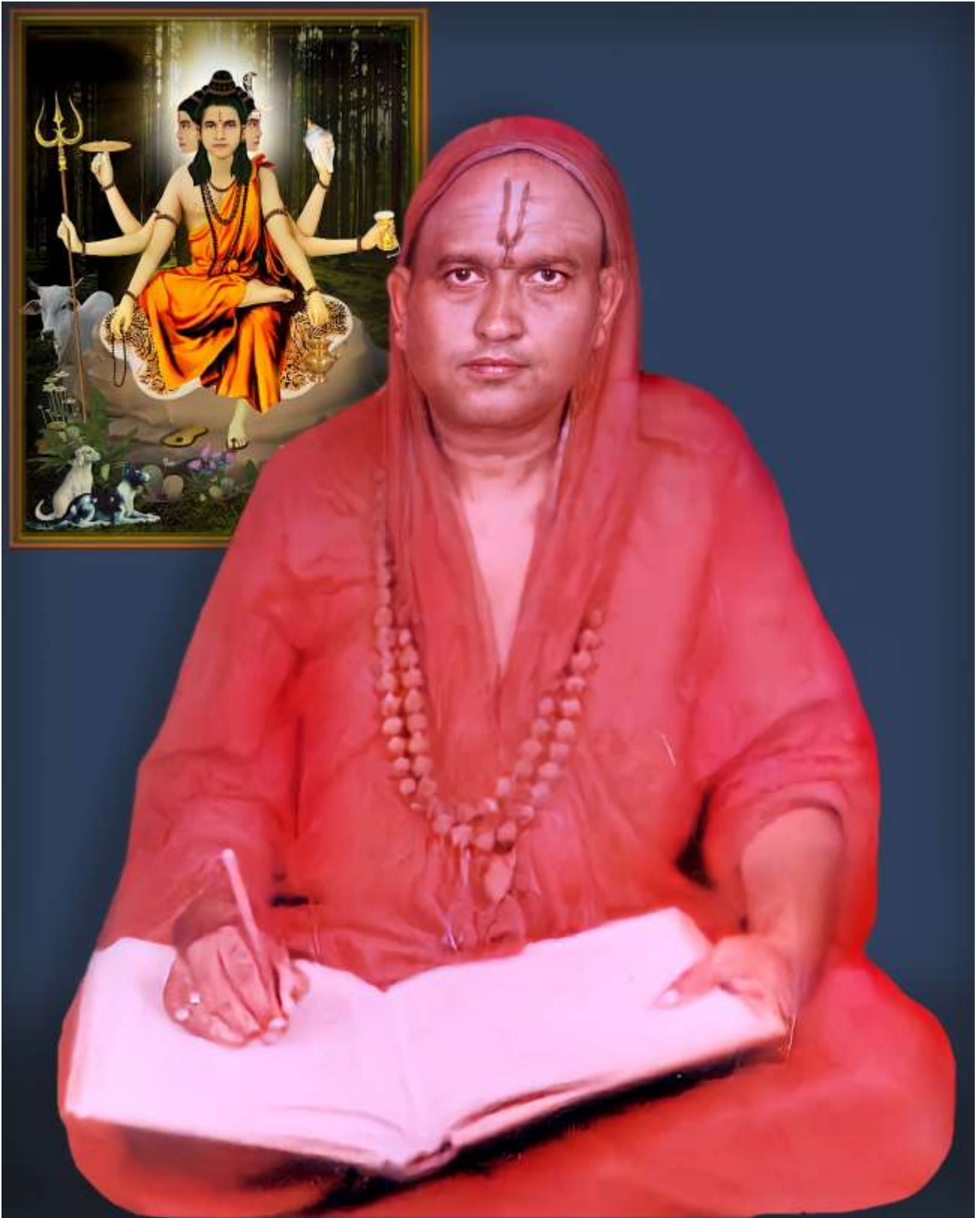


UPADESHAAMRUTAM
(Divine Nectar of Spiritual Preaching)



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

Composed By
HIS HOLINESS SHRI DATTA SWAMI



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**English Translation given by Shri Datta Swami for Original Sanskrit script
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Chapter 1
UPADESHAAMRUTAM

Divine Nectar of Spiritual Preaching

[January 11, 2018]

- 1) **Uktaṃ paramahaṃsena, śuko'pyākāśa vartmagah,
 Adyāpīti mataṃ viddhi, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. Shri Paramahansa told that sage Shuka is still travelling in space. Understand the meaning of this.

[*No soul can cross the space because the link between the generator-unimaginable God and generated imaginable space is unimaginable.* Unless this link is crossed, you can't touch unimaginable God. The space can't exist in God before its generation. If it existed, it is not generated. Hence, God has no space or volume in Him. *Anything having no volume can never be imagined by anybody even if He concentrates for millions of years.* Hence, unimaginable God can never be touched by the brain of the soul.]

- 2) **Asmatpratyaya citprāpta! gehāntargeha mātraga!
 Śukena nāptaṃ kiṃ prāptaṃ? śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. You have obtained awareness as the source of 'I'. By this, you have just gone from one room to the other room in your own house. By this, you are thinking that you have obtained that which is not obtained by even sage Shuka!

[You can find very easily the source of 'I' as awareness just like you can find that the source of a golden jewel is gold. 'I' is a thought or mode of awareness. By this you think that you have obtained unimaginable God! Sage Shuka travelled from 'I' to awareness (purusha), to food to plants to earth to water to fire to air and lastly to space (This is reverse of the chain of creation explained in the Veda.). Before attaching the 'I' to any item, the item should be understood and become imaginable. He couldn't touch God, who is beyond space in spite of such long journey. You have travelled just one step from 'I' to awareness. How can you obtain unimaginable God, who is not attained by even sage Shuka?]

**3) Brahmāṇḍa iva piṇḍāḍe, vartate sargaśṛṅkhalā,
Ahamākāśa ityeva, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. This human body is a mini world and hence, the chain of creation exists in human body also. At the maximum, you can reach space and attach the 'I' to space stating that you are the space!

[All the components from awareness to space exist not only in the world but also in this human body. The final step of your self-analysis can be only that you are the space!]

**4) Māyiyogipuram sraṣṭā, viśennādhārava nna ca,
Tadadhīnaprathamā, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. A magician or a sage doesn't enter a city created by his will and doesn't form the basis of it. Hence, if the created city is told as the creator, you have to take it as the city controlled by the creator (Tadadhīnaprathamā).

[Shankara told that this world is an illusory city created by magician or sage (*māyāvīva... mahāyogīva*). In this, you find the creator always beyond the city and not in the city. Similarly, God is beyond world. *If the Veda says that this world is God, you have to take it as the world controlled by God.* When it is said that (*Kaliṅgo'yaṃ deśaḥ*) all this state is Kalinga (Kalinga is the name of the king), it means that this entire state is ruled by Kalinga. Shri Ramanuja gave this wonderful interpretation.]

**5) Pariṇāmavivartau na, svaśaktyānūhyayā jagat,
Anūhyadvayamekaṃ tat, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. Creation of first item (space or subtle energy) from God is neither real nor apparent modification. Such creation process is by His unimaginable power. Two unimaginables can't exist and hence here, power is the possessor of power only.

[Shankara said that the process of creation is apparent modification whereas Ramanuja said it as real modification. These can be applied in the context of creation from space onwards. Shankara said about the unimaginable knowledge (*anirvacanīyatā khyāti*). He also said "O God! Which is known, related to you?" (*Viditam kiṃ nāma Śambho! Tava?*) Creation of space is directly related to God and hence, is unimaginable.]

**6) Anupraveśavākyam tat, avatāre hi sammatam,
Sarvaṃ tat lañghyate nohyam, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. We agree that unimaginable God entered the creation in the form of incarnations. When He enters human being, He becomes all the external body also. He alone can cross the unimaginable link between Him and space (since link is imaginable to Him) and come down as incarnation.

[*Avataara or incarnation means descended God and not ascended human being since soul can't cross the unimaginable link and go beyond space.* By total merge, the human being becomes God and in such process even the external gross body becomes God along with the soul. The Veda says the same (*Antarbahisca...*).]

**7) Ekaṃ vobhayamapyatra, saṃdarbhasyānusārataḥ,
Drśyate Śaṅkare Kṛṣṇe, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. Whether God merges with soul only or with body also is inferred from the context. This can be seen in Krishna and Shankara.

[When God merged with body also, the body becomes unimaginable as seen in Krishna (tender boy) while lifting the hill with finger and in Shankara while withstanding the swallowed molten lead. When God is confined to soul only and not with body, the same finger of Krishna (adult) was cut by sugar cane (by this, He wanted to test the devotion of Draupadi to see whether she will tear her costly sari to bind the finger or not) and the same body of Shankara suffered with blood motions (Bhagandara Roga) since He wanted to leave the body.]

**8) Neti netīti gatvā'pi, tvayi nāptam hi kāraṇam,
Itīti Sadgurau prāptam, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. When you analyzed your five sheaths, you could not get the ultimate cause. But, when you analyze the five sheaths of Sadguru (incarnation), you find every sheath as God!

[In the Veda, the analysis of five sheaths (panchakosha) is given and every sheath is known to be God (*Annam Brahmeti vyajānāt*) and such knowledge is not denied there as wrong. *The context of this analysis is*

human incarnation and not the mere human being. In mere human being, no sheath is God and even God can't be found as the direct basis like a table supporting articles on it (*Neti neti...*)]

9) **Śṛṅkhalā puruṣāntā yat, jivaloka iti smṛtāt,
Mānuṣīm tanumityasmāt, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. God didn't enter the creation as awareness. The reasons are 1) In the chain of creation, awareness is told as end product. 2) His part became soul in the world of already existing souls and 3) God entered the human body alone.

[Some false scholars say that God entered His creation as awareness or soul (jīvarūpeṇa). This means that God merged with a soul and entered the world as a soul or in the form of a soul. The reasons for denying the entry of God as awareness are i) Already in the chain of creation, awareness was created from food as the end product. If God is that awareness entering the world, the chain of creation should have stopped with food and further statement should have been that God entered the world as awareness. ii) In the Gita it is said that a part of God (amsha) entered the world of souls as soul. Here also, the existence of pre-created souls (as world of souls) is clear. This means that God entered the already created world of souls as a soul. Here, if you take God as unimaginable, the whole-part concept can't exist in unimaginable item. When human incarnation takes place, the Lord (Ishwara) enters the womb of mother as energetic incarnation. Since the energy of the body of Lord is with high frequency, the womb can't withstand it. The frequency of the energy of the body is very much reduced, which can be treated as part of the original frequency. Since unimaginable God merged with energetic body, the reduced frequency can be said as a part of the original frequency of God (**God means the energetic body with which God merged**). With respect to the energy of the body (or God merged with the energetic body), the whole-part concept is sustained even with respect to God. iii) In the Gita, it is said that God entered the human body. If you take God as awareness, it means, other human beings are without awareness! If you say that God entered every human body as awareness, it should mean that other living beings (other than human being) are without awareness! **Here, the human body includes awareness also because awareness is told as a part of creation or body (Prakruti) only in the name of Paraa prakruti or the best part of the creation.** Hence, you need not take the human body as mere body without awareness. Due to

these three reasons, God already created awareness as the last product in the creation and then only entered the creation as incarnation.]

**10) Ajñānāvaraṇaṃ tubhyam, Avikṣepāt samanvayaḥ,
Nohyatvāt ubhayaṃ mulāt, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. For the sake of soul, theoretical ignorance is maintained, correlation is due to absence of practical ignorance and no contradiction due to original unimaginable nature.

[In incarnation, when God identifies with the soul by total merge, He imposes self-ignorance on Him so that when soul asks Him to tell about the nature of unimaginable God, He can show this ignorance as an excuse for not explaining the nature of unimaginable God. In fact, this is not cheating the soul. *It is only the inability of the brain of the soul to understand anything beyond space.* Since this ignorance is not real (since it is self-imposed), He can come back to His original state of full knowledge without any trace of ignorance at any time in this world.

You may doubt that when His ignorance is removed by His will while existing as human incarnation, the absolute plane (Paramaārtha dashaa) results by which this whole world should disappear. You may also doubt that while the human incarnation is in the self-ignorance, how can He perform miracles, which are the main characteristics of the absolute plane (unimaginable God) only? (**Purvapaksha**)

The answer for this is:- Ignorance is of two types: i) Theoretical (ajnaana aavarana) and ii) Practical (ajnaana vikshepa). The self-imposed ignorance by God in the incarnation is only theoretical and not practical. Theory means absence of force. Practical means full force. Hence, both your doubts are overruled. *Since His self-imposed ignorance is theoretical without any force, on removal of it and subsequently on attaining theoretical self-realization, the world is existing as it is in its relative plane.* You can say that His theoretical realization doesn't dissolve this world. Since God is not deviated from His practical absolute plane, His inherent characteristics called as miracles do not leave Him (since inherent characteristics or miracles are also unimaginable, His unimaginable nature is not disturbed). You need not doubt that how the absolute of plane of God exists in the relative plane without disturbing the latter (like light unable to exist in darkness), the answer for this is His very unimaginable nature called as omnipotence. This point is supporting the very unimaginable nature of absolute God. Krishna showed cosmic vision (creation, maintenance and dissolution of the world, which is the nature of

unimaginable God) in this relative world while existing in a relative human body. Shri Narasimha Saraswati existed in eight villages simultaneously (this is concept of beyond space, which is the nature of unimaginable God) in this relative world while existing in a relative human body. ***You should not say that we are taking the advantage of unimaginable God wherever we have no answer.*** This is not correct because the very foundation theory of our spiritual knowledge is only establishment of unimaginable God. We have not brought this unimaginable concept in this context only, since it existed as our heart from the beginning itself. By this co-existence of absolute plane and relative plane together without contradiction, it is clear that Shankara, Ramanuja and Madhva are seated together as the divine preachers of single concept in various contexts, representing the supreme preacher, God Datta, as Shiva, Vishnu and Brahma respectively. – (Siddhaanta)]

11) Cidākāśau nr̥ṇām s̄arau, Ramaṇānveṣaṇeritau,

Anūhyam hi parabrahma, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Shri Ramana Maharshi asked to investigate the source of I. Awareness and space are investigated as sources by people. The ultimate source expected to be investigated is unimaginable God or Parabrahma.

[Shri Ramana Maharshi said to investigate the source of I, which (I) is identical to you and he/she. ***People thought that by investigating awareness as its source (since I is a thought or mode of awareness), they feel that they have investigated after great research!*** Even a boy will say that gold is the source of the golden jewel! A scholar with analysis following the Vedic scripture will find the ultimate source as space. Of course, this is research, but not very great research. ***The real very great research is to find out the failure of investigation at the unimaginable link between unimaginable God and imaginable space in the beginning of creation.*** The real result of the real research is that the ultimate source is the unimaginable God from whom the first item called as space or subtle energy is created. This is the real knowledge of God in essence as said in the Gita (***Kaścit māṃ vetti tattvataḥ, māṃ tu veda na kaścana***). There are several Vedic statements also stating that God is beyond imagination and logic (***Avijñātam, atarkyaḥ, buddheḥ parataḥ...*** etc.). ‘None knows Me’ means that God is unimaginable. ‘One knows Me in essence’ means that one blessed soul only knows that God is unimaginable.]

**12) Bṛhattvāt Brahma varge hi, Bṛhattat Brahmaṇāpī,
Viśvātītaṃ param prāhuḥ, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. Brahman is the greatest item in a category. God is greater than all Brahmans and also beyond the world unlike other Brahmans, which are worldly items only. Hence, Para is introduced before Brahman to indicate that He is beyond world.

[In explaining that world is God, if you don't like Ramanuja's interpretation (since He opposes monism), you can interpret this in another way, which doesn't contradict the first interpretation. Brahman means greatest in its category. The greatest item and other items of the category belong to the same category of worldly items. Energy can be called as greatest item of the category of all worldly items. Energy is also a created item like other worldly items. Energy exists in several forms and even matter and awareness are forms of energy only. Hence, energy is called as Brahman. When it is said that this entire world is Brahman, it means that all this world is made of energy only in various forms. Among the various forms of energy, awareness (soul) is greatest and hence, called as Paraaprakruti or greatest of creation. God is greater than energy as well as awareness and hence, must be really greatest or Brahman. But, God is not in the category of worldly items since God is beyond space or world. To focus this point, God is called as Parabrahma by Shankara. Para means beyond the world or space or unimaginable.]

**13) Etayoḥ sāhacaryeṇa, dvāramātramasat param,
Satkuḍyaṃ satsamaṃ teṣāṃ, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. Due to co-existence of absolute and relative planes, for Shankara entering the bolted doors, the gate is unreal while the side two walls are real. For other disciples, all are real simultaneously.

[Since absolute and relative planes co-exist like light and darkness together due to omnipotence of unimaginable God in the form of Shankara, you can explain the entry of Shankara through the bolted doors of house of Mandanamishra. Shankara stands as Parabrahma (unimaginable God) in and out before the doors. *The portion of the gate having doors becomes unreal to Shankara as God while the two side walls of the gate remain as real for Shankara as human being. For the other disciples (as human beings), both the gate, side walls and Shankara as human being are real.* This is beyond worldly logic and unimaginable God is beyond worldly

logic. Such mechanism is very critical and complex to understand with utmost carefulness.]

**14) Īśvaraḥ saḡuṇaṃ saṅge, jnānamātraṃ tu nohyacit,
Nohya tripuṭi cādvaitam, śiṣyākarṇaya me priya!**

My dear disciple! Listen Me. In the philosophy of Shankara, unimaginable awareness in association with world is called as saguna Brahman. The same in energetic body is Ishwara. **Unimaginable awareness means that which has similarity with imaginable awareness in 'just knowing'**. Otherwise, knower, process of knowing and known object are quite different being unimaginable.

[*Unimaginable awareness means the process of just knowing of unimaginable God (Śaṣṭhī tatpuruṣa samāsa)*. It doesn't mean the awareness, which is undetectable (*viśeṣaṇa pūrvapada karmadhāraya samāsa*). The reason is, once it is awareness (relative), it can't be undetectable since we understand the awareness, which is now represented as waves of energy on the screen also. The awareness in the word 'unimaginable awareness' means only that God is just knowing like the human being. If you analyze, in the case of God, the knower is unimaginable (being not imaginable awareness), the process of knowing is unimaginable (due to absence of nervous energy and nervous system) and the object of knowledge is also unimaginable (this universe with unimaginable boundary). Shankara introduces knower (drashtaa), process of knowing (druka) and object of knowledge (drushyam). Among these three, he accepts only the process of knowing (just to know or druka) as the common real point to understand the unimaginable God. It indicates awareness as just the process of knowing only by which the unimaginable God can be very nearly taken as awareness (like the visible Vashishta star indicates its very near invisible Arundhati star). Actually, the process of knowing (knowing) is also unimaginable in the case of God, but, just to know (without the details of the process of knowing) can be common to imaginable awareness also, which links the imaginable awareness to be thought as almost God. This concept can be digested only by scholars.]

**15) Taijasaṃ rūpamantastat, tayo ssāmānyagocaram,
Taijasākāśa pūrvatvam, śiṣyākarṇaya me priya!**

My dear disciple! Listen Me. Both have taken the Lord with first energetic body having unimaginable God merged for the facility of common people. But,

this requires acceptance of space or energy along with Lord with equal reality as relative plane.

[Ramanuja and Madhva took the same concept for common people so that they can very easily even see with mind. The same unimaginable awareness is taken in divine energetic body as Ishwara or Narayana. But, such concept needs the pre-existence of created space (for holding the energetic body) and energy (for making the energetic body). This means that already the unimaginable God created space, which itself is (subtle) energy. They have taken Narayana (unimaginable God merging with first energetic body) as the starting point. By this, the co-existence of energy (Mulaprakruti or the original material for further creation) along with Narayana becomes essential requisite in the starting point itself. The absolute plane is before even the creation of space as referred by Shankara. The relative plane is after creation of space (subtle energy) and after creation of first energetic body (with which the unimaginable God merged) and subtle energy already created also stands as the real co-existing material in the beginning point itself. Shankara concentrates on the unimaginable God present in the Lord (Ishwara) even in the further creation, whereas Ramanuja and Madhva take the Lord (Narayana or Ishwara) as the absolute God having unimaginable powers (which are due to unimaginable God and He is reduced to unimaginable power). The unity is in the common acceptance of unimaginable power (can be called as unimaginable God) of the Lord to create further. The difference is only that Shankara stressed on the merged unimaginable God whereas both stressed on the Lord (as energetic body with unimaginable power) to be easily grasped by common people also.]

16) Advaitādaṃśamāśritya, viśvarūpaṃ Phanīritam,

Ākṣepāt maruto bāhyam, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Ramanuja (incarnation of Lord of serpents) told that soul is a part of the God so that the soul is consoled after falling from monism. For this purpose, he took the world as another external body in which the soul can fit as a part. Criticism came that the body is affected by the changes in the world and hence Madhva (incarnation of air or vaayu) told that world is totally external and different.

[Shankara dragged atheist in to theism by saying that he is God already. By this, the atheist accepted the existence of God (since he accepts his existence). When he asked that he has known that he is God, why he has not practically become God by attaining miraculous powers? For this,

Shankara replied that even though theoretical ignorance (Ajnaana Aavarana) disappeared, practical effect of ignorance (Ajnaana Vikshepa) didn't disappear and for that God should be worshipped with devotion. He said that God alone can remove such practical effect and grant monism (*Īśvarānugrahāt...*). ***The converted theist continued the worship of God standing in the inevitable dualism since he can't go back after coming half distance!*** Then, Shankara reappeared as Ramanuja and told that the soul is not God, but, only a part of the God. If He says that the soul is not God at all, it will be a steep fall from the top of the hill. Hence, He created an intermediate state for soul to be part of God. ***This whole-part concept also is in the body of God and not in the God.*** Since soul is a part of the world, the world is taken as another external body (apart from the energetic body) so that soul can become a part of body of God (since soul is superimposed on body, the soul can be treated as part of God!). But, by this, the changes in the world shall be taken as changes in the body of God. In order to answer this criticism, Madhva told that world is like a pot and God is like pot maker only. By this, changes in the world will not affect the body of God. Madhva also told the final truth that soul is the part of the world and totally different from God. But, Madhva maintained a trace of consolation that God and soul are made of the same awareness even though powers are different (powerless awareness is useless!). Finally, Datta Swami came and told that there is no trace of similarity between God and soul since God is unimaginable and soul is imaginable awareness being the product of food.]

17) Paramārthaḥ puraḥ paścāt, vyavahāro daśādvayam,

Yugapat sādhyametasya, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. The absolute plane alone exists before the creation of space. The relative plane starts with the generation of space. ***Co-existence of both planes is also possible for the omnipotent God.***

[The absolute plane alone existed before the creation of even the first item called as space. In this plane, the unimaginable God alone existed, who was imaginable to Himself. ***He is unimaginable only to the soul created later on in the creation.*** The unimaginable nature is only partial with respect to the soul. It is not total unimaginable nature so that you can always neglect a total unimaginable item, which must be unimaginable to itself also. In such case, you can treat it as non-existent. ***If it is imaginable to itself, it must be existing not only to itself, but, also to all.*** If its existence itself is unimaginable, it must not exist at all. Its existence is

proved to the souls by the exhibition of unimaginable events called as miracles. Miracles are proving only the existence of unimaginable nature of God and not His non-existence through unimaginable nature.

The relative plane starts once the space is created. Since space itself is subtle energy, the first item created can be treated as energy also (space is subtle energy). Hence, the relative plane started even before the appearance of the Lord (Eshwara) with His energetic body. The absolute plane is quite different since it exists along with unimaginable God only. Hence, many philosophers (Ramanuja, Madhva, Dayaananda, Christianity, Islam etc.) starting with relative plane (so that a clear and very easy understanding of God is attained), had to accept God (as energetic incarnation) and world (containing both inert items and awareness as souls) together as equal realities. Since soul has been given the special best status in the world, God, soul and inert world (three as per Dayananda) are taken as equal realities. Even then, these philosophers accept God having unimaginable power (due to merged unimaginable God even though they do not speak about unimaginable God) and thus indicate their indirect acceptance of unimaginable God taken as unimaginable power.

Due to the unimaginable power, God becomes omnipotent even in the philosophies of preachers sticking to relative plane only. Due to this, the relative plane exists as it is while the absolute plane also co-exists with it. Shankara accepted the co-existence of both planes by saying that world is neither real nor unreal (Mithyaa) since it is unreal for unimaginable God and real for unreal soul (since unreal world is real to unreal soul). But, Buddha took absolute plane alone treating the relative plane as unreal and indicating the unimaginable God in such plane by silence.

When soul becomes God in incarnation, the entire world is unreal or a part of the world becomes unreal as per His will. Even the entire world stands as real if He wishes so. ***This makes the absolute plane alone to exist or the relative plane alone to exist or both planes to exist together without any contradiction.*** Due to this, one may find the world as unreal while simultaneously other soul may find the world as real. To avoid such contradictions based on worldly logic without realizing the omnipotence of God, some confuse this world as real only, others confuse this world as unreal only (some go to the extent that the world is not created at all for His entertainment also as seen in Ajaativaada!). The world remains as real or unreal or both real and unreal by the will of omnipotent God. ***Recognition of such unimaginable God through theoretical spiritual knowledge and practical miracles leading the soul to surrender to God totally is the spiritual science.***]

[January 13, 2018]

**18) Upamārūpakabhrāntiḥ, bhedāṃśaiḥ sā nivartate,
Tasyopamānaśūnyaṃ ca, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. By knowing the fundamental differences between God and soul, the illusion created by simile and metaphor is removed. Moreover, comparison to God is not available.

[Spiritual knowledge is easily understood if similes related to daily worldly life are given. The simile (Upamaalankaara) is identified mainly by the word 'like' (like is called as upamaavaachaka as found in 'moon like face'). The same simile can be presented in a different form of figure of speech called as metaphor (Rupakaalankaara), in which we say 'face is moon'. *Simile or metaphor is selected to make the concept more clear selecting a very familiar comparison.* In this line, God creating this real world is compared with soul creating imaginary world. In the figure of speech all points need not be similar. Even if one point is similar, figure of speech can be used. Between face and moon only one similarity exists, which is pleasantness. In the case of God and soul also only one similarity exists that God creates, controls and dissolves the real world like the soul creating, controlling and dissolving imaginary world. Except this one similarity, all other aspects are different. Fundamentally, God is unimaginable whereas soul is imaginable. Moreover, *there is no any unimaginable item in the world to be selected as comparison to God and hence, only imaginable item can be selected.* Soul is very subtle and thus near to unimaginable than a visible item. *The danger of misunderstanding comes when metaphor is used.* In metaphor, when we say that face is moon, there is every possibility of misunderstanding that moon itself is the face and there is no separate face. When similarity is stressed, metaphor results. *A familiar example is to call every member of 'lions club' as lion itself!* This happened in the case of God and soul. *When God is said to be soul (in metaphor), people have completely misunderstood that soul is God and there is no God other than soul. Another complication added to this is to think that the word 'Brahman' means only God.* In fact, every item greatest in its category is called as Brahman (The Veda in scriptures is greatest and is called a Brahman.). Soul happens to be the greatest in the category of various forms of energy and hence, is called Brahman in the entire category of worldly items (since all worldly items are made of energy only). Soul is called as Paraprakruti (best of the worldly items). When Shankara said that soul is Brahman, we can take the meaning in two ways: i) soul is greatest among the worldly items and ii) Taking the word

Brahman to mean God, soul is God as per the figure of speech called as metaphor since the similarity between two exists as said above. To avoid the misunderstanding, you must note the differences between God and soul (like the differences between face and moon). God created this world whereas soul can't create even an atom of matter and even a ray of energy! ***Unless the differential points are understood, false monism results to mislead the ambitious soul to become God in thinking just by knowing or memorising the point that it is already God!***

19) Upamānopameyastha, samāṃśaiḥ bhedamiśramaiḥ,

Brahmajīvaikyamevaṃ kim?, śiṣyākarṇaya me priya!

My dear disciple! Listen Me. There will be similarities mixed with differences between God and soul when compared. By this, will both become one?

[We can compare various states of the soul with those of God (upameya) to be compared, to find out similarities and differences due to limitations of comparison (upamana) or the soul, the item brought for comparison.

- i) **Awaken State:-** The soul in awaken state intending to create imaginary world can be compared to the unimaginable God intending to create this real world. The gross body and the real world of the soul in this state are to be neglected completely since this real world created by God is equal to the imaginary world of the soul. ***God in this state involved in the thought of creation is called as Saguna Brahman.***
- ii) **Meditation State:-** The soul in meditation is completely devoid of any thought except its self-awareness. God in this state is without any activity of creation and is called as Nirguna Brahman, which is in pure monism in the absolute plane.
- iii) **Imagination State:-** The soul created space for the imaginary world and continues further creation. The God also creates space, which is the subtle energy or the original material (Mula Prakruti) for further creation. God creates the first energetic body made of energy and awareness and enters to merge with it. God, now, after merge with energetic body is called as the Lord (Ishwara or Datta). This formation of Ishwara is extra point in the case of God. ***In the case of soul, before creating imaginary world, no energetic body is created with which the soul merges.*** The soul itself creates space and continues further creation. This is the difference between God and soul.

- iv) Energetic Incarnation State:-** The soul after the creation enters its imaginary world with energetic body with which the soul directly merges for entertainment. Similarly, God (in the form of Ishwara) also enters the creation with energetic bodies like Brahma, Vishnu, Shiva etc., (other than Ishwara) with which Ishwara merges and not God directly.
- v) Human Incarnation State:-** This point doesn't apply to the soul because the imaginary world of the soul contains only energetic bodies and no matter exists in the imaginary world. *In the case of God, Ishwara enters the earth to merge with a materialized human being called as human incarnation.* Presence and absence of matter brings difference between God and soul.
- vi) Dream State:-** In the case of soul, the dream generates the dreamer with energetic body. The original dreamer (In fact, original dreamer is absent since dream proceeds in its own fashion and hence, the original dreamer means the soul creating imaginary world in awaken state only.) and the dreamer generated by the dream totally differ from each other except that awareness is common to both. Differences are: i) the original dreamer (awaken state) is aware of its gross body whereas the latter is not aware of the gross body and is only aware of its energetic body. ii) The original dreamer (awaken state) controls the dream (the imaginary world) and the latter is controlled by the dream. You can have the imaginary world and dream world in the same time if you take a person created by the imaginary world (other than the creator of imaginary world), such person controlled by the imaginary world is exactly the person created by dream and controlled by it.
- In the case of God, God (in the form of Ishwara) creating this real world after space (like soul creating imaginary world) is not having any similarity with the soul created and controlled by this real world (like the person created by imaginary world other than creator is controlled by the imaginary world or the person created by dream is controlled by the dream) because God is unimaginable and soul is imaginable. However, if you take God as Ishwara, the energy (energetic body) of Ishwara is the same material with which the soul is made (Soul or awareness is a specific work form of energy only. The gross body of the soul is also made of matter, which is condensed energy only.). Thus, there are several similarities between God and soul in this state and the essence is that God and soul have no similarity even in one point.

vii) Deep Sleep State:- The soul or awareness disappears totally since nervous system and brain take rest without functioning. Awareness is a specific work of inert energy generated in functioning nervous system (like grinding work generated as work form of current in functioning grinding machine). *In the case of eternal God, such state never happens except for atheist, who believes such impossibility as possible.*

The final conclusion is that you should not confuse the soul as God due to certain similarities existing for the sake of comparison in order to preach about God with familiar simile, the soul.]

20) Adhyāsāpagamā llābhaḥ, siddhādvaitaṃ bhramo nijam,

Dvaitā ttadadhikañcāpi, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. By attaching I with awareness instead of body benefit is seen. We oppose illusory false monism and accept true monism resulting from true dualism. Super dualism is greater than true monism.

[We are not against attaching your ‘I’ with the awareness or soul, which is having certainly a good advantage. By doing so, you will be relieved from the bond of the body (since you detached ‘I’ from body) no worldly bonds related to body will disturb you and you get salvation from the miseries of worldly bonds to attain strong peace with which you can analyze the spiritual knowledge perfectly and concentrate on God detaching from world. This super-imposition of soul on body is called as ‘Adhyaasa’ and its removal is founded by Shankara. *In any work, if you want to achieve success, your goal of work is said to be the ultimate goal or God (Arthavaada).* In the effort to attain soul leaving the body, the soul can be said as God. Other interpretations of soul said to be God are already given above (greatest in the category of worldly items and compared to God through metaphor). Apart from all these points, there was very important requirement in the time of Shankara in which all were almost atheists. To drag them in to theism, Shankara told that soul is God. We should always think about the background circumstances of a statement before criticizing it. There was no other way left to Shankara to convert the rigid atheists in to theists. In view of the advantage of salvation from stress and tensions, Atmayoga (attainment of self leaving the body) is not at all bad and moreover good also. *But, to think that soul is already God and attaching divinity to the attainment of soul is the strongest illusion, which is false monism, with which you shall not start the spiritual journey thinking and memorising lifelong that you are God.* We shall start with real dualism and

worship God through practical service (karmasamnyasa) and sacrifice of fruit of work (karmaphalatyaga) without aspiration for any fruit in return called as **issue devotion or apatyabhakti** (like service and sacrifice to your issues with real love) and neither through theoretical devotion (prayers and songs) called as **prostitution devotion or veshyaabhakti** (prostitute prizes you to get practical gifts) nor through **business devotion or Vaishyabhakti** (practical material exchange with a business man). Then, God is pleased with you to offer you the fruit of true monism through human incarnation or the fruit of super dualism to become your servant. *We accept true monism and also super dualism (which is greater than true monism), which are obtained through true dualism only.* The most important point in true dualism is lack of aspiration for any fruit in return in your mind.]

21) Sadguruste parīkṣāyai, Dattāṃśārthī pitāmahaḥ,

Dānaṃ jñānayutaṃ kuryāt, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. The human incarnation asks for your donation only to test you and not in need like grandfather requesting for a piece of biscuit from the pocket donated by him. While donating to poor also, spiritual preaching must be associated.

[You shall support the poor spiritual preachers called as Gurus since they are like guides (aativaahikas) in various halts advising your further spiritual journey in correct direction. If you are a house holder, you must support your Guru through both service and sacrifice of fruit of work. If you are a saint, you shall support him through service. Your guru is a human being and scholar of scriptures and hence, he needs your support. The human incarnation called as Sadguru doesn't need your service or sacrifice. He asks for your service and sacrifice only to test your attitude, which shall be free of selfishness and greediness. Shri Shirdi Sai Baba asking devotees for offering of money (Guru Dakshina) shall be understood in this way. **This can be more clarified by a simile:-** The grandfather brought a pocket of biscuits and gave it to his daughter-in-law, which was not observed by his grandson. The mother gave a biscuit from it to the grandson, who started eating it. A poor boy asked the grandson for a piece of it since he was hungry and in need of it (like Guru). But, for the same piece, grandfather also is requesting his grandson and the grandfather is not in its need except to test the true love of grandson on him (like Sadguru). Hence, greedy people try to escape the sacrifice of fruit of work by saying “does the omnipotent God need money?” You must explain spiritual knowledge to poor people also while you are donating them since they

misuse the donation in spending for vices. *The spiritual knowledge removes the vices.* Hence, social service should be always associated with spiritual preaching so that the poor people get transformed and will not continue to poor in the future births also.]

22) Nātmā Brahma parodbodhaḥ, Śivastotrāt gajadr̥teḥ,

Lokasaṅgrahakarmedam, śiṣyākaraṇaya me priya!

My dear disciple! listen Me. Ramana prayed Shiva and Shankara ran away from elephant for the sake of followers to preach them that self-attainment is not attainment of God.

[Shri Ramana Maharshi is incarnation of Lord Subramanya, the son of Lord Shiva. When His mother became ill, He didn't cure her using His divine power. He prayed Lord Shiva (Arunachaleshwara) to cure His mother. What is the reason? The reason is that He preached the attachment of 'I' to awareness like Shankara for getting salvation from worldly tensions, which has nothing to do with God. The followers are thinking that He became God due to His attachment of 'I' to awareness or soul. If He cures His mother, the followers, who attached their 'I' to awareness and believing that they have become God, will start to attempt the cure of their family members by themselves! By attaching 'I' to awareness, they have not become God, but, only are relieved from worldly tensions. In their true level, they should take the patients to doctor and also should pray God for the cure (since they are not in such high devotion). To avoid such effects of misunderstanding, Shri Ramana stood in perfect dualism and prayed Lord Shiva. A similar incident can be seen in the case of Shankara also. An elephant was made to run towards Shankara. Shankara ran away telling that the entire world is unreal and hence, both the elephant and His run are unreal being parts of the world. He is incarnation of Lord Shiva. He can stand there itself without running and the elephant can pass through Him without hurting Him (since Shankara became Brahman, He is the true and the elephant is unreal being the part of unreal world). But, why Shankara did not do so? He preached originally the attachment of 'I' to awareness for benefit of salvation from tension. ***But, the ambitious followers attached divinity to this self-attainment and misunderstood it as attainment of God.*** Thinking that Shankara also became God through such self-attainment, they will also stand against the elephant thinking that they are God due to self-attainment. To avoid this negative effect in the followers, He ran away behaving as the human being component of human incarnation. The unreal elephant is real to the unreal human being. But, He swallowed molten lead

before disciples to prove that He is God being the human incarnation. The disciples thought that they are also God by attaching their 'I' to self or awareness. Shankara proved to the disciples that the soul will not become God by attaching the 'I' from body to self, by which, only salvation from worldly miseries can be attained (which is not connected to divinity in any way). In the incident of running away from elephant, Shankara preached human beings how a human being should practically behave without dreaming that it is God. ***In the miracle of swallowing molten lead, He preached the human beings that God is unimaginable and that a human being can't become God just by constantly thinking that he is God, as proved by the failed disciples.***]

23) Vibhūṭayaḥ prayogaṃśāḥ, vijñānasyeva sammatāḥ,

Māyāvādo hyāsaktasya, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Miracles construct correct spiritual knowledge like practical experiments in science. Inability to get miraculous power generates trickish argument.

[Miracles are very important in the spiritual knowledge, if analyzed properly, like the practical experiments in the laboratory giving correct concepts in science. ***The main concept to be established through a miracle is the unimaginable nature of the God, be it performed by even a demon.*** Even from demon we have to take the good aspect of devotion to God standing in dualism. Of course, after attaining miraculous powers, demons were spoiled due to the growth of already present ego. ***The demons are to be condemned and not the miracles.*** Same miracles exhibited by human incarnations and true devotees construct concepts of true spiritual knowledge. A false advaitin says that miracles are not good in the spiritual journey to cover up his inability to do a miracle due to lack of grace of God. Up to the stage of attaining the miraculous powers from the pleased God, the path is perfect even for the right spiritual aspirant. ***Of course, doing penance for miraculous powers is wrong intension in the case of demons.*** But, if the penance is done without aspiration for any fruit and if God is pleased to grant the miraculous powers by Himself, such path of penance based on dualism is correct. A false advaitin cancels the miracles by the following argument "The awareness present in Krishna and in me is God and the external world including both our bodies is unreal. Hence, the hill lifted is unreal, the process of lifting is unreal and the body of Krishna lifting the hill is unreal. We are not interested in unreal things. We are only interested in real awareness present in every human being including

Krishna”! This is a trickish argument to cover the inability to do the miracle and to cover the ignorance regarding true dualism on which true devotion to God is based by which only God is pleased and bless the devotee with miraculous powers.]

[January 13, 2018 2nd message]

24) Nānumeyam sarvakarṭṛ, sarvaśakte ścidanvitam,

Avatāre jñānabodhe, śiṣyākarnaya me priya!

My dear disciple! Listen Me. Unimaginable God is omnipotent and need not be awareness since He thinks. Of course, awareness is associated characteristic when He descends as incarnation for preaching spiritual knowledge.

[You should not infer God as awareness since He is thinking or knowing. *If you decide Him as awareness since He thought to create this world, you have to decide Him as inert fire also since He burns (eats) everything (Sarvabhakshaka).* The Brahma Sutra says that God eats everything, living and non-living (*Attā carācaragrahaṇāt*) since God is unimaginable, He can do anything (possible or impossible) due to His omnipotence called as Maaya-power, which makes all impossible things to become possible (*Aghaṭanaghaṭanāpaṭīyasī māyā*). Without being awareness, He can think and without being fire He can burn anything. The Veda explains this omnipotence by saying that He runs without legs, He catches without hands, He is static and yet moving faster than mind, He is smaller than atom and simultaneously bigger than hill etc., (*Apāṇipādo javano grahītā, anejadekam manaso javīyaḥ, aṇoraṇīyān mahato mahīyān*). All these indicate that He is beyond space and hence, unimaginable. *He becomes not only imaginable, but, also visible to devotees by merging with energetic or materialized body to become incarnation.* Of course, you can say that He is awareness in the sense that awareness is always associated with Him when He comes down as an incarnation to preach spiritual knowledge. *It means He never associates Himself with inert items to become incarnation since inert item can't preach.* By this, you should not mistake that God Himself is awareness by inherent nature. By His omnipotence, even the inert item merged with Him can speak, but, it looks unnatural and His free mixing with devotees is inconvenient.]

25) Iha mānuṣamanyatra, taijasaṃ vigatadvaye,
Sarvamānavasevātaḥ, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. If ego and jealousy are eradicated you can recognize human incarnation here and energetic incarnation there. Service to humanity helps to overcome repulsion here.

[The alive energetic incarnation is useful to preach spiritual knowledge to angels in the upper worlds. The alive human incarnation is useful to preach spiritual knowledge to humanity on this earth. Each is relevant to its related place. The ego and jealousy are inevitable for any soul, which develop repulsion between common media. As a result, the soul in the human body misses human incarnation here and misses the energetic incarnation in the upper world after death being in the energetic body due to the same common principle of repulsion. By this, the soul misses expressed relevant God in both places and misses God forever everywhere. You must remove this repulsion by eradicating ego and jealousy towards co-living beings. Service to humanity is a training to remove this repulsion so that the human incarnation will be accepted here. ***Since repulsion is removed, the same soul after death entering energetic body will accept energetic incarnation in the upper world also.*** The Veda says “if you recognize human incarnation here, you will recognize energetic incarnation there and therefore, you will recognize God always everywhere. If you miss God here, you will miss there also and miss Him always everywhere” (*Iha cedavedīt...*).]

26) Ekaṃ daśādvayaṃ dr̥ṣṭe, bhinnam grāhakayogyataḥ,
Viśleṣaṇena nāptavyam, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. In the visible incarnation, both absolute and relative planes not only co-exist, but merge with each other to become one as per the eligibility of receiver. ***One can't become even near to God by mere analysis without devotion.***

[The unimaginable God in human incarnation represents the absolute plane. The human being component in the same incarnation represents relative plane. Both the planes merged together to become one only. Hence, not only co-existence of the two contradicting planes is possible for God, but also, merge with each other to become one entity is also possible to the unimaginable God. ***Here, there is no effort of human being in such merge except the will of God. The effort of human being is worship of God standing in true dualism without any aspiration through total surrender***

characterized by practical service and practical sacrifice. The effort of human being is only to make itself deserving for the grace of God. In the stage of the fruit granting true monism through perfect merge, all the credit goes to God only. A co-human being standing as perfect God can't be digested by any human being except very very few. Hence, in the place of perfect monism (Shankara), monism due to inseparable dualism (Ramanuja) and perfect dualism (Madhva) appear to satisfy the ego of devoted receivers. These three are ascending steps when the bond between God and ordinary soul (like false Advaitin) is considered. These three steps become reverse in the ascending order if the bond between God and a devoted soul is considered. An ordinary soul without any devotion to God can't find God as its basis through mere analysis of the five sheaths (pancha kosha). For such soul, God is beyond the world like a magician standing outside the magic show. ***Spiritual knowledge concludes that one can't become even near to God (not to speak of becoming dear) by mere analysis without theoretical and practical devotion.*** A false Advaitin always stands on the merit of his analysis to catch God without any devotion!]

27) Kriyā phalāya no bhāvaḥ, yathā mārgastathā phalam,

Yajñakartā phalaṃ gacchet, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Theoretical path gives theoretical fruits and practical path gives practical fruits. Real practical fruit comes only to the practical performer of the sacrifice.

[Theoretical devotion can be developed by worshiping statues and photos, which are representative models of incarnations of God in the beginning stage since ego and jealousy exist hindering direct worship of incarnation. ***Theory need not be neglected since it is the mother of practical devotion.*** Mere theoretical devotion gives mere theoretical fruits. ***Mere practical devotion gives mere practical fruits and God will be without any love towards devotee.*** Hence, both theoretical and practical devotions are essential to get practical fruits from God having love to devotee. The Veda says that both (***Asambhūti and Sambhūti Upāsanā***) are important. The practical fruit of a sacrifice (Yajna) goes only to the practical performer, who did practical sacrifice in it. ***No fruit comes to the priests participated in it since they receive offerings of money from the performer.*** If any priest participates in it without accepting the offering, then also, the priest receives only theoretical fruit for his theoretical devotion (like prayers etc.,) expressed in it. God said in the Gita that He

will approach you in the same way in which you approach Him (*ye yathā mām...*)! Hence, the scholars participating in the seminar (Yajna) need not look down at the performer for arranging lunch in it. In fact, the practical performer shall look at the scholars with negligence for not getting practical fruit of the seminar! The Veda says about sacrifice of money (*Dhanena tyāgena...*) whereas the Gita says about sacrifice of fruit of work (hard earned money) because bond with hard earned money is very strong. In sacrifice of service or work (karmasamnyaasa) sacrifice of energy is involved because work is a form of energy. But, the Veda and the Gita stressed on sacrifice of money or wealth (matter) because matter is condensed energy with far more high value.]

28) Jñānabhaktyarthasamskārāḥ, ghṛtam dagdham pṛthagjanaiḥ,

Kṣuthāgnīsamahomārthaḥ, śiṣyākarṇaya me priya!

My dear disciple! Listen Me. Every ritual shall be a seminar of spiritual knowledge and an occasion to pray God developing the devotion. Foolish priests burn ghee in fire without giving food with ghee to hungry participants, which is the real meaning of Homa or Yajna.

[All the rituals performed are only seminars of spiritual knowledge and occasion for prayers as songs to praise God. In such rituals, the fire lit serves to cook the food to be served to hungry participants in the seminar. The fire used for cooking (Yajna Saadhanam) is either by sticks (Bhautikaagni) or by electricity (Vaidyutaagni). The third form of fire is hunger or divine fire (Devataagni called as Vaishvaanaraagni) in which the ghee (cooked food with ghee as per lakshana) is to be burnt (served or supplied) and this is called as homa (means the cooked food with ghee to be served to hungry participants). Without knowing this inner meaning, the priests of middle age, who recited the Veda like blind tape recorders without studying its meaning started burning ghee in the physical fire (fire lit with sticks)! Hence, you must perform every ritual only to improve your spiritual knowledge and to develop your devotion to God. You must not burn the precious ghee-food in physical fire blindly, exploited by the selfish and ignorant priests to get your desires fulfilled. If you do so, you are increasing the pollution of atmosphere that stops rains, which is said by these ignorant priests to bring rains!]

**29) Vedādhyayanato jñānam, pāṭhako mudrite vṛthā,
Dakṣiṇā guru mārgāpyā, śiṣyākarnaya me priya!**

My dear disciple! Listen Me. The meaning of both words Veda and Adhyayana is knowledge only. Since Veda is printed now there is no need of its preservation. The priest can get offering of money from public through preaching spiritual knowledge.

[The meaning of both words ‘Veda and Adhyayana’ is knowledge only. When both words are used together it is stress on learning the knowledge of the scripture Veda. Priests blindly reciting the Veda without knowing the meaning of even a single word in it say that they have done the Veda adhyayana! In the olden days, due to absence of writing technology, the Veda was preserved by blind recitation passing on from one generation to another generation and this was essential. But, ancient sages studied the meaning of the Veda in lot of depth apart from the work to preserve it. Today, the Veda is printed and preserved forever. There is no need of blind recitation. Its meaning should be explained to the public, which is right knowledge to give right direction. The priests developed a new theory that the sound of the Veda itself will give you the boons! By this, they want to earn money from you for their livelihood. Instead of wasting time in blind recitation, they can learn Sanskrit language and various other scriptures like logic, grammar etc., which help them to know the correct meaning of the Veda. Instead of begging for money through blind recitation of the Veda, which is of no use, they can explain the meaning and get offering of money (Guru Dakshinaa) in a royal way without aspiring for it. *God will initiate the public to give them plenty of money as offering. Unless this reformation comes, Hinduism, standing for deep analysis of spiritual knowledge, will fall down to the bottom most level!* If you are involved in God’s work by propagating spiritual knowledge, not only others are benefited, but also you are benefited because the knowledge on preaching gets more and more assimilated and confirmed in you. Hence, propagation of spiritual knowledge is not only God’s work (Swami Kaaryam) but also your work (Svakaaryam) simultaneously.]

**30) Vibhūirdīyate tena, sarvopanayanam matam,
Gāatryā gānapaddhatyā, śiṣyākarnaya me priya!**

My dear disciple! Listen Me. Miracles are expressed by God if you are in His work. The ritual Upanayanam and Gayatri mean becoming close to God through singing prayers and this is universal.

[If the priest (Guru) is doing his work properly, God will merge with him to make him Sadguru or human incarnation for propagation of excellent knowledge. ***When you are involved in propagation of spiritual knowledge, God will exhibit miracles through you whenever and wherever required.*** You need not put your eye on miracles at any time and own the miracle for your fame. Whenever a miracle was expressed, Jesus openly thanked the divine Father for doing the miracle through him. The human incarnation is one entity only resulting from homogenous merge of God and devoted human being exhibiting natures of both in the required contexts like electron exhibiting stable nature of particle (God) and unstable wave nature (human being) with dual nature. The meaning of Gayatri hymn is to worship such Sadguru shining like Sun destroying the darkness-ignorance by illuminating the intelligence of disciples. This Gayatri hymn is not the real Gayatri. Gayatri hymn means a hymn composed in a meter called as Gayatri. The real Gayatri means praying God through song, which is the most attractive mode of prayer to please God (***Gāyantam trāyate iti...***). The Yajur Veda is in prose. The Rug Veda is in poetry. The Sama Veda is in song. The attraction increases from left to right. Song is highest attraction and hence, Sama Veda is said to be highest (***Vedānām Sāmavedo'smi...*** Gita). Initiating the soul even from childhood into this method of praying by song (Gayatri) so that the soul becomes close to God is the meaning of the ritual called Upanayanam (*Upa* = close to God, *nayanam* = bringing the child). ***Hence, this ritual is universal irrespective of caste and gender.*** The ignorant priests denied Gayatri to females expressing Gayatri as a female deity! In fact, real Gayatri is with them only, who sing sweet songs on God! ***Any soul can pray God through song to become close to Him and hence, this ritual is universal and not confined to a specific caste and a specific gender*** (The meaning of Vishwaamitra, the sage of Gayatri hymn, is that he is universal friend!).]

31) Trivyāhṛtinara ssūtram, Sadguru ssovalambyatām,

Jñānameva hi naṣtam kim?, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. The three threads indicate three vyaahrutis representing three components of human being in human incarnation for worship. What is the loss if three threads and Gayatri hymn (which is information of this concept only) are lost?

[In this ritual, three threads are put on the child, which represent three qualities represented by three vyaahrutis (*bhuh-tamas-matter, bhuvah-rajah-energy and suvah-sattvam-awareness*), which constitute the human

being of human incarnation or Sadguru to be worshipped for attaining power of intelligence for the sake of sharp analysis and this is the meaning of Gayatri hymn, which is not real Gayatri (singing prayer on God). The so called Gayatri hymn (called as Gayatri because the hymn is in Gayatri meter) is not a prayer on God. It only means that we shall hear the spiritual knowledge (like shining called as *bhargah*) of Sadguru (like Sun called as *Savituh*), who will illuminate our intelligence. ***This is only a knowledge of information and is not a prayer to be sung.*** Hence, those, who missed this hymn, have not lost any prayer to God. The three threads representing three vyaahrutis are only representing the three components with which the human being component of human incarnation is made indicating that human incarnation alone should be worshipped since unimaginable God can't be worshipped. Catching the three threads and reciting the Gayatri hymn only means that you should catch the expressed God in human form for getting spiritual knowledge and sharp analysis of intelligence. If this point is known, there is no need of these threads and there is no need of Gayatri hymn, which gives just this information. This is the reason for a saint (soul with ripened knowledge) rejecting these three threads and is respected by all. There is no trace of loss at all in loosing Gayatri hymn and the three threads, if you are informed about this concept! The females also need not feel that they are denied these three threads. ***These three threads of the girl (bride) are given to the groom in the marriage by the father of the bride so that half of the fruit obtained by the prayers done by husband goes to the wife and half of the food cooked by wife in that time can be eaten by husband as exchange.*** This is only a mutual arrangement for convenience. Anyway, these three threads and Gayatri hymn have no significance at all and the significant meaning is to sing the praise of God (real Gayatri) to become close to God (real Upanayanam).]

32) Guṇakarmakulaṃ gītam, jivāḥ prakṛti rūpiṇaḥ,

Puruṣo Bhagavāneva, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Caste shall be decided by qualities and subsequent deeds only and not by birth as said in Gita. All human beings are made of prakruti only. God alone is the purusha.

[The Gita says that caste should be decided by qualities and subsequent deeds only and not by birth (*Guṇakarmavibhāgaśaḥ*). There are several examples to support this concept given by God. Ravana, a Brahmin is rejected and Rama, a non-brahman is worshipped. Even Krishna of B.C. (Yaadava) is worshipped as God. Sūta, a low-caste, is selected as

president (Brahma) in a sacrifice by sages. Similarly, discrimination by gender is foolish. In fact, all human beings are females and wives of God only as said in the Veda (*Striyah satīḥ puṃsah*). God alone is the male (purusha). Every human being is made of prakruti (paraa as soul and aparaa as body). Purusha stands for God and not for male in human beings. When Tulasidas refused to give place in his asylum to Meera saying that women are forbidden, Meera asked him innocently “*Are there males in us (souls) also? So far, i am thinking that God alone is purusha or male.*” The external differences in the body can’t be deciding factors of merit. The deity of knowledge is Saraswati, who is woman only. Those, who neglect women, are neglecting knowledge and hence, are ignorant only.]

33) Bhaktervirāgaḥ nānyattu, jñānabhaktikriyāḥ kramāt,

Sopānatraya mākāryaiḥ, śiṣyākarṇaya me priya!

My dear disciple! Listen Me. Detachment from worldly bonds must be a spontaneous consequence of attachment to God and not reverse. Knowledge, devotion and practical service with practical sacrifice are the three consequent steps preached by three divine preachers.

[*The foundation of spiritual progress (Nivrutti) is Pravrutti.* Nivrutti is involving in the spiritual path towards God by which the worldly bonds spontaneously proceed towards detachment. *The attachment to God is the reason for the spontaneous detachment of worldly bonds like drinking the divine nectar drops drinking coffee spontaneously without any effort.* Detachment from world is not a pre-requisite for attachment to God whereas the former is a spontaneous consequence of the latter. Hence, mere detachment from worldly bonds doesn’t help you to attach to God. You can’t get divine nectar by leaving coffee. *All the spiritual trails must be to develop attachment to God.* This attachment is obtained by knowing the spiritual knowledge, which is an account of details of divine personality of God. The spiritual knowledge develops devotion, which transforms the spiritual knowledge in to practice. Hence, knowledge, devotion and practical service with sacrifice are the three subsequent steps to develop attachment to God as indicated by Shankara, Ramanuja and Madhva respectively. Among the worldly bonds, the strongest bonds are called as Eshanaas, which are bonds with life partner, issues and money or wealth. The sages after doing lot of penance (search of truth in spiritual knowledge) for millions of births recognized the human incarnation as the ultimate and relevant God and surrendered to Rama. In their next birth, they were born as Gopikas and Rama came as Krishna. Krishna tested them in the three

strongest worldly bonds competing with the bond with Him. He stole their wealth (milk, curd and butter), which was their hard earned money and it was meant for their children. God tested them in their bonds with money and issues by this stealing. He tested their bonds with their life partners by dancing with them in Brundavanam. This should be understood as the final test in their strongest bonds to give salvation to them. After this test, neither He returned to Gopikas nor repeated this with any other soul in His entire life! An ordinary soul shall not imitate God Krishna based on these two reasons, also remembering that Krishna lifted the huge hill on His finger for seven days. Understanding the Bhagavatam in correct sense is said to be a test for scholars (*Vidyāvātām Bhāgavate parīkṣā*.)]

34) Apāpatrayasaukhyena, bhaktyā mārgaikagāminah,

Pravṛttiśca Nivṛttiśca, śiṣyākarnaya me priya!

My dear disciple! Listen Me. If you avoid the three sins, you will be happy without any misery. By taking only one instrument, which is devotion to God, you can travel in one path only succeeding in both pravrutti and nivrutti.

[Pravrutti is attachment to worldly bonds seeking protection (of the self and own worldly bonds) from God. Hence, in Pravrutti also, the soul tries to please the God. *In the process of pleasing God, the inevitable fundamental step is not to make God to become angry with you and punish you for your sins.* God is unimaginable and will punish you here as well as in hell after death even if you escape the law here. All your worldly miseries are due to your sins only. Excessive sins are punished here itself. You can't escape the punishment of sins by worship of God (which is false concept propagated by priests for their earning). The only way to escape the punishments for all sins done is realization from spiritual knowledge, repentance and non-repetition of sin in practice from today onwards. This will cancel all the pending sins (samchita) and avoids future sins (aagaami). If you are true in this and a sincere devotee of God worshipping Him without aspiration for any fruit in return, God will cancel the punishment that already started (Praarabdha) also. *Devotion to God giving you the fruits of becoming human incarnation and becoming master of God are personal to God and hence, God is not much worried about this Nivrutti, in which, He often creates obstructions to test your devotion.* But, God is very particular about pravrutti since your sins disturb the world by hurting others. The world is established by God, in which His peaceful administration is expected. God says that illegal sex, violence to hurt or to kill any good living being and greediness to steal others money and wealth

through corruption are the three main gates for hell. If you control your over fascination to yourself and your family bonds, you can avoid sin and succeed in Pravrutti. In Nivrutti, this fascination totally drops by itself spontaneously due to devotion to God. ***You and your family members may not like Nivrutti and God also doesn't like nivrutti for your kind information.*** But, if you keep nivrutti as your ultimate theoretical goal, you will succeed practically in pravrutti at least and hence, for this purpose only, nivrutti is preached for pravrutti aspirants also. If you start with devotion to God from the beginning, you will succeed in Pravrutti (since devotion to God weakens the fascination that provokes you to do sins) and as the devotion develops slowly to reach climax, Nivrutti is also achieved. Hence, Pravrutti is only an intermediate station in the path of Nivrutti.]

[January 26, 2018]

35) Ahimsādharmavalabhiḥ, paśutvam na paśurmataḥ,

Nivṛttāvapi karṣettvām, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Non-violence is the roof of the justice. The animal nature shall be killed and not the animal! If you succeed in pravrutti, God will drag you in Nivrutti also.

[The greatest sin is violence (***ahimsā paramo dharmah***), which means hurting or killing any good living being. People have misunderstood that animals are to be killed in sacrifice done for God. The Veda says that the animal to be killed is the rigid ignorance and stupidity of the animal-nature and not the actual animal itself (***manyuḥ paśuḥ*** - Veda)! The word 'ajaa' means goat as well as food grains stored for three years (so that they are not useful for germination) from which the flour is prepared and a paste of it is used to prepare the statue of the animal. Such statue of animal is to be cut as a symbolic act. Without understanding the latter intended sense, people have started killing the goats in sacrifice! Any animal including cow or bird of soft nature should not be killed for the sake of food. Scripture says that a Brahmin should not be killed, but, Ravana (Brahmin) was killed by God. Brahmin means any living being (including human being) that does not harm you even if you harm it (***ghātam na ghātayet viprah***). The deity of justice surrendered to God Datta in the form of a cow. ***Cow slaughter means slaughter of justice.*** If justice is slaughtered, the cow is slaughtered and not reverse. Any soft-natured animal including cow or bird or human being should not be slaughtered. Slaughter of justice is the whole and slaughter of Cow is a part of it. This is the essence of the climax of

justice. If you are not doing the three sins mentioned in the Gita, God will be very much pleased with you and pushes you in the path of Nivrutti also to make you His nearest and dearest!]

36) Paraḥ śreṣṭhaḥ svayaṃ na jñāḥ, krodhālābha ssa lābhakṛt,

Na kadāpyastu tannindā, śiṣyākaraṇaya me priya!

My dear disciple! Listen Me. Para means good, but you can't be the judge. No benefit by revenge, He can compensate loss. Never criticize Him.

[Generally, people think that helping others is good and harming others is bad. The authority for this concept is “*Paropakāraḥ puṇyāya, pāpāya parapīdanam*”. Here, the word ‘para’ means others as well as good people. We shall take the second meaning only here. **Hence, it means that helping good people is for good fruit and harming good people is for bad fruit.** Jesus did not harm the people, who harmed Him and by this, you shall not take the concept as that one should not harm others including bad people. The context of Jesus was totally different. By such patient nature exhibited, He wanted that the cruel hearts of sinners shall melt and get reformed. If bad people are not punished, fear will not be there, which, at least, gives temporary reformation! **When you are harming somebody, you can't be the judge being the party.** A neutral person, who is scholar of ethical scriptures, shall be the judge (*alukṣāḥ dharmakāmāḥ* - Veda).

By revenge, your loss is not compensated at all. If you leave revenge to God, He will certainly compensate your loss. God looks to be silent against whom you want to revenge. For His silence, the reason is:- You might have harmed him previously or in the previous birth and your damage by him will end the story of action and reaction or God may be giving some time to him to transform before punishing him. You should not worry that he might escape punishment through becoming reformed. What is the loss for you if he is not punished since God already compensated your loss for your patience! **If you have revengeful attitude to him, you are separately punished for your revenge.** Draupadi and Subhadra were having revengeful attitude towards Kauravas, for which, both were punished by the loss of their children. Uttara left the revenge to God and hence, her issue (Parikshit) was protected and was made as the King.

Without understanding the background of the doctrine of deeds, don't criticize God with impatience and earn a fresh sin that gives an additional punishment. **Always think that God is omniscient and omnipotent and hence, His administration will never have even a hair split flaw.]**

**37) Phalamanyatra bodhāya, Guruvaidyaḥ saśaktimān,
Anūhyā nna cyutiḥ kvāpi, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. For freedom of realization here, fruits are given in the upper world. But, He can break any rule like a doctor or teacher. None can escape the unimaginable God anywhere at any time.

[The general rule is that all the fruits of deeds done in this world are given to the soul in the upper world (hell or heaven) only, which is called as bhogaloka or world of enjoyment of fruits. This is for the sake of giving freedom to the soul in this world called as karma loka or world of deeds. *If the soul is stressed by the fruits of the deeds in this world, the soul will not have freedom to learn the spiritual knowledge and get itself transformed.* Hence, the human birth in this world is a golden opportunity for the soul to get transformed and escape all the pending punishments forever through realization, repentance and non-repetition of sin from today onwards! God is following every soul in this world as well as in the upper world like a doctor following the health checkup of the patient continuously. God has the special power to break this general rule and give fruit of past good deed or bad deed in any place at any time depending on the requirement for encouragement or rectification of the soul. God is like the teacher following continuously the academic progress of his student to take required steps anywhere at any time. Moreover, there is a special rule that intensive sins or good deeds give immediate results here itself. In view of all these rules, adjusting with each other, it is always better for the soul to avoid the sin even if good deeds are not done! *The soul must remember one point very strongly, which is that the unimaginable God will punish the sinner, even if he/she escapes the law of the land here!*]

**38) Dattātreya guruproktam, Datta Svāmi galena hi,
Upadeśāmṛtaṃ pūrṇam, śiṣyākaraṇaya me priya!**

My dear disciple! Listen Me. This book, called as 'Upadeshaamrutam', told by God Dattaatreya through the throat of Datta Swami is completed.

Upadeshaamrutam is completed.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)