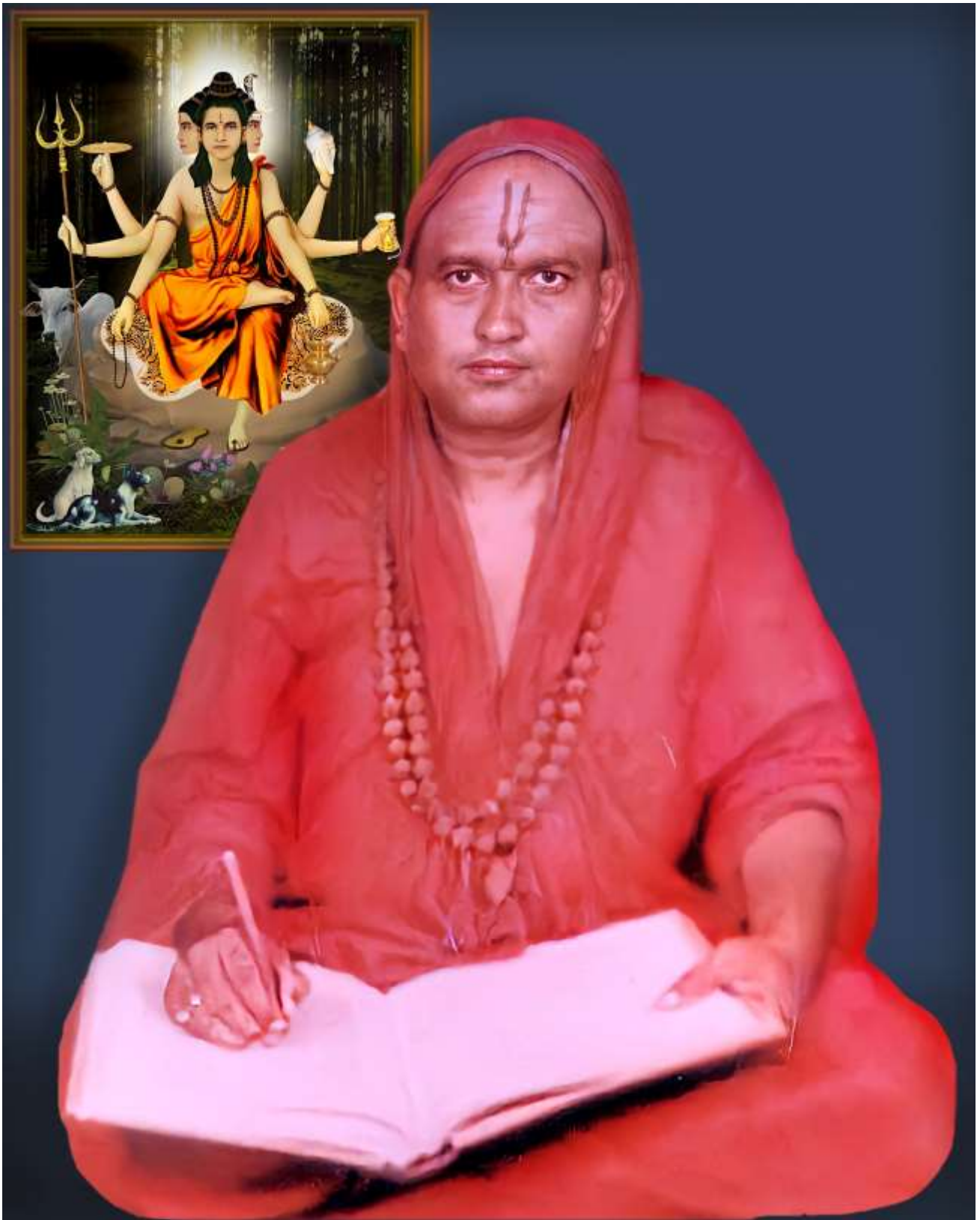


BHAJA GURU DATTAM
(Serve Divine Preacher)



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

Composed By
HIS HOLINESS SHRI DATTA SWAMI
With English Translation



(Photo of His Holiness Shri Datta Swami)

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Chapter 1
BHAJA GURU DATTAM

Serve Divine Preacher

[March 03, 2018]

1. **Bhaja Guru Dattam, Bhaja Śrī Dattam,
 Prabhu Dattam Bhaja Vijñamanuṣya! |
 Tripuṭi Jñāne sādhu jñāte,
 Hastāmalakam sādhanamatra || (pallavi-chorus)**

[Oh! Intellectual human being! Approach and serve Guru Datta (God Brahma as preacher) for your right direction in the spiritual journey. Approach and serve Shri Datta (God Vishnu as wealth donor) for your capability to do practical sacrifice. Approach and serve Prabhu Datta (God Shiva as Lord) for solving problems of your health so that you can maintain powerful emotional devotion. If you know correctly the three steps of knowledge, which are i) who are you? ii) What is your true goal? and iii) What is the true path that leads you to the true goal?, all your spiritual effort is just like amalaka fruit in your hand just to be eaten. You must know that you are not the creator but a part of the creation only. Your ultimate goal is unimaginable God, Who is beyond space. The true path is to identify the unimaginable God in human form and serve Him without aspiring any fruit in return. The verb bhaja has two senses:- i) Approach (*prāpaṇe*) and ii) Service (*sevāyām*). You should not argue that one can approach a divine statue in temple and serve it. The inert statue does not receive your service done directly like the human form of God. Ofcourse, people, who are unable to conquer ego and jealousy towards co-human forms can be allotted to the statues, which are representative models of God and service to these statues is indirect worship of God. Scripture says that beginners are eligible for the worship of statues only (*pratimā hyalpa buddhīnām*). The spiritual aspirant has to cross the beginning stage and reach the advanced stage sometime in human life. Defect in the beginning is inevitable as said in the Gita (*sarvārambhā hi...*)]

2. **Caitanyātmā paramātmēti,
Bhramavāvadūka! Śāṅkaratattvam |
Na jñātaṃ te nāstika iha cet,
Bhavānapīdaṃ brūhi vilobhāt.**

[Oh Advaitin! you are telling that awareness or yourself is God. Such saying is meaningless. You have not understood the real philosophy of Shankara. *He told this for the sake of atheists to convert them into theists.* If you are also an atheist, speak the same to satisfy your ambition!]

3. **Brahma tvam yadi rakṣaya dharmam,
Jajñe Kṛṣṇaḥ Śāṅkara bhāshyāt |
Kṛtvā pāpaṃ jagadasaditi vāk,
Tayaiva daṇḍaṃ labhase tasmāt ||**

[If you are so ambitious to think that you are already God, there is no objection since God Himself (Shankara) told so. But, Shankara also told that God is born as Krishna (beginning of commentary on the Gita) to destroy injustice and to protect justice. In such case, your behavior should be in the same line. You may twist this concept to exploit to do sins saying that since world is unreal, sin is unreal and since you are God you are not punished. The result is otherwise based on the same theory. Just like your sin is unreal, your punishment given by God is also unreal and hence, even if you are punished, you are not really punished!]

4. **Śāṅkara Gurumapi nahi khaṇḍayati,
Śrī Rāmānuja iti vijñāya hi |
Ananyaviṣṇuṃ Śāṅkarabhaktam,
Nindasi manda! Bhramāya niraye ||**

[Oh Vishishta Advaitin! Even your preacher Ramanuja never criticized Shankara, Who is the incarnation of Shiva. He always stated that whatever is interpreted by the followers of Shankara (*yaducyate śāṅkaraiḥ*) is not correct. This means that the followers of Shankara did

not understand Him perfectly and were misled. To correct His own disciples, Shiva Himself, Who appeared as Shankara re-appeared as Ramanuja to correct them. Ramanuja is the incarnation of Vishnu. Veda says that Shiva and Vishnu are one and the same (*Śivaśca Nārāyaṇaḥ*). Your preacher did not criticize even the incarnation of Shiva and you being just a follower of Ramanuja criticize Lord Shiva directly! It only means that you are criticizing your own Lord Vishnu due to ignorance. The result of this is going to be horrible hell. You also say that Shiva is the greatest devotee of Vishnu (*parama bhāgavatottama*). Did you not realise the climax of anger of God Vishnu when His devotee Prahlada was opposed?

5. **Jīvadvaitaṃ sarvatra na kila,
Śrī Rāmo Bhagavān kapisevāyāḥ |
Svavyāghātaṃ parihara madhvam,
Jñātvā tyaktvā narāvatāram ||**

[Certainly, the unimaginable God is totally different from the imaginable soul. This is true with regards to God and ordinary soul in this world. This rule has amendment. Madhva gives lot of importance to Hanuman, Who served Shri Rama, the human incarnation. You should not say that Shri Rama is an ordinary soul and is totally different from God. God merged with such human soul through perfect monism and hence, Shri Rama is the God. If you don't accept the amendment, you will enter into contradiction in the concepts of Madhva. His philosophy is true with every soul except the human incarnation of God. Hence, dualism is the general philosophy and human incarnation is an exceptional concept.]

6. **Śakti śśaktimadiha bhedārthaḥ,
Nohyānyekaṃ nāmavikalpaḥ |
Śakti śśaktima duparītyajñāḥ,
Kāryaṃ kimapi ca kāraṇavaśyam ||**

[Oh Follower of School of Power (Śākteyaḥ)! In this creation, the power and possessor of power can be differentiated. Any number of unimaginable items become only one. If you call the unimaginable God

as power, power is the ultimate. If you call the same unimaginable God as possessor of power, the possessor of power is ultimate. The reason is that ***you can never have two unimaginable items co-existing***. The ultimate cause or creator is always the unimaginable, which is the controller. The effect or product or creation is always imaginable and is controlled by the unimaginable creator. Hence, your fight for the supremacy of the power is meaningless, which is based on just nomenclature. Unless you follow the above analysis to conclude that creator is always the controller and creation is always the controlled item, you cannot arrive at the truth.]

7. Sarvaṃ śūnyaṃ yadi ko dharmah?

Kā hiṃsā? śruta mauna vyākhyā |

Buddhaṃ śaraṇaṃ narāvatāram,

Yāsyasi ce dācaraṇaṃ kuryāḥ ||

[Oh Buddhist! ***If everything is non-existent, why are you stressing on dharma (justice)?*** The violence in killing living beings as preached by Him is also unreal if everything is non-existent. Buddha kept silent about God because the unimaginable God is beyond imagination and hence, no word can indicate Him. The best expression for the unimaginable God is only silence as said in the Veda. If you accept Buddha as the human incarnation through surrender (***sharanam***), you must practice whatever was preached by Him.]

8. Paramātma nindāṃ kraistava! mā kuru,

Nininda hantṛnapi na mahatmā |

Ubhayaṃ sammata masatyacitrā-

Nyānandasi mūrṭiḥ kimu nindya? ||

[Oh Christian! Don't criticize other religions. ***That great human incarnation, Jesus, did not criticize even His killers!*** Serving statues is also good to develop theoretical devotion to God in the beginning stage. The next advanced stage is to serve the human form of God. Are you not increasing your love to your kith and kin on seeing their photos in the photo album? In such case, is developing the theoretical devotion through photos and statues a wrong crime?]

9. Krodham praśamaya mahammadīyaka!**Rakṣaṇa bodhaḥ kathitaḥ kavinā |****Dharmyaṃ yuddham bahutarkāntam,****Svaya mavatīrṇaḥ kṛṣṇo roddhum ||**

[Oh Islam Devotee! Control your emotions. Prophet told that you should protect everybody from damage and then preach the philosophy of the Prophet leaving full decision and freedom to the receiver. Violence to protect justice (Jihad) is to be decided after long discussion only since a party shall never be the judge. Krishna provoked war after trying a lot only. Similarly, Prophet used war as the method to control violence among different religions in those days (each religion blindly arguing for its own God only and forcing others for conversion). *Prophet used violence to control the violence and never used violence in the absence of violence.*]

Don't Burn Ghee in Physical Fire & Cause Environmental Pollution

10. Mā ghṛtadāhaḥ kṣudagniruktaḥ,**Dīpa samidbhiḥ kaluṣitavātaḥ |****Sādhana mupāsya manyat jñeyam,****Śāstrajñānaṃ tyajāndhapaṭhanam ||**

[Don't burn ghee in physical fire and cause environmental pollution leading to calamities of the climate. Here, ghee-fried food is ghee and the fire in which such food is to be burn is the hunger fire or divine fire (*vaishvaanaraagni*) existing in a hungry person. Similarly, don't burn lights and sticks to pollute the environment unless there is a need like light in the night and burning sticks for cooking. The sticks are burnt in the ritual to cook the food and such physical fire is the means to cook the food (*yajna saadhanam*). The fire to be worshipped (*yajna upaasyam*) is different existing in a hungry stomach. You must realize the meaning of the scripture and explain it to everybody in the ritual as a real priest. *You are blindly reciting the scripture without knowing the meaning of any word and this should be left by you immediately to*

become spiritual preacher and not to become blind tape recorder of the scripture, doing such meaningless and harmful deeds. Of course, in the olden days, scripture was preserved by recitation from generation to generation in the absence of writing technology. Now, the scripture is well preserved by printing and there is no need of blind recitation of the scripture for its preservation.]

11. Jñānaṃ bhaktiṃ saṃskārā dbhaja,

Sarve tatra sthitāḥ tadartham |

Gānāt tasyopanayaṃ jñātvā,

Varṇaṃ liṅgaṃ tyaja gāyatriyām ||

[Every ritual is expected to improve the spiritual knowledge and devotion to God in which the priest is expected to help a lot. *Whenever a ritual is performed, several people gather there only for attaining better spiritual knowledge and for attaining better devotion to God.* Today, people are gathering in a ritual just for a feast or to present some gifts and the whole concept disappeared! The ritual called as thread marriage or upanayana means to become close to God. The three threads indicate the three qualities (awareness as sattvam, inert energy as rajas and inert matter as tamas) representing the three components of human body in which God is incarnated called as Sadguru. The three threads indicate that you should capture God only through the medium since the non-mediated unimaginable God is beyond even imagination. God is very much pleased by the sweet songs sung in His prayers. Such method of singing God's praise is called as Gayatri or Saamaveda, which is very dear to God (*vedānāṃ sāmavedo'smi* – Gita). Ignorant people are misled by treating a hymn written in Gayatri meter to be called as Gayatri. A saint also throws the three threads after realization of the concept and is respected by all! All this shows that this ritual is universal to every soul irrespective of caste and gender.]

12. Guṇakarmārtho varṇa vibhedaḥ,

Bāhyākāre Saliṅga bhedaḥ |

Jīvaḥ prakṛti sstrī bhāryaiva hi,

Bhartā puruṣa styajatvahantām ||

[God said in the Gita that caste system is not by birth, but by qualities and deeds of a soul. The difference in gender is also superficial confined to little differences in the body. The Veda says that every soul is prakruti or woman or wife of God maintained by God. It also says that God alone is purusha or male or the maintainer. On realizing these truths avoid the ego of caste and gender in the spiritual path.]

13. Kṛṣṇānukaraṇa muddhṛtyādrim

Na punaḥ kvacidapi na punaryānam ।

Parikṣya tadeṣaṇātraya māho!

Rṣayo bahujanmasu mokṣārtāḥ ॥

[Some religions mock Lord Krishna for His theft of butter and dancing with Gopikas in Brundavanam. Before doing that, He clearly proved that He is God by lifting the huge mountain on His tender finger for seven days continuously. Before mocking Krishna, you must observe this lift of hill. Those Gopikas were sages doing penance for the salvation of strongest worldly bonds called as eshanas (bond with life partner, bond with issues and bond with wealth). By stealing butter, their bonds with wealth and children were tested. By dancing with them, their bonds with their life partners were tested. Krishna did not repeat this anywhere in the rest of His life because such sages as candidates to be examined were not again found anywhere. You must also note that Krishna never returned to Brundavanam again to meet the Gopikas since examination was over. Understanding the Bhagavatam is said to be the fire test for the spiritual knowledge of a scholar. *You shall never imitate God partially since total imitation is impossible.*]

Types of Devotion

14. Veśyā vaiśyau tyaja putram svam,

Sonmādaṃ kuru lakṣyārthau vā ॥

Guru nirdhanayorekaṃ, dvayamapi

Sadgurave paṇḍita! deyam tat ॥

[The first way is to try to please God through prayers asking for practical and real boons like a prostitute talking sweet to snatch the

money from the pocket of her victim. This is worst path of devotion. The second path of devotion is to serve God practically asking for practical real boons like a merchant giving an item for exchange of money. Though, this is better than the first type, this path is also not perfectly correct because aspiration of fruit in return for the service done exists. The third best type of devotion is doing practical service without aspiration of any fruit in return as is done in the case of our issues. The fourth type of devotion is climax, which is even to give up the life for the sake of God. This type of climax devotion is found in the world also as you find a mad fan of a cinema-hero or a political leader giving up his life on hearing his death. ***The third and fourth types of devotion contain real love and hence, must be kept as theoretical goals at least so that due to their inspiration atleast some practical success can be achieved.*** When you are doing practical sacrifice for a preacher (guru) and a beggar, the beggar shall be always given the material required and not the cash, which is spoiled through vices. In case of these two receivers, your practical sacrifice is the most important since both are needy of it. But, when you sacrifice to the human incarnation or Sadguru, He is not in need of your sacrifice. Your practical sacrifice is done by you only as a practical proof for your theoretical devotion. Since He is not in need of your practical sacrifice, He gives equal importance to your theoretical devotion also. In fact, the grandfather begging for a biscuit from the pocket of biscuits given by him to the mother of the boy without his knowledge shall not be misunderstood as needy of the biscuit. Hence, a scholar shall differentiate the Sadguru from guru and beggar.]

15. Tejo rūpaṃ tejaḥ khādati

Tadarthavādo lobhikṛte syāt |

Bhoktā yogyo yadi puṇyam kila

Kālo deśo vyarthaḥ karmaṇi ||

[The departed soul takes energy as food since it is in energetic body. Scripture says that moon light is the food for the departed souls. But, it is told that if a person is fed here, the departed soul is fed. ***This is Arthavaada*** (a lie told for good purpose) ***told so that even a greedy person performs the ritual with the idea that the departed soul is fed.*** The important aspect of this ritual is that the person to be fed must be

very good deserving receiver of the donation done by you. The Veda says that he must not aspire anything from you and he must be a scholar of the Vedic knowledge (*Śrotriyasya cākāmahatasya*). If this eligibility is fulfilled, the performer and departed soul are blessed by the fruit of such good ritual. Otherwise, the ritual yields sinful fruit if the person fed is undeserving.]

**16. Trividhaṃ naraka dvāraṃ tyaja re,
Bandhabalaṃ tyaja bhaktyākṛṣṭaḥ |
Pravṛttivijayāt prītadayāto
Nivṛttirapi viparītaṃ naiva tu ||**

[Oh Fellow Human Being! Avoid the three main gates of hell as told in the Gita, which are illegal sex, violence in hurting up to killing and greediness in sacrifice. You are doing these sins due to the strong attraction from your family bonds. If this attraction is reduced by the more powerful attraction towards God or devotion, the sins can be easily avoided. Like this, *through the devotion to God, you can avoid the sins, which are the actual sources of all your miseries*. Like this, you will succeed in pravrutti by avoiding sins and the path for this is only devotion to God. When you succeed in pravrutti like this, God will bless you to proceed and succeed in nivrutti also since He is very much pleased with a successful candidate in pravrutti. If you fail in pravrutti itself, the advanced journey in the spiritual path, which is called as nivrutti, is impossible.]

**17. Saddvaite cara bhavadadvaitam,
Sadeva necchā yadi lokārthaḥ |
Dvaitaṃ tasmādapi varamasti hi
Svamī sevaka eva tava syāt ||**

[Always be in true dualism with confirmation that God is above you. You can get true monism with God provided: - i) You don't aspire for it, ii) there is work to be done for the welfare of the world and iii) God alone selects you for such work. If these three requisites are satisfied, God will become one with you as human incarnation. Even if you don't get this opportunity of becoming human incarnation, you shall

not be worried because in the same path of real dualism, there is a better fruit than the fruit of human incarnation, which is that God will become your servant.]

Only One Way To Get Relief From Miseries

**18. Jñātvā paścāt tāpāt na punaḥ,
Karaṇātsañcita māgāmyapi no |
Prārabdhaṃ kvaci dantaṃ gacchet,
Satyam te yadi na punaḥ karaṇam ||**

[There is only one way to get relief from all these miseries, which are the fruits of sins done already by you. *That single path is to realize the spiritual knowledge, to repent through devotion and not to repeat the sin practically in future.* By this, the pending punishments of sins (sanchita) get cancelled because once realization is obtained, there is no need of punishment. After all, punishment is only to bring reformation temporarily through fear. *When permanent reformation is obtained, what is the use of temporary punishments?* Since sin is not repeated, there is no addition of future sins (aagami). Sometimes, even the punishment started (prarabdha) also gets cancelled provided your non-repetition of sin is perfectly true.]

**19. Śamāya lābhaṃ dadāti na ruṣe,
Pratikriyā vā jñānāya vāpi |
Ruṣā tu daṇḍaḥ draupadyaiva,
Parārtha dharme svārtho naiva hi ||**

[*You shall never aspire for the revenge of sin done to you by others because such revenge will not compensate your loss.* If you leave revenge to God and be patient, your loss will be terribly compensated by God as a gift for your patience. He may not punish your enemy, if it is the case of retort from your enemy for your previous sin done to him. Even if your enemy is sinful, God may give some time for reformation of the soul. In any case, your patience will pay you the best always. If you have the attitude of revenge, you will be punished for it separately like Draupadi, who lost her sons for her revengeful attitude in

provoking her husbands for war. However, if you are participating in a dispute without being connected to any party, you will do the justice by fight since you are not selfish. Even then, since you are not aware of the background, you must take the advice of a divine personality. But, *if you are the party, you shall not be the judge to decide the action since you are sure to be affected by prejudice.*]

20. Vijñānaṃ na vibhūtiṣu nohye,

Sargārtheṣu yadeva hi mānam ||

Tāsāṃ lakṣyam pratyakṣāṇām,

Nohyapathā tava daṇḍo nūnam ||

[You shall apply scientific knowledge in the analysis of the entire creation. You shall not apply the science in the unimaginable God and in His miracles. Both domains are separate and should not be confused with each other. You should not allow a philosopher to rub the concept of miracle on the worldly phenomenon. At the same time, you shall not allow the scientist to misinterpret a genuine miracle like an atheist. *The main aim of these miracles is only to establish the unimaginable God having unimaginable power, Who will punish you certainly for your sins even if you escape the law in this world.*]

21. Jñānaṃ bhaktiḥ karmasamānam,

Sopānāliḥ krameṇa kathitā |

Trimatācāryaiḥ tadekamūlam,

Trimūrti Dattaḥ Sadguru tatttvam ||

[Spiritual knowledge, devotion to God and service with practical sacrifice are the three subsequent steps established by the three divine preachers, Shankara, Ramanuja and Madhva, Who are the incarnations of the three divine forms of God Datta (Shiva, Vishnu and Brahma). God Datta is the root source unity of the first energetic incarnation in which the unimaginable God merged forever making a permanent address for Himself. Such God Datta is the essence of a right divine preacher.]

Gods of All Religions Differ in Form of External Medium Only

22. Upādhībhedādantarnohyam,

Bhinnamavekṣyaṃ sati bhede kim? |

Sahasā sarvaṃ viśvaṃ bodhyam,

Svamatam daivyaṃ viśvajānīnam ||

*[Gods of all worldly religions differ in their form of external medium only. Internally the unimaginable God in all these Gods is one and the same. If you say that your God alone is true and also the real creator of this entire humanity on this earth, your such God should have spread His message in the same time to all parts of the earth so that no partiality is seen in Him. But, it is not so. Christianity reached India after 1700 years after the birth of Jesus. People, who passed away in this period of 1700 years without knowing Christianity, have gone to hell for their no fault and the fault is only due to that one true God of a religion. Same criticism applies to Hinduism also in not reaching the west for 1700 years in which 17 generations have gone to hell without their fault! Since there is only one earth and one humanity on this earth, every God of each religion must be one and the same. The gospel given by the human form of God everywhere may differ in language but is same in the meaning. Hence, nobody has gone to hell for the above fault. Those, who believed in God went to God and those, who disbelieved and opposed God, went to hell. **This is commonly applied concept everywhere to anybody at any time after the creation.** Since unimaginable item is only one, the unimaginable God present in all Gods must be only one. The difference is only in the external forms of medium and in the languages spoken to explain the same contents of the scripture.]*

23. Martyākāraḥ sarvamatānām,

Samskr̥ti veśai rdr̥ṣṭaḥ pr̥ityai |

Anūhya tattvaṃ mukhyaṃ jñeyam,

Yena hi pāpī nātikrāntaḥ ||

[The first energetic incarnation is in human form, which is common to the Lord of all religions. Similarly, the same concept applies to all the human incarnations appeared in different religions. The extra ornaments appearing on this form are seen by each religion separately according to their taste of pleasure. This difference in the cultural dress and ornaments is not at all important, which appears separately to the followers of each religion. This external difference is totally immaterial. ***The internal unity, which is the unimaginable God, must be noted as the most important concept by which no sinner can escape the punishment for his/her sin in spite of his/her clever escape from the worldly law.***]

50-50 Probability of Existence & Non-Existence of Hell

24. Narakaḥ kutre tyajña vijalpaḥ,

Tasyābhāvo vyomni na pare |

Tavāpi na syāt saṁśayapakṣe,

Śreyodāyaka meva grāhyam ||

[A scientist asks you to show the hell in this infinite space. Certainly, you are unable to show its existence. But, in this infinite space, even the absence of hell is not proved by him by taking you till the boundaries of space. By this, a 50-50 probability of existence and non-existence of hell results. Which probability shall be selected by you? ***If you are wise, you shall select such probability by which there is lesser risk.*** If you believe in the existence of hell and do not do sins, you are not lost even if the hell is absent. Moreover, you will live with peace and without tensions if you are not doing sins and this is additional advantage. But, if you take the probability of non-existence of hell and do sins, you are terribly lost if the hell is existing in the infinite space. Moreover, you will live with tensions by doing sins and this is an additional disadvantage. At least, by accepting wisely the probability of the lesser risk, you can avoid the sins, miseries and tensions in this world. Same 50-50 probability can be applied to the existence and non-existence of God and the probability with lesser risk (that God exists) shall be selected by a wise person, even if you deny all the genuine miracles and the unimaginable God as their source.]

25. Upādhi vikṛṣṭa narāvātārāt,**Tathaiva tejorūpā dūrdhvam |****Asūyayāhamyu rubhaya vinaṣṭa!****Pitrorarthā dubhayor Dattaḥ ||**

[You miss the human incarnation in this world due to repulsion between common media. After death, you go up in the energetic body and you miss the energetic incarnation in the upper world due to the same repulsion between common media. The reason for this repulsion is your ego blended with jealousy and you miss the mediated God here as well as there. If you conquer the three types of ego (ego of awareness, ego of inert energy and ego of matter) and become Atri (who conquered the three types of ego) and if you become Anasuya due to lack of jealousy or asuya, God is caught by both the parents (meaning the devotee devoid of ego and jealousy towards co-medium) and hence, attain Datta or God donated to both the parents.]

26. Asupratiṣṭhā tattvaṃ viddhi hi,**Na jaḍe prāṇaḥ prāṇaśarīram |****Jñānopadeśa citprajñānam,****Prārambhe kiṃ yāvajjīvam?**

[You must realize the meaning of ritual of life-initiation done in the case of a statue having human form established for worship. By this ritual, the inert statue does not become alive human body. The meaning of this ritual is that in course of time, you must leave the inert human statue and select alive human form of God. God always comes in alive human form only and not as an inert body. *The reason is that the purpose of God incarnating in this world is propagation of the true spiritual knowledge.* God is said to be special spiritual knowledge (*prajñānaṃ Brahma*), which means that He is always associated with special spiritual knowledge. The possessor of an item can be called by the name of that item just like we call the seller of apples by the word ‘apples’. In this way, the possessor of special knowledge is called as special knowledge itself. The meaning of the word ‘prajnaanam’ is not mere awareness by which you can say that God exists wherever awareness exists. God Vishnu is called as possessor of a special golden

garland, called as Vaijyanthi. Since the garland is made of gold, possessor of the basic gold is not God Vishnu. You are justified to worship statues in the beginning level. But, you must come to the advanced stage of worshipping human incarnation of God in course of time. You are not criticized for sitting in the L.K.G class in the beginning. ***But, you are criticized if you sit in the L.K.G class itself throughout your life!***]

27. Cidacitraya sarga padārthānām,

Sraṣṭā na kimapi hetuścitraḥ |

Nohyo māyāvīva viśiṣṭaḥ,

Sraṣṭākāśasyaiva kimūhyaḥ?

[This world is the effect or product that came out from the cause or unimaginable God. ***The cause is very special in the sense that no component of this world like awareness, inert energy and inert matter exists in this special cause or the creator of this world or the unimaginable God.*** The worldly logic applies in created items and we can say that gold is common in both gold lump (cause) as well as in its effect or golden chain. This logic applies to every imaginable cause producing imaginable effect. But, this special cause or unimaginable God is the creator of the space and space can't exist in God before its creation. This means that God is beyond space and unimaginable. ***You can't apply the worldly logic to unimaginable cause generating imaginable effect like space.*** The best example for this unimaginable God generating imaginable world is a sage creating an illusory city by his super natural power. The sage is seen separately and does not exist in the city. Similarly, the unimaginable God is beyond this creation and is not seen in the creation following the worldly logic that cause should appear in its product. Of course, the sage is also imaginable item and the unimaginable power present in the sage should be taken as an exact simile for the unimaginable God. The fundamental reason is that the unimaginable God or generator of space is beyond space and hence, is unimaginable. The first mediated God or Lord or Ishwara or the first energetic incarnation of unimaginable God can be compared to the visible sage. ***The unimaginable power in the sage to create the city is exactly the unimaginable God Himself. Hence, the unimaginable God alone is the exact simile for the unimaginable God and nothing else,***

which is imaginable. The Brahmasutra says that no imaginable item in this creation can become the exact simile for the unimaginable God. Hence, this is the best example selected as said in the Veda (*Indro māyābhiḥ pururūpa īyate*). This means that the Lord called as Indra or Ishwara is creating this world with His unimaginable power or the unimaginable God merged with Him.]

28. Prayāṇa samaye laukyāḥ śūnyāḥ,

Paramārthā ye cāṅkaḥ śūnyaḥ |

Vidyuddagdhā mati rasamayāttu,

Caramajñānaja vedanayāntam ||

[In the last minutes of your life, the true picture appears before your eyes in which all your materialistic achievements given terrible numerical values by you appear as absolute zeroes! In the same true picture, all the spiritual efforts neglected by you as zeroes appear with terrible numerical values! This true picture is called as last intelligence at the time of death. Since there is no time to follow the true picture, your mind is burnt with a terrible shock, which is called as the agony at the time of death. Like this, the life of every ordinary materialistic soul ends with last intelligence and last agony!]

Paṇḍita Pariśiṣṭam

The following four verses are for scholars only.

29. Svapno jāgrat na hi yugapat te,

Jāgrat cohaḥ sahasā tasya |

Drṣṭāntadvaya manubhavasiddham,

Siddhāntena hi tarkaya sumate! ||

[You are either in the dream or in the awaken state and you can't be present in both states simultaneously. God can be in both imagination and in the awaken state simultaneously. The imaginary world controlled by God controls you as you are controlled by the dream (the created soul in the imaginary world is controlled by the imaginary world just like the soul in the dream is controlled by the dream) controlling you always. Since you are a part of the dream, you can never

come out of the dream. You can't say that your awoken state is also a dream for you from which you will enter another awoken state. For you, both dream and this first awoken state are in your experience. The second awoken state (before which your this awoken state is a dream) into which you can enter is never experienced by you. ***Without experience (anubhava), no authority is valid.*** Hence, your dream-state and your present awoken-state are valid due to your experience with both the states. ***The second awoken state is not valid due to its lack of experience by you.*** Hence, the second awoken state is not at all relevant to you. The second awoken state is true for God in which He alone experiences Himself without disturbing the existing world and for this the simile is yourself in the awoken state while maintaining your imaginary world. Both these states (i) Your awoken state as imaginary world and ii) His state of self-awareness in which He alone exists as experienced by Himself) are in the experience of God only. Of course, both these states are also experienced by you, but your imaginary world is not this real world. ***God's imaginary world is your real world of your awoken state.*** Due to this difference, yourself in the awoken state while maintaining your imaginary world is only a comparison for God to maintain this real world (like your imaginary world) and be simultaneously in His awoken state. The advaitin is confused by taking the comparison itself as the actual concept. For this confusion, the basic reason is to think that God is awareness. If the advaitin is having deep sharp analysis, he will separate the concept of unimaginable God from the simile given by the concept of imaginable soul. By this, he will say that this real world for God simultaneously existing without disturbing the absolute monism experienced by God is exactly comparable to the concept of the soul in which the soul is maintaining its imaginary world simultaneously without disturbing its experience of its absolute monism. As long as the concept and the simile are kept separately, the confusion will never appear because simile is only for better understanding of the concept and should not be taken as the concept itself.]

**30. Advaitam prāk jagadudayātte,
Paścāttasyā pyanūhya dr̥ṣṭyā |
Bāhyopādhestava ca na nāntaḥ,
Nityavinodāt dvaitam traitam ||**

[Oh Advaitin! you can only imagine the perfect monism of the absolute unimaginable God before the beginning of this creation. Since it was a state before your birth, you can never enter such state practically unless you disappear completely. Since the unimaginable God merged with the Lord, Lord will experience both the absolute and relative planes simultaneously. From the point of the unimaginable God, absolute plane of monism of unimaginable God exists. From the point of the medium of the Lord and from the point of yourself (which is the medium of the mediated God), only relative plane exists. ***For the medium of Lord and yourself, only relative plane is relevant in existence.*** This relative plane continues forever as entertainment and hence, there is no destruction of the entire creation at any time since no fool will burn the reel of the cinema after the show is over! Hence, the Lord and the creation through subtle state in destruction (the creation in the destruction is not totally disappearing since it only goes in to subtle state from gross state) are always eternal. Therefore, for any soul, the perfect monism was only a past imagination and never results in the future time. The everlasting state is existence of two or dvaita (i) non-inert soul along with inert matter and inert energy called as creation and ii) Unimaginable God as creator) or everlasting existence three or traita (i) Non-inert soul, ii) Inert matter and inert energy and iii) Unimaginable God) is inevitable. Hence, perfect monism existed before creation. After the creation, the everlasting two (i) Lord maintaining both absolute and relative planes simultaneously and ii) Non-inert soul, inert matter and inert energy called as creation) or three (i) Lord maintaining both absolute and relative planes simultaneously, ii) Non-inert soul and iii) Inert matter and inert energy) exist forever. Hence, nobody can criticize any school (advaitam, dvaitam and traitam) since for every state a valid authority exists. Before creation, advaitam existed. Since entertainment continues always, dvaitam and traitam always exist even though both had a beginning. The most important point here is that the unimaginable God merges with the medium to become perfectly one for all practical purposes even though unimaginable God can never be really converted into imaginable creation or vice-versa as said in the Gita (***avyaktam vyaktimāpannam***). ***Even though real conversion does not exist, perfect monism is to be accepted when the unimaginable God merges with the medium in becoming incarnation straight from the first energetic incarnation called as the Lord.***]

**31. Jāgrat svapnaścita upamaiva hi,
Tatrāpi jñāḥ svapne baddhaḥ |
Ūhakar dīśāvatāra muktaḥ,
Vikṣepo hyāvaraṇāt bhinnah ||**

[Just like you are imagining the prior state to creation as the absolute plane with the unimaginable God alone existing, the same state of imagination continues even if you treat the absence of this relative plane through imagining the absolute plane. In the dream, somebody advised you that you are in the dream. Just by such information, will you come out of your dream and enter the awaken state? *The dream and the awaken states are confined to awareness only.* To treat this awaken state as dream state and to enter a new awaken state in which all this awaken state becomes just your imaginary world - is not possible by mere realization. At any time, you should not forget that this awaken state and this dream state are confined to the imaginable awareness or soul only and not belonging to God at any time. Just in the comparison only, you can bring the similarity between soul and God by saying that this awaken state of soul is just like the imaginary state of God. Through this simile, you are understanding the concept of God with more clarity. The only way to enter the practical absolute plane of God while maintaining this relative plane simultaneously as imaginary world is – that the Lord shall merge with you so that you can have both contradicting experiences simultaneously without contradicting each other. Then only the practical influence of the illusory power of Lord (vikshepa) ends. Otherwise, mere realization is only imagination of the state of unimaginable God before creation or imagination of experience of absolute plane of the Lord even after the creation. By realization, the theoretical ignorance can end, but not the real practical illusory power of the Lord used in the creation.]

**32. Tasmāt sarvaṃ sarva kartru kila,
Vetti na cit dahati na cāgnisāḥ |
Īśo Dattaḥ tejo rūpaḥ,
Sa viśati martyaṃ tadupadhi sāmyam ||**

[The unimaginable God is the creator of every item of the world and knows everything even though He is not awareness. He burns everything in the end even though He is not the fire. ***He does everything since He is the creator of everything in this world.*** Such unimaginable God became Datta or God given to the souls as imaginable form by merging with the first created energetic form or Lord (after creating space or subtle energy or the root material of creation called as Mula prakruti. Hence, whenever you start with the first energetic incarnation or Lord, the Mula prakruti co-exists as the material cause of further creation. Hence, the unimaginable God before creation is in unimaginable absolute plane whereas the Lord is always in the relative plane doing further creation using Mula prakruti. Shankara refers the unimaginable God in absolute plane before the creation of even the space or Mula prakruti. Ramanuja and Madhva always refer to the Lord, Who exists along with already created Mula prakruti.). Such Lord Datta is eternal since the unimaginable God will never leave this first energetic incarnation called as Father of heaven or Datta or Ishwara or Hiranyagarbha or Narayana or Sadashiva. When the human incarnation is formed, the unimaginable God does not enter the human form directly. He enters the human form as Datta only to merge with it so that the merged human form becomes the human incarnation. Here, the medium of Datta (inert energy) is similar to the medium of human incarnation (inert energy along with inert matter. Since the inert matter is another form of inert energy, the inert matter can be also taken as the inert energy. Not only the inert matter, but the awareness is also a special work form of inert energy only. ***Hence, the medium of Datta containing awareness and inert energy is similar to the medium of human incarnation, which contains awareness, inert energy and inert matter.***.)]



Shri Datta Swami

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