist following the atheistic Purvamiimaamsaa or atheistic Buddhism. Such statement of Shankara was very much attractive since every soul thinks that it has to attain a treasure of wealth already buried in his house and one has to get it just by digging only.
- 26) Such initial attraction is very much essential to provoke every soul into spiritual path. The soul takes lot of interest in studying the spiritual knowledge more and more and finally comes out as real servant of God! The LKG student is given chocolates to send him to the school. After long time, he comes out as a PG degree holder. ***Starting with Shankara by saying that he is God, one ends with Madhva by saying that he is the servant of God.***
- 27) As per the level of the receiver, concept must be modified without harming the basic truth. ***By saying that soul is God, Shankara was trying to make atheist to accept at least the existence of God in the very first step so that further steps can be preached as the soul rises to higher levels.*** Except this one path (that You exist, You are God and hence, God exists), there is no other path to convince the strong atheist so that he has to speak that God exists (since he is God and since he exists). Without understanding the then atmosphere, one shouldn't be haste to say that Shankara is an atheist, who said that God other than soul doesn't exist. For becoming God, He recommended worship of God to purify the mind in the next step, which clearly proves that His intension is that God to be worshiped is different from the worshipping soul.
- 28) Without My permission none can give anything to You and also none can harm You. My permission is the basic rule. ***As per My constitution, only fruits are given to You by the deities of the planets.*** These deities of planets are doing My administration of giving fruits of the deeds to the souls. ***Astronomy dealing with physical planets is different from astrology dealing with the deities of planets having unimaginable powers given by God.***
- 29) Blessings from any human being can't cancel the punishment of sin. Curse from any human being can't cancel the fruit of good deed. When You are getting the fruit of good deed, accidentally the blessings may

coincide. When You are getting the fruit of sin, the curse given by a human being may coincide. ***No human being has the power to go against My constitution.***

- 30) Ravana cheated Rama in stealing Sita and Duryodhana cheated Dharma Raja in stealing his wealth. My constitution or the deity of justice punished both the cheats. A human being can cheat another human being. How it can dare to think of cheating the omniscient and omnipotent God? Neither in Pravrutti nor in Nivrutti can I be cheated by any soul. ***You shall be frank and sincere at least before Me in any matter.***
- 31) Dhrutaraashtra did several sins for the sake of his son, Duryodhana and went to hell for the blind fascination. When the external gross body is left here, Duryodhana didn't recognize his father in the hell. If this one point is digested, no soul will do any sin. ***Remember that Your people will not recognize You at all and will not share Your sin for whom You are doing so much sin.***
- 32) I am the protector of this deity of justice surrendered to Me in the form of cow. I am called as Gopaala or the protector of cow for this reason only. Under any circumstances, I will protect justice and destroy injustice. Justice is the meaning of My constitution. ***Injustice is violation of My constitution.*** Even if You scold Me, I will not react as long as You don't violate My constitution. If You are following My constitution, You are actually the theist only in real sense. Only people, who want to violate My constitution secretly deny My existence so that they like avoiding its punishment given by Me in unimaginable way.
- 33) Even if You are My devotee, Your enemy will not be punished by Me if You have harmed him previously. Even if You are not My devotee, I will punish Your enemy if You have not harmed him previously. You may ask Me about the use of Your devotion. Such devotion based on aspirations for fruits is not true devotion. ***If I do injustice due to Your devotion, I will be deeply pained.*** As devotee, will You pain Me? ***You must aspire My happiness only in true devotion.***
- 34) No soul can be beyond the cycle of deeds even if he is My servant. Only I am beyond the cycle since I am rotating this cycle. ***Even My dearest soul shall be controlled by the cycle of deeds to do My work in this world.*** My servant escapes the cycle of injustice and enters the cycle of justice. This is not escaping the cycle of deeds.

- 35) 'I' is ego and 'My' is the fascination. If one disappears, the other also disappears since one can't live without the other. If You are fascinated to Me, the 'I' will never become pride and exists in suppressed state only. ***Mere existence of 'I' (basic ego) is not dangerous at all and shall exist also as the normal temperature of the body, which shall neither go up as overconfidence nor come down as under-confidence.***
- 36) Kaartaviirya forgot both these 'I' and 'My' as long as he was immersed in My service. As he was blessed by Me with thousand hands and left Me, both 'I' and 'My' awoke destroying him permanently. Hence, be always in My service to avoid Your total destruction. ***When You don't expect anything from Me, I will give all the boons like the thousand hands.***
- 37) ***This cycle of deeds is helping My test.*** As per this cycle, even I can't cancel any punishment. Basing on this, none approaches Me for escaping the punishment. Only a real devotee approaches Me. Why shall I get a bad name by cancelling the clauses of My own constitution? ***Even if I do so, in the case of a soul, it is only destroying the soul and not really helping it.*** Your picture about Me is based on the speed of Your irrational ambition only.
- 38) Truth, kindness and peace are the three heads of the deity of justice. Falsehood, cruelty and violence are the three heads of the demon injustice. To protect the justice, I always punish the injustice and help the souls following justice. Illegal sex, violence and greediness are the three main gates of hell. If You are constantly aware of these three gates, You will not be able to do the sin.
- 39) ***My original nature is peace, which is the characteristic of the position after climbing the ladder of yoga (yogārūḍhasya... Gita).*** Bliss is power and peace is its controlling boundary. Peace is greater than bliss. Equal enjoyment of both sweet and hot dishes is yoga, which is achieved by My grace only. My grace appears when You become close to Me in our association. ***Our association is the root meaning of yoga.*** Closeness with Me comes through Your real devotion to Me only.
- 40) Some scholars argue that bliss is the highest plane, which is not correct. Yoga is higher than bliss and peace is higher than yoga. Here, bliss refers to happiness of soul. The ultimate bliss lies with God and bliss of God shall be the highest goal of the soul, which is not selfish bliss. The word '**Aum**' indicates the ultimate God. Such word is

always associated with ‘**Shantih**’ or peace. I have established this world like an industrialist establishing an industry. The industrialist always aspires for the peaceful administration of the industry. Similarly, I always aspire the peaceful administration of this world. The servant of the industrialist works for it due to high respects and maximum love towards his Master- industrialist. If You work in this line, You will be My dearest servant. ***The basis of Your work must be Your love to Me and not mere love to the world.***

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

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

- 45) A person is rotated in a big wheel in circus and is enjoying the rotation. He must avoid fear and tension in that rotation. You must enjoy similarly by moving in this biggest wheel of deeds of creation without miseries. ***Miseries can be avoided only by non-repetition of sin in practice from today onwards.*** Such non-repetition is possible if fascination to Yourself and to Your family is controlled, which can be done by at least diverting a part of Your fascination to God. Diversion of fascination to some item other than God will not solve the problem completely. ***When Your fascination is diverted to Me, My grace will fall on You to help Your effort become successful.*** Then only, You attain My yoga through which I am entertaining Myself moving along with You in the same life cycle as human incarnation. ***A Yogi will not have any tension in birth, in the entire life and in the death, which are common to Me also in the states of My incarnations.***
- 46) By yoga, You become more energetic with more time leftover. The quality of peace should control it without dissipation in unnecessary ways like a monkey jumping. This is the secret in the saying of elders that You shall worship Rama after the worship of Hanuman. Peace will make You to do proper analysis to find right direction so that the time and energy can be spent in right way. ***Money of a rich man is also a form of energy only.***
- 47) ***When I enter a human soul, You can recognize Me by the peace possessed and expressed by Me.*** Peace is the indication of successful implementation of Yoga. Some people find peace by thinking that they are God. Such thinking is not a sin since it helps the soul to come out of disturbance. After coming out, the soul shall continue the nature of God everywhere. God is the supporter of justice and destroyer of injustice. The soul shall follow this nature throughout life time. Though this is imitating God without actually becoming God, God is pleased with such soul and grant the desire as early as possible. Monism can be used in coming out of disturbance, but, shall be implemented in other places also. ***Can such soul using the monism to get peace from disturbance extend it to come out of limited family fascinations and treat this entire world as his family, which is also the nature of God?***
- 48) Leaving the world is not salvation, which is called as death only. Salvation is not linked to death. Foolish souls think that death will give the eternal salvation and commit suicide. ***After suicide, they become***

ghosts and suffer million times more by wandering in this world itself for some time, which is extra bonus apart from the usual suffering in the hell for other sins. The human life is the most precious boon given by God to the soul. If one becomes a real devotee of God, he will cross all the problems in a fraction of second and a minute is too much for this petty temporary issue! ***The soul must use this human life in the service of God and such determination itself will solve any worldly problem.***

- 49) Monism must avoid extreme ends, which is the middle golden path. ***Neither every soul is God nor You can say that no soul becomes God.*** Only a few selected souls by God become the media of human incarnations. In fact, God becomes the soul and the soul doesn't become God. ***Conversion of unimaginable God into imaginable soul is possible to unimaginable God only.*** Imaginable soul has no unimaginable power to become unimaginable God. Human incarnation is purely the will of God, which appears only when there is a need of some work to be done for welfare of the souls in this world. ***My real servant, who proves his real love to Me through practical sacrifice of service, is greater than human incarnation.*** When there was a fight between Rama and Hanuman, Rama was defeated by Hanuman. The salvation while alive is really possible in the case of My real servant only.
- 50) First, the soul must practice to avoid unnecessary expenditure of time and energy (money is also a form of energy) and preserve both for necessary expenditure in right direction. Basic worldly responsibilities like earning for the lively hood of self and family etc., must be accomplished, which are inevitable. ***The rest time and energy shall be dedicated to develop true devotion to God and to do the service of God without aspiration for fruit.*** As the service to God increases more and more with real love to God, I will enter the picture to do even his basic responsibilities so that My servant and his family will never be put to any loss on both materialistic and spiritual sides.
- 51) Cinemas show the salvation of a soul by a scene in which the liberated soul is moving freely in the white clouds in the sky! If that is the liberation, white clouds can be created by a gas pipe in a garden and if the human being moves in it, that shall be salvation while alive! Even I can create the real clouds in the sky so that liberated soul can move there for some time. Did the soul get the real salvation? Salvation means liberation of the soul from miseries and tensions either alive or

after death and liberation from fascinations to limited family. The liberation of the soul from the worldly bonds (detachment) is expected to give the measure of attachment to God like the observation of the height of the scale rod remaining in the air above the water gives the depth of the water indirectly. ***Salvation from worldly bonds shall be a spontaneous consequence of the attachment to God.*** Without attachment to God, mere detachment from world is not only useless but also impossible. ***Such detachment from worldly bonds based on the attachment to God alone can effectively prevent You to do sins.***

- 52) Salvation is generally misunderstood as the disappearance of soul by merging with Me. Some others misunderstand the salvation as enjoyment of heavenly pleasures forever in the upper world. Both these concepts are wrong. Salvation means detachment from worldly bonds attained as a spontaneous consequence of attachment to Me through real love. ***Salvation obtained in the life continues after death also.*** If salvation is not attained in the life, it can't be attained after death. The reason is that upper worlds are only the places to enjoy Your fruits (Bhoga Loka) and not the places for doing any spiritual effort like this earth (karmaloka). ***The best solution for all the problems is only to develop real love to Me and to do My work of propagation of My spiritual knowledge here, without aspiring any fruit in return.***

Twelveth chapter is completed.

**PART-IV: KAALABHAIRAVA
KHANDA**
(PART OF KAALABHAIRAVA)

Chapter 13

DATTA ĀKĀŚA CAITANYA VICĀRA YOGAḤ**Divine Vision of Analysis of Datta-Space-Awareness**

[July 15, 2018]

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

- 2) When unimaginable God charges the medium, which is an item of creation only, such mediated God is referred here in this concept and such God is taken as medium itself and the physical laws applying to the medium can be extended to such mediated God taken as medium itself.
- 3) *For condensation and dilution, atoms have to move in the space generating three states of matter as solid, liquid and gas based on closeness, far and more far positions of atoms respectively.* For these processes, space is required as the background. Unimaginable God is beyond space and hence, this Vedic statement applies to the medium of unimaginable God, which is treated as unimaginable God Himself through perfect merge.
- 4) Matter and awareness are forms of condensation and work of inert energy only respectively. The Veda says that awareness is generated from food and food is condensed form of energy. Even space is very subtle form of energy only and fundamental quanta of space are accepted by the ancient logic (*Ākāśa Paramāṇu*).
- 5) A gross form can move within its subtle form. Ice is gross form, water is subtle form and water vapour is more subtle form. Ice crystals can move in water and in water vapour even though all these three are made of the same chemical.
- 6) Space can't be nothing. Nothing can neither be generated nor destroyed. The Veda says that God created space as the first item. Science (Einstein) says that space disappears (when all the matter disappears). *It is accepted that space bends along the boundary of the*

object and bending happens when it is something only and not nothing.

- 7) Space is an independent item, which is the inert energy created in very subtle state in the beginning. Hence, even though all the matter disappears, there can be vacant space, which is subtle energy. Matter is the product and energy is the cause. Even if the product disappears, its cause can exist independently. If space is nothing, energy is nothing and hence, matter and awareness must be also nothing since both are modifications of energy only. ***Such state of nothing of energy exists in the very beginning when unimaginable God alone existed in the absolute state (Paramarthadashaa).***
- 8) The condensation and dilution based on the existence of space take place in the relative state only, which is the existence of world. In the relative state only, we can speak of concentration and dilution of density. ***A dream tiger is made of awareness, which is much diluted and subtle form of energy. Hence, it couldn't destroy Your body, which is condensed energy.*** The same dream tiger could destroy Your dream body made of the same awareness. A real tiger is condensed energy and could destroy Your body, which is equally condensed energy. Both these awakening and dream states exist in the relative state or existence of world only.
- 9) The first item created by unimaginable God is space or subtle energy, which is called as Muulaprakruti, from which this entire world is evolved. After creating this Muulaprakruti only, God created the energetic body of first energetic incarnation. This Muulaprakruti is the construction material of the body of first energetic incarnation and also acts as space, which is necessary for the existence of the body by occupation.
- 10) ***The unimaginable God merged with such first energetic form and created further the subtle energy, from which again space and other four elements are evolved from which plants as food was evolved.*** From food awareness is evolved. All these evolutions are done by the unimaginable God present in the first energetic form, with which He merged perfectly to be called as Ishwara or Datta or Father of heaven.
- 11) There is homogeneity between the body of Ishwara before merge with unimaginable God, having awareness and the living body having the same relative awareness. Relative awareness means the awareness that is generated from the subtle energy. Thus, You can find homogeneity

between the body of Ishwara and a living being. The body of Ishwara referred here is along with its awareness or soul and a living being is also a body along with its awareness or soul. The similarity between the divine body of Ishwara and the natural body of living being is tilted again since the divine body has unimaginable power (due to merge of unimaginable God) and the natural body is having little imaginable power only.

- 12) The relative awareness existing in the divine Lord and ordinary human being is basically one and the same since the relative awareness is a modified work-product of inert energy only. This relative awareness is taken as the common Brahman in both and this leads to say that Lord and ordinary human being are one and the same. ***If the unimaginable God didn't charge the first energetic form to convert it into divine Lord, such above said monism is acceptable.***
- 13) But, the situation is different and the first energetic form became divine Lord due to merge with unimaginable God called as Parabrahman. ***Even the body of the Lord is divinised due to unimaginable God and the expected similarity between human being and the divine Lord is totally lost.*** The total difference between human soul and unimaginable God is already present due to imaginable and unimaginable entities respectively. Even the imaginable entity (body) of the Lord gained unimaginable nature resulting in the total difference between Lord and human being also.
- 14) The difference between Parabrahman and Ishwara is that the former is unimaginable and invisible whereas the latter is imaginable and visible. The same unimaginable God got expressed as Ishwara or Datta. Datta means that the invisible God became visible God and hence, is '***given***' (Datta) to the world of souls for vision.
- 15) As long as You talk about relative awareness, You can find the same in human being as well as in the Lord or the human incarnation. ***The human incarnation has more similarity with human being (due to common awareness, energy and matter).*** The energetic incarnation has more similarity with energetic being (due to common awareness and energy). Both exist in imaginable domain as long as the unimaginable God didn't merge with both media.
- 16) Once You accept the homogeneous merge of unimaginable God with the selected medium, the total difference appears due to the unimaginable nature existing in the imaginable and visible medium.

Invisible and visible concepts don't disturb the common unimaginable nature of unimaginable God and first energetic incarnation. This fact is maintained between unimaginable God and any incarnation (energetic or human) also since the same first energetic incarnation enters and merges with any medium to become further incarnations.

- 17) Since You have found the same relative awareness in Ishvara and ordinary human being, You have a little consolation since both are basically relative awareness only before the merge of unimaginable God. You don't have any consolation in the awareness of unimaginable God before mediation since such awareness of unimaginable God is totally unimaginable and not relative at all. The reason is the absence of inert energy and nervous system in unimaginable God.
- 18) You shall not say that inert energy shall exist in unimaginable God, which alone came out as the subtle inert energy or space following a special logic called as ***Satkaaryaavaada, which means that the product exists in the cause in subtle state.*** This may be correct as far as the examples of imaginable world are concerned.
- 19) In the case of an imaginable item (product) coming out from another imaginable item (cause), this logic is applicable. But, this is the case of unimaginable cause generating imaginable space, which is not available in the world. ***The only example is the same unimaginable God present in human incarnation creating items through miracles. Hence, He alone is the example for Himself.*** Shankara gave this same example doing miracles as simile to unimaginable God creating this world (***Māyāvīva...***) as said in the Veda (***Indro māyābhiḥ...***). In this case, we have to accept that the item produced is non-existent in its unimaginable cause. ***This is called as 'asatkaaryaavaada'.*** We shall not misunderstand that the generated product is also non-existent after generation (Ajaativaada) since this is again in the worldly logic only.
- 20) The Veda says that this world existed as non-existent in the beginning before its generation (***Asadvā...***). It is generated from God though it was non-existent in the cause and became existent after generation due to the unimaginable power of unimaginable God (***Tato vai sadajāyata***) to give entertainment to God. When unimaginable God enters the world as incarnation or mediated God, this mediated God has both the natures of unimaginable God as well as the medium of God. ***The miracles are done by the unimaginable God based on the unimaginable nature and enjoyment of the world takes place based***

on the imaginable nature of the medium. This means that both natures exist simultaneously like particle nature and wave nature of same electron. The existence of both contradicting natures in one place is possible for the unimaginable nature of God, called as omnipotence as said in the Veda (*Vidyā cāvidyā...*).

- 21) ***Hence, the awareness with all feelings is unimaginable in the case of unimaginable God due to absence of inert energy in Him before creation.*** Unimaginable God need not have inert energy and nervous technology to have awareness. By His unimaginable nature itself, He can have the awareness. An imaginable item must require the equipment and material to generate awareness and such awareness is relative or imaginable awareness. The awareness of unimaginable God is absolute awareness or unimaginable awareness, which acts as awareness even without equipment (nervous technology) and material (inert energy).
- 22) God is not the relative awareness, but, still knows and feels being unimaginable awareness. ***Similarly, God is not the relative fire since there is no inert energy in God, which is modified into relative fire.*** God is not relative fire, but, burns anything, even that, which can't be burnt even by fire. Hence, God is unimaginable awareness, unimaginable fire etc., having the properties of relative awareness, relative fire etc., without being the relative awareness, relative fire etc.
- 23) ***Unimaginable awareness itself is unimaginable God because we can't imagine the existence of two unimaginable items.*** The reason is that either core or boundary of unimaginable item is unimaginable and hence, You can't distinguish two unimaginable items. The will of unimaginable God itself is the unimaginable God. There are no two separate unimaginable items. But, we say that something happens due to the will of unimaginable God for the sake of convenience of understanding of the human being, which is based on worldly logic dealing with worldly items. In real sense, the above statement means that something happened due to unimaginable God only.
- 24) If You say that space or world existed in the unimaginable God already, which was projected out since a non-existent item can't be projected out, this means that the hidden product is exposed from subtle state to expressed state. It means that the cause and subtle product existed as two items in the beginning itself. In such case, we can say that the product is expressed from its subtle state and this process can't be called as creation in absolute real sense. ***Creation***

means projecting a new item, which was non-existent before its creation that becomes existent after creation. The Veda says that God created the world (*sa idam sarvamasrjata*).

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

imaginable items, being Himself unimaginable called as Parabrahman.

- 28) You need not doubt that how Shankara favoured the existence of product in the cause. The same concept is told in a different way by Shankara. Shankara said that the product exists before its generation in the form of its cause as said in the Veda (***Sadeva somyedam...***). He means that the pot exists before its generation in the form of mud. This doesn't mean that the pot exists in the mud before its generation. Shankara is thus, totally different from the sect of scholars arguing for the existence of product in the cause in subtle state (Satkaaryavaada). All this is regarding the unimaginable God as the cause and space as His product before the first creation. In that state, space exists in the form of unimaginable God before its generation as per Shankara. This doesn't mean that space exists in unimaginable God in subtle state. ***Shankara means the product existing in the form of cause and not product existing in cause in subtle state.*** This means that Shankara told that cause alone existed before the generation of the product.
- 29) Once the space or subtle energy is created by God, the unimaginable God got mediated forever for the sake of future expression of Himself to the souls to be created by Him. ***This first energetic incarnation called as Ishwara or Datta stands forever and unimaginable God will never dissolve His own body, which is a foolish suicide!*** The space occupied by the energetic body of Ishwara is also eternal and is called as 'Paramavyoma' as mentioned in the Veda (***Parame vyoman***). This Ishwara continues to create further space and other four elements, which are manifesting this entire world along with the souls created from these five elements only, which (souls) are grasping Him. Here, Ishwara means the unimaginable God only covered by an imaginable medium.
- 30) You shall not misunderstand that the original absolute state and unimaginable nature of unimaginable God are affected by this mediation. ***As unimaginable God limiting Himself to His absolute state, He remains unimaginable as the single absolute truth in this unreal world from His point of view.*** Based on this view only, the unimaginable miracles exhibited by unimaginable God through Ishwara and other incarnations can be understood. If the world is real in the view point of unimaginable God also, unimaginable miracles are impossible since one reality can't create (and modify or even make it disappear) another equal reality.

[July 17, 2018]

- 31) ***Due to the unimaginable miracles of Ishwara through incarnations, we can understand easily the unimaginable miracles based on non-reality of the world with reference to the real unimaginable God.*** This does not mean that we can understand the nature of miracles, but, it means only that we can understand the possibility of a miracle to happen. For the Ishwara as the medium having relative awareness, the unreal world exists perfectly. ***Since the unimaginable God is totally merged with the medium, the reality of the world is perfectly experienced by the unimaginable God also through the medium like a cold iron rod associated with hot iron rod also becomes hot.***
- 32) Even without the medium, the unimaginable God can experience the created world as perfectly real simultaneously while the world is non-existent to the same unimaginable God. Both contradicting concepts (existence and non-existence of the world simultaneously) can co-exist due to omnipotence of unimaginable God. ***But, if He is not mediated by the medium, the souls can't grasp Him.*** The medium is taken by Him for this purpose only and not for the purpose of experiencing the reality of the world. ***Since medium serves this purpose of experiencing the reality of the world also, He uses this facility also without using His omnipotence for this purpose. Omnipotence of unimaginable God is not emotionally used since the unimaginable God is also omniscient with balance.***
- 33) Anything is possible for the unimaginable God. If that thing is possible in normal routine way, the special way need not be used by a wise administrator. The omnipotence of God is also controlled by Himself since God wants to do proper things only using omnipotence, if necessary. He will never do improper things even though He has the omnipotence to do even improper things. Hence, in understanding the actions of God, we must not use omnipotence wherever we like. We shall not support an improper and illogical concept with the help of omnipotence of God. ***If something is proper and logical and even if that is not possible to be done, God does it using omnipotence.***
- 34) Whenever the word 'God' is uttered, this word means only Ishwara since the present state is the existence of creation ruled by Ishwara. But, Ishwara without unimaginable God is just an energetic being only governed by the laws of creation. Such Ishwara can't be called as Ishwara because He is creating, ruling by controlling everything and destroying the creation in the end through the unimaginable power of

unimaginable God merged with Him. Hence, ***He is the first soul generated on one side and is the unimaginable God on the other side.*** The Veda says both these sides by telling that the first energetic incarnation called as ‘Hiraṇyagarbha’ is the energetic body born from the first element or space (***Bhūtasya jātah***) on one side and is the only Lord (***patirekah***) of the world on the other side (***Hiranyagarbhaḥ samavartatāgre, bhūtasya jātah patireka asīt***).

- 35) As the creation progressed, the eternal space (*Paramavyoma*) is extended as a separate world called as Brahma Loka or Satya Loka giving place for the devoted energetic beings. The eternal world called as Brahma Loka is formed and Brahma Loka also became the eternal space or paramavyoma. ***This means that whenever the final dissolution of the world takes place, not only Ishwara, but also, the Brahma Loka along with divine and liberated souls remains as undisturbed eternal item.*** The other souls along with the world are also protected in subtle state (*Avyaktam*) in Brahma Loka for future expression of creation. However, we can say very precisely that even if the Brahma Loka is dissolved, Ishwara will remain forever with His original eternal space occupied by His energetic body called as paramavyoma. ***In other words, we can authentically say that the state before the creation of first space (Paramavyoma) will never come back again.*** Hence, we say that Ishwara is eternal like unimaginable God, even though mediated.
- 36) The space is imaginable subtle energy and belongs to the imaginable domain or creation. The unimaginable power or will of unimaginable God created two spaces, which are included in each other in such a way that the souls of one space can’t see the souls of other space. This is the unimaginable power of God. If You take the Moon, it is a physical planet viewed by human beings. At the same time, the world of departed souls (*Pitruloka*) exists on the same planet of Moon. ***The human beings landing on the Moon can’t see the departed souls of Pitruloka due to the unimaginable will of unimaginable God.***
- 37) We accept the non-existence of space in unimaginable God following the Asatkaaryavaada. But, we disagree with the overextension of this concept to say that the space after its generation also doesn’t exist as said by Gaudapaada (*Ajaativaada*). ***If we accept this, it means that God created a non-existent world, in which case, the creation by God is false.*** Moreover, after the creation, God can’t entertain Himself with the non-existent world. The imaginary world of a human being at least

exists since it is made of very weak awareness-energy and hence, gives entertainment to the human being. Hence, the space created is fully existent leading to the creation of further existent world to give full entertainment to unimaginable God. ***If the created world is totally non-existent, we can't justify the entry of unimaginable God into a totally non-existent world as incarnations as said by the Veda (Tat sṛṣṭvā tadevānu prāviśat).*** In such case, not only the entertainment of God is false, but also, the creation of God and formation of incarnation of God by entering into world are also false.

- 38) Due to the above defect, Shankara didn't follow the concept of the preacher (Gaudapaada) of His preacher (Govinda Bhagavatpaada) in toto. ***He didn't say that the created space with its extended world is non-existent (Asat) since He told it as Mithyaa, which is neither existent nor non-existent.*** The space created is existent to give entertainment to God and is simultaneously non-existent to the unimaginable God doing unimaginable miracles based on non-existent world since His absolute state is not disturbed. He told that the product is different from existence and non-existence (***Sadasat vilakṣaṇā***). The word 'different' doesn't mean that it is neither existent nor non-existent to the same reference of unimaginable God. If the references are different, it can be told as existent (to the soul) and non-existent (to the God). But, for the same reference, both can't be told together. Hence, the word 'different' (***Vilakṣaṇā***) means that it is inexplicable or unimaginable and Shankara clearly expressed this unimaginable nature by '***Anirvacanīyatākhyāti***' or '*knowledge of the concept is unimaginable*'.
 39) The awareness of a human being generates imaginary world or dream in which we can find the three types of items called as awareness, inert energy and inert matter, which form various items. Awareness is the source material of the entire imaginary world or dream. This awareness of human beings has already two forms, which are pure awareness and inert energy because awareness is the work form of inert energy only. It is like the gold having both gold and copper metals alloyed together. The inert energy of the awareness can condense to form the matter and the same inert energy is expressed as forms of energy like light, sound etc. The energy part of awareness can condense to form various items of inert matter.
 40) The awareness of Ishwara is also relative like the above awareness of human being as far as the energetic body of Ishwara is concerned. But,

this awareness of Ishwara is merged with unimaginable God called as unimaginable awareness and hence, ***the awareness of Ishwara also gains unimaginable nature retaining its relative nature also, which contains awareness, inert energy and the inert energy that can become matter by condensation.*** Just like the awareness of human being creates imaginary world, the awareness of Ishwara also creates this world in the same above mentioned process generating souls of living beings, forms of energy like light etc., and various items of matter as explained above in the case of the human being.

[July 22, 2018]

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

being, which is just the ordinary relative awareness only created by inert energy in the functioning nervous system.

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

surgery), if still awareness exists in You, we shall certainly treat You as God.

- 49) Between these two (inert energy and nervous system), even if one is absent, awareness is not seen. A person dies resulting in disappearance of awareness when food is not given to him/her. Even if inert energy exists in a lamp, awareness is not seen due to the absence of nervous system. In such case, what to speak of unimaginable God not having inert energy and nervous system. ***Hence, the awareness of unimaginable God before creating second item (subtle energy), thinking to create the world must be unimaginable only.*** This very unimaginable nature itself is capable of thinking like relative awareness and hence, we are totally mistaken to think this unimaginable nature of God as relative awareness based on the point that this unimaginable nature (unimaginable God) thought to create the world, concluding the unimaginable awareness also as the relative awareness.
- 50) When the unimaginable God merged with the first energetic being and became Datta or Ishwara, the unimaginable awareness of unimaginable God merged with the relative awareness of the first energetic being. The result becomes the relative awareness of first energetic incarnation gaining unimaginable nature. This means that even if the inert energy and nervous system exist in Datta, His awareness (will) is not only relative, but also, has unimaginable nature simultaneously. In the human incarnation, the unimaginable awareness of unimaginable God that got merged with the relative awareness of Datta gaining unimaginable nature, which (the relative nature of Datta having unimaginable nature) is again merged with the relative awareness of human being-component. We can take the relative awareness of Datta and relative awareness of the human being component as one only and say that the system is now the relative awareness merged with unimaginable awareness.
- 51) ***There is no difference between unimaginable God and Datta because the merge is not only homogenous but also eternal.*** Datta may leave the human incarnation at any time if the human being component becomes egoistic, but, unimaginable God will never leave Datta at anytime in future. Due to this oneness, unimaginable God indicated by ‘that’ (*tat*) and Datta indicated by ‘He’ (*Saḥ*) are used as alternative words in wishing the creation of the world in the Veda as —‘That wished (*tadaikṣata*)’ and ‘He wished (*sa īkṣām cakre*)’. The word ‘that’ means unimaginable God, who is beyond gender. The word ‘He’

means Datta in masculine gender even though He can appear in any gender due to His unimaginable power.

- 52) ***The will of unimaginable God is unimaginable because the material of such will is unimaginable.*** The will of Datta is relative, the material of which is nervous energy, which is a converted form of inert energy of the first energetic being. This relative will attain unimaginable nature, which does not mean that the will itself became unimaginable. Only the will of unimaginable God alone is unimaginable.
- 53) The relative will of the first energetic being is awareness, inert energy and also matter (due to rest mass of the fundamental quantum of energy). From this relative will having unimaginable nature come the awareness, inert energy and matter of the world. The awareness is also very subtle form of energy like space and hence, the will or awareness is immediately expressed as space, first, due to the same subtle nature.
- 54) However, this doesn't mean that the relative will created the inert energy, awareness and matter due to the three types (awareness, inert energy and matter) of the nature of the relative will. But, the generation of awareness in the world, the generation of inert energy in this world and the generation of matter in this world from the relative will of Datta can be explained qualitatively, but not quantitatively. This means that from the natures of awareness, inert energy and rest mass of inert energy, we can say that the same three items (awareness, inert energy and inert matter) are generated having the same qualities. But, ***a relative item can't generate even a trace of another relative item, which may have similar nature.*** A lump of mud can generate a mud pot, but can't generate even a trace of extra mud. Hence, ***mud generating extra mud can happen only due to unimaginable nature of unimaginable God present in the relative will.*** By this, we can say that the relative will of Datta generated extra quantities of space, inert energy and matter due to its unimaginable nature. Hence, not only the generation of first subtle energy from unimaginable God, but also the further generation of subtle energy along with matter and awareness from the relative will of Datta is also unimaginable.

Thirteenth chapter is completed.

Chapter 14

SHRI DATTA PARABRAHMA PRATYAKṢA PRAMĀṆA YOGAḤ

Divine Vision of Authority of Perfection of Shri Datta

[August 05, 2018]

God Preacher Shri Datta spoke:-

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

exists as seen by all in human form performing the unimaginable miracles.

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

(created by unimaginable God along with this energetic body) already pervaded this body even before unimaginable God pervades it. ***This energetic form has both energy as well as awareness with it while it was created by the unimaginable God.*** This soul and body became the unimaginable God since both are perfectly pervaded by Him.

- 7) When I, as Shankara was performing the miracle of entry of Myself with body through bolted doors, ***My body with self became unimaginable God before whom (Myself with body) this world is unreal and hence, the miracle was exhibited in which the bolted doors became untrue before Myself with My body*** (both pervaded by the unimaginable God). This is the situation in any miracle done by the energetic incarnation or human incarnation of God.
- 8) You need not doubt that how can there be merge between unimaginable item and imaginable item. ***Such merge and understanding such merge are not possible for imaginable souls, but, are possible for the unimaginable God.*** For such reason only, He is called as unimaginable God. The complete merge is perfectly possible for the unimaginable God to descend down from His higher unimaginable domain to the lower imaginable domain. Hence, the incarnation is called as descended God and not ascended soul. ***He can create and enter the world and can merge with any item of the world, He likes.***
- 9) Even the three divine preachers took the unimaginable God as the imaginable awareness mediating unimaginable God only, which attained unimaginable nature and power due to total merge of unimaginable God with such awareness. The awareness taken by the preachers is not the unimaginable awareness, which is not at all this imaginable awareness alone existing in the world. The unimaginable awareness is different from the imaginable awareness attaining unimaginable nature due to merge with unimaginable God. Unimaginable awareness itself is totally unimaginable and is the same unimaginable God. The preachers have taken the imaginable awareness only that attained unimaginable nature through merge with unimaginable God so that God is mediated with awareness for the sake of the purpose of understanding the God. ***They feared that if unimaginable God is introduced directly, there is a danger of appearance of atheism since that which can't be understood need not exist at all.***
- 10) For the non-mediated unimaginable God, world is not true because if the creation is equally real, no miracle is possible for the unimaginable

God, by which, omnipotence of unimaginable God becomes futile. ***Due to omnipotence, He can make the creation to be unreal as well as real simultaneously so that both miracles and enjoyment of real world are possible.*** In the time of miracles, the necessary part of the creation becomes unreal to allow the miracle (like the bolted doors only become unreal so that Shankara enters the house through the bolted doors) and simultaneously, the rest part of the creation can become real to God for enjoyment. However, since there is a need of imaginable medium for expression and since unimaginable God identifies Himself with the imaginable medium, God can enjoy the real world through the medium (just like cold iron rod associated with hot iron rod also becomes hot) since for the medium, the world is real.

[August 22, 2018]

God-preacher Shri Datta spoke:-

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

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

Such tendency is stupid self-projection since in such a self-projection, logic and justice are even violated. ***In the case of God, even the basic self-projection is absent. Even if self-projection is done, such activity is only to support the justice in logical way.***

- 22) Even when You compare two imaginable items in the world, You don't take all the aspects of both the items to be exactly as one and same. When You compare the face with moon, only pleasantness is the common concept. There is difference in all other aspects like there are black spots in the moon, which are absent in the face, etc. If this is the case with two imaginable items, what shall be the situation when an imaginable item of the world is selected as simile to the unimaginable God?
- 23) The Veda says that there is nothing equal to God and we need not think about something, which is greater than God (***Na tatsamah...***). When there is no equal item to God in the world, how can You think that the unimaginable God and the imaginable item of the world like awareness or soul to be the same?
- 24) Of course, when God merges with a selected soul to become incarnation, God and soul become one and the same. This is a specific case only and can't be generalized by applying to every soul. ***Monism is perfect concept if it is confined to a specific case only.*** This concept of monism is totally wrong when this concept is extended to every imaginable soul in this world.
- 25) Shankara knows that the concept of monism is confined to a specific deserving case only and shall not be extended to the case of every Tom, Dick and Harry. He clearly stated that He alone is God and not His disciples, who could not swallow molten lead like Him (***Śivah kevalo'ham***). The concept is perfectly correct, but, its extension to every soul is totally wrong.
- 26) The king is a human being. The beggar is also a human being. Since king and beggar have the common point of being human being, can You say that the beggar is the king or king is the beggar? Even this common point shown in the simile has lot of difference in the concept of God. The awareness of the soul is based on nervous system and generation of inert energy in the case of a human being and the awareness of God exists without these basic causal requirements. Hence, we call the awareness of God as absolute unimaginable

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

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

outset, he will negate if the statement is in anyway different from his prefixed rigid conclusion. His rigid conclusion is that he along with the world is truth and God different from him and the world is totally untrue.

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

sky to earth is avoided and ***since the soul is a part of God, devotion of God must be continuous throughout life.***

- 38) From the state of God, the concept of part of God has reduced the sin to a large extent, but, could not reduce the sin to zero level. Then God came as Madhva and told that there is lot of difference between God and soul except very negligible similarity that both are awareness. This made the soul to do the service of God forever without any aspiration in return and that the soul is a permanent servant of Master-God. The common point of awareness was maintained by all the three preachers in uniform way.
- 39) This common point of awareness can be maintained by all the preachers continuously since their philosophies don't affect this common point in any way. A director exists along with additional director (equal status of Shankara) and the common point is that both are human beings. Assistant director is having partial power of director (partial status of Ramanuja) and here also the common point is unaffected, which is that both director and assistant director or human beings. A peon is the servant of director forever with almost zero power (very low status of Madhva) and ***here also the unaffected common point is that both director and peon are human beings.***
- 40) The final secret to be opened by Yourself, Datta Swami, is that there is no idea of similarity between director and peon since the actual director is unimaginable and invisible whereas the peon is imaginable and visible. The director seen by You is only mediated director (first energetic incarnation of unimaginable God, called as Datta or Ishwara or Father of heaven). ***The visible mediated director is exactly the same invisible-unimaginable director and the only point of difference is that this mediated director is visible like Yourself.***
- 41) Visible need not be always imaginable, which can be unimaginable also. A person lifting up a small stone is visible and imaginable. A small boy like Krishna lifting huge mountain on His finger is visible and unimaginable. ***The aspect of vision doesn't interfere with the unimaginable nature and omnipotence of God in any way.*** If this point is perfectly understood, there is no difference between the invisible God of Shankara and visible God of Ramanuja and Madhva.
- 42) The unimaginable God entered and merged with the first energetic incarnation so that the unimaginable God not only becomes imaginable, but, visible also to the energetic beings of the upper

worlds. ***Some blessed devotees on the earth also can see the first energetic incarnation as God in the visible energetic range.*** But, as per the divine administration, the energetic incarnations are for the energetic beings of the upper worlds and the human incarnations are for the human beings on this earth.

- 43) The souls are better part (paraa) of creation (Prakruti) of God. The rest part of the creation is the lower part (Aparaa) of the creation. The soul can never even imagine the original cause of this creation, which is unimaginable God. Hence, the scientists (souls), who believe only in the perception feel that this world is existing as it is without any cause of it due to perfect systematic analysis of the creation. By the grace of God only, the scientists found the subtle cosmic energy as the cause of this entire creation, the constituents of which (creation) are gross energy, matter and awareness.
- 44) Matter is found to be condensed product of energy. ***This matter forms the brain and nervous system into which the inert energy enters and does a specific form of work, called as awareness.*** In this way, awareness is also a specific work of energy functioning in a specific nervous system. This point reveals that there is no essential difference between inert energy and non-inert awareness since the basic entity is only the inert energy.
- 45) The awareness has two different sides. One side is the inert energy, which is the causal basic essential entity. The other side is effective form of this cause. ***The inert energy is like mud and non-inert awareness is like form of pot.*** The inert energy is like the gold and non-inert awareness is like the form of chain. ***The basic causal side is called as soul (Aatman) and the effective side is called as individual soul (jiva).*** Many scholars are not very clear of this distinction.
- 46) The scripture says that soul or Atman is the root cause of this world, which is exactly correct since the subtle inert cosmic energy is the root cause of this entire world. The side of the inert energy of the awareness, called as soul, is taken as the general infinite (with respect to soul) subtle cosmic energy just like ***the nature of water in a drop taken as the nature of the water of the entire ocean.*** Based on this formula, we say that the water drop (water in the drop) is roaring (water in the sea) and mighty.
- 47) This word 'Aatman' has a different meaning in the view of scholars of spiritual knowledge. The word Aatman means a specific human being,

who is selected by God Datta to become incarnation (which may be energetic in the upper world and human on this earth). In such Aatman meaning either first energetic incarnation (God Datta) or Narayana (or Brahma or Shiva etc.,) or Krishna (Rama or Sai Baba etc.) is taken as the God creating this entire world. ***The same word Atman is also loosely used as individual soul also.*** You must be very careful in the meaning whenever the word Aatman is used.

- 48) Atman means literally that which pervades (*atati iti*). If You take a selected human being of human incarnation as Atman, such human being pervades and occupies the space like any other ordinary human being. If You take the side of inert energy of the awareness as the cosmic energy, the energy pervades all this creation and hence, can be called as Atman. If You take the side of effective form, which is the individual soul taken as the bundle of thoughts made of awareness, such non-inert individual soul is also called as Atman since it pervades all over the body.
- 49) The original absolute unimaginable God can also be called as Atman since He pervades all over the incarnation. In this way, Atman stands for both God and soul. You must take the meaning of the word Atman from the knowledge of the context in which it is used. Otherwise, You will misunderstand God as soul and soul as God. This is also a place of slip for the philosophers of monism in the scripture.
- 50) The space is very very subtle energy, which can be taken as almost nothing in view of the crudeness of other four elements (gross items), which are detectable. But, the space shall not be taken as nothing absolutely while taking the other four elements as something in the same angle of the same phase. ***All the five elements exist equally in the relative plane and all the five elements together are non-existent in the absolute phase of unimaginable God.*** Space can't be isolated separately from the other four elements in the same phase.
- 51) ***The word Brahman means greatest by virtue of quantity or virtue of quality in a certain category.*** This word can be applied to God in the general category of all specific categories. But, the greatest item in a specific category is also called as Brahman. The cosmic energy being greatest in the quantity can be called as Brahman. The greatest item in a specific category of books is the Veda and hence, is also called as Brahman. In order to differentiate God from other greatest items in specific categories, God is called as Parabrahman, meaning that God is greater than all the greatest items in this world. Hence, God is different

(Para) from all other greatest items of specific categories and is the greatest item among all items of the world (Brahman).

- 52) Like the Veda in books, food, life, mind, intelligence and bliss are also called as Brahman in their corresponding categories. This is the way of interpretation from the point of view of the world. You have to take a different interpretation when all these greatest items are said to be God (*Annam Brahmeti..., Prāṇo Brahmeti...*). In such context, it means that every system of the human being like food or body became God, when God pervades all the systems in the incarnation so that not only the soul but also the body becomes God.
- 53) ***The overall statement is that the soul with its body becomes God both in and out in the case of incarnation (Antarbahiśca...).*** Since the body of little Krishna is also God, its finger could lift up the hill. ***After lifting the hill, there are no speedy respirations since the life is God.*** Before lifting the hill, His mind thought of lifting the hill without any hesitation since His mind is God. After lifting the hill, there was firm decision that hill will be maintained by the finger since intelligence (making decisions) is God. On lifting and maintaining the hill on the finger, there was no sadness that the hill may fall down due to continuously seen bliss on the face since His bliss is also God.
- 54) Both interpretations are correct in the respective contexts. ***In the general context, food is the greatest item since it maintains life and awareness of the body. In the specific context of incarnation, food is God since the finger of the body (modification of food) could lift the hill up.*** The context is very important since the correct interpretation is to be taken based on the specific context only.
- 55) The knowledge of this creation by understanding its structural components, inert energy, inert matter and non-inert awareness is blessed by God only for a specific purpose, which is that if something is known, something else can become unknown. If everything is unknown, there is no significance of unknown. If all the time is day only, there is no specific significance of the day that differs from the night. ***Hence, scientists must realize that they have become scientists due to will of God for a specific purpose.***
- 56) But, today, a few scientists are becoming atheists thinking that the knowledge of creation is achieved by them based on the merit and effort of their intelligence only. With this ignorant pride, they don't recognize the contrast unknown domain through unimaginable events

called as miracles. Their basic motive is to deny the existence of unimaginable God, who blessed them to develop the scientific analysis of the imaginable domain or creation.

- 57) All the scientists are not atheists and all atheists are also not scientists. The basis of science is perception. Genuine miracles are perceived and hence, a true scientist will never deny the genuine miracles. Imperfect scientists agree to miracles but don't agree to the source (unimaginable God) of miracles through inference based on perception. They say that they will explain the miracle in course of time, which will never come in the future! ***At least, till they discover the reason, they can accept the existence of the source of miracles.*** Such source must be indicated by some word and there should be no objection if that word is God.
- 58) The immature and childish scientists, called as atheists deny even the very existence of miracles so that denying their source doesn't come into the picture. Denying the miracles is denying the perception, which is to cut their own feet with an axe present in their own hands! ***The perception based inference has violation in some place and unless You prove the violation through the same perception, the violation is not valid.*** The smoke is generated from fire and hence, knowing the existence of fire from the smoke coming from top of the hill is perception based inference. ***The violation is the fog smoke that doesn't prove the existence of fire on the top of the hill.***
- 59) The violation of inference here is tricky magic, which can be proved by intensive investigation. Such false tricky magic exists in the case of false incarnations and fraud devotees. But, such magic can be 100 percent proved by investigation. ***Both genuine miracle and magic exist in this world like genuine smoke from fire and fog smoke.*** Every smoke observed need not be fog smoke. ***For atheists, only fog smoke exists in this world and not smoke from the fire because for them fire doesn't exist at all!***
- 60) This world is totally imaginable domain containing some unimaginable concepts, which may be imagined in the future. Such concepts are imaginable and visible or at least having hope to be visible in the future. But, there are certain permanently unimaginable concepts forming the real unimaginable domain. By high jump, You may touch the roof of Your house (invisible imaginable domain). Already, You are able to touch the roof of Your door (visible and imaginable domain). Both these domains form the main imaginable domain. ***But,***

there is a permanently unimaginable and invisible domain, which is to touch the sky by high jump.

- 61) ***You shall not mix up the invisible-imaginable domain with invisible-unimaginable domain as one and the same and say that in course of practice of high jump, one day other You are going to touch the sky also.*** Everybody knows that this is impossible once for all like touching the sky by practicing high jump more and more in the future. ***If You analyze a genuine miracle with impartial view, You will certainly come to the conclusion that the sky can never be touched or a genuine miracle can never be analyzed.***
- 62) God is unimaginable since He is the generator of space and space cannot exist in God before its generation. Hence, God has no space or spatial dimensions in Him so that He is perfectly unimaginable. Since any number of unimaginable items result as one only, You can't have two similar (Sajaatiiya) or dissimilar (Vijaatiiya) Gods. ***If You think that the unimaginable God has components, the components must be also unimaginable*** (since the imaginable components make the God imaginable), ***God can't have parts*** (svagata). All these three differences become perfectly true only when God is unimaginable and beyond worldly logic.
- 63) Sometimes, You may say that God has used His unimaginable power to do some unimaginable action, which is having the necessity of performance. Here, God and His power look like existing as two different items like Sun and Sunlight. In fact, both are one and the same since both are unimaginable. ***For the clarity of understanding of human souls, it is very much essential to superimpose worldly logic on God and explain God as if He is an imaginable item.***
- 64) By this superimposition, You should not consider God as imaginable item following the worldly logic everywhere. God can follow worldly logic also as far as possible to be within the limits of understanding of souls. Now and then, He exhibits His unimaginable powers also, which are beyond logic for which there are two reasons:- i) to preach that God is beyond logic and ii) His powers are also beyond logic so that everybody shall understand that the sinner can't escape the punishment of God to be given to him through unimaginable way.
- 65) ***The first reason is useful for bringing unity in various religions because the unimaginable God is one and the same existing in various forms of God suitable to various cultures and languages of***

various religions. If the actual God is imaginable, plurality is possible in imaginable domain, which results in many different original Gods. Lack of unity in religions will bring differences and quarrels resulting in chaos of the world.

- 66) The second reason is useful in controlling the sins done secretly, which means that none can escape the punishment of sin from unimaginable God under any circumstances. This fear to God is based on the fundamental acceptance of the existence of such unimaginable God. ***If this fundamental concept is lost, no controlling procedure becomes effective because the controlling procedures are also governed by the human beings, which also become corruptive if such fundamental is absent.***
- 67) The souls protect or punish himself/ herself with their own hands. The soul protects itself if some basic commonsense is used. ***The soul punishes itself if it is dipped in the blind fascination of worldly bonds, in which state even the commonsense is totally lost.*** If the soul is unable to understand its own position through basic commonsense, will it understand anything about the spiritual knowledge I preach through human incarnations? Such souls are condemned forever about which there is no trace of hope at all.
- 68) ***The transfer of true knowledge can take place provided the receiver is in normal state of awareness, having some commonsense to understand the basic concepts.*** If these basic concepts are absent, which are supposed to be with every human soul, the receiver is just an animal or bird in human form. Since animals and birds can't be reformed by any preacher, these human beings also can never be reformed with any hectic amount of spiritual preaching. Even I, the omnipotent God, keep silent about such souls, which are My issues also, what can You do with them dreaming their reformation?
- 69) ***I can help by giving right direction through right knowledge to a soul, which is interested in doing the spiritual journey in right direction for its own golden future.*** If the soul is not at all interested in spiritual side, even I keep silent. But, I expect every soul to follow the line of Pravritti at least, so that the ethical line is followed compulsorily because the balance of the entire society shall not be affected in anyway due to the sins of a soul. ***Once the ethical line is protected, I don't bother about the spiritual line of any soul, which is as per its liking.***

- 70) I have blessed the human beings with the faculty of intelligence and deep analysis of this creation so that people will understand Me beyond this creation as the unimaginable God. But, unfortunately, the power given by Me is not used in the right direction. Such people think that this special intelligence is their inherent talent and develop ego. The ego in advanced state makes them to deny My existence. Their tendency becomes to be specific, which is that the research of creation is only to develop facilities for more and more enjoyment only, which a long range of analysis proves to be harmful due to loss of ecological balance.
- 71) A blessed scientist knows more and more wonderful details of My creation by which he gets excited more and more about My unimaginable talent of creation. An egoistic scientist becomes more and more proud of his knowledge invented by himself alone. The work of investigation is common in both cases, but, the goal is totally different in both cases.
- 72) If You say that God is beyond logic, nobody believes it in straight way. Unless the receiver also tries to know God through different logical feats, the receiver will not accept it without personal experience. For this purpose, I have given lot of intelligence and power of analysis to humanity so that everybody will realize the God as beyond logic. ***The unimaginable nature of God keeps the devotee always in the state of lack of ego because the human being develops negligence towards anything known or knowable.*** At anytime, if ego raises its hood up, the entire spiritual effort built-up till then is turned to ash. ***I do everything only in the interest of spiritual development of this humanity.***
- 73) The unimaginable nature of God keeps the God beyond the imaginable domain, which is surrounding all the boundary of imaginable domain (*Sarvamāvrtya tiṣṭhati* - Gita). In such case, no soul in the imaginable domain can experience My existence since the soul can't enter the unimaginable domain leaving its imaginable domain like a fish jumping out of its lake or ocean. It can't be alive if it enters the shore of sea. ***Similarly, the soul can't exist in the unimaginable domain.***
- 74) Hence, being omnipotent, I enter the imaginable domain to show some unimaginable powers called as miracles indicating the existence of unimaginable domain beyond the imaginable domain of souls. ***It is quite possible for the omnipotent God to enter the imaginable domain***

and reverse is not possible for the soul having very little potency, which is almost equal to zero.

- 75) When I enter the imaginable domain, I don't enter in My original state because if I enter in original state, the human being neglects Me later on treating Me as knowable or known. Hence, I enter the imaginable domain through an imaginable medium itself so that I become visible as well as unimaginable simultaneously. Ordinary human beings immediately recognize the unimaginable God through unimaginable events and the reason is that they lack ego. ***Extraordinary human beings are unable to identify Me due to ego that becomes cataract of their both eyes.*** Over intelligence generates ego and is always dangerous!
- 76) Scientists have become egoistic by inventing robots claiming that they have created a human being, which does all actions of an ordinary human being. You have duplicated only the imaginable domain by creating an imaginable item like human being through robot. ***You have created a new human being only and not a new human incarnation, which does all the supernatural miracles.*** No robot has exhibited cosmic vision like Krishna, the human incarnation. ***Creation of robot is just creation of an imaginable item and not creation of any unimaginable item like human incarnation that creates any item from space.***
- 77) ***The creation of any item in this imaginable world by a scientist is duplication of already existing phenomenon or imaginable item, which is already created by God.*** By this, at least, creation of a new imaginable item or a new imaginable phenomenon is not done by the scientist. Then, what to speak of creation of an unimaginable item like human incarnation in the form of a robot!
- 78) Even the invention of robot by the scientist is My wish only. When an exact human being containing the same awareness and nervous system as its background is created in the form of robot, this proves that the human being is only a natural imaginable item of the creation, which could be reproduced by the scientists. The main aim of this robot is to clearly prove that the human being is not God, but, an imaginable machine only following the scientific laws. Scientist feels that he has become God by creating a human being like robot.
- 79) The actual idea behind a robot is that a human being or robot is not at all supernatural like Krishna. This means that an ordinary human being

can be created by scientists, but not a supernatural human being like Krishna or Jesus performing miracles. The original aim of a robot is lost because it means only that the robot or ordinary human being is understood, but not the Krishna, the supernatural human being, who can never be understood and duplicated like an ordinary human being as duplicated in the form of robot.

- 80) Even the computer is discovered by scientist as per My wish only. This avoids personal meetings for discussions and debates in spiritual knowledge so that no human being has the necessity to leave the house by wearing a saffron cloth for the sake of propagation of spiritual knowledge. Any human being can become a saint without wearing saffron cloth and without leaving the family and house. The main work of a saint is propagation of spiritual knowledge, which is done from house itself and hence, such a person doing the duty of a position shall be called by that position only.
- 81) But, today, the computers are used for cyber crimes! Everything and every quality is created by God with positive side only since its proper use can be realized in a specific context. The human being is misusing the proper application of anything and any quality by using it in a wrong context. The appearance of negative side for anything and any quality is only by the wrong application done by the human being.
- 82) The developments in the science are blessed by Me to the human beings, which help them in correcting wrong concepts developed by the human beings. ***When an imaginable item like awareness is misunderstood as God, advanced logical analysis is granted with the help of which awareness is disproved as God by the invention of robot.*** With the help of robot, it is clearly proved that awareness is not God, but, imaginable soul only, which is a specific work form of inert energy generated in a specific system called nervous system. The robot proves this experimentally.
- 83) ***The creativity of the human being is not real in the sense that the so called creativity is composed of known components only.*** Any style of mixing the bits of information already grasped appears to be the creativity and hence, this can be done by the computer or robot also. Hence, there is no bit of unimaginable nature in the human being or computer or robot. If You take the visible human incarnation, it contains full unimaginable nature also, which can't be exhibited in robot.

Disciple of Datta (Datta Swami) spoke:-

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

God-preacher Shri Datta spoke:-

- 85) O Kaashyapa! When the cat is sitting exactly in the centre of a joint wall, how can You say that the cat is on that side or on this side. For the sake of Your clarity, if I say that the cat is on that or this side, it becomes untrue and ***the basic characteristic of the knowledge is that the knowledge shall be always true and then shall be clear.*** The truth can be twisted for the sake of a receiver of low level since he can't digest the higher truth in the lower level. ***But, You are very sharp to digest even the highest truth and for Your sake, there is no need of hiding the truth.***
- 86) It is true that the lower imaginable domain can't ascend and enter the unimaginable domain since it is having imaginable power only. But, the higher unimaginable domain has the unimaginable power to descend down and enter the lower imaginable domain. Such entry is mentioned by the Veda (***Tadevānuprāviśat***) and the Gita (***Sambhavāmyātmamāyayā***). The Gita gives the process of entry also by saying that unimaginable God enters imaginable world due to His unimaginable power, called as Maayaa. The medium with which the unimaginable God merges is visible and imaginable item or Prakruti only (***Prakṛtiṁ svāmadhiṣṭhāya*** - Gita). ***The medium is visible and imaginable whereas the merging God and the process of merging are invisible and unimaginable.***
- 87) The unimaginable God used an imaginable medium for His expression. Due to this merge, the unimaginable God did not have any change in His unimaginable nature. ***The dress worn by a person doesn't bring any change in the person.*** The medium is not mere an inert item like dress. The medium is a living being composed of both inert item and non-inert soul or awareness. ***God merges with the selected devoted***

human being both in the level of the soul as well as the body (Antarbahiśca..., īśāvāsyamidam sarvam... Veda).

- 88) When miraculous knowledge is expressed, God merged with the awareness speaks such wonderful knowledge. When physical miracles are to be done, God merged with the body does such unimaginable events for the sake of beginners. ***God may also confine to the level of soul only constantly and project into the body whenever there is a necessity of physical miracle. The latter policy is preferred by God so that the external body follows all the laws of nature (Prakruti) only so that undeserving devotees are filtered off from approaching the human incarnation for undue exploitation.*** Based on this fact Shankara told that the soul alone is God and not the body, but please remember that His statement is confined to human incarnation only and not to every human being.
- 89) ***The body of the human incarnation following the laws of creation or nature helps the human incarnation to mix with the ordinary human beings also to develop friendship with them so that the human incarnation creates an opportunity to advise every ordinary human being also as a friend, philosopher and guide.*** Whenever a miracle becomes necessary as per its fixation in the divine program, God pervades the body also to divinise it. Such miracles like giving visions, creating items etc., are at the fundamental level of creating faith in the hearts of devotees. Such miracles are always few in numbers.
- 90) ***A major lot of miracles are done by the incarnation without such exhibition. Such major lot is confined to the welfare of devotees in solving their difficulties and worldly tensions.*** By such major lot, the worldly problems and tensions are solved so that a peaceful atmosphere is created in the life of devotee so that the spiritual journey of the devotee becomes very smooth. ***Such major lot miracles are considered to be of higher level than the minor lot exhibited to create faith.*** Development of believers is more important since the spiritual progress in such cases is certain to some extent at least whereas creating faith in the case of non-believers is uncertain since it is based on trial and error only.

Fourteenth Chapter is completed.

Chapter 15

SHRI DATTA VIŚVAVYĀPAKA YOGAḤ**Vision of Omnipresence of Shri Datta**

[August 07, 2018]

God-Preacher Shri Datta spoke:-

- 1) My body is made of this subtle cosmic energy only in qualitative sense and not in quantitative sense. *Neglecting the quantitative sense and taking only qualitative sense, You can say that this entire cosmos is just My body only.* People mistake that this entire cosmos is My body in quantitative sense also.
- 2) The above concept that this universe is made of inert subtle cosmic energy only is justified in the sense that the awareness, matter and energy put together form the original subtle cosmic energy only since matter and awareness are just different forms of inert energy only. *Taking both awareness and matter as the inert energy itself, we can say that this universe is made of subtle cosmic energy only.*
- 3) In My body, the main material is inert energy itself. Awareness also exists, which can be also treated as inert energy. In this way, My entire body is subtle cosmic energy even though matter is absent. Apart from inert energy and awareness, the unimaginable God exists in Me, who pervaded and merged with My entire body.
- 4) Even if You take a human being, its body contains soul (awareness), some portions of inert energy and matter. All these three components are inert subtle cosmic energy only in qualitative sense, but, not in quantitative sense. Neglecting the quantitative sense, every human body or even every living body (Pindaanda) can be said as this entire subtle cosmic energy (Brahmaanda) only.
- 5) A difference between My body and human body is that the unimaginable God is absent in the human body. Therefore, the human body is only a little part of this huge cosmos and can't be either omnipresent or omniscient. It is also not omnipotent due to the absence of unimaginable God in it.
- 6) *My energetic body is just like the human body in the sense that both bodies are made of subtle cosmic energy and its forms only in*

qualitative sense. In this way there is no difference in the media of the soul and Eshvara. The only difference is existence of unimaginable God in Me (Ishvara), making Me omnipotent and omniscient.

- 7) **Omnipresence is essential to become omniscient.** Unless You are wandering in all the rooms of Your house constantly, You can't know what is happening in which room. Even if You are wandering constantly in Your house, by the time You go to next room, You don't know what is suddenly happening in the room just left by You. Hence, **the soul can never become omniscient because constant omnipresence in every area is not possible for the soul.**
- 8) The same is the case with My finite body also. But, **due to the presence of unimaginable God in Me, I attain the unimaginable nature.** There is no trace of difference between Me and unimaginable God. I become omniscient without being omnipresent. To become omniscient through omnipresence, the worldly logic stands as the basis of this concept. **Hence, I am omniscient due to omnipotence without being omnipresent since I am beyond worldly logic.**
- 9) If I am omnipresent, which is also possible for omnipotence, there may be several doubts in the minds of the people. People may ask that how such a horrible sin happened in this place when God is present in this place also. **Of course, I can be omnipresent without touched by the sins happening anywhere.** But, people will not go into this depth and will ask suddenly above question. Since I know what happened in any place without being there, omnipresence is unnecessary for Me. **On knowing everything taking place everywhere, I can react even though I am not in that place.**
- 10) As pure unimaginable God, I am beyond this creation. As mediated unimaginable God (Eshvara or Datta), I exist in this creation maintaining My unimaginable nature. The unimaginable God exists above creation when non-mediated and exists in the creation when mediated. **Non-mediated unimaginable God can exist in the creation also, but, nobody can even imagine Him. Hence, the unimaginable God mediated by an entity of the creation only exists in the creation.**

God-Preacher Shri Datta spoke:-

- 11) The three components of the Universe, which are the forms of the subtle cosmic energy are called as Vishva (matter), Viraat or Taijasa (inert subtle cosmic and its gross energy) and Praajna (awareness). Vishva belongs to this world in awaken state in which matter, energy

and awareness exist. Viraat or Taijasa belongs to the upper worlds and the dream state in which energy and awareness exist. ***Praajna belongs to the pure awareness or meditation state in which actual world and dream world do not exist and the pure awareness is aware of itself only.***

- 12) In this meditation state since there is no contact of worldly ideas, the awareness takes full rest while existing as awareness only. Such rest gives strength and thereby lot of happiness, which can be called as bliss. Since all the worldly matters disappear in this state, it is almost like deep sleep (Sushupti), a state of rest only.
- 13) ***The meditation state is very very near to the deep sleep in the sense of bliss and rest.*** But, in meditation state, bliss is enjoyed during the meditation state itself. In the state of deep sleep, the bliss is not enjoyed during the deep sleep since in the deep sleep awareness is absent. Since nervous system is taking rest and is not functioning, there is no possibility of generation of awareness. ***The inert energy can't be converted into awareness through resting nervous system and brain.*** Rice can't become flour in a grinding machine, which is not functioning.
- 14) ***The meditation state and deep sleep state are very similar in having rest causing bliss.*** In meditation state awareness exists, but doesn't function. In deep sleep state, awareness is absent whereas nervous system exists without functioning. ***Non-functioning awareness can be treated as non-existent awareness and hence, in the meditation state You can assume that the awareness is absent even though it exists without any activity.*** In deep sleep state, awareness is non-functioning since it doesn't exist at all. The net result is the absence of any activity or thought.
- 15) Due to this very close similarity between these two states, people have confused and started telling that awareness is enjoying the bliss continuously in the state of deep sleep. In this statement, the last portion of the statement should be modified to say correctly that awareness is enjoying the bliss continuously in the state of meditation, which is almost like the deep sleep. Absence of any thought justifies almost perfect similarity between these two states.
- 16) The word Praajna also can be used in both states in different senses:- i) **Meditation state:-** The existence of awareness is indicated since Prajnaa means awareness and ii) **Deep sleep state:-** The absence of

awareness results in total ignorance, which can be also the meaning Praajna (pra+Ajna). Pra means total and Ajna means ignorance. In the case of deep sleep, the awareness or soul enjoys the bliss of rest only after awakening since the awareness is absent in deep sleep and hence, can't enjoy anything.

- 17) In meditation state, only self-awareness exists. Awareness itself means self-awareness. You can say that such awareness is the source of the imaginary or dream world, but not the source of this real world as told in the Gita (*yayedam dhāryate jagat*) and supported by the Veda (*yonih sarvasya*- Maandukyopanishad). The awareness of a soul can't be the source of this real world due to contradicting experience. If You go to deep sleep state, even that awareness is absent! Hence, You can take the word Sushupti as meditation state in which at least the awareness exists. ***Since awareness generates dream or imaginary world, You can take the awareness as source (Yonih) and maintainer (dhaaryate) of dream or imaginary world.***
- 18) However, if You are particular of the deep sleep state only as the meaning of the word Sushupti, You can take the deep sleep state of human incarnation. In that case, the awareness of the body may disappear due to non-functioning of nervous system, but, the unimaginable awareness or unimaginable God existing in that disappearing imaginable awareness remains, which is praised as the source and maintainer of this real world.
- 19) In the Gita, the awareness mentioned by Krishna may be the awareness of an ordinary human being like Arjuna or the unimaginable awareness-merged-imaginable awareness of the human incarnation like Krishna. In both cases, the above mentioned two ways shall be applied separately.
- 20) The unimaginable awareness existing in My finite imaginable awareness is bringing all impossible wonders. Neither My body nor My soul is infinite to pervade all the cosmos. But, the unimaginable awareness existing in Me makes Me as omniscient, by which I am taken as omnipresent. My soul and My body are finite like Your soul and Your body. ***The unimaginable awareness is beyond the concepts of finite and infinite, which makes My soul to become omniscient and makes My body to appear anywhere I like.*** The omnipotence of unimaginable God doing all these impossibilities makes Me to appear simultaneously in any number of places while I remain in My abode.

[October 28, 2018]

- 21) When I merge with the medium to appear as energetic incarnation in the upper worlds, I merge with the soul and the external energetic body is also pervaded by Me based on the requirement. When I become human incarnation, I merge with the soul as usual, but, I also pervade the human body (energy and matter) whenever there is a need. ***When Krishna lifted huge hill on His tender finger, I pervaded all over His body. This is called as the complete miracle since Krishna did not become larger than the hill to lift it.*** Remaining as a small tender boy, He lifted the huge hill. In this miracle, total failure of worldly logic exists and such miracle indicates Me only.
- 22) Whenever a demon attains miraculous power from Me, there will be some deficiency in the miracle so that You can identify that I am not in the body of that demon. ***If a demon has to lift a huge hill, he must become larger than the hill to lift it. This is partial failure of worldly logic because the miracle exists only in the sudden growth of the body and not in the subsequent lifting the hill.*** An intellectual shall analyze the miracle to find whether I exist in the body of the performer or not. Of course, the growth of the body is due to My will only working through the demon since I gave him such boon for his rigid penance.
- 23) Hanuman also lifted the huge hill by becoming larger than the hill and He should not be mistaken as a demon getting the boon from Me. He is the incarnation of God Shiva, who is Myself only. ***But, He is confined to the role of a servant of God.*** Hence, He showed this miracle with the above said deficiency to show that the servant of God is always lesser than God.
- 24) Miracles had no significance in the first Kruta Yuga since almost everybody is a blessed devotee of God. As time proceeded, the justice became weaker and weaker and is now weakest in this Kali Yuga. ***Justice is a measure of My grace on the soul since there is no Nivrutti without following justice.*** Nivrutti is My total grace and Pravrutti is My partial grace. ***In this Kali Yuga, almost everybody follows injustice only and hence My grace falling on a devotee to perform any miracle is also very rare.***
- 25) The standards of people have fallen to very low level in this time so that everybody is astonished to see even a small miracle. ***People have linked any tiny miracle with God only and thus even a demon***

performing lower grade of miracles appears to be the absolute God to these people. Anything common with everybody has no significance and anything uncommon with everybody has lot of significance. ***It was very difficult to search for an undeserving receiver in Kruta Yuga whereas it is very difficult to search for a deserving receiver for donation in Kali Yuga!***

- 26) When Shankara passed through the bolted doors and entered the house of Mandana Mishra, nobody gave any significance to such miracle because miracles were very common to the people present in the house, who are the Mandana Mishra, Ubhaya Bharati (w/o Mandana Mishra), Jaimini and Vyaasa. In their place, if these people of today were present, they would have fallen on the feet of Shankara praising Him as God based on that miracle! Those people agreed that Shankara was God only after seeing His knowledge in the debates for about a month.
- 27) When You take the ocean as simile to Me, the ocean exists in every wave qualitatively as water, but, not quantitatively. It means every wave is not the total ocean. ***In My case, I exist in every incarnation both qualitatively as well as quantitatively.*** This is due to My unimaginable power called Maayaa. The possessor of such unimaginable power is called Maayii, who is the unimaginable God existing in Me in merged state forever. The space occupied by My energetic body (called Paramavyoma) will never disappear since I am eternal as the first energetic incarnation of unimaginable God, called Datta or Ishvara.
- 28) ***All the miracles exhibited indicate Me only whether the miracle is complete or partial with deficiency.*** In fact, I am also the possessor of all the imaginable powers (Prakruti) studied by science. I gave up Prakruti to souls and confined Myself to the unimaginable powers (Mayaa) only so that I can have a separate identity. It is just like the father keeping some property with himself for maintenance and giving some property to his issues. All these souls are My issues only.
- 29) Even though I become various incarnations simultaneously in the same time (keeping each incarnation as complete like Me), I still exist in My original place without disappearance or reduction. You can understand Me only when You recognize the existence of unimaginable power, which is frequently exhibited by Me in this world through genuine miracles. In this Kali age, every soul is giving lot of importance to miracles not with the idea of recognizing the existence of unimaginable

God, but, with the only idea that miraculous powers can be used to solve their personal worldly problems!

- 30) When the scripture says that I am everything in this world, it only means that everything is under My complete control. Scholars of Sanskrit grammar understand this point very easily (Tadadhiina prathamaa). Ordinary human beings misunderstand Me to exist everywhere. By this wrong concept, some people think that they are God since God is everything existing everywhere. ***Due to My unimaginable power, I am omniscient without omnipresence and I can control everything due to My omnipotence.***

[October 29, 2018]

- 31) The unimaginable God has all the merits expressed due to omnipotence, but, has one defect, which is that He can't be even imagined, not to speak of seeing Him. He is like the full Moon having one black spot. But, this defect also is not of the unimaginable God, but, is the defect of souls, which can't imagine beyond space. The human being has all defects due to ignorance and has one merit, which is that it can be seen. ***All the defects of the human being belong to it only with the merit belonging to the plan of God about creating the human being.*** If the unimaginable God merges with the human being, all defects of both sides disappear and this is the concept of alive human incarnation.
- 32) ***The unimaginable God being beyond the intelligence, which is the highest faculty of the human being, nothing can be even thought about Him.*** This makes the impossibility of thinking about unimaginable God even by the group of great scholars, who are also great devotees liking at least to meditate upon God. The real climax devotees are not satisfied with mere meditation, but, like to see God, talk with Him, worship Him and serve Him also. ***To satisfy the theoretical devotion of these scholars and the practical devotion of these climax devotees, there is a bare necessity for the incarnation, which is with energetic body in the upper worlds for the sake of energetic beings and with human body on this earth for the sake of human beings.*** On one side top necessity exists and on the other side God can incarnate in this way due to omnipotence. In such context, it is unimaginable to think about the necessity of anybody putting his dirty finger in this topic to object this concept of human incarnation.

- 33) The first great sentence (Mahaavaakyam) of the Veda is “I am God (*Aham brahmāsmi*)”. This is the statement coming from the mouth of human incarnation like Shankara. Immediately, the atheist asked Shankara that he must be also God like Shankara because he also has alive body with awareness like Shankara. Shankara told him “You are God (*Tat tvamasi*)”. ***There is no other alternative to say anything else to the rigid atheist because he will never believe God existing other than human being.*** In this context, an ignorant fellow like Shvetaketu is selected representing the ignorant atheist. By this, at least, the atheist is accepting the existence of God, which is a tremendous success of Shankara.
- 34) The atheist asked Shankara that why he is unable to preach the spiritual knowledge and that why he is unable to pass through bolted doors like Shankara. Shankara drank the molten lead and preached that He alone is God (*Śivah kevalo'ham*) and that the atheist is soul. Shankara told him that he is also God but due to his impure mind, he became the soul and his mind shall be purified by worshiping God with form to become God. Shankara maintained this basic concept of monism in the atheist, which is the greatest attraction that provokes the atheists to worship God with form. It is very difficult for the atheist to worship the contemporary human incarnation (due to his high ego and jealousy towards co-human being) and hence, Shankara showed energetic incarnations like Vishnu, Shiva etc., and past human incarnations like Rama, Krishna etc., in the form of statues for worship. In this context, He brought the third great statement “This alive form is God (*Ayamātmā Brahma*)” explaining that worship of inert statues is worship of representative models of God, which is sufficient to purify the mind from sins because attachment to God decreases worldly attachments, which cause sins. The God in the form of soul referred here is the alive energetic incarnation or alive human incarnation represented by statues.
- 35) The atheist became devotee after long worship of the God as statue and came to the impression that the inert statue or photo is God. The devotee has reached a stage of absence of ego and jealousy towards co-human form. Now, Shankara used the fourth great statement “Awareness is God (*Prajñānam Brahma*)”. Awareness can't be attained independently without its container or alive body. This means that the word awareness shall be taken along with its container or alive body. If You analyze further, awareness is the meaning of the word

'*chit*' and not the knowledge (Jnaanam), not to speak of exceptional knowledge (Prajnaanam). This leads the devotee to alive human being having exceptional spiritual knowledge like Shankara by filtering the alive bodies like birds, animals and ignorant human beings. In this way, the whole program of Shankara was based on these four great sentences.

- 36) The atheist turned devotee is still maintaining the basic idea fixed by Shankara (this idea is fixed since it is the highest attraction that provokes the devotee to continue the worship) and now the time has come to reveal the truth at least partially since the purified devotee is at least eligible to digest the partial truth. Now, Ramanuja appeared and spoke that the soul is not God, but, is a tiny part of God. The basic attractive ambition of the soul is reduced from hill to atom. The devotee continued the worship to become at least a tiny part of God.
- 37) After further long worship of God, the devotee became perfectly purified to digest the perfect dualism with God by which he can remain as a devoted servant of God only throughout his life. Now, Madhva appeared and confirmed the perfect dualism of soul with God. This is the permanent solution for any soul in this world. ***When the soul has no desire to become God or at least part of God and likes always to remain as servant in the dualism, such soul is selected by God for human incarnation through which perfect monism is granted by God, which was the first desire of the soul!***

[October 30, 2018]

- 38) ***The nectar generated by churning the infinite ocean of spiritual knowledge is only one point, which is our behaviour and attitude towards God.*** Such point is that we should have the true love to God produced by true spiritual knowledge and such true love is to sacrifice anything or anybody for God without aspiration for any fruit in return from Him. Such unique bond to God is totally different from all the worldly bonds in which we love the other side for some selfish benefit only as said in the Veda. This is the essence of all the divine scriptures present in this world.
- 39) ***Among the worldly bonds, the bond with our children is relatively greatest having the above concept relatively to the highest extent.*** We keep ourselves in the place of children and keep God in the place of parents, expecting that God shall give benefits to us even though we are bad and undeserving. By this, we don't understand the concept

perfectly. If we reverse our places, this concept is well understood. We shall sacrifice everything and everybody for the sake of God irrespective of His behaviour to us without expectation for any fruit in return from Him. ***We shall be in the place of parents and God shall be in the place of our children.***

- 40) In fact, the name Datta means adopted issue. The adopted issue shall be treated at par with our generated issue and such equality in our attitude never exists in our hearts. A couple, after marriage, couldn't get issue for a long time and adopted an issue. After the adoption, the couple got an issue. What will happen to the love of parents towards such adopted issue? Certainly, it will decrease or disappear or even may turn into hatred! Suppose the adopted issue became the king. In such case, the parents show extreme false love on the adopted issue in order to get some benefits for self and for the sake of their generated children.
- 41) This is exactly the case of souls existing in this world. Datta basically means the unimaginable God given to the souls for vision so that the extreme devotees, who prayed God to be available for their service and sacrifice with true love to God, are satisfied. The word Datta also means the adopted son. ***Here also, the basic meaning stands as it is to mean that a boy or girl is given to a set of parents having no issues.*** In fact, the name Datta indicates the issue given to parents in adoption in its generally used sense.
- 42) I, the unimaginable God as first energetic incarnation, called Eshvara or Hiranyagarbha or Narayana or Sadaashiva appeared before sage Atri and his wife Anasuya for their penance. This couple developed a desire to get the God seen as their son. Then, God told them that He cannot have birth being God without beginning and end. God told them to adopt Him as son and hence, I am called Datta meaning adopted son of that couple. Any soul can adopt God as Datta, if the soul becomes Atri and Anasuya by getting rid of three types of ego (ego based on the three qualities Sattvam, Rajas and Tamas. The first type is ego about knowledge, second type is ego about the capability of doing every possible and difficult activity and third type is ego about the firmness in love to be reciprocated towards love irrespective of its deservingness as we see in the case of blind father called Dhrutaraashtra.) and jealousy respectively.
- 43) After adopting God as the son, the souls shall compare their love towards their generated children and the adopted son called Datta. It will be very clear that how much love we possess towards our adopted

son and really generated issues and there is no need of any analysis in this issue because the answer is very clear to the heart of any soul. We don't have true love (both theoretical and practical) towards our adopted son, the God, compared to our true love on our generated issues. Even if we show love on our adopted son, it is false only since our such love is to get benefits from our king-son.

- 44) Clever souls developed a wonderful concept that the king is in no need of anything or anybody and hence, we need not serve or sacrifice our omnipotent adopted son-king! To expose their false love, the omniscient adopted son appears in this world in human form (human incarnation) in ordinary level like our generated issues. These clear people developed another theory to neutralise this by saying that the abstract formless absolute God will never come in human form! A rare soul like Yashoda alone showed true love on Krishna, the adopted son, throughout her life. Lot of inner meaning exists in the word Datta!
- 45) People scold Datta as breaker of family bonds (***Dattam chinnam***). This means that since we are sacrificing everything and everybody for the sake of God Datta only so that we are not doing any sacrifice for the sake of our family bonds and hence, He broke all our family bonds. ***This scolding is utter lie because we are not sacrificing for the sake of God at least at par with our generated issues and in such case, how can we say that He is the breaker of our family bonds as if we have sacrificed everything and everybody for the sake of God Datta neglecting completely our family bonds!*** In fact, we are not sacrificing anything or anybody for the sake of God Datta, who has zero value compared to our family bonds. Even if we sacrifice something, it is purely based on the expected fruit in return from Him through the spiritual business!
- 46) ***In older generations, there were some good devotees, who wrote one equal share (in par with children) of their properties for the sake of God.*** At least, the adopted son-God is equally seen with the generated issues. The generated issues scold parents for such foolish act, who don't know that the given shares of properties to them will be protected and grow very much due to the grace of pleased God. However, such intention should not be there either in the minds of parents or in the minds of the generated issues, which will be again business only.

[October 31, 2018]

- 47) Many people have no real faith in the existence of God and are very much attracted to the worldly bonds only. Yet, they worship God by

theoretical prayers and songs to get protection and benefits from God in case God exists. ***They balance both possibilities of existence and non-existence of God by theoretical devotion and absence of practical devotion respectively.*** Their intension is that if God exists, He will be pleased with theoretical devotion and if God is non-existent, there is no loss due to absence of practical devotion in which practical sacrifice exists. This is prostitution devotion in which a prostitute offers only theoretical love to get practical benefits from people. The subject of such clever people is spiritual politics and spiritual economics.

- 48) Spiritual commerce can be seen in business devotion in which practical devotion is exchanged with practical boons from God. This is somewhat justified in very narrow angle because exchange between two similar entities (both exchanged items are practical), which is the basis of business. However, in broad angle, this is also as defective as the prostitution devotion since the exchange is done simply based on fascination to worldly bonds only and there is not even a trace of real fascination to God.
- 49) The only real devotion is issue devotion in which parents serve and sacrifice to issues without aspiring anything in return. Aspiration of their services in old age exists, which is not real since even if the issues don't serve and even scold, the parents will not go back in their practical sacrifice to them! ***God is different since He is not in real need of our service and sacrifice except to test our real practical devotion.*** God doesn't like the practical devotion also without theoretical devotion because such mere practical devotion becomes business devotion only. ***The real and total devotion includes both theoretical and practical devotions.*** In fact, theoretical devotion generated by true spiritual knowledge alone generates practical devotion. Mere theoretical devotion without further practical step is useless.
- 50) Existence of unimaginable God should be believed due to the perception-authority of unimaginable miracles seen in this world. ***Infinity of the world (in the sense that the boundary of world is unreachable to us) can be well explained only if unimaginable domain exists after the boundary.*** If imaginable domain exists after the boundary, it becomes really infinite, which is a defect in logic (Anavasthaa dosha). After the boundary of space, the existence of unimaginable domain is also the only possibility because beyond space only unimaginable phase can exist. All this is logical spiritual science.

- 51) The unimaginable God is beyond finite and infinite concepts. The energetic or human incarnation is always finite in the sense of outward body as well as inward soul. When the unimaginable God merges with the finite medium (body and soul) we should not say that infinite became finite since unimaginable God is beyond both finite and infinite concepts. ***The incarnation is finite externally as well as internally and this is the essence of four great sentences in another angle.*** The mediated God is finite like Myself, Yourself, himself externally and is finite like the soul internally (soul or awareness is finite existing in finite body since awareness is not seen beyond body in space). Even if one takes Prajnaanam as basic awareness, this is the concept. All the four great sentences are absorbed by this concept. ***The incarnation becomes infinite and all pervading not in the physical sense, but, in the final effective sense.*** Such state indicates the greatest unimaginable wonder, which is to be omniscient without being omnipresent (more unimaginable, more will be nearness to absolute God). ***If we say that He is omniscient due to omnipresence, we are bending God before the worldly logic.*** Son of Vasudeva (finite) is everything or world means this concept only as said in the Gita (***Vāsudevaḥ sarvamiti*** — Gita). Here, “the world is under the control of Vaasudeva” can be also taken. Krishna sitting in Dvaarakaa recognized the insult of Draupadi in far Hastinaapuram due to omniscience and protected her while sitting in Dvaarakaa itself due to omnipotence.
- 52) Neither God is the world nor God pervaded all this world. ***The mediated God (Energetic or Human Incarnation) is always finite in the external body as well as in the internal soul.*** This finite God is omnipotent and omniscient by which omnipresence is achieved in its effective sense and not in physical sense. Next possibility is whether world is in God and such statement indicates ***the state of unimaginable God existing around the world and when we say that God is in the world, it indicates the mediated God.*** With reference to these two states of God, it is said that world is in (unimaginable) God and (mediated) God is in the world and by this we are confused taking God in one state only (***Gurumadhye sthitam viśvam, Viśvamadhye sthito Guruḥ***— Guru Gita). If You take mediated God having world in Him based on that Krishna showed the entire world in His entire body and also showed this entire world in His mouth also, this is a mutual contradiction that whether the same volume of world exists in His entire body or in His small mouth. Hence, correlation comes only when the proper reference is selected. For both states only one word (Guru

meaning God) is used to indicate that there is no difference between the unimaginable God and mediated God having the same unimaginable nature. The Veda says that this entire world can be pervaded (*Vāsyam*) by God, which doesn't mean that it is already pervaded by God (*Īśāvāsyam*). When the Veda says that little world (*yatkiñca, yaccha kiñcit jagat*) in this huge world (*jagatyām*) is pervaded by (unimaginable) God internally and externally (*Antar bahiśca*), the little world means both body and soul.

- 53) After catching the divine nectar, one can taste it and develop very strong attachment to it so that detachment from coffee comes naturally due to attained attachment to the taste of divine nectar. ***After tasting the divine nectar, You need not put any effort to get detached from coffee.*** But, before attaining the divine nectar and tasting it, You have to put lot of effort (due to absence of taste of divine nectar) with firmness to achieve the divine nectar, forcibly neglecting the coffee. ***Similarly, You have to put some effort forcibly to detach from worldly bonds before attaining and tasting God. This is the starting trouble, in which majority of humanity is trapped.***
- 54) Initial detachment from unnecessary worldly issues like talking to and hearing unnecessary gossip from worldly people, reading unnecessary worldly books and seeing unnecessary worldly films must be avoided to save energy, time and money to use this wasted energy, time and money for God following the principle of wealth from waste. In this way the starting trouble can be overcome and one can catch God and taste His subject so that further effort for worldly detachment is not necessary since it takes place naturally. In this initial stage, there is no need of fear for the detachment from the worldly duties. The reason is that ***only one in millions of souls and that too after millions of births only reaches the highest state in which even the worldly duties get dropped and in such climax state, God will perform those worldly duties also!***

Fifteenth chapter is completed.

Chapter 16

DATTA MATASAMANVAYA YOGAḤ**Divine Vision of Correlation of Datta-Religions**

[December 16, 2018]

God-Preacher Shri Datta spoke:-

- 1) While preaching the spiritual knowledge, one preacher gives a simile to a point so that effective understanding comes into the brain of the receiver. The disciple of another preacher coming later on, criticizes that point taking the inapplicable side of the simile. Whenever, a simile is given, one should take only the applicable side of the simile. This aspect brings misunderstanding and leads to confusions, differences and quarrels.
- 2) Every divine preacher in this world belonging to any religion is My incarnation only. I incarnate in every generation to remove misinterpretation and misunderstanding of the concepts of the spiritual knowledge by the followers of previous religion. *As I remove the misinterpretations through correlations, the followers of every religion investigate some new misinterpretations of other religions and this makes Me to come again and again to this world as incarnation.*
- 3) There are two levels, which are the level of God (Paramaarthaa dashaa) and the level of the soul (Vyavahaara dashaa). *Both these two levels shall be studied independently and shall not be mixed since the imaginable soul is not the unimaginable God.* My incarnation means that the unimaginable God becomes the imaginable soul for the purpose of expression to the imaginable souls to serve the purpose of preaching the true spiritual knowledge to them especially in the state of misunderstanding due to misinterpretations.
- 4) The spiritual knowledge preached by Shankara was misunderstood by some followers, who gave misinterpretations spoiling the other large number of followers. Hence, Shankara Himself, came as other incarnation called Ramanuja and rectified the confusion. Again, misinterpretation and confusion came. Then, Ramanuja came as other incarnation called Madhva and rectified the confusion. Again,

misinterpretation and confusion appeared. Now, I have come as other incarnation called Dattaswami, Yourself, and rectification of the confusions is expressed from the beginning to bring final conclusion. ***I have appeared here coming out from Yourself only.***

- 5) I am the God-component, the pure gold and You are the human being-component in the incarnation-alloy. The incarnation and the alloy are homogeneous mixtures due to perfect merge in single phase formed by the two components. Pure gold can't be used to prepare the jewel since it is not malleable (stretched as plates) and ductile (drawn in to wires) unless it is merged with copper. ***Similarly, the original God is invisible and unimaginable and needs merge (Saayujya) with a selected devotee for expression to human beings, which are unable to imagine God being beyond space.*** This is not the inability of omnipotent God to appear before devotees since it is the defect of human beings to grasp the original God. The simile of alloy to incarnation is applicable up to this point. In the alloy gold and copper are visible whereas in the incarnation God is invisible and even unimaginable.
- 6) The human incarnation (alloy) appears as the human being (copper) only to all human beings and this is dualism of Madhva (whereas the alloy appears as gold). The climax devotees see it as pure gold only and this is monism of Shankara. For the average devotees, the incarnation appears as a mixture of the two components in various ratios depending on the intensity of their devotion and this is the middle special monism of Ramanuja. These aspects differ from the simile of alloy.
- 7) I select the human incarnations and their disciples from My devotees only, who become My external media to prepare and propagate the true spiritual knowledge that is adulterated by false concepts. In these devotees, who wish always to be My servants, some are selected by Me as incarnations through Monism and some are selected as their disciples. ***All these devotees have very strong desire to enjoy the fruit of dualism with Me by remaining as servants only forever.*** These dualistic devotees like to become ants to enjoy the sugar (God) by existing separately from Me and not to become sugar to be enjoyed! In fact, in dualism, I become their servant since they always wish very much to be My servants only and not to become Myself.
- 8) Whether the fruit is monism or dualism, all these devotees are very dear to Me always, who prepare and propagate knowledge and devotion respectively in the world as said in the Gita (***Priyo hi***

jñāninotyartham..., Bhaktāstetīva Me priyāḥ...—Gita). Knowledge generates devotion and devotion generates service and sacrifice. Knowledge and devotion form theory whereas service and sacrifice form practical. ***Theory is the source of practical and practical is the proof of theory.*** Hence, both are holy and equally important. Theory without practice is useless since theory can't generate any practical fruit. Practice without theory is impure since the fruit generated by practice only is rotten, which a beggar accepts and enjoys. ***To please God, the practical must be with theory since God is actually not in need of Your theoretical prayers, practical service and practical sacrifice of fruit of Your work.*** All this drama of God to get work done through You is only to uplift You and the hidden fact is that God is doing His work through You and is giving fame to You.

- 9) The devoted soul selected to become incarnation is also reluctant to monism with Me. But, I force it for monism to become human incarnation representing Me directly since somebody is needed for that role. ***If the soul wishes for monism with Me, it is very strong disqualification to get monism with Me.*** The human being-component in the incarnation is with high risk of infection of ego and may fall down due to such ego resulting from monism. Of course, if the incarnation is real, I will protect the human being-component from ego since such soul did not become incarnation by its effort or wish and My force alone is the reason.
- 10) Only Parashurama in the incarnations expressed ego since I did not protect him. I did like this only to express the concept that the human being-component shall be very careful about ego resulting due to monism. He is also perfect incarnation, but, used by Me to express this important concept of ego resulting from monism. There is no fault of the human being-component in this incarnation. He only sacrificed the truth of his merit to express this concept useful to warn human being-components in the incarnations about ego. Many human incarnations are false because they are just human beings only expressing themselves as God due to the false effect of monism preached by Shankara without understanding His background of the program to convert atheists in to theists. Shankara warned His close disciples about such misunderstanding by saying that He alone is God (***Śivah kevalo'ham***).
- 11) The disciples of the human incarnation are also My indirect human incarnations only because I do My work of propagation of knowledge

through them existing very close (*Saamiipya*) to them. There is no difference between direct and indirect human incarnations. Balarama is a devoted soul not at all wishing to become human incarnation since Adishesha, the source of Balarama, is a devoted servant of God. He was kept at par with My human incarnations between Rama and Krishna disclosing his identity as Adishesha. Sometimes, I merge with the disciples also to become direct human incarnations as per the need of program. Padmapaada, the disciple of Shankara became direct incarnation when God Narasimha merged with him to protect the life of Shankara from a cheating Kaapaalika.

- 12) Sureshvara (Mandanamishra, who became disciple of Shankara) was the incarnation of Myself as God Brahma. Rama and Krishna were incarnations of Myself as God Vishnu whereas their servants Hanuman and Radha were incarnations of Myself as God Shiva respectively. Paramahansa and Vivekaananda were incarnations of Myself as Shiva-Shakti (like Satya Sai) and God Vishnu respectively. Hence, the generator of knowledge in the name of incarnation and its disciple propagating the knowledge are My direct and indirect incarnations respectively and both are equal. The preacher and disciple are only the different roles of My program and I am the single actor acting in both roles doing My work for the welfare of My creation. Hence, the human-component of the incarnation shall be without ego based difference between preacher and disciple.
- 13) When I merged with the human being component to become incarnation, the disciples identifying Me as the ultimate God Datta or Father of heaven will impress on the minds of others also about this truth. Seeing the normal properties of My external medium like hunger, thirst, sleep etc., and internal properties of the soul like anger, happiness in gains, misery in losses etc., others will not believe this truth. Even these devotees believing this truth also get doubt about this truth on seeing these properties of the visible medium (both body and soul since God merges with the human being, which is both body and soul). This helps Me to mix with the souls in their normal moods without any excitation of this truth to encourage them in asking Me the doubts with full freedom.
- 14) *As incarnation, I behave like a devotee and this role helps My devoted disciples to learn the behaviour of an ideal devotee of God.* In fact, even though I merged with the selected human being as God, I exist separately in My own state as unimaginable God (Parabrahma), as

separate energetic incarnations and other human incarnations simultaneously. God Krishna did penance for God Shiva to get a boon for an issue for His principle wife, Rukmini. God Shiva (energetic incarnation) appeared and granted the boon. Sage Vyaasa existed as His contemporary human incarnation simultaneously on the earth. God in Krishna, Shiva and Vyaasa is the same full God without any reduction by this division due to My unimaginable power and this must be realized to get rid of the confusion.

- 15) A demon performs miracles (obtained through rigid penance for God) just to project himself and tries for fame and his final aim is to become God through exhibiting miracles denying separate existence of God. This demon gets miracles by praying the same God only in the initial stage and this is the most fantastic fun! An Advaita philosopher-soul tries to become God through constant thinking that it is God feeling that it was already God and that it forgotten that it is God. If it is already God, can God become so much ignorant that it doesn't remember self identity there by fixing God totally as a mad person! It also worships God initially like demon to purify its mind as the path to recollect its divinity. Both these types don't accept separate existence of God in the final stage.
- 16) Miracles are essential for human incarnation in the beginning stage of the divine program to overcome the starting trouble for picking up the initial momentum. If the miracles exhibited are used by the devotees of normal level to identify the human incarnation initially, it is good. But, this identification immediately leads to kindle hidden selfishness to use miraculous powers for solving their selfish problems and thus selfishness increases due to miracles. Selfishness in climax leads to sins for hell, which is the level of animals existing below Pravrutti. Selfishness is the fascination towards self and members of own family, in which there is no trace of fascination to God (lower Pravrutti). My spiritual knowledge develops service and sacrifice for God reducing the selfishness. Some souls have fascination towards society or souls (social service) only, praying God to solve problems of society (higher Pravrutti) there by attaining heavenly pleasures and this also has no trace of fascination to God (Nivrutti). The same social service done by the will and guidance of God becomes divine service.
- 17) The demon is able to do miracles granted by God for his rigid penance and at least for sometime (during penance) he accepted the separate existence of God. The Advaita philosopher never accepted separate

existence of God and his inability to do miracles is covered since he believes that this world is non-existent and therefore miracles in this world are also non-existent! He has not understood the meaning of the word 'Midhyaa' said by Shankara, which means that the world is non-existent for God and existent for the soul (which is a part of the world) resulting in the definition that Midhyaa can't be told as only existent or only non-existent (*Sadasat Vilakṣaṇā*). God Shankara could pass through the bolted doors, but not the disciple-souls. Doors are existent to souls and non-existent to God.

- 18) Miracles are associated jewels of God, which are performed by the inherent unimaginable power of God. Demon appears to be performing miracles, but, actually God performs those miracles in hidden state through the demon. Even in the case of incarnation, the same truth holds good. Demon says that he performed the miracle and incarnation says that God performed the miracle through it. A scholar-devotee recognizes incarnation through its unimaginable knowledge, which is the inseparable beauty and not by miracles, which are the associated jewels. The queen recognizes the king by his inherent features of face and body and not by associated jewels. Ignorant devotees identify God through miracles only and thus are sometimes misled to think demon as God. The ignorant mad queen identifies an actor in drama as the king by his crown and jewels!
- 19) ***Either knowledge or miracle is exhibited by the incarnation based on the requirement of the divine program.*** Rama never did miracles (except one miracle in the presence of the sage Vishvaamitra and His brother Lakshmana, which is turning the stone in to lady) because His divine program is to act like an ideal human being in Pravrutti after rising from the basic animal level. He did not show miracles and the message here is that a human devotee shall not be attracted by the harming miracles. Krishna showed the upper Nivrutti level, which is the state of human incarnation by performing several miracles. This is the reason for the appearance of Rama first and Krishna next.
- 20) The Advaita philosophers need not say that Shankara Himself told that the soul is already God and that the soul shall worship God to purify the mind before becoming God by self identification. It is true, but, one shall understand the background of the atheistic atmosphere existing at the time of Shankara. Rigid atheists don't believe in separate existence of God. The preacher has right to change the concept suitably to the context of receivers so that the then existing receiver can climb the

next step. ***Progress of the receiver is important to preacher (Guru) and truth is important for a mere scholar.*** This justified right of the preachers to change the concepts suitable to the then existing stage of receiver brought differences in the concepts of divine preachers, which shall be understood by us in view of their backgrounds. You can understand the truth (unity) by observing the gradual trend of their preaching.

- 21) The preacher follows the wrong path of strong ignorance of the receiver for sometime in the initial stage and then diverts him to the right path slowly. If one talks wrong, the diplomat agrees with him at the outset by saying ***“Of course, you are perfectly correct, but...”***. One runs along with the strong running bull for sometime before controlling it. This initial acceptance satisfies the rigid fellow to become soft to understand the argument of the other side. The atheist asked Shankara ***“I realized myself as God. Why I am unable to do miracles like the incarnation or a climax devotee? Why I am unable to preach excellent spiritual knowledge like Krishna or Shankara?”*** Shankara replied ***“you are already God, but, ignorance of your mind is very strong. You have to purify your mind by worshipping God and then only your divine nature is expressed like the Sun on clearance of cloud.”*** The atheist trapped by the strong attraction to become God was unable to put questions like:- Will God get ignorance? Why God (soul) shall worship God to become God?

[December 25, 2018]

God-Preacher Shri Datta spoke:-

- 22) When I merge (Saayujya) with a devoted human being selected by Me to become incarnation (even though the devotee never wishes for it and is forced by Me), the human being becomes Myself or equal to Me and this is the meaning of salvation in Monism (Advaita mukti). ***No devotee aspiring for Monism attains it and such aspiration is a disqualification.*** The disciples of the incarnation selected by Me for propagation of knowledge prepared by the incarnation attain very close association with Me (Saamiipya) and I move very close with such devotee like his/her bodyguard. I become the servant of My servant and this dualistic salvation (Dvaita mukti) is greater than Monism since in Monism I can't become the servant of devotee since I become himself/herself. Knowing this truth, the human being-component shall be without ego before its disciples.

- 23) Sometimes, God is more pleased with the disciple than the human being-component of incarnation. If You take a cinema prepared on the life history of a devotee, the main role of the devotee is performed by the hero with very high remuneration. The role of God in such picture acted by a guest actor gets very meagre remuneration. In the cinema, from the point of value of the roles, the guest artist acting as God is far superior than the main artist acting as devotee. But, from the point of contribution of basic actors acting, the devotee-actor is far superior than the God-actor. Hence, the human being-component of the incarnation shall not get ego when the disciple touches His feet in this world-cinema, recognizing that the devotee-disciple is doing more service and sacrifice by whom God is more pleased to give more remuneration.
- 24) Several devotees belonging to Nivrutti line treat Pravrutti as low level and commit sins also violating the justice of Pravarutti. This is totally wrong. Pravrutti is not lower than Nivrutti, but, is prior to Nivrutti. If You are crossing one station and reaching the next station, do You think that the first station is lower than the second station? Moreover, the same God is the chief controller in Pravrutti as well as Nivrutti. If You damage the administration (Pravrutti) in the factory and do personal service (Nivrutti) to the owner of the factory in his house, do You think that he will be pleased by Your personal service? If You are not damaging the factory and helping the administration there, the owner will be pleased with You even if You don't do his personal service. Even if You are not in Nivrutti, God does not bother about it and will be pleased with You if You are helping justice in the world (Pravrutti) and avoid sin, which is 'Dushpravrutti'. If You help the Pravrutti and also be in Nivrutti, God is very much pleased with You like the owner, who is extremely pleased with the servant doing personal service in house as well as good service in the factory.
- 25) I am the first energetic incarnation and the unimaginable God entered and merged with Me only and will remain in merged state with Me forever. When other incarnations (energetic or human) are formed, I enter the corresponding media and merge with media. My entry and merge mean the entry and merge of unimaginable God only. Shankara keeps the unimaginable God (as unimaginable awareness) as the goal (Nirguna Brahma or first goal) whereas Ramanuja and Madhva keep Me (as Naaraayana) as the goal (Saguna Brahma or second goal). Since the first goal (unimaginable awareness) is also imaginable (based on

the similarity with imaginable awareness in the point of the property of awareness, which is knowledge) even though it is invisible, the second goal is imaginable and visible. The second goal is more convenient than first goal for meditation of souls. The actual Nirguna and absolute unimaginable God (Parabrahma) is unimaginable and invisible and hence, meditation of Him is impossible.

- 26) The humanity is a very complicated item to deal for human incarnation. Different psychologies exist with different human beings and many a time, the single human being exhibits different psychologies in the same time and in different times. If miracles are not exhibited, a human being says that the knowledge given by the incarnation is just a theoretical gossip. If miracles are shown, the same human being says that the incarnation is a devil doing black magic! If the personal boons are granted by the incarnation, any human being says that the incarnation is God of Gods (Deva Deva)! Only one in thousands desires My spiritual knowledge for spiritual progress as said in the Gita. **It is very easy to correlate all the religions in this world, but, it is very difficult to correlate the various psychologies exhibited by the same human being!** The incarnation has to be very much balanced in reforming at least one human being to the fullest extent in its life period. **I feel that I am very much successful if I reformed perfectly at least one soul in the life period of one incarnation.**
- 27) Shankara was forced to say that individual soul or relative awareness is God. Then, He slowly introduced the first energetic incarnation, Eshvara for the worship to get purity of mind by which one can become God. When He said that awareness is God, such God is also a mediated God (Saguna Brahma) only since the awareness is also a medium being an item of the creation. Guna is the property (blue colour) and its possessor is dravya (lotus flower). Guna is dependent on dravya. The Creation or Guna is maintained by and dependent on God or dravya. When the unimaginable God (Dravya) is associated with the item of creation (Guna) as medium, such God is Saguna only and hence, awareness means the unimaginable God mediated by this relative awareness found in creation. Nirguna (without Guna or creation) means the absolute unimaginable God beyond the creation, who can't be this relative awareness.
- 28) The relative awareness or individual soul in energetic or human incarnation is merged by the unimaginable God and in such case the

individual soul of incarnation can be called as unimaginable God as per theory of Shankara, which is that individual soul (of incarnation) is God (*Jīvo Brahmaiva*). This is the actual intension of Shankara and extension of this concept to every individual soul is a special situation to deal with atheists. Leaving this special situation and confining to the individual soul of incarnation, we can say that the actual concept of Monism of Shankara is applicable to the individual soul of incarnation only. But, the individual soul or awareness needs a container (energetic or human body) always and this results that the total incarnation (both body and individual soul) has to be considered as God. You can't say that soul (essential inert energy of the individual soul) is God since the soul is the essential inert energy of individual soul and God is beyond both inert and non-inert concepts.

- 29) Unimaginable God merges not only with the individual soul, but also with the body (*Antarbahiśca...* Veda). If God is confined to soul only, the tender finger (part of the body) of boy Krishna could not have lifted the huge hill. However, even if You confine God to individual soul, the external body as the container must exist simultaneously. When the energetic body exists, such form is called as Naaraayana by Ramanuja and Madhva. The same form must exist for Shankara also since individual soul can't exist independently. The final result is that the goal of Shankara and Ramanuja is only Naaraayana or Hiranyagarbha or Sadaashiva or Datta or Eshvara or Father of heaven called Saguna only and not Nirguna since Nirguna is always unimaginable and is not touched by the three divine preachers in view of preaching the souls. This is the correlation between the three divine preachers.
- 30) We agree that the relative awareness (Vyavahaara satta or Bhaasamaana satta) is a part of non-existent creation (with respect to God), also a product of relatively true inert energy and relatively true nervous system (awareness being the special work form of inert energy generated in a specific functioning nervous system). This relative awareness is not the absolute true (Paramaatha satta or Vidyamaana satta) unimaginable God at any cost, which is the general rule. But, in the case of incarnation, the rule is amended since unimaginable God merges perfectly with the relative awareness to become one with it. The goal of the three divine preachers is one and the same, which is mediated God. You can't call the absolutely true unimaginable God as this relative awareness found in every energetic or human being because the being (individual soul with body) is part of creation.

Unimaginable God also thinks, but, need not be relative awareness (worldly logic) since He thinks due to His unimaginable power or nature. If You are still fascinated to call Him as awareness, You must call Him as unimaginable awareness and not this imaginable awareness. **He can do anything without being the corresponding relative item due to His unimaginable power. The common property of thinking can't make unimaginable God as this relative awareness.**

- 31) Shankara took awareness (actually absolute awareness but projected as relative awareness) as the ultimate absolute God to satisfy the atheists. He told that the absolute God alone is the absolute reality and the creation other than awareness is relatively true, which means that creation is non-existent to God. Hence, the body of the incarnation made of items of creation is non-existent to God. Hence, He neglected divinisation of the body by the merge of God. Ramanuja and Madhva accepted the divinisation of body by saying that the body of Naaraayana is also supernatural with unimaginable nature (*Aprākṛtika śarīram*). **Shankara did not bother much about the need of container for awareness since the divinised awareness can exist independently without the need of the container.** The relative awareness always requires the need of the container and at least based on this point, the atheists could not realize that their awareness is not God.
- 32) When the relative awareness itself is already God and eternal, the surrounding non-existent body (from the view of God) was not given any significance by Shankara. Whether the surrounding materialized body is present (as in Jivanmukti) or not present (as in Videha mukti), Shankara considered the individual soul as the eternal God in the state of salvation always (*nitya muktasvabhāva*). Of course, in speaking all this, He is aiming at the first energetic incarnation only in the internal sense, even though He is externally speaking about relative awareness as God. Shankara differs from the other two with respect to the good qualities and the body associated with attributeless God. His main aim was to make the soul without any quality to resist it from sins. It is making the person to enter coma state as last resort, when advises about acquiring good qualities leaving bad qualities failed. The atheists in His time were in such a bad state.
- 33) The view of scholars will be always to project the ultimate truth presented in the divine scriptures. Apart from this, the view of divine

preachers is always to rectify the then existing situation of human beings in Pravrutti. Pravrutti is given top most importance by God since it is the basic stage of Nivrutti. ***For the sake of Pravrutti, the divine preachers do not mind to twist the true concepts of scriptures to help the beginners in climbing the immediate next step especially when all were beginners only.*** Unless an atheist is converted into theist, how can You build up Nivrutti in such case? Shankara twisted the truth to convert atheists in to theists. His theory was based on controlling the atheists from sins also in Pravrutti by giving an impression that world is non-existent. He told that the soul is already God, who forgot Himself and the only way to make the soul to become God really is to worship the mediated God to attain purity of mind through which only monism with God can be achieved. In this way, He converted atheist in to theist and then the theist in to devotee.

- 34) In fact, Shankara never told specifically that the world is unreal. It is unreal for God and real for the soul (Mithyaa) since soul is a part of the world. Since Shankara told that the soul is already God, He impressed on the mind of the soul that world is unreal for the soul, which is God. ***His idea is to control the sinful nature of atheist by giving an impression that this world is unreal by which fascination to worldly bonds is reduced to minimise the sin.*** 1) By saying that the atheist is God, Shankara made the atheist to accept the existence of God since if atheist exists, God exists (since atheist is God). 2) Since world is unreal for God, the worldly bonds are unreal so that blind fascination to worldly bonds is reduced to minimise sin. The 2nd point is scriptural truth, but, is based on the 1st point in application to the soul. This means that the world is unreal for the soul provided the soul is already God. Since soul is not already God, world is real for the soul because soul is a part of the world (paraaprakruti).
- 35) Since soul is not God, soul is unable to do miracles. Miracles are possible to God only since the world is unreal for Him. If the world is equally true with respect to God, God could not have done any miracle or even creation of world etc., since one truth can't change another equal truth in anyway. But, Shankara consoled the atheist that the atheist will be able to do all the miracles after really becoming God through worship of God (as said above). Shankara balanced the truth and twist very carefully. The fact is that the soul is unable to do the miracles since soul is not God, but, the colour given by Shankara is that the realization of the soul is not completed due to impurity of mind. In

this way, Shankara always maintained the concept of Monism with God in the mind of the atheist by giving different colourful reasons.

- 36) The attraction to monism created by Shankara is also the greatest power exploiting the weakness of the ambition of the soul to drag any soul including atheist since soul becomes God just by remembering that it is God! If God is said to have ignorance, it is impossible since darkness can't cover the Sun. Even an ignorant person will not forget himself! Only, a mad person forgets himself and does not recollect his identity in spite of long and intensive preaching by others. If ordinary soul is God, God is not only ignorant, but also, mad due to climax of ignorance! Don't think that Shankara doesn't know all these hidden facts. He is forced to hide these facts in the most difficult project in which the atheist has to be converted into theist and then (by next project) in to a strong devotee of God. Shankara successfully converted the atheist in to theist and introduced the next project also in which the converted theist is to be converted into strong devotee. Ramanuja and Madhva carried on the second project with lot of concentration.
- 37) We need not blame Shankara for telling that every soul is God. The scriptural fact is not that no soul can become God. 'Every soul is God' is justified based on the atheistic atmosphere surrounding Shankara. The scriptural fact is that one soul (or a few souls) can become God. Hence, what Shankara told is not a total lie. 'Every soul is God' means that any soul can become God if God wishes since there is a forced requirement even though no devoted soul likes to become God. Madhva told that no soul can become God. This means that no devoted soul shall have the desire to become God. Desire to become God is disqualification to really become God. Between Shankara and Madhva, Ramanuja stood balancing both extreme ends (monism and dualism) as a bridge by suggesting that soul is already a part of God.
- 38) Ramanuja and Madhva spoke the philosophy in straight way since there was no such atheistic atmosphere in their times. Due to the hard work of Shankara, most of atheists were converted into theists worshipping the mediated God. Both have taken the philosophy in the view point of the devoted soul. For soul world is true, even though temporary like the water flowing in a river. The new water comes and old water goes, but, both are true. This philosophy is one dimensional knowledge dealing with the devoted soul straight without touching the unimaginable God unnecessarily. The philosophy of Shankara was multi-dimensional dealing with:- i) Conversion of atheist in to theist to

make him accept the existence of God, ii) By saying that world is unreal to the soul-God, reducing the strong sinful nature of the atheist since worldly bonds are unreal iii) Maintaining the scriptural facts like world is unreal to God, there is a possibility of any soul to become God, world can become unreal to a specific soul merged by God and conversion of atheist into a devoted soul to minimise the sin by saying that God punishes the sinner-soul before becoming God etc.

- 39) This relative awareness found in this world is actually the weakest form of inert energy and it also disappears totally in the deep sleep while the nervous system is taking rest. Such awareness was given the highest place of omnipotent God by Shankara! This shows that conversion of atheist into theist was the top most priority of Shankara, without which Ramanuja and Madhva have no beginning at all. When everybody says that there is no God, where is the question of development of devotion to please God? When Shankara told that soul is God already, the world becomes non-existent automatically and by this Shankara wanted to reduce the strong sinful nature of the atheist since worldly bonds are also unreal. Fascination to worldly bonds is the cause of sin and an atheist is more prone to do the sin since there is no fear about God and hell. The basic twist was very useful as double edged knife to convert atheist into theist and also to reduce strong sinful nature of atheist. Moreover, Shankara told that the soul shall worship the mediated God (Ishvara) to get purity of mind that is essential to recollect the inherent divine nature of the soul-God. This means that till the time of full attainment of such recollection (which is removal of practical effect or vikshepa of ignorance), the soul is not God (just by removal of theoretical ignorance or Aavarana) and has to undergo the punishments prescribed by God for the sins. Thus, everywhere, Shankara made leak proof arrangement to control the sin of atheist.
- 40) Ramanuja and Madhva start with a devotee worshiping the mediated God for getting His grace that helps the fruit of becoming God. Ramanuja told that one shall not aspire to become God (a fundamental correction) since soul is a part of God (a fundamental twist). Later on, Madhva told that God is totally different from the servant-soul (a fundamental correction). The soul falls from the sky of Shankara (perfect monism with God) to the ground of Madhva (perfect dualism with God) and Ramanuja serves as a middle space station to prevent such steep fall of the ambition of the soul. Ramanuja and Madhva

started from the mediated God only since the absolute unimaginable God is beyond the scope of imagination of the soul. Even if we consider the unimaginable God as pure awareness only, it will be very difficult to clearly imagine even the pure awareness. **Hence, Ramanuja and Madhva being the preachers confined to the grasping level of an ordinary soul only, where mediated God was their starting point.** The creation is real for any soul and hence, the reality of the world (for the soul) is maintained by both. The view of absolute God is never considered and hence, the absolute non-mediated God was never touched by both. Both started with the devotee worshiping mediated God only and hence, used the omnipotent mediated God to punish the sins, if any committed by the devoted soul. Since world is real for soul, reality of the body of the mediated God (made by the components of the world) is also real along with His relative soul in the body (of course, both body and soul are divinised by merge with absolute unimaginable God).

- 41) In some situations, monism helps the soul to very great extent. A depressed soul gains lot of self-confidence on thinking that it is the omnipotent God. At the same time, there are some negative effects of monism like becoming proud and doing sins without fear since the soul thinks that it being God is above merit and sin! Such negative effect was seen in demons. Thinking that world is unreal, certainly helps the soul to realise that worldly bonds are unreal and hence, sin need not be committed, which is below the dignity of the divine nature of God-soul! But, **the negative effect is that since world is unreal, the sin committed in the unreal world is also unreal and hence, the sin can be done.** In the latter theories of Ramanuja and Madhva, care was taken by both to rectify these negative effects appeared after Shankara since both proposed that the soul is not God and can be punished by God for the sins even though devoted like Ravana. Shankara Himself came as Ramanuja and rectified the negative effects by saying that soul is not God, but, a part of God and shall not do the sin since part of the God has also divine dignity. Anyway, if the sin is done, part can be punished by the whole. The dignity of the soul as a part of God created little pride to continue the negative effect in small quantities. Hence, Ramanuja came as Madhva saying that soul is totally different servant of God and can be punished without any trace of mercy, if the sin is committed by the devotee. **Thus, we shall find that every divine preacher (incarnation of God) is mainly worried about the**

Pravrutti than Nivrutti because most of the humanity is below the level of Pravrutti due to the inherent human tendency.

- 42) In any religion and in any region of the world, God in human form is giving lot of stress on human level (Pravrutti) and warning about the below animal level (Dushpravrutti) since major lot of humanity is in the bottom most animal level only. Even if a soul rises to human level and even to divine level (Nivrutti), which is above the human level, the soul falls to the basic animal level due to slip resulting from the inherent human nature. Hence, the large part of any holy scripture is confined to the glory of Pravrutti and warning against Dushpravrutti only. *Fall from Nivrutti to Pravrutti is not that much bad since such fall effects the individual soul only whereas fall from Pravrutti or Nivrutti to the basic Dushpravrutti is very dangerous since it effects the peace of the surrounding world, which is very important for God.* Ladders for climbing and serpents for fall exist in the chart game played. The spiritual knowledge is thought as mere theoretical gossip concentrating on Nivrutti only and this is totally wrong since the knowledge of Nivrutti takes the care at every step regarding the downfall to the basic animal level also, which is treated as practical life or Pravrutti in this world.

[February 17, 2019]

God-Preacher Shri Datta spoke:-

- 43) Nivrutti means total detachment from all the worldly bonds, which may be legitimate or illegitimate. If the detachment from illegitimate worldly bonds (like the bond with a prostitute) is achieved, it is partial Nivrutti because the attachment with legitimate worldly bond (like wife) is still persisting. Such detachment is partial from the total worldly bonds. The attachment to illegitimate worldly bond is Dushpravrutti and hell is the place for such a soul. The attachment to legitimate worldly bond is Pravrutti and heaven is the place for such a soul. **If the soul is detached from both prostitute (Dushpravrutti) and from wife (Pravrutti) due to attachment to God, it is Nivrutti and the place of such a soul is the abode of God or Brahma loka.** One may fall from Sky (Nivrutti) to Earth (Pravrutti), but shouldn't fall from Nivrutti or Pravrutti to Dushpravrutti (lowest world called Paataala). God encourages Pravrutti by giving heavenly awards and never advises Nivrutti, which is His personal bond. Hence, no scripture written by God encourages much the Nivrutti. Nivrutti is the top secret,

not disclosed by God at anytime, which is the investigation done by top class Devotees.

- 44) God discourages Dushpravrutti or injustice and encourages Pravrutti or justice. He is perfectly satisfied if the soul rises from injustice to justice. An exceptional soul rises to make a strong bond with God leaving both justice and injustice. In this case only, leaving justice is not injustice. Leaving the justice for the sake of injustice is injustice. Leaving wife for the sake of God is not injustice. Leaving the wife for the sake of a prostitute is injustice. Pravrutti can be left for the sake of Nivrutti and Pravrutti shall not be left for the sake of Dushpravrutti. Sometimes, a soul leaving Pravrutti for the sake of Nivrutti may directly enter Dushpravrutti. Sage Vishwaamitra left his wife for the sake of God and was doing severe penance for God. This sage Vishwaamitra fell from Nivrutti to Dushpravrutti on seeing the heavenly prostitute called Menaka. Even though his wife tried her level best, he didn't fall from Nivrutti to even Pravrutti. But, he fell straight from Nivrutti to Dushpravrutti! What is the reason for such a steep fall? The reason is the exceptional beauty of Menaka compared to the beauty of his wife!
- 45) **This means that many a time Dushpravrutti is more powerful than Pravrutti.** The human tendency is more prone to Dushpravrutti or injustice than Pravrutti or justice. **Hence, Dushpravrutti is used for testing the devotees of Nivrutti.** Nivrutti or full detachment from all the worldly bonds shall be attained by the attachment to God. Then only, the attachment to God is real and natural. There shall not be any force in the detachment from the worldly bonds. The detachment from worldly bonds must be attained spontaneously by the real attachment to God. **If the attachment to God is not real, Pravrutti may fail to drag the Nivrutti devotee down, but, the powerful Dushpravrutti will certainly drag the Nivrutti devotee down.**
- 46) Ramakrishna Paramahansa was tested by the most beautiful actress called Tara. Shirdi Sai Baba and Akkalkot Maharaj also were tested by very beautiful dancing ladies. Shankara was also tested by Ubhaya Bharathi (wife of Mandana Mishra and she is the incarnation of Goddess Saraswati) in the pretext of compelling Him to acquire sex education. Shankara attained the same by entering the dead body of a king and through acts of sex with his Queens, He acquired the subject of Sex. Same Goddess Saraswati questioned Shankara about His purity for occupying the throne of omniscience (Sarvajna Peetham). Shankara

replied that His mind was totally detached since He was forced by Her to learn that subject. He also told that His body was untouched by the Queens and the body of their husband was only involved in such acts of romance. **Hence, the Nivrutti devotees are always tested by Dushpravrutti and they must be very careful about such tests of God.**

- 47) **One can stand firm in the Nivrutti only when such devotee is detached from the worldly desires.** Such detachment from worldly desires comes only from the strong and real desire to God. Mind is always having the inherent nature of attachment to something and can't remain detached from everything for a long time. Hence, detachment from everything is totally impossible. The detachment from worldly bonds indirectly must speak about the attachment to God only. Though Nivrutti means detachment, it means indirectly the attachment only. Detachment from worldly bonds and attachment to God are referred here. **It is not both attachment and detachment related to a single object only.** Attachment to worldly desires leads the soul to the sins and undergo the punishments. **Not only this, attachment to worldly desires spoils the devotion to God.** If the attachment to God runs along with the detachment from every worldly desire, such attachment to God is really real. Krishna spoke about the attachment to God and subsequent incarnation, Buddha, spoke about the detachment from the worldly desires, which makes the devotion to God pure and flavoured with sweet scent. **Attachment to God with worldly desires is a bad scent giving bad odour.** The entire merit of Buddhism is concentrated on this very basic point, which is the detachment from worldly desires that makes the devotee not to ask any worldly boon from the God. **Even a hill of devotion is unreal if the worldly boons are aspired from God.** Even an atom of devotion to God is real if there is no aspiration for any worldly fruit in return.
- 48) **Buddhism is misunderstood as atheism. This is the most meaningless aspect of spiritual knowledge.** Buddha kept silent about God and **never** declared that God is non-existent. Since God is beyond space and time, He is totally unimaginable for any brain. This is the meaning of His silence. The Veda also says clearly that God is beyond any imagination and is best represented by silence (*yato vāco...*). What the Veda told is said by Buddha. Buddha said that the Vedas were written by souls, which are the sages. God spoke the Vedas to sages and sages told the same Vedas to the humanity. When God told the

Vedas to sages, you can say that God is the speaker of the Vedas. When sages told the Vedas to humanity you can say that sages are speakers of the Vedas. The Gita is told by God or Bhagavan and hence, it is called as the Bhagavat Gita, which means that God spoke the Gita to Krishna. Krishna spoke the same Gita to Arjuna. Both the invisible God and visible Krishna are one and the same since God pervaded all over Krishna. Similarly, God and sages. Hence, there is no contradiction between Buddhism and Hinduism since Buddha is one of the ten incarnations of God Vishnu.

[May 23, 2019]

God-Preacher Shri Datta spoke:-

- 49) Chaarvaaka said that the alive body with the awareness itself is the soul. There is no problem in this point because after all, the soul is only a special work-form of inert energy associated with materialised body. Since matter is also another form of energy, all these three phases (matter, energy and awareness) are one item, called creation or created item only and not the creator. The schools treating soul as God only have problem with this point since these schools treat the created item (soul) as God. The reality is that the unimaginable God alone is the creator and the imaginable soul is a tiny part of creation. Actually, soul is a form of energy only and is slightly different from matter or body. However, this slight difference is not a big problem because matter and energy are only slightly different and not at all totally different. Chaarvaaka says that the awareness is generated from the four elements (other than space) in combined state and he accepts the requirement of subtle space for the existence of any created item. The existent or non-existent space is not a major problem since space is included in creation only. Science also speaks about awareness and we must congratulate the sage Chaarvaaka for finding the soul as created item or a part of creation only.
- 50) The scientists or even atheists say that God does not exist and hence, there is no hell or heaven or any other upper world and in this point, they are in line with Chaarvaaka. These people support the rules of justice in pravritti or worldly life. This is only a hypocrisy of these people because they know very well that even if the pravritti is broken secretly, there is no fear of punishment from the non-existing God. This hypocrisy is only external to cheat the society to get good name and this diplomacy is also helpful to escape the punishment from the law of the land. **Atleast, some external politeness is maintained even**

though it is really cheating others. The sage Chaarvaaka openly told that the pravrutti can be broken and sins can be done without any fear. We must appreciate the frankness of this sage and also the politeness of atheist. This sage is a great scientist in finding out the essential picture of the soul, which helps us to treat the soul as a part of creation and not creator. God is very angry with this perverted scientist not because he denied the existence of God, but, because the rules of pravrutti, which are the basis for the balance of society are totally broken by this sage. After all, fear for sin is based on the existence of God only since God gives the punishment for sin through unimaginable ways even though one escapes the punishment from the law of land.

- 51) The sage Pippalaada (incarnation of God Shiva) found fault with the above point of Chaarvaaka regarding the soul, who told that life (praana) is the soul. **Here, the word praana indicates the awareness and not mere inert air involved in the mechanical process of respiration.** Plants have the inert respiration but do not have the awareness due to lack of nervous system even though inert energy is available. In this way, the soul is indicated as energy, which is different from matter. **In the strict sense, the word praana means the inert air involved in the mechanical process of respiration supplying oxygen to the system for oxidation of food in order to release the inert energy.** This inert energy is converted into a special work form called awareness while functioning in a specific nervous system. Hence, mere respiration (praanamaya kosha) is not sufficient for the generation of awareness, called nervous activity by neurons (manomaya kosha). Based on the requirement of inert energy with the help of respiration, the word praana is used to mean awareness. Every botanical plant which is alive, does not have awareness but every item with awareness (zoological example) needs the existence of respiration and digestion of food (except energetic beings). Awareness is characteristic of available inert energy and existing nervous system. In energetic beings, free inert energy is available from cosmic energy.
- 52) Buddha, Kapila, Vyaasa and Shankara are incarnations of God. Unfortunately, the three incarnations of God, which are Buddha, Kapila and Shankara were misunderstood as atheists due to lack of proper and complete understanding of their concepts. Buddha kept silent about God because the absolute unimaginable God is beyond words. Even the Veda says that the absolute God can be explained only through silence. Buddha told that this entire world is non-existent

(shunyam), momentary (kshanikam), misery (duhkham) and made of matter and energy (vastusvalakshanam). Vastu means item of creation made of gross matter and its property (svalakshanam) means subtle energy. Here, energy need not mean only inert forms, but also means awareness, which is a form of energy. Misery mentioned pertains to awareness and hence, awareness is also mentioned, which is a form of energy. Since Buddha mentioned about the absolute God through silence, who is referred existing alone before creation, the non-existent creation was referred by the word shunyam. With reference to the absolute truth or God, this creation is always relative truth or non-existent only. This creation was created by the absolute God for His entertainment. For God perceiving the non-existent creation as existent, every step of the creation is only momentary since God is the eternal spectator of this creation running for a very long time. The non-existence perceived as existence is possible for the omnipotence of God. **The non-existence of creation refers to the state before creation and this non-existence perceived as existence through unimaginable power of God refers to the state after creation.** There is no contradiction between non-existence and existence in the case of unimaginable power of God.

- 53) The four disciples of Buddha took the four concepts of Buddha independently and did not correlate them to bring out His total concept. Maadhyamikas (or Madhyamika school of Nagarjuna) took the concept of non-existence of the creation alone. The Yogaachaara School took the awareness or soul (vijnaana) as existent because the soul or awareness must exist to grasp even non-existence of the world as pointed out by Shankara. Infact, soul is a part of the world and hence, not only the soul, but also the rest world is also existent and this point was grasped by the school of Sautraantikas. Finally, the school of Vaibhaashikas took the whole correlation of the above three as the total concept of Buddha. This means that Madhyamika took only non-existence of the world told by Buddha, which was actually told with reference to absolute God and not with reference to the soul. The Yogaachaara rectified this mistake and realised the existence of the soul as the grasper. The Sautraantika rectified that the grasper as well as the grasped world are existent because the grasper is a part of grasped world. The Vaibhaashika added all these three steps to bring out the total correlation noting the difference in the references (God and soul) also.

- 54) Buddha told that the world is non-existent (shunyam) as well as momentary (kshanikam). Both these contradict each other if applied to the same reference. Non-existent can't be momentary. Only existent can be momentary as only something appears in a moment, it cannot be said to be non-existent. For unimaginable God, the world is always non-existent. Certainly, before creation, world is non-existent. But, after creation even though the world is non-existent, it appears to exist during the period of entertainment to the same unimaginable God. Non-existent becoming existent while remaining still non-existent simultaneously is possible for the inherent unimaginable power of God. Hence, for God, the world is non-existent and simultaneously existent to give real and full entertainment. This is possible only when the reference is God alone. The soul, which is a part of non-existent world, is also non-existent and simultaneously existent for the entertained God. For the soul, which thinks that it is existing, the rest world is also existing. We can't apply this word shunyam (non-existent) to the soul because the world is never non-existent to the soul. For the non-existent soul, the non-existent world (as per the view of God) is existing. Hence, reference is very important in such contradictions.
- 55) The Maadhyamika took the word shunyam as applicable to all references in all times and said that world is non-existent even for the soul. **The Yogachaara took the word kshanikam as existent and applied this word to the awareness or soul only while keeping the word shunyam as it is to the inert world.** This means that only soul or awareness is existent and the entire inert world (other than awareness) as non-existent. The Sautraantika took the words kshanikam and vastusvalakshanam and said that both the soul as well as the rest inert world (composed of matter and energy) are existent.
- 56) The Vaibhaashika took all the three concepts to be applied to different contexts. **Vaachyaartha means a single concept conveyed by a single statement.** For example: "rains have started" means a single concept, which is that the rainy season started and hence, rains have started. But, this single statement becomes different statements with different concepts in different contexts like (i) for saints, it means that they have to stop doing journey to stay in one place only for four months (Chaaturmaasyam) since journey becomes inconvenient in rains, (ii) for farmers, it means that they have to sow seeds in the ploughed fields and (iii) for others, it means that they have to procure umbrellas. **These different meanings expressed by different**

statements are called adhikaranaartha. The vaachyaartha of Buddha is taken by different disciples in adhikaranaartha and the followers limited themselves to their own contexts. Not only this, the disciples have told that their selected meanings for their contexts alone stand for the original vaachyaartha statement and even went to the extent that such specific meaning is the heart of Buddha. This led to the quarrels in the sub-schools of Buddhism and the same picture applies to different sub-religions in Hinduism also, which take the same statement of scripture in different contexts applying to the same reference.

- 57) The world is made of energy, which propagates in waves with crests and troughs. If the distance between two crests is taken as gap (neglecting the trough as almost non-existent due to lowest intensity in the trough), the crest can be treated as momentary. Even if we take the corpuscular nature of energy, a gap is essential between two particles of energy allowing the application of same word ‘momentary’. In this way, the word ‘momentary’ can be explained. For the eternal constant spectator, God, a human life is momentary whereas the same human life for a human being is constant and non-eternal because the human being knows that it is not eternal like God. Hence, the Arhata School (Jainism) said that the soul is constant though it is temporary (*sthiram anityam*). This concept of Jainism is not contradicting the concept of Buddhism because the original meaning should be viewed in different contexts due to different references.
- 58) Shankara is said to be a Buddhist in disguise (prachchanna Bauddha), but, it will be correct to say that Shankara is Buddha in disguise (pracchanna Buddha) because both Buddha and Shankara are the incarnations of same God. Buddha is said to be the incarnation of God Vishnu and Shankara is said to be the incarnation of God Shiva. Vishnu and Shiva are different names of the same God (*Śivaśca Nārāyaṇaḥ*— Veda). Buddha kept silent about the absolute God. People mistook Buddha as negating the existence of God and took Him as an atheist. Buddha came as Shankara and gave explanation for His silence about God (*maunavyākhyāprakaṣita parabrahma...*). Since, the absolute God is unimaginable, no word can give the identity of such God and this is also told by the Veda (*Yato vāco nivartante...*). The Gita also says that God is unimaginable (*mām tu veda na kaścana*).
- 59) Both Buddhism and Jainism gave top most importance to non-violence, which is the climax of justice (*ahiṃsā paramo dharmah*). Both

stressed very much on justice and social service, which shows the extreme importance given to pravritti. Jainism recognised space as existent subtle energy through the authority of inference like Chaarvaaka. The Sautraantika School of Buddhism also agrees to the existence of inert world composed by the five elements. It is not correct to say that Buddha and Chaarvaaka did not recognise the existence of soul. Chaarvaaka called the alive body itself as soul. The three schools of Buddhism (except Maadhyamika) recognised the existence of world that includes space. **Except Chaarvaaka, others are not atheists.**

- 60) Sage Kanaada (Vaisheshika School) expressed very clearly about the existence of God and hence, his school is called Vaisheshika, which means distinct and clear expression. God is distinguished separately from soul. Sage Gautama (Nyaaya School) expressed the importance of the scripture by accepting 'shabda' as the fourth authority. This means that the analysis of scriptures is very important because even the Holy Scriptures may contain certain mischievous insertions. Both Kanaada and Gautama gave lot of importance to logical analysis (tarka) while the former is based on two authorities whereas the latter is based on four authorities. Both have given lot of importance to justice in worldly life (pravritti).
- 61) Unfortunately, sage Kapila, the incarnation of God Vishnu is misunderstood as atheist. Kapila is quoted in the Gita also through the word Saamkhya, which is the philosophy of Kapila. Kapila analysed the world into twenty four items: (a) kevala prakruti or mulaprakruti (1) or primordial nature, the root material cause; (b) kevala vikruti (16) or five elements, five senses of knowledge (eyes, ears, skin, tongue and nose), five senses of action (mouth, hands, legs, urinal and anus) and one mind; (c) both prakruti and vikruti (7) or one mahat (intelligence), one ahamkaara (ego) and five subjects (vishaya), which are sound of space (shabda), touch of air (sparsha), form of fire or visible energy (rupa), taste of water (rasa) and scent of earth (gandha); (d) The twenty fifth item is Purusha, who is neither prakruti nor vikruti.
- 62) Kapila being God, can never be an atheist. He has mentioned God by the word Purusha and the world is mentioned by the word Prakruti. Purusha is not the soul, but, the God. The Purusha suktam in the Veda means speaking about God and not about the soul. Apart from this classification of two items (Purusha and prakruti), there is another classification of three items in which prakruti is world, purusha is the soul and purushottama is the God. Both these classifications exist in

the Gita (*prakṛtiṃ puruṣaṃ caiva..., uttamaḥ puruṣastvanyaḥ...*). Puruṣa means both body and world and hence, puruṣa can mean both soul and God (*puri śete iti puruṣaḥ*). Kapila followed the first classification of two items and hence, Puruṣa stands for God. **Soul is mentioned in world or prakṛti itself as intelligence, ego and mind by Kapila.** Chittam or memory can be treated as a part of mind and the four internal instruments (antah karanams) can be realised. Puruṣa or God is said as detached (*Asaṅgo hyayaṃ puruṣaḥ*) from the world by Kapila and if Puruṣa is taken as soul, it is not correct because soul is always attached to the world.

- 63) Patanjali was the incarnation of Adishesha, who is the devoted servant of God Vishnu and Kapila was the incarnation of God Vishnu. The Yoga path established by Patanjali gave clarification about the place of God previously indicated by the word 'Puruṣa'. **Yoga kept the soul in the place of Puruṣa and God indicated by the word Ishwara is taken as twenty sixth item.** This follows the classification of three items prakṛti, puruṣa or soul and Ishwara or Puruṣottama or God. Krishna says in the Gita that both Saamkhya and Yoga are one and the same (*Ekam Sāṅkhyaṇca Yogaṇca...*). It is unfortunate that the philosophy of Kapila was called as atheistic knowledge (Nirīshvara Saamkhya) whereas the philosophy of Patanjali was called as theistic knowledge (Seshvara Saamkhya). **In fact, both are theistic philosophies only and nobody was atheist except Chaarvaaka.**
- 64) Yoga means union, which exists in several steps starting from association and ending with perfect merge. For humanity, human incarnation is the best suitable goal in all respects. Yoga mentions rotating wheels (chakras) in which the soul is fixed to rotate there itself. These wheels are the whirlpools present in the worldly sea that trap the swimmer to rotate for some time and drown him finally. These wheels are represented as lotus flowers that attract the black bee by scent and trap it by closing the petals. Similarly, **the worldly bonds trap the ignorant soul by attraction and stop the upper journey.** These worldly bonds are represented pictorially as wheels and flowers, which do not exist in physical sense. These worldly attractions for the mind shall be controlled (Cittavṛtti Nirodhaḥ) in order to escape worldly miseries (klesha).

[May 24, 2019]

God-Preacher Shri Datta spoke:-

- 65) **Justice and good qualities of Pravrutti were encouraged with rewards like attainment of miraculous powers (Vibhuti) for maintaining good qualities.** Samadhi is the final step of firm decision about spiritual journey. A devotee of dualism is aware of the separate form of God (Samprajnaata Samadhi) and a devotee of monism is not aware of separate God due to merge (Asamprajnaata Samadhi). Both these are human incarnations only like Balarama and Krishna existing side by side in list of ten human incarnations. Balarama is Patanjali since both are Adishesa. Krishna is Kapila since both are God Vishnu. In monism, there is no dualism of God and soul and hence, Kapila represented only one item called Purusha with whom Ishwara is merged perfectly. **The background of divine personalities is also important in studying their philosophies.**
- 66) Purvamiimamsaa is established by sage Jaimini, who is a student of sage Vyaasa, the establisher of Uttaramiimaamsaa. Vyaasa is the incarnation of God Vishnu and Jaimini is His devotee. How can we say that the preacher and the disciples are different in their philosophies? Jaimini stressed on practical philosophy (karma yoga) in the service of God, which alone gives the divine fruit. Vyaasa stressed on knowledge and devotion. Knowledge generates devotion and both these are in theoretical phase. Devotion transforms knowledge into practice and practice alone gives the practical fruit.
- 67) Yajna means practical sacrifice of service and fruit of work. In Yajna, food is cooked and served to the participants of a ritual. A ritual means the activity of an assembly of devotees to gain better spiritual knowledge and better devotion to God from a divine spiritual preacher. The Yajna shall be done only due to attraction to God and not due to any worldly desire. Jaimini stressed very much on justice (Dharma Sutram) and gave lot of importance to Pravrutti to please God.
- 68) It is most unfortunate to think that Jaimini is an atheist and this is the misinterpretation of the ignorant followers. Jaimini is the follower of Vyaasa, the fundamental establisher of clear theism. Jaimini gave stress on practical sacrifice in the philosophy of Vyaasa (*Karmānurūpāṇi purah phalāni*). He never said that God does not exist and only the atheistic followers said that (*Devo na kaścit*). **Jaimini is an important author of concepts of Astrology (Jyautisha Sutram) in which he mentions God Vishnu as the controller of Saturn and God Shiva as**

the controller of Jupiter. He gave lot of importance to the divine scripture called the Veda, 80% of which is on practical sacrifice only.

- 69) Ignorant followers said that the sound of the Veda itself is God, which is absurd because sound energy is inert item of the creation. **The inert sound can represent God like a statue.** Bhatta told that the Vedic sound is God (*Śabdamātra Devatā*) with a view that one should give lot of importance to the Veda, which preaches us about the unknowable (by human efforts) points. **God can be represented by the Veda or a statue.** If the beginner believes that a statue is God, the same beginner can believe the Veda as God. Statue and the Veda are only representative models of God. The followers started performing Yajna (practical sacrifice) aspiring for practical worldly fruits. In the beginning stage, defects are inevitable and hence, the Veda itself mentions worldly fruits for such practical sacrifices to encourage the beginner. But, one should not sit in LKG class only throughout the life. Giving importance to practical sacrifice and keeping silent about theory does not mean that only practical sacrifice exists and not even God for whom only the practical sacrifice is dedicated!
- 70) The followers went to the extent of madness to say that word (sound) is eternal and hence, is the God. Sage Gautama condemned this and clearly said that word is not eternal. Buddha told that worldly desire is the cause of misery and this stands as the main obstruction in pleasing God. Any worship shall be done due to attraction towards the divine personality of God and not to fulfil any worldly desire. This is emphasised in the Gita, which is called as the Smruti Prasthaanam composed by Vyaasa, under the name Nishkaama Karma Yoga. The Shruti Prasthaanam is the Upanishads of the Veda spoken by God Brahma. The logical analysis and correlation on these two is expressed through the Brahma Sutras written by Vyaasa and is called as Nyaya Prasthaanam. These three scriptures are called the Prasthaana Trayam forming the whole subject of Uttaramiimaamsaa.
- 71) In the Brahma sutras, the first part gives correlation of various statements of the scripture Veda (samanvaya). In the second part, contradictions were resolved (avirodha). In the third part, spiritual efforts were discussed (saadhanaa). In the fourth part, the fruit was explained (phala). The philosophy of Vyaasa was interpreted in three channels by Shankara, Ramanuja and Madhva and these three are complementary to each other and not at all mutually contradicting. Shankara is incarnation of God Shiva like the incarnations of God

Vishnu, who are Buddha, Kapila and Vyaasa. In the philosophy of Shankara, we can find the essence of theories of other incarnations. **Ramanuja and Patanjali were incarnations of Adishesha and the former clarified the concept of Shankara whereas the latter clarified the concept of Kapila.** Madhva, the incarnation of angel Vaayu is almost similar to Ramanuja in the level of the devoted servant.

- 72) Buddha told that God is unimaginable and expressed this through silence. The unimaginable God can't be grasped by anybody and hence, the unimaginable awareness of unimaginable God mentioned simply as awareness (so that simple relative awareness is easily grasped) is taken as the unimaginable God. Even though the background of unimaginable awareness is unimaginable due to absence of inert energy and nervous system, since it is mentioned simply as awareness, such relative awareness is well understood by anybody. Such imaginable relative awareness is generated by inert energy and nervous system, which exists in every human being and in any other living being having awareness. Hence, this unimaginable awareness mentioned as simply awareness is understood as the relative awareness. For such plot, there is a valid reason also for Shankara. **Even though the backgrounds of unimaginable awareness and imaginable awareness are quite different (being unimaginable and imaginable respectively), in result both are same because awareness means simply to know and this is the common similarity whether the awareness is omniscient (unimaginable) or little knowing (imaginable).**
- 73) **Hence, the unimaginable God without medium (nirguna) is the unimaginable awareness only.** The unimaginable God merges with relative awareness and such relative awareness can be called as directly unimaginable God or unimaginable awareness. This process happens when the unimaginable God merges with the relative awareness existing in first energetic body of Ishwara. Hence, the soul (relative awareness) of Ishwara is the absolute merged God (nirguna) of Shankara. Such soul covered by the energetic body is called Ishwara (saguna) by Shankara. The energetic body of Ishwara also is merged with the unimaginable God since such body is also eternal. Therefore, Ishwara (both soul and body) is eternal like the unimaginable God since there is no damage to soul and body of Ishwara at any time even though His body and soul were created by the unimaginable God in the

beginning of creation (*Hiraṇyagarbhah samavartatāgre...* Veda). **Absolutely, in any point, the unimaginable God and Ishwara are one and the same and hence, Ramanuja and Madhva started with Ishwara (both body and soul) only.**

- 74) Kapila mentioned this awareness (relative awareness of Ishwara merged with unimaginable awareness) as Purusha that stands for both soul (relative imaginable awareness) and God (absolute unimaginable awareness). The word Purusha means the awareness existing in the body (*Puri śete*). The same awareness or Purusha mentioned by Kapila is taken as absolute God (nirguna) without body by Shankara. Had this awareness been unimaginable, it could have been certainly the absolute God and in fact Shankara's internal intention is that only. The merge of unimaginable awareness (unimaginable God) with relative awareness is confined to Ishwara and other energetic and human incarnations only and hence, all these including Ishwara are mediated absolute God only since all these are mediated by external media. The misunderstood (or twisted philosophy by Shankara for the sake of atheists) philosophy by tempted advains is that this relative awareness or imaginable soul leaving the external medium itself is the unimaginable awareness. The Purusha of Kapila is such selected relative awareness of incarnations only and due to the will of such Purusha only the creation takes place (*Mayādhyakṣeṇa...* Gita) and hence, such Purusha is only God and not the ordinary soul. **The same relative awareness existing in Ishwara (before merge) exists in every human being called soul and hence, Purusha can be misunderstood to be ordinary soul also.** Then, every ordinary soul is God and there is no God other than ordinary soul! This results in misunderstanding God Kapila and God Shankara to be atheists! God Vyaasa also mentions this Purusha as Shaariira to mean Purusha as the ordinary soul present in a body. Buddha's silence about the unimaginable God before creation avoided all this confusion.
- 75) Buddha limited Himself to non-mediated unimaginable God only and hence, the word Ishwara was not used by Him. Kapila and Shankara took the unimaginable God merged with relative awareness (in Ishwara) as Purusha and Nirguna Brahman respectively. The same Purusha was given an energetic body (called Ishwara or saguna Brahman) by Shankara. Ramanuja and Madhva started with saguna Brahman only because He (Saguna Brahman) with associated covering energetic body makes anybody to grasp God easily. Shankara started with Nirguna Brahman, who is unimaginable awareness merged with

relative awareness of Ishwara that has become finally unimaginable awareness or unimaginable God only, but provided a second place for Ishwara, who is the above unimaginable awareness covered by energetic body. Awareness can be grasped only with lot of difficulty (*Avyaktā hi gatirduḥkham...* – Gita) for common man whereas the same with energetic or materialized body can be easily understood and grasped. Kapila stopped with unimaginable God or the above resulting unimaginable awareness only and there was no place for Ishwara with energetic body. Hence, His philosophy was called Niriishvara Saamkhya (knowledge without Ishwara) whereas Shankara's philosophy was not called so due to Ishwara standing in the second place. Patanjali and Ramanuja started with Ishwara (covered by energetic body) only and philosophy of Patanjali is called Seshvara Saamkhya (knowledge with Ishwara).

- 76) Shankara told 'awareness is God'. This appears to anybody that the relative awareness present in any human or energetic body is God. Such wrong sense was desired by Shankara to convert atheist into theist. Here, actually, the word awareness means unimaginable awareness (unimaginable God) resulted by the merge of unimaginable awareness with relative awareness of Ishwara. The relative awareness of Ishwara simply becomes unimaginable awareness due to perfect merge and such resulting unimaginable awareness is the absolute God or nirguna Brahman (without external energetic body) of Shankara. We can't call the relative awareness or soul of Ishwara (before merge) anymore as soul after merge. In other incarnations, Ishwara merges with selected energetic or human devotees, in which also the relative awareness or soul becomes unimaginable awareness due to perfect merge of Ishwara. Such unimaginable awareness present in Ishwara and other incarnations is totally unimaginable awareness only. The relative awareness or soul of Ishwara and other incarnations that has become unimaginable awareness (unimaginable God) is no more relative awareness after merge even though it was relative awareness before merge. Such unimaginable awareness mentioned as simple awareness is misunderstood as the relative awareness of soul present in every living being with awareness. Ramanuja and Madhva separated such unimaginable awareness (God) from the relative awareness (soul) and started with the same unimaginable awareness covered by an eternal and divine energetic body under the name Ishwara (Narayana).

- 77) Buddha told that the world is non-existent as well as existent. It is non-existent for the absolute unimaginable God and is existent for the soul since soul is a tiny part of the world. The world is non-existent to the absolute God before creation. But, after creation, the absolute God is entertained with the basically non-existing world appearing as fully existent (like the world to the soul). **The entertaining world is existent since it gives the real entertainment to God. The same world is also basically non-existent to God because God does miracles in this world.** If this world is really real, God can't create or change or control or destroy anything in this world because one absolute reality can't do anything with another absolute reality. Due to unimaginable power of unimaginable God, the really unreal world appears to be really real for the sake of real entertainment to God. The same world is really unreal for the unimaginable God before creation since it was not generated. The really unreal world is real for the really unreal soul since one unreal is real to another unreal. In fact, soul is an inherent tiny part of world.

[May 25, 2019]

God-Preacher Shri Datta spoke:-

- 78) Trickish monism of God and soul is told by Shankara to convert atheist into theist. Real monism of God and soul is also told by Shankara in the case of Ishwara and other energetic and Human Incarnations. In the case of devotee treated as incarnation without the monism of God and soul is a special monism told by Ramanuja in which God and soul are one due to non-isolation of soul from God as a part from its whole. In the case of perfect dualism told by Madhva, ordinary soul is totally different and disconnected from God like a servant from his master. Ramanuja is intermediate link between monism and dualism and hence, appeared after Shankara and before Madhva. Christianity established by Jesus says the same concept through three stages "***I am in the light***", "***The light is in me***" and "***I am the light***" representing dualism, special monism and monism respectively. Dualism is existing state and the soul can aspire for special monism to do divine service keeping God in heart without aspiring for monism. One can become God when God proposes monism and aspiration for monism is fundamental disqualification for the soul to get God's grace.
- 79) Christianity introduces Jehovah, son of God and Holy Spirit as the fundamental triad. Jehovah is absolute unimaginable God beyond the world and is also treated as omnipresent in effective sense (not in

physical sense) due to omniscience and omnipotence of God. **Omnipresence in physical sense is avoided to say that God is not present in a demon.** The son of God means Ishwara and other incarnations of Ishwara with monism of God and soul. The monism is between unimaginable God and His incarnations including Ishwara. Apart from this, there is monism between Ishwara and other incarnations also. Holy Spirit is the incarnation with dualism of devoted soul and God. The Holy Spirit can be mentioned also as the unimaginable God merged with formless energetic light having its own soul (relative awareness) and such vision was received by certain devotees of Islam, who do not like the form for the medium of God. The same above said Holy Spirit is Ishwara or Father of heaven, who is in no way different from Jehovah of Christianity or Allah of Islam or Parabrahman of Hinduism. The Father of heaven (Ishwara) and the son of God (other incarnations formed from Ishwara) are not different in composition since both Father of heaven and His incarnations have unimaginable God merged with the soul covered by external mortal body. In the case of Father of heaven, both external energetic body and soul are merged with unimaginable God. In the case of human incarnation (like Krishna, Jesus etc.) formed from Ishwara, the soul is merged with Ishwara and not the external materialized body since the body is mortal. For the sake of certain occasions, the body of the incarnation may also be merged with unimaginable God by the will of unimaginable God like on the occasion of lifting hill by tender boy Krishna.

- 80) There is no trace of difference between Jesus of Christianity and Prophet Mohammad of Islam since both are sons of God (Human Incarnations with monism) only. Human Incarnations with dualism exist in both Christianity and Islam indicated by the word Holy Spirit. Remember that the same word 'Holy Spirit' can be also used for God appearing as light without form containing unimaginable God in formless light as medium along with its own soul with which the unimaginable God (unimaginable awareness) is merged. Such mediation is for the sake of devotees not liking a formful medium of God. If we take unimaginable God as non-mediated absolute reality, there is no difference between (i) Non-mediated Jehovah, Allah and Parabrahman and (ii) Mediated Son of God, Ishwara and any other Incarnation with monism between Ishwara and the soul.

- 81) Since Jesus, the preceding incarnation was crucified by devotees having climax of ignorance, ego and selfishness, Prophet Mohammad eradicated the concept of incarnation and claimed Himself to be just Messenger of God (dualism) to avoid such horrible sins. Monism and special monism of God with soul are avoided by Him. He took a simple wall as representative model of God meaning that as the limitation or boundary of this creation since abstract unimaginable God is very difficult for worship. Swamy Dayananda of Arya Samaj in Hinduism also opposed the concept of Incarnation since this concept is exploited by several false incarnations whereas Mohammad opposed this concept to avoid the sinful violence of false devotees. Mohammad did wars to unite the violent devotees frequent quarrelling creating continuous disturbance in society due to multiplicity of God. Suppression of continuous violence through wars to achieve eternal peace and unity through oneness of God can't be taken as sinful violence. **Since oneness of God through Allah was already achieved, there is no meaning in continuing such justified violence at present.**
- 82) The word 'Vishishtaadvaita' of Ramanuja is actually meant for the concept that speaks monism between the mediated God having the entire world as covering body and the mediated soul having little human body. In the case of God (Vishvarupa), the unimaginable God or unimaginable awareness is the possessor (Visheshya). The possessed body is the world (Visheshana). This world-body has both souls (Chit) and inert items (Achit) and God with such large gross world-body is the possessor qualified by the possessed body (Vishishta). This gross item is compared to a subtle item like human being having small possessor of small body. In the case of human being, the soul is the central awareness and the small body is made of small spread awareness (through nerves in the body) and small inert items. The gross God (Sthuula Chidachit Vishishta) is compared (advaita) to a small human being (Suukshma Chidachit Vishishta). The word advaita is taken in the sense of similarity only. But, advaita means oneness. If we take the small human being as Krishna, who has become the gross God (Vishwarupa), the word advaita is fulfilled since Krishna and Vishwarupa are one and the same.
- 83) **The word Vishishta Advaita can be also taken as special monism between God and soul.** God is the whole and the devoted soul is very close to God like a limb of the body. Both the whole and the limb stand

as one item because the limb can't be separated from the whole like blue colour from blue lotus flower (Apruthakkruta Visheshana). Nimbacharya took this concept of isolation and said that the soul and inert world can't be isolated from each other (Apruthak) whereas the unimaginable God is totally isolated from imaginable soul and imaginable inert world (Pruthak). He established the theory of dualism-monism (Dvaitaadvaita). This theory clearly says that the absolute God is unimaginable since dualism and monism are one and the same! **The world including souls is unreal before absolute God and hence, monism results. Simultaneously, the world including souls is real, in giving entertainment to the same God and hence, dualism results.** It is basically monism, but, apparently dualism. This does not mean that basically it is the real rope and apparently looking like serpent. The apparent serpent looks to God is as clear as real serpent is looked by a human being. Such world is basically unreal to God so that God does miracles in this unreal world. Hence, it is simultaneous monism and dualism. The full clarity due to reality of the world as soon as created simultaneously allowing miracles done by God proves that this theory means that the power of unimaginable God is unimaginable. The unimaginable power and unimaginable God are one and the same single one unimaginable God.

- 84) The preacher of the preacher of Shankara called Goudapada spoke that the real world is not created at all by God and that yet, the unreal world is created (*Ajātaṃ jāyate kiñcit, ajātiḥ prakṛtistataḥ*). Creation (Jaayate) was accepted, but, the world is not created (Ajaatam). In the case of ordinary human being-spectator, such thing is possible when a real rope creates a false serpent on it. In the case of unimaginable God acting as both real rope (Creator) and seer, the created rope is as clear as a real serpent, which never disappears since world stands as continuous entertainment for God. In the dissolution also, the world goes into subtle state (avyaktam) only and hence, both God and world are eternal (**God has no birth and end while world has no end but has birth**). The soul is also a spectator apart from God and in the case of the soul, the unreal-real world looks as real only since the unreal-real soul is a tiny part of the real world. This theory holds very very conveniently good to the situation in which the absolute God is existing alone before the creation of world.
- 85) Shri Vallabhacharya and Chaitanya have given top most stress on God Krishna, who is the fullest human incarnation (Paripuurnatama). This

does not mean that other incarnations like Rama are not fullest. All the incarnations are fullest because the same unimaginable God existing in all the incarnations is possessing the fullest power. The possessed power is expressed to such extent as required in the programme of that incarnation. Based on the difference in the expressed power, classification of the incarnations (Kalaa, Amsha, Aavesha, Puurna and Paripuurnatama) is done and **this is only apparent difference and not the core difference. All the incarnations of God must be worshipped with equal devotion.**

- 86) Some religions say about the re-birth of the soul and some other religions say that there is no re-birth for the soul. If the soul is a condemned soul without any trace of hope of reformation, either it is thrown into permanent hell or thrown into continuous births of worms on this earth. In such case, there is re-birth, but, there is no human re-birth. **The human re-birth is not present in the case of any soul and hence, the spiritual efforts must be completed within this human birth.** Expectation of continuous compulsory human re-births for every soul is foolishness. **The human re-birth is given by God to the soul, which could not complete its spiritual efforts in spite of its hectic trials as an exceptional case.**

[May 26, 2019]

God-Preacher Shri Datta spoke:-

- 87) I am giving the overall picture of the entire spiritual knowledge, which shall be propagated in detail through you in future and I fix your spiritual name as '**Datta Swami**'. **God is unimaginable and all the entire worldly logic fails in His case to understand even a little about His nature.** This absolute God is the ultimate reality and remains as one only in past, present and future. Such absolute God created this entire world for the sake of His entertainment. This created world is essentially unreal, but, simultaneously becomes real with full clarity to God. This is happening due to the unimaginable power of the absolute God. This absolute God is beyond this imaginable world in which the imaginable soul is a tiny part. Since both world and soul have the same nature (*essentially unreal but, simultaneously real giving full clarity to God*) called relative reality, world is real for the soul. This world is not really as real as the God because God can't do any miracle like creation, control, change, destruction etc., with another equal absolute reality.

- 88) The unimaginable events called miracles are the perception authority of unimaginable nature inferring the existence of unimaginable God. The boundary of this relatively real world can't be achieved by any imagination since if the boundary is achieved, the imagination touches the unimaginable God. The attainment of boundary of space by imagination is impossible because if the boundary is touched, the unimaginable God is also touched by imagination like touching the boundary of sea is touching the soil. If the end of the track of smoke (space) is touched, its source or the fire (God) is touched. Since the imagination can't touch the unimaginable God, the boundary of this universe or space can't be touched by the imagination. This means that God is beyond space, which means that God has no spatial dimensions and hence, becomes unimaginable. This universe is finite to God since omniscient God knows its boundary, even though it is unknowable to any soul. This is another practical authority of the existence of unimaginable God apart from miracles.
- 89) The cause is unimaginable God and the product is imaginable creation including imaginable souls. In the worldly logic, the generation of imaginable product from imaginable cause is only available and hence, in such case the link-mechanism is imaginable. But, here, the cause is unimaginable and product is imaginable and hence, the link-mechanism is also unimaginable because such example is not available in this imaginable worldly logic. The unimaginable God entertained by this world also enters this world like a spectator of drama entering the drama as an actor. Such entry is mainly based on the need of direction to be given to the souls by God. The unimaginable God merges with the first imaginable energetic body having soul or relative awareness called Ishwara. This Ishwara becomes other energetic and human incarnations by identifying Himself with energetic and human alive bodies and this is the process of incarnation. The incarnation results purely by the will of God only and not by the effort of the soul. Hence, **the incarnation is called descended God and not ascended soul**. The unimaginable God has unimaginable awareness due to absence of inert energy and nervous system, which are essential to generate the relative awareness in human or energetic being. Unimaginable awareness is unimaginable God since two unimaginable items can't co-exist. This unimaginable awareness merges with the relative awareness of selected energetic or human being so that such soul becomes the absolute God as referred by Shankara. Such soul existing in energetic body as Ishwara is referred by Ramanuja and Madhva.

- 90) In the upper worlds, energetic incarnations take place and on earth, human incarnations result. The common energetic or human medium is very much convenient for God to mix with energetic or human beings in upper worlds and on earth respectively. **Along with this tremendous merit, a tremendous defect is also associated like horrible poison associated with divine nectar.** The defect is that there is always tremendous repulsion between common media. Due to this, the human being neglects human incarnation here and the same soul after death entering into energetic body neglects the energetic incarnation in the upper worlds. By this, the soul misses the expressed God here as well as there. For a human being, human incarnation and for an energetic being, energetic incarnation are most relevant to get spiritual guidance.
- 91) Theoretical spiritual knowledge of Shankara generates theoretical devotion of Ramanuja, which generates the practical devotion of Madhva (*service and sacrifice of fruit of work*) as proof of theoretical devotion. Practice alone generates the practical real fruit like a mango plant generating the mango fruit. Knowledge and devotion are essential like water and fertilizer needed for the practice-plant to give the fruit. Theoretical and practical devotion must be based on your attraction towards His divine personality and must not be based on the aspiration for any fruit from God. One is showing such real devotion towards his/her issues. In business devotion (*Vyshya Bhakti*), practical fruit from God is aspired for the practical devotion shown to God. In Prostitution devotion (*Veshyaa Bhakti*), practical fruit is aspired for the theoretical devotion shown to God, which is the worst. Of course, theory is the mother of practice and practice alone yields fruit.
- 92) Pravrutti is the behaviour of a soul with other souls in this society always voting for justice against injustice. God is very much bothered about Pravrutti only just like the establisher of a factory is always worried about smooth administration in the factory. Granting heaven for merits and throwing into hell for sins are promotions and punishments respectively. One shall not argue asking to show the presence of hell in this space because no one proves the absence of hell in this infinite space by taking Me all around the space. In this 50-50 probability of existence of hell, it is better to take the option of existence of hell, which has lesser risk than taking the option of absence of hell involving more risk. Nivrutti is the behaviour of a soul with God about which God is not at all bothered and more over

discourages it putting acid tests. Pravrutti is like doing job under employer following the code of conduct to get heavenly promotions avoiding hellish punishments. Nivrutti is developed by the devotee and not by the God, in which the devotee aspires to develop a personal relationship with God. **Even if the atheist opposes the existence of God, God gives him heaven if he follows justice. Even if the theist is very much devoted to God, God throws him into hell if he commits sins!**

- 93) In ancient India, writing technology was not existing and hence, the holy Veda was preserved by recitation and then its meaning was studied well. Now, since the Veda is published and well preserved, there is no need of its blind recitation. The Veda itself means knowledge and hence, study of the Vedic knowledge is important to give correct guidance and develop devotion to God. A ritual is the most fortunate occasion in which spiritual knowledge is received developing devotion. The priest is doing blind recitation of the Veda, which is neither understood by him nor understood by others because its language (Sanskrit) was mother tongue in ancient India only. Such useless service of priest to the human beings for few perks is not appreciated by God and **if the priest explains spiritual knowledge, it will be service to God to get unexpected rewards from God.** The accent of the Veda is inert sound energy and can't do any miracle and only pleased God can do any miracle.
- 94) Food is synthesised from the inert five elements by God for the sake of living beings having awareness. Such food shall never be destroyed (*Annam na paricakṣīta* - Veda). Ghee is the most precious food and the foolish priests are burning it in physical fire (Bhautikaagni or Laukikaagni) in the name of sacrifice. Ghee means food fried with ghee (due to lakshanaa) and fire means the hunger (Vaishvaanaraagni) present in hungry preacher speaking spiritual knowledge. He shall be served with ghee-food in the beginning (Agri or Agni) and hence, He is called as fire or Agni. The word Agni comes from Agri meaning beginning. Burning sticks in Dhuni, burning oil in lights, burning candles etc, even if the light is not needed is ignorance since God is the source of all lights (*Tasya Bhāsā Sarvamidam Vibhāti...* Veda). Charity to deserving persons gives good fruit whereas the same charity to undeserving gives sin. A priest becomes deserving by possessing true spiritual knowledge and by not aspiring any fruit in return for the divine service done (*Śrotriyasyā cākāmahatasya...* Veda). Food shall

be donated to any hungry poor man to save his life-light instead of burning oil in lamps and burning ghee in fire before God. Burning ghee and oil causes pollution stopping the rains. When the divine spiritual preacher eats ghee-food, all the angels existing in Him (*Yāvatīrvai Devatāḥ*- Veda) get pleased causing rains.

- 95) **Caste, gender and religion shall not be considered at all except the merits and defects of a soul.** Caste is not by birth but by qualities and deeds as said in the Gita. The Holy thread marriage is nothing but bringing the child near to God (Upanayanam) and Gayatri means worshipping God through singing prayers (*Gāyantam trāyate iti Gāyatrī*). The formal ritual has no significance and the saint throwing away the holy thread is highly respected. The three threads indicate the three qualities (Sattvam, Rajas and Tamas) possessed by the spiritual preacher having human body and catching the holy thread means catching the divine preacher (Sadguru). If a human being of any caste, gender and religion worships God (having human as spiritual preacher or Sadguru) with songs, such a person got Upanayanam and Gayatri. The Vedic verse recited in the meter is not real Gayatri. Females are equal to males and the Veda recommends equal share of property to both sons and daughters since the word ‘putra’ means both son and daughter. Females worshipping God through songs have real Gayatri with them! **The weakness of the Hinduism is caste, gender, blind recitation of the Holy Veda and burning food in fire.**
- 96) The original God is unimaginable to any body and the same God mediated in different forms and names developed different religions on this earth. A devotee can follow God in a specific form of medium with a specific name, but hating different forms and names of the media of the same God of other religions is climax of sin because if you are scolding a specific form of God of any other religion, you are scolding God of your religion only. Every religion says that their God created this earth with humanity. But, unfortunately there is only one earth with humanity, which means that there is only one God creating this earth with this humanity. If you say that your scripture alone is true knowledge and further say that this entire humanity is created by your God only, why your God did not spread the same scripture immediately among the entire humanity? Your God gave the only real scripture to your religion only and the scripture was confined with you only for some time since other countries were disconnected in that time. In this time gap, several generations have gone to hell for not

following your real scripture and this is not the fault of those generations whereas this is the faulty partiality of your God! God being the creator of this entire humanity can't show such partiality without reason. If you think that your people are only good and hence, His partiality was justified in that time gap, Jesus should not have been crucified by your people, Krishna should not have developed several Hindu kings as His critics and enemies and Mohammad should not have conducted wars with His people. Hence, there is only one God of Universal Spirituality (all Scriptures preach the same syllabus) as the same subject of all religions (in different languages with different external cultures). One must follow his/her religion (like state government) and must simultaneously belong to the universal religion (like central government) of the entire country to avoid hatred towards other religions. There is no need of conversion from one religion to other like travelling from your house in circular way to other houses when all the roads from all houses (including your house) lead to the same centre.

Sixteenth chapter is completed.

Shri Datta Guru Bhagavat Gita is completed.



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