

DATTOPANIṢAT

The Scripture of the Spiritual Knowledge of God Datta



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

Composed By
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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**

INTRODUCTION

[Shri Datta Swami composed four Upanishats in Sanskrit using the Vedic meters. Each Upanishat is again sub-divided into four parts and each part is called as ‘Anuvaaka’. We are presenting below the English translation written by Shri Datta Swami in the form of explanation of each hymn (Verse).

– Dr. C. Annapurna,
Prof. of Hindi,
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Hyderabad]

Chapter 1
ANAGHOPANIṢAT

[December 26, 2017]

Prathama Anuvākaḥ (First part)

O Learned and Devoted Servants of God,

- 1) Datta is defined as the unimaginable God given to humanity through a medium and *Datta is that divine personality on seeing whom, you will not see anybody or anything else and on hearing whom, you will not listen anything from anybody.*
- 2) Datta is called as Purusha meaning that He is lying as the basis for this entire world. He is the husband or maintainer (Bhartaa) of this entire creation, which is Prakruti or wife or maintained (Bhaaryaa) by Him. This creation is in two forms:- i) awareness and ii) inert matter and energy.
- 3) Anaghaa means the Nivrutti soul specially devoted to Datta. *Anaghaa means the soul becoming sinless due to association with Datta.* Such soul is the dearest wife of Datta. Other ordinary souls have their past deeds as their husbands (maintainers) since such souls have to exist in order to undergo the enjoyment or suffering of fruits of their deeds.

Dvītiya Anuvākaḥ (Second Part)

- 1) Just like Datta is a unit of three (Brahmā, Vishnu and Shiva) in one, the Anaghaa soul is also a unit of three instruments (mind, word and body) in one. Saraswati denotes word. Lakshmi denotes body or matter. Gowri denotes mind or energy. Such soul is becoming sinless by the preaching of Datta involving realization through knowledge, repentance through devotion and non-repetition of sin through practice. Then, the three instruments of soul are becoming pure without sin. The soul is Prakruti or wife and hence, is denoted by feminine gender.
- 2) Datta is called as Gopala (protector of cows) since the deity of justice is surrendered to Him in the form of white cow. The sinless pure soul is also a white cow and hence, the protector of such sinless white cows is Gopala. The sinless cow or soul is called as Anaghaa, who is representing the wife of Datta, called as Anaghaa (Anaghaa means

sinless soul maintained by God and Anaghaa means sinless-devoted soul maintained by God with deep attachment).

- 3) The three jewels of His wife (Anaghaa) or sinless soul are obedience (always lacking ego), shyness (in doing donation) and fear (for God) and she always surrenders to God Datta. This concept is preached in this world by two acting souls in the roles of husband and wife. Hence, the husband shall not have the ego of its role. Similarly, the wife shall not be jealous towards her husband. Both roles should always have the knowledge of both actors or souls being equal with each other.

Tr̥tīya Anuvākaḥ (Third Part)

- 1) The soul acting in the role of wife is really fortunate since it is learning or practicing the above said three required qualities with which it shall surrender to God. The soul acting as husband is really unfortunate since it is losing basic knowledge that it is only an actor in that role and also losing the three qualities that shall be possessed by the soul before God. It is going far and far from God by the increasing ego!
- 2) The sages could get rid of all types of ego through spiritual efforts done in millions of births, but, they could not get rid of three types of ego (ego of gender, ego of caste and ego of knowledge). Hence, they were born as females in the low caste as uneducated in their last birth born as Gopikas. Hence, to get rid of the ego of gender, any soul must be born as female only in the last birth before salvation.
- 3) God Datta is becoming servant of His servant. God Shiva is seen under the feet of Mahaakaali and this proves the concept. God will keep His servant on His head and this is proved by Ganga situated on the head of God Shiva. Mahaakaali did penance for God Shiva and Ganga was born from the feet of God Vishnu. The previous state should never be forgotten. God is becoming servant of His servant because such servant was His servant previously! Without realizing the aspect of love, followers of Shakti claim that Shakti (power) is greater than Shiva (possessor of power)!

Caturtha Anuvākaḥ (Fourth Part)

- 1) Power is in two forms:- i) Cause as generator, maintainer and dissolver of effect. ii) Effect as product created by the cause. Cause is unimaginable God (Parabrahma or Brahman) or His unimaginable power (Maayaa). Since both are unimaginable, both are one only and hence, possessor of power and power are one only in the state as cause (Purusha). The effect (Prakruti) is imaginable and has plurality. The

product or creation contains awareness, energy and matter as components. Some take unimaginable cause (mediated by imaginable awareness) as Purushottama, imaginable awareness of effect as Purusha and inert energy and matter of effect as Prakruti. There is no difference in the essence by such classification since both classifications are mentioned in the Gita.

- 2) The school of power (Shakti) is taking the unimaginable power as cause in female form! The unimaginable God or power as cause is expressed through first energetic incarnation in which the cause merged totally, called as Eshwara or Datta. Datta means the unimaginable God given to humanity in an imaginable form for the sake of visualization also. This form (representing unimaginable cause) is one only (*Ekamevādvitīyam*) having three faces of Brahma, Vishnu and Shiva indicating creation, maintenance and dissolution of the effect or creation (*yato vā imāni...*) and satisfies both clauses of definition of the unimaginable cause given by the Veda. You can take this expressed energetic form as unimaginable cause itself since unimaginable God or power merged with it perfectly. You need not doubt that God is represented in male form and not in female form. It is done so, following the traditional psychology representing domination of male husband over female wife. The psychology is simply followed, which is easily grasped by everybody. It does not really mean the real existence of domination of male over female. You are getting the idea of domination seeing only the form of medium and this medium is a part of creation or wife or female or Prakruti only! You can imagine that two ladies are acting in two different roles as husband and wife. Both the actors are basically females only. You can say that Datta (male form) represents unimaginable power (female) than unimaginable God (Male). Only following the traditional psychology of male domination, God is represented as male and soul is represented as female. The soul through climax of love becomes master and God becomes its servant as seen in the scene of Mahaakaali dancing over God Shiva (Datta)! Hence, spiritual knowledge based on the illusion of gender is meaningless! The unimaginable cause (taken as male unimaginable God or female unimaginable power) is the supreme master and the imaginable effect or soul (whether male or female) is the surrendered servant and this is the final conclusion. If the association of females or association of servants feel hurt, they should remember the scene of female Mahaakaali or previous servant dancing on God Shiva (Datta), the previous master. **All**

these worldly political feelings of gender and slavery shall not reflect on the pure spiritual knowledge.

- 3) Saraswati (awareness) is praying Lord Brahma with words and mind in the form of poetry and songs. Lakshmi (matter or wealth) is serving Lord Vishnu by pressing His divine feet. Gowri (Shakti or energy) is doing severe penance to become wife of Lord Shiva. These three forms represent the world as well as a human being. A devoted human being becomes sinless due to Datta and is called as Anaghaa, who is also called as Lalitaa or weak. This devoted soul can reach the top most powerful position of Mahaakaali, which is higher (in which soul becomes master of God-servant) than the highest incarnation (in which soul becomes God i.e., equal to God).

Anaghopaniṣat is completed.

Chapter 2

KĀLABHAIRVOPANIṢAT

[December 26, 2017]

Prathama Anuvākaḥ (First part)**O Learned and Devoted Servants of God,**

- 1) Faith associated with knowledge is Kaalabhairava. He is seated on the dog, which represents faith. The four Vedas follow God Datta as four dogs. Hence, Kaalabhairava represents faith obtained through knowledge or sharp-deep analysis, which is not blind faith. It is not faith with rigid ignorance whereas it is faith attained after doing perfect analysis. The faith is based on reason and not based on blind ignorance without reason. Such reason-based faith is Kaalabhairava.
- 2) Base of faith is knowledge or the Veda decided by analysis. If you don't analyse the faith to find out true faith, there can be several faiths rising from various ignorant experiences. The faith shall be one only if it is true. If there are several faiths, you have to do very sharp analysis to find out the true faith, which is one only without contradictions. To avoid different interpretations, great divine preachers analysed the Veda with very sharp logic to arrive at the ultimate single truth.
- 3) Different devoted scholars have taken different forms of the medium of God and argued to establish each one as the ultimate truth. The preacher of any religion is very rigid of the truth of own religion and tries to condemn the truth of any other religion, finally resulting as the only follower of the so called ultimate truth as per his version. Unless correlation between all religions is attained, these contradictions will not be solved. Unless you decide the single basic actor acting through various roles, this extreme rigidness will not disappear. We must also analyse whether such single actor is Datta or one of these roles. If such single actor is one of the roles, which role is actual truth? If the ultimate actor is one of these roles, every religion tries to establish its own role as the common actor. We have to do lot of analysis taking various interpretations of the Veda as the basic subject. Unimaginable God is the common basic actor and since any number of unimaginable items must be one unimaginable item only, the unity of all religions is inevitable due to this one unimaginable God!

Dvītiya Anuvākaḥ (Second Part)

- 1) Kaalabhairava represents the analytical knowledge of the Veda to decide the ultimate truth and hence, Kaalabhairava is the preacher (Guru) for every soul. The Veda says that God is only one and does the three divine works (creation, maintenance and dissolution of this world). Such definition of the Veda about God is fully applicable in the divine form of God Datta. Such decision is done by Kaalabhairava, who follows it with full faith.
- 2) Kaalabhairava is personification of the Veda. All the four Vedas became four dogs and follow God Datta representing the unshakable faith. He is personification of knowledge since the Veda means knowledge. He is inseparable from God Datta, who is called as Sadguru.
- 3) Kaalabhairava is very powerful deity punishing all the severe sins. He maintains a vessel of fire in one hand to burn the soul in terrible manner and holds a broom in other hand with which all bad qualities are swept out from the soul. He is the doctor doing surgery of very rigid soul, which can't be treated in the hell. He attends the treatment of very unique souls, which are not transformed by preaching and by the punishments in the hell also. The pain given in the punishment by Kaalabhairava is very very severe called as Yaatanā. His horrible roaring in the time of punishments brought this name (Kaala = in the time of punishment, Bhairava= roars with very much threatening voice).

Trītiya Anuvākaḥ (Third Part)

- 1) You shall not beat or kill a dog, which is the vehicle of Kaalabhairava. You must respect it by giving food. Even if you don't give food, it protects your house with full awareness throughout the night. Kaalabhairava is the watchman of the abode of God Datta. He always participates in the service of God Datta and became the representative of divine service without aspiration for any fruit in return. You must always worship the dog.
- 2) The guest comes to our house due to love on us and not for food. A beggar comes to our house for food only and not due to any love. How to discriminate guest from beggar? The test is that the beggar goes immediately if you don't give him food. The guest will stay even if you don't give him food. Dog is watching your house even if the food is not given and hence, it is the best guest. Hence, you should respect always the dog and not insult it.
- 3) The tail of the dog will have its curved nature in spite of your hectic trials. It means that it will not lose its faith by even hectic tests. Even if

you beat it, it doesn't leave us. Similarly, a devotee shall not lose faith on God in spite of any number of problems. The dog is always at our feet. Kaalabhairava is always at the feet of God Datta. Even if you keep the dog outside your house, it protects your house. All this indicates lack of ego and lack of reaction to insult in the service. Kaalabhairava heads the special hell, which is full of terrible fire and not like Indra placed as head of pleasant heaven. Still, he is faithful to God Datta. Vishvaasa means faith, which is more than life and it means that it may leave even its life, but, not faith (Vi= more special than, Shvaasa=respiration or life). Wherever Datta exists, dog exists there. Wherever dog exists, Datta exists there.

Caturtha Anuvākaḥ (Fourth Part)

- 1) There are five similarities between a true devoted servant and dog:- a) True devotee always takes place at the feet of God. Dog also lies at the feet of its master. b) A true devotee eats food after offering it to God. Dog also eats the remains after the food eaten by its master. c) True devotee will never leave God even after any number of difficulties. Dog also doesn't leave its master even if it is beaten. d) True devotee shouts with emotion if God is criticized. Dog also barks at the enemies approaching its master. e) True devotee leaves even the life for the sake of God. Dog also leaves its life for the sake of its master. People are scolding a person, (who is dedicated to service and doesn't leave even after insulting without shame) by using the word 'dog' since these people are under very strong illusion because they are not recognizing such dedicated person, who really deserves special appreciation. This is the path to reach GOD, which is understood by these ignorant people in reverse way as DOG. ***Kaalabhairava is the path and Datta is the goal.***
- 2) The four dogs represent the four Vedas, which come out from the four faces of God Brahma. When you see a dog, you must see it as the most auspicious face of God Brahma reciting the Veda. God is said to be knowledge (***Satyaṃ Jñānam anantaṃ Brahma***) by the Veda. Kaalabhairava is the Veda or knowledge. Hence, Kaalabhairava is God Datta, Himself. ***Datta stands as path in the name of Kaalabhairava and stands as goal in His own name.*** This represents perfect monism between devoted soul involved in service and God. The lowest person is scolded as dog and they are not understanding that the lowest always becomes highest due to grace of God. Sometimes, dog barks with weeping sound facing the sky and it is weeping (facing towards God) for the souls not changing by any extent of spiritual knowledge, which

are going to be severely punished by its master Kaalabhairava! On Dattajayanti festival, devotees bite breads and give to dog. Such devotees are equal to the highest devotee called Shabari, who offered fruits to God Rama after tasting only to test whether the fruits are sweet or not. Kaashi city is considered to be the highest pious place because a true faithful servant like Kaalabhairava is its ruler (Kshetrapaalaka).

- 3) Only ignorant people see dog as unholy. The Veda removes all unholy aspects and the Veda is Kaalabhairava or dog. How a dog becomes unholy? God gives highest place to the dog, which gives up even its life for the sake of a handful cooked food grains! The devotees are ungrateful to God even on giving plenty of wealth! The dog stands with highest gratefulness just for giving a handful cooked food grains! When God Datta went to the house of an orthodox Brahmin, called Shila on invitation for a ritual, Kaalabhairava followed God in the form of a black dog. All priests boycotted Datta thinking that the dog is unholy in the Vedic ritual. Datta patted its back and it started reciting all the Vedas! *The only soul that passed the three tests of Datta is Kaalabhairava* (In quarterly Brahma-test, God keeps silent when you pray Him for money. In the half yearly Vishnu-test, God steals away your money instead of giving it to you. In the annual Rudra-test, God gives you torture, which you can never tolerate! When you pass all these three tests in the annual course of spiritual knowledge, Datta enters and merges with you to make you as human incarnation of God Datta!).

Kālabhairvopaniṣat is completed.

Chapter 3
VIṢṆUDATTOPANIṢAT

[January 26, 2018]

Prathama Anuvaakah (First part)

O Learned and Devoted Servants of God,

- 1) Vishnu Datta is the real Brahmin. A Brahmin is not by birth, but, by real knowledge of God or Brahman (*Brahma nayati iti Brāhmaṇah*). The real knowledge of God is that God is unimaginable and energetic incarnation in the upper world or human incarnation on this earth is the unimaginable God Himself due to perfect merge. Sage Atri was born as Vishnu Datta. Sage Atri could not salute Datta being His father. Hence, Atri was born as Vishnu Datta to salute to the holy feet of Datta. He is called as Vaidika, which does not mean a particular sect in the caste of Brahmins. Any soul, which takes the Veda as authority for recognizing God is Vaidika. Vishnu Datta, not only recognized God Datta in human form, but also worshipped Him without aspiration for any fruit in return. God Datta forced him, several times, to ask for a boon, but, he did not ask for any boon. He gave food to Datta and worshipped Him without asking for any boon. Since he gave himself to Datta through total surrender, he is called as Vishnu Datta. This total surrender was also to do service to Datta and not for any boon.
- 2) Vishnu Datta is the real Shrotriya. The Veda says that Shrotriya (means the person, who knows the correct meaning of the Veda or Shruti) is such person, who is never touched by any desire to be fulfilled from God (*Śrotriyasya cā'kāmahatasya*). The reason for service to God must be the inspiration gained by knowing the details of divine personality of God. The reason must not be the fulfillment of any selfish desire. You need not say that this is impossible because in the world we see such mad fans of political leaders and cinema heroes in this world, who even give up their lives on hearing the death of such leaders or heroes! Such fan spends all his time and money in the work of such leader or hero without aspiring any fruit in return! Such mad fanatic wasted his life in the love of such leader or hero, who does not even recognize such fan! If this love is diverted to God, such fan will be the topmost fortunate soul

because God Datta will merge with such soul perfectly to make such soul as God Datta!

- 3) The wife of Vishnu Datta is the real chaste lady. She never asked her husband for any worldly pleasure like jewels, etc. She did not ask her husband even to purchase a new sari or flowers for her. She was always cooperating with her husband in the service of God Datta without rest even for a minute. She never felt bad about her simple living and in fact, she felt herself to be the most fortunate for becoming wife of Vishnu Datta. She was becoming often ill due to continuous service, but, she never neglected the service to God Datta. God Datta was very fond of this pious couple for its unshakeable practical devotion to God.

Dvītiya Anuvākaḥ (Second Part)

- 1) In the paternal ritual conducted by Vishnu Datta, sun and fire came as guests to take food (bhoktas). God Datta came as guest in the place of Vishnu (Vishnusthaanam). After the ritual, God Datta embraced Vishnu Datta for a long time. In that time, God Datta entered Vishnu Datta and made him as the human incarnation. This ritual was not observed by any outsider. Hence, several criticized that all this was a story created by Vishnu Datta. Such criticism was due to the natural ego and jealousy of souls. But, Vishnu Datta was kind to such people also since their ignorance was the basic cause. *The criticism of a person, who did not have directly the divine experience, need not be considered at all.* A person after experience will talk about his experience. A person without experience can't talk so! This is natural and a natural thing need not be taken into account. If Vishnu Datta was not having such divine experience, he will not also talk so!
- 2) Vishnu Datta used to recognize God Datta in any form. God Datta used to visit Vishnu Datta in the form of a poor Brahmin. God Datta used to discuss several topics of spiritual knowledge with Vishnu Datta. Later on, Vishnu Datta used to propagate all those concepts to the public. Vishnu Datta was always trying to make God Datta famous to all the people. He conquered the ego completely. Sometimes, God Datta used to come with feet covered by dust and with dirty torn clothes. In that time, even though Vishnu Datta was involved in the rituals with pure clothes worn after bath, he left all the ritual and used to catch the dirty feet of God Datta without minding the difference between purity and impurity. When Vishnu Datta used to fall on the feet of God Datta, the dust particles on the feet of God Datta used to send radiations of spiritual knowledge into the brain of Vishnu Datta. Vishnu Datta used to

give food to God Datta after bath and used to personally wash His clothes.

- 3) Vishnu Datta used to surrender three flowers with three colours, which are red, white and blue indicating the three divine qualities or three divine personalities called as Brahma, Vishnu and Shiva of Rajas, Sattvam and Tamas qualities respectively. These three personalities are indicated by the three faces standing for creation, ruling and destruction of world. Recognition of human incarnation as God Datta indicates the climax of spiritual knowledge. He propagated all the divine knowledge of God Datta to everybody and became the only one real Brahmin. Every night, Vishnu Datta used to decorate the bed of God Datta with flowers. All the divine forms of God are only the moods of God Datta only and God is only one person in any mood!

Tṛtīya Anuvākaḥ (Third Part)

- 1) Vishnu Datta used to live by begging. Once, drought came to that village. Even then, Vishnu Datta did not ask God Datta to help him. In such time, he used to do physical work and earn, from which, he used to give food to God Datta. Even in such drastic condition, he did not ask God Datta to help him. He used to think the difficulties also as grace of God Datta only, which were given higher value by him since in difficulties only the devotion to God gets strengthened. Exploitation of God Datta was never seen in the case of Vishnu Datta. God Datta used to touch the climax of joy due to such attitude of Vishnu Datta. All the services of Vishnu Datta done to God Datta were looking like divine flowers with the shining of spiritual knowledge and with the sweet fragrance of desireless devotion. God Datta used to become very emotional by such divine flowers.
- 2) Vishnu Datta used to do pilgrimages. But, he was not going for the sake of God or for the sake of getting boons. He was going only to propagate the spiritual knowledge given by God Datta to devotees visiting those pious places. He was never touched by the bad odour of selfishness in the work of God. Vishnu Datta used to write the concepts preached by God Datta on palm leaves and in such writing, his hands used to get lot of pain, which was never cared by him. Once, the wife of Vishnu Datta prayed God Datta to remove those pains. That Thursday, God Datta did not visit their house. Otherwise, God Datta used to come to their house on every Thursday. When the odour of selfishness arises, God Datta can't stand there. The idea of self should not arise except the God. If the idea of 'I' is born, the bad odour is born. Vishnu Datta wept a lot for the

ignorance of his wife. God Datta used to come to their house on every Thursday as usual.

- 3) Vishnu Datta used to worship all divine forms of God. He used to see God Datta in every divine form as an actor in every role. God Datta told him, “Worship of any divine form in any mode counts to the total. Since mind is having the nature of change, such type of worship of single God in different forms through different modes will be very much suitable to the wavering nature of the mind. Difference for some time and unity for some time is very much suitable to the unstable nature of mind. In the time of difference also, unity must be maintained as the underlying thread. This type of worship does not need any forcible effort since it is according to the unstable nature of human mind. Food given to any of My three faces shall go into the same one stomach only! You have to increase the quality and quantity of food (devotion) given to God and you need not worry about the number of faces to which the food is given! You have to increase the time and energy of your worship to God and you need not worry about which form of God is worshipped by you. You cannot separate any feeling or its action from a person and in this way, you cannot separate any divine form or worship from the same one God. For example, anger in the destruction of the world is God Rudra (Shiva). Datta is the person having that quality and doing that work. Hence, you can’t separate God Shiva (quality and action) from God Datta (person). Similarly, Brahma (intelligence in the planning of creation) and Vishnu (patience in administration) can’t be separated from God Datta”.

Caturtha Anuvākaḥ (Fourth Part)

- 1) God Datta used to come in various holy forms like sages, who used to praise other divine forms as higher than Datta. In such times, Datta used to say, “*Datta is only an addition of three radiations of God Brahmā, God Vishnu and God Shiva. He is the son of sage Atri and hence, is only a sage and is not the ultimate God*”. On hearing this, Vishnu Datta used to get very deep pain in the heart. Then, Vishnu Datta used to close his eyes and used to pray God Datta to give reply to such statements. Then, the same God Datta, who criticized Himself, used to say through the throat of Vishnu Datta like this, “*God Datta was even before God Brahma, God Vishnu and God Shiva*. The unimaginable God, Parabrahma, created space or subtle energy and the first divine form with which Parabrahma merged is called as Datta, meaning the first divine form of the unimaginable God given to the future world. God

Datta is also called as Eshwara or Hiranyagarbha or Naraayana or Sadaashiva. God Datta (means expressed unimaginable God) created the subsequent energetic forms of God Brahma, God Vishnu and God Shiva with whom He merged totally. When Datta was formed, nobody is there to see Him. Sage Atri saw Him first. Does this mean that Datta was formed only when Sage Atri saw Him? If you see the Sun in the noon, does it mean that Sun arose in noon only? The definition of God given by the Veda is that He is only one doing the three works of creation, ruling and destruction of the world. This Vedic definition totally applies to Datta and hence, Datta is the God defined by the Veda. Datta means the unimaginable God given to the world of souls for expression through the medium of created energy either with human form (Father of heaven) or without any form (called as Holy Spirit or Yaksha as seen by angels, who became victorious in the war as said in the Veda). Datta simply means ‘given’ or ‘*expressed*’ and has nothing to do with any specific religion in the world”. In this way, God Datta was playing in double role!

- 2) God Datta used to come to Vishnu Datta in several forms. Datta used to merge with the role and behave as per the nature of the role. Change from self is the essence of entertainment. But, Vishnu Datta used to remind Him about His original inherent divine nature of God. Such reminding happened to be a disturbance for the entertainment of Datta. In order to avoid this disturbance, God Datta used to cover the brain of Vishnu Datta with His divine illusion (*maayaa*). Due to this, Vishnu Datta also used to treat Datta as an ordinary human being only. Like this, the drama used to continue between God and devotee. As soon as the illusion disappeared by the will of God Datta, Vishnu Datta used to pray God Datta with high repentance and emotion. Like this, knowledge (*vidyaa*) and ignorance (*avidyaa*) used to exchange alternatively for the change, which is the essence of entertainment. The Veda says that God uses both knowledge and ignorance in His entertainment (*advidyayā mr̥tyum... Veda, Mattaḥ smṛtir jñāna mapohanam ca* - Gita). Continuous change of old and new is theme of entertainment!
- 3) Change from present state to a new state is the desire of everybody. King wants to live in hut leaving his palace. Poor man wants to live in palace leaving his hut. Similarly, God wants to become the soul and be subjected to misery. Soul wants to become God and enjoy eternal bliss. Even though this change is desired by both, God is detached from the object of enjoyment since it is unreal for Him in the view of His absolute plane. Soul can't be detached from the object of enjoyment

since it is equally real to it. In human incarnation, God fully identifies with the human being to enjoy the misery for which He is crazy! In the situations of happiness, God detaches from the soul since He is vexed with happiness! Hence, the soul can identify with God fully through perfect monism only through difficulties in the life! A true devotee welcomes difficulties only so that he/she can be the path to give real enjoyment to God. In fact, difficulties alone bring alertness and real devotion to God in the mind of any devotee to become close to God. Happiness brings carelessness and ego to go far from God. Kunti asked God Krishna for a boon by which she wanted to be always in difficulties and tensions (*vipadaḥ santu naḥ śaśvat...*)! One rejects difficulties due to illusion. A wise scholar with sharp analysis of truth always invites difficulties only! Difficulties are doubly blessed if happen in the service of God! Hence, Vishnu Datta was in extreme bliss always in spite of his extreme poverty. Vishnu Datta along with his wife reached the lotus feet of Lord Datta and this divine couple is always associated with God Datta whenever He comes down as human incarnation.

Viṣṇudattopaniṣat is completed.

Chapter 4
DHARMOPANIṢAT

[January 26, 2018]

Prathama Anuvākaḥ (First part)

O Learned and Devoted Servants of God,

- 1) The cow surrendered to God Datta is the deity of justice, who is none other than the deity of death or Yamadharmā Raaja. The cow is clean and white like the justice without any sin. Yama means control of senses and this is the important justice that prevents any sin. *Sinless nature is also called as Anaghaa*. The deity of justice is nothing but the nature of God Datta, which acts as judge. The deity Yama sits as judge and analyzes the deeds of souls to differentiate into sins and good deeds. This is the nature of God Brahma. The good awards for good deeds are given by the nature of God Vishnu. The punishments of sins are given by the nature of God Rudra. Rudra means the God, who makes the souls to weep through punishments (*Rodayati iti*). By these three natures, God Datta is reflected as the ultimate judge. All the deities are only just the various natures of God Datta only. God Brahma is creating nature. God Vishnu is the ruling nature. God Rudra is the nature of final destruction. Since these three natures involve the entire creation, these three are very important Gods, which are the main natures of God Datta.
- 2) All this world is just an imagination of God Datta only. The imagination must have balance. Otherwise, it will lead to madness. This balance is the basis of perfect imagination done in controlled way. The deity Yama was also punished by God for missing this balance in implementation of justice. Savitri praised deity Yama and blown by the praise, Yama gave life to her husband (Satyavaan). Markandeya was a devotee of Shiva praising always God Shiva (Datta). Yama was very rigid in doing his duty in killing Markandeya. Had Markandeya praised Yama like Savitri, he would have not killed him! Hence, God Shiva appeared and punished even Yama. Both Shiva and Yama are feelings of God Datta only. The feeling as Shiva suppressed other defective feeling as Yama. The entire creation is only play of feelings of God Datta as His imaginary world created for entertainment. The balance should not be lost in the entertainment. Hence, dharma or justice is never hurt by any force in

this creation since God Datta is always balanced. Therefore, justice has the support of God Datta (*Dharmasya Prabhu racyutaḥ*). Realizing his own ignorance, Yama became cow and surrendered to God Datta. Ignorance is the nature of animal. This means that the deity of justice does not want to take any independent decision and wants to be in the presence of God only so that he can be controlled like an animal. Cow is a female animal, which shows the absence of egoistic male nature. This cow is protected by the four Vedas (which are the four volumes of ethical scripture constituted by God) in the form of dogs. This means that God corrected even the deity of justice and gave protection after rectification.

- 3) From that time onwards, God became the protector of justice, which is in the form of cow and is called as Gopaala (protector of cow). A mutual agreement between God and deity of justice was also formulated, according to which, God will suffer for the sake of His true devotees. Of course, very little part of the punishment must be undergone by the devotee as inevitable formality. During the time of undergoing the punishment, God will not use His divine power to escape the suffering of the punishment and hence, will undergo the punishment in full reality. If this total truth is known to any true devotee, he/she will not agree to God to undergo his/her punishment. Hence, there is no cancellation of punishment at all. A scholarly devotee never asks God to cancel his punishments. A true devotee will never agree to God to undergo his punishment. Hence, if the devotee is true, God undergoes the punishment secretly without the knowledge of true devotee. A rigid ignorant devotee forces God through worship to cancel his punishment. In the case of inevitability, God postpones the punishment to next birth with increased interest and drags forward the fruit of good deed with reduced interest due to prematurity so that the ignorant devotee thinks that really the punishment is cancelled through his worship!

Dvītiya Anuvākaḥ (Second Part)

- 1) People say that as soon as you worship Datta, difficulties will come. You think that those difficulties were creations of God Datta. This is totally misunderstood concept. Datta conducts the entrance test and such entrance test is in the form of difficulties. But, remember, these difficulties are the punishments of your past sins only picked up by God Datta to be used as tests. If you pass the test, you are becoming the true devotee of Datta. Even if you fail in the test, it is also for your advantage only, which is that you have undergone the punishments of your sins

and your future life is full of happiness! Hence, you are benefited in both ways whether you passed or failed in the test. Other devotees claim that their punishments were cancelled by God in other forms through their worships. But, actually, they are postponed to the future birth with increased interest by the same God Datta existing in those forms. Hence, without deep analysis of the concept, people misunderstand and leave God Datta!

- 2) This universe is a drama enacted for the entertainment of the spectator called as God. The boundary of this drama is justice and the drama shall never cross its boundary. Hence, no soul should cross the limits, which are the rules of justice. Even the devotion shall be under the rules of justice only for any soul. Taking the devotion as an advantage, demons violate the rules of justice and get seriously punished by God, who does not care for their such selfish devotion. ***Devotion shall be confined between God and devotee only and shall not hurt other souls in any way.*** There shall be never a clash between pravrutti (worldly life) and Nivrutti (divine life). Even in the climax of Nivrutti, you can cross the limits of pravrutti in a tactful way without hurting other souls. Shankara created a crocodile to catch His foot and requested His mother to accept His divine life at least in the last minutes since it was His last desire! The mother agreed and the crocodile disappeared! Shankara explained that the worldly bonds themselves got personified as crocodile! This means that you have to convince other souls for the work of God and not force and hurt other souls. Demons started hurting other souls not for God's work, but, for their self-enjoyment and hence, are totally different from true devotees like Shankara.
- 3) Hurting or even killing (if necessary) bad people is justice only. You should not hurt or kill any good living being. Even though Shankara cheated His mother, He came in the end of her life and granted her the salvation, which is not obtained even by a mother having her obedient son always with her! He performed her end rituals also crossing the rules of scripture. The loss is very little and apparent whereas the compensation is tremendous and eternal. You should not hurt good people, but, shall hurt or even kill the bad people provided your judgement is impartial. You should help the good people, but, shall not help bad people provided your judgement is impartial. Hence, deep and impartial analysis is a prerequisite before deciding justice or injustice.

Truṭīya Anuvākaḥ (Third Part)

- 1) You shall not involve the absolute plane in doing injustice in this world. This means that you shall not say that this world is unreal and hence, your sin is also unreal! For your unreal sin, unreal punishment will be given by God (just like the unreal run of Shankara from the unreal elephant running towards Him!). Since sin and punishment are parts of the unreal world, you have to take both as unreal and should not grudge for the unreal punishment! Basic ignorance to take the world as reality is done by God also for His entertainment. Such basic ignorance is not a sin since it is not the cause of any unjust action. The Veda says that you will cross the death by ignorance (*avidyayā mṛtyum tīrtvā...*). If you enter the absolute plane for which you are not eligible (since it is eligible for God only), you will live like a dead body without any activity (entry itself is impossible). If you want to be alive, you must be active thinking that this world is real. For you, the world becomes real and hence, the mediated God (Ishwara or Datta) becomes real, whom you shall worship and attain His grace and this is the knowledge based on dualism or plane of relativity (*vidyayā amṛtamaśnute*). This path will lead you to real monism with God (human incarnation) and also will lead you to super dualism (becoming master of God), which is greater than the former!
- 2) When God incarnated as human incarnation on this earth, He will have two types of nature:- i) External human nature and ii) Internal nature of unimaginable God. Face of cow is the external nature and the root of tail (anus) is the internal nature. The Veda says that God is the root of tail (*Brahma pucchaṃ pratiṣṭhā*) or the basic seat. Hence, the face of cow is not bowed whereas the anus of cow is bowed by the people. The anus or basic seat is the substratum or possessor of the power (purusha) whereas the entire rest body is the power (prakruti). The unimaginable God (or unimaginable power) or Parabrahma is the substratum whereas the entire creation is His imaginable power (this indicates that God is the substratum of justice).
- 3) The climax of justice is nonviolence, which is not hurting (not to speak of killing) other soft-natured good living beings including human beings. These living beings include animals, birds, etc. These living beings are not reacting even though you are killing them just for variety of your food. After their natural death, one can eat them. Kaapaalikas (a sect of Hindu religion) eat dead bodies and are respected devotees. Plants have life but do not have awareness to undergo any pain. Anesthesia is not the solution because you have no right to snatch their

lives given by God. Demons eat human beings as food and do you agree your killing after getting anesthesia to become food for demons? You may not do the direct killing, but, you are a shareholder of the sin since these are killed for your eating only.

Caturtha Anuvākaḥ (Fourth Part)

- 1) You are killing the fish etc., (aqueous life) and hence, the ocean is giving cyclones. You are killing the animals and birds on the earth and hence, the earthquakes are resulting. These indicate the anger of God on you. Similarly, you shall avoid the illegal sex and illegal earning (corruption) due to greediness. These three are the main gates of hell here in the life as well as there in the upper world. If you want happiness here and there, you shall avoid these three basic sins, which make God very furious. Since justice is in the form of cow, cow slaughter means slaughter of justice. Actual cow slaughter is only a part of injustice because slaughter of any good living being is injustice. Good animals are helping you by giving milk, by helping you in ploughing, etc. Birds are eating worms that harm you. Brahmin (Braahmana) is such person, who follows the rules of justice throughout his life and becomes near and dear to God. Birth will not decide the caste. Qualities and actions alone decide the caste.
- 2) The three threads put in the ritual called upanayanam (thread marriage) indicate the three Gods (Brahmā, Vishnu and Shiva) united representing as one God Datta. Catching these three threads by hand in the prayer means that you have to catch the human incarnation of God Datta (with single head) for worship, who is the Sadguru. If the concept is understood and implemented, there is no need of symbolic representation. A saint following the concept leaves this symbolic representation and is respected as the highest soul. Symbolic representation is needed only to understand the concept. Once the concept is understood, the symbolic representation is useless. Similarly, Gayatri means singing the praise of God and not a hymn written in the meter called Gayatri. If the meaning of Gayatri is understood, the hymn is also useless. The meaning of the hymn is also to catch the Sadguru (human incarnation), which is not a prayer to God. It is just information of an important point in the spiritual knowledge. What is the use of chanting the concept again and again without implementing it? Hence, any soul implementing these concepts is a Brahmin, who is neither related to any caste or gender. Kshatriya means the duty of protection of justice from the attack of injustice. Vaishya means the duty of helping

poor and deserving receivers with basic needs of life. Shudra means the duty of serving the needy in the society. Every human being doing all these four duties will become near and dear to God and is called as a real human being (purusha). Respect and insult shall be given to any soul based on its qualities and deeds and not by birth in a caste or gender.

- 3) Your inner consciousness will speak to you immediately whether you are doing justice or injustice by the will and power of God. People with sattvam, who have conquered ego and jealousy, clearly hear the inner voice and implement it. People, who are with rajas, neglect it even if they hear. People with tamas do not hear it at all. Every human being is a mixture of these three qualities. Certain people have only one quality predominating always and hence, they can be predicted in every action. In certain people, any of these three qualities may predominate in any context and hence, they are highly unpredictable! Hence, whenever Datta is appearing as human incarnation, He is trying to cover all the varieties of humanity. You may not do justice by which God may not be pleased with you. But, never do injustice by which God becomes very furious with you. The final decision of justice and injustice is not your conclusion, but, is the ultimate conclusion of ultimate God alone. If you are giving utmost attention to the pravritti, which is the basic stage of this creation-drama, God will certainly carry you on His shoulders in the rest path of Nivritti. Failure in pravritti is a crack in the foundation by which the supported upper building (Nivritti) also gets damaged. God is for pravritti only and a special devotee is for nivritti in which the basic part (pravritti) is already covered with success. God says in the Gita that the sole purpose of His incarnation is to establish justice and destroy injustice (pravritti) only.

Dharmopaniṣat is completed.

Dattopaniṣat is completed.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)