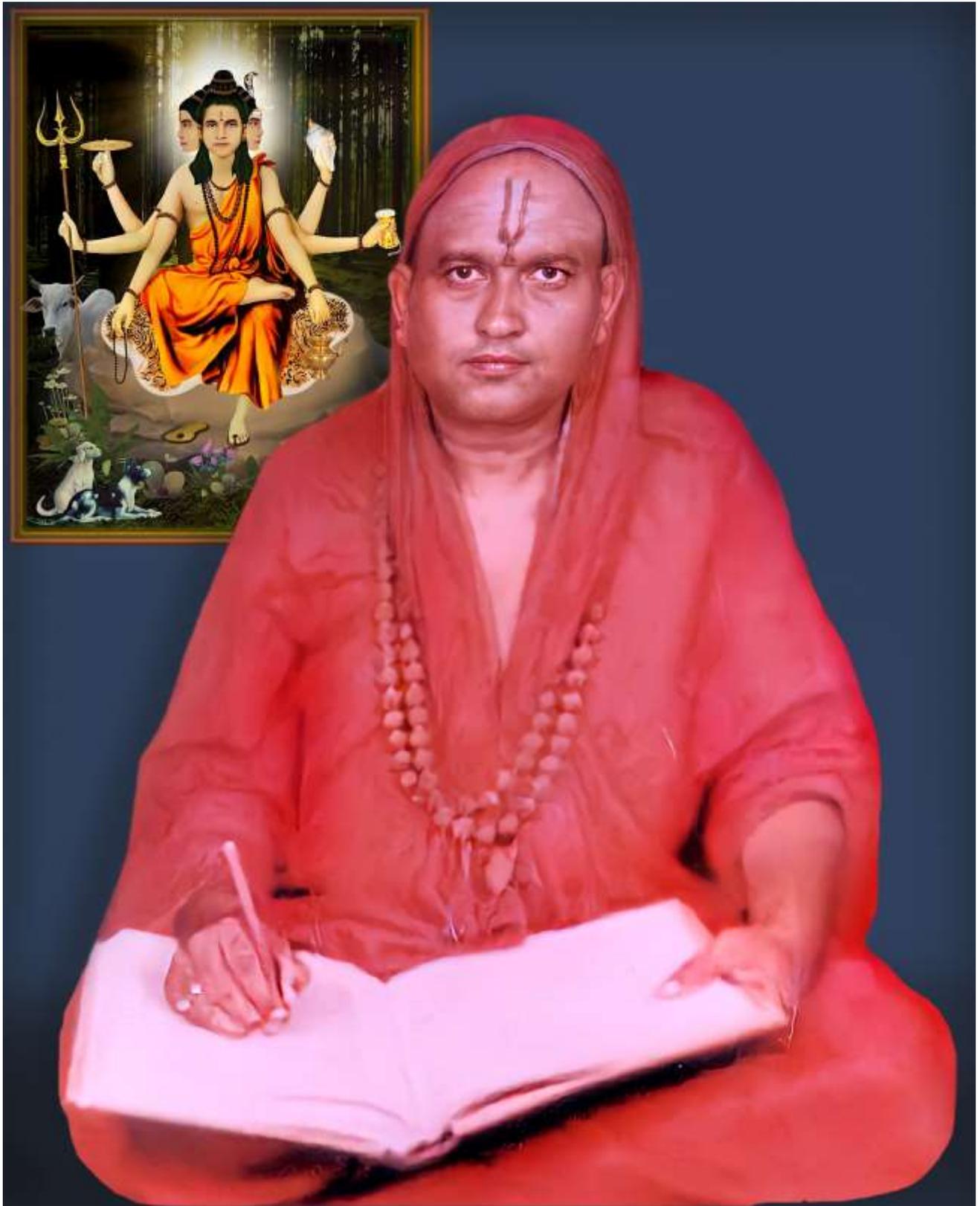


**SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE**  
**[VOLUME - 12]**



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

Divine Discourses Given By:  
**HIS HOLINESS SHRI DATTA SWAMI**



**(Photo of His Holiness Shri Datta Swami)**

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## Chapter 1

**BOUNDARY OF UNIVERSE IS ALWAYS UNIMAGINABLE****Logic of Shankara to Smash Shunyavada**

January 10, 2012

**O Learned and Devoted Servants of God,**

Buddhists became atheists since they *applied the theory of relativity of cause and effect in endless way and found that everything is nothing*. As a result, even the God, the root cause, also does not exist. Shankara attacked this argument that *there should be some real receiver, which receives the knowledge that nothing is real*. Such receiver can be only awareness, which alone is the receiver of information. Hence, awareness should exist. Shankara called this awareness as God so that the existence of God must be accepted. If everything is unreal, the experience of everybody should be that everything does not exist. In contrary, the general experience is that everything exists. Hence, there should be some basic real existence, which is pervading all over the world so that everybody thinks that everything exists. If the basis is unreal and it does not exist, the experience of everybody should be opposite so that everybody should spontaneously feel that everything is non-existent. Since the basic reality pervades everything including the human being, everybody thinks that he or she exists. *This argument of Shankara smashed the shunyavada (everything is non-existent) of Buddhists and the basic reality was agreed.*

Now the point is: What should be that basic reality? Is it imaginable or unimaginable? If it is unimaginable, there is a danger of its non-existence. Even the scientists do not agree with the existence of unimaginable item. They have always the confidence of making unimaginable as imaginable. They say that they have understood today the unknown of yesterday. Hence, they believe that the unknown of today will be known by tomorrow. But, they do not realize that there is some unknown, which was not known yesterday, is not known today and will not be known tomorrow also. For example, *the infinite is a dignified style of expressing the unimaginable only*. They say that the universe or space is infinite. It means *the boundary of universe is always unimaginable*. If you take that unimaginable as God since the universe is projected from God, God is unimaginable. If something projects from you and if I travel all

along the projection, I must reach the edge of the projection and I shall be able to touch you. If I am unable to reach the edge of your projection, you can never be reached and therefore, you are unimaginable. This argument convinces every true scientist. But, in the days of Shankara, science was not so developed and all the development was theoretical science, which arrives at fast false conclusions easily based on certain gymnastic feats of tautology. Hence, it was not the proper time for the declaration of unimaginable God to atheistic Buddhists.

### **Shankara Chose Energy as God**

Unimaginable is one extreme end and visible is the other extreme end. Unimaginable-invisible God is one extreme end and the imaginable-visible matter is another extreme end. ***Atheists will not believe if you say that the visible materialized statues or human beings are God.*** The production, destruction and all over non-pervading nature of the limited materialized forms stand as obstruction to treat these as God. If you bring the unimaginable power of God into the picture and say that God pervades all over the universe even though He is limited by such materialized form, they do not accept because the word ‘unimaginable’ is not acceptable for them. Hence, on the other hand, if you say that God is invisible and unimaginable, they will arrive at fast conclusion and declare that such God is non-existent. They feel that the word ‘unimaginable’ is an intellectual style of expressing the non-existence. They accept anything that is understood. Hence, both the extreme ends could not be projected as God to them. ***Hence, the middle item existing between these two extreme ends, the imaginable–invisible energy, was chosen as God.***

In energy, most of the defects of matter could be removed without bringing the concept of unimaginable power. The reason is that the energy is already all pervading. Moreover, the energy is modified into the universe. It maintains and controls all the items of the universe. It also can destroy the entire materialized universe. Therefore, the cosmic energy is all pervading, creator, controller, and destroyer of the universe. All these attributes satisfy the attributes of God. But, one small defect stands as the problem for the cosmic energy also i.e., the energy is inert and cannot plan. There is no universal brain and universal nervous system to generate universal awareness. Without the brain and nervous system, inert energy cannot be modified into awareness. ***If inert energy alone can generate awareness, there will be no difference between inert energy and awareness and the process of generation becomes unreal.*** Hence, we don't find awareness anywhere in the cosmic energy except in the living

beings, where the specific nervous fluids or systems exist. To answer this argument, Shankara analyzed the awareness and showed that it is basically the inert energy only since the awareness is a specific work form of inert energy functioning in a specifically designed nervous system. You can treat the pot basically as mud even though the circular shape of it has come from the mould. Neglecting this minor aspect of shape, the pot is almost mud in several characteristics like color, hardness, etc. ***The awareness is called as Jiiva and the basic inert energy is called as Atman, which is also Brahman by its infinite quantitative extension.*** Atman is bit of energy confined to a limited living organism and Brahman is the infinite cosmic energy. If you attack that Atman and Brahman are inert being inert energy, Shankara treated them as awareness taking the almost oneness of mud and pot. Even the Gita says that Atman is inert (*Sthanuh...*). Even the Brahman (infinite cosmic energy) becomes inert since the world is unreal with respect to the cosmic energy.

### **Pulse or Impression is Object of Process of Knowing**

If all the objects are unreal, the process of knowing the objects, awareness, disappears and hence, Brahman becomes only the infinite inert cosmic energy. Awareness means the process of thinking or knowing and for this an object is necessary. In deep sleep, the Jiiva (awareness) also becomes inert Atman (finite quantity of inert energy) because all the objects are de-linked from the awareness due to which the awareness disappears. This means, in deep sleep, the Jiiva is reduced to Atman as said by Shankara (*Shushti eka siddhah...*). Some people use the word ‘awareness of awareness’ as the state of God. If you analyze carefully, the first awareness exists since the second awareness is represented by a pulse of blankness acting as object and therefore, even here it is not the objectless state. This subtle point is missing and people think that awareness is the process of knowing itself. The process and object cannot be one and the same. If the object does not exist separately from the process, the process disappears since for the existence of process the separate object is a must. The process of knowing requires some object other than the process of knowing. When you are knowing the knowing, the first ‘knowing’ is the process and the second ‘knowing’ is the impression or pulse created on the screen of the brain representing the process of knowing. Since you are not aware of the creation of such a pulse standing as an object, you mistake that you know the knowing itself. ***If there is no impression or pulse acting as the object, the very process of knowing disappears as in deep sleep.*** The inert brain-screen is simply recording the impressions from the external

world or from memory and you do not experience the 'I' at every stage. When you see a tree, your experience is about the existence of the tree only and not about the 'I'. Your experience is not that you are seeing the tree. Therefore, this ***'I' is not spontaneously coming in every experience unless you intentionally bring the 'I' to the brain screen from memory.*** If you bring the 'I', the pulse representing your level of knowledge of 'I' stored in the memory comes to the screen and gets recorded so that you will be able to experience that you are seeing the tree. Otherwise, the experience is only that this is tree. Hence, neither the brain screen nor the unwarranted 'I' from the memory is causing the experience of 'I' spontaneously without your effort. The ***'I' may have different meanings and according to your established meaning only, the impression of 'I' sparks on the screen.*** The meaning may be body or the mind or intelligence or a collective group of all these. The meaning may be also the brain-screen provided you know that the brain-screen is really receiving all the information. Hence, the total mechanism including the 'I' is only the inert process like the function of electromagnetic disk in a computer. Hence, the 'I' has no specialty and the awareness including the 'I' pulse is entirely the inert mechanism as in the case of a robot.

Shankara brought the infinite cosmic energy as formless all pervading Brahman, which is similar to Jehovah in Christianity and Allah in Islam. However, this infinite cosmic energy is supposed to be awareness also through unimaginable power. However, Shankara tried to make the cosmic energy as awareness based on the neglected minor difference between mud and pot. But, in practice, such minor difference cannot be neglected since there is no awareness in the cosmic energy except in living beings. This defect can be rectified by accepting the unimaginable God, who charges the all pervading cosmic energy so that we can say that the cosmic energy has awareness. ***The unimaginable God need not have brain and nervous system to have awareness.*** This means that the unimaginable God is aware of everything through His unimaginable power. This point could not be projected by Shankara in His time since the unimaginable God could not be admitted then. However, later on, Ramanuja and Madhva proposed Narayana, who is a limited energetic form having awareness since it is also charged by the unimaginable God. Such limited energetic form is similar to Father of Heaven in Christianity. Such limited form is absent in Islam because the limitation of infinite is not acceptable. But once, you accept the unimaginable power of unimaginable God to make the unlimited cosmic energy to have unimaginable awareness, what is the problem in accepting the all pervading power in the limited form also? Hence, the Father of

Heaven is also omniscient. In such case, you can extend this concept to the limited human incarnation also and establish the all pervading omnipresent nature of the unimaginable God. If the energetic form is charged by unimaginable God, the materialized form also can be charged by the unimaginable God as in the case of Human incarnation. However, this point should not be extended to the materialized statues since there is no possibility of preaching of divine knowledge. However, the statue can be worshiped as a representative model of God by the beginner. This is only a lower stage but should not be criticized. You can say that the LKG class is lowest in the school but you should not mock and criticize it! Do not forget that you also studied that LKG class sometime back.

## Chapter 2

**MAJOR PART OF VEDA SUPPORTS PRACTICAL SACRIFICE****Correlation of the Veda & the Gita**

January 11, 2012

**O Learned and Devoted Servants of God,**

90% of the Veda describes the process of preparing food from materials and this is called as Dravya Yajna or Karma Yajna. Only 10% involves the process of analysis of spiritual knowledge as the Upanishads and this is called as Jnana Yajna. The Veda gives importance to karma. But, in the Gita, Lord said that jnana is better than karma (*Shreyaan...*). How to resolve this contradiction?

First, you must differentiate karma and karma yoga. *In both, the process of involvement of materials is one and the same.* Preparation of food is common in both. But, in karma, the prepared food is eaten by yourself, your family members, relatives and friends. In karma yoga, the prepared food is practically sacrificed to God. I mention the word 'practical sacrifice to God' here because the intellectual people started sacrificing food theoretically to God by offering to God through the posture of moving the hand and then the practical sacrifice is done to themselves only. This is an intellectual interpretation to get the fruit without the actual action. The Advaita philosophers have gone to the climax and offer the food to themselves theoretically also since they themselves are assumed as God by themselves. The meaning of pancha ahutis (*pranaya svaaha ... etc.*) before taking food is offering of food to themselves assuming themselves as God. Such actions fall under karma only and not under karma yoga. Karma yoga means sacrifice of materials like food etc., practically to God. The conversion of karma to karma yoga can be achieved only through jnana yoga, which is the analysis to find out the truth. Therefore, what the Gita says is that jnana yoga is better than karma.

What the Veda says is that karma yoga is better than jnana yoga and hence, gives more stress on karma yoga than jnana yoga. If you think that karma and karma yoga are one and the same, this contradiction will come. In karma yoga also, the karma, which is the processing of the materials is present and by this you should not mistake karma yoga as karma. The Gita

says that both scholar and ignorant person do the same karma. But, since the karma (action) of the scholars is not selfish, it becomes karmayoga, whereas the same karma of the ignorant person remains as karma only since it is selfish (*saktaah...*). In the Veda, the 90% description is about karma yoga and not about karma. Yajna or sacrifice involves the processing of materials for the sake of practical sacrifice to God. When God is unimaginable, how practical sacrifice is possible? Based on this point, intellectuals try to escape from the practical sacrifice to God. They say ‘Is God directly receiving the materials?’ This is only an excuse to cover up their selfishness.

### **Prateeka and Saakshat Upasanam**

In fact, *the basic point that God is unimaginable and hence, does not receive your service and sacrifice directly is really serious*. Based on this, people started criticizing the exploitation done in the name of God. But, the careful analysis shows that the tradition is not blind. There are two types of service to God. The first type is called as “Prateeka Upasanam”, which means the service to a representative model for God. But the model should be alive and deserving. Hence, service to statues and photos is not wise since the materials are wasted. But, this becomes inevitable in the case of a beginner. The methods involve defects in the stage of beginners (*Sarvarambha hi... Gita*). Hence, the model can be selected from living entities. If you select a devotee for this purpose, God is always pleased that His devotee is served. Even if you serve God directly, the ultimate is only pleasing the God. Hence, you need not differentiate a devotee from the Human incarnation in doing the service. According to sage Narada, God lives in devotees also apart from human incarnations (*Tanmayah...*). In such case, service to devotees also becomes direct service to God. The worship to Hanuman is as good as worship to Rama. Therefore, select the available best devotee for your service. The Human incarnation is always not available for every one. The second type of worship is called as “sakshat upasanam”, which means direct worship of God through contemporary human incarnation.

The Veda and the Gita say that God enters the creation through human form (*Tadevanu Pravishat, Manushim Tanum...*). The advaita philosophers gave a trickish interpretation that God enters the creation in every human form. In such case, he himself being one of the human beings is God. Hence, self eating also becomes offering to God. You can never fool God since He is omniscient. All this means that you can serve God directly through practical sacrifice. Such practical sacrifice to a deserving

devotee or human incarnation is called as Yajna, which is the karma yoga. Hence, there is no contradiction between the Gita and the Veda since both say that knowledge (Jnana) is better than selfish action (karma) and the action involving sacrifice to God (karma yoga) is better than knowledge.

If you are serving the needy without the involvement of God, it is social service which is also good. But, it gives only a temporary heaven and not the abode of God (*ksheene punye...* Gita). You can help the needy to bring peace in their lives by solving their problems like hunger etc. but subsequently impart divine knowledge to them and transform them into devotees. Such social service pleases God and is also called as Yajna.

## Chapter 3

**YOGA IS EQUALITY OF ENJOYMENT OF ALL STATES****Death Tests Continuous State of Enjoyment**

February 11, 2012

**O Learned and Devoted Servants of God,**

*The lives of human incarnations of God are always filled with intensive scenes of pleasure and sorrow.* It is just like the plate of meals containing intensive sweet and intensive hot dishes. The intensity of the sweetness and the intensity of the hotness give climax of enjoyment. When the dish is intensively sweet or intensively hot, your enjoyment will always reach the climax. *The Gita says that equality is yoga (Samatvam yoga uchyate...).* *The interpretation of the word 'equality' is misunderstood by the scholars.* Some interpret that the sweet and hot dishes are equal. This is meaningless because only a mad fellow can say like that. Sweet is sweet and hot is hot. Some other scholars say that your feeling in eating the dishes must become equal so that you are not mentally enjoying both. This is also foolish interpretation because only the tongue of a diseased person becomes inert without grasping the tastes of both the dishes in different ways. For him, the tastes of both the dishes become equal. Therefore, in this interpretation, the tastes of both the dishes become equal. Both these interpretations are totally wrong since the practical experience contradicts such views. Neither the dishes are equal, nor are the tastes of the dishes equal. Such equality is not really yoga. It is only forced misinterpreted yoga. *The real yoga is the equality in the enjoyment of the different tastes of both the different dishes.*

The dishes are different and the tastes are different. The tastes are not changed during enjoyment. But, finally, the resulting state of enjoyment is one and the same. If you think that enjoyment lies only in tasting sweet dishes, you are just a child with ignorance only. The adult enjoys the hot dishes also in the same manner. In fact, most of our daily meals do not contain sweet dishes. Most of the food is hot and sour only. The sweet dishes are occasionally introduced during the times of rare festivals only. Therefore, *the enjoyment of the adults is mainly from hot dishes only.* But, unfortunately, the human being always craves for happy situations only and is reluctant to unhappy situations. His attitude in the daily meals is

just reversed in his attitude towards life. ***If you see the life of the human incarnation, most of it is filled with unhappy situations only.*** That is the natural status of a human being in the enjoyment of daily meals, but, the same human being becomes reverse in his attitude towards the unhappy situations of the life. God created this universe with pleasant and unpleasant phenomena. He enjoys both in alternative way. Any continuous enjoyment leads to boring and therefore, both are equally important and required alternatively to maintain continuous enjoyment. If you can achieve this state of continuous enjoyment from both pleasure and sorrow, you will become equal to God and this is the concept of Advaita of Shankara. But, remember that you are not equal to God in other aspects like creation, control and destruction of the creation.

***A producer and peon can enjoy the cinema equally. This does not bring the total equality between them.*** In producing, controlling and withdrawing the cinema, the producer is totally powerful, whereas the peon is zero. However, this difference is irrelevant in talking about the equality in enjoyment of the running cinema. Such irrelevance is denoted by the word Mithya by Shankara. Irrelevance means negation and absence of other angles, while considering a particular angle. The other angles like creation, control and destruction are unnecessary as far as the enjoyment of creation is concerned because the ultimate purpose is only the enjoyment of creation. If you slip now and then from such continuous state of enjoyment, it is called as Savikalpa Samadhi, which means the state with intervals here and there. If you are in the state of continuous enjoyment like God, it is Nirvikalpa Samadhi, which means the continuous state of enjoyment without any rupture. ***Such continuous state is finally tested at the time of death.*** If you stand in the state of enjoyment during death also i.e., if you can enjoy the death also, it is perfect yoga fully certified (***Sthitvaasyaa mantakalepi...*** Gita).

## Chapter 4

**ENJOY HAPPINESS & MISERY TO PLEASE GOD****Monism not possible in Creation, Maintenance & Destruction**

March 23, 2012 Telugu New Year Day

**O Learned and Devoted Servants of God,**

God created this world and controls it. The soul can neither create nor control the world. God also destroys this world and the soul cannot do it. Therefore, the creation, ruling and destruction of the world can be done by God only and the soul is a total failure in these three aspects. *The soul wants to become equal to God and such an ambition is called as Monism or Advaita.* But, the soul is not equal to God in any aspect. God created this world for His entertainment. This world contains both happiness and misery. This means that God is enjoying both happiness and misery. Both happiness and misery give entertainment to God. The Veda says that God created this world for His entertainment. If the soul can also enjoy happiness and misery like God, at least in the aspect of entertainment, the soul can become equal to God and Monism can be achieved at least in this one aspect of entertainment. But alas!, the soul fails even this aspect. *The soul does not want misery and tension.* The soul wants continuous happiness throughout the life. But, the poor soul does not know that anything continuous including happiness bores. Boring is also misery. Therefore, misery is inevitable. I do not understand, how the soul aspires for Advaita, when it fails even in the aspect of entertainment.

You can neither procure the food material nor cook the food. At least if you are equal to the person in eating the cooked food, you can be equal to him at least in the aspect of eating the food. The person cooked both sweet and hot dishes and is eating both the dishes with full joy and entertainment. You are eating only sweet dishes and refusing the hot dishes. How can you be equal to Him if you are not equal to Him at least in eating the food? *Some people doubt the point of enjoyment in misery.* They argue that misery gives pain and how to get joy in it? It is not impossible. You only lacking the art of enjoying the misery. When a beautiful young lady embraces a small boy, the boy feels uncomfortable and is pained. For him it is misery. But, a young man gets immense pleasure in the same

embrace. The lady and embrace are one and the same in both the cases. The boy does not know the taste of enjoying the embrace of the beautiful young lady. The young man has the taste of enjoyment of the same embrace. Therefore, the lack of talent in tasting the enjoyment of misery is the reason. God and the realized soul have the taste of enjoyment of misery. An ignorant person does not have the taste of enjoyment of the misery like the child.

Some people develop the philosophy of becoming immune to both happiness and misery. This is utter foolishness. In such case, God could have created this world with routine situations only without happiness and misery. The temperature of the world must have been maintained at the room temperature throughout the year. There is no need of summer and winter. Therefore, God is enjoying both summer and winter and hence, God created both summer and winter. ***Therefore, such philosophy to become immune to both happiness and misery is wrong.*** The prasadam (offering to God) of this Telugu New Year day preaches this concept. It is made of sweet and sour materials. ***It represents the creation and the human life.*** Both creation and human life are mixtures of happiness and misery. God enjoys the creation and you must enjoy the human life. If you enjoy happiness and misery in equal level, such equal level is called as Yoga. ***Equality lies in the enjoyment of both different dishes. Equality does not lie in the common immunity to both dishes.*** If you refuse the misery and appreciate only happiness, you are insulting God.

You have gone to some house for taking food. Suppose the house lady serves both sweet and hot dishes in the meals. If you like sweet dishes only and refuse the hot dishes, the house lady is insulted. If you enjoy both the dishes, the house lady is pleased. Similarly, if you refuse misery, you are insulting God because God is the creator of the misery in this world. If you enjoy both happiness and misery, God is pleased with you. He treats you equal to Him because you are enjoying both like Him.

## Chapter 5

**GOD CREATED EVERYTHING WITH POSITIVE SIDE ONLY****Neutrality to Happy & Misery is not Yoga**

April 14, 2012

**O Learned and Devoted Servants of God,**

The bliss of God is said to be continuous without any interruption. This means that God is in continuous state of joy derived from continuous enjoyment. The Veda says that God created this universe for the sake of enjoyment through entertainment. This creation contains both happiness and misery altering continuously. The creation is completely in the hand of God. If God enjoys only the happy scenes, God could have created this creation with continuous happy scenes only. Anything continuous leads to boring, which is the misery. *Therefore, misery is inevitable even if the happiness is continuous.* Hence, the creation contains alternating happiness and misery. Hence, the deduced concept is that God enjoys both happiness and misery and therefore, His joy is continuous.

People pray God to remove misery and give happiness. *People do not know that the continuous happiness bores and becomes misery.* Lack of the true knowledge in this concept is the only reason for such prayers. This is the path of majority. The path of the so called scholars is Yoga, which means the path of forced neutrality in happiness and misery. If you say that the equality of neutrality in both happiness and misery is Yoga, which is the state of God, it is wrong. God need not create happiness and misery and try to be neutral in both without enjoying anything. In such case, God could have created only the neutral scenes continuously without happiness and misery. In such continuous neutral scenes, God can be neutral without any effort. To be neutral in happy and miserable scenes requires unnecessary effort. For the soul, the creation is not in its hand. Hence, the soul has to put the effort to be neutral in both misery and happiness. But, in the case of God, God need not be neutral by putting effort since God can create the continuous neutral scenes only.

## Enjoying Happiness & Misery is Yoga

Lord Krishna enjoyed the praise of Dharmaraja and His enjoyment is indicated by the smile in His face. Immediately, Shishupala scolded Him continuously. Lord Krishna kept the same smiling face indicating that He enjoys the misery also equally. Therefore, the equality of enjoyment in both happiness and misery is Yoga. ***Yoga does not mean the equality of forced neutrality in both happiness and misery.*** If neutrality is Yoga, the Lord could have kept neutral with silent peaceful face indicating His detachment from both happiness and misery. ***Therefore, the Yoga preached in the Gita as the equality is the equality in enjoyment in both and not the equality in neutrality in both.*** The Gita is generated by the Lord Krishna. The real interpretation of the Gita can be found out from the practical life of Lord Krishna. Without verifying the theory of the Gita in the practical life of the Lord, scholars are fighting with their theoretical interpretations of the Gita.

If you can enjoy equally happiness and misery, you can attribute yourself to be God, which is the Advaita as preached by Shankara. You need not worry about the power of creation, rule and destruction of the creation in intervals by God in this context because it becomes irrelevant. The reason is that the ultimate aim of creation, control and destruction in the interval is only the process of enjoyment of the creation. The Veda says that God created this universe because He was bored. ***Hence, the ultimate goal of God is only to enjoy the creation and not to exhibit His power of creation, control and destruction of the universe.*** A person harvested sugarcane and mirch. He crushed the sugarcane and prepared the juice. Similarly, he crushed the mirch and created the hot dish called chutney. There are two cups of sweet juice and two plates of hot chutney. One cup and one plate are enjoyed by that person. He is drinking the sweet juice and tasting the hot chutney now and then in the intervals. He is enjoying both continuously. Any single dish bores if enjoyed continuously. That person offered another cup of juice and another plate of chutney to you. If you can enjoy the sweet cup and the hot plate similar to that person, you are totally equal to that person. The labor put by that person in harvesting sugarcane and mirch and the labor put by that person in preparing juice and chutney are irrelevant in this context. All the labor is aiming only at the final enjoyment of the juice and chutney. Since the ultimate aim is equal in both the persons, both are equal. Similarly, the labor put by God in creating, controlling and destroying now and then this creation is ultimately aimed at the final continuous enjoyment of the creation only. If you enjoy the creation continuously like God, you have totally become God and the

power of creation etc., goes into the labor only, which is irrelevant. The Gita says that we should enjoy even the death, which is the climax of the misery and this is found in the practical life of the Lord. He was with smiling face even though the blood was flowing continuously when His foot was hit by the arrow.

### **Human Being takes Hidden Negative Side**

You must realize the positive side of everything to enjoy it. Everything has positive and negative side. The greediness has both positive and negative sides. Due to greediness if you eat less, your health is maintained. This is the positive side. The negative side of the same greediness is not giving food to a deserving person. Similarly, charity has both positive and negative sides. The positive side of charity is to donate to a deserving person. The negative side of the charity is not to donate to a deserving person. *God created everything with the positive side only. You are taking the hidden negative side of everything and blaming God for creating negative items in this world.*

Ego is the most dangerous disease, which can spoil even the human incarnation. Both Parashurama and Rama were human incarnations. You can treat the human incarnation as God and this is Advaita (Monism). In fact, God lives in the human being and therefore, the reality is Dwaita (Dualism) only. As long as human incarnation realizes the Dwaita, God maintains Advaita. Rama always told that He is an ordinary human being and thus, maintained Dwaita throughout His life. Hence, Rama was always treated as God and throughout His life Advaita was maintained by God. When Parashurama thought that he has killed all the devils, God separated from him and he was insulted in the hands of Rama, which is the exhibition of Dwaita by God. Therefore, ego can spoil even the human incarnation and hence, *one should be very careful about the ego till the last minute of his life.*

## Chapter 6

**YOGA IS BASIS OF SPIRITUALITY****Natural Instinct of Awareness is to Feel but not Inertness**

April 15, 2012

**O Learned and Devoted Servants of God,**

The Gita is called as Yoga Shashtra, which means the subject of Yoga. Yoga is the basis for spiritual development. *The effect of Yoga is not to aspire any fruit from God.* Generally, people pray and love God to remove the misery and get happiness. But, if you can enjoy both misery and happiness equally, there is no need of praying or loving God for the removal of misery. Yoga means equal enjoyment of both misery and happiness. In such case, you need not pray God for the removal of misery. The house owner served both sweet and hot dishes in your meals. You are going to enjoy both dishes equally. In such case, there is no need for begging the house holder to remove the hot dishes from meals. When there is no purpose with God, the prayer and love become useless. Generally, we pray or love somebody if there is some purpose. But, if you can love God without any purpose, that is the real love and devotion to God. *Yoga removes the need of purpose with God.* In the absence of purpose, if you still love God, it is the real love or devotion. You should not think that devotion to God in the absence of any purpose is blind love. If you really analyze, such devotion is not blind because there is valid reason for such devotion also. *God created this world and controlled the balance of this universe so that you enjoy both the materialistic life and spiritual life. You are indebted to God.* Therefore, your devotion to God becomes your expression of gratefulness for the favor already done by God. Since Yoga removes the purpose with God because Yoga preaches equal enjoyment of misery and happiness, Yoga is considered to be the basis for the devotion to God.

You may argue that the equality in enjoyment of both misery and happiness alone is not necessary to remove the purpose with God. Even if you maintain the neutrality to happiness and misery, the purpose with God is removed. When you are neutral to everything, you have no purpose with God. Therefore, if we say that the definition of Yoga as the equality in the neutrality in both happiness and misery, then also, such Yoga can be the

basis for the real devotion to God. When the final aim is served in the other way also, why not support that way of meaning as the real meaning of Yoga? This is correct for the sake of argument. But, in view of the practicality, it becomes absurd.

### Meaning of Yoga

The human being is awareness and not inertness. ***The human being is not a stone, which is naturally neutral.*** The human being is inherently awareness and not inertness as in the stone. Therefore, the human being has to put lot of effort to be inert so that it can be neutral to both happiness and misery. The stone need not put any effort to be inert because inertness is the inherent characteristic of a stone. ***In spite of hectic effort, the neutrality of a stone cannot be achieved by the human being since its inherent characteristic is awareness, which feels and reacts to the situations.*** If you uphold the neutrality as the meaning of Yoga, all the stones are blessed with Yoga without any effort. But, the ethical scripture (Manusmriti) says that the condemned souls are born as stones and trees. This contradicts your theory! By the theory of neutrality, you contradict the inherent nature of the human being. Therefore, such neutrality is not the aim of Yoga. ***Enjoyment is the inherent characteristic of awareness and hence, Yoga of human beings is based on this inherent nature only.*** By this way also, the purpose with God can be done away and hence, in this way also Yoga happens to be the basis of spirituality. This way is based on the natural characteristic of human beings and hence, is more logical and convenient. Hence, Yoga means only the equality in enjoyment of both misery and happiness and not the inertness of a stone to become neutral to both happiness and misery.

Rama enjoyed internally both misery and happiness though the external feelings were according to misery and happiness. Rama means the enjoyer. The external symptoms to happiness and misery were maintained as in the case of ordinary human beings. He laughed in happy situations and wept in tragic situations like an ordinary human being smiling, while eating sweet dishes and weeping, while eating hot dishes. The human being may shed tears and vibrate the tongue with discomfort while eating the hot dish. But, he enjoys the hot dish internally. Therefore, the divine nature of continuous enjoyment is hidden and internal in the case of Rama. If you take the case of Krishna, He smiled in both happiness and misery. ***A grown up adult smiles even while eating the hot dishes.*** This means the divine nature of enjoyment in both is expressed externally also in the case of Krishna. Hence, Rama is said to be  $(\frac{3}{4})^{\text{th}}$  human incarnation (12 kalas), whereas Krishna is said to be full incarnation (16 kalas). There is reason for

this difference. The standard of people has fallen from Rama to Krishna. People in the time of Rama could recognize His internal nature of continuous enjoyment. Therefore, the internal state was not exposed. But, in the time of Krishna, the devotees have no capacity to recognize the internal enjoyment of the Lord in the misery. People conclude only based on the external symptoms in the time of Krishna. Therefore, there was a necessity to expose the state of continuous enjoyment externally also. Rama wept in misery but Krishna always smiled even in the misery. In both cases, the state of continuous enjoyment of both misery and happiness is one and the same.

Almost one year has passed while Bhagavan Shri Satya Sai Baba left His mortal body. Baba was hospitalized for a long period. But, none has found the expression of sadness in His face during that period of death. This indicates the style of Lord Krishna. If you see the death of Shirdi Sai Baba, you can find some expression of pain during the time of death. This was the style of Rama. There is external difference but internally both are one and the same in enjoying the death. In every human being, there are three parts. The first one is Atman, which is the basic inert energy. The second one, Jiiva, is the bundle of qualities and feelings. The third part is the inert gross body. Atman is called causal body and Jiiva is called as subtle body. All these three bodies are present in every human being including the human incarnation. ***The difference between human being and the human incarnation is due to the existence of extra unimaginable God in the human being as the fourth part.*** The gross body is decomposed and merges with the constituents of this gross world. The subtle body should be maintained to serve the Lord in the upper world as per Ramanuja and Madhva. In the salvation of Shankara, the subtle body should be destroyed so that the basic inert energy (Atman) merges with the cosmic infinite inert energy (Karya Bramhan). In the salvation of Shankara, the story of the realized human being is finished once for all. Generally, the devoted soul also is maintained by the eternality of the subtle body for the sake of guidance for souls here and there. Similarly, after the death of human incarnation, the subtle body may remain in the upper world as per the concept of Ramanuja and Madhva or the subtle body may disappear as per the concept of Shankara. In both cases, the fourth part, the unimaginable God is separated or may remain in the subtle body present in the upper world. The choice is left to the will of the God. In the case of a realized human being, the subtle body may be destroyed or may not be destroyed as per the will of the devoted soul. But, generally, the subtle body of the human incarnation always remains in the upper world for the sake of

guidance to the souls in the upper world and the devotees of this world. Hence, in the case of human incarnation, there is no destruction of any part of the four parts. The human incarnation is totally eternal. Therefore, Baba can appear in the energetic body or even in the materialized body as per His will since the subtle body representing all the Divine qualities remains eternal. Therefore, nothing is lost in the case of human incarnation. Hence, there is no need of trace of worry about the human incarnation.

### **Proof Given by Baba on Datta Swami As Incarnation**

[Mr. Anil Antony informed that a foreigner (Nyoman Guna Darsana) got a dream in which Shri Satya Sai Baba appeared saying that Datta Swami and Sai Baba are one and the same.]

**Swami replied:** This is true from the point of the internal speaker. The same speaker gives a speech in a palace and in a hut separately. The speaker in both the houses is one and the same and the speech is also one and the same. But, from the angle of the media, palace and hut are not the same. Where is the purest Sai Baba standing like palace and the impure Datta Swami standing like a small hut? The same God is situated in Rama and Parashurama. From the point of God, both are human incarnations. From the point of the qualities of medium, Rama is Sattvam, the embodiment of good qualities. Parashurama is Rajas, the embodiment of harsh qualities like anger, emotion etc. In Brahma, Vishnu and Shiva the same unimaginable God exists. But, Brahma is Rajas, Vishnu is Sattvam and Shiva is Tamas. The difference in the media helps the different souls with different qualities. The angels are Sattvik and hence, Vishnu merges with them and helps by giving spiritual guidance. Brahma and Shiva are Rajasik and Tamasik. Both are liked by the devils, who are also Rajasik and Tamasik. Brahma and Shiva give spiritual guidance to the devils. The medium is only external shirt for the sake of the liking of the concerned devotees. Since every soul is the issue of God, God comes down in different media to uplift His issues. The knowledge of Sai Baba and Datta Swami is one and the same because the same God has given it. Sai Baba is Sattvik and is liked by Sattvik people like angels in this world. Datta Swami is Rajasik and Tamasik and is liked by the egoistic and ignorant scientists. The way of presentation of Sai Baba is Sattvik as per the ancient scriptures written by sacred Sages. The way of presentation of Datta Swami is Rajasik and Tamasik as per the scientific traditions and scientific analysis for the liking of scientists. The internal knowledge is one and the same. Only the language and mode of presentation differ. The internal medicine is one and the same. Only the external packing differs.

## Chapter 7

**ENJOYMENT GENERATES BY INTERACTION OF TWO ITEMS****Enjoyment does not exist with One Item Only**

April 24, 2012

**O Learned and Devoted Servants of God,**

The Veda says that one alone cannot enjoy (*Ekaki na ramate...*). This statement is quite logical also. Enjoyment is a verbal noun, which indicates the verb or work done. Unless there is an interaction between two different items, work can never be done. Enjoyment is work. ***Therefore, the work or enjoyment cannot exist with the existence of only one item.*** The eating work cannot take place without the existence of the eater and eatable food. Therefore, the Veda says that in the absence of second item, there cannot be the existence of work (enjoyment) with one item only. Before the creation, God alone existed. He could not enjoy because He was one only. Hence, ***the second item, the creation, was manifested by Him, so that the enjoyment (work) can take place in the interaction of God and creation.***

People say that you can enjoy provided you are established in yourself. This is absurd because you are always one and the process of enjoyment cannot be generated with one only. If you say that you are in the state of enjoyment by withdrawing yourself from the entire world and confining yourself to yourself only, it is meaningless because it contradicts not only the logic but also the above said Veda. ***Are you greater than God since you are in the state of enjoyment by establishing yourself in yourself and the mighty God could not do so?*** The immediate doubt that arises is that the Gita told that the great person is always confined to the self (*Ya atmaratirevasyat...*). The Gita says that you are enjoying by confining to the self. Therefore, the Gita contradicts the Veda. This contradiction can be resolved by taking the alternative meaning for the word self (Atman). The word self here means the human incarnation in which the unimaginable God exists to uplift the humanity. The word Atman means human body according to Sanskrit dictionary (Amarakosha). Now, this verse in the Gita means that a great person always confines to the human incarnation and gets enjoyment by serving the human incarnation of God. The word Atman or self means human form as well as yourself.

There are two meanings for this word Atman. People confused by not taking the proper meaning of the word Atman in the proper context. Here, the enjoyment becomes meaningful work because there are two items. One item is yourself, the enjoyer (Bhokta) and the other item is the human form of God, the enjoyable (Bhogya). Ramanuja says that God is the enjoyable item for the devotee, the enjoyer. If you take the meaning of Atman as yourself in this context, the process of enjoyment is impossible as per logic and as per the Veda. You have taken the improper meaning in this context and make wrong conclusion contradicting the Veda and logic. If you take the improper meaning in this context and confine yourself to yourself, the enjoyment cannot be generated. It contradicts the practical experience. ***When the Veda, logic and practical experience contradict, your concept is a forced super imposition of impossible meaning.***

Actually, the word Atman is the basic inert energy, which is qualitatively the same as the infinite cosmic energy. The basic inert energy in the form of limited body is called as Atman and the infinite inert cosmic energy is called as Bramhan. The qualitative similarity between Atman and Bramhan is the monism of Shankara. The awareness, which is the work form of inert energy generated from the functioning nervous system, is the Jiiva. In the deep sleep, the Jiiva disappears and Atman alone remains (***Sushuptyekasiddhah...***). If you confine yourself to Atman only, which is the inert energy, where is the process of enjoyment, which is the characteristic of awareness? The Gita clearly says that Atman is inert energy (***Sthanurachaloyam...***). In the deep sleep, the awareness disappears, but it remains in the basic form of inert energy. Hence, Atman is permanent in all the three states of awakening, dream and deep sleep. The Gita says that Jiiva or awareness daily borns and daily disappears (***Atha chainam...***). The awareness disappears as the deep sleep starts and appears as the deep sleep ends. In this way also, you cannot enjoy if you are confined to the basic inert energy or Atman.

***The neutrality towards happiness and misery in this world can be the natural consequence of your state of enjoyment in God.*** Here, you are neutral to the world but it does not mean that you are totally neutral. You are neutral to the world since you are in the state of Divine joy in God. ***Therefore, the neutrality to the world does not indicate the total neutrality of the self.*** It is only consequential and partial neutrality to the world due to the state of total enjoyment in God. Here, the neutrality to the world is one side of the coin only. Such neutrality to the world is mentioned as Shanti or Shama by the Gita and such neutrality is the result of the state of Yogarudha, which is the state of reaching the total association with God in

human form (*Yogarudhasya tasyaiva...*). Without seeing the other side of coin, foolish people confine to one side of coin only and become totally neutral to the world. ***If you analyze carefully, the total enjoyment in God is also based on the total enjoyment of His creation.*** You cannot please a poet by becoming neutral to his poem. If you enjoy his poem and remember him by appreciation, the poet is pleased with you to the greatest extent. Similarly, if you enjoy the creation of God, appreciating the creator, God is totally pleased with you. ***During the enjoyment of the poem, you should enjoy the total poem and should not be neutral or reluctant to a part of the poem.*** Similarly, you should enjoy the total creation including happiness and misery. If you are neutral or reluctant to the misery, you are partially hurting God. Hence, there is no meaning of neutrality or reluctance to the creation. Atheists also enjoy the creation but do not remember God. Such enjoyment is the worst type of sin and hence, the neutrality or reluctance towards such enjoyment is appreciated.

## Chapter 8

**DO NOT WASTE USEFUL MATERIALS IN IDOL  
WORSHIP****Serve Incarnation or Devotee or Poor in God's Name**

April 25, 2012

**O Learned and Devoted Servants of God,**

Worship to God in human form can be digested only by human beings, who have completely conquered their ego and jealousy. Devotees of highest level can only reach this level of maturity of divine knowledge. Most of the human beings cannot reach this level and therefore, only energetic forms of God are prescribed for them. But, energetic forms are not available on the earth to receive the service of the devotees because such forms are prescribed only for the upper worlds in which souls in energetic bodies live. Therefore, only inert photos and statues of such energetic forms are served by most of the devotees in this world. Even photos and statues of past human incarnations are not inconvenient because such photos and statues are not alive human forms. *As far as the inert statue or photo is concerned, it is immaterial whether it represents the energetic form of God like Vishnu or past human incarnation like Rama.* In any case, only the non-living material is being served. Service of such inert materials is waste because the service rendered by the devotee is not received and experienced by the inert material. But, there is no other way to develop the devotion to God in the case of ordinary human devotees.

*The alive human form is not acceptable and the alive energetic form is not available.* Only inert photos and statues representing the alive energetic forms or past human forms are the inevitable way left over. Serving such inert statues and photos is not to be condemned because such service develops the devotion of the devotee. But, *one should be careful to see that there is no wastage of useful materials in serving such photos and statues.* You can wash such photos and statues by water since plenty of water is available. You can use flowers to decorate the photos and statues since such decoration develops the attraction of the devotee towards God. You can put a light before the statue or photo provided there is darkness. It is not wastage since light is required in the darkness even otherwise in the absence of statue or photo. But, burning the oil for the lights in the day time

is condemned. The oil is also food material, which can be used to pacify the hunger of hungry living beings. You can use perfumes because such perfumes create a pleasant atmosphere, which can be enjoyed by the people sitting near the photo or statue.

Wastage of milk, etc. in bathing the statue is not necessary. Instead, you can offer the milk to the statue and use it to pacify the hunger of hungry living beings. Ignorant people pour the milk in the abode of the snake, which becomes waste. You can donate anything to the poor people in the name of God so that the donation is associated with the development of devotion. When you save the life of a hungry person or remove the tensions by donations, you are saving the life and giving peace so that the poor person may worship God in future. Therefore, donation to a poor person in the name of God is always appreciable. Donation to a devotee is also good because God lives in the devotees as per the Bhakti Sutra of Sage Narada (*Tanmayaahite*). God lives in the human incarnation and also lives in the devotees. Therefore, service to devotees, is as good as service to human incarnation. ***Service to poor people in the name of God also pleases God because you are helping them to develop their devotion in their future stabilized lifetimes.*** Hence, service to human incarnation, service to devotees and service to poor in the name of God are appreciable since God is pleased by such service.

## Chapter 9

## ZERO POSSIBILITY FOR HUMAN BEING TO FEEL UNIVERSE AS UNREAL

### Universe is thought for God & simultaneously Materialized for Human Beings

April 27, 2012

#### O Learned and Devoted Servants of God,

The Veda says ‘God alone could not enjoy. Hence, He thought of the second item, which is the creation. He created this entire universe. After creation, He entered this universe. After entering this universe, He maintained Himself as the absolute truth and also became the medium, which is the relative truth’ (*Ekaaki na ramate sa dvitiyamaichchat sa idam sarvamasrujata tat srushtvaa tadevaanupraavishat tadanu pravishya satcha tyatchaabhavat...*). If you analyze this, you can carefully understand the basic story of creation. In the previous message, it is already analyzed that one alone can never enjoy and therefore, this universe, which is the second item is created. In the case of God, both the thought of creation and materialization of the thought are one and the same. At the same time, this creation appears as thought to God and this same universe appears as materialized creation to the human souls. Therefore, there are no two steps like thought and materialization of thought. The two steps are mutual and simultaneous and are different based on simultaneous angles of God and human being. *This same existing universe appears to be a thought for God and the same universe appears to be materialized form for the human souls.*

The enjoyment can be received in full extent only when the universe is materialized form and also the creator is directly interacting with it by entering it. Certainly, you receive some enjoyment by looking at it. But, *the enjoyment is not complete with such unreal form, which is not materialized.* If the same cinema happens to be your real life, the enjoyment is complete. Instead of seeing a cinema, you get more enjoyment when you participate in the drama. But, even in drama, the enjoyment is not to the maximum extent because you are aware that the drama is unreal. Therefore, even if the cinema is materialized into a drama, the enjoyment is not perfect since you are not completely ignorant due to your awareness of

the reality. Even if the same drama happens to be real life for God, there is no possibility of such realization that the real life is unreal. Hence, ***both materialization of thought and the total ignorance are essential for complete enjoyment.*** God, through His state of human incarnation, can achieve these two aspects, which are the materialization of thought and total ignorance. Therefore, God enters a medium, which is the human being. For human being, this universe is a complete materialization since the human being is a part and parcel of the universe. For the same reason that the human being is a part and parcel of the universe, the universe can never be unreal to the human being. Therefore, the human being always feels this universe as real. The universe, including the human beings, is unreal thought only for the absolutely real God. ***Therefore, there is no trace of possibility for the human being to feel this universe as unreal.*** Hence, there is no danger for the total ignorance of the human being to feel this universe as a total reality. Here, ***we call that the human being is ignorant for feeling the unreal world as real*** and we call so from the angle of God only. From the angle of human being, there is no ignorance since the world is really real for the human beings. Hence, the human being alone can really interact with this real universe and can really enjoy. ***When God enters the human being, God shares that real enjoyment.*** The Veda says that God and human soul are the two birds sitting on the common tree, which is the human body. One bird, the human soul, enjoys the world and the other bird, God, also enjoys by sharing the joy without involving with the world (*dvaa suparnaa...*).

### **Complete Enjoyment of God through Incarnation**

God identifies Himself with the human being, while remaining as God. The current is identified with the metallic wire in which it flows. During such identification, the current remains in its original state as the stream of electrons. But, the shock of the current is experienced by touching the wire at any spot. Hence, the wire is identified with the current and the current is identified with the wire. Wire is a chain of metallic particles and is totally different from the current, the chain of electrons. Therefore, we can conclude that the current remains as the chain of electrons as well as identified as the chain of the metallic particles. Therefore, God remains in His original state, which is the absolute reality and also becomes the human being due to identification with It, which is the relative reality. Hence, in the state of human incarnation, God is both the absolute reality (sat) and also the relative reality (tyat).

Therefore, from the beginning of the creation, God entered this universe as human incarnation to enjoy through intensive interaction with the second item. ***You cannot enjoy the food item seen in cinema.*** You cannot also enjoy the real food item present on the stage in a drama keeping yourself as the spectator from outside. Only when you can eat it, you can enjoy it. ***As long as God remains in His original state, the food is always in the form of a thought only.*** When God becomes the human incarnation, the thought of food becomes real food and can be enjoyed. As human incarnation, God can also become spectator. You can enjoy seeing the sky in the real life as well as an actor in a drama in the open theater. Hence, ***the enjoyment as spectator is not spoiled even in the role of human incarnation.*** Therefore, the enjoyment of the spectator as said in the Veda (*sakshi cheta...*) is also included in the human incarnation. Hence, the enjoyment is complete in the human incarnation and you should not think that the spectator type of enjoyment is lost by entering the universe as human incarnation.

## Chapter 10

**BASIS FOR BUILT-UP OF TRADITIONAL CUSTOMS****Theory Helps in Practice in course of time**

April 27, 2012 Evening

**O Learned and Devoted Servants of God,**

The Gita says '*svalpa mapyasya dharmasya...*'. It means that something is better than nothing. Based on this point, our traditional customs are built up, which should not be mocked as illogical and blind. Our tradition says that you should offer any food or drink to God before you enjoy it. Offering to God is theoretical and not practical. You should not say that the theoretical step is useless. Offering to God develops your theoretical devotion to God. Of course, theory does not yield any fruit. But, *theory on constant theoretical practice of offering in long time at least has a chance of generating the practical offering*. The theory follows the soul even after death, which may result in practice in the next birth. Practical devotion yields real fruits, but theoretical devotion leads to practical devotion in course of time. *Without theory, there is no practical*. The practical sacrifice is very difficult for the ordinary human beings without the ripening of spiritual knowledge. *The offering of food to the statues and photos generates the theoretical devotion, which in course of time results in the practical offering of food to some deserving person in the name of God*.

God exists in the human incarnation. God also identifies Himself with the devotees and therefore, there is no difference between God and God's devotee. God is also pleased when you offer the food to hungry poor people in the name of God. *The offering of the food to the statue may look like cheating because the food is not really taken by God. But, it has its own good side*. It develops the devotion to God in the mind of devotee. It is the beginning stage of devotion. Any action in the beginning stage is associated with defects as said in the Gita (*sarvaarambhaahi...*). In spite of the defects, there is the good angle that every development has to come from its beginning stage only. Beginning is inevitable for the development. Therefore, the beginning should not be criticized and mocked, which may give negative effect. The devotee may be discouraged and the development of his devotion may be arrested. At the same time, if the devotee sits in the

beginning stage only for a long time, constructive criticism can be given so that the devotee enters the practical devotion without further delay. Your criticism should uplift the devotee. It should not degrade the devotee from the beginning stage itself.

The devotee may not practically sacrifice the food, but, such devotee is better than an atheist, who neither sacrifices nor at least offers the food to God. The atheist may practically offer the food to some hungry poor person without the name of the God. He is rewarded with a temporary stay in the heaven. A devotee may not practically sacrifice the food, but offering it to the God is certainly a beginning step for the permanent upliftment. Therefore, *a devotee with theoretical devotion is better than the atheist with the practical sacrifice*. Certainly, by the grace of the God, the devotee also will enter into the stage of practical sacrifice as said in the Gita (*kshipram bhavati dharmaatmaa ...*).

## Chapter 11

**DESTINY CHANGES WITH TRUE KNOWLEDGE OF  
SADGURU****Full Freedom in all Spheres Including Spirituality**

April 29, 2012

**O Learned and Devoted Servants of God,**

This world of humanity is based on full freedom and absence of any forcible destiny. Here, you are free to do any type of work and no destiny forces you to do any specific work as said in the Gita (*Na kartrutvam...*). ***The concept of destiny exists only in the link of the specific work and the specific fruit.*** You have full freedom to put your finger in fire or water. No destiny forces you to put your finger in fire or water. ***The destiny lies only in the link between a specific work and corresponding specific fruit.*** It is destined that the fire burns your finger and the water keeps your finger cool. ***The destiny is not in the selection of the work.*** You have put your finger in the fire due to ignorance or ego. After burning the finger, you may say that you have put the finger in the fire due to the destiny. ***God has destined the specific system, which links every action with a specific fruit.*** After putting your finger, God is not ordering the fire to burn it. The subsequent fruit for a specific work is already destined. God or the destiny does not interfere with the choice of your selection of a specific work. Even the so called past destiny does not interfere with your works. ***The composition of your psychology is fixed based on your past deeds.*** Thus, work is responsible for the will and the will is the generator of the work. Since the composition of your psychology is already based on your past deeds and is fixed, you can treat that as destiny and in such case, destiny is guiding everything.

The psychology is a specific pattern of ideas generated by the past deeds and it is called as 'Samskara'. An idea can be changed by knowledge. ***Samskara is a fixed concept and the right knowledge is a group of right concepts.*** You have the opportunity of hearing the right knowledge since God comes to this world quite often in human form. You have the freedom to hear such divine knowledge or not to hear. You have also freedom to practice the knowledge or leave it without practice. At every step, the basic freedom is given. This human world is also the right place for testing the

devotees and here also, the full freedom is protected. ***You are totally free to sacrifice anything or not to sacrifice anything even if God desires for it.*** God does not force you or threaten you or wash your brain in your sacrifice since such sacrifice is not real. God is pleased only with the real sacrifice done by the soul in the atmosphere of total freedom. In the examination hall, you are totally free to answer the question paper to any extent or even to return the white paper without writing even a word. God preaches the total concept and in the stage of implementation of it, God does not influence your mind in any way. After teaching all the right knowledge through the Gita, Krishna said that the decision to fight or not is totally left to Arjuna (*yathechchasi...*). ***The basic reason is that God is not in need of anything from anybody. The sacrifice is not to satisfy God but only to uplift you.*** The sacrifice proves your real attachment to God and such real attachment is not in the benefit of God but it is only in your benefit. Krishna asked for the special gem from Satrajit, the father of Satyabhama. Krishna is not in need of that gem. He is the creator of that gem. Even without the help of that gem, He can create wealth. He can even stop the power of the gem to create the wealth. Krishna asked the gem from Satrajit because Satrajit cannot maintain it and will fall in trouble. Only for the welfare of Satrajit, He asked him for that gem. But, Satrajit thought that Krishna asked that gem for His personal benefit and thereby, for His personal satisfaction. Such misunderstanding made Satrajit to refuse the gem.

Astrology says that the happening of good or bad incidents is due to the planets. This misunderstanding again leads the people to think that their actions are destined by the planets. Here, your actions are not destined by the planets. Your actions are only destined by your psychological set up, which is destined by your past deeds. The planet links the specific fruit for the specific action. You do something based on your Samskara. The planet gives its correspondent fruit immediately. ***You blame the planet for guiding you to do a specific work and this is totally wrong.*** A planet is only destined to give the specific result linked with your specific action. ***The specific work is based on your specific psychological pattern only.*** The horoscope gives the composition of your specific psychological pattern. Since your future actions also depend on the same pattern, future prediction can be easily given. A specific psychological pattern is always linked with a specific composition of planets representing your qualities or ideas. Therefore, there is no external destiny here other than yourself regarding your future. ***If the Samskara is modified with the help of the divine knowledge, the whole destiny is changed, which means your***

**horoscope totally disappears.** Every period is divided into sub periods, every sub period is again divided into further sub periods and every division involves the revolution of all the nine planets again and again. This means that human being is a mixture of both good and bad always in every step of the time.

### **Astrology is Introduction to Philosophy**

Actually, the basic concept of astrology indicates that there is the existence of some unimaginable supernatural force that guides this world. Hence, astrology is an introduction for the philosophy. Without taking this basic reality, you misuse the astrology to justify yourself by linking your wrong actions to the planets. The worship of the supernatural and unimaginable planets introduces the worship of unimaginable God. But, this is again misused as the worship of the planet for not giving the bad result for the bad action done by you. ***If you worship God, He will preach you the right knowledge, which changes the total destiny.*** By your worship, God will not protect you from your sins. Therefore, in this world, the destiny is also in your hands only. ***There is full freedom for you to change your destiny through the right knowledge.*** Hence, this world of humanity is called as 'Karma Loka', which means that your actions decide everything and that your action is based on your psychological pattern only and not by any pre-determined external destiny. The upper worlds are called as 'Bhoga Lokas' because there is no freedom to perform any new action and you have no freedom at all, but for enjoying the destined results for your already recorded actions.

'Pravrutti' means attachment to worldly bonds. 'Nivrutti' is detachment of your worldly bonds for the sake of God. This world is the stage for both pravrutti and nivrutti. ***Full freedom up to the level of changing your destiny exists here.*** Your destiny is only your fixed psychological pattern generated from the past deeds and not any other external force. This pattern can be changed by the right knowledge received from God in the form of preacher. Therefore, there is every chance for changing your destiny in this world. Generally, people blame the reason for their bad actions to be some external force called as destiny in which there is no trace of their personal psychological involvement. People say, 'People say so'. ***The people cannot be the authority unless the whole subject is perfectly analyzed. Even there are several misinterpretations in books written by ancestral scholars.*** You should not blindly take the people or the ancient books as authority without analyzing them perfectly. The Gita says

that you will laugh at such authorities if you analyze the subject with sharp scientific intelligence (*Buddhyaayukto...*).

Even if the implementation is impossible, it is better to have the right knowledge, which follows the soul to the next birth so that the practical implementation can be done sometime in the future. This point looks quite good, but there is the practical danger. Just like the cooked food can be attacked by the bacteria in the atmosphere, the right knowledge is also attacked by the worldly attractions and sometimes, the right knowledge may become weaker and weaker and even may finally disappear even in the later part of this life. Therefore, *it is better to implement the realized concept as early as possible like eating the cooked food immediately.*

## Chapter 12

**GURU DATTA ALWAYS INVOLVES IN PREACHING****Any Incarnation is Guru Datta**

May 01, 2012

**O Learned and Devoted Servants of God,**

The incidents in human life and the results of the actions of the human being are the constituents of the cycle of deeds (karma chakra). This cycle is very complicated and is a multi-dimensional network as said in the Gita (*gahanaa karmano gatihi...*). *The basic concept of this cycle is only preaching the soul for its reformation.* God alone is the preacher as said '*Guruh sakshaat parabrahma*'. *The unimaginable God is expressed in human form in this world of humanity.* Such human incarnation is called as Datta, which means given. The unimaginable God is given in the human form to the humanity. *Such given God is always involved in preaching and hence, any human incarnation of God is called as Guru Datta.* Guru means preacher and Datta means the given human incarnation. Preaching is of two types. In the first type, the theory is preached, which can be implemented in practice by the human being after hearing the theory. In the second type, the souls are preached directly in the practical life because such souls are not covered in the first type. Many souls covered in the first type also do not practice even after hearing and for such souls also, the second type is applicable. *Without understanding the God as preacher, ignorant people say that the life or nature itself is the preacher.*

Therefore, you have to understand this practical human life as the practical preaching done by God to every human soul. One human being is born in poor family because such soul was proud of its wealth in the previous birth. The poverty should be understood by such soul. Therefore, the reason for the birth of a soul in the poor family is to be understood as the practical preaching by the God. Such placement of the soul in the required atmosphere is called as prarabdha. *If the mental set up of that soul is changed, its actions become fruitful and the soul becomes rich.* If the soul is not changed, actions will be according to its bad mental set-up and hence, will not become fruitful since the soul must continue in the poverty for some more time. Therefore, the same action performed by two different souls gives different fruits based on the different mental sets-up of

the two souls. Ignorant people, who do not understand the basic concept of divine preaching behind this cycle of deeds, criticize this system of the creation as improper one. Similarly, a soul with good mental set-up having no pride of wealth is born in the rich family.

### **Mental Set-up decides the fruit**

Let us take the cases of two such souls born in rich families. One soul may continue with the born mental set-up and in its case, the wealth is maintained or even grows by its actions. The growth of wealth is an encouragement given to the soul for its maintenance of good mental set-up. In the case of the second soul, the good mental set-up may change due to polluted atmosphere and hence, its actions give negative fruits and the wealth disappears. The actions of the both the souls may be one and the same, but different fruits are yielded due to different mentalities. Therefore, your mentality is the source of the fruit. Again, the ignorant people comment that the hard work of one soul multiplies its wealth and the same hard work of the other soul leads to the evaporation of even the existing wealth. This is the reason, why the hard work of one human being becomes fruitful and the same hard work of the other human being becomes waste.

***The human being does not identify its own hidden mental set-up and blames its failure to be due to the irregularity of this systematic creation.*** This creation of God is the most perfect system and never goes wrong at any stage and at anytime. You can understand the mechanism of this creation-system if you recognize the basic concept, which is the preaching of God for the reformation of the human souls. Even the upper worlds like hell or heaven functions based on this fundamental concept only. ***All the punishments in the hell are only for the reformation of the soul and not due to any revenge.*** The teacher punishes the student for his or her welfare only and not due to any personal vengeance. Parents, who do not understand this basic concept, quarrel with the teacher for the punishments. The severe punishment given by the teacher indicates his or her concern about the welfare of the student. Intention of the action is very important. Similarly, the heaven contains some rewards of enjoyment in appreciation of the good deeds done by the soul. Therefore, the entire creation runs on the concept of the God as the divine preacher of the human beings. ***The human being here in this world or after death in the upper world is a constant student of Guru Datta only since the process of preaching is continuous here and there.***

## Chapter 13

**CREATION OF UNIVERSE IS NEITHER REAL NOR APPARENT****Science Analyzes any item having Volume**

May 13, 2012

**O Learned and Devoted Servants of God,**

The unimaginable God created this Universe, which is different from God since this is imaginable. There are two schools in philosophy regarding the process of creation.

- i) One is the real modification (Parinama) and
- ii) the other is the apparent modification (Vivarta).

In the first type, the cause is really modified into the effect like the modification of milk into curd.

In the second type, the cause is apparently modified into effect like the modification of water into wave.

Both these schools quarrel with each other regarding the modification of God into Universe. The first school says that God is really modified into Universe and the second school says that God is apparently modified into Universe. The quarrel exists between these two schools, because the creation of this Universe by God is neither real nor apparent. The truth is beyond these two schools and hence, quarrel always continues between two false arguments. If the argument is true, all the other arguments will surely vanish. ***The false argument can never exist before the true argument for a long time.*** The reason, to say that these two schools are not applicable to God and Universe, is that these two schools speak about the concepts existing between the imaginable cause and imaginable effect. The ‘milk and curd’ and ‘water and wave’ are imaginable items. In our topic, God is unimaginable and Universe is imaginable. There is no unimaginable item in the Universe in view of the developed powerful scientific analysis. ***The only unimaginable item is God and therefore, science fails in the analysis of God.***

We accept science as the top most instrument of analysis as far as the entire creation is concerned. Science succeeds everywhere, but, fails only in one place i.e., the unimaginable God. Science analyzes any item, which has volume i.e., the item having spatial dimensions, which are length, width

and height. God is the creator of space and hence, is beyond space. Therefore, God is beyond all the imaginations of even the most powerful intelligence. Therefore, science fails in the case of God. ***Science is far better than our ancient logic.*** The reason is that our ancient logic was purely based on imaginations and logical analysis without experimental proof. Due to this defect, sometimes, the conclusions may go wrong. For example, the ancient Indian logic says that the quality of space is volume as well as sound. Volume is correct but sound is wrong. Sound cannot propagate without the medium. ***This wonderful success of science makes scientists egoistic,*** who think that there is nothing beyond scientific analysis. Some of such egoistic scientists became atheists, who say that God does not exist because He is not analyzed by science. Therefore, all scientists are not atheists. Scientists are egoistic and atheists are over egoistic. Science keeps silent about God because it cannot deal with the unimaginable item. Atheism says that God does not exist since there is no unimaginable item that cannot be dealt by science. Therefore, science need not be criticized at all, which keeps silent about God.

### **Both Real and Apparent Modification Requires another Substance**

***The real modification is*** between milk and curd. Milk itself is not a single substance. It constitutes several chemicals. Another chemical like butter milk is needed for the modification of milk into curd.

Even ***in the case of apparent modification,*** the water is associated with a different item called kinetic energy, which makes the water to become the wave.

Therefore, in both these schools, the existence of a different item is required for the process of modification of one item into other item. In the case of God, there was no second item before the creation of this Universe. ***Without the presence of a different item, God cannot modify into Universe through any school.*** Therefore, both these schools are not applicable to God since God is unimaginable item and every school deals with imaginable items only. There is no example in this Universe, where the unimaginable item is modified into imaginable item except the case of unimaginable God. Hence, the logic that deals with imaginable items only, is not applicable to the unimaginable God. ***Not only unimaginable God, even the process of creation by the unimaginable God is beyond such application of logic.*** Therefore, the unimaginable God and all the actions of the unimaginable God are totally unimaginable. Therefore, not only God, but also, the process of creation of this Universe by God is unimaginable.

Similarly, God thought to create this Universe. The thinking process of God does not make God to be awareness. The thinking process of God is also unimaginable since all the actions of God are unimaginable. If any imaginable item thinks, you can conclude that such imaginable item is awareness since the logic dealing with imaginable items establishes that any imaginable item that thinks must be awareness. Hence, the Bramha Sutra (*Eekshaternaashabdham*) that was interpreted in one way must be interpreted in the different way. The existing interpretation is that God is awareness due to the process of thinking, who cannot be the inert nature. The different interpretation for this sutra should be like this: Eekshateh = Because of the process of thinking, Na = God need not be awareness, Ashabdham = since God is unimaginable, who cannot be indicated by any word because every word indicates some imaginable item only.

## Chapter 14

**PUNISHMENT IS FOR REFORMATION OF MENTAL SET-UP****God takes Devotee's Sin when Reformation Possible**

May 18, 2012

**O Learned and Devoted Servants of God,**

The punishment for the sin is to reform the mental setup of the soul so that the balance of the society is maintained. *The reformation is not to develop devotion to God.* God does not wish a soul to be devoted to Him. *The devotion should be from the side of the devotee and God does not encourage it.* In fact, God discourages the devotion. The soul has to surpass the hurdle created by such discouragement. Therefore, the aim of God is only Pravrutti (social justice) and not Nivrutti (devotion to God). God undergoes the punishment of some sins of some devotees due to their intense devotion to Him. This is quite natural even in the worldly bonds. Somebody, who loves some other soul, prays to God to give punishment to him or her instead of punishing that soul. This is found in the worldly bonds. Lord Narasimha Saraswati, who is the incarnation of God Dattatreya, adjusts the longevity of the wife by transferring a portion of it to her husband on the prayer of that devoted wife. Such transfer of punishments is seen even in the worldly bonds. But, *in such transfer, the blind love is only the basis and not the reformation of the soul.* The wife wanted to transfer the sin of her husband on to her, by reducing her longevity, only due to her blind love towards her husband. The reformation of the mental setup of her husband is not in her aim.

But, when God transfers the punishment of the sin of His devotee on to Him, the basis is not mere blind love towards His devotee. *The basis is the reformation of the mental setup of the devotee for the welfare of the social justice.* If such possibility for the reformation exists, then only, God transfers the punishment of the sin of His devotee. Raavana was a strong devotee of Lord Shiva. The punishment of Raavana was not transferred by God on to Him because, by such act, Raavana will not be reformed. Therefore, God does not transfer the sin of every devotee on to Him.

Lord Krishna transferred the punishment of the sin of Kuchela (Sudama) on to Him because there is a possibility of reformation of

Kuchela by such transfer. Kuchela stole the food of Krishna. Such stealing affects the social justice. If Kuchela is not punished, he will steal the food of several human beings in the future. Therefore, he was punished with poverty. There is a difference between Raavana and Kuchela. Raavana did not change after suffering some punishment. Even though several family members of Raavana were killed, there was no change in the mental setup of Raavana. He fought with Rama till he died. Therefore, there will be no use by the transfer of partial punishment in the case of Raavana. Hence, the punishment was completely given to Raavana. In the case of Kuchela, the poverty has changed his mental setup and he never stole the food of anybody even though he and his family suffered with severe hunger. The punishment can be withdrawn after sometime and there is no need of complete punishment. ***Even though Kuchela became rich, he did not become proud and did not commit any sin.*** Hence, there is possibility of total reformation in the rest of his life. Hence, Lord transferred the sin on to Him and became partially poor. The wealth of Kuchela was drawn from the wealth of Krishna. Therefore, Krishna underwent the partial punishment.

Hence, ***the transfer of punishments of sins of certain selected devotees is only for the reformation of their mental setup helping the Pravrutti and such transfer has nothing to do with Nivrutti.*** Therefore, there is no blind love in the case of God when He transfers the sins on to Him. This is the thought in the verse “***Kshitram Bhavati Dharmaatmaa...***” said in the Gita. Hence, the reformation of mental setup for the sake of Pravrutti is maintained even in the transfer of the sins of certain selected devotees by God. In the Bible also, it is said that God comes to save His people (Emmanuel). It does not mean that God saves all the people or all the devotees by undergoing their punishments.

## Chapter 15

**GOD GIVES NO IMPORTANCE FOR PERSONAL AFFAIR****Human Being Gives Top Priority for Personal Affair**

May 20, 2012

**O Learned and Devoted Servants of God,**

Pravrutti is the balance of the society by maintaining justice in the context of worldly bonds. *Nivrutti is exceptional record break by sacrificing the worldly bonds for the sake of love to God.* God never aims at Nivrutti since it is somebody loving Him personally. Nivrutti deals with a single individual called as God. Pravrutti is the subject dealing with all the living beings in the society to maintain the balance of the world. God never aims at Nivrutti because it is the case of an individual and more over that individual is Himself. Generally, a human being encourages other human beings to love it and also rewards such personal love. *The reason is that every human being is blind and selfish. The ego in the human beings is also the basis for this.* God is quite different from the human beings in not being blind and selfish. He never encourages nor rewards the love to Him. He discourages such love by creating hurdles and by speaking negatively. To sacrifice the worldly bonds for the sake of such divine love itself is impossible. It becomes doubly impossible since God discourages such love. The heaven is only for doing good deeds to help the society and not for the devotion to God. But, the Divine personality of God is far higher than the worldly bonds. Hence, the love to society is rewarded by the sanction of temporary visits to heaven. If one succeeds in Nivrutti, the fruit is unimaginable and permanent.

The human soul that succeeds in Nivrutti either becomes God or becomes the master of God. In the first option, God enters such liberated soul and this results in the human incarnation. Such human being is identified with God. Sometimes, such human being remains as the devotee of God and God becomes its servant. Hence, Nivrutti and its unimaginable fruit (*Nivruttistu mahaphalaa...*) exist but the point is that Nivrutti is always discouraged by God since it is His personal affair. *The human being always gives top most priority to the personal affair. But, God does not give any importance to the personal affair.* This differentiates the human being from God. He always gives importance to Pravrutti, which is

impersonal and is related to the balance of the society by protecting the justice.

God also encourages Nivrutti, but, the aim here is impersonal. Such encouragement of Nivrutti is only for the sake of Pravrutti. ***When you love the Divine personality of God, it influences your mind to practice justice.*** The reason is that the personality of God always shows the support to justice. ***When you love such personality, your mind is naturally affected by the qualities of such Divine personality.*** These qualities are always in the support of protection of justice and destruction of injustice. In this way, the Nivrutti is encouraged by God, but, the ultimate aim is Pravrutti only. Such encouragement should not be misunderstood as the encouragement of human beings, which are blind and selfish.

The punishment for the sin is for the reformation of the soul. ***When there is a change in the soul, the punishment is reduced as we see in the reduction of the period of life imprisonment.*** The judge gave the life imprisonment as the punishment. But, the jailer recommends the reduction of punishment due to the observed reformation of the soul. In this case, the jailer is contradicting the judgment. But, in the case of God, this contradiction is not seen. When the soul is reformed, certainly the punishment given by the deity of justice is reduced by God. But, unlike the case of jailer and judge, here, the deity of justice is not contradicted by God. The reason is that the punishment is reduced but God undergoes the remaining part of the punishment for the sake of His reformed devotee. By this, the judgment of the deity of justice is maintained and at the same time, the punishment is reduced in the case of reformed devotee. Here, God is the jailer and the deity of justice is the judge. But, here, the jailer (God) undergoes the rest of the imprisonment!

The reduction of imprisonment is not given to every prisoner. Only the reformed prisoner gets such benefit. Similarly, the punishments of all the devotees are not taken over by God. Only deserving devotees, who are reformed by the partial punishment itself, are given such chance as in the case of Kuchela. The undeserving devotees like Ravana do not get such benefit. ***Therefore, devotion to God will not affect the punishments of your sins. Only the transformation of your mental setup, which is a proof for the reformation of soul, can cancel your punishments.*** In the case of non-devotees, the punishment is completed since the period of the punishment is already planned correctly. It means that the period of punishment is precisely decided according to the possibility of reformation. In the case of a devotee, this period is reduced since ***the future behavior of the devotee is guaranteed by God.*** It is just like the bail given to a victim

on personal assurance. God never fails in such personal assurance because He is omniscient. The person giving bail pays the huge amount from his pocket and is undergoing the partial punishment. Similarly, God undergoes the partial punishment giving assurance for a specific devotee.

## Chapter 16

**SEED DOES NOT GROW IN HELL OR JAIL****Repentance – Starting Point of Reformation**

May 26, 2012

**O Learned and Devoted Servants of God,**

The reformation of human being, which is indicated by repentance, takes place in the human being even before the implementation of punishment. *As soon as the human being hears the punishment from the mouth of the judge, the repentance is expressed, which indicates the reformation of the soul.* There is no scientific instrument to test the reformation of the soul, except the expression of repentance. The punishment of the prisoner is reduced by the observation of the repentance and practical behavior of the human being in the jail. But, the atmosphere of the jail is not congenial for doing the sin. In such case, the sin may not be repeated and *you cannot take the practical behavior of the sinner in the jail as the proof for the permanent reformation.* The reformation is not permanent, when it is unreal. By the expression of repentance and the observed practical behavior of the sinner in the jail, the real and permanent reformation cannot be decided. In fact, some sinners, who are given the advantage of reduction of the period of punishment due to observed repentance and good practical behavior, become sinners again, when they enter the outer world, which is congenial for doing sins. In such case, even the calculation of the period of the punishment based on the intensity of the sin is also wrong. However, the stipulated period of punishment brings a temporary reformation since the attitude for the sin is reduced from a huge tree to a tiny seed. *The seed does not grow in the jail or hell because of the non-congenial atmosphere.* When the soul comes out of the jail or hell and enters this free world, the seed grows into tree due to the congenial atmosphere. But, this growth takes sometime and hence, the balance of the society is not severely disturbed as soon as the soul enters the world. If the huge tree comes into this world directly, the society is immediately disturbed in a serious manner. For this advantage only, the punishment becomes meaningful.

In spite of such cases in general, there may be an exceptional case of a sinner, who is really transformed even before the punishment. The reason

of such exceptional case is that such a human being is basically good and the sin is committed due to the wrong direction temporarily induced. The power of circumstances of a particular situation or the lack of right knowledge induces such wrong direction. Such human being need not be punished at all since the real reformation of the soul comes immediately after committing the sin expressed by repentance. But, unfortunately, there is no instrumental procedure to isolate such good human being from all other human beings in general, which do not have real reformation even after the completion of stipulated period of punishment. ***Real reformation means not only the reduction of the tree to seed but also the burning of the seed so that the burnt seed can never germinate even a tiny sprout in any congenial atmosphere.*** Such exceptional case may be a devotee or non devotee of God. Such real reformation depends upon the good nature of the soul and also on the devotion. But, all the devotees do not get real reformation as we see the case of Ravana. Regarding the case of a non devoted soul having good nature, it is logically impossible. The reason is that ***if you believe in the existence of the supreme controller, there is always fear for sin.*** Hence, there is better possibility for real reformation in the case of devoted soul at sometime if not today. In the case of a non devoted soul, who does not believe in the existence of supreme controller, ***the chance for maintaining the good nature of such soul is very difficult.*** Therefore, in the Gita, it is said that a devoted soul may be a sinner for the time being, but in course of time it will surely get the real reformation.

However, the basic problem remains as it is, which is the inability to detect the real reformation of the soul. The stipulated period of punishment calculated by the deity of justice also goes waste since the punished souls become sinners again on exposure to a congenial free atmosphere. Only the omniscient God can detect such real reformation of the soul among the devotees since the real reformation is impossible in the case of non devoted atheist. One day or the other, the atheist will think that the sin can be done if one can escape the punishment of law in this world. He believes that there is no punishment in the upper world after death and it is sufficient if you can escape the punishment here by your intellectual gimmicks. Hence, ***the real and permanent reformation is possible only in the case of devoted souls.*** Even in the devotees, all are not reformed at one time since the period of reformation depends on the inherent nature of the soul. The inherent nature of the soul and the devotion to God reform the soul in a combined way depending on the extent of good nature of the soul and the extent of the devotion to God. There will be different periods for the

reformation. Hence, all the devotees are not assured regarding the immediate real reformation at a particular instance of time.

The reformation in the case of a devotee is sure, but, the duration of time differs from one soul to the other. Therefore, ***at a particular instance of time, God gives bail to some devotees only and not to all devotees.*** The devotion to God is respected by God because it is a tool of transformation of soul. God does not give importance to devotion because it is His personal affair. But, people do not analyze this critical point and hence, blame God as a person doing favour for His personal devotion. Hence, God undergoes the stipulated punishment of such soul. If the son is fined by the judge, the father can pay it from his pocket. Similarly, God takes over the punishment on to Him in giving assurance to the public to avoid the criticism. Such act also disproves the criticism that God misuses the power of His omnipotence. Hence, ***the entire back ground behind the devotion is only the reformation of the soul and not the misuse of the power of God*** being pumped by the devotion in the form of soaping. Generally, human beings misuse the power to protect their fans, who are soaped by such personal devotion.

God is totally different from any human being and the aim of God is totally different. Of course, the devotees expect such two way traffic for their devotion from God. Generally, the devotees expect some materialistic benefits from God or at least the protection from God so that the punishments here and there can be avoided. Such devotion is impure and unreal. Hence, God does not encourage such type of impure devotion in which God is only instrumental and not the ultimate goal. Instrumental devotion means the impure one in which God is made instrument for achieving some benefit in return. The devotion, where God is ultimate, is pure since the love and service to God is without any expectation in return. Hence, the Gita stresses the devotion without any aspiration in return. The real devotion does not expect anything in return from God. ***Such real devotion is certainly recognized by God*** and it will have the unimaginable fruit.

## Chapter 17

## ETHICS MORE STRESSED THAN PROFESSIONAL EDUCATION IN ANCIENT INDIA

### Punishments in Hell help to bring down Tree to Seed

May 27, 2012

#### **O Learned and Devoted Servants of God,**

The case of the present politicians, officials, contractors, businessmen etc., can be compared to the case of Kuchela as far as the sin is concerned. You cannot compare Kuchela with these people as far as the nature of the soul is concerned. Regarding the nature of the sin, the comparison is that *all these people snatch away the wealth of others in spite of their stabilized life*. God has given you sufficient wealth to maintain your health. But, you steal others wealth in doing the corruption, which develops tension that spoils your health. All these people will be severely punished like Kuchela, who suffered with poverty for a long time. The sin of these people is common to the sin of Kuchela. But, there is difference between the sinners. Kuchela is a good soul devoted to God. *It is the spur of the moment in which Kuchela slipped*. The wife of the preacher gave two parts of food, one for him and the other for Krishna. The part of the food given to Kuchela is sufficient to pacify his hunger. But, due to over ambition, he stole the food of Krishna and ate it also. In this way, the nature of the sin is similar to the nature of the present people because they steal others' wealth through corruption in spite of the sufficient wealth given to them. But, the nature of the sinners is different because Kuchela repented a lot for doing sin especially in the case of God. *When the sin happened, Kuchela did not know that Krishna was God*. Later on, when Krishna brought the dead son of the preacher alive, he recognized that Krishna was God. His repentance was extreme and he became a very strong devotee of Lord Krishna. He never bothered about the poverty because he knows that it is the punishment given to him committed towards God. He went to Krishna only due to the pressure of his wife but, did not ask any help since he realized the background of his punishment.

You may think that corruption in the case of God is only serious and the corruption in the case of human beings is not that much serious. In fact, this point is totally reverse. God is not affected by the corruption of

Kuchela since He is omnipotent. But, the human beings are with limited energy and limited wealth. God becomes more furious towards the corruption done to the human beings. This will spoil the balance of the society and God becomes extremely furious. Even though God did not affect by the stealing of the Kuchela, God punished him because such behavior of Kuchela may be extended to the human beings in course of time. You should not steal the money from the temple thinking that it will not affect God. The money of the temple is used in the service of the human beings only. The jewels of God are also important to attract the human beings to come to the temple and see God. ***The sin of Kuchela was his first sin, which also was the last sin.*** The punishment of Kuchela in this world itself is to preach the world. ***If all the sins are punished in the hell only, there will be no practical proof to realize here the inevitable punishment of a sin.*** The protection of Kuchela was also for preaching the world. If you do not repeat any sin, all the record of your punishments and sins is destroyed. The realization that brings the reformation is the fire of divine knowledge that burns all the sins (*jnaangnih... Gita* ).

The punishment can only reduce the magnitude of the sin. The reduced sin in the form of a tiny seed can never be burnt by punishment. But, reduction of the sin is also useful to the world. ***The sinner takes lot of time to do the sin just like the seed takes lot of time to become a huge tree.*** The childhood is this time of growth. ***When the sin becomes a huge tree, the human being becomes a demon.*** Then again, the cycle of punishments repeats. ***If the soul enters this world like a demon in the beginning itself, this world is always severely disturbed.*** Hence, ***the hell, where the punishments are given, is useful in the divine administration.*** Only the divine knowledge and subsequent divine devotion can burn the seed of the sin.

In ancient India, the education system was mainly concentrated on divine knowledge and development of devotion. There were no courts, police department and anti corruption-department. Only the king used to deal all the cases with the help of a board of judges because the number of sins was very little. The education system contained little concentration on the earning of money needed for food, cloth and shelter. ***Only little money is sufficient for the basic needs and hence, much concentration on professional education was not done.*** The ethics of the society was the most predominant field of education, which can be achieved only by knowledge and devotion. Temples were many than universities and colleges. The scholars in the temple used to preach the spiritual knowledge to develop ethics in public. Hence, such huge temples are seen. They were

learning centers of spiritual education. Now, the temples have also become centers of business because here the devotees come and bargain with the Lord. They offer money to God for some favour in return. ***Even God is dragged into corruption! Today, the centers of professional education are everywhere and the spiritual knowledge disappeared.*** This is the reason for the present corruption, which is going to disturb the society finally leading to chaos.

## Chapter 18

## THE IMMEDIATE NEED IS REVIVAL OF DIVINE KNOWLEDGE

### It is difficult for atheist to remain pure

June 02, 2011

#### O Learned and Devoted Servants of God,

The over attachment to worldly bonds is the source of sin. *Every human being exists in this stage of over attachment to world.* Pravrutti is the reduction of this over attachment so that limited proper attachment to the worldly bonds is reached and thereby, the balance of this society is achieved. *Over attachment to worldly bonds is injustice and pravrutti is the justice.* Nivrutti is total detachment from these worldly bonds so that total attachment to God results. The human being is inherently associated with the characteristic of attachment to either world or God. As the reduction of the attachment to the worldly bonds proceeds, simultaneously the attachment to God proceeds. If there is ten percent reduction in the attachment to worldly bonds, it means, there is ten percent attachment to God. Therefore, pravrutti does not oppose nivrutti. In fact, pravrutti is the middle stage between over attachment to world and over attachment to God. *Without pravrutti, nivrutti is impossible.* Pravrutti is aiming at nivrutti only. Jaimini Sutras deal with pravrutti and Brahma Sutras deal with nivrutti. Ramanuja explained the meaning of the word Atha, which is the first word of the first Brahma Sutra, like this: you must start nivrutti after pravrutti only. Without reaching pravrutti, the middle stage, nivrutti, the final stage cannot be reached. This is logically correct. Shankara told that if the human being has already reached nivrutti in the previous birth, in this birth it can straightly start from nivrutti without going back to pravrutti again. Hence, there is no contradiction between Ramanuja and Shankara in the context of the meaning of the first word of the first Brahma Sutra.

*Basis of nivrutti is the acceptance of existence of God.* If the existence of God itself is not accepted, pravrutti becomes meaningless and unstable. *Social justice cannot be maintained if the existence of God is not accepted.* If God does not exist, what is the use of reducing the over attachment to this world? If you say that the over attachment to worldly bonds leads to sin and injustice, which in turn disturb the balance of

society, nobody understands the overall effect of it. In such case, everybody wants that all other human beings should follow pravrutti to maintain the balance of the society and individually commits sins. This becomes the famous story that everybody should pour a cup of milk in the empty tank kept by the king so that everybody can pour a cup of water, which cannot be detected. ***Everybody wants the social justice and balance of society, but at the same time wants his or her over attachment result in the sin, to proceed in undetectable way.*** You cannot control every human being through the law of court and the police department. The reason is that every individual working in any department is with the same psychology. Today, you are hearing the news that an honorable judge of the honorable court has taken huge bribe to protect the injustice! Every employee in every department is influenced by the corruption. The employee may belong to government or administration or parliament or assembly or even judiciary system. Very few only exist, who follow justice due to fear of God.

It is very difficult if you say that an atheist can also remain pure. The reason is that one day or other, the atheist will think about the ultimate in following justice. In his mind, certainly, the coming question will be “what is the ultimate benefit for me if i follow the justice and what is the ultimate loss to me if i do injustice in an undetectable way?” ***He will think that since God is absent, there is none to reward him for following the justice and there is none to punish him for doing the injustice in hidden way.*** If the injustice is not done in the hidden way, there may be punishment in this world by the court of law. If you can escape the punishment here by doing the injustice in talented hidden way, there is materialistic benefit that promotes your enjoyment in this world. The final conclusion will be to do sin in undetectable way so that you can escape the ultimate punishment here and at the same time enjoy the materialistic benefit of the sin in this world. You can propagate the justice through your speech everywhere so that the social balance is maintained. If the social balance is not maintained, your enjoyment here also gets disturbed. Therefore, ***maintain the social balance to have your personnel enjoyment without any disturbance.*** Hence, go on influencing everybody through speech to follow justice. Thus, everybody wants to maintain the social balance with selfish motive only and not for the sake of God since God does not exist. Hence, atheism will lead to social chaos one day or other. In the case of theism, there is God to reward you for following the justice. Even if you do the sin in hidden way, the omniscient God will detect and punish you here or the upper world. ***The religion may be defective due to certain blind and foolish customs and traditions. But, the religion is far better than the atheism because the***

***religion provides the golden theism to control the sin and maintain the social balance.***

### **First Qualification of Judge is Divine Knowledge**

The Veda says that the first qualification of the judge should be the divine knowledge (*yea tatra brahmanaah...*). Today, an advocate or the person having the legal knowledge is becoming judge. The advocate in his long practice argued for several unjust cases for the sake of payment and knows very well to support the injustice misinterpreting the law! Mere knowledge of the law cannot be the qualification of the judge. He should have the divine knowledge of the God and should fear to do injustice. ***The judge in any country having strong religion is not influenced by corruption due to fear of God.*** In any country having very strong religion, the judge is never corrupt. Of course, the wrong side of the religion should be left on. At the same time, its right side should be taken for the benefit of social balance. The divine knowledge should become part and parcel of the total education system so that every human being fears to do sin and follows justice to get reward from God. If this one good advice is implemented, the entire society will run on perfect justice and the social balance so that there is no need of police or court.

The idea of establishing a new controlling system like Lokpal is not correct because, the members of such controlling department are again with the same psychology. If the base is cleaned, there is no need of control in system. If the base is unclean, the dirt will enter the controlling system also. ***The difference between the ancient world and the modern world is at this basic level.*** In the ancient world, the entire education system is only spiritual knowledge. The professional education was given very little importance since very little wealth is sufficient to serve the basic needs of the human beings. In the present modern world, the spiritual knowledge disappeared and the entire education system is only at professional level. As the result, everybody concentrates on the professional knowledge to earn more and more even through sins forgetting the concept of God, who is the supreme controller. As a result, the social balance is lost and this results in the anger of God by which the natural environmental balance is also lost, which will lead to global destruction in a very short time. ***The urgent action needed is the revival of divine knowledge, which is the real remedy to stop the global destruction in future.***

## Chapter 19

**GURU DAKSHINA MEANS DONATION OF MONEY ONLY****Most Deserving Person is Scholar of Divine Knowledge**June 02, 2012 2<sup>nd</sup> Message**O Learned and Devoted Servants of God,**

Whenever you want to do some donation, there are two important aspects, which should be well understood so that you can get good fruit for your good sacrifice. The first aspect is to detect the most deserving receiver and the second aspect is about the nature of your donation. What should be donated and to whom it should be donated are the two important enquiries. The Veda gives answers for these two enquiries. *The Veda says that the most deserving person should be the scholar of divine knowledge, who shall not aspire anything from you (shrotriyasyachaakaama hatasya...)*. The concept behind this is that the scholar of the divine knowledge will have full faith in God and hence, does not aspire anything from any human being. *The only ultimate donor is God and all the human beings here are His beggars only.* A beggar need not aspire anything from another beggar. He can beg directly the ultimate donor from whom all the other beggars are benefited. Such a person is a real devotee and the most deserving for your donation. Kuchela did not beg and always remembered God only. Hence, Kuchela was the most deserving person for donation. Hence, Krishna donated the maximum to Kuchela. Krishna felt that the only real donation done by Him in His entire life was that only. Such a deserving person is very rare.

Today, the priests are fixing the rates of the donation in the beginning itself! Hence, they are the most undeserving for the donation. When you want to perform a ritual, the priest should come without aspiring anything from you. After all, the ritual is the worship of God only. This can be understood if you examine the meanings of the Vedic prayers recited in the ritual. The priest himself does not know the meaning of the prayers recited by him in the ritual! The priest should thank you for inviting him to the ritual because it is an opportunity created by you to participate in the worship of God. If the priests know the meanings of the Vedic prayers, the priest will have full faith in God that God will take care of all his needs. Therefore, the priest should not beg another beggar. He should accept

whatever you donate. Certainly, you will donate your maximum for such deserving priest. If you donate to undeserving person, it will bring punishment to you since it is a sin. ***The present Hindu system should be totally transformed in the light of this truth.***

***Regarding the nature of the donation, it should be always money*** and not any other material you desire. Donation should be based on the need of the receiver and not your desire. Money is the source of all materials. Hence, money will serve all the present and future needs of the priest and you will get the good fruit since you are helping the priest in providing the needs. You have given food to a deserving priest. You have purchased some clothes or some other material by spending say hundred rupees and you are donating the clothes to the priest after his meals. The priest may be having sufficient number of clothes in his house. Tomorrow, he may be in need of some food or some medicine etc. Now, he sells the clothes donated by you for half rate to a local businessman. Your donation to the priest is only fifty rupees and not hundred rupees. You are getting half of the good fruit only though your donation is full. Therefore, it is better to donate hundred rupees to the priest instead of the clothes. Hence, the Veda says that the nature of the donation should be money (***dhanena tyagenaikena...***). Shiridi Saibaba used to collect money only and used to donate that money to the devotees.

The Guru Dakshinna means the donation in the form of money to be offered to your divine preacher. In every sacrifice (yajna), dakshina is the essence. Dakshina means the donation in the form of money. When Koutsa pressed his preacher for accepting the donation, his preacher, the sage called Varatantu, asked dakshina in the form of money only as fourteen crores for the fourteen subjects preached by him. If the receiver is a scholar, he will not misuse the money given by you. The ignorant person may misuse the money for some bad habits and hence, in such case, it is better to donate useful material to him. If you give money to a beggar, he may misuse it for some bad habits. Donate food to him and force him to eat it in your presence. The reason is that, even the food is sold. While donating the food to a hungry person, do not apply the above logic that he is aspiring food from you. It is an exceptional context since you are saving the life of a hungry person and it is the situation of emergency.

## Chapter 20

**MODERN UNIVERSITY OUTCOMERS DO NOT KNOW  
SUBJECT OF GOD****Ancient Scholars not Encouraged Advanced Knowledge  
of Energy & Material**

June 05, 2012

**O Learned and Devoted Servants of God,**

In ancient times, the total education was concentrated on the establishment of the existence of God, heaven and hell. If justice is followed, God rewards you with heaven and if injustice is done, God punishes you in the hell. If you say that God exists, people may not believe and may commit sins by which the balance of the society gets disturbed. The existence of God is to be proved through very deep logical analysis and discussions. *All the seminars and conferences in ancient India ran on single subject, which is about the existence and nature of God.* Today, people think that the ancient scholars in India wasted lot of time on this useless subject. Today, scholars spend lot of time on seminars and debates dealing with developments of new materials, machines and applications of energy. In fact, the ancient scholars were highly wise and the modern scholars are highly foolish. The results of the present research in Science are leading to the improvement of several amenities of the humanity. But, these amenities are now realized to be the ways of destruction of the environment leading to global calamity in a very short period of time. *Our ancient scholars did not encourage such research in science since the advanced knowledge of energy and materials will lead to the destruction of humanity.* Moreover, they concentrated on the logical understanding of the existence of God so that the resulting balanced society without corruption and chaos will give immense happiness to the life of the humanity. We now realize that the ancient materials and technologies were far better for health and environmental balance of the world. Added to this happiness, a strong fear for God and hell were well established in the mind of every human being through long period of spiritual education.

Little knowledge of materials and technologies was sufficient for the happiness of humanity and to maintain the ecological balance. This aspect is at the external physical level. Regarding the internal intellectual level,

intensified realization resulted in every human being regarding the existence of God. After a long period of learning, the human being came out of the ancient university with thorough realization of the existence of God, hell and heaven so that in the practical life, the human being perfectly followed the justice rejecting the injustice at any cost. People did not know even the word 'corruption' because everybody was afraid of God and hell. ***Today, after a long period of learning, the person coming out of the modern university is not at all in touch with the subject of God.*** Moreover, the person is well versed in the technologies of energy and materials and is dedicating the total life for increasing amenities, which ultimately lead to environmental pollution and global destruction. The present human being is well versed in the concepts of profit and loss and is a master of business administration. Everybody wants to improve the personal amenities even through corruption. Corruption has become a spontaneous global phenomenon. ***Metals undergo corrosion and the human beings undergo the process of corruption.*** The government has become corrupt. The government officials are corrupt. Even the judiciary system has become corrupt. In such atmosphere of powerful corruption and corrupt human beings, can you expect a system like lokpal to work perfectly to control the corruption? ***When all the human beings are corrupt, the members of the lokpal also become corrupt.*** You cannot bring the angels from heaven to appoint them as members of lokpal. After sometime, you will have to bring another control in the system to control the lokpals! There will be no end to this and the desired aim can never be fulfilled.

### **Only Solution for Present Day Corruption**

***The only solution for this is to revert back to the ancient system and concentrate on spiritual education.*** Today, the government does not spend a single rupee on the propagation of spiritual education. Only a few persons in private and personal sector like saints are taking interest in propagating the spiritual education. Atleast, the huge funds of very important temples like Tirupati should be spent on the propagation of spiritual education. ***You are starting colleges and universities with the funds of such temple, in which again the materialistic education is propagated.*** Kings used to construct huge temples and spend lot of money on temples. In fact, these temples were the universities in which learned professors of the spiritual education propagated the spiritual knowledge in the humanity. Lot of encouragement was given by kings to this spiritual knowledge, which controls crime and corruption from the basic level itself. Even if you spend 1/10<sup>th</sup> of what you spend on the control of crime and corruption for the sake

of the propagation of spiritual knowledge, the crime and corruption will disappear from the root itself. The government should open its eyes on this basic issue and reform the education system in the light of this concept. ***The negligence of the present blind government on spiritual education is the main reason for the present crime and corruption in the society.*** The present system of education stressing mainly on science and technology for improving the amenities of humanity is the reason for the environmental pollution and the future untimely global destruction. If you revert back to the ancient education system, every human being will come out as a citizen with in-built aversion to corruption and crime. Such ancient education, concentrated on God, will also reduce the over attachment to amenities and this will lead to ecological balance and global safety.

For the sake of control of crime and corruption, the existence of God need not be accepted. Such acceptance will be based on falsehood and such realization is not real. Moreover, the result of such false realization will not be true also. It means that the ***control of crime and corruption cannot be achieved by forcing you to accept the existence of God for the sake of control of corruption and crime.*** The realization of existence of God should be independent and should not be for any purpose. Whether the crime and corruption are controlled or not, the existence of God should be realized on its own merit and truth. What I mean to say is that the ancient scholars did not create the concept of God for the sake of control of crime and corruption to achieve the balance of society. ***The existence of God was realized as the independent concept on the credit of its own merit.***

The ancient education system is composed of several schools like logic (Tarka), grammar (Vyakaranam), analysis of sacred scriptures (Mimamsa), etc. and all the schools aimed at the subject of God (philosophy) only. The student, after realizing the existence of God with the help of all the schools of education (Shaastras), comes out as a citizen fearing for crime and corruption. Therefore, the ***existence of God is primary basis and the control of corruption and crime is the secondary consequence.*** Hence, it is wrong, as some people say, that the concept of God by itself is not true, but, should be respected and maintained for the sake of control of crime and corruption. In such a way, the crime and corruption can never be controlled because one knows that the basic concept is only created story for control in crime and corruption.

## Chapter 21

**REJUVENATION OF EDUCATION SYSTEM****Duty of the Government**

June 10, 2012

**O Learned and Devoted Servants of God,**

The modern world thinks that the ancient people have wasted lot of time in the analysis about the unimaginable God. This is the first foolishness because these people do not know that the realization of the existence of God in the mind of a citizen is directly linked to the resistance towards crime and corruption that establish the peaceful social balance. The concept of God is the tremendous basis of the self control of every human being to reject crime and corruption in the society. Without this inbuilt realization in the human being, thousands of police stations, courts and lokpals become totally waste since all these institutions are filled with the human beings only and not with the angels from heaven. Realizing this wonderful system of control, helping the balance of the society, kings have concentrated totally on the propagation of spiritual knowledge in temples, which were the present universities of highest learning.

The second foolishness of the modern people is to think that the ancient scholars were unable to investigate towards the development of science and technology. ***The ancient sages know all these sciences and technologies to such extent, which is not reached by scientists even today.*** In such case, what is the reason for their silence in propagating this scientific knowledge? The only answer is the fear of global destruction, finally resulting due to environmental pollution and also the other reason is that development of amenities will spoil the health of the human beings, leading to several physical and mental diseases. ***If one studies the subject of environmental science, all the scientific developments result in the pollution, finally leading to global destruction.*** The scientific development resulted in the discovery of several machines and techniques, which made the human beings lazy without hard work. The ancient women ground the paddy grains to prepare rice and flour from rice, but, today the electrical grinders do all this work. The ancient women washed the household vessels and clothes regularly. The present lazy women due to the machines do not do these works and are appointing servants. All these modern developments

make the women to become fatty and finally become the victims of several diseases. The food grains were multiplied to a large extent due to application of chemical manures, which enter the human body as toxins leading to several incurable diseases. The present farmers have become ambitious to earn more and more for more and more amenities. They feel that the increase in amenities is a rise in their standards of life. They feel that their ancestors were ignorant and lived simple life with hard work, leading to low standards of life. ***They do not know that their ancestors were very wise and the present mentalities only travel from health to illness.*** These people think that they are wise and their ancestors were ignorant. Actually, it is reverse.

The Veda says that you should not take food more than twice in 24 hours. If you take food more than twice, you should work like the animal (*dvirahnaah manushyaah trirahnaah pashavah...* Veda). But, you are taking the food three times and not working like the bull in agriculture. Due to this, the sugar levels rise in the blood leading to several calamities of the health. ***When you become rich, you like to eat oily foods and sweets, which are fast vehicles to death.*** Poverty controls all the desires and gives best health and best happiness in the life. Hence, Shankara told that the poor man is the most fortunate fellow (***Kaupeenavantah khalu bhagyavantah***). If you realize this wonderful truth, your ambition to become more and more rich even through corruption and crime disappears. Such realization comes only through spiritual knowledge and not through the study of science and management of business administration. Hence, ***the education system must be thoroughly rejuvenated to fill more with spiritual knowledge and less with materialistic line of learning.*** If this is done by the Government, there need not be any effort to bring balance in the society with peace and happiness in the humanity.

## Chapter 22

**SCIENTIFIC DEVELOPMENT TO BE UNDER LIMITS****Corruption Spoils even Life after Death**

June 26, 2012

**O Learned and Devoted Servants of God,**

The development of any limb of a human being is desirable as it grows from the childhood onwards. But, the growth of any limb should be within the proper limits. The growth of the finger should not be equal to the growth of the leg. Similarly, *the development of science should not cross the proper limits so that there is no harm to the global environment and the health of humanity*. In ancient India, sages also developed sciences. But, the sages were strong devotees of God and hence, the development of the research in science and technology did not cross the limits of danger by the grace of God.

For example, let us take the ancient system of herbal medicines (Ayurveda). All these medicines were effective in controlling the corresponding diseases. At the same time, *there was no side reaction to lead to another disease and no medicine damaged the tissue cells*. The medicines were active in developing the resistance of the body to disease. Almost, *no medicine was directly involved in attacking the disease*. Today, the modern medicines are directly involved in attacking the disease and as a result, the resistance of the body decreases and the tissue cells get damaged by the negative effects of the medicines. What is the reason for this difference? *The research in medical science in ancient India was under the supervision of God so that unwarranted sides were blocked*. Today, the scientists develop the research in very fast way without the supervision of God. The scientists neglect God and slowly become the atheists, who negate God. *Negligence in course of time becomes negation*. Therefore, the development of science in the directions of safety of the humanity is very important. My criticism, about the dangerous directions of the growth of science and technology, should not lead to the conclusion that I am against the development of science and technology. I am a scientist, who worked in the Institution of Technology throughout My life period.

In fact, the knowledge of science was given by God (*Vedaah shaastraani vijnanam etat sravam janaardanaat...*). The knowledge of

science and technology was used in ancient India for earning livelihood in various professions. The growth of science was limited so that the natural balance was not disturbed. For example, there were no synthetic chemical fertilizers. Only natural fertilizers like cow dung, etc. were used. The knowledge that the crop requires fertilizer was known, but, too much research leading to the manufacture of chemicals acting as fertilizers was not there. There was no danger to health due to natural fertilizers. But, there is a lot of danger to health due to the toxins entering the body from the present fertilizers. Therefore, in those days, ***research in science never developed in the harmful direction due to the grace of God.*** Today, a scientist does not like the name of God thinking that God is unaware of science! When you neglect God, He keeps silent about the research in science without any interference. As a result, science developed in all the ways without any supernatural control so that the ecological balance is disturbed.

The development of industries involving various applications of energy lead to the global warming. Scientists predict the global destruction, if the warming results in the increase of two degrees more. The applications of energy and the development of scientific research in various directions resulted in the discovery of several artificial amenities. These amenities have been stamped with the higher status of life. To maintain these amenities, more and more money is needed. To earn more and more money, unlawful ways are invented, which formulate the network of corruption. As of result of corruption, the poor becomes poorer and the rich becomes richer. As a result of this increase in the gap, social revolutions have come and terrorism is one of those. ***Sin is the basis of corruption and this spoils even the life after death in the upper worlds.*** The controlled growth of science in ancient India developed very few amenities only, which could be available to everyone even with little money. Hence, the very basis of corruption was absent in those days. Today, scientists find that these amenities are responsible for the environmental pollution, leading to global destruction. Therefore, all the steps of this analysis end in the uncontrolled growth of science and technology.

The growth of science leads to negligence of God, which is the basis for doing the sin without fear. In ancient India, very little development of science and technology was present, creating minimum number of amenities, which could be attained by everyone easily. There is no need of much argument in this topic because there is a clear practical resultant difference between the people of ancient times and the people of modern times that the ancient people lived with more longevity, with better

physique and more mental peace and the exact contrast is seen in the modern people. The actual aim of science blessed by God was only to analyze the creation and realize that creator is beyond all this creation. Every item in this creation, including awareness was subjected to scientific analysis to arrive at the conclusion that no created item is the creator (*neti neti... Veda*). By this, it became easy to recognize that God was unimaginable. The faith in the existence of the unimaginable power, the God, was the basis of the establishment of the golden society without corruption and global destruction. ***Major portion of scientific analysis was only to understand that God is beyond this imaginable creation,*** rewarding the good deeds and punishing the bad deeds done by any human being in this society through His unimaginable power since God by Himself is unimaginable.

## Chapter 23

**UNDERSTAND THE SIGNIFICANCE OF GURU PURNIMA****Sadguru preaches Complete & True Knowledge**

June 30, 2012 Guru Purnima

**O Learned and Devoted Servants of God,**

Guru means the preacher, who removes the ignorance so that we can see the truth clearly and differentiate the right from wrong. The ignorance is like darkness in which you cannot find the existence of an item and also you cannot differentiate the different items. Gayatri mantra says that the Guru is like the Sun, who removes the ignorance—darkness by knowledge-light that initiates the intelligence. The word Guru Purnima also indicates that Guru removes the darkness-ignorance like the full Moon in the night. Thus, Guru is compared to Sun and Moon, who remove the darkness-ignorance. There is difference between Guru and Sadguru. Both preach the correct knowledge only. But, the knowledge preached by Sadguru is complete and the knowledge preached by Guru is incomplete. ***Guru is a human being, well-versed in scriptures. Sadguru is the God in human form.*** The word ‘Guru’ denotes the human form. The word ‘Sat’ denotes the God. The meaning of the very word ‘Guru’ means the preacher, who removes the darkness-ignorance by giving the knowledge-light.

If the knowledge is correct and complete, it generates tremendous force, which is called as devotion. Devotion (Bhakti) is the necessary force that transforms the knowledge (Jnana) into practice (Karma). Thus, devotion is generated by knowledge. If the knowledge is correct but incomplete, it generates insufficient force and hence, the knowledge is not transformed into practice. If the knowledge is correct and complete, it generates sufficient force that transforms the knowledge into practice. ***Complete knowledge means the elaborate form of knowledge that contains the answers to all the possible doubts.*** When you hear such knowledge, no doubt will rise in your mind because the knowledge already contained the answer for every doubt. ***When the right knowledge is complete, the realization is also complete and in such case, no force can stop the transformation of knowledge into practice.*** Therefore, the knowledge of Sadguru is always elaborate and such elaboration is the meaning of the word Vyasa. The knowledge of sage Vyasa is always

elaborate. This Guru Purnima is also called as Vyasa Purnima, the birthday of the sage Vyasa. Vyasa is considered to be the incarnation of Lord Vishnu, the God. This day falls in the rainy season, in which the dark clouds cover the Sun or Moon in the sky. This indicates the strong doubts of the people, who receive the knowledge.

We perform the Guru Purnima on this particular day. This is not the correct concept. Any day can be Guru Purnima on which you receive the correct and complete knowledge from Sadguru. The sunrise happens to be 5.30 AM in summer and 6.30 AM in winter. Thus, there is no fixed time of sunrise. Whenever sun rises, that is the sun rise. Similarly, whenever the Sadguru gives the knowledge, that time is Guru Purnima. We always give importance to a specific place and specific time and ignore the event. We should give importance to the event. Wherever the event takes place, such place is sacred. Whenever the event happens, such time is auspicious. People perform the ceremonies of their departed parents on specific days. They do not give value to the person (Bhokta) available on that day. ***Whenever the valuable person is available, the ceremony should be performed. The fruit lies on the availability of the valuable person and not on the date and place.***

You must have the mood to receive the knowledge from Sadguru whenever the Sadguru has the mood to deliver the knowledge. The mood of Sadguru to deliver the knowledge is important and not the mood of the receiver to receive the knowledge. Whenever the cloud rains, the farmer should plough the field. Whenever the farmer ploughs the field, the cloud will not rain. ***Generally, Sadguru gives the knowledge when you do not have the mood to receive it.*** It is a test for you. Whenever you have important works, the Sadguru delivers the knowledge. He is testing you to see whether you give the top most importance for the knowledge or for other works. When you don't have any work to do, then you will have the mood to receive the knowledge. This means that you give the lowest importance to Sadguru and His knowledge. Krishna preached the Gita when Arjuna was involved in the war. When the war was over, Arjuna asked Krishna to repeat the Gita since he has full leisure time without any other work. Krishna refused to deliver the Gita saying that He has no mood. Therefore, whenever Sadguru comes to your house, that day is Guru Purnima. Whenever Sadguru delivers the Divine knowledge, you must stop all the other works and receive the knowledge with full attention. Then only you have understood the significance of Guru Purnima.

The main program of the human incarnation is only to deliver the right and complete knowledge to the human beings so that they will

practice it and attain the salvation. ***The fruit will not come without the practice.*** The practice will not come without the devotion. The devotion will not come without the correct and complete knowledge. The devotion and practice are automatic consequences of the correct and complete knowledge. Therefore, Shankara told that if you receive the correct and complete knowledge, the salvation is automatic (***Jnaanadevatu kaivalyam...***). The Gita also starts with Jnana yoga only. Therefore, if you can catch Sadguru, the salvation is automatic consequence. If you catch Sadguru, you are bound to receive the correct and complete knowledge from Him. Therefore, Guru Purnima is the top most of all the festivals in the year.

## Chapter 24

**GOD IS THE RIGHT GOAL****Every topic of Ancient Science had direction to God**

July 04, 2012 Guru Purnima

**O Learned and Devoted Servants of God,**

On the day of Guru Purnima, Swami answered the questions posed by the devotees, which are presented here.

**1. What is the reason for the most intellectual beings to be the most disturbed without peace?**

The human being is the most intellectual among all the living beings. The same human being is also the most disturbed without peace and happiness. What is the reason?

**Swami replied:** A runner is very capable in the process of running. But, he is running in the opposite direction. Will he reach the goal? Therefore, the direction is important, which decides the goal. *If the goal is right, which is the right aim in the beginning, the process of running becomes fruitful.* If the goal is wrong, the aim and direction become wrong. What is the use of huge construction if the corresponding foundation is defective? A human being is the most developed in intelligence, which is the speed of the process of running. But, the basic aim is wrong and therefore, the direction of the intellectual analysis is wrong and finally, the wrong goal is reached. In the olden days, the aim and direction were correct and even if the speed of running was less, the right goal was reached even slowly. The present intellectual analysis is more scientific than the old analysis. If the speed of running is more, you will reach the wrong goal in very short time. In such case, the speed of running becomes more negative factor. *The basic reason for this wrong goal and direction is due to the silence of science about God.* Due to this silence, the present human beings do not care for the topic of God. *The present scientists have given lot of importance to the development of amenities for receiving peace and happiness.* In fact, these amenities result in global destruction, disorder in health and revolutionary conflicts for wealth, which is to be earned for attaining these amenities. You are aspiring for the right goal but you are travelling in the opposite direction. *The direction towards the right goal is neglected because the right goal itself is neglected.* Therefore, the total

responsibility lies with the present scientists, who have formulated the subject of science.

In olden days, the scientists developed science for the sake of investigating the real nature of the absolute God. Every topic in the ancient science had the direction to God only. Therefore, God blessed everybody, controlling their scientific progress in the opposite direction. Today, the neglected God is keeping silent. As a result of this, the human being forgot the ***God, who is the right goal of the right direction***. As a result of this, the human being is misled to the wrong direction even though the aspiration of the aim is right. The remedy for this lies in revising the entire system of education by impregnating it with God everywhere. Unless this is done, the right direction towards the right goal can never be achieved.

### **Judicial System is no exception for corruption**

Today, you find that a judge has become corrupt in collecting the bribe to give bail to an economic criminal. You are surprised due to this because you think that the judiciary system consists of right people and the other systems consist of the wrong people. Any system contains a very little number of right people and majority is always wrong. ***The corruption in the judiciary system exists in the same proportion as it is in any other system.*** The exposure of corruption in judiciary system did not happen so far because sufficient care was taken for hiding it. ***All the people in the judiciary system are very wise in legal steps and hence, the exposure is very rare.*** Such talent in legal steps is absent in the people of other systems and hence, the exposure is more. ***Very few people in any system are not corrupt because of the established concept of God in their minds.*** The education of law does not provide fear for injustice. It only provides the knowledge of law and logic so that one can do corruption taking all precautions in the legal steps. ***The knowledge of law is useful in hiding the corruption and not in controlling the corruption.*** The control of corruption comes only from the concept that the omniscient God punishes the injustice and that one can never escape Him. For this concept, the very basic foundation is the acceptance of existence of God. All the science and logical analysis in education was made a tool for establishing the existence of God in the minds of the ancient students. Such students on becoming the citizens of the society always feared for sin and omniscient God. As a result of this, the corruption was not found anywhere in the society. Today, there is no place for establishing the existence of God in the entire system of education. Every student is busy only in sharpening the intelligence for the sake of earning more and more money to achieve more and more amenities,

which are supposed to constitute the higher standard of life for more happiness. The concept of God always developed simple life avoiding even the minimum available amenities. All the learned scholars were sages leading very simple life in forests. All the higher education was concentrated in the sages living in forests. The people in villages and in the cities were getting constant guidance from these sages. Every citizen of the society was a student of the learning centers run by sages in the forest. The citizens in cities also tried to minimize even the minimum amenities and hence, there was no place for corruption. By the grace of God, peace and happiness danced in every human being.

There were several religions in ancient India. But, there were no religious conflicts and terrorism was not even heard. All the people believed that there was only one unimaginable God. Many unimaginable items are impossible. There can be many imaginable items. The unimaginable God existed in many imaginable items. Therefore, everybody was finding the one unimaginable God in every imaginable form. One may choose a specific imaginable form due to personal liking. But, none abused another imaginable form liked by others because everybody knows that the same unimaginable God exists in every imaginable form. Everybody knows that if one insults the imaginable form selected by others, the insult goes to the same unimaginable God existing in their selected imaginable form. Therefore, one may worship a selected imaginable form, but never insulted other form selected by others. Therefore, there was no religious conflict even in words and hence, there is no place for terrorism. Due to absence of corruption, the present naxalism was also never seen. Both the worldly life (pravrutti) and the spiritual life (nivrutti) were excellent in the olden days. *The present human beings have become demons since they neither know pravrutti nor nivrutti as said in the Gita (pravruttimcha nivruttimcha...).*

## 2. How to draw the attention of atheists to God?

Science neglects God. You can draw the attention of anybody on a neglected point. But, atheists oppose the existence of God. How to draw their attention to God so that the corruption and terrorism can be completely avoided in the society?

**Swami replied:** Negligence is the foundation of opposition. *The wrong development of science is atheism.* The right development of science is establishment of unimaginable God, who is the generator of space since God is beyond space. Any amount of imagination cannot touch God due to the absence of spatial dimensions of God. The positive development of science establishes unimaginable nature in God. Science in

ancient India was with the positive development in the desirable right direction. Today, science is with negative development in the undesirable dangerous direction. Negligence of God is not the salient feature of science because science means the logical analysis of any topic. Therefore, science should not be silent on the topic of God. Hence, *silence of science happens to be the fundamental part of the negative development of science*. Today, all the science is only the negative development of science and this is not the *actual basic science, which is the impartial logical analysis in any direction without shy and prejudice*. You may say that since God is beyond imagination, there is no scope for logical analysis and therefore, science is silent. This is not correct. The *conclusion that God is unimaginable is also the result of vast scientific analysis only*. Such vast analysis is not found anywhere in any page of the present science. Even though the absolute God is unimaginable, the relative God, who is the imaginable medium charged by the unimaginable God can be analyzed. The unimaginable events, which are the evidences for the unimaginable nature of God, are not discussed under the heading “miracles”. The infinite space having the unimaginable boundary is not discussed in science as the undisputable miracle. Therefore, we are starting the study of science with its negative development only.

### **Powerful Argument to bring Atheist to Spiritual Line**

However, there is a powerful argument to bring the atheist to the line of spiritual knowledge so that the social evils can be controlled since atheists are also part of the society. Such powerful concept is 50-50 probability. I have not shown the existence of the hell, where the sin is punished in this universe. But, the atheist also has not shown the absence of hell in this infinite space. In this state of situation, there is 50-50 probability of existence and non-existence of God. The hell may exist because the atheist has not taken Me to the boundary of the universe and established the absence of hell. I also could not show the existence of the hell in this space and hence, the hell may not exist. In such case, the wisdom advises to believe the existence of hell to be on safe side. Some people say that there is fire and some others say that there is no fire in the path ahead and the walker is blind. If the blind walker is wise, he will take the probability of existence of fire from the 50-50 probability and go back. By going back, nothing is lost even if the fire is absent. By going forward, the leg may burn if the fire exists. Similarly, based on this concept of 50-50 probability, if the sins are not done, there is no loss even if the hell is absent. Moreover, *in the absence of sin, there will be no stress and one can live with full*

*mental peace and confidence, which are the foundation for happiness.* If the sins are done and the hell is present, the punishment is terrible in the hell in addition to the tension in this world. By this concept, you can control the sin in the pravrutti at least in the case of an atheist. ***This 50-50 probability about God also initiates the atheists to do intensive analysis regarding God and hence, the nivrutti is also attained.*** In this way, you can maintain the balance and purity of the society without any sin even though atheist exists in the society.

### **Defensive way of bringing unity in religions**

### **3. How to bring the unity in the religions, which is the basis for world peace?**

**Swami replied:** The quarrel between the religions comes due to the fixed notion that the God found by a religion is the absolute truth and hence, the entire humanity should accept that God so that, that religion alone must exist. No religion has found the absolute original form of God because it is beyond the imagination of any human being. The unimaginable God can charge any imaginable medium and in such case, such medium gets identified with the God. Every religion found by a specific human being believes that a specific imaginable medium is God. Up to this point, the religion is correct because, such imaginable medium might have been charged and is identified with God. In this way, Krishna is God, Jesus is God, Mohammed is God, Buddha is God and so on. Sometimes a religion may select a visible medium as God even if it is not charged by God. One religion says that fire is God. Another religion says that the cosmic energy, which is all pervading, is God. Based on the merits of the media, such medium can also be treated as God because any visible medium can be treated as the representative model for God in the light of the specific merit of the medium. The fire burns everything as God burns all types of the ignorance. God is all pervading like the cosmic energy. Based on these merits, fire and cosmic energy can be treated as God. You must not forget that these representing media are not actually the God due to their defects. Fire cannot burn water and cosmic energy is inert. ***In any case, the imaginable item can never be the actual unimaginable God.***

The metallic wire is charged by current. This does not mean that the metallic wire itself is current. The national flag, which is a stick and a piece of colored cloth, can be a representative model of the nation. Obviously, the flag is the not the nation. The whole problem comes when the followers of the religions feel that the selected imaginable item itself is God and that alone is God. Every metallic wire charged by current can be treated as

current. You cannot say that a specific wire alone should be treated as current and other electrified wires should not be treated as current. Even if you don't differentiate the current and wire, it does not matter much. It may be correct also due to the inseparable current from the electrified wire. But, you should say that every electrified wire is current. Similarly, the representative model can be also believed as God directly for the development of faith and devotion on God. But, every representative model should be treated as God in similar way. You accept the process of identification in one place and reject the same process of identification in another place. This is due to lack of development of analytical faculty in the human being. This is the defensive way of bringing unity in the religions.

### **Offensive way of bringing unity in religions**

You can also reject the difference in the religions through the way of offence. Every religion says that God understood in a specific form as per their religion, created the entire humanity. He is the Father of all the human beings. In such case, He should not be partial to some children only even in the absence of the proper reason. You say that God in a specific form gave the divine knowledge to a specific region only in a specific time. Due to lack of communication between the countries, in olden times, lot of time was taken to discover another country. In this time gap, several generations have passed away. These generations could not get the divine knowledge and such gap of communication was not their fault. Before India was discovered, at least more than a dozen generations have passed away. My ancestors in those unlucky generations went to hell since they could not worship your specific God. Had there been the communication of this specific divine knowledge to them also, at least some of them might have worshipped your specific God and might have escaped the liquid fire in the hell. Such provision exists to the recent generations. Hence, for no fault of them, they went to hell. Is this not the foolish partiality of the divine Father?

If you say that your specified region contained deserving devotees, it is also incorrect. Most of them crucified your specific God in your specific religion. There were bad people in your specific region also. There are good people in our specific region also, who have become the devotees of your specific God. Hence, every region contained both good and bad people. In such case, the impartial God should have communicated the specific divine knowledge to all countries in the world in the same instance of the time so that good followers are protected and bad escapists are punished in all times. You have no answer for this question. But, I can give the answer to

this problem. From the beginning, the same unimaginable God in different imaginable human forms appeared in every region of the world and delivered the same divine knowledge in the form of different scriptures in the corresponding languages. Hence, from the beginning of the creation, knowledge was supplied to every region in uniform way. Good people, following the knowledge, were saved in any region and bad people deviating from the knowledge in any region were punished. Thus, the impartiality of God is established and now you can say that such impartial God is the creator and Father of the entire humanity.

The follower of any religion should have minimum analytical faculty in the brain to understand the above concepts. In such case, the unity of religions can be achieved. *If the brain is filled with only conservative rigidity, emotion and violence, the unity of religions cannot be achieved through preaching.* In such case of the situation, God will appear as the destroyer of such evil forces and will establish the peace and unity in all the religions.

### **Ancient Times refer to time of Sages**

#### **4. Do You mean that there were no lapses in the ancient tradition so that all that old is gold?**

**Swami replied:** Certainly all old was gold as long as the sages existed. But, *after sometime, the priests looking like sages appeared, who did not know the sacred Vedas due to absence of the knowledge of Sanskrit language.* These priests simply recited the Vedas performing the rituals in mechanical way. *This period of these foolish priests is now referred as the time of the ancient sages.* In such case, we have to say that all the old is not gold. I should tell about a few of such lapses.

Gayatri is the name of a meter, which involves the sweet process of singing to attract the mind. When the mind is attracted, the song is sung again and again. Such repetition due to absorption of mind is called as manana and therefore, it becomes mantra. Hence, such sweet song is Gayatri mantra. Both the words Gayatri and mantra indicate protection (traayate) since it is oriented to God. Upanayanam is the occasion of bringing any child of any caste near to God through the initiation of singing the divine songs. Hence, such process is universal and is not confined to any caste or sex. Since Gayatri is the name of a meter, a specific verse in such meter is named as Gayatri mantra, which is confined to a particular caste and this foolish interpretation brought the conflicts in the society. These priests are so foolish that they represented a female deity as Gayatri and the same Gayatri mantra was denied to all the females! The correct

interpretation of the ancient sages is that *Gayatri is the sweet divine song about God in any language to be sung again and again due to absorption of mind by any human being for receiving the divine protection.*

Another foolish interpretation of these priests is about the meaning of Yajna. Yajna is the donation of food to any hungry person to save the life. You must give food to a hungry person even if he or she is an atheist. First, you must save the human life from the hunger death so that after saving life, you can convert him or her into theist by preaching the spiritual knowledge. The hunger in the stomach of the human being is the actual deity of fire (*Aham vaishwaanaro... Gita*) and Homa means putting food in such fire. Yajna is the process of giving better food cooked with ghee to the divine preacher, who burns the ignorance like fire. Yajna means the process of worship of sadguru through feeding by such special food. He is called as Agni because He should be fed first. The word Agni comes from Agri, which means the first. These foolish priests have taken the word Agni for the physical fire burning with sticks. The word Ghrutam actually means the food cooked with ghee, but, this word was taken for pure ghee. The food associated with ghee can be called as ghee as per Lakshanaa Vrutti and this is understood by the Sanskrit scholars. These ignorant priests started pouring the pure ghee in the physical fire causing lot of environmental pollution and started calling such foolish action as Yajna.

Therefore, *the middle age of such priests should not be misunderstood as the old age of ancient saints.* All these lapses belong to the middle age of ignorant priests and not to the old age of saints. These priests waste lot of time in reciting the Vedas without seeing the books. They should spend this long duration of time to learn Sanskrit and understand the Vedas. The priest should preach the knowledge of the Vedas. In the olden times, the Vedas were preserved through recitation since the technology of books was not present. They preserved the Vedas by recitation and also studied the meaning. Now, recitation of the Vedas is unnecessary since the Vedas are already preserved in the form of printed books.

**Relevance of Incarnation is for coming near of similar bodies**

**5. What is the reason for stressing the concept of human incarnation in Your preaching?**

**Swami replied:** The original absolute God is unimaginable due to absence of spatial dimensions in Him. God is the generator of space, which means the spatial dimensions are absent in God. Space should be totally absent before its generation. *Our intelligence cannot imagine anything,*

*which has no spatial dimensions. Hence, God is concluded to be unimaginable.* Such unimaginable God charges a specific energetic body like Brahma, Vishnu or Shiva as per Hinduism. The same energetic incarnation is called as Father of heaven in Christianity. The same energetic incarnation without form i.e., the all pervading cosmic energy charged by unimaginable God is called as Allah in Islam. This energetic incarnation is quite relevant to the human souls present in energetic bodies (angels) in the upper worlds. The departed human souls also come under this category. The energetic body of God is quite relevant to the souls existing in similar energetic bodies. In the same way, the same unimaginable God charges a human body in this world for the sake of the souls existing in materialized human bodies. Thus, the human incarnation of God is quite relevant to the human beings in this world. *The main aspect of relevance is the direct contact between two similar bodies for the sake of preaching the spiritual knowledge.*

The primary program of God in the incarnation is to guide the souls in correct path in pravritti as well in nivritti. Such direct interaction is not possible between two irrelevant dissimilar bodies. *No occasion is seen in this world in which a human being is preached by the energetic incarnation of God.* The inert statues and photos representing the energetic incarnations and the past human incarnations are also waste since the direct interaction of preaching is not possible. But, however, such tradition of worship of statues and photos exists for the sake of development of devotion based on the fact that there is attraction between two dissimilar bodies and repulsion between two similar bodies. *The human being in this world is more attracted to the energetic incarnation and past human incarnation since there is repulsion on the contemporary incarnation existing before eyes.* The three sacred epics, the Ramayana, the Bharatam and the Bhagavatam stress on Rama and Krishna, who are the human incarnations only. Hanuman and Gopikas are considered to be the top most devotees. They always worshipped the then existing contemporary human incarnations only. They never worshipped the photos and statues of either energetic incarnations or past human incarnations. *These top most devotees must be our guides in the spiritual path.* Of course, several Puranas deal with the praise of energetic incarnations because the majority of humanity is based on the attraction to dissimilar body and repulsion to similar body. *The main point is only the relevance of the human incarnation of God to the humanity to carry on the main essential program of preaching the correct (satyam) and complete (anantam) knowledge (jnaanam) for the sake of proper guidance.*

## Chapter 25

**SHANKARA-RAMANUJA-MADHVA PHILOSOPHIES****Teacher Should Know Standard & Psychology of Students**

July 05, 2012 Guru Purnima

**O Learned and Devoted Servants of God,**

Question &amp; Answer Session continued...

**6. How to bring unity among the philosophies of Shankara, Ramanuja, and Madhva?**

The three philosophies of Shankara, Ramanuja and Madhva differ from each other as we see the disputed arguments in their followers. How to bring unity in these three main philosophies?

**Swami replied:** The aim of the preacher is not only the exposure of truth but also upliftment of the people from their existing levels. If exposure of truth alone is the aim, there is no difference between these three preachers. The final 100<sup>th</sup> step is the absolute common goal for all the preachers. When Shankara came, people were standing on the ground and Shankara will not show the 100<sup>th</sup> step seeing which all the people will be discouraged to climb. In such case, only the first step should be exposed as the final step so that everybody is encouraged to climb the immediate first step. *The teacher always should be aware of the standard of the students and also should be aware of the general human psychology.* To expose the first step as the final step is certainly a lie in which there is no trace of truth. But, such a lie is inevitable to help the student to climb the next step from the existing standard. Therefore, the preaching of the preacher should be relevant to the standard of the disciples. Till the student reaches the 99<sup>th</sup> step, the final 100<sup>th</sup> step, which is the absolute final truth, should not be exposed. Majority was on the ground level at the time of Shankara and hence, only the first step was exposed by Him. This initial task was very tough because people were not interested in climbing at all. Only God can do this and hence, God Shiva Himself came down as Shankara. At that time, very few (His four disciples) were on the 99<sup>th</sup> step and Shankara showed the 100<sup>th</sup> step through His personal preaching.

Subsequently, Ramanuja showed the next immediate step to majority of people in higher standard since the standard of the people improved after

Shankara. Subsequently, the standard improved and Madhva showed the next step to the majority. Both Ramanuja and Madhva also showed the final step to the minority situated on the 99<sup>th</sup> step through personal preaching. All the three preachers have written the multi-dimensional commentaries in such a way that any commentary shows the next step to any standard. Each commentary rotates to your angle conveying the necessary meaning to anyone in any standard. The commentary of Shankara is liked by several people in all the times. The reason for this is that several people are standing on the ground in all the times. But, the three commentaries differ in the fundamental level because of the difference in the levels of the majority in the corresponding times. The followers quarrel due to this fundamental difference forgetting that the source of the difference is not in the commentaries, but, is in the levels of majority existing at those corresponding times.

When Shankara came, Buddhists existed as atheists. The first preacher was Buddha, who kept silent on the absolute unimaginable God. Silence is the best way of explanation of the unimaginable item. This silence was misunderstood by the followers as negation of God. Therefore, all the Buddhists became atheists. Buddha preached that the whole creation is shunyam, which is the vacuum or space. Again, space is misunderstood as nothing. Space is the first creation of God, which is the subtle energy. The special theory of relativity, proposing the bending of space, proves that space is something and not nothing. The whole creation is space (shunyam) and this means that the whole creation is subtle cosmic energy. Buddhists misunderstood space as nothing and concluded that everything is nothing. When the imaginable creation becomes nothing, there is no need to say specially that unimaginable God is nothing. The task of Shankara was to convert these atheists into theists. If God is said to be unimaginable, it becomes very difficult to establish the existence of the unimaginable God especially in such situation. Hence, Shankara took awareness as the medium for expression of God. ***Awareness charged by the unimaginable God is the awareness referred by Shankara.*** In fact, awareness is a specific work form of inert cosmic energy only. Awareness is imaginable item of creation acting as the medium for God. But, this awareness is different from the ordinary awareness or soul, which is a generated product of the inert energy in the functioning nervous system. This ordinary awareness requires the pre-existence of matter and inert energy. That awareness existed before the creation of matter and energy. This clarification was not purposefully given by Shankara because He wanted to attract the atheists by stating that

this ordinary awareness is that extraordinary awareness or God. This ordinary awareness or soul was misunderstood as that awareness.

### **Final Revelation of Datta Swami on God & Soul**

In fact, the unimaginable God thinks due to His unimaginable power and not due to being awareness. This ordinary awareness does not exist at all in the unimaginable God. Since we think that thinking is awareness, we call the thinking of the God as awareness. The truth is that the soul is the ordinary awareness, which is imaginable item of creation. ***God, the creator, is not any item of the creation and is totally unimaginable. Hence, God and soul are totally different (poorna dvaita).*** Madhva also says that God and soul are different but accepts one similarity i.e., both are awareness. Ramanuja also says that God and soul are different. But, soul is a part of God and thus, qualitatively similar to God. Shankara says that God and soul are one and the same, which is the awareness. ***Now, Datta Swami says that God and soul are totally different because God is unimaginable and soul is imaginable.*** At the time of Shankara, the egoistic atheists did not accept the separate existence of God. They concluded that God does not exist at all. Shankara wanted that the atheists should accept first the existence of God. For this purpose, He made partial sacrifice by saying that God is soul. The existence of the soul becomes inevitable because if you yourself do not exist, there is nobody to understand that everything is nothing. The soul (yourself) must exist to understand that everything is nothing. If everything is nothing, you yourself should not exist. Therefore, the resolution for this contradiction is that everything is nothing except yourself. The only conclusion that can be arrived at this juncture is that you yourself alone exist and you are God. By this, Shankara proved that both the points of Budhists were wrong since

- 1) It is not correct to say that everything is nothing because you exist and
- 2) Since you are God, God exists.

At that time, further exposure was not done because the aim of Shankara was only to convert atheist into theist. Further exposure will spoil even this development. Only the intelligence of God could give such powerful trick in the argument to destroy atheism. By this, majority of atheists became theists. Such conversion was helped by fulfilling the human ambition that every soul is already God. The process of becoming God was also made very easy because one becomes God by simply knowing that he is God! Both these attractions associated with this trick worked out for the conversion. Who will not be attracted if you say that all the lottery money is

already delivered in his house and the only thing remaining is to become aware of this and enjoy the money?

In course of time, when people were strongly established as theists, Ramanuja opened further truth slowly by stating that the soul is different from God. To avoid the shock, the consolation given was that the soul is a part and parcel of the God. In course of time, when the people are prone to the difference, Madhva stated that God and soul are totally different except that both are made of awareness. This similarity in awareness is the least consolation prize. ***Today, Datta Swami says that God and soul are totally different and there is no similarity at all even in one point because God is unimaginable and soul is imaginable.*** Awareness is only a work, which is the process of thinking like walking, talking etc. It is not a characteristic property (guna) that should be associated with the item (dravya). The black color of Rama and Krishna is the associated property of both in all conditions. But, the works like walking, talking, thinking etc., can be totally absent in one, while present in the other, in the same time. Rama is thinking, talking and walking but Krishna in deep sleep, neither thinks nor talks nor walks. Hence, work (kriya) is different from quality. You may say that the same awareness is thinking in awaken and dream states and is not thinking in the deep sleep. This is not correct. The thinking in deep sleep is absent because the awareness itself is absent. Hence, the very process of thinking is awareness. Therefore, the process of thinking does not give the information of any quality of the thinker. Hence, the thinking God and thinking soul are totally different and you cannot bring the similarity of thinking in both since thinking is not an associated quality in both. ***Thus, the difference between God and soul is gradually opened as the people reduce their ambition in course of time.***

### **These Commentaries Apply in Contemporary Incarnation**

All these commentaries will apply to the concept of contemporary human incarnation in the case of people, who came out of ambition, ego and jealousy towards co-human form. In this new dimension, all the three commentaries are rightly interpreted. Advaita (God and soul are one and the same), Vishishtadvaita (soul is inseparable part of God) and Dvaita (God and soul are different except the similarity of awareness) are correct concepts simultaneously if the discussion is confined to the topic of human incarnation only, leaving the context of God and ordinary soul. God charges the soul (human being) in the process of becoming human incarnation. ***Shankara feels that you should not differentiate God from the charged soul and serve the present human incarnation with full faith treating It as***

**God.** Shankara was authentic to declare such concept because He Himself was God in human form. The topic of difference between God and soul is also valid concept because people started believing that Krishna is God in one generation. The people of the next generation thought that Krishna alone is God and were unable to recognize the next human incarnation present in their time. Krishna said in the Gita that He will come again and again in human form (*Yadaayadaahi ...*). Jambavan worshipped Rama as God but the same Jambavan could not recognize Krishna as God in the next generation. The reason was that Jambavan could not separate the unimaginable God from the imaginable human form called Rama. The unimaginable God changed to other imaginable human form called Krishna. *Unless you are aware of the total difference (Poorna Dvaita) between unimaginable God and imaginable soul, you cannot recognize the contemporary human incarnation.* At the same time, while serving the contemporary human incarnation, Advaita is inevitable because you cannot catch the unimaginable God in any way except through the contemporary imaginable and visible human form existing before your eyes. You can leave the past human incarnations with the help of Ramanuja and Madhva through difference and worship the present human incarnation of God with the help of Shankara through monism of God and soul.

## Chapter 26

**RESEARCH DOES NOT TOUCH ENERGY OR SPACE**

July 07, 2012

**O Learned and Devoted Servants of God,**

Question &amp; Answer Session continued...

**7. Recently, scientists say that God-particle is discovered, which is the cause for Universe. Does this not eliminate God?****Research Deals with generation of Second Item, Matter**

**Swami replied:** Scientists are investigating the cause for mass of the fundamental particle of matter. *This is only the research pertaining to the conversion of energy into matter.* The word Universe used by scientists is the materialized phase. Before the production of such Universe, the cosmic energy exists. Therefore, *it is related only to the materialization of the particles of matter from the energy.* The word Universe in the spiritual knowledge means the very cosmic energy itself associated with the subsequent materialized part of the Universe. In fact, even the space is the first subtle form of energy. Therefore, the word Universe in philosophy means the space or energy and the subsequent materialized energy. In philosophy, the production of Universe means the generation of space or energy. This requires the enquiry about the cause of space or energy and the mechanism of process of generation of space or energy from that cause. Here, in science, the cause is space or energy and the process of generation of matter from the space or energy is the generation of Universe. Our Universe means space or energy and matter. The Universe referred by scientists in this research is only matter. *The research of scientists does not touch the cause of space or energy.* We are not much interested in this research because it does not touch the cause of the first item of the Universe, which is space or energy. *The present research deals only with the generation of the second item, which is matter.*

**Discovery is Fundamental Particle of Matter but not God Particle**

*The scientists think that the energy itself is the root cause or God. The scientists stop at the imaginable cause only.* They do not agree with the existence of the unimaginable cause, which is the generator of space or energy. The generator of anything should be beyond its boundary. If you

are in a cloud of gas and if you travel to the boundary of the cloud, you will find the generator of that cloud of gas. Similarly, if you travel up to the boundary of the Universe, you will certainly find the cause or generator of this Universe. The boundary of the Universe is infinite, which is unimaginable. The unimaginable boundary of the Universe suggests that the generator of the Universe must be also unimaginable. ***The characteristic property of the space is volume, which is the product of length, width and height. These three are the spatial dimensions.*** Space means the spatial dimensions only. The generator of the space must not have space in it. If space exists in the generator, the pre-existence of space is to be accepted before the generation of space itself. This is impossible. Hence, the generator of space should not have any space or spatial dimensions in it. It means the cause of space is beyond space or spatial dimensions. 'Beyond space' means that the cause exists after the boundary of space. Our intelligence can imagine only anything which has spatial dimensions. Our intelligence can never imagine anything, which is beyond space and which does not have spatial dimensions. This experience proves that the generator of space is beyond our imagination. ***When the cause is unimaginable, the process of generation of imaginable space or energy from the unimaginable cause must be also unimaginable.*** In this world, the process of an imaginable item from another imaginable cause can be imaginable and hence, can be explained. ***The cause (God) and the process of generation of this Universe are unimaginable and only the product (Universe) is imaginable.***

The big bang theory is an imaginable process because it deals with the process of generation of imaginable matter from the imaginable energy. But, the process of generation of imaginable energy from the unimaginable God is unimaginable unlike the big bang theory. ***The logic, which I have exposed here, is purely scientific and cannot be denied by anyone.*** Therefore, the God-particle must be in God only. It means that the God-particle must be also unimaginable. This name given to the fundamental particle of the matter as God-particle is absolutely wrong. It can be called as the first or fundamental particle of matter, which is the cause of the materialized Universe.

### **8. Are You contradicting Shankara, who said God is awareness, while You are saying God is unimaginable?**

Shankara says that God is awareness. You say that God is unimaginable and cannot be the imaginable awareness. Does this mean that You are contradicting Shankara?

**Swami replied:** I have already answered this in the above answers that Shankara proposed this theory with reference to the context of uplift of atheists to theism. I have already established that this is only climbing one step in the ladder and it is not the final step. Awareness is only work form of inert energy like talking; walking etc. It is a specific form of work. Awareness is only the work of thinking. Work is not an entity like the worker or working element. In essence, it is only inert energy. The inert energy is transformed into a specific work when enters a specific system called nervous system. The same inert energy, entering into a specific system called throat and tongue, is transformed into a specific work called talking. The same inert energy, entering a specific system called the legs, is transformed into a specific work called walking. Similarly, when the same inert energy enters into lungs, it is transformed into a specific work called breathing. We can understand this with the help of the current entering different machines doing different works. The current entering a grinding machine performs a specific work called grinding. The same current entering a cutting machine performs a specific work called cutting. Grinding is specific and unique because the grinding machine is specific and unique. Similarly, awareness is a specific or unique work because the nervous system is unique and specific. Any work is unique and specific due to the unique or specific nature of the system in which such work is generated. Therefore, awareness is unique and specific like any other work. Essentially, it is inert energy only. No special astonishment need be done in the case of awareness. The essential basic form of awareness is the inert energy, which is all pervading cosmic energy. This all-pervading cosmic energy is called as Atman or Brahman.

The word Atman means that which pervades. The word Brahman means which is huge and infinite. Both these words indicate the infinite inert cosmic energy only. The inert energy generates, controls and destroys all the items of the universe. Therefore, this Atman or Brahman or the inert cosmic energy is the generator, controller and destroyer of the universe. The word Atman is used in the finite limited inert energy in this human body or any living body and this word is justified here also since the inert energy pervades the little space occupied by the little body. The infinite cosmic energy of the Universe is denoted by the word Brahman since it is huge. Thus, there is no difference between Atman and Brahman in qualitative sense. They differ in the quantitative sense. Shankara also agreed to this quantitative difference by comparing Atman to the wave and Brahman to the ocean (*Satyapibhedaapagame...*). The Gita also says that Atman is the inert energy (*Sthanurachaloyam...*). This Atman or inert

energy is transformed into a specific work called awareness after entering the specific system called brain and nervous system. This awareness, which is only a specific work, is called as Jiiva. Thus, Jiiva is a form of work (Karma) only. Jiiva is the doer (Karthā) and enjoyer (Bhokta). Atman being inert energy is neither the doer (Karthā) nor the enjoyer (Bhokta). In deep sleep, the Jiiva disappears and only Atman remains and this is accepted by Shankara (*Shushruptyekasiddhah...*).

### **Unimaginable God is not bound by worldly logic**

The energy is the first item of creation. It is a part of the creation only. It is not the creator. Atman and Jiiva are imaginable items only. This Atman or Jiiva cannot be the creator, who is the unimaginable God. Atman or Jiiva exists in space only and are not beyond space. Awareness stands for Jiiva only and not the Atman. Atman is eternal because even if the materialized Universe is destroyed, energy remains in the end. In that sense, Atman or energy is eternal. Even Jiiva is eternal because Jiiva, a bundle of thoughts, escapes this gross body after death and goes to the upper worlds for enjoying the rewards in heaven and punishments in the hell. The Jiiva again returns in a new human body and takes rebirth. But, Atman and Jiiva along with the fundamental infinite cosmic energy, which is Brahman (actually called as Karyabrahman) disappear in the unimaginable God only. This unimaginable God is called as Karanabrahman because it is the root cause of the Karyabrahman which is the space or energy. This Karanabrahman is also called as Parabrahman, which means that it is beyond Brahman (Karyabrahman).

The whole confusion started with the fact that the unimaginable God (Karanabrahman or Parabrahman) thought to create this Universe. *Since the unimaginable God did this process of thinking (thought), people are confused to think that the unimaginable God is awareness.* This is the most foolish way of conclusion. Of course, based on the general logic that is derived from the analysis of this creation (science), we can think that any thinking item must be awareness. We are applying this deducted logic from the creation to the unimaginable creator. The word 'unimaginable' indicates that the unimaginable God is beyond the logic derived from creation. The unimaginable God thinks due to His unimaginable power. Since He is thinking, He need not be awareness. *If the unimaginable God is an imaginable item, the worldly logic applies to God and we can conclude that God must be awareness.* God can think but need not be awareness. God can walk but need not have legs. God can speak but need not have mouth and tongue. God thinks, walks and talks due to His unimaginable

power only. If this simple point is realized, the confusion will end. The Veda says that God runs without legs and catches without hands (*Apanipadojavanograheetaa...*).

## Chapter 27

**SCRIPTURAL WAY OF SOLVING DEFECTIVE NATURE****Interpretation of Scripture on Non-vegetarian Food**

July 15, 2012

**O Learned and Devoted Servants of God,**

Dr. Nikhil asked Swami that several participants in a spiritual meeting quoted the Veda and the other scriptures, which speak in favor of non-vegetarian food. They asked him about Swami speaking against the non-vegetarian food. Dr. Nikhil asked Swami about this. Swami gave the following message in reply to that.

**Reply of Swami:** Eating the non-vegetarian food is one issue and killing a living being, to collect the flesh out of it, is another issue. *The first issue does not involve any sin because the non-vegetarian food or flesh or meat contains the same ingredients as those of a vegetarian item.* The same carbohydrates, the same proteins, the same vitamins, the same minerals etc., exist in both meat and vegetables. Therefore, to eat the flesh of a living being, which died naturally through old age, is not a sin. Kapalikas (a sect of Hinduism), eat the dead bodies and therefore, they are not considered as sinners since this sect of religion is respected. But, *the flesh of the living being, which dies due to old age, is not recommended because generally the death of an old living being happens due to some disease.* Then, the flesh of such a living being is not good for the reasons of health. But, the living being might have been killed through some accident or by some cruel animal and the flesh left over may be hygienic. In such case, the non-vegetarian food need not be rejected on the ground of sin because the eater of such flesh neither killed it nor had any intention to kill it. In any case, there is no sin in eating the non-vegetarian food provided you neither kill the living being nor you should be responsible for killing it.

You may say that you eat the meat but you did not kill the living being directly with your hands. Since you eat the meat, you have become the consumer of the meat. The butcher, who kills the animals or birds, kills these animals or birds only for the sake of consumers in his business. Therefore, even though you did not kill the living being directly with your hands, you have become the indirect supporter of it by eating the meat. Hence, you have to share the sin. If you find the killed living being through an accident and if you collect its flesh, you do not share the sin. But, *beware that your taste of such accidental meat may increase slowly*

***and you may kill the animal directly or indirectly in course of time for the meat!*** Hence, it is better to avoid the meat from the beginning itself.

The sin comes only if you kill the living being directly or become responsible for its killing indirectly and you have to face the punishment of such a sin. You may find the Veda or the scriptures speaking about the non-vegetarian food and killing of a living being in sacrifice. By this, you should not think that the Veda or the scripture provokes you to kill the animal. In fact, the scripture controls you to kill the animal by suggesting the sacrifice to be done in a specified season like spring only (*Vasante Vasante jyotisha ayajeta...*). The sacrifice called 'Jyotishtoma' should be performed only in spring season. By this, you control the killing of animal in other seasons. You cannot totally oppose the killing of animal in the beginning itself. Instead of killing the animal every day or every week, you can allow the killing of animal once in a year only. This reduces the killing of the animal gradually and finally, you can avoid the killing forever. This is just like running along a running bull for some distance before you control it. We cannot control the running bull in the very first step itself. You have to run along with it for sometime before you control it. Such running of a person should not be misunderstood as encouragement of running. Even if the person does not run, the bull will run. Even if the scripture does not advise the killing of animal in the sacrifice to be performed once in a year, the killing of the animal for the meat will not be stopped. In fact, ***the killing of the animal in the absence of such instruction will take place more frequently.*** Shankara had clarified this point in His commentary by saying that the defective nature of the human being (Pravrutti) is not encouraged by the Veda. Following the defective nature of the human being, the Veda suggests the sacrifice. This does not mean that the Veda initiates the defective nature in the human being. Shankara said, '*Shastram jnapakam natukarakam*'. This means that the scripture gives the advice based on the naturally existing defective nature in the human being and that the scripture is not the initiator of the defective nature.

### **Scripture Aims in Total Eradication of Defective Nature with Time**

In fact, ***if you analyze carefully, the advice given by the scripture is also in the direction of total eradication of the defective nature in course of time.*** The scripture says that the fisherman should not catch fish in the river Ganga. By this, the scripture controls the catching of fish in one place at least. The scripture further says that the fisherman should not catch the

fish on the days of Divine festivals at least. By this, the scripture is controlling the killing of fish on some days at least. Finally, the scripture says that you should not kill the fish at any place on any day and such stage is called as ‘Mahavratam’, which is irrespective of place and time. You should not mistake that the scripture encourages the killing of fish on other days and in other rivers. ***This is the wrong side of the conclusion and this is said to be the misunderstanding of the scripture.*** The correct side is that the scripture tries to control the sin gradually by restricting in one place and on some days at least. Allowing the sin on other days does not mean encouraging the sin. ***Control brings the reduction of sin and slowly the sin can be completely eradicated.***

Bhavabhooti says in Uttararamacharitam that the cow is killed when the guest comes (*Eshagowhmatamatayate...*). This is the indication of reduction of sin, which means that you should not kill the cow for your sake on other days. This avoids killing the cow frequently for the sake of your food. The complete control of the sin can be found in the Veda that the person killing a cow should be shot dead (*Goghnamseesenaiddhyamah...*). Therefore, the scripture always tries to control the sin and never encourages the sin. Eating the meat is not a sin if you limit the vision to the process of eating and the eaten material. But, you indirectly encourage the killing of animal by eating the meat since the animals are only killed for the sake of consumers. The meaning of the ‘Maamsa’ (meat) is that you will become the animal and the presently killed animal will become the butcher in the next birth (*Maamsahyathaahinastipashchaatjanmanitathaaaham tam hanishyaami...*). The animal during the process of killing thinks that the butcher should become the animal and it should become the butcher in the next life so that the butcher should understand the pain in the process of killing. The medical science has already investigated that the proteins in the meat are secondary and therefore, the flesh is not a healthy food. ***The proteins in the vegetables are primary and are good for health.*** If all the humanity is confined to vegetarian food only, there is no dearth of food on this earth because ***the omnipotent God is capable of supplying the vegetarian food to all the living beings.***

Of course, there will be very little pain even to the plants while cutting the vegetables and leaves. But, this pain is extremely negligible compared to the pain experienced by the animals and birds in the process of killing. The plants and trees also should not be cut. ***Only the fruits and leaves can be plucked.*** Parvati was called Aparna since She did penance eating the leaves, which fell from the trees and She never even plucked

those leaves. This is the extreme step of non-violence. However, the negligible sin can be overlooked like the minor error in scientific experiments. Somebody has beaten a person. That is also pain. But, killing the same person gives extreme pain. There is quantitative difference in the sin. By qualitative similarity, you should not say that beating is equal to killing. The non-vegetarians argue that the plants also experience pain in the process of plucking the leaves and hence, killing the animal is equal sin. ***Both are sins, but, both are not quantitatively equal.*** The extremely minor sin can be overlooked and neglected. Therefore, such argument is not valid.

You should carefully understand the scripture before you quote it. If you do not properly understand it, it becomes misquotation. Hence, the analysis is important. The scripture, analysis and experience are the three sides of the authority. The analysis is the most important. The experience of a defective person may be wrong and cannot be an authority. The scripture also may be wrong due to the interpolation of some mischievous person. Only the analysis can decide the truth. When Swami Vivekananda was speaking some point, somebody pointed out that Shankara said the same point in opposing way. Then, Vivekananda told that Shankara may be wrong. What is the meaning of this? Shankara can never be wrong. But, some ignorant person might have introduced a wrong statement in the commentary of Shankara and that statement may be the opposing point. Therefore, every statement of the commentary of Shankara should be analyzed with perfect sharp logic and scientific analysis. We find often people saying that 'so and so' told in a different way. You should not care for anybody except for your sharp logical analysis. Sometimes, you might have misunderstood the scripture as said above. Scripture like the Veda was never interpolated by anybody since it was preserved through recitation from the beginning. In such case, misunderstanding of the scripture is possible. Such misunderstanding also vanishes by the sharp analysis. ***Therefore, accept anything only when it is filtered through the perfect scientific analysis.***

## Chapter 28

**HIGHEST CONCEPT IN SPIRITUAL KNOWLEDGE****The Cause of Infiniteness of Universe**

July 20, 2012

**O Learned and Devoted Servants of God,****1. God is in continuous happiness while human being is not. Why?**

God is said to be happy continuously without any break (Akhandā ananda swarūpa). But, we do not have the continuous happiness. Why is this difference?

**Swami replied:** People say that God is bliss or extreme happiness (ananda). This means that God is not the extensive happiness and it means only that God possesses the extensive happiness. *It is the custom to call the possessor of some item by the name of that very item itself.* You call the possessor of apples by the apples. You call “Oh Apples! Come here”. Similarly, the Veda says that God is the true and infinite knowledge (*Satyam Jnanam Anantam Brahma*). Here, God is the possessor of the knowledge. It is wrong sense if you take the knowledge itself as God. Alternatively, you can call the God as knowledge in the sense of its personification. It means that the knowledge itself is personified as God. This again is a figure of speech and not the actual sense. It means that the knowledge is not the actual personification, but it is taken as the personification. In this way, you can call God as bliss in the sense of its possessor or its assumed personification. In anyway, you should not treat the bliss itself as God directly.

Now, coming to actual subject, God has the bliss continuously without any break. It means that God enjoys this world continuously. You are unable to enjoy the same very world in continuous manner. You should not think that God derives enjoyment from something continuously, which is beyond this world. There is nothing beyond this creation except God, the creator Himself. God is beyond this imaginable world because God is unimaginable. The real reason for the infinite continuity of this world is that God exists beyond the boundary of this world. Since God is unimaginable, you can never touch God even by imagination. Therefore, the world must continue infinitely as you travel so that you can never touch the unimaginable God. This is the actual concept in the infiniteness of the universe. *Scientists could not give the reason for the infiniteness of this*

*universe since they are unable to accept the existence of the unimaginable God beyond this world or space.* Hence, for scientists this universe is infinite without any reason. Philosophy, accepting the existence of unimaginable God, who is beyond the space (due to absence of spatial dimensions), is able to give the logical reason for the infinite continuity of the universe in this way.

Now, coming to the point, God enjoys this same very world, which is enjoyed by you. Since God is beyond the world, God can enjoy the world as an external spectator enjoying the cinema. But, the human being is involved in this world and cannot be the external spectator. You may say that this difference is reason for the difference in the enjoyment. God is certainly beyond the world, but the Veda says the God enters this world. Even in the world, God can maintain His status of being beyond the world. If a drop of oil enters the water in a vessel, the drop maintains its individuality without mixing with water. But, if a particle of sugar enters the water, it dissolves in water. The human being is a part and parcel of the creation. The soul of the human being is part and parcel of the cosmic energy. The external human body is part and parcel of the cosmic matter. But, God is beyond energy and matter. Therefore, God maintains His individuality and the human being is unable to maintain its individuality and dissolves in the world. Therefore, you may say that this is the reason for the difference in the enjoyment. If you analyze carefully, even this point is not valid. The simile here is not correct. The soul in the human being does not dissolve in the cosmic energy and the human body does not merge with the cosmic matter during the lifetime of the human being. This may happen after the death of the human being. The human being is separately maintained in this world and hence, the human being is also like the drop of oil only. Hence, this cannot be attributed to be the reason for the difference in the enjoyment of God and human being. Moreover, God enters this world through a closely devoted human being only, which acts as the medium.

God exists in the human being and derives the experience through that human being only and such a specified human being is called as human incarnation of God. The wrong interpretation of this concept is that God exists in all the human beings and every human being is the human incarnation. In such case, what is the necessity of the appearance of the Veda, the spiritual knowledge, when all the human beings are God? In such case, there is no necessity of preaching the human being. In such case, the king, one human incarnation, should not punish a sinner, the other human incarnation. Here, the main point is that God has the same involvement and

the same way of enjoyment through the human being possessed by Him in this world as in the case of a human being. This means that the human being possessed by God and the ordinary human being exist in the same world and experience the different scenes in the same way. The human being possessed by God is identified with God and hence, the status of such human being is the status of God. Finally, this means that God and ordinary human being exist and enjoy the same common world in equal way. Both Krishna and Arjuna lived in the same world of scenes of happiness and unhappiness and their process of enjoyment was also the same. Yet, God continuously enjoys whereas the enjoyment of a human being is frequently disrupted by unhappiness. Everything being the same, how is this difference cropped-up?

### **Necessity of Creating Unhappy Scenes**

This creation is made of a lot of different items and feelings. *The feelings in different occasions are different due to variation in the proportions of happiness and unhappiness.* The two extreme feelings are happiness and unhappiness based on profit and loss, winter and summer, day and night etc. The two extreme items mix in different proportions giving rise to a number of different feelings. What is the necessity of this multi-phased creation? The reason is that if there is only sweet in this world, continuous enjoyment of the sweet bores the human being, generating unhappiness. Therefore, if you want to rectify this, the source of enjoyment should be altered. If there is a hot dish also and if the sweet and hot dishes alter regularly, the process of enjoyment can continue without generating unhappiness. If the item is single, the process of enjoyment cannot be continuous. Mixing the sweet and hot can give rise to various items and in such case, the altering is with many more dishes. Even if the process of enjoyment is one and the same, you will not be bored based on that point. *You are bored only when the source of the enjoyment (dish) is one only.* God does not mind to provide you sweet dishes only continuously. But, in such case, you will develop such unhappiness that you become allergic to sweet and will never enjoy the sweet again. Suppose you are given the sweet dishes only for 24 hours and the life of your happiness is forever 24 hours only and at the end of this, happiness from sweet can never be regenerated. Is this desirable? Will the divine Father wish such situation? Instead of such worst option, it is better to give sweet dishes for half day (12 hours) and give hot dishes for other half day. By this way, every day you are happy for 12 hours and after ten days, the life of your happiness is 120 hours, though not continuous. In the first way, the life of

your happiness is 24 continuous hours only, but the life of unhappiness due to sweet-allergy is 9 days. Which is better between these two ways? The divine Father always prefers the way of maximum benefit to His children. Therefore, God created both sweet and hot dishes in view of the maximum benefits for His issues. But, if you can develop the talent of enjoying the hot dishes also and derive happiness from such hot dishes also, you can be happy continuously in all the 10 days. In such case, the life of your continuous happiness by enjoyment is 240 hours! Therefore, the divine Father did not create only the sweets by which the issues get one day happiness and nine days unhappiness. God created both the sweet dishes and hot dishes in altering way so that atleast, the issues get discontinuous happiness for 120 hours and discontinuous unhappiness for 120 hours. This second way is certainly better than the first way. The third way is the expected divine way of the divine Father, which is continuous enjoyment for all the 10 days by deriving continuous happiness from the process of enjoying the sweet and hot dishes alternatively. ***This process of deriving continuous happiness through continuous enjoyment will not bore you because the source of happiness is not the single item.*** The happiness derived from the continuous enjoyment of single item only bores you leading to unhappiness. In the third divine way, the same process of continuous enjoyment of different sources or dishes will not bore you and will not generate unhappiness at all. Now, how to derive happiness from the enjoyment of hot dish also? The answer is very simple. If you are not a child and if you are grown-up adult, you will derive the happiness from the enjoyment of hot dishes only. If you are a child, you cannot enjoy the hot dish. Similarly, ***if your spiritual knowledge attains maturity, you will enjoy the world of different situations continuously and be happy always.*** If your spiritual knowledge is primitive like the ignorant child, you will be in the second way, deriving 120-hour happiness. Even this is better than the 24 hour happiness and hence, God did not create only situations of happiness in this world. The second middle way is better than the first way and ***the third way is your goal to be achieved.***

If you enjoy the world of different items and situations and be happy continuously, you become equal to God atleast in the process of enjoyment. You can neither create the world nor put the end to world. You cannot also control the world in between these two states. You are neither Brahma, the creator, nor Vishnu, the controller nor Rudra, the destroyer. All these three are the names of the three potentialities of God. In view of these potentialities, you are totally different from God (Dvaita). Atleast, enjoy this world like God enjoying all the situations of life. If you can attain this

state, you are equal to God and this is the Advaita preached by Shankara. All the spectators of the cinema are equal as far as the state of continuous enjoyment of the cinema is concerned. The producer-cum-director may be one of the spectators in the hall. The enjoyment of such producer-cum-director is one and the same as the enjoyment of a poor beggar. The personal positions and capabilities are immaterial as far as the process of enjoyment is concerned. Your friend earned the food materials and cooked to prepare both sweet and hot dishes. You neither earned nor cooked the food. Atleast, you become equal to your friend by enjoying the food like him.

The equality in the process of enjoyment of different situations is yoga (*Samatvam yoga...* Gita). Some foolish people try to develop the detachment and inertness in enjoying the different situations of this world. This equality in inertness is interpreted as yoga by such ignorant people. Non-enjoyment and inertness is not the aim of God in creating this creation. If God wants to be inert and peaceful by non-enjoyment, He could have kept silent without creating this universe. You go to the cinema hall, close your eyes and ears and finally come out saying that you remained in equal balanced state! In such case, you can stay in your house and there is no need to go to cinema hall. Such philosophers will be born as inert stones since they tried for such state only. You should go to the cinema hall and enjoy the cinema with different scenes and your process of enjoyment should be continuous and should be in equally balanced state of deriving continuous happiness from both happy and unhappy scenes. The continuous equality (Samatvam) should be in the process of enjoyment of both sweet and hot scenes. The continuous equality should not be in the inert non-enjoyment by closing the eyes and ears. ***On one side, you say that awareness is God and on other side, you develop the state of inertness, which is the non-awareness!*** This becomes self-contradiction!! You can never be God in the case of the potentialities (Ishwara), but atleast be God, the possessor of awareness (Brahman), to enjoy this world constituted by multi-phased scenes and derive continuous happiness. This is the essence of the monism (Advaita) of Shankara. This is the highest concept in the spiritual knowledge and this is the only way to become God perfectly and completely atleast in the present state of enjoying the world continuously.

## Chapter 29

**DIFFERENT LEVELS OF MATURITY AND DIGESTION OF TRUTH****Psychology - Essential Light of Guidance of Preacher**

July 20, 2012 Evening

**O Learned and Devoted Servants of God,****1. Why is the truth not revealed straightly in the scriptures to avoid all the confusion and splits?**

What is the reason for the variation in scriptures and philosophies in preaching the ethics (Pravrutti) and in the spiritual knowledge related to God (Nivrutti), which is the source of confusion and splits leading to hot debates? Why the truth is not revealed straightly to avoid all this chaos?

**Swami replied:** The truth can be revealed straightly in simple language without twists and modifications if the receivers are in the uniform *level of maturity to digest the revealed truth*. In the same time, there are different people existing in *different levels of digestion*. The same truth has to be revealed in different ways and with necessary twists so that a set of people existing in a specific level of maturity can digest atleast the partial truth so that they can be lifted to the next higher level and in course of time reach the highest level of maturity to understand and digest the total truth. If you present the total truth in the beginning itself, the people may not digest it and the negative effect may be, fall to still lower levels. Instead of such fall, it is better to keep silent so that the people remain in their present level atleast without any downfall. *Preaching the total truth is not at all important*. The important duty of the preacher is to uplift the people from their present existing level and for this sake, the truth may be totally hidden or even may be totally twisted and misrepresented. In course of time, the total truth may be revealed gradually according to the maturity of the existing levels. *Studying the capability of digestion of the receiver is the subject of human psychology, which is the essential light of guidance for a preacher.*

The scriptures say that the preaching of the knowledge should be based on four angles, which are called as the Anubandha Chatushtayam. These four angles are

1) Adhikari: The person deserving to the level of the stage of knowledge.

2) Vishaya: The stage of knowledge that should be made deserving to the person existing in that level by introducing the necessary twists so that it can be perfectly digested by the person corresponding to that level.

3) Sambandha: Examination of the suitability of the prepared subject matter to that person by avoiding all the doubts regarding its digestion.

4) Prayojana: Examining the resulting effect of the application of such knowledge to the corresponding person so that *the fruit of uplift of the person to the higher level* takes place.

The knowledge prepared for a particular level becomes wrong to the other higher or lower levels. By this, different topics of the knowledge result, which contradict each other and look very much different. Certainly, a lot of confusion leading to splits results when the knowledge of a level is referred to the other level. The people of the other level cannot be the receivers of the knowledge of a particular level. If this background is understood, the confusion disappears. Let Me illustrate this with the help of an example in Pravrutti and another example in Nivrutti.

In Pravrutti, there was a time when people killed even the cows for the sake of their daily food. The cow has no specialty and killing of any living being for the sake of food is one and the same sin. The *specialty of the cow came due to the additional consideration that it is the mother of bulls, which are used in ploughing the fields for agriculture*. It is an additional point to restrict the sin. Now, the scripture cannot control the sin totally in the beginning itself. The scripture ordered the people through the statement '*kill the cow only when the guest comes*'. The main important side is to stop killing the cow on everyday for the sake of your food. This statement of the scripture was applicable to the people of old time and the result is to control the killing of cow gradually. After achieving the control of the sin, the scripture stated '*we will shoot anyone killing the cow on any day*'. This second statement is again related to the people of latter age only or even to the people of present age. If we apply the second statement to the old age, it would not be suitable and would contradict the first statement. Similarly, if you bring the first statement to the middle or to the present age, it will not be suitable and will contradict the second statement. The first and second statements oppose each other and should not be applied to the same age. They are applicable to different ages and should not be mixed together to develop confusion and contradiction leading to hot debate.

Similarly, in Nivrutti, the three statements of the three preachers (Shankara, Ramanuja and Madhva) contradict each other if you apply to the

people of the same level. The ages of these three preachers were different denoting the three different levels in the spiritual progress. In the beginning, there were only atheists (Buddhists and Purvamimamsakas) at the time of Shankara, who stated that God never exists. But, they accepted their own existence because nobody can deny his own existence. Shankara played a trick.

**Shankara:** Do you believe in your existence?

**Atheist:** Yes, I exist.

**Shankara:** You are God. Since you accept your existence, you have to accept the existence of God.

**Atheist:** If I am God, certainly God exists because I exist.

Like this, Shankara made the atheists to believe in the existence of God. Except this way, there was no other way to make them believe in the existence of God. The egoistic atheist will not accept the existence of God in any other way. In course of time, a few people, who became the disciples of Shankara, were preached that every human being was not God. *Those few disciples reached the level of maturity due to reduction of their ego.* Shankara taught them a lesson by swallowing the molten lead and by asking the disciples to drink the same molten lead, if everybody was God. Later on, theism developed and ego got reduced to a greater extent. In this age, Ramanuja came and told that the human being was a part of God. The qualitative similarity and the quantitative difference were simultaneously maintained. The truth was partially revealed suiting to the partial reduction of ego. The qualitative similarity satisfied the partially reduced ego. After sometime, the ego was very much reduced and remained as a trace only. Madhva came and stated that God and soul were totally different except one similarity that is both were awareness. This simple similarity satisfied the trace of ego. Today, people with no ego are also found. For such people, this Datta Swami, the fourth preacher, states that the God is totally different from the soul and there is not even single similarity because God is unimaginable Creator and the soul is imaginable item of creation. In all these times, all the types of people simultaneously exist in different proportions and hence, all these four philosophies were preached to the corresponding levels. If you preach the same philosophy to all the levels, certainly, confusion and quarrel result.

## Chapter 30

**GUIDANCE - PRIMARY PROGRAM OF GOD****God Never Exposes Himself through Miracles**

July 21, 2012

**O Learned and Devoted Servants of God,****1. What is the primary program of God and nature to this humanity?**

**Swami replied:** The *primary program of God is to give guidance* in the path of worldly ethics and in the path of spirituality. God is called as the divine Father in the Gita (*Aham bija pradah pitaa...*). The primary program of the nature, which is the divine Mother, is to provide food and necessary materialistic comforts as said in the Gita (*Suyate sacharaacharam...*). When you kill the other living beings for your food, the Mother shows Her anger through earth quakes, cyclones, drought etc. God, the Father, gives the theoretical guidance and your duty is to practice it and get good fruits. Therefore, God always comes down in the human form to give right directions by preaching the correct and complete divine knowledge. He can preach the knowledge even through a statue or photo since He is omnipotent. But, such action will excite the devotees, who will not be free to ask the doubts. The reason is that such an action gives you total faith that actually God is speaking. In the excited state, the doubts are not clarified because even the expression of doubts is blocked. Moreover, unimaginable power of God should be used here unnecessarily. A demon will always try to perform such miracles in order to expose himself. But, *the humble God never tries to expose Himself in such a way*. Instead of such unnecessary miracle, God enters a human being and preaches the knowledge. The natural capability of talking of the human being is used by God without wasting the unimaginable power unnecessarily.

Moreover, when God speaks through a human being, the devotees will not believe Him completely as God. They will always have a doubt about the human incarnation thinking that the preacher might have been a learned scholar. Due to this doubt, the excitement will not take place and the receivers of the knowledge will be always in the free ground state to express their doubts in a natural way. Moreover, *for the devotee, the clarification of doubt is important and whether the preacher is God or learned scholar is not much relevant*. Hence, the medium of human being

is selected by God than the unnatural statue. The learned scholar also can clarify the doubts, but, his answers can be only from the books studied by him. Sometimes, the doubts of the people are quite new and the knowledge gained from the books may not be sufficient to answer such doubts. Only God, the creator of the knowledge, can answer such doubts. The learned scholar is called as guru, where as the God in human form is called as Sadguru.

When the right guidance is given to you, it is your duty to practice it and achieve good results. The duty of the teacher is to teach you in perfect way and clarify all your doubts in the subject. After this, your duty is to study it well and write properly in the examination to get good results. The teacher will not involve in your studies and in your examination. The certificate after passing the examination will come to you only and not to the teacher. You are benefited by such certificate to get employment. The teacher is already employed and his duty is only to give guidance. Hence, *the total program of the preacher is to give guidance perfectly.*

### **Identification of Correct Goal (Incarnation) Very Essential**

The sign of the human incarnation is only the excellent knowledge and not the miracles. Even the demons performed the miracles. If Krishna lifted a mountain, Raavana also lifted a bigger mountain. Krishna was not addressed as God (Bhagavaan) anywhere while performing miracles or the other activities. He was called as Bhagavaan only when He was delivering the Gita, the divine knowledge. Sage Vyaasa called Him Bhagavaan only in the context of the Gita. Vyaasa also has super natural powers to perform the miracles. Therefore, Vyaasa was not excited by miracles. He was excited only by the Gita. The divine knowledge is the primary step in absence of which, the two subsequent steps devotion (bhakti) and service (karma) become useless. The sages have taken several births to analyze the subject about God and to arrive at the conclusion that God comes in human form for the sake of humanity. Due to the power of such analytical knowledge, they captured the human incarnation and served Him with full devotion. Their devotion and service were only in one final birth. But, *the preliminary analysis took several births.* Therefore, we have to concentrate much on the knowledge in the beginning. *Knowledge gives you the details of correct goal and correct path.* If the details are correct, you can reach the goal even by slow walk. If the details are wrong, you go in the opposite direction of goal and cannot reach the goal even by running. Running is the karma and speed in running is bhakti. The knowledge of correct direction is jnana. Hence, the jnana is the first step and also the most important step for

which you have to spend a lot of time. Foolish people laugh at the analysis of the knowledge stating that time is wasted by such discussions and debates. They enter into bhakti and involve in the karma in a hasty way neglecting jnana, which is the primary foundation step. The devotion and service of Gopikas was excellent, but it became fruitful only since they caught the correct goal. ***Without analysis, suppose, think that they caught a demon instead of Krishna. All their devotion and service should have become waste.*** Therefore, you must spend lot of time in coming to a decision regarding the correct goal and correct path.

The intensive analysis in the enquiry about God is called as penance (tapas), which was performed by sages previously in several births. ***The correct goal is the contemporary human incarnation to be recognized through His excellent knowledge and not miracles.*** The correct path is capturing Him with full love and sincerity (devotion) and service without any aspiration in return (Nishkama Karma Yoga). You have to conquer your ego and jealousy towards a co-human form in this path. The essence of Ramayanam, Bharatam and Bhagavatam is only to capture contemporary human incarnation by Hanuman, Arjuna and Gopikas. Only very few can succeed in this way and hence, there are only three epics describing the human incarnation. There are eighteen books (Puraanas) describing the energetic incarnations. The energetic incarnation is a specific energetic body charged by the unimaginable God. The human incarnation is the materialized human body charged by unimaginable God. The human incarnation is relevant to the human beings, which are the souls existing in the materialized human bodies on this earth. The energetic incarnation is relevant to the souls existing in the energetic bodies in the upper worlds. Only relevant incarnation will answer you. Only the chief minister of your state looks into your complaints and not the chief minister of the other state. He is also a chief minister but is not relevant to you. Due to the principle of repulsion between common bodies, most of the human beings neglect the human incarnation and get attracted to the energetic incarnation. For the sake of such unwise majority, eighteen books were written and for the sake of the wise minority, three books were written. These human beings on this earth, neglecting the human incarnation based on the principle of repulsion between common bodies, neglect the energetic incarnation also in the upper world when they reach it in the energetic bodies after death based on the same very principle of repulsion! As a result, the foolish soul is losing God here on this earth and there in the upper world also and this loss is forever!! This is the greatest loss for a human being as said in the Veda (*Mahatee Vinashtih...*).

## 2. How do you justify that God is sat-chit-ananda?

**Swami replied:** Sat means existence. The only information about the unimaginable God is that God exists. Except this information, no other information regarding His nature or characteristics can be available (*Astityeva upalabhdavyah...* Veda). This is the meaning of the word Sat. Aum is said to be the name of God (*Tasya vaachakah pranavah...* Brahma Sutra). The Gita says that the information about God is only that Aum is only the existence (Aum tat sat iti nirdeshah). This means that there is no other information about God except that He exists. When God is unimaginable, what is the proof of His existence? The existence of unimaginable events, called miracles in this world clearly prove the existence of some unimaginable item. You may strike away the miracles interpreting that such miracles are only fraudulent actions called as magic. You do not have sufficient patience to differentiate the magic from a genuine miracle. For you, there is an unimaginable entity constantly standing as the proof here itself. Such proof is the unimaginable boundary of the universe. The infinite cosmos has certainly unimaginable boundary. Therefore, you have to accept the existence of the unimaginable item. In fact, the unimaginable boundary of the universe is God. God is said to be beyond space since God is the generator of space and has no spatial dimensions. If you say that the soil is beyond the ocean, it means that the boundary of the ocean itself is the soil. Similarly, ***the boundary of this universe is the unimaginable God*** and hence, we say that the boundary of universe is unimaginable. Hence, the existence of the unimaginable God should be accepted even by the scientists if they think in ground state with balanced mind.

God is said to be chit or awareness. God is also said to be ananda or bliss. Both these statements contradict by speaking that God is unimaginable. Both awareness and bliss are imaginable items. If the nature of God is any imaginable item, God must be imaginable. Now, how to correlate these two statements with the above statement that the only information about the unimaginable God is that God exists (Sat). The contradiction must be removed. There are two states of God.

The first state is the absolute God, who is beyond this creation (Nirguna).

The second state is the relative God, who is in this world.

The same absolute God enters this world in human form to preach the divine knowledge to humanity. The same unimaginable God enters a specific energetic form called Brahma, Vishnu, Shiva etc., in the upper

worlds to preach the divine knowledge to the souls existing in energetic bodies. The materialized human body on this earth or the energetic body in the upper world acts as the medium with which God identifies Himself. The electricity existing in metallic wire identifies itself with it so that we call the electrified wire itself as the current. The current can be experienced through the shock anywhere by touching the metallic wire. Due to such identification by non-isolation of current from wire, we do not differentiate the electrified wire from the electricity.

The relative God in the second state is characterized by chit and ananda. Actually, the awareness and bliss are the characteristics of medium only. In the human incarnation, God charges a human being. The human being is characterized by the awareness and bliss. ***Since God is identified with medium, He is also identified with the characteristics of medium.*** Actually, the awareness is not mentioned in the Veda. In the Veda, there are two statements.

- 1) God is true and infinite knowledge (***Satyam jnanam anantam Brahma***)
- 2) the extraordinary excellent knowledge is God (***Prajnanam Brahma***)

In fact, these two statements give the identity marks for God in human form. Awareness is the causal material of knowledge and also the excellent knowledge. The knowledge is like ordinary design and extraordinary knowledge is like the special design of a golden jewel. For both designs, gold is the causal material. We can call any golden jewel as gold. We hear the statement “how much gold is given to the bride?” Here gold means the golden jewel. Therefore, the ordinary and special knowledge can be indicated by the awareness, which is the causal material. In fact, the word ‘knowledge’ is never used to mean the basic awareness, which is present in all the living beings. The word knowledge in usage (Rudha) is specified only in the intellectual awareness present in the human beings. According to the Veda, the characteristic is neither basic awareness (chit) nor the knowledge of human beings (jnanam). It is the extraordinary knowledge (prajnanam) that characterizes the human incarnation. Since it is not mere awareness, you cannot say that God is present in all the living beings. Since it is not the ordinary knowledge, you cannot say that God is present in all the human beings. It is only the extraordinary knowledge like the Gita and hence, God is present in a specific human being like Krishna.

***You can treat the awareness, knowledge and extraordinary knowledge as the three steps of address for relative God.*** The name of the town, the name of street and the house number are the three gradual steps of gradual precision of the address. The name of the town indicates that the addressee is not in other towns. Similarly, the word awareness (chit) means

that God is not in non-living inert materials like statues and photos. The word knowledge (jnanam), which is like the name of the street, means that God is not in other streets of the town. Here it means that God is not in all the living beings but only in human beings (*Manushim tanumashritam... Gita*). The final step, the extraordinary knowledge (prajnanam), which is like the house number, means that God is not in every house in that street. It means that He is only in a specific house. Here, it means that God is not in every human being but in a specific human being called Krishna. Here, God is addressed as the special knowledge, which means that He is the possessor of special knowledge. The possessor can be addressed by the name of possessed item. God is the special knowledge. It means that God is the possessor of special knowledge. *You can understand the address of God precisely only through the sharp analysis.* Otherwise, you will be misled to think that God is in all living beings or God is in every human being. The Advaita philosophers are misled here to understand that God is the awareness present in all the living beings. They are misled in two ways.

The first way is that God is awareness because God thinks. The unimaginable God can think even without being the awareness. The worldly logic applied to imaginable items is applied to unimaginable God.

The second way of misunderstanding is that God entered the world as per the Veda (*Tadevaanupraavishat...*). They thought that God entered this creation as awareness in all the living beings. The word 'entry' does not imply all this extra explanation. The word 'entry' simply means that God entered in to the world and it can be applicable also to the meaning that God entered the world as human incarnation.

Moreover, awareness is only work like walking, talking etc. It means the process of thinking or knowing. The unimaginable God can do any work due to His unimaginable nature. For doing a work, the specific instrument is not necessary. He can walk without legs and capture without hands as said in the Veda. Similarly, He can think without being the awareness. Therefore, the awareness mentioned here is only the characteristic of the medium (human being) and not the characteristic of the absolute God, who entered the medium. It is only the identification mark of the medium to recognize the human incarnation among the living beings. Suppose there is a group of people wearing red shirts. In that group of hundred people, there are ten, who are wearing intensified red shirts. In the ten, there is one with most intensified red color shirt, which has dazzling radiation of the red color. The awareness indicating the living beings is like the group with red shirts. The ten people in the group are the human beings with intensified red color shirts. Krishna is one in the ten with dazzling red

color shirt. For identification, we say that Krishna is that dazzling color red shirt. Here, this means that Krishna is the possessor of such red shirt and this should not mean that such red shirt itself is Krishna.

God is said to be bliss because the human incarnation maintains the uninterrupted happiness by enjoying both sweet and hot scenes in this worldly life. This is possible only for the human incarnation because the absolute God in Him created this world with scenes of happiness and unhappiness and enjoys both the scenes continuously with bliss. Therefore, such bliss is again with the human incarnation only and acts as the identification mark. Again here, bliss is only characteristic of medium and not characteristic of absolute God. Bliss is a quality of awareness only and hence, the absolute unimaginable God can have bliss without being awareness. Again, all the above story should be applied here.

The human being possesses knowledge and the same knowledge becomes extraordinary due to the special knowledge of God entering it. Now, the special knowledge really belongs to the absolute God and does not belong to the human being possessed by God. But, this special knowledge appears to be the characteristic of the human being only due to its awareness. The knowledge actually belongs to the human being, but, the specialty of the knowledge belongs to the absolute God. You cannot isolate the specialty and knowledge since you cannot isolate the unimaginable God and the human being. Therefore, the special knowledge, appearing to be possessed by the human being, can act as the identity mark of the absolute God, identified with the human being in the human incarnation. Here, you should be careful to conclude that the knowledge of the human being is due to the awareness of the human being. But, the special knowledge of the absolute God is due to the unimaginable nature of the unimaginable absolute God, who need not be awareness on that account.

### **Expression of Divinity in Human Incarnation**

#### **3. Can You clarify the specialty of knowledge of the unimaginable God?**

Can You clarify the specialty of knowledge of the unimaginable God and the knowledge of the human being possessed by Him in the human incarnation?

**Swami replied:** I will illustrate this with the help of a visual program like the war fought by Arjuna guided by the Lord Krishna. Here, Arjuna is the human being and Krishna is the unimaginable God existing in a separate human being. In human incarnation, only one human being exists in which the unimaginable God also is present side by side. The unimaginable God may also be present in an energetic form, which merges in the human being. For example, in Krishna, the human being exists in

which the energetic form called Narayana possessed by the unimaginable God merged. Now, here, this total Krishna can represent the unimaginable God. Arjuna represents a separate human being. Thus, the combination of Krishna and Arjuna can be assumed as the human incarnation in which the unimaginable God (Krishna) and the possessed human being (Arjuna) co-exist. Arjuna has his own arrows and a particular style of fight. This individual fight of Arjuna can be witnessed when he fought with the hunters, who were taking away Gopikas after the death of Krishna. Arjuna could not win the fight and was defeated by the hunters. Then, he realizes what he is without Krishna. Similarly, as a Sanskrit scholar-cum-Scientist, I may have certain points of knowledge to project in the message without Lord Datta in Me. Such message will certainly be attacked by the scholars and I will be surely defeated in the arguments. Datta is the energetic form in which unimaginable God exists and this energetic incarnation (Datta) merged in Me, the ordinary human being.

In the Kurukshetra war, Krishna planned the main modes of the war (Vyuhās) everyday. Similarly, in My messages, the main aspects of truth were planned by Lord Datta only, which are the concepts of unimaginable God like the concept of contemporary human incarnation for humanity, the concept of practical service aided by knowledge and devotion, the concept of uniting the worldly religions by showing the danger of partiality of God otherwise, the concept of 50-50 probability to control the sins done even by atheists, unification of philosophies of Shankara, Ramanuja and Madhva in view of the then existing backgrounds, the concept of yoga as the equality in enjoying both sweet and hot scenes in the life etc., are the main pillars of truth.

In the war, the required flashes were shown by Krishna like killing Saindhava by hiding the Sun, killing Bhishma by hiding Arjuna behind Sikhāndi, killing Drona by telling a lie, killing Karna while lifting the chariot, killing Duryodhana by hitting the laps etc. Similarly, several flashes by Datta were given in My messages like the sense of scripture in cow-slaughter, proving awareness as work form of energy, doing away the energetic incarnation by way of *irrelevance to humanity and not due to absence of divinity*, the greatest loss by missing God here and there due to the principle of repulsion between common bodies etc.

The style of fight of Arjuna with the army of Kauravas was divinized by Krishna in a special way so that Arjuna could kill several warriors every day. When that divine style was lost, Arjuna could not fight even with ordinary hunters. Similarly, every message given by Me was delivered with a special style so that all the doubts are cleared with full clarity in the

knowledge otherwise, even if I convey a right point in My daily life, My own people oppose Me with several counter arguments and I fail to convince them in the discussion!

Even if you see the commentary of Shankara, the style of the language is quite attractive due to a special mode of language, which is uncommon in the case of any other Sanskrit scholar. You can see the divine flash in His reply '*Yathaa Gajo mithyaa tathaa palaayanamapi mithyaa*'. This means that the running also is not true as the elephant is not true. Purvamimaamsakaas made an elephant to run towards Shankara, who started running away, seeing it. Then, they asked Him 'why to run seeing the untrue elephant?' Then, Shankara replied '*I told that the entire world is untrue and hence, My running is also untrue just like the untrue elephant*'. Such flash of answer can come out only from the unimaginable God present in Shankara and not from the brain of the human being in Shankara!

Like this, the specialty of the knowledge related to the unimaginable God is mixed everywhere in the knowledge of the component of the human being in the case of the messages preached by the human incarnation. Anu Gita was given by the component of human being existed in Krishna, which did not become famous at all. The Gita is the special knowledge given by the unimaginable God existing in Krishna, which is *the knowledge of the human being divinized by the unimaginable God* everywhere.

**4. It is said that the Mahimnah Stotram is the best prayer. What is the reason?**

**Swami replied:** It is the best prayer as you can see the title itself. The word 'Mahimnah' means that it is the prayer of the miracle. Miracle means the unimaginable event indicating the unimaginable God. It means that you are praising the actual-original-absolute-unimaginable God through the medium called Shiva. Shiva is the energetic form possessed by the unimaginable God. Here, Shiva is recognized as the unimaginable God identified with the energetic form called Shiva. The last verse of this prayer denotes this meaning. The last verse is "*Tava tattvam na jaanaami kedrushosi Maheshwara, yadrushosi mahaabhaaga tadrushaaya namo namah*". The meaning of this verse is "*I do not know the essence of Yourself, called Shiva. Whatever be Your essence, I salute to that essence identified with You as Shiva*". If you analyze this meaning, it clearly establishes the unimaginable God. One cannot know the unimaginable God, who is the essence of Shiva. Such essence, the unimaginable God, has charged the energetic form called Shiva. Due to this charging, the essence (unimaginable God) is identified with Shiva. Therefore, Shiva, though

visible energetic form, has become the unimaginable God. Therefore, visible Shiva became the unimaginable. The salutation is rendered to such unimaginable Shiva, who appears as the visible energetic form called as Shiva. This prayer has the knowledge of the unimaginable God existing in the energetic form called Shiva.

Similarly, in the human incarnation like Krishna, you must have the knowledge of the unimaginable God in that human form. The value of the human form is only that unimaginable God. Since you cannot isolate the unimaginable God from Shiva or Krishna, you have to treat Shiva or Krishna as the very unimaginable God. The current is invisible to the naked eyes. The current is flowing in the visible copper wire. Since the current is identified with the visible copper wire, you have to treat the copper wire as the invisible current. This means that the visible wire becomes invisible simultaneously. Due to this last verse indicating the unimaginable God, who is indicated by the title itself, this prayer is considered to be the best and topmost. Hence, it is said '*Mahimno naaparaa stutih*', which means that there can be no prayer equal to this Mahimnah Stotra.

## Chapter 31

## ESSENCE OF EVERY ACTION COMES IN ONE OF THE BASIC QUALITY

### Details of Each Action Recorded During Lifetime Only

July 23, 2012

**O Learned and Devoted Servants of God,**

**1. Can You explain about the system of recording the actions of a soul in the life so that corresponding fruits are delivered here or there?**

**Swami replied:** The system of recording the actions and corresponding fruits is very simple. The individual soul (jiiva) made of awareness is a bundle of thoughts or qualities. The awareness without any thought is inert energy (atman) only. A specific work form of atman in a specific system, called brain and nerves, is called as jiiva. In deep sleep, the awareness disappears and only its basic inert energy remains. *Atman exists as jiiva in the states of awakening and dream.* Atman remains as atman in the state of deep sleep. People think that in meditation, all the thoughts disappear and hence, only atman remains. This is not correct because there is slight difference between deep sleep and meditation. In meditation, jiiva remains, who is aware of himself. An impression of jiiva as pure thoughtless awareness is created as a pulse (sphota) or signal in the brain. This jiiva is aware of that signal only. The awareness of all other signals vanishes. Every thought is a pulse stored in the brain. In deep sleep, the awareness disappears. But, after waking up, all the thoughts are remembered again. This is because every thought is recorded as a signal in the particular part of faculty of the brain, called chittam. The *connection of awareness to these recorded signals is called as smruti or memory.* The record of all the signals in brain and nerves is physically available in the human body during the human life. Hence, during the life time, the jiiva is a bundle of several thoughts. But, *during the time of death, all the effects of these pulses are simplified in to three groups, which are the principle qualities*, called sattvam, represented by white color, rajas, represented by red color and tamas, represented by black color. When jiiva leaves the body, he is a simple bundle of these three main qualities represented by the three colors. Depending upon the strengthening of each quality by the corresponding actions, the intensities of these three colors vary.

Rewards in heaven or here are given by God based on the intensity of white color. Punishments in hell or here are given by God based on the intensities of red and black colors. ***The details of each action need not follow the jiiva after death.*** All the details are buried here only with the brain and nerves along with dead body. The essence of every action comes into one of these three colors helping the intensity of the corresponding color. This is the reason for the jiiva to forget all the details of the life after death in the next birth. Sattvam stands for good, rajas and tamas stand for bad. The rajas is provoked by krodha (anger), lobha (greedy), mada (pride) and maatsarya (jealousy). Similarly, tamas is provoked by kama (lust) and moha (intensive attachment). The white color contains other colors in it. ***These six qualities in right modes become good and in wrong modes become bad.*** The lust is good existing on wife and the same lust becomes bad when it exists on other women, the anger is good diverted to evil people and is bad diverted to good people. The greedy (not to be charitable) involved in undeserving people is good and the same involved in deserving people is bad. The ***intensive attachment to God and devotees is good*** and to ungrateful people is bad. The ***pride involved in God (that you are a devotee of God and need not fear at all) is good*** and the same involved in worldly matters is bad. The jealousy involved in the progress of high devotees with competitive spirit (so that you can intensify your spiritual effort more) is good and the same involved in harming others due to their progress is bad. Like this, the detection of good and bad of a soul and granting corresponding fruits is based on simple system of identification of the intensities of these three colors only.

In the upper worlds (heaven and hell), these intensities of colors get reduced due to the enjoyment of corresponding fruits. The jiiva comes down with least intensities of these colors and hence, is mild in the childhood. However, ***you can see these colors from the trends of their behavior.*** The jiiva coming down with these colors in least intensities is granted a particular birth with a specific corresponding atmosphere, which depends on the overall study of these least intensities of these three colors. Such fruit, which is the new birth attained by the jiiva in this world, is called as Prarabdham. These births due to Prarabdham vary because though the intensities of these colors are least, yet, there is variation even in the least intensities from one individual to the other. To be clearer, when the intensities of these colors are reduced to the least level, there is still difference in the intensities even in the least level. The higher intensities may be in the level of 90 to 100. The least intensities may be in the level of 1 to 10. Hence, the variation in the composition of these three colors is

there and hence, according to this variation, the births related to Prarabdham also vary. The individual is born here in a specific birth along with a box of these three colors in the least intensities. This box is called as Sanchitam. This Sanchitam will influence the future actions of individuals in the life according to the variation in the intensities of these three colors. The future actions done by the influence of this Sanchitam are called as Aagami. Thus, the whole system of deeds is classified into three steps called as Sanchitam, Prarabdham and Aagami. The atmosphere of the future life supplies more strength to the intensities of these colors based on the merits and defects of the actions guided by the already existing box. Therefore, the actions in the present life are guided by the intensities of the three colors existing in the box and these actions in turn intensify those colors again in a circular fashion. This circular motion of the three colors is called as karma chakra consisting of the three principle qualities (trigunas) represented by the three colors. The concept of this karma chakra involves a complicated analysis as said in the Gita (*Gahanaa karmano gatih...*).

## Chapter 32

**DIFFICULTY OF BRAHMA VIDYA LIES IN RETAINING FAITH**

July 23, 2012 Evening

**O Learned and Devoted Servants of God,****1. Why did God choose the human form only for incarnation?**

**Swami replied:** God chooses the human form, which is convenient for communication with the humanity whenever He likes to interact with the humanity. God can enter a statue and speak due to His omnipotence. But, the receivers of the knowledge from the statue are excited with shock so that their minds get blocked. The doubts will not arise in such excited state due to fear in the expression. The human beings should be in the ground state so that doubts are freely expressed. Suppose, you approach somebody as the human incarnation. You will get a doubt in no time and start believing that He is a human being only. Now, you will be free to express doubts to Him. The answers come out from the human incarnation. You will think that these answers are given because the preacher is a learned scholar. But, you get satisfaction that the answer given is good and it is immaterial whether the preacher is God or learned scholar. You are concerned with the clarification of your doubts only. *This is the stage of imposing ignorance on you.* In course of time, the realization in your heart comes by the effect of the extraordinary knowledge of the human incarnation. *This is the stage of knowledge imposed on you.* Due to this, you will get the memory of your first approach in which you believed the preacher as the human incarnation. These three stages, which are ignorance, knowledge and memory, happen due to the will of God only as said in the Gita (*Mattah Smrutih Jnanam Apohanamcha...*). The Lord said in the Gita that the ignorance, knowledge and memory are created by His will only.

The Veda also says that you will cross the death by ignorance and attain God by knowledge (*Avidyayaa Mrutyum Teertvaa Vidyayaa Amrutam Ashnute...*). Here, death means the ignorance of knowledge due to the doubts. This means that the clarification of doubts takes place with the help of ignorance only. The word ignorance here means the ignorance of human incarnation as God since you are ignoring the human incarnation

as God and believe Him as an ordinary human being, who became scholar by learning. Such belief is based on the ignorance of the truth that the preacher before you is God. Therefore, this ignorance is helping you to clarify your doubts in free state. After this, when all the doubts are clarified, the knot of the inner ignorance breaks due to the complete realization brought by such unimaginable divine knowledge “*Bhidyate hrudaya grandhih, chidyante sarva samshayaah*”. The meaning of the above verse is that knot of your ignorance is broken and all your doubts get cleared by the preaching from God. But, in course of time, again, ignorance comes followed by knowledge. ***After a long time, the realization becomes firm.*** After this, God will test you about the firmness of your realization before giving the final divine fruit of salvation.

Arjuna realized that Krishna was God in human form through several occasions. When Krishna started preaching the Gita, Arjuna expressed the doubt about the divinity of Krishna (*Aparam bhavato janma...*) Krishna clarified all the doubts of Arjuna by delivering the divine knowledge, called as the Gita. Even the sage Vyasa recognized Krishna as God and addressed Krishna as God (Bhagvaan) in this context only. In other contexts like doing miracles, Krishna was addressed as Krishna only. Sages and even demons can do miracles. The Veda says that the true identity mark of God in human form is only the extraordinary true knowledge. At the end of the Gita, Arjuna believed Krishna as God. The beginning of the Gita shows the ignorance of Arjuna regarding the divinity of the human incarnation and the end of the Gita shows the knowledge of Arjuna to realize the human incarnation as God. But, ***such realization vanished just after eighteen days, when the war was over.*** Krishna asked Arjuna to get down from the chariot before all the soldiers. Arjuna became egoistic to get down from the chariot treating Krishna as ordinary driver. Arjuna was born as a hunter in the next birth. The hunter was born as Swami Vivekananda in the subsequent birth, who could not believe Shri Rama Krishna as the human incarnation. Only in the end, he could realize the truth and got salvation. ***Even Arjuna could realize the truth about human incarnation in the third birth only.*** In such case, what about us, the ordinary human beings? The concept of human incarnation is very simple because you can see and talk with God directly. But, the concept is very difficult to retain the faith on the human incarnation. This ***concept of human incarnation is called as Brahma vidya***, which means the knowledge of God. People often speak “Is it as difficult as Brahma vidya?” The whole difficulty is not in the concept of Brahma vidya but is in retaining the faith in Brahma vidya.

## Chapter 33

**ONLY KNOWN CHARACTERISTIC OF GOD IS HIS  
EXISTENCE****Unimaginability Stands for Nature but not for Existence**

August 3, 2012

**O Learned and Devoted Servants of God,**

The Veda says that God is Bliss (*Anando Brahma...*). This means that God is the possessor of bliss since the possessor is addressed by the name of the possessed object. This means that God is always in the state of joy since He is constantly enjoying. If bliss is the nature of God, God need not create this world for the sake of enjoyment. The Veda says that God alone could not enjoy and hence, this world is created by Him (*Ekaki Na Ramate...*). This second statement of the Veda clearly shows that the nature of God is not joy. If His nature is joy, He can remain in the state of enjoyment even without this world because enjoyment is His very nature itself. But, the first Vedic statement says that God is in the state of constant enjoyment. Hence, these two statements contradict each other. How to remove this contradiction?

If you make the second Vedic statement related to the initial state, which was before the creation of this world and keep the first statement related to the second stage, which is after the creation of the world, the contradiction is removed. *This means that God did not enjoy before the creation of this world.* This means that constant joy is not His nature. The second Vedic statement is fully satisfied. *After the creation of this world, God started enjoying this world.* Since the world continuously exists, the enjoyment also continuously exists and hence, constant joy is possible. Now, the contradiction is completely removed. Moreover, *you cannot say that joy is the nature of God because joy is imaginable item whereas God is unimaginable.* Therefore, you cannot define the nature of unimaginable God and hence, joy is not the inherent nature of God. Joy means the process of enjoyment, which is an action. Hence, enjoyment is an action done by God, which cannot be His inherent nature. For example, walking is an action and cannot be your inherent nature since you can remain without walking also. *Inherent nature means that which should persist constantly.* Similarly, awareness is also an action, which is the process of knowing.

**Any action cannot persist constantly.** For example, you do not constantly enjoy since you are attacked by grief now and then. Similarly, your awareness is not constant, which disappears in the state of deep sleep. Hence, bliss and awareness are not inherent characteristics of God. Bliss (Ananda) and awareness (Chit) are only the actions performed now and then and cannot be taken as inherent characteristics. These two are imaginable properties, which are not inherent characteristics of even the imaginable soul. How can these two imaginable properties be inherent characteristics of the unimaginable God? Even if you say that this world will continue forever so that the joy of God also becomes continuous and constant, such a possibility also cannot make the joy an inherent characteristic of God. The reason is that ***if joy is the inherent characteristic of God, it should have existed even before the creation of this world.*** In such case, the Vedic statement that God could not enjoy before the creation of this world should be wrong. Moreover, the continuity of this world is only your assumption since the Veda says that the world is destroyed after sometime (***Yat prayantyaabhisamvishanti...***).

God is said to be Sat (existence), Chit (awareness) and Bliss (Ananda). Out of these three aspects, it is proved that awareness and bliss are not His inherent characteristics. But, this logic applied to these two aspects should not be applied to the first aspect, which is the existence. ***Existence is the inherent characteristic of the unimaginable God.*** God existed before this creation. God exists during the time of the existence of this creation. God will exist even after the destruction of this creation. Therefore, the only inherent characteristic of the unimaginable God, which is known to us, is His existence only. The Veda says that the only information about God to us is only about His existence (***Asteetyevopalabdavyah...***). The Gita also says that the absolute unimaginable God exists (***Om tat sat iti***). You need not doubt that since the inherent characteristic is known to us, God has become imaginable. The word '***unimaginable***' stands only regarding the nature of God and not regarding the existence of God. We know that God exists but we do not know the nature of God. Hence, you should have careful analysis about the word '***Sat Chit Ananda***'.

This analysis is very important because you cannot also achieve the state of bliss by detaching yourself from this world. ***You are not greater than God to have the state of joy, detaching yourself from the world.*** You cannot get bliss from yourself as God did not get the joy from Himself. Even accepting the false assumption that you are God, you cannot enjoy alone within yourself by detaching from the world since the above Vedic

statements say that God did not enjoy alone before the creation of this world. Krishna was in constant state of joy while involving Himself with all the worldly bonds. He was in constant joy, enjoying both happy moments and unhappy moments. He was with smiling face even in the moment of His death while the foot was constantly bleeding (*Stitvaasyaamantakalepi... Gita*).

## Chapter 34

**ALL LOGIC GENERATED AFTER CREATION OF WORLD****True Incarnation Accepts Other Co-existing Incarnations**

August 4, 2012

**O Learned and Devoted Servants of God,**

The first action of the original-absolute-unimaginable God is a thought, which is the process of thinking. Except this thought, no other action is known to us before such thought. Such thought was to create this world constituted by many items. *The reason for many items is that a single item will bore, resulting in non-enjoyment.* Therefore, God alone could not enjoy and there is requirement of many items also for continuous enjoyment. Thought is the process of thinking and that is awareness itself. Awareness is knowledge, which is the process of knowing. There is no basic difference between the process of thinking and the process of knowing. In the process of knowing, *the impression created by an external object through the external senses is required.* In the process of thinking, the impression created by the internal mind itself is sufficient. Here, mind acts as the sixth sense, which is extra to the known five external senses as said in the Gita (*Manah Shashthani Indriyaani...*). The point here is that both the process of thinking and knowing are one and the same involving the impression of an object. Therefore, thought and knowledge are one and the same. Hence, thought also means awareness. Even the joy is basically the process of thinking or knowing only. Here, the impression is happiness, which is the object. Therefore, basically, enjoyment also means awareness only. Based on this, you think that God, who thinks and enjoys, must be non-inert awareness (*Eekshateh...* Brahma Sutra). Inert items like stones cannot think and enjoy. You are forgetting the fundamental point that these conclusions are based on the observations of imaginable items existing in this world. Hence, all this logic is generated after the creation of this world only. How can you apply this logic to God before the creation of this world? Moreover, this logic is based on the observations of imaginable items of this world. How can you apply such logic to God, who is unimaginable?

All these items of the world have spatial dimensions and are apparent modifications (as per Shankara) or real modifications (as per Ramanuja and Madhva) of space only. Here, the meaning of space is not ‘nothing’ since nothing does not exist at all. Space is subtle energy and is something. Shunyam is the word used for the representation of space. Therefore, Shunyam means something and not nothing. Even the scientists say that space bends along the boundary of the object. ***Bending is the property of something and not nothing.*** The word Shunyam is used to mean nothing in approximate rough sense only. The person entering a vacant room says that nothing exists in the vacant room. But, the air exists. Since air is subtle, it missed in the approximate sense. Similarly, the lack of knowledge of the space that it is subtle energy, is responsible for saying that nothing exists in vacuum. Even if you remove the electro-magnetic radiations from the vacuum, the word ‘nothing’ cannot be used because the vacuum itself is something, which is the most subtle energy. Einstein says that space also disappears, when matter disappears. The appearance and disappearance must be used for something only. The Veda also says that first space was created and from space, air was created (*Atmana akaashah...*). If space is nothing, air must be also nothing. Then, the entire world must be nothing. Shankara questioned on this point that if the entire world is nothing, the word ‘existence’ should have not been born at all. Everybody should say that everything in this world is nothing and does not exist. But, such usage is not found. Everybody says that every item in this world exists. Even the soul, which is the basic inert energy, should be nothing and the awareness, which is a specific work form of the inert energy, should be also nothing. In such case, you must be experiencing that you are nothing and that you do not exist. But, such experience is not found. Hence, everything in this world exists with respect to yourself since you are an item of this world. All this logic is totally different with reference to unimaginable God. From the point of God, this world including yourself does not exist since God is the ultimate root cause of this world.

As per the theory of relativity, the cause is always absolute truth and its effect is relative truth. The mud is the absolute truth and pot is relative truth. Therefore, it is justified to say that this world including yourself is nothing with reference to God. Now, you may say that since you are God, the world is nothing for you. In such case, you should pass through a wall, which is nothing for you. Since you are the ultimate cause, you should be also able to create any item in this world. But, you are unable to create even an atom. Shankara could pass through the bolted doors and could create a rain of gold coins. The reason is that the absolute God exists in Him. This

should not mean that the demons, who can do such things, also contain absolute God in them. The demons could not preach the unimaginable knowledge as preached by Shankara. The adjective 'Unimaginable' here isolates Shankara from the other Scholars, who can preach the knowledge existing in books only. ***Creative knowledge, which is new at every step, is the unimaginable knowledge.*** Thus, you have to isolate the human incarnation very carefully from demons on one side and from ordinary scholars on the other side. Such demons and ordinary scholars may also claim themselves as human incarnations. Therefore, your torch light should be always on, which is the sharp analysis to differentiate truth and falsehood. Such pseudo-human incarnations always are very near to the real human incarnation and you have to escape them by very short edge of margin. Both Ravana and Hanuman are great Scholars and strong devotees performing miracles. Your sharp analysis should differentiate them since Hanuman is the true incarnation and Ravana is a false incarnation. ***The true incarnation accepts the other co-existing incarnations also since ego and jealousy do not exist in it.*** Hanuman recognized Rama and never declared Himself as the incarnation. Even Krishna also declared Himself as God to Arjuna only in the context of the Gita. Shirdi Sai Baba, being true incarnation, accepted an egoistic disciple as God and served him for sometime. Therefore, very careful analysis is required in this context of recognizing the real human incarnation.

Coming to the main topic, Buddha told that this entire world is 'Shunyam'. This word means that this entire world is modification of space (Shunayam), which is subtle energy. The word 'Shunyam' was misunderstood by His followers, who developed the theory of nothing (AsatKaryavada). Since Buddha used the word 'Shunyam' to mean subtle energy, His theory was only about the existence of something (SatKaryavada).

Therefore, it is wrong to conclude that God is awareness because He thought. The unimaginable God can do any work through His unimaginable power. The process of thinking was done by God through His unimaginable power and God need not be awareness on that account. You should not apply the worldly conclusions to unimaginable God. The steps of your foolish analysis result in making you as God. These steps are:

- 1) God is awareness because He thought.
- 2) I am also awareness since I also think.
- 3) Awareness being common, I am God.

The potentiality to implement such thought differentiates you from God. God thought to create this world. Subsequently, He created this

world! But, what about you? You can also think to create the world. But, the subsequent potentiality is totally absent in yourself since you are unable to create even an atom of this world. The Prime Minister thought to sign a specific government order. Subsequently, he signed the G.O. You also can think to sign the same G.O. Because of the similarity of such thought, can you be the Prime Minister? Subsequently, you could not sign the G.O. Shankara used this foolish logic to uplift the then existing foolish atheists. Thorn must be used to remove the thorn. The atheist will not believe in the existence of a separate God and hence, says that God does not exist. The only way left over to make them say that God exists is to say that the atheist himself is God. Since everybody believes his own existence, such atheist will have to accept the existence of God. This initial step is most difficult like the starting trouble of a machine. Some atheists of Buddhism went even to the extremity of saying that they also do not exist since everything is nothing (Shunya Vada). Then, Shankara argued that in the absence of 'Knower', the 'Knowledge' that everything is nothing also cannot exist. In such case, such theory, which is Knowledge, cannot also exist. By this powerful logic, such Buddhists also turned back. Of course, some Buddhists, headed by Acharya Dignaga, started accepting the existence of self (Prajna vada). Such Buddhists were converted into theists by the statement that soul is God. Thus, both the schools of Buddhism were tactfully tackled by Shankara to convert all the Buddhistic atheists into theists.

***The initial task of converting atheist into theist is most tedious job like attracting the illiterate mischievous children wandering in fields to go to the school.*** Once they join the school, it is easy to educate them further. It is easy to develop the theist. Therefore, for this terrible initial task, God (Lord Shiva) has to come directly as Shankara. Later on, to develop the theists, the servants of God like Adishesha (Ramanuja) and Vayu (Madhva) were sent. To create interest in a tough subject like Thermo Dynamics, the Professor himself comes in the beginning to teach the class. Once the interest is created, the professor sends his students (Research Scholars) to give the details of the topics in the subject. Therefore, I am not at all criticizing Shankara and the Monism (Advaita) preached by Him. I am only appealing to the followers of Shankara to understand the background of the necessity to preach Advaita by Shankara in His time.

## Chapter 35

## LINK BETWEEN SPECIFIC WORK AND NATURE BROKEN IN UNIMAGINABLE GOD

### Existence is General Inherent Characteric

August 4, 2012 Evening

#### O Learned and Devoted Servants of God,

God does not become imaginable since His existence, which is the inherent characteristic, is known. No doubt, the existence of an item is its inherent characteristic. But, this inherent characteristic is common to all the existing items. *It is only a general inherent characteristic, which is common to all the existing items.* It is not specific and hence, the knowledge of such general inherent characteristic does not isolate that item from other items. It does not give any specific information about the item by which you can isolate and recognize it. If you say that something exists in the locked room, it means that something is existent, which is not non-existent. Hence, *the general characteristic is useful only to negate the non-existence.* The specific characteristic of such existing item, representing a specific work, can alone give the identity of the specific item. If the item is hot, the specific characteristic is heat, which is recognized by the work of heating your finger near it. Now, the heat is the specific characteristic by which you can identify the fire. Therefore, the general characteristic does not give any information about the specific nature of the item. *The item is unimaginable due to the absence of the knowledge of its specific characteristic.* The knowledge of the general characteristic has nothing to do with the specific nature, which is its identity mark.

In the case of God, the Veda says that God can do any specific work, but, such specific work does not give the information about the specific nature of God. The reason is that this whole procedure of identifying the specific nature through specific work is limited to the imaginable items of the creation only. The authority of inference applicable to imaginable items fails in the case of unimaginable God. The Veda says that God runs but has no legs and God catches but has no hands (*Apaanipaado...*). Running and catching are specific works indicating the specific nature like presence of legs and hands respectively. If it is the case of the imaginable item, we can

infer that God must be a living creature due to running legs and catching hands. ***The specific work done by God exists, but, it fails to indicate the corresponding specific nature, resulting in the failure of final inference of God as the corresponding specific item.*** The essence of all this discussion means that God runs and catches due to His unimaginable power and not due to legs and hands as in the case of imaginable items.

All the philosophy of Shankara is almost applicable to space or cosmic energy, if you treat it as God. There are several merits. Space is apparently modified into the materialized world. Space has spatial dimensions and hence, every item of the world has spatial dimensions, being the modification of the space. Hence, space is the creator of this world. Space maintains and destroys this world as energetic radiation. Since space itself is energy, the energetic radiation must be also space. Thus, the creation, maintenance and the destruction of the world are accomplished by the space or cosmic energy. The all-pervading space can be treated as God. But, there are two defects to negate such assumption. The first is that space is imaginable unlike the unimaginable God. The second is that ***Space is inert cosmic energy and cannot think.*** God being Omnipotent should be able to do anything including the work of thinking. These two defects cancel the treatment of space as God. Similarly, awareness, which is a specific work form of inert energy, cannot also be God. The first defect is that God being a specific effect of the inert energy, cannot be the cause of energy. But, the Veda says that God is the cause of energy or space (***Aatmana akashah...***). The second defect is that awareness is born after the end of the deep sleep and dies after beginning of the deep sleep (***Athachainam...*** Gita). In such case, God has continuous chain of births and deaths, which contradicts the eternality of God. Due to these defects, God is neither the cosmic energy (space) nor the awareness. You cannot say that God is a mixture of both cosmic energy and awareness so that the mixture can have all the merits rejecting the defects. This is the impossible idea because ***you cannot mix the inert energy and non-inert awareness like day and night.*** There is an equal possibility of such mixture to have the defects of both, avoiding all the merits of both the items.

By the specific work, you cannot infer His specific nature and finally, infer the God as an imaginable specific item. ***The specific nature is possessed item of its corresponding specific item, which is the possessor.*** If you put your finger near God, your finger is heated. Therefore, the specific work of heating is done. From this specific work, you cannot infer its corresponding specific nature i.e., heat. ***The link between the specific work and specific nature is broken in the case of unimaginable God.*** In

the case of an imaginable item like fire, the fire heats your finger due to the heat possessed by it. Here, the link between specific work (heating) and its specific nature (heat) exists. From the specific nature, you can easily recognize the item as fire. But, in the case of God, the link between the specific work and specific nature is broken. The reason is that the unimaginable God heats your finger through His unimaginable power and not through His possessed specific heat. God is also not awareness because He does the work of thinking through His unimaginable power. The link between thinking (specific work) and thought (specific nature) is broken here and hence, the final inference that God is awareness fails.

## Chapter 36

**UNIVERSALITY OF RITUALS PERFORMED IN  
DIFFERENT RELIGIONS****Avoid Sin in the Wastage of Food**

August 4, 2012 Evening-2

**O Learned and Devoted Servants of God,**

You think that a ritual should be performed with a specific procedure and specific materials involving the recitation of the specific Vedic hymns, which alone becomes fruitful. You think that the specific procedure and specific hymns alone can protect you, giving the desired results. People fear that the specific rituals should be strictly performed involving the recitation of specific hymns using specific materials in a specific procedure. *The priest takes lot of unnecessary advantage about this concept and earns huge money and respect and due to this, sometimes poor people suffer.* The fear existing in the heart about the negative results in the absence of such ritual is tremendous and hence, the innocent people suffer a lot.

The *main objection to this concept is about the universality of rituals performed in various countries.* The procedures of the rituals and the involved recitation of hymns and usage of the materials differ from religion to religion all over the world. In such case, God becomes partial to a specific region of the world in which only the so called correct hymns, procedures and materials are given by God. If you say that the ritual of a specific religion practiced in a specific region only is correct, God becomes partial in giving the correct hymns, procedure and materials to a specific region only. The partiality of God is not justified since He is the divine Father of the entire humanity. If you observe the essence of all these rituals performed in various religions, you can easily understand that the basic essence consists of two points only in the rituals of every religion:

- 1) The ritual of every religion mainly consists of prayers in mother tongue to God that should be understood by the priest and everyone attending the ritual.
- 2) The next essence is the donation of food, clothes and money to deserving devotees of God.

Since the ritual of every religion performed in any region satisfies these two essential points, no favour is done to any specific religion

existing in any specific region. Hence, God becomes impartial Divine Father of the entire humanity. ***Unfortunately, the only religion that misses this essence is Hinduism!*** In ancient India, these essential points were fully satisfied and by way of the depth of the spiritual knowledge of the scripture, Hinduism was considered to be the greatest religion in the world. Today, the same religion came to the lowest level due to the missing essence. The hymns are recited in Sanskrit and nobody including the priest knows the meaning of even a single word of recitation. Due to the absence of the knowledge of the prayer, the devotion exists neither in the priest nor in others. By this, ***the priest becomes the most undeserving fellow.*** Donation to such priests is not only waste but actually a sin. In ancient India, this problem was not there because Sanskrit was the mother tongue in that time. Therefore, you either recite the prayers in your mother tongue or at least, the priest should explain the Sanskrit hymns to others. Alternatively, every Hindu should learn the Sanskrit language. In such case, the priest becomes a real devotee and the donation to the deserving priest becomes fruitful. Then only, the Hindu religion will rise from the present lowest level to the highest level, which existed once upon a time in ancient India. Fortunately, other religions do not have this problem because even today, the hymns recited from their scriptures, are in their mother tongues only.

While serving the food, you should request the guests to observe the served items before they start eating so that if any item is allergic, it can be removed from the plate. Nobody should leave any food item after eating, which is greatest sin. The cook should prepare the food in a careful way so that the items are properly prepared. After cooking or during the process of cooking, ***a spoon of the item can be removed separately and tasted for addition of anything deficient.*** Tasting the food in this way is not wrong since there is no contamination with the hand that touches the mouth during tasting. If ***the food is not properly prepared and is thrown away by the people, the sin goes to the cook.*** Anyway, utmost care should be taken in not wasting the food.

## Chapter 37

**QUALITIES BELONG TO MEDIUM IN INCARNATION**

August 8, 2012

**O Learned and Devoted Servants of God,**

The unimaginable God entered the human medium consisting of the three qualities (Sattvam, Rajas and Tamas). You can see Sattvam, the spiritual knowledge, while preaching the Gita. You can see Rajas in constant fights with evil forces. You can see Tamas in stealing the butter and dancing with Gopikas. This human incarnation shows that God equally enjoys all the three qualities. God is not touched by any quality like the person wearing the shirt is not touched by the colour of the shirt. *The qualities belong to the medium only and not to God.*

In the case of the human being, it is a very mixture of the three qualities. The difference between Krishna and ordinary human being must be understood. In the case of Krishna, the black colour belongs to His shirt. In the case of human being, which is a charcoal, the black colour belongs to the human being itself. This is the difference between the human incarnation and the human being.

## Chapter 38

**REALIZED HUMAN BEING KNOWS UNREALITY OF BONDS****Happiness & Unhappiness Due to Unreal Bonds Only**

August 11, 2012

**O Learned and Devoted Servants of God,**

This world consists of both happiness and unhappiness as in a drama or cinema. The meals also contain both sweet and hot dishes. *Unless you develop the talent of enjoying both, you cannot have continuous bliss.* It is foolish to think that you can have continuous bliss by involving in scenes of continuous happiness only. It is a childish thought because the child also likes to have continuous dishes of sweets only, avoiding the hot dishes. In such case, you get bored with the continuous happiness as in the case of eating sweets only continuously and this is not realized by the child.

The alternative scenes of happiness and unhappiness, can alone give you the continuous bliss through continuous enjoyment. This is the case with the God because He is continuously enjoying, deriving continuous bliss, consisting of both happiness and unhappiness, altering at regular intervals. *You need not doubt that God may enjoy this world, keeping Himself beyond this world, just like a spectator sitting in the hall outside the drama or cinema.* You may think that such enjoyment is not possible if you are involved in the world as participant. This argument is also not correct because the actor, involved in a role in the drama also enjoys the whole drama, while participating and acting in it. Similarly, God also enters this world through a human role, called human incarnation and enjoys the world, while involved in it. But, again the difference between an actor in a drama and a human being in the world crystallizes on the basis that *the actor knows the drama as unreal and the human being feels the world as real.* God in human incarnation can also feel the world as unreal because the world is only imaginary day-dream for God. Hence, *the actor in the drama and God in human form have total similarity* and there is no problem in the concept as far as both are concerned. But, in the case of human being, the world is real with reference to the human being. The human being is a part and parcel of the world. Hence, the unreal world must be real for the unreal human being also. The unreal world may be unreal for

the real God just like the drama is unreal for the actor. Hence, you may argue that the human being in the world cannot be compared to either the actor in drama or human incarnation in the world. All this is correct but there is a point to be noted carefully in your words like drama, cinema and world. In all these three cases (drama, cinema and world), each has two phases.

3) One phase is the real co-actors and materials used in setting the scenes.

4) The second phase is the unreal dramatic imaginary bonds.

In a drama, the king weeps because his wife died. Here, the actor in the dress of the queen and the dress belong to first real phase. The second ***unreal phase is the unreal bond between unreal king and unreal queen*** and that the unreal king weeps on the unreal death of the unreal queen. We, the spectators, assume that the real king is really feeling for the real queen as his real wife. But, the fact is that the king weeps externally based on your assumption. But, internally the king knows that this assumption is unreal since the actor in the role of queen is not his real wife. Similarly, in this world, there are two phases. The first phase is the real energy, matter and various forms of energy and matter. This first phase of the world is real for the human being and the same phase is unreal for God only. The second phase in this world is the unreal bonds of the human being with other human beings and materials. The second unreal phase of the drama is exactly the same as this second unreal phase of the world. In the second unreal phase of the drama, both the spectators and the actor know that the bonds in the drama are unreal. Similarly, ***if the human being can realize that its bonds with the other human beings and materials in the world are also unreal, now, there is no difference between the actor in the drama and the realized human being in the world.*** Actually, happiness and unhappiness materializes in the drama or in this world only due to the second unreal phase of the unreal bonds. When the human being leaves this gross body, it is like the actor sitting in his room after the end of the drama. The actor may be under the temporary influence of the bonds during the period of drama and may exhibit real emotions of happiness and unhappiness. But, when the drama is over, the actor is with full clarity regarding all the unreal bonds of the drama and hence, realizes the whole drama as totally unreal. Similarly, ***the human being after leaving this gross body realizes that this world (second unreal phase) is totally unreal.***

When Abhimanyu died, he went to heaven leaving the gross body and existed in the energetic body. He resembles to the actor after drama, existing in his real dress. Abhimanyu could not recognize the embracing Arjuna and asked the identity of Arjuna. An actor after the drama existing

in real dress also may ask a similar question to the co-actor continuing as queen still in the queen-dress approaching him as king. Hence, the second phase of the drama and the world is totally unreal. Shankara gives the reason for this by saying that whichever is temporary must be unreal in the past, present and future (*Yat anityam tat kritakam hi loke...*). Therefore, ***the influence of the bonds may induce the feeling of the reality of bonds in the mind of actor in the drama as well as the human being in the world.*** Such bond did not exist before starting the drama. The same bond will not exist after the end of the drama. Such bond exists in the present period of drama only. Then, such bond should be treated as temporary. That, which is temporary must be unreal in all the three times (past, present and future) as per Shankara. If you analyze carefully, Shankara is correct because the bond between king and queen is also unreal during the time of drama also. Therefore, the second phase of the world is unreal in all the times for the human being. A realized person understands this fact and feels that the bonds are unreal even during the lifetime. Similarly, a realized actor may also feel that the bond in drama is unreal during the time of drama also and may not be influenced by the drama. In such case, the human being can enjoy both the scenes of happiness and unhappiness during the life time also and can maintain the constant bliss based on the unreality of the present bonds. For the human being, after leaving this gross body also, the first phase of the world is real just like for the actor coming out of the drama also, the stage, the co-actor and the settings of scenes, dress etc., are still real. For God or human incarnation only, both the phases of the world are unreal. This does not bring any difference between the God and the realized human being because the first phase is not at all involved in the enjoyment of scenes of happiness and unhappiness.

The reason for your laughing and weeping is not the energy or matter or any item of the world. The reason for your laughing and weeping is only the formation and destruction of your imaginary bonds with the first phase of the world.

## Chapter 39

**ENJOYMENT OF SWEET & HOT DISHES IS EXACT SIMILE****Enjoy Unhappy Scene Immediately When It Comes**

August 25, 2012

**O Learned and Devoted Servants of God,**

Several devotees are posing a problem on the concept of equally enjoying the happy and unhappy scenes in the life like the sweet and hot dishes in the meals or like the happy and unhappy scenes in a cinema. The enjoyment of the scenes in the cinema may be different from the enjoyment of the sweet and hot dishes in the meals. In the cinema, the happy and unhappy scenes roll alternatively, but, those are related to the story of somebody else. In the case of meals, you are directly eating the sweet and hot dishes. *The enjoyment of sweet and hot dishes can be the exact simile to the enjoyment of happy and unhappy scenes in one's own life.* The reason is that in both these cases, the enjoyer is directly involved. In the case of cinema, the enjoyer is not directly involved because the scenes are related to somebody else in the story. Therefore, as you have grown, you have become capable of enjoying sweet and hot dishes in the meals. In the childhood, which is the beginning stage of the life, you might have felt difficulty in enjoying the hot dishes and you enjoyed the sweet dishes only. The elders start giving hot dishes to the child in the childhood itself so that the child will not be bored by sweets in course of time if only sweets are continued. In the case of continuing the sweets, the child will never like any sweet in its life even after becoming adult. In course of time, you have started tasting the hot dishes introduced by elders with great reluctance and inconvenience. But, as time proceeded, you have overcome the reluctance and inconvenience in tasting the hot dishes. After sometime, you have developed the taste for hot dishes also and slowly you have started enjoying the hot dishes like the sweets.

The concept in our issue arises from this simile itself. The concept is that you may develop reluctance and inconvenience to the unhappy scenes in the beginning, but, in course of time, this reluctance turned into liking and the inconvenience turned into attraction. Not only the hot dishes, any worst material like the sour tobacco, sour wine etc., also develop reluctance

and inconvenience in the beginning. But, after sometime, people become addicted to these materials to such extent that they cannot live without tasting these materials! Therefore, coming to the actual concept, ***you may have reluctance and inconvenience to the unhappy scenes in the beginning for sometime as you had the same to hot dishes in your childhood.*** But, after sometime, you will enjoy the unhappy scenes also in the life. The continuous happy scenes will certainly bore you and lead to permanent unhappiness. If you eat the sweets continuously for sometime, you will never taste the sweet again in your life time! Without tasting anything, you will get bored and such state itself is the state of unhappiness. Hence, the unhappiness is inevitable. Instead of developing reluctance to the inevitable situations, it is better to enjoy the inevitable situation. ***By avoiding the unhappy scene always, you cannot get rid of it since continuous happiness also results in unhappiness only.*** Since the unhappiness is inevitable, better to enjoy it so that you can maintain the state of continuous happiness in the life. This continuous happiness is called as bliss, which is the divine state of God. In fact, God is continuously enjoying the unhappy and happy scenes by involving Himself directly by coming to this world as human incarnations continuously.

The Gita says that you can achieve anything by practice (*Abhyasena tu...*). This practice can be implemented in the beginning stage of facing the unhappy scenes so that in course of time, you will start enjoying the unhappy scenes also. Anyway, you have to start tasting the unhappy scene one day or other. In such case, why to postpone? ***If you face the unhappy scene now itself, start facing it and try to enjoy it, instead of trying to avoid it by praying God.*** Realized souls never pray God to avoid the problems and difficulties in the life. The unhappy scene acts as interval between two happy scenes. An unhappy scene is like tasting the sour pickle between two sweets. The sour pickle tasted in the interval gives you the real taste of the sweet once again. If you taste the second sweet after the first sweet, the second sweet cannot be enjoyed. This is the reason for the elder people eating the sweet and hot items alternatively in the meals. After facing some unhappy scenes in your lifetime, you will certainly develop the taste of enjoying the unhappy scenes so that you will enjoy both the sweet and hot scenes in the life alternatively without any inconvenience and reluctance.

## Chapter 40

**SELFISHNESS IS THE CAUSE FOR SIN**

September 08, 2012

**O Learned and Devoted Servants of God,**

You must carefully understand the meaning of the three words: smiling, weeping and enjoying. These three words are totally different from each other and have independent status of meaning. Generally, people misunderstand that smiling means enjoying and weeping means not enjoying. This is not correct. *Smiling and weeping are external phenomena, whereas enjoying is internal phenomenon.* While eating the sweet, you smile. While eating a hot dish, you almost weep since your tongue and lips vibrate and eyes shower tears. This smiling and weeping are observed externally. In eating both sweet and hot dishes, you internally enjoy. You need not smile externally while eating the hot dish to show to the people that you are internally enjoying. You are the internal witness for your internal enjoyment. You need not smile externally to give proof for your internal enjoyment to the observers because the external public is in wrong notion that enjoyment means external smile only. If you give proof to the wrong notion, your proof is also wrong. If you do not enjoy the hot dish, you will always reject it. You cannot enjoy the sweet dishes also continuously. You certainly enjoy the hot dish between two sweet dishes. Therefore, the enjoyment is the common underlying concept in smiling as well as in the weeping. *You are not enjoying the weeping because you do not have the knowledge of the concept of enjoyment in weeping.* A child does not enjoy the hot dish, which causes weeping, because it does not have the knowledge of the concept of enjoying the weeping. A grown up adult has the knowledge of this concept and hence, enjoys the hot dish. This same difference is the reason for the child to be reluctant to the hot dish and to get attracted for the sweet dish. The reason for this reluctance and attraction is the ignorance of the concept in the case of the child. The grown up adult is well versed in this knowledge and is also experienced for a long time in overcoming the initial reluctance to hot dish. Therefore, the adult is equally attracted to the sweet and hot dishes in the meals.

Unless you are equally attracted to the both scenes of happiness and unhappiness and also subsequently enjoy both the situations with equal interest, you cannot become the Yogi as said in the Gita. This equality in

interest and attraction is called as Yoga in the Gita (*Samatvam yoga uchyate...*). This equality is misunderstood by some ignorant people as the equality in inertia and non-enjoyment of both the situations. Yogi is the person, who is equally interested and attracted to both the happy and unhappy situations and subsequently enjoys both equally. A yogi is not the person, who runs away from both the situations and becomes inert equally without interest to both the situations. Yogi is the person, who enjoys equally both the sweet and hot dishes. Yogi is not the person, who runs away from both the dishes without interest.

God created this world with both happy and unhappy situations in altering fashion. Summer is followed by winter and winter is again followed by summer. Day is followed by night and night is followed by day. This world is created for the entertainment of God in the ultimate sense. *The sweet and hot dishes are prepared in the palace for the king. You are only a guest joining the king in the meals.* The king is enjoying both the sweet and hot dishes equally. If you enjoy only sweets and reluctant to the hot dishes, you are only a child and you are not the grown up adult like the king to enjoy both the dishes equally. You cannot be equal to the king in having the power of the administration of the kingdom. That point is ruled out. If you can enjoy the sweet and hot dishes equally like the king, you can become equal to king at least in this one concept of eating. If you behave like a child and become reluctant to the hot dishes, you are in no way equal to the king in any angle. Similarly, you have no power of creation, control and destruction of this world like God. You cannot be equal to God in these angles. If you become equal to God in enjoying both happy and unhappy situations, you can be claimed to be equal to God at least in this one angle. You should not say that God is only spectator and not involved in the world directly. God is involved in the world through human incarnation like Rama, Krishna etc. as any human being is involved. The word Rama means the continuous enjoyment through continuous entertainment. If you see the life of Rama, there were several tragic scenes. Rama wept when His wife Sita was stolen. He internally enjoyed while weeping externally. This is similar to internal enjoyment of hot dish by an adult in whom you find the external signs of weeping only. It is said that Rama gives the salvation while alive (Jiivanmukti). The word Rama is said to be Taraka Mantra, which means that you will cross the grief. Grief is inevitable in the life. How to cross it? *You can cross it only by learning the technique of enjoying it.* Without understanding this meaning of the word Rama, there will be no use of chanting the word Rama continuously.

*At this level of this concept, the difference between good and bad also vanishes as said in the Gita (Buddhi Yukto Jahatiha...).* Rama wept when His wife was stolen. The reason for this grief was the result of a bad action performed by Him previously as Lord Vishnu. Lord Vishnu killed the wife of sage Bhrgu. The present grief is the result of that previous sin. But, still, Rama enjoyed the grief internally so that He is always in the continuous state of entertainment and enjoyment only. Hence, this concept is the state of highest philosophy. This alone can be the real and permanent solution to be in constant state of bliss in which the stress and strain cannot exist at any time.

[Mr. Anil asked that whether this will encourage the sin.]

**Swami replied:** You need not fear for this because in this state there is no interest in doing some wrong action for selfish benefit. When you can enjoy the state of absence of selfish benefit also, where is the need for doing sin? *Sin is said to be the wrong action performed for selfish benefit.* Lord Vishnu also killed the wife of sage Bhrgu, since she was protecting a demon, who is harmful to the world. There was no selfishness in that action, but, the sage Bhrgu cursed Lord Vishnu due to his emotional ignorance. This curse can be actually nullified since there was no sin in reality. But, the Lord welcomed it since He is fond of grief as an interval dish. Hence, in this level of the divine state of God, there cannot be any possibility of even a trace of sin. The source of sin is selfishness and there is no need of selfishness in this state since self and non-self are equally enjoyed.

The human being is inert body with life having developed faculties like mind, intelligence etc. The natural tendency of the developed life is to interact, involve and respond to the situations of circumstances. *The present philosophers are developing various ways to develop immunity and become inert to the situations.* In another way, they are preaching the transformation of natural tendency to unnatural tendency. In such case, the unnatural tendency of inertia of inert materials is far better than the natural tendency of developed life. It would have been better that the human being should have remained as inert body without the development of life. It means that God has created the life unnecessarily. God should have been wise if the creation of the world stopped at the level of inert materials and various forms of inert energy. The present philosophies indirectly blame God. The state of inertia, which is being tried to achieve, was already existing everywhere in the world. Therefore, all these philosophies are perverted. The present philosophy, on the other hand, supports the development of life as the merit of God to enjoy everything with equal

interest and involvement. It is in the line of the natural tendency of the developed life. Being a human being with developed faculties of life like senses and feelings, it is impossible to develop the inertia. Of course, you get tired due to the activities of awareness and rest, which is total inertia, is needed and it is already provided by God in the form of sleep for a good period in the night. There is no need of inducement of sleep in the awoken state like some wonderful students having the talent of sleep while opening the eyes in the class room to fool the teacher!

[Mr. Anil asked for the way to remove selfishness.]

**Swami replied:** Selfishness is a quality, which is conceptual. Selfishness is a wrong concept. A wrong concept can be removed only by a right concept. In fact, to be more precise, selfishness is ignorance, which is the absence of knowledge. A wrong concept is the absence of a right concept. Darkness is the absence of light. Light is a radiation. Darkness is not a radiation and it is only the absence of radiation. Only light can remove darkness and not anything other than light. You can blow lot of wind with high speed, but, darkness is not blown away by the wind. Similarly, selfishness cannot be removed by any materialistic item or by any mechanism other than knowledge. A photo or a statue is a materialistic item and any intensive worship of it cannot remove your selfishness. Chanting any word or sentence is mechanical process, which does not involve knowledge and hence, such chanting cannot remove the selfishness. Therefore, ***any religious practice or ritual cannot remove the selfishness.*** Demons, very strong devotees of God, doing rigorous penance, could not get rid of selfishness. Only the true sharp knowledge radiating from the face of God in human form, a real preacher (Sadguru), can remove the selfishness like a diamond cutting another diamond. The divine knowledge about God gives rise to strong attraction to God, which is called devotion. The practical proof of this devotion is service to God. Hanuman received the divine knowledge from the Sun and became devotee to God. When God came in human form, Hanuman served Him practically and was blessed. ***The service always involves practical sacrifice, which is the real proof for the lack of selfishness.*** Knowledge (Jnana Yoga), devotion (Bhakti Yoga) and practical service (Karma Yoga) are the three subsequent steps to please God, which are preached by the three divine preachers Shankara, Ramanuja and Madhva respectively.

## Chapter 41

## DIFFERENT DEVOTEES VIEW INCARNATION DIFFERENTLY

### Prayer to be Mere Acknowledgement of Past Favours

September 09, 2012

#### O Learned and Devoted Servants of God,

Mr. Anil asked about the essence of the messages of Jesus to this world.

**Swami replied:** After rigorous penance for about 40 days on a hill, Jesus presented the essence of all His future messages through the prayer followed by a miracle. Thousands of people gathered, who became very hungry in the hot mid-day. There were only four pieces of bread in the basket. Jesus uplifted the basket and did not pray God to provide more pieces of bread for the sake of hungry devotees. He prayed God, expressing the gratefulness for providing those four pieces of bread and asked the disciples to serve those four pieces. Jesus thanked God looking at the past and was not worried about the problem of present and future. *There is no need of any suggestion to the omniscient and omnipotent God.* Sometimes, you may have to remind your superior officer regarding some suggestions related to the situations in the present and in the future. The reason is that your officer is a human being with a limited brain and limited capacity. But, in the case of God, such requirement does not arise. Since Jesus did not ask for the provision of more pieces of bread, it is quite possible that God might have kept silent. Even if Jesus asked for more pieces of bread, God might have kept silent. *The reason for such silence may be to test the devotees regarding their interest in the divine knowledge in spite of the hunger.* Jesus will think in this way only if the miracle was not done. He would have not uttered a single word of blame if the miracle was not performed. That is the real devotion to God. Jesus wanted to preach such devotion to the public.

You should always pray God with full gratefulness looking at your past. God has already granted 100 favours, giving you this human birth, which itself is the first favour. Health, wife, children, money, education, devotion etc., are the 100 favours already done to you by God. Your prayer never touches any of these favours already done to you in the past. *Jesus explained that even the problems are also favours, which stimulate you to*

**come near to God.** His idea was that you should thank God even for the problems, which help you to develop the devotion to God. In the worldly affairs, you should be reverse to this concept. You should never think past and concentrate only on present and future in your worldly duties. Hence, God is reverse to the world.

Today, the prayers concentrate on the problems of the present, expecting the happiness of their relief in the future. **According to Jesus, your prayer should be mere acknowledgement of the past favours done by God to you.** Since this direction is absent, you have become the most ungrateful devil forgetting the long list of favours already done to you by God. **Nobody mentions even a single favour already granted by God.** From the beginning to the end, the prayer concentrates on the present and future only assuming that the favours already done were due to the results of good deeds performed by the individual. In such case, continue with the good deeds and naturally your present and future will be good. Where is the need of prayer to God?

[Mr. Anil asked for the reason of the absence of the enlightenment of this angle by the preachers of Bible and Jesus.]

**Swami replied:** The reason is that this angle will never be liked by the public. People want God to solve the present problems for the happiness in the future. Expressing gratefulness for the past, which is already achieved, is of no use. If God is confined to the past only, nobody will waste the time in the unnecessary activity of expression of gratefulness for the past. **The preacher is always to the tune of the people only like a politician.** The preacher is also one of the public and will have the same attitude only. This is the reason for the closure of this angle.

It is easy to understand the preaching of Jesus, but, the most difficult part is to understand Jesus as the human incarnation of the unimaginable God in which both the human being and God co-exist like current and wire. This concept is not digested by the majority of the public, which crucified Him due to ego and jealousy. **The majority always likes Jesus to be one among them and the existence of God in Him can never be tolerated.** Of course, people do not mind much to give a little specialty as the Messenger of God. Some people, who are filled with ego and jealousy from top to bottom, will not agree even to this little specialty and such people are almost atheists or demons. The Messenger means a human being existing in the kingdom of God like any other human being, selected by God for service. This reflects the first statement **'I am in the light'**. This corresponds to the Dvaita philosophy of Madhva. This is dualism insisting on the total difference between God and human being even though the

human being is possessed by God. This is correct in the sense that God is unimaginable and the human being is imaginable. But, this difference is not opposing the truth that such a human being is possessed by God. Current is the stream of electrons and the wire is the chain of metallic particles. Both are totally different. But, this difference does not oppose the truth that a specific metallic wire is possessed by current. Every wire need not have the current and hence, every human being is not possessed by God. Again, this point provokes the jealousy of the people. The second statement '*the light is in Me*' is that a specific devoted human being selected by God is possessed by God. This corresponds to the Son of God in whom only the blood of the Father is flowing. Everybody is not the Son and so every human being is not possessed by God. Even though Father and Son are different individuals, the Son cannot be isolated from the Father due to the blood. The separable and inseparable concepts co-exist and this is the Vishishta Advaita of Ramanuja, which is a bridge between Madhva and Shankara. The Advaita belongs to Shankara, which is the oneness of the two inseparable items like current and wire during the period of flow of current in the wire. Hence, the human being possessed by God is treated as God for all practical purposes. This is reflected by the statement '*I am the light*'. This is supported by other statements like '*I am the truth*' and '*I and My Father are one and the same*'.

The human being possessed by God is also an ordinary human being like anybody else before the possession. This human being is selected by God to spread His message and is called as Messenger. The jealousy in others starts here itself since others are not selected. This is zero level of people. Such people, who could not tolerate Jesus even as Messenger, shocked to hear second and third levels crucified Him. The jealousy further grows if the Messenger is possessed by God and becomes Son of God. Mohammad, the next Prophet stopped at the level of Messenger itself, to avoid the further growth of the jealousy and opposed the concept of human incarnation. The second stage, which is the entry of God into a specific human being and the third stage, which is treating the specific human being as God, are more and more provoking to the zero level and are dangerous. Mohammad avoided the second and third stages and hence, was saved from crucifixion. Jesus announced the three stages separately to the three levels of people. The problem is that the zero level people also hear the statements of the first, second and third levels. The zero level people, who cannot tolerate even the first level, will be upset more and more to the higher and highest levels. ***People of different levels are not isolated by walls.*** The small cat will also enter the big hole of Newton! Therefore, Mohammad

thought that it is better to stand on the first level itself. The first level is inevitable because the message of God should be spread standing as the Messenger. The zero level people will be hurt by the first level also, but, there is no much danger in absence of the second and third levels. The reaction will reach climax when the zero level receives the statement of third level!

## Chapter 42

**DIFFERENT STAGES IN ATHEISM & THEISM****Lower Stage of Theism Better Than Higher Stage of Atheism**

September 23, 2012

**O Learned and Devoted Servants of God,**

The atheism, which does not accept the existence of God, has the two stages. *In the lower stage, the negation of God is associated with sin and injustice. In the higher stage, the negation of God is associated with good deeds and social justice.* Even the atheist in the higher stage will be awarded with the temporary heaven since there is no reference of God. Similarly, the theism, which is the acceptance of God, has also two stages. In the lower stage, the devotee is reluctant to unhappiness and is attracted towards happiness. In this lower stage, the devotee has reason for his devotion. In order to get rid of difficulties and to get happiness, God is worshipped. Such devotion is not true devotion to God. All the devotion is selfish and the love of devotee to God is only for his happiness. Such devotion is the result of general human psychology in the world. The same psychology exists even in the worldly bonds as said in the Veda (*Atmanah kamaya...*). The husband loves his wife since she gives happiness to him. The wife loves the husband since she also gets the same happiness from him. The children love the parents for their financial support. The parents love their children aspiring future service in their old age. Therefore, all the worldly bonds are selfish only. In the same way, the love towards God is also like any worldly bond. In this devotion, the psychology of the human being is not changed.

Nivrutti, the field related to God, is only an extension of Pravrutti, the field related to the world. In the higher stage of Nivrutti, the devotee enjoys both happiness and unhappiness equally. In this higher stage, the devotee is not reluctant to unhappiness and is not attracted to the happiness. For him, both are one and the same like sweet and hot dishes in the meals. He enjoys both equally. In this higher stage, absolutely there is no need for the devotion to God. In this stage, there is nothing to aspire and there is nothing to reject. The help of God is not needed at all. Therefore, the devotion to God becomes meaningless and useless. But, *in such stage also if there is*

**devotion to God, such devotion is real and God is thrilled towards such devotion.** Therefore, you have to achieve the stage of Yogi, in which you can enjoy the situations of happiness and unhappiness equally (***Samatvam yoga uchyate...*** Gita). When you achieve this stage, you are said to be in the final goal of Pravrutti. After this stage only, the real devotion starts. The Lord asked Arjuna first to become Yogi (***Tasmaat yogi bhavaarjuna...***). To achieve the goal of this Yoga, practice is essential (***Karma karanamuchyate...*** Gita). Once this stage of Yoga is attained, all the desires are pacified because there is nothing to reject since everything is enjoyable. When all the desires are subsided in this way, the final stage of Yoga is achieved (***Shamah karanamuchyate...*** Gita). When there is nothing to be achieved, the reason for devotion disappears. Therefore, the devotion also must disappear. But, if the devotion does not disappear in this stage, such reasonless devotion is the true devotion. The eyes of God are turned towards such a devotee. Till then, God does not look at you. You are thinking that God favors you by giving happiness and removes the difficulties by your devotional prayers and worship. It is only your illusion. Your difficulties, which are the fruits of your sins, are only postponed with compounded interest. The happiness, which is the fruit of your good deeds, is given to you by dragging the fruits of your good deeds fixed in the future life cycles with reduced interest like premature deposits. All this is just an arranged mechanical system and God does not even look at this mechanism. You think that God does all this. You think that God created happiness without your good deeds. You also think that God destroyed your unhappiness. All this illusion is due to lack of your insight towards the background of the mechanism (***Nadatte kasyachit paapam...*** Gita). The Lord openly clarified this by stating that such thinking is due to illusion based on the ignorance of the background mechanism (***Tena muhyanti jantavah...*** Gita).

The lower stage of devotion is better than the higher stage of atheism. The reason is that at least the acceptance of God exists in the lower stage of the devotion. There is always a chance of transformation from the lower stage to the higher stage in the devotion. Therefore, ***the lower stage of devotion should not be discouraged, which is the stage of almost 99% of the devotees.*** In course of time, the devotee in the lower stage climbs to the higher stage after receiving the divine knowledge from Sadguru. Without Yoga, you cannot come into the looks of God. After attaining the Yoga completely, your false devotion becomes true devotion and the gracious glance of God falls on you. Then only, you have started the real spiritual journey. The devotee in such stage is called as Yogarudha in the Gita

(*Yogarudhasya tasyaiva...*). Therefore, you must understand the real meaning of Yoga. Yoga is misunderstood as performance of some physical exercises or breathing exercise. Of course, such exercises are also good for maintaining good health. Such health is the basis of Yoga, which should not be directly called as Yoga. Yoga also should not be misunderstood as developing inertia towards happiness and unhappiness. This type of misunderstanding is horrible since it is quite opposite to the process of Yoga. The first misunderstanding is at least appreciable since it happens to be the basis of Yoga. ***Attainment of Yoga is achieving the partial stage of God, which is equal enjoyment of happiness and unhappiness in the creation.*** By this, you have not become God, who is called as Yogishwara. Yogishwara means the Lord of Yogis. This partial achievement is through the divine knowledge and this is the partial monism (Advaita). Shankara taught this stage in the beginning to the atheists. Next, Ramanuja came and taught the real devotion. Finally, Madhva came and taught that the real devotion is always proved by practical sacrifice, which is the practical service without aspiring any fruit in turn.

Hanuman served Rama practically without aspiring anything in return. In the Ramayana, you will find no occasion in which Hanuman praised Rama through any prayer. His devotion was always in terms of service, which is the practical sacrifice. Hanuman did not differentiate the service to Rama from the service to world. Hanuman was completely dedicated in the personal work of Rama, which was search of His wife and the war to get back His wife. Hanuman did not misunderstand Rama when Rama told that He will go back if Sita is returned. This is a test to Hanuman to see whether Hanuman gets displeased since Ravana will not be killed in such option. ***If Ravana is killed, it is service to the world.*** The personal service to Rama was not differentiated from the service to the world. This shows that the human form called as Rama is not differentiated from the unimaginable God. Identification of Rama as God especially when Rama behaved like an ordinary human being is one acid test. Involvement in purely personal service, which is of no use to the world, is another acid test. Hanuman passed both these acid tests because He did not differentiate the human incarnation from the absolute God and did not differentiate the work of Rama from the work of God.

## Chapter 43

**ATTAIN YOGA TO ACHIEVE REAL DEVOTION****Yoga Destroys False Ground, False Devotion & False Sacrifice**

October 06, 2012

**O Learned and Devoted Servants of God,**

Shri Phani asked: You are preaching the equal enjoyment of happiness and unhappiness so that there is no need of devotion to God. When such state is achieved, really, there is no need of God. When there is no need, the reason for devotion disappears. Nothing can be generated without reason. Hence, devotion is not generated. In the absence of devotion, where is the need of the practical sacrifice in service to God. The Veda says that the sacrifice of money alone can lead to God (*Dhanena Tyagena...*). Hence, the Vedic statement also becomes meaningless in the present context.

**Reply of Swami:** There is lot of confusion of the concepts in the argument projected by you. *The real ground of devotion and the false ground of devotion should be separately differentiated.* The equality in enjoyment of happiness and unhappiness is related to the removal of false ground of devotion. This does not mean that the real ground of devotion is also removed. The practical sacrifice is a point related to real ground of devotion. This point is related by you to the false ground and by removal of false ground, this point is also removed by you. Let Me explain this more clearly. *The false ground of devotion is the link between selfish desire and the power of God.* In false devotion, you always try to exploit the power of God in removing your difficulties and getting happiness. The difficulties are the fruits of your sins and happiness is the fruit of your good deeds. *By exploiting the power of God, you want to avoid the fruits of your sins and want to get the happiness without the good deeds.* Both are wrong. You want that God should commit these two blunders, soaped by your false devotion. The devotion is false because your love to God is based on business. You want this undue favor from God for which you expose your artificial love to God through worship and prayers. All this is false ground of devotion. You want to sacrifice money to God again based on this false ground only. You donate some money to God to get this undue favor. It is just like the corruption practiced by citizens in the offices of government. You bribe the official to do some undue favor. Therefore, such sacrifice of

money is also not the real sacrifice as said in the Veda. If you develop equality in enjoying the happiness and unhappiness like the sweet and hot dishes in meals, you will not require this undue favor from host in requesting him to serve only sweets and not hot dishes. When the Yoga of equality in enjoyment of happiness and unhappiness is developed, the false devotion and false sacrifice of money also disappears. Therefore, this Yoga leads to the final disappearance of false ground of devotion and subsequently false devotion and false sacrifice. ***Today, if this false ground of devotion disappears, there will be no single devotee on this earth!*** The entire devotion in the present devotion is totally false and the only remedy for this is to develop Yoga. ***Lord Datta is called as Yogiraja, standing for the meaning that He alone is the preacher of the Yoga.***

When Yoga destroys the false ground, false devotion and false sacrifice, this does not mean that there is no real ground, real devotion and real sacrifice. By attaining Yoga, you are expected to enter the real ground of devotion where real devotion and real sacrifice exist. ***The end of Yoga is not simple enjoyment of happiness and unhappiness continuously without the concept of God.*** When you have attained the Yoga completely, you have to put a question to yourself. What is the basis of this enjoyment of happiness and unhappiness? The basis is this creation including yourself. In the absence of creation, the enjoyment of happiness and unhappiness also does not exist. You are advised to enjoy both sweet and hot dishes equally. Here, the advice does not end only with the ultimate aim of development of psychology of equal enjoyment of sweet and hot dishes. The advice continues to remind you to express your gratefulness to the host, who served you the food containing both the dishes. Similarly, the creator of this creation must be always thanked for providing the basis of this very enjoyment. God is the creator of yourself and rest of the creation. You are not expected to finish the meals by enjoying the sweet and hot dishes equally and go away without thanking the host. You may raise the doubt that this expression of gratefulness is again based on the business between donor and acceptor. But, in this context, you are expressing your gratefulness for the past favor done by God even without your request. Therefore, this will not be a false ground of devotion. When your request is related to the present and the future, then only, the false ground of devotion appears. ***Therefore, the real ground of devotion starts with this expression of gratefulness to the past favor done by God even without your desire.*** Now, the real devotion starts. This real devotion can be further flavored by your attraction towards the divine qualities and divine personality of God in which also there is no selfish desire. In such attraction also, there is no false

ground. When this real ground and the real devotion are established, the real proof of your practical sacrifice is required, which is your bond with money. Money is the root of all the worldly bonds (*Dhanamoolamidam jagat...*). All the worldly bonds are alive only when money exists. All these worldly bonds are like the branches of the tree of your family and *root of such tree is money*. Therefore, the test at the root will be the test of the entire tree. Hence, the Veda said that the sacrifice of money means the sacrifice of all the other bonds.

Therefore, the false ground and real ground of devotion are separate. The sacrifice of money in the false ground is only a part of the business. *The sacrifice of money in the real ground stands as the acid proof for the real devotion*. The Yoga, which is the talent of enjoying both happiness and unhappiness equally, is to be developed only to destroy the false ground of devotion. When this false ground is destroyed, the false devotion and the false sacrifice are also simultaneously destroyed. This does not mean the real ground does not exist. In fact, after attaining the Yoga, the real ground of devotion should start. After eating the meals, you are expected to thank the host. This thanking the host is the real ground of devotion. Enjoyment of sweet and hot dishes in the meals has nothing to do with this process of thanking the host. If you enjoy both the dishes equally in the meals, it does not mean that you can go away without thanking the host. Hence, the discrimination between truth and false should be carefully done through shrewd analysis. Hence, *Shankara told that this shrewd analysis is one of the four eligible qualities of a spiritual aspirant (Sadasat vivekah...)*.

## Chapter 44

**VICTORY OF KNOWLEDGE OVER IGNORANCE****Transformation Takes Place When Ignorance Destroyed**

October 24, 2012 Vijaya Dashami Day

**O Learned and Devoted Servants of God,**

*Vijaya Dashami is the festival indicating the victory of Knowledge over the ignorance.* If the sinner is punished, the attitude of sin is suppressed temporarily only because the punishment is external and not internal. We find this in the world that the thief is punished again and again in the police station. The *real transformation of the soul takes place only when the internal ignorance is destroyed by the knowledge.* Therefore, *such internal victory only is real and permanent.* The word ‘Durga’ also means that the Knowledge protects you from the attack of ignorant thoughts like the fort protecting you from the attack of wild enemies. The word ignorance can be used in any context. You may be ignorant of Mathematics. Somebody may be ignorant of the required address. In spiritual knowledge, the real context of the word ignorance should be analyzed because it relates to the permanent fate of the soul. This word ‘Ignorance’ is mentioned in the Gita in the context of Human Incarnation (*Avajaananti maam...*). This context is very important because it is concerned about the recognition of God, who came down in human form standing before you. What more important context can be than this in the life of a human being? The meaning of this verse is like this – “*Whenever I come down in the human form, people insult Me due to the ignorance of the absolute God existing in Me*”. People worship God when He is not before them and insult the same God whenever He appears before them. You are craving for Him in His absence and rejecting Him when He appears before you. The reason for this is the ignorance in the identification while seeing Him with the eyes due to the effect of ego and jealousy. ***There cannot be stronger ignorance than this situation.*** This is the most wonderful aspect of human psychology and hence, such scene can be really called as ‘Maya’. The meaning of the word ‘Maya’ is that which is wonderful. The Lord says in the Gita that nobody can cross this ‘Maya’ (*Mama Mayaa duratyayaa...*) except very few souls, who surrender totally to God (*Mayaametaam taranti te...*).

People refused to give some oil to Saibaba to lit the lamps. But, the same people are maintaining lakhs of lights in the temples in the world when Baba disappeared! People criticized Sita and were responsible for the continuous agony of Rama while He was alive. But, today when Rama left this world, people dance and sing songs in praise of Sita and Rama! People quarreled with complaints when Krishna stole some milk while He was alive. But, today people pour down pots of milk on the statues of Lord Krishna when the Lord has gone away from this world! This peculiar disease is the most wonderful one by which you refuse a person in person and praise in his absence. The Veda says that even angels are not an exception to this disease (*Parokshapriyaah...*). If this ignorance is overcome by the power of Knowledge, the soul is saved forever. Such victory of Knowledge over the ignorance saves you permanently and 'Vijaya Dashami' becomes meaningful if you try for such real victory.

### **Top Most Successful Devotees**

We can remember some names of such victorious devotees. *Lakshmana, Sita, Hanuman and Gopikas must be remembered in this context.* Lakshmana was younger to Rama and got married on the same day. While Rama enjoyed with Sita inside the cottage, Lakshmana wandered around it as a watchman for fourteen years. On no moment Lakshmana thought about his wife. The attachment of the Lord to Lakshmana was highest, which surpassed even Sita. When Lakshmana became unconscious, the Lord asked to stop the war stating that Sita was not required when Lakshmana was lost. But, the wonderful test appears as if Rama was attracted to Sita ignoring the same family life of Lakshmana. The Lord sang beautiful song on Lakshmana in this context, which is not known so far to anybody. The song runs like this -

Harimeva sevase he Adishesha!

(Oh! Adishesha! You are always serving the Lord only).

Swaartham Kimapi Naastivaa pannagesha!

(Oh! King of serpents! Don't you have any single work, which is selfish?)

Deyam kimavashishtam te soumithre!

(Oh! Son of Sumithra! What is left over, which I did not give you?)

Atmaanameva Arpayami Ahinayaka!

(Oh! Leader of serpents! Only I am left over and hence, I am dedicating Myself to you).

Apadamastakavapuriva Bhava Vasuke!

(Oh! Vasuki! From top to bottom I am in constant association with your body just like My soul is in constant association with this body. Hence, you are also like My body).

This excellent devotion was shown by Lakshmana while Rama is alive present before Him. This is the essential point that should be noted by all the devotees. We show such excellent devotion only in the absence of the Lord. While the Lord is present, we show either negligence or sometimes even enmity. ***Full recognition and the consequent excellent devotion are the characteristics of Sattvam-quality.*** Negligence is the characteristic of Rajas-quality, which is the result of concentrated ignorance. Enmity is the characteristic of Tamas-quality, which is the result of solidified ignorance.

Sita was proved to be pure through the fire test. But, still, Rama left her in the forest due to rumor from public. This is really the climax of injustice. Any other wife in such situation will either go to court of law or protest with the help of the members of associations of women! On hearing the news that Rama abandoned her, Sita sends the following message through Lakshmana “Oh! Rama! I am not committing suicide since your children in my womb stand as an obstacle. After the delivery, I will perform severe penance with the sole desire that You alone should be My husband without separation in my future life also” (***Kimvaa tavatyanta viyogamoghe..., Saaham tapah...***). Sita showed such extreme love in the life of Rama only and not in His absence from the world!

Hanuman approached the Lord without marriage. But, the Lord always wept for His lost wife and engaged Hanuman always in the service of searching His wife. Anybody in the place of Hanuman will think about his foolishness in not performing his own marriage to search the wife of somebody else. But, Hanuman never thought like that and remained unmarried for the service of the Lord while the Lord was alive in front of His eyes!

Gopikas became mad when Krishna left Brindavanam and committed suicide by jumping into fire on hearing the death of Lord. ***They were unable to continue their lives in the absence of God, but we are unable to express the devotion when the Lord is alive!!***

Such type of pure devotion is possible only when your life is devoid of selfishness through total surrender, which is called as Prapatti (***Maamevaye Prapadyante...*** Gita). Selfishness disappears only when self disappears or forgotten. Bilhana was totally surrendered to his darling while walking in a forest and hit a sage unconsciously by his foot. The sage became angry to curse him. Bilhana asked that how the sage was conscious

about the touch of his foot. In the memory of his darling, Bilhana forgot himself and hence, the leg belonging to himself was also forgotten. Similarly, selfishness belonging to self disappears only when the self is forgotten. ***Crossing the 'I' is said to be the crucifixion of self.*** In the work of God, Jesus forgot Himself and hence, underwent crucifixion. These are standing examples of total surrender by which the crucifixion of self takes place. ***These devotees should be remembered on this day to get the inspiration for achieving the real victory of knowledge over the ignorance in the context of our spiritual journey.***

## Chapter 45

**DIFFERENT TYPES OF WORSHIP****Relevant–Direct Worship is Best**

November 4, 2012

**O Learned and Devoted Servants of God,**

*Relevant worship in this world means worship of the form of God, which is relevant to this world of humanity.* Such a relevant form is only the human form of God. Irrelevant worship means worship of the irrelevant form of God for this humanity. Worship of energetic forms of God like Vishnu, Shiva etc. is irrelevant for the humanity. Such energetic forms are relevant to the upper worlds in which the souls existing in energetic forms stay. The angels and the departed souls from this world are the energetic bodies containing the souls. The energetic form of God is relevant to the upper world and is irrelevant to this world of humanity. *Direct worship means the worship of the alive human form of God in this world by the human beings or the worship of alive energetic form of God in the upper world by the souls existing in energetic bodies.* Indirect worship here or in the upper world means the worship of statues and photos representing the energetic forms or human forms of God.

- 5) Relevant–direct worship means the worship of human form of God by human beings in this world or the worship of energetic form of God by the souls existing in energetic bodies in the upper worlds.
- 6) Relevant–indirect worship means the worship of statues and photos of human incarnations in this world or the worship of statues and photos of energetic forms of God in the upper world.
- 7) Irrelevant–direct worship means the worship of the energetic form of God that appears in this world at the end of long penance. Such worship can be for very short period only.
- 8) Irrelevant–indirect worship means the worship of statues and photos of the energetic forms of God in this world or worship of statues and photos of human incarnations in the upper world.

Out of all these four types of worship, relevant–direct worship is the best. The next best here is irrelevant-direct worship, which can be for very short period only. The next best here is relevant–indirect worship in which the merit is that at least the relevant form is selected. Worship of statue of

Krishna in this world comes under this category. The merit is that a human form of God is selected instead of the irrelevant energetic form of God. The devotees of ISKCON society come in this group. ***The merit is that they have identified the importance of the relevant human form of God*** instead of the irrelevant energetic form like Vishnu. The defect in them is that they are worshipping the statue of Krishna only, which does not receive the worship. Lord Krishna clearly said in the Gita that He will come in human form to this world again and again (*Yadaa yadaahi ...*). They should search for the human form of God in this generation, which has different name and different form. The same unimaginable God (Parabramha), who charged the form of Krishna, also charges the present alive human form in this generation. These devotees have 50% merit and 50% defect. The ISKCON devotees stand on their statement of the Gita, which says that Krishna asks the devotees to worship Him only. But, they forget one important point here, which is that this statement refers to the devotees present in the time of Krishna. The devotees alive at the time of Krishna can worship Krishna only so that their worship becomes relevant-direct worship. This important point is missing and hence, the ISKCON devotees are misled to worship the statue of Krishna. The devotees here, worshipping the statue of Lord Vishnu, come under the last category of irrelevant-indirect worship. Such devotees have 100% defect. The devotees coming under the category of irrelevant-direct worship are also 50% meritorious and 50% defective like ISKCON devotees. The 50% merit in these devotees is that they worship directly but the 50% defect is that they worship the irrelevant form of God, which appears after long strenuous penance for a very short period only. Therefore, such worship can be only temporary.

As already told, the best worship in this world is the worship of the present alive relevant human form directly. The identification of such human incarnation is by its wonderful knowledge only. The reason is that the true knowledge alone can lead you to the goal in the spiritual path. Miracles should not be taken as the identification because miracles only mislead you in the wrong direction since you are always tempted to use the miraculous power to solve your selfish problems. Moreover, miracles are exhibited even by demons and evil people having black magic also by attaining the power of God. ***The power of God is transferrable but not the knowledge of God.*** Hence, the Vedas say that knowledge alone is the identification mark of God (*Satyam Jnanam..., Prajnanam...*). Knowledge is said to be the characteristic of Sattvam. This does not mean that the incarnations of the deity of Sattvam, Lord Vishnu, alone preach knowledge. Even the incarnations of Bramha and Shiva preach knowledge.

No incarnation is without preaching the knowledge. Mandana Mishra, the incarnation of Bramha, was a great scholar in philosophy. Shankara, the incarnation of Shiva was another great scholar in philosophy. Bramha is the deity of Rajas and Shiva is the deity of Tamas. Every quality of these three qualities contains the other two qualities also and there cannot be a single quality without the other two qualities. The scriptures say this point. ***Preaching this spiritual knowledge is the main characteristic of human incarnation of God.*** Based on this reason only, Ravana was rejected to be the human incarnation of God due to absence of preaching the spiritual knowledge even though the exhibition of miracles existed in him. Rajas is the source of ego, which is the projection of self. Tamas is the source of jealousy, which is the denial of the greatness of others. The ego and jealousy are the covering layers of the two eyes with the help of which only you can see and identify the present human incarnation. ***Absence of ignorance is Sattvam, which only represents the pure devotion to God in which the self is completely forgotten and the greatness of the human incarnation alone prevails in the mind.*** Almost all the human beings are affected by the ego and jealousy and as a result they are unable to recognize the alive human incarnation. Even if they recognize, in no time the infection of ego and jealousy affects the two eyes and hence, based on the intensity of infection, the negligence and in course of time even the enmity result. The human form of God also is not much bothered about this infection because such a situation of infection favors Him to lead undisturbed role in this world. If everybody recognizes the human incarnation as God, the play of God acting as a normal person gets disturbed. Of course, the human incarnation reveals the whole truth in preaching the spiritual knowledge. Apart from this preaching, God in human form will not put any supernatural effort to protect the devotee from this infection of Maya. ***God derives more and more enjoyment only when He leads a normal life in this world without His identification.*** Due to this, only one in millions succeeds in identifying the alive human incarnation and in retaining the faith in It without the infection. You can count such successful devotees on fingers like Lakshmana, Hanuman, Sita, Radha etc.

Bramhavidya or Bramhajnanam means only the identification of the alive human form of God present before your eyes. ***The whole difficulty in this identification lies in the point that the alive human incarnation is just before your eyes, talking and moving with you like your friend.*** You are searching for the Kohinoor diamond everywhere but it is just present on your table acting as a paper weight! You are neglecting the paper weight

and searching for the diamond everywhere in the sky. If it is hidden somewhere, the search and research become meaningful. Krishna was present before Arjuna from the childhood. Arjuna asked Krishna about the possibility of Krishna preaching the Sun in the beginning of the world since Krishna was recently born. Arjuna went to Himalayas to do long penance for Lord Shiva for the future victory in the war. He was unable to know the value of Krishna present before his eyes. He was unable to know that Krishna Himself was Shiva. ***Therefore, the whole problem in finding out God does not lie in finding out some specific special place of God. It lies only in the point that you are searching for that specific and special place of God while God is standing before your eyes!***

## Chapter 46

**MEANING OF DATTA-ATREYA****Human Incarnation: Mixture of God & Human Being**

November 18, 2012

**O Learned and Devoted Servants of God,**

The human incarnation is constituted by three components. Two of these three components are common to any ordinary human being. These two components are:

- 1) The visible and imaginable external materialized human body called as Aparaprakriti.
- 2) The invisible and imaginable internal special work form of inert energy, the awareness or soul, called as Paraprakriti.

The third component, which is extra in the human incarnation and which is not found in ordinary human beings is the invisible and unimaginable absolute God. The common two components are essentially one and the same and hence, both are called by single word 'Prakriti'. The soul is the energy and the human body is matter. Energy and matter are inter-convertible forms. The energy component also exists as inert energy in various forms like body heat, shining light of the body and other mechanical works like respiration, digestion, blood circulation etc. Awareness is also a special work form of inert energy only and the specialty of the work is due to the specific nature of a particular system called brain and nervous system. *The same inert energy becomes a specific work called as respiration due to the specific nature of the system called lungs.* Therefore, there is no essential difference in the various forms of energy and work is also a form of energy only. Hence, *the soul can represent the entire spectrum of energy.* Though matter is also a form of energy, matter stands in a separate place compared to the subtle forms of energy like work, heat etc. *The difference in the subtle forms is less compared to the difference between matter and energy.* All the subtle forms of energy are represented by a wave, which is the inherent characteristic of energy. This wave denotes the Shiva Lingam, which is also in the form the wave. Hence, the energy represents Shiva. The materialized matter represents Vishnu. Since matter and energy are inter-convertible

forms, Shiva and Vishnu are said to be one and same (*Shivaya Vishnurupaya Shivarupaya Vishnave...*).

Shiva is said to be worshipped in the form of Shiva Linga and Vishnu is said to be worshipped in the form of materialized statue as per the curse of Sage Bhrgu. The third component, which is the unimaginable and invisible absolute God, stands for Bramha. Such unimaginable and invisible God cannot be worshipped in any case and hence, it is said that Bramha is not worshipped as per the curse of the Sage. The human body is imaginable and visible entity and hence, can be seen by eyes and physically worshipped. The soul stands for energy, which can be imagined by mind and hence, can be worshipped by mind through meditation. The soul, being awareness, stands for knowledge and therefore, Shiva is said to be the deity of knowledge (*Jnanam Maheswaraat...*). The invisible energy can be imagined by inference that can be captured by scientists. The visible materialized human body can be captured through perception by the eyes of even a layman. Hence, all the human beings, whether an ordinary layman or intellectual scientist, can worship the soul and human body. ***No human being, whether a layman or scientist, can capture the unimaginable God.*** Thus, the human incarnation is a system of these three components: God, soul and human body. An ordinary human being is a system of only two components: Soul and human body.

If you say that God enters a statue or photo, the soul component is absent, which represents the knowledge. The main purpose of God coming to this world is preaching the spiritual knowledge to the humanity. Therefore, God always enters a selected human being to become the human incarnation. ***The selection is based on the intensity of the practical devotion of the human being.*** Of course, it is not wrong to worship the statue or photo as a representative model of God to increase the devotion. This indirect worship increases the devotion and stands as a stepping stone for the direct worship of the human incarnation at a later stage.

Therefore, ***the human incarnation can be taken as a mixture of the unimaginable-invisible God and the imaginable human being***, which consists of the visible body and invisible soul. What is the problem in recognizing the human incarnation? The imaginable part is common to every human being and hence, we neglect this part. The unimaginable God can never be captured by our intelligence at any cost. The unimaginable part pervades all over the imaginable part like the current pervading all over the metallic wire. You are expected to experience the current through the metallic wire. But, you treat the electrified wire like any other non-electrified wire since the current is invisible. Therefore, you neglect the

electrified wire also as any other non-electrified wire and miss, using the electrified wire. You neither can catch the unimaginable part nor wish to catch the imaginable part due to negligence. This is the reason for missing the human incarnation in your life. Your negligence is based on your ego and jealousy. It is also foolish to treat every wire as electrified wire. But, this foolish process is somewhat good because at least you will also treat the electrified wire as electrified, among all the wires. This is better than rejecting every wire as non-electrified. Hence, ***the concept of serving the humanity as service to God is better than rejecting the total humanity believing that God will never exist in human form.***

Datta means the unimaginable God given to humanity through the imaginable human form. ***Atreya means the lack of difference between the three components since they are homogeneously mixed with each other to form a single phase.*** Therefore, any human incarnation is Datta-Atreya. Of course, any energetic incarnation is also Datta-Atreya since it contains all the three components. But, the energetic incarnation is relevant to the upper world in which the souls in energetic bodies exist. Hence, any energetic incarnation like Vishnu, Shiva, Bramha, Father of heaven etc., and any human incarnation like Rama, Krishna, Jesus, Mohammed, Buddha etc., is Datta-Atreya only.

## Chapter 47

**EVERY SPIRITUAL ASPIRANT MUST BE HOUSE  
HOLDER**

December 12, 2012

**O Learned and Devoted Servants of God,**

*In the spiritual path, the aspirant should be in the stage of a householder (Grihastha).* Then only, God can test him or her whether the human being can practically sacrifice these three strong bonds (*Eeshanatravam*), which are

- 1) Dhaneshana: Bond with money and wealth
- 2) Dareshana: Bond with wife or husband
- 3) Putreshana: Bond with issues.

When the human being is in the atmosphere of these three bonds, then only, the testing can be done by God. For this purpose, you should be a householder and not a saint, who is far from these bonds. You can evaluate a student, who has appeared for the examination and submitted the answer script. Such a student is like the householder. A saint, who avoids these bonds, is completely out of the context of testing like a student, who does not attend the examination at all. Therefore, such a saint is not greater than the householder. The student not attending the examination is not greater than even the student, who has failed after attending the examination.

Therefore, even the householder, who failed in the test of God, is greater than the saint. The saint, who thinks that he is greatest among the human beings, is totally false. There is a famous joke. One circus master is passing through burning rings by jump. He is gradually reducing the size of the burning ring and as the size decreased, more risk is faced. Hence, the public seeing this feat gave more and more claps as the size of the ring is reduced. One fellow, seeing this feat, thought that the greatness of the jumper increases as the radius of the burning ring decreases. The person thought that if the radius is zero, the jump will be greatest because the radius is in the stage of least reduction. Therefore, he made a jump without the ring at all and expected claps from the public in greatest level. But, unfortunately, not even a single person clapped! The state of such person is the state of the saint.

Gopikas were householders and reached the highest place called Goloka by sacrificing these three strong bonds for the sake of Lord Krishna. Even Hanuman married Suvarchala, the daughter of the Sun. He got a son called '*Matsyavallabha*'. This means that even Hanuman became the householder. This indicates that even Hanuman appeared for the examination. ***Therefore, no saint should think that the householder is lower than his or her status since the fact is that the status of the saint is lower than the status of the householder.*** Shankara remained as saint since He has to walk to all places in India for the propagation of spiritual knowledge and becoming a householder disturbs this Divine program. They are exceptional since they are Incarnations of God and not the normal spiritual aspirants. ***Every spiritual aspirant must become a householder, face the testing done by God and pass the examination.***

## Chapter 48

**GOD ASSOCIATES WITH HUMAN BEING IN  
INCARNATION****Association is For Full Enjoyment**

December 28, 2012 Datta Jayanthi

**O Learned and Devoted Servants of God,**

Shankara told that the reality of various items of the creation is actually the reality of God or Brahman. We take the Brahman as the world due to illusion just like we mistake the rope as snake in thin darkness. The reality of the snake is actually the reality of the rope. Similarly, the reality of the world is actually the reality of God. Such illusion was called as Adhyasa by Shankara. Therefore, God is absolutely real and the world is relatively real. All this is correct. But, *you cannot come out of this illusion because you are a part of the effect of illusion*. In the example of rope and snake, there are three items:

- 1) the rope
- 2) the snake and
- 3) the observer.

In the case of world and God, there are only two items:

- 1) the God and
- 2) the world.

The observer is a part of the world. In the case of rope and snake, the observer can come out of the illusion because the observer is not a part of the snake. But in the case of world and God, the observer cannot come out of the illusion because if the illusory world vanishes, the observer also vanishes since the observer is a part of the illusory world. When the serpent disappears, only the rope is left over. If the observer is a part of the rope, the observer can still remain even after the disappearance of the snake. This means if God is affected by illusion, God can get rid of the illusion and remain even after the disappearance of the world. God can also be affected by the illusion if He wishes so. Really, God wants to be affected by illusion so that He can enjoy the drama of illusion while the illusion continues. This is self imposed illusion for the sake of entertainment. God does not enjoy fully in this way because the affect of illusion cannot be full in the case of

God. However black the cloud may be, it cannot cover the sun fully. Some dim light will appear in the place of the covered sun.

Similarly, God cannot get the complete ignorance to enjoy the world to the full extent. For this purpose, God enters the world (*Tadevanupravishat...* Veda) by associating with a human being and such association is called as human incarnation. ***Here, God enjoys fully.*** The human being is fully ignorant by virtue of its inherent nature since it is a part of the illusory world. The experience of the ignorance of such human being is shared by the associated God just like a cold iron bar receives the heat from closely associated hot iron bar. ***The enjoyment of God through full ignorance becomes meaningful and fruitful through the human incarnation only.*** The superimposition is viewed in negative sense since the unreal world is superimposed on the real God. The same superimposition has tremendous positive side in the context where the devotees superimpose God on the human being and take the human being as God in the case of human incarnation. Such superimposition is the real path of salvation since it provides the only way of service to unimaginable God taken as imaginable human incarnation. There is no other way than this to see and serve the unimaginable God (*Naanyahpandhah...* Veda).

God and His ways are unimaginable. But in certain places, we use the words of imaginable operations for the sake of our clarity only. Krishna lifted the huge mountain by His tender finger. This means that the tender finger has also become unimaginable due to the presence of unimaginable God in it. By this, we understand that the unimaginable God pervaded all over the body of Krishna so that the finger also became unimaginable. In this context, we must say that the unimaginable God pervaded all over the body of Krishna in unimaginable way. The word ‘unimaginable way’ used here indicates that the process of pervasion of God is not the imaginable pervasion like air in the room. The process of pervasion involves the concept of space everywhere and is not applicable in God, who is beyond space. The conclusion that the unimaginable God pervaded the finger of Krishna is only based on the result and the actual process is only an assumption for the sake of our clarity. Therefore, ***the unimaginable God is not only unimaginable but also His ways are unimaginable.*** We use the words of imaginable operations in His case only for the sake of assumed understanding and actually this is not the real understanding of the way of God.

In Shivanandalahari, a prayer composed by Shankara, Shankara says “Oh God! You are unimaginable, Your ways are unimaginable, Your creation is unimaginable and the path of devotion to reach You is also

unimaginable. What is imaginable in Your case? What could I understand anything regarding You?” *God made the superficial realm of the creation imaginable to the science of humanity so that the identification of unimaginable remains due to the reference of some imaginable part.* If everything is unimaginable, the identification of unimaginable disappears. There must be some imaginable reference with respect of which only you can understand the individual identification of unimaginable. Just for this reason only, the human being could understand something, which is called as imaginable. Therefore, whatever is understood by the human beings is also due to the will and grace of God only and there is no individual potentiality of the human beings in any sense. Knowing this, the human being should eradicate the ego of its potentiality and become completely obedient to God by total surrender.

## Chapter 49

## SINGLE EFFECTIVE METHOD TO DEVELOP IN-BUILT CONTROL IN HUMANITY

### Patronizing & Propagating Spiritual Knowledge

January 04, 2013

#### **O Learned and Devoted Servants of God,**

Today, the forcible rape of a girl or a woman is the burning issue for which the death penalty is vehemently suggested by the public. Remember, in ancient India, the ethical scriptures suggested the death punishment for the illegal contact. The scriptures say that any illegal contact, be it a forcible rape or be it a mutually consented illegal contact, should be punished with death only. In any case, only the sinner is punished and thus in the case of rape, the male criminal is only punished, where as in the case of mutual consent, both male and female are punished. The scripture says that a red hot metallic statue of the illegal lady is forcibly embraced by the male criminal so that death is given to him. Similar punishment is given to the lady also. The criminal may escape the punishment here by some intellectual ways or bribing the anti-corruption agency in this world. But, the criminal cannot escape the punishment given by the Omniscient God, as this point is emphasised by mention of the description of the sin and its direct link to the punishment given in the upper world. ***It only means that even if you escape the sin here, its punishment in the upper world is inevitable.*** Hence, ***this should not be twisted by saying that every sin will be punished in the upper world only and not here.*** Thus, the Garuda Puranam, an ethical scripture describes all type of sins and the linked punishments in the upper world. If you say that rape alone should be punished with death, it means that the enjoyment in illegal contact is allowed since there is no force from any side. Rape is not a specific sin, but it is a part of a category of sins, which is called as illegal contact. ***Both rape with force and secret contact without force is included in the same category of illegal contact only and the same punishment is given in both the cases.***

The main basic point here is that the present controlling systems like police, courts etc., are ineffective due to two reasons. 1) The sinner is investigating various ways to escape the sin here so that the sinner can

enjoy the fruit of the sin since there is no fear about non-existent God and non-existent hell. 2) Based on the above reason, the controlling agencies are also becoming corrupt. Therefore, unless the root of the sin is eradicated or controlled, there will not be permanent remedy. What is the use of searching for the best among the ineffective methods to control a specific crime called as rape? If you can implement the single effective method, which can control all types of sins, the problem is solved forever. The nature of crime is the basic substance present in all the sins. The reason for the criminal nature is only that one can do the sin here and enjoy it provided the sinner can escape the punishment enforced here by controlling agencies like police, courts etc. Due to this basic concept, every sinner is doing intensive research to find out the way to escape the sin here. This point becomes very strong when it is believed that the God and hell are non-existent. It becomes quite logical for anybody to enjoy the fruit of the sin especially when there is no fear for hell and God. ***Everybody is logically convinced for doing any sin provided there is a way to escape its punishment here since nothing happens if once you escape the sin here.*** Really, it becomes foolish if you don't enjoy the fruit of the sin in case nothing happens later on, if one escapes the sin here. The atheists argue that they are against the sin for the sake of balance of the society and not due to fear for God. This is only theoretical hypocrisy. When the fruit of the sin is attracting you for enjoyment, especially in the absence of any future danger, which fool is not attracted to do the sin? In such case, every sinner thinks that his individual sin may not effect the balance of the huge society. It is just like thinking that if you pour one tumbler of water in the tank in which everybody is expected to pour one tumbler of milk each. The total danger is that everybody thinks in the same way and pours a tumbler of water only!

Therefore, there is no use in searching the best suitable among the ineffective punishments for a specific sin called rape. Instead, it is better to bring out the only effective method, which can control all types of sins in one instance. ***Such wonderful effective method is to develop the in-built control of every sin in the mind of every human being.*** What is that single effective method? ***The single effective method is patronising and propagation of spiritual knowledge in the humanity by which the faith in God and fear for sin result.*** Such preaching of spiritual knowledge should be linked with the education from the childhood and should be also propagated as informal system of preaching the spiritual knowledge to illiterate human beings also. When the resistance to sin is built in the heart of every human being, the society achieves perfection in self control avoiding the need of any controlling system. It is with this tremendous deep

insight, in ancient India, kings spent huge funds in propagating the spiritual knowledge in temples etc. The modern foolish government thinks that the ancient kings were foolish in spending so much on the useless theoretical spiritual knowledge. This shows the lack of deep foresight of the result of such spiritual education, which helps the government itself in maintaining the peaceful balance in the society, which helps its smooth administration.

The ethical scripture (Dharma Shastra) does not differentiate the illegal union by force (rape) and illegal union by mutual consent and provides the same punishment to both the cases because the real sin in both is the illegal union. The women should not only protest against the first type of sin but also equally protest against her mind to do the second type of sin also. Really, the men attempting rape are beasts because such nature is seen in the beasts only. But, the women should also examine their contribution to such type of sin by exposing their bodies with half covered dress especially in streets. The women should not blindly argue that she can wear any dress of her liking without observing its provoking effect on the men. The Hinduism insists on covering the whole body of the lady with a big piece of cloth called as 'Avagunthanam'. The Islam also follows the same tradition. Even in Christianity, you find such custom adopted by the bride in her marriage, who is fully decorated and the exposure of the special beauty of the bride to public may lead to problems. ***Women should understand all this with positive spirit of co-operation so that a rectified pure system prevails over in the society.***

### ***Woman Should Always Move with Escort of Man***

The woman is physically weak as per the nature of the constitution of the body and hence, should go outside associated with the male escort. The woman from her childhood is always associated with some gold jewels to which thieves may be attracted and sometimes the woman may have danger to her life in the hands of thieves. Therefore, Manu told that woman shall not have independence. Here the word 'independence' should not be taken in wrong sense that she should be under harsh control. The word 'independence' means that she should not move outside independently without the male escort especially in the nights. The male escort in the childhood shall be father, in the youth shall be the husband and in old age shall be the son (***Baalye pitruvashaa kanyaa...*** Manu Smruti). In old age, even though husband is alive, he will also be old and hence, the young son should be the escort. ***The word 'control' in this verse means only escort and not harsh suppression.*** If it means harsh suppression, the meaning fails in the case of son because son should be in the control of mother and

not vice-versa. The same word 'control' is used in other two cases also. Hence, to maintain the same sense everywhere, the word 'control' cannot be harsh suppression in any case. Moreover, Manu says that women should be worshipped like the Divine Mother or Devi and then only gods are pleased (*Yatra naaryastu pujoyante...*). Hence, the word 'control' never means harsh suppression, but only means the escort.

The man should not imitate Lord Krishna, who played romance with Gopikas in the Brindavanam. If you are also the Lord, lift a mountain on your finger as done by Him to prove your Lordship and then play the romance in the society. You should not bring the case of God (Nivrutti) into the system of rules and regulations of humanity (Pravrutti) to spoil the balance in the society. God always preaches Pravrutti and gives top most importance to Pravrutti only. Let the students learn (Nivrutti) or not, atleast the class room should be atleast basically silent and disciplined (Pravrutti). God preached Pravrutti only in the Bible and the Q'ran. Even in the Gita, God says that He will come down again and again to establish justice (Pravrutti) in this world (*Dharma Samsthaapanaarthaaya...* Gita). God never told in the Gita that He will come down to preach Nivrutti or salvation. ***If you follow the rules of God in Pravrutti, God will be pleased with you and will preach Nivrutti to you.*** First, the class room should be disciplined with perfect silence before the actual teaching of the lesson is started.

## Chapter 50

## VISHWARUPADARSHANAM INDICATES UNIMAGINABLE GOD

### Infinite Universe Indicates Its Unimaginable Boundary

January 05, 2013

#### **O Learned and Devoted Servants of God,**

The word ‘Vishwarupadarshanam’ is understood as seeing the infinite space with infinite matter and energy as planets and radiations based on the Lord by Arjuna. This is not the correct understanding the correct sense of this word. The word ‘darshanam’ means a physical work of seeing something with the eyes. In Sanskrit grammar, it is told that all the verbs meant for physical actions or works like walking, seeing etc., indicate the sense of knowing something (*Gatyarthaanaam dhaatunaam jnanaarthakatvaat*). Hence, ‘to see’ means ‘to know’. Therefore, the meaning here is that knowing the true concept of infinite cosmos is really the Vishwarupadarshanam. *Lord Krishna also says that the Vishwarupadarshanam cannot be done by the physical eyes and it can be done only by the divine eye.* The divine eye is said to be on the forehead, which is the third eye. *The forehead represents the place of brain having the power of analysis and imagination.* Therefore, the divine eye means only the process of sharp analysis and understanding the truth of the concept. What is the big concept that is present in this infinite cosmos? Is it to know simply that the cosmos is infinite? Any person standing on the top of the hill viewing the infinite space can easily understand that the universe or space is infinite. The Lord also said that the universe created by Him is endless (*Naantosti mama divyaanaam...* Gita). Is the ultimate aim of the Lord is only to say that the universe is infinite, which can be easily understood by viewing the space on all sides? Science also found that space is infinite by using powerful telescopes. If this is the ultimate aim, Arjuna should not have asked and Krishna should not have given this Vishwarupadarshanam. To know that space is infinite through such experiment, it is only an experimental conclusion and the concept should be built from such conclusion. Then only, the experiment becomes meaningful and fruitful.

Initially, the concept is that the infinite universe or space indicates that its boundary is unimaginable. By this, the existence of unimaginable is established through perception (Pratyaksha pramanam). Science needs the perception only as the basic authority. This is also correct because ***dry logic without the basis of perception and practical experience cannot be valid if you think using sharp analysis***. Without this basis, anybody can tell stories based on the power of imagination of the brain. In that case, there is every chance that you may be fooled by others. Atheists say that God is a concept of baseless imagination of intellectuals to fool and exploit the ignorant and innocent people of the society. We have to accept all this in absence of the perception. Therefore, ***this is the greatest occasion in the spiritual knowledge, which is to observe and conclude that universe is infinite***. This observation is based on the perception by the physical eyes looking around in vacant space and the conclusion of such observation is practical experience, which is proposed even by science. Hence, science also says that space is infinite and its boundary is unimaginable. ***The unimaginable boundary of this infinite universe itself is the unimaginable God***. You should not argue that since the unimaginable boundary is not perceived directly, hence its existence also cannot be accepted. The conclusion of your statement is that the boundary of the infinite universe is not unimaginable due to lack of perception and hence, it should become imaginable and perceivable. Actually, you do not perceive the boundary and hence, it is not imaginable. This is the inference based on the perception. ***Since perception is the basis of the inference, the inference also becomes authority***. You have perceived the generation of smoke from fire in the kitchen. Now you see smoke coming from a distant house. You conclude that fire must exist in that house. Your conclusion is the inference based on your previous perception.

***When you do not see the boundary of the space, there is no other alternative than to conclude that the boundary is unimaginable***. If it is imaginable, you must achieve it. Since you are unable to achieve it, it becomes unimaginable. We say that God is unimaginable. Hence, this unimaginable boundary must be God. There cannot be two unimaginations i.e., God and boundary of universe. There can be two imaginables. ***Unimaginable must be always one***. The word boundary also means that which is different from the existing phase. You travel in the ocean. You always find water. When you reach the boundary of water, you find the land which is totally different from water. Similarly, when you travel through the imaginable cosmos containing imaginable items only, you always find the imaginable only. When you reach the boundary of the

cosmos, you will find the unimaginable, which is totally different from the imaginable cosmos. The cosmos and God can be related as effect and cause. Fire is the cause and smoke is its effect. You can replace the ocean by smoke and land by fire. When you travel along the path of the smoke, you will reach the boundary of smoke i.e., fire, which is totally different from the smoke. Hence, the unimaginable God can be the cause and the imaginable universe can be the effect. ***The cause should not have any trace of the effect in it.*** The universe contains space. The space is said to be the main constituent of the universe, which is the first of the five elements. ***Therefore, even trace of space should not exist in God.*** If space exists in God, it means that space exists even before its creation. This is impossible. Hence, there is no space in God. This means that God does not have spatial dimensions. ***You can never imagine anything without spatial dimensions even if you concentrate for millions of years.*** Based on this reason itself, God is unimaginable. Krishna told that nobody can understand or imagine Him (*Maamturveda Nakashchana...*). This statement of Krishna has its experimental validity in the vision of infinite cosmos i.e., Vishwarupadarshanam. In Islam, they worship the wall as God. Wall is considered to be the boundary of a house or room. This wall represents the boundary wall of the universe i.e., the unimaginable God. This is the internal sense of the wall in Islam.

### **The Conclusions of Vishwarupadarshanam**

Therefore, Vishwarupadarshanam means conclusion of this concept by sharp scientific or logical analysis and concluding that God is unimaginable. If this conclusion is not arrived, there is no use of the vision of infinite cosmos. A boy sees a representative model of a deep scientific concept and enjoys the model only without understanding the deep concept. If Arjuna enjoyed the vision of infinite cosmos, he should be such boy only. A sharp intellectual may understand the concept through explanation even without seeing the model. Moreover, the vision of the infinite cosmos is very easy and anybody can have it by standing on the top of a palace to look the infinite space around. The person, who has understood this concept, is the only lucky person, who is having the fortune of getting Vishwarupadarshanam.

The greatest fruit of this concept is the end of quarrels between religions in this world. ***If God is unimaginable, God must be one only because there cannot be two unimaginations.*** If God is imaginable, there is multiplicity in the imaginables. This results in the multiplicity of God, resulting in quarrels. Lord Krishna as the basis of the universe is one only.

The creation exhibited by Him on His body is always multiple with different items. The one unimaginable God comes in different imaginable human forms as media. There is multiplicity in the media but oneness in the God charging the different media. *Establishment of one God in different media is the ultimate aim of this vision.*

## Chapter 51

## PRACTICAL OBSERVATIONS OF NATURE REVEAL THE EXISTENCE OF GOD

### Unimaginable Boundary is Generator of Imaginable Space

January 07, 2013

#### **O Learned and Devoted Servants of God,**

This message is the reply of Shri Datta Swami to the query of 'Human Excellency' in Speaking Tree forum (<http://www.speakingtree.in/public/wall-updates/9131992>). The above devotee asked about the need of existence of God and about the cheating behaviour of the devotees of God. He also questioned about the miraculous power of God, which is not used to change the minds of present politicians.

**Swami replied:** Since the behaviour of devotees is bad, you need not negate the existence of God. If the son is wrong, you may say that the father is also wrong but you should not say that father does not exist. The existence of God need not be known from the scriptures. If the scripture alone is the authority for the existence of God, nobody will believe it since any imaginary story can be created by any book. *The practical observations of nature revealed the existence of God and scripture is only a record of the conclusions of debates of scientists, who observed the nature and events of life.* When the nature was observed, the biggest surprise was about the infiniteness of space without the boundary wall of the universe. This is a practical enquiry raising anxiety in the minds of the observers of the nature, who are called as scientists. After several debates, the conclusion was that the boundary of the universe is unimaginable since the space is infinite. An international conference on the diameter of the universe was held in which several theories were proposed and the essence of all the theories was only that the universe is infinite on all sides. Some proposed constant expansion of the universe, which also does not give the correct idea of the unimaginable boundary of the space. One scientist asked that even if the boundary wall of the universe is found by travelling 200 billion light years, which is the supposed diameter of the universe, what should be present after the boundary wall? About 200 research papers were presented and the final conclusion was only that the universe is infinite and

its boundary wall is unimaginable. This unimaginable boundary of the universe is called as God. The unimaginable boundary of the universe must not contain any space and should not have spatial dimensions. Then only it becomes unimaginable. Any entity having even very very small spatial dimensions can be imaginable. ***If the boundary is imaginable, you are still continuing in the imaginable phase of universe only and the boundary should not be reached.*** If the boundary has no spatial dimensions, it should be the generator of the space. The reason is that ***space cannot exist in its generator before its generation. This point again mutually proves that the boundary is the generator of space.*** Therefore, the existence of unimaginable boundary, called as unimaginable God, is not mere imagination of some scriptures. It is the conclusion of most practical observations of the infinite space or universe. Added to this concept, sometimes some unimaginable events called as miracles are observed in the life, which cannot be rejected as magic. Whether the miracles, which are unimaginable events, are believed or not, the unimaginable boundary of the universe cannot be rejected at any cost. Therefore, the boundary of the universe is not only unimaginable, but also happens to be the generator of space or universe. Therefore, ***the concept of God is the result of deep scientific analysis of practical observation of nature only.***

The devotees may be wrong. But you should think that how much wrong will be the devotee in absence of faith in God, which results in fear for sin that is punishable in terrible hell. You must have the relative imagination and be satisfied with the relatively controlled cheating of the devotees due to faith in God. ***God never does any miracle to remove the bad behaviour of human beings. The realisation should come in the minds of the people, which alone results in permanent transformation and for this purpose God comes down again and again in human form to preach the divine spiritual knowledge for the sake of such transformation.*** Such transformation alone is real for which God is always trying through human incarnations. You must appreciate that the concept of God develops fear for sin and brings the in-built resistance to crime in every heart of the individual. The concept of God also brings confidence and patience in your heart avoiding the depression of mind due to the victory of injustice. Otherwise, the patience is not developed, which leads to the birth of terrible concepts like terrorism that bring chaos in the society. You must appreciate the concept of God from the scientific analysis of nature and its tremendous benefits in the administration of the balance of individuals and social balance at large. If you throw away the

concept of God treating it as theoretical imagination, the society would have been blasted by now in to pieces.

## Chapter 52

**DIFFERENT VIEWS OF DIFFERENT DEVOTEES ABOUT  
HUMAN INCARNATION****Debates Neither about God nor Separate Human Being**

January 08, 2013

**O Learned and Devoted Servants of God,**

The single truth will appear in different ways with different concepts simultaneously correct according to different receivers. The same lady appears as wife, sister and mother simultaneously to her husband, brother and son. Similarly, the same truth is taken as monism, qualified monism and dualism by different levels of devotees, which are represented by Shankara, Ramanuja and Madhva respectively. *The truth or the object is the human incarnation about which different devotees have different levels of views.* The object of these three philosophies is the human incarnation, which is the human being charged by God. The object is neither God nor the separate human being. Whether current and wire are different entities or to be taken as one entity, becomes the debate in the case of the electrified wire only and not about the non-electrified wire present in your hand and the electricity existing in the power station. The human incarnation is taken as God only by certain high class devotees. The middle class devotees take the human incarnation as a homogenous mixture of two separate entities i.e., God and human being, but, both can be treated as one since both are inseparable. The low class devotees take the human incarnation always as two separate entities at any time and the separation is clear when God leaves the human being either after the work or in the end. God left Parashurama after the work and left Rama only in the end of His life. These three classes of devotees are represented by the three theories of Shankara, Ramanuja and Madhva respectively. These three preachers resulted due to the three levels of devotees and you should not misunderstand that the three levels of devotees resulted due to three theories of the preachers.

God represents the current and the human being stand for the wire. According to Shankara, *the unimaginable God can never be grasped and cannot be even separately mentioned in strict sense.* The imaginable human being alone can be mentioned and hence, there is no point of

dualism at any time. The simile has the limitation since both electricity and wire are imaginable items. ***Since the only unimaginable item is God, you can take no other unimaginable item for the comparison of God.*** There cannot be two unimaginables since you cannot distinguish the phase boundaries of the two unimaginables. Therefore, ***God is only an alternative word for the human being in the human incarnation.*** Such human being exhibits unimaginable activities and these activities are only the actions of an entity like walking of a person. The actions cannot be taken as a separate entity. Therefore, only the strict monism results as per Shankara. Shankara told that soul or human being is God in the case of human incarnation only. He, being the human incarnation, told that He alone is God (Shivah kevaloham). But, the egoistic atheists present in His time took that every soul is God and felt that they are God. By this, they indirectly accepted the existence of God since they exist. Hence, Shankara allowed this misunderstanding so that the atheists can be converted to theists. Therefore, Shankara did not mention the context of human incarnation in His commentaries, which were written for the sake of atheists. But, He revealed the context of human incarnation in His prayers by telling that He, a human being, alone is God. First, He told that He is God (Shivoham). The disciples repeated the same referring to themselves also. Then, He swallowed the molten lead asking them also to do the same. They fell on His feet. Then He revealed that He alone is God (Aham = I, kevalah = alone, Shivah = God). He introduced the word 'alone' as subsequent correction. You must understand that Shankara behaved in diplomatic way in order to uplift the atheists. You must not forget the history to note that at the time of Shankara, almost all Indians were only Buddhists or Purvamimaamsakaas, who were atheists. The preacher as a Guru is always worried to uplift the then existing humanity around Him and for that sake, He can play diplomacy in the concepts.

According to Ramanuja, the unimaginable God is separately established by inference if not by perception. Inference is also treated as an authority of knowledge. But every specific inference itself should be based on its specific perception. You cannot take that since inference is generally based on perception, the generalization can be applied to any specific inference. You are inferring the fire in a distant house by seeing the out coming smoke. Such inference is valid because such specific inference has specific perception also. This means that you have watched the relationship of fire and smoke in a kitchen. Here, the inference is valid because you have the perception in the same individual case in the kitchen. Hence, ***monism is inevitable in the case of unimaginable God since He was not***

*perceived at any place and at any time like the fire in the kitchen.* Such monism can be given as a result of lack of separation between the two entities. This theory is neither monism nor dualism but stands as a bridge between the two extreme concepts. ***The middle class devotees treat the human incarnation as both God and human being in different contexts.*** The human incarnation is taken as God while the unimaginable activities are exhibited and the same is taken as human being in the normal routine activities. Krishna was addressed by His name as a human being only in all the activities except while preaching the spiritual knowledge (the Gita). Though knowledge is the activity of a scholar and is an imaginable item i.e., the nervous energy existing in different pulses or thoughts, the uniqueness or the exceptional unimaginable status of such knowledge alone indicates God. ***The part of the knowledge indicates the human being and the unique speciality of the knowledge indicates God.*** Hence, God is mentioned as special knowledge (Prajnanam) and not mere knowledge (Jnanam). Here, God is not the knowledge but, the possessor of knowledge. The possessor can be addressed by the possessed item. God is told to be the knowledge also elsewhere in the Veda, but the two adjectives i.e., truth (satyam) and infinite (anantam) used there bring speciality to the knowledge. The scholar (guru) cannot speak about the deepest absolute truth in the knowledge. He cannot also clarify the infinite doubts and fails somewhere. The human incarnation (Sadguru) always preaches the bitter truth only and can clarify all the doubts of all the humanity. Krishna is not addressed as God while performing the other miracles like lifting mountain etc., since such miracles can also be performed by demons by the grace of God. Special knowledge is the unique identity of God in human form and hence, is mentioned as the constant associated characteristic of God for identification in the Veda.

As per Madhva, the difference of the unimaginable God from the imaginable creation clearly establishes the existence of separate unimaginable God at any place and at any time. If the unimaginable God is non-existent due to lack of perception, the boundary of imaginable space must have been perceived as imaginable item since everything that exists is only imaginable. Therefore, the human incarnation is always a split personality due to the separate existence of both unimaginable God and imaginable human being. In this context, the simile perfectly suits since we can say that electricity is always a chain of electrons and the metallic wire is a chain of metallic crystals at any time. Hence, the knowledge given by the human incarnation can be taken as the output from God through the separate human being as the medium. ***The low class devotees view the***

***human incarnation always as a two-in-one system.*** Their respect to the human incarnation is always towards the unimaginable God through the imaginable human medium. Their aim is always towards the unimaginable God and view the human being as just a medium.

### **Consequences of Views of Monism, Qualified Monism & Dualism by Devotees About Incarnation**

Shankara preached that perfect knowledge of the monism is sufficient. People misunderstand that Shankara did not support the devotion and service. It is meaningless to think like that. If you see the excellent devotional prayers written by Shankara and His lifelong dedication to the service of God in constant moving for the propagation of spiritual knowledge, you will not have such opinion. The point here is that ***once you view the human incarnation as God only through the knowledge of monism, devotion and service are automatic consequences and need not be mentioned separately.***

Ramanuja stressed on devotion because the concept of dualism will lower the respect towards the human incarnation. Such lowering should be compensated by special effort in increasing the devotion. Again people may criticise Ramanuja stating that service is not mentioned by Him. Service is automatic consequence of devotion and need not be separately mentioned. You serve your child or parents only due to your love (devotion) on them.

The lowest respect towards human incarnation should be compensated by the practical devotion called as service. If service to God is expressed, naturally the devotion should be present and hence, devotion is not separately mentioned by Madhva. Hence, we need not mistake the three preachers for mentioning knowledge or devotion or service alone. The knowledge of Monism automatically results in devotion and subsequent service. The devotion is the product of knowledge and its automatic consequence is service. Service being the final product includes its chain of causes, which are devotion and knowledge. Hence, any one of these three includes the other two. ***The most peculiar tragedy is that an inert statue, which can stand as a representative model of God only, can be viewed as God through perfect monism but not a specific human being directly possessed by God.*** Of course, the valid reason for this tragedy is that exactly like media repel against each other. The human being-part of the human incarnation and an ordinary human being are one and the same by composition and happen to be exactly the same media.

## Chapter 53

**RESOLVING CONTRADICTIONS IN THE STATEMENTS  
OF THE GITA****God Enters World Through Selected Specific Human  
Being**

January 08, 2013 Evening

**O Learned and Devoted Servants of God,**

There are three statements in the Gita. i) The world is in Me, ii) I am not in the world and iii) The world is also not in Me (*Matsthani sarva bhutani, na chaham teshvavasthitah, na cha matsthani bhutani, nattivaham teshu te mayi...*). God happens to be the unimaginable boundary of the imaginary world on all sides. The area of the room is within the four walls. It is not beyond the four walls. It means it is in the control of the boundary wall. Though the area is within the boundary wall, it is not present inside the wall. The boundary wall is also not in the area of the room since the boundary wall is outside the room. We say that an island is in the sea. It means that the island is surrounded by the sea on all sides like the boundary wall. It does not mean that the sea is in the island. At the same time, when a sunk boat is immersed in the sea, we also say that the sunk boat is in the sea. The sea water is present in the sunk boat. In both cases, we have used the same type of sentence that the island or sunk boat is in the sea. There is similarity in the statement but there is difference in the situation since the sea water exists in the sunk boat and not in the island. Here, the universe is said to be in God like the island in the sea. The God is not in the world, which means that the sea water is not in the island. Hence, the case here is not the sunk boat. But, by the similarity of the construction of the sentence in both cases that both are in the sea, you may misunderstand that the island is in the sea like the sunk boat. In such case, it is negated by saying that the world is not in the God like the sunk boat in the sea.

*Neither the unimaginable God exists in the imaginable world to make the world also unimaginable nor the imaginable world exists in unimaginable God to make God as imaginable.* If God is in the world everywhere, the difference between good and bad becomes impossible. However, this does not mean that God cannot enter the world. As a general

rule, God is not in the world. But, the omnipotent God can enter the world by entering a selected human being to make the human incarnation. The process of the entry is also unimaginable since the actions of God are also unimaginable. The human incarnation remains imaginable in the external medium but becomes unimaginable in certain specific actions. Since God is not in any item of the world, every item of the world is rejected as God as said in the Veda (*Neti Neti...*). Every imaginable item in the world exhibits only imaginable characteristics due to absence of unimaginable God in it. At the same time, God enters the world through a selected specific human being to become human incarnation as said in the Veda (*Tadevanu pravishat...*) and this shows the omnipotency of God rejecting that He cannot enter the world. It is true that He did not enter the world. It is not true if you say that He cannot enter the world. The Veda says that He can enter any item in the world (*Eeshaavaasyamidam...*) and this statement is misunderstood as the statement meaning that He entered every item in the world. In this way, the contradiction in the statements of the Gita can be resolved.

## Chapter 54

**GOD APPEARS AT HIGHER STAGE BUT NOT AT HIGHEST STAGE TO CONTROL SIN****Rajas & Tamas Are Basic Ingredients of Sin**

January 29, 2013

**O Learned and Devoted Servants of God,**

The unimaginable God enters a human being to become human incarnation in order to give direction mainly in pravritti to the majority of the humanity and to give direction to a few human beings in spiritual line, which is nivritti. His main concentration is on pravritti only to maintain the balance in the society and offers heaven as the reward to those, who followed His instructions in pravritti. Those, who do not follow His instructions, will be punished in the hell. Thus hell and heaven are related to pravritti only. *In nivritti, no fruit is offered except the divine service to assist Him and this is a discouraging factor to those who aspire fruits for work and efforts.* The bliss one derives in the service to God itself is unassuming fruit in the view of realized people.

When God comes in human form, the human medium consists of all the three general qualities, which are common to all the human beings. The human medium is just an external dress only, which helps God to mix with other human beings. Therefore, the physical composition of the human body consists of the same five elements and the same mechanisms of the body like hunger, thirst etc. The qualities of the individual soul are also the same, which can be categorized into three groups called sattvam, rajas and tamas. The sattvam is characterized by knowledge. The rajas is mainly indicated by ego and tamas is predominated by ignorance. *When the physical and mental compositions are similar to the humanity, the human incarnation can easily mix with the human beings. This total mixing brings non-excited state of the human beings to be guided by God.* The external similarity both in physical body and mental behavior is inevitable. A person trying to rescue the people dipped in a pond of mud has to be associated with mud since he also has to jump into the pond. A drinker will not listen the advice of a non-drinker. A drinker will listen the advice of another controlled drinker only in controlling the excessive drink. It is very difficult to avoid the drink completely in such case. *Partial control of the*

*sin only is practically possible in the case of a total sinner.* For this purpose, the adviser has to appear as a partial sinner. When the human beings are transformed from total sin to partial sin, the adviser should now appear as a non-sinner. *There is no use of the advice of a non-sinner to total sinners. The total sin can be transformed into no sin only through the intermediate state of partial sin.* Therefore, God appears as partial sinner to the total sinners and as a non-sinner to the partial sinners. In this way, *God has to be associated with rajas and tamas, which are the basic ingredients of sin.* God will always appear at higher stage and not at the highest stage. The higher state can mix with the lower state and the highest state always gets isolated if it is to be mixed with the lowest state. God appears as Shri Rama, who is a controlled non-vegetarian to the uncontrolled non-vegetarians. The same God appears as a strict vegetarian, Buddha, to the controlled non-vegetarians. Whether God exhibits rajas or tamas depends on the intensity of the atmosphere existing around Him.

The three qualities in humanity vary in their proportions. No single quality can exist without the other two qualities. When we see a human being full of sattvam, it means only that it has ninety percent sattvam and the remaining ten percent is rajas and tamas. Even Shri Rama, who is said to be an embodiment of sattvam, also showed rajas and tamas on rare occasions. He was very furious on the sage Jabali indicating rajas. He did not hear the advice of the Lakshmana and ran behind the golden deer in the blind love of His wife and this is tamas. Therefore, the human medium of the human incarnation is always in line with the general humanity only. *If you understand that all these qualities belong only to the medium and not to the possessor of the medium, you will always understand the unimaginable God not touched by any quality.* After all, quality is an imaginable item being a mode of imaginable awareness and God is unimaginable. Therefore, there is no possibility of the unimaginable God being touched by any quality. The soul, which is the basic inert energy is also said to be not affected by any quality, even though the soul (Atman) is also an imaginable item. Only the individual soul (Jiiva) is involved by the three qualities since the individual soul is the awareness, which is a specific work form of the inert energy functioning in a specific nervous system. When the soul, an imaginable item, itself is not touched by qualities, then, not to speak of the unimaginable God. The soul being inert cannot be touched by the qualities, which are the modes of awareness. Only the soul and God are untouched by the qualities and fruits of actions. Both have similarities in this aspect, but the reasons are different. In the case of soul, inert and non-inert concepts happen to be the reason. In the case of God,

imaginable and unimaginable happen to be the reason. The individual soul itself is the bundle of qualities and hence is affected both by actions and fruits. The individual soul is the doer and enjoyer. The God and soul neither do nor enjoy. The soul is associated with the awareness and similarly God is also associated with awareness. The awareness associated with the soul is limited and physical depending on the function of nervous system. Awareness of God is due to the unimaginable power of God and does not require the nervous system. The hymn in the Rigveda referring to the two birds can be applied to soul and individual soul in the case of ordinary human beings. The same hymn can be also applied to the unimaginable God and the individual soul in human incarnation. In both cases, one bird (soul or God) does not enjoy the fruits as doer and the other bird (individual soul) enjoys the fruit as a doer. The difference in the human being and the human incarnation is that the first bird (soul) in human being is inert and the first bird (God) in the human incarnation has awareness. In human incarnation, God also enjoys, being closely associated with the individual soul but there is no compulsion since God is not the doer. ***The works, pertaining to the divine program, done by God in human incarnation are always without selfishness and hence, based on this reason also God is not bound by the rule of doer and enjoyer.***

## Chapter 55

**SACRIFICE TO SADGURU RESULTS IN ETERNAL FRUIT****Realise– Repent – Not Repeat Sin**

February 18, 2013

**O Learned and Devoted Servants of God,**

Mr. Anil asked “You told that the money earned through sin like corruption etc., should be return to God. What about the hard earned money?”

**Swami replied:** There is no compulsion that you should give the hard earned money to God. *The rule that you should return the money to God applies only to the sinful money.* If you return the sinful money to God, the punishment for the sin gets cancelled. Punishment is the fruit of your wrong action, called as sin. The money earned by sin also is the fruit of the sin. Money is one fruit and punishment is another fruit. Both these fruits are inherently linked with each other. Therefore, if one fruit is sacrificed the other fruit also leaves you. *But, there is one condition that you should repent and should not repeat the same sin.* The punishment of the sin gets cancelled in two ways.

One way is to rectify the sin if there is possibility of rectification and repent followed by no repetition of the sin.

The other way is to repent for the sin and not to repeat it again in case there is no possibility of rectification of the past sin.

*In both ways, repentance and not repeating are essential.* If there is possibility of rectification, the punishment of the sin cannot be totally cancelled by mere repentance and not repeating. If you keep the sinful money, you should return it to God. If the sinful money is lost, mere repentance and not repeating are sufficient. Ravana killed Jatayu, the bird. He cannot give life to Jatayu. Rectification of the sin is impossible. If he repents for the sin and does not kill any living being after this, the punishment for killing Jatayu gets cancelled. Ravana stole Sita. He can return Sita to Rama. This is the sin with the possibility of rectification. After returning Sita, he should repent and should not steal any lady again. By this, the punishment of this sin gets cancelled. Some people repent and do not repeat the sin without rectification even though the possibility of rectification exists. Such repentance and no repetition become useless to some extent. If you do not repeat the sin after repentance, the punishment is

partially reduced. Some people go on repenting but repeat the sin again and again. They think that the confession and repentance cancel the sin. It is totally false. ***Rectification of the sin if there is possibility, confession and repentance and not repeating the sin will totally cancel the sin and its punishment.*** Mere confession and repentance are theoretical and have no value. They should reflect in practice. Even if you don't rectify the past sin, at least not repeat the sin in the future, will partially reduce your sin and punishment. ***Without the practical aspect, there is no trace of concession.***

***Regarding the hard earned money also, you can sacrifice to God not by rule but by love.*** In fact, you should sacrifice to God here also as per rule. If you sacrifice your hard earned money to your family members, who serve you, how much service is rendered by God to you? You cannot even imagine. However, you will not get any punishment for not donating to God from your hard earned money. ***If you give your hard earned money to your family members, you will be rewarded with the temporary heaven.*** If you follow the rules of pravritti, temporary heaven is the fruit. But, if you donate to God from your hard earned money, the grace of God on you shall be the fruit, which is permanent. Therefore, at least you should partially donate to God from your hard earned money to get some grace of God. Kannappa earned the food by hunting, which was not given to his family members and even he did not eat it in spite of intensive hunger. He donated all the hard earned food to God and attained the permanent grace of God. In fact, God does not need anything from you except to test your love to Him. Even though God is also your first family member, avoiding God in practice in the case of donation of hard earned money, you will not acquire any sin. If you do not give your hard earned money to your family members, who serve you with love and affection, it is a sin. But, this is a sin with respect to the human beings in this world, which is pravritti. If you bring the case of God, even according to the rules of pravritti, God stands in the first place. Instead of giving your hard earned money to ungrateful outsiders, who often cheat you, you should give to your family members. If you do not give to your family members, it is a sin with respect to the other human beings and not with respect to God. Once the case of God is involved, nivritti appears and all the pravritti disappears. You should vote to your family and not to the outsiders. But, you should vote to God and not even to your family. The first is called as pravritti and the second is called as nivritti. If you violate pravritti, you will earn sin. ***If you violate nivritti, you will not earn any sin but will lose the eternal fruit.***

## Chapter 56

**HAPPINESS LIES IN CHANGE OF STATE****Difference between God-cum-Preacher & Mere Preacher**

March 10, 2013

**O Learned and Devoted Servants of God,**

Shri Phani asked: Swami “I feel bored to stay in my house continuously and I like to change the place often. What is the reason for this kind of psychological feeling?”

**Swami replied:** The mind always feels happy in change. If you are in a busy place, you will feel happy by going to an isolated place. But, if you are in an isolated place, you will feel happy by going to a busy place. Therefore, *the happiness is not in any place or external atmosphere. The happiness lies only in the change of the state, which is totally related to your mind.* The Veda says that even God got bored by His isolated state before the creation of this world and hence, He created this world. If you analyze with the help of your intelligence (Buddhi), you can overcome this by knowing the truth with the help of the knowledge. Lord Krishna says in the beginning of the Gita itself that the analytical faculty should be always adopted to know the truth and reach God (*Dadami Buddhi Yogam tam...*). This whole world is composed of the five elements only everywhere. There is no sixth extra element in any place. Therefore, change of one place to get happiness is total ignorance. If you further analyze, you yourself are made of the same five elements. Hence, you need not be aware of the external atmosphere in which you are placed. You can derive happiness from yourself and this is called as ‘Atma Yoga’, which of-course is not divine since awareness is a part of the creation only. By ‘Atmayoga’ you cannot protect yourself forever.

We can say that this entire world is a five component system. The sixth component, awareness, which is also created by God and happens to be a created component of the world, is not present everywhere in this world. It is present as non-continuous discrete item only limited to the living beings. Since you are a living being, this sixth component exists in you. Hence, you are more than the external inert atmosphere. You are not different from the external atmosphere, which also exists in you and in fact you are greater than it. Is it not illusion for you being a six component system to get happiness from the external five component system,

especially when the five components are common? In fact, you sit somewhere and think of your awareness by closing your eyes. You will certainly realize that you are greater than the external atmosphere. Therefore, if one is fond of a particular place like native place or fond of change of place, the reason is only ignorance. Krishna left His native place, Brindavanam in His childhood and never returned to it in His life time. Similarly, Shankara also left His native place in His childhood and never returned. ***Only ignorant people are fond of their native places and even try through unethical ways to get posted in their native places!*** By the same analysis, you can overcome your bonds with certain people only. Every human being is a six component system like you and hence, there is no meaning in the special attraction to certain human beings and special repulsion to certain human beings without proper reason. Your blind attraction to certain human beings in the name of your family is the basis of your home. Similarly, your blind attraction to certain human beings in the name of your relatives and friends is the basis of your native place. In the light of clear analysis, a six component system also need not have attraction towards another six component system. This clearly analyzes the blind attraction of a boy towards a specific girl or vice-versa, which sometimes results in the most foolish suicide due to failure of love. Every girl or a boy is a six component system only. ***Any girl or any boy will behave as a good wife or good husband in a specific set of conditions.*** Hence, the specific liking between a specific boy and a specific girl is the climax of ignorance and illusion. All this is called as Pravritti for which the basis is ignorance and illusion due to lack of intensive analysis. Hence, we can understand the negligence of Lord Krishna towards His family members in the native place and similar negligence of Shankara towards His mother in the native place.

Apart from these six components, there is a seventh component called as the Unimaginable God, who is beyond all these six components and is unachievable in His original state. You need not neglect God since He is unachievable. The unimaginable God is achievable since He enters a specific human being like Krishna, Shankara etc., and gets identified with that specific human form. You have to search such human incarnation, who is the Preacher of True Knowledge. If God is everywhere in the world, the spiritual effort is unnecessary and salvation also becomes meaningless. In such case, Shankara should not have left His mother, who is already God. In such case, Shankara should not have preached anything since everybody is already God. There is no need of search of God in any place in this world since no item in this creation is God. The Veda says this clearly that no created item is God (*Neti neti...*). The Veda also states that you cannot

achieve the Creator, who is not created by another creator (*akrutah...*) through any item created by Him (Krutena) as said in the Veda (*Nastyakrutah krutena...*). This means that none of these six components is God. But, God can enter any created item due to His unimaginable power. The most logical selection for His entry is the six component system, which is the human form. The main reason is to preach the true knowledge and clarify all the doubts so that the right path of the spiritual journey becomes very clear. Therefore, you should search for such a specific human incarnation, which is the Preacher of the right path as well as the goal by Himself. If the preacher is also the God, there will not be any mistake in identifying the right path. Most of the preachers do not know the right path. Even if a preacher rarely knows the right path, it is suppressed or twisted in his preaching due to selfishness. ***The truth is always harsh and is not liked by anyone.*** This is the reason for the salvation to be rare. The preacher always expects some worldly benefits from the disciples. Such a benefit is possible only when the disciple likes the preaching. Since harsh truth is not liked by anyone, the preacher keeps silent on the truth even if he knows it. When God is the preacher, such worst stage will never happen because God does not require anything from anybody being the donor of anything to anyone.

Jesus, God-cum-preacher, said to a rich man that he should sacrifice all his wealth to the poor people for the sake of salvation. Any other modern preacher in His place will say that salvation can be attained by payment of rupees fifty thousand to him! If you believe such statement, the result is that you will get salvation from rupees fifty thousand existing in your pocket!! This is the difference between God-cum-preacher (Sadguru) and mere preacher (Guru). The extra word 'Sat' stands for God. 'Sat' means absolute truth denoting God. The Veda says that you should search for such Sadguru, who is the destroyer of your ignorance (Guru), the right interpreter of the Divine Scripture (Shrotriya) and God by Himself (Brahmanishtha) as said in the Veda (*Sadgurumevabhigachchet... Shrotriyam Brahmanishtham*). Any preacher can remove the ignorance and interpret the Divine Scripture. But, ***when the Scripture is misinterpreted, the knowledge is removed by ignorance.*** The misinterpretation is done by the preacher for the sake of selfish benefit from the disciples. When the correct interpretation is given, the true knowledge radiates, which is always harsh. Therefore, the Veda says that God in human form can be recognized only by the true knowledge preached by Him (*Satyam Jnanam Anantam Brahma*). In the Gita, Krishna directly told that He is God, which will not be liked by anyone. His statement is substantiated by the vast true

knowledge given by Him. You have to differentiate Krishna from a fool, who also may say like that. The specific human being, which is selected by God to become human incarnation, is also a created item. By this, every created human being or non-living created item cannot be God. You can make a non-living created item as a representative model of God to develop your feelings of devotion. ***You should be careful in making any human being as a representative model of God, since such a human being may preach wrong knowledge unlike the silent non-living item.*** Ignorance of truth is better than wrong knowledge. Knowledge is more valuable than devotion. If you have selected a wrong path through wrong knowledge, any amount of devotion is useless. The speed of your running is not only useless but also dangerous when you are running in the wrong direction because he will be more far from the truth. The temples in various places are associated with false stories by the priests to attract more devotees for their selfish benefits. Such exploitations should be condemned by revealing the truth. But, such false story called as ‘*Sthalapuranam*’ or ‘*Arthavada*’ is also useful to improve faith and devotion in the beginners. Revealing the truth will spoil such benefit. Therefore, ***you should hide the truth from such devotees and should expose the truth to the priests to correct them.*** Shankara told the priests that such false stories can work in the case of beginners but not in Him, who is omniscient. He said that a knife may cut the vegetables but not the stone (*Shilaprayukta Kshuradivat...*). Hence ***revelation of proper knowledge should be done based on the state of disciple*** (Adhikari).

Therefore, you should move to any place in search of such God-cum-Preacher or devotees for the sake of spiritual discussion (Nivrutti). In such case, the external atmosphere is immaterial. Shankara in isolated hut at the peaceful forest is the same as Krishna in battle-field of high tension because the same divine knowledge is radiated from both irrespective of external atmosphere. Therefore, ***achievement of Sadguru is important and not the change of place or atmosphere.*** The first alternative is for the eternal benefit of the soul and the second alternative is useless psychological feeling due to ignorance and illusion.

## Chapter 57

**ANGELS-HUMAN BEINGS-DEMONS****Knowledge-Partial Knowledge & Ignorance-Ignorance**

March 19, 2013

**O Learned and Devoted Servants of God,**

There are three types of souls. The first type belongs to Angels made of Sattvam or complete Knowledge. Ramanuja, incarnation of Sesha angel and Madhva, incarnation of Vayu angel belong to this category. The second type belongs to human beings made of Rajas containing partial knowledge and partial ignorance. Arjuna belongs to this. The third type belongs to devils made of Tamas, containing full ignorance. Devils like Ravana, Ekalavya etc., belong to this. Let us analyze Arjuna and Ekalavya being contemporary souls.

Arjuna worshipped Drona, the alive human form directly. Ekalavya worshipped the statue of Drona as the representative model. Of course, both learnt the worldly branch of education related to war (Pravrutti). Here, there is no context of spiritual knowledge (Nivrutti). Even then, we can learn that Arjuna through direct worship (*Saakshaat Upaasanam*) succeeded than Ekalavya, who worshipped through model-representation (*Pratika Upaasanam*). Later on, Arjuna has to fight against Drona and Ekalavya fought on the side of Drona. Here Arjuna came on the side of Lord Krishna and hence, he shifted from the direct worship of the preacher (Guru) to the direct worship of God-cum-Preacher (Sadguru). This difference made Arjuna to succeed and Ekalavya to get defeated. All this is the field of worldly affairs (Pravrutti) only and it can be concluded that in Pravrutti and Nivrutti:

- 1) The direct worship is better than the indirect worship and
- 2) The God-cum-Preacher is far superior to an ordinary Preacher.

Arjuna did not completely surrender to Lord Krishna in Pravrutti or Nivrutti. He followed the order of Krishna in the Kurukshethra war, whereas Arjuna fought against Krishna in protecting Gaya. *Even in Nivrutti, Arjuna showed this mixed behavior. He showed his ignorance about Krishna as God while questioning Krishna about His preaching to the Sun in the beginning of the creation. At the same time, he praised Lord Krishna as God during the context of cosmic vision.* He worshipped

the representative model of Lord Shiva (Shivalingam) for the sake of victory in the war while the same God exists before him in alive human form as Krishna. At the same time, he surrendered to Krishna treating Him as God at the end of the preaching of the Gita. This mixed behavior of Arjuna represents the partial knowledge and partial ignorance of human being. The human beings sometimes recognize the contemporary human incarnation and totally surrender. But, sometimes, they neglect the same human incarnation due to ego and jealousy especially in the case of constant association. Ravana was a devil and never recognized Rama, the contemporary human incarnation. He worshipped Lord Shiva through indirect worship but neglected the same Lord on seeing directly by showing desire towards the wife of the Lord. Ekalavya also did not recognize Krishna as the contemporary human incarnation and fought against Him. Both Ravana and Ekalavya were always indulged in the indirect worship only, since ego and jealousy predominate quickly in the case of direct worship as hurdles. ***If you see the case of angels having full knowledge, Ramanuja and Madhva never showed any negligence to their preachers or even to the devotees.*** Hanuman and Radha worshipped their contemporary human incarnations only.

The Gita also classified these three categories as 'Ishtam' representing angels, 'Mishram' representing the human beings and 'Anishtam' representing the demons. It is also said in the Gita that angels are elevated to the upper plane, the human beings stand in the middle plane and the demons fall to the lower planes. The angels and demons are present in the human beings only. The human beings having predomination of Sattvam are angels and the human beings having predomination of Tamas are demons. The angels never err. The human beings err but realize and rectify. The demons always err and never realize due to ego. The animals also err but are incapable of realization. Therefore, God excuses the realized human beings and the animals, which can never realize. But, ***God will never excuse the demons, who are capable of realization, but never realize due to ego.***

## Chapter 58

**SHRI RAMANA TOLD TO SEARCH THE SOURCE OF 'I'****Source of 'I' is Unimaginable God**

April 14, 2013

**O Learned and Devoted Servants of God,**

Generally, people think that Shri Ramana Maharshi is a follower of Advaita. If this is correct, Shri Ramana should have told that the meaning of 'I' is God. According to the followers of Advaita, the 'I' is God (*Aham Brahma Asmi*). But, Shri Ramana always told that you should search for the source of 'I'. If 'I' is God, there cannot be the source of 'I' since God is the ultimate source of this whole creation. The 'I' stands for the human soul. In Advaita, the soul is said to be God. Shri Ramana told that everybody should search for the source of 'I' and never told that anything about the source of 'I'. If Shri Ramana has any information about the source of 'I', He should have revealed that information directly and in that case, there is no need of the strenuous search for the devotees. Guru is expected to give the information about critical points. He is not guru if he says that you should search for the information about a critical point. People approach guru only to know the information about the critical point, who are unable to take up the strenuous analysis in search. Moreover, people may go wrong in searching a critical point and therefore, the guru is approached so that they can avoid all these possibilities of risk and danger. Therefore, does this mean that Shri Ramana is not guru? Certainly, Shri Ramana is not only guru but also sadguru because He is the incarnation of Lord Subrahmanya, who is the son of Lord Shiva. The main characteristic of sadguru is to give the right information about any critical point in the spiritual knowledge. All this shows that Shri Ramana should have given the right information about the source of 'I'. But, He did not give it. The reason for that is that the source of 'I' can never be known.

The source of 'I' is God, who is unimaginable. The Veda and the Gita clearly establish this point (*Yasyaamatam..., Maamtu veda na...*). Hence, the meaning for the search of 'I' is that God is unimaginable to any extent of analytical search. In such case, Shri Ramana should have told directly that God is unimaginable. Here, the practical point is that if you say about the unimaginable nature of God, people will not directly accept it. They

may have a doubt that since you are unable to know God, you are telling that God is unimaginable. Hence, to realize that God is unimaginable, one has to search through analysis by himself or herself. Hence, Shri Ramana did not directly reveal that God is unimaginable and only told that one has to continuously search the source of 'I', which is God till he arrives to the conclusion that God is unimaginable.

People often quote the incident in which Shri Ramana allowed an operation of the boil on His body without anaesthesia. Based on this, people think that the divine soul has the power to tolerate the pain in the operation. This is the knowledge due to misunderstanding. The correct concept here is that if you identify yourself as the soul and not as the body, you can easily detach from the body and will not be affected by any damage of the body. The Gita says that the body is like the shirt of the soul (*Vaasaamsi...*). If the shirt is cut by a blade, you need not be hurt by it. This is called as self-realization (Atma Yoga), which has no connection with divinity. Self-realization is as good as the medicine of anaesthesia. Of course, self-realization is better than such medicines since a poor man may not afford to purchase the medicine. Moreover, the medicine has always side reactions affecting your health. Hence, this incident is only a demonstration of the fruit of Atma yoga, which is purely related to the realm of this creation (Pravrutti) and has nothing to do with the subject of creator (Nivrutti).

No doubt, that Shri Ramana is incarnation of God and can do anything by His will alone. But, such power is not possible in the case of every ordinary human being. Hence, if He behaves like God, people also imitate His behaviour thinking that they are also God. The reason for such misunderstanding is that Shri Ramana is already misunderstood as the follower of Advaita according to which every soul is God. Therefore, Shri Ramana always behaved as an ordinary human being in order to avoid such misunderstanding based on misinterpretation of the correct concept. Hence, Shri Ramana prayed Lord of Arunachala to cure His mother affected by illness. If Shri Ramana is God by Himself since every soul is God, He should have cured the illness by His mere will. In fact, He should have preached His mother also that she herself is God to cure her illness without depending on others. Shri Ramana is God based on the concept of human incarnation and Shri Ramana is not God based on the concept that every soul is God. If He performs the miracle, people will take the second concept and not the first. Therefore, to avoid this misconception, Shri Ramana did not perform the miracle.

Shankara Himself is Lord Shiva and Shri Ramana is incarnation of the son of Lord Shiva. Being the son, He gave the correct interpretation of the

philosophy of His father. Shankara also never told that every soul is God. Shankara only told that He alone is God based on the concept of human incarnation. Shankara told that He is God (Shivoham). The disciples did not take this based on the first concept but took this based on the second concept. Therefore, everybody started stating that he is God. Shankara swallowed the molten lead and asked the disciples to do the same. The disciples unable to do that fell on His divine feet. Then Shankara modified His statement with more accuracy stating that He alone is God (Shivah kevaloham). Hence, the conclusion is that Shri Ramana being the incarnation of Lord Subrahmanya gave further clarification of the philosophy of His father Shankara to remove the misunderstanding from the minds of the followers of Advaita.

Shri Ramana told that the 'I' will vanish by spiritual effort repeated practically and God is remained. This appears as if the 'I' (Jiiva or individual soul or thought or mind) is transformed into God. This is again the misinterpretation of the logic. Suppose, there are two items: A and B. ***Suppose, A vanished and B alone is left over. It appears as if the A has become B. But, actually, the A being the part of creation, disappeared and B being the eternal creator, is left over. You must cross over this apparent illusion and identify the actual truth.***

People should realise that they are different from Shri Ramana like the non-electrified metallic wires different from the electrified wire. Shri Ramana is the human incarnation in which the soul is charged by the unimaginable God. The other souls are not charged by the unimaginable God. Hence, any ordinary human being should not imitate the human incarnation and should understand the message given by the human incarnation in the right sense using the sharp analytical faculty (Buddhi) given by God. In such case, all the misunderstandings arising from misinterpretations will vanish and the ordinary human being can take up the spiritual journey in the right path to reach the right goal.

## Chapter 59

**MIRACLES OF INCARNATION MISLEADS PEOPLE****Incarnation Mixes with Humanity Through Human Behaviour**

April 19, 2013 Shri Rama Navami Day

**O Learned and Devoted Servants of God,**

The life history of Rama was written even before His birth and was propagated during His life time through Kusha and Lava by the sage Valmiki. The life history of Krishna was written by sage Vyasa after His death only and was not propagated during His life time. What is the reason, which is based on the difference between Rama and Krishna? The main reason is that Rama always behaved as an ideal human being and Krishna mostly behaved as the unimaginable God. *People can tolerate even God behaving as perfect human being before their eyes. But, they can never tolerate a human being behaving like God before their eyes.* The most powerful human quality is jealousy. In fact, when Krishna behaved like God, most of the people criticized Him. *A human incarnation can mix with humanity only through its behavior of a normal human being.* Mostly Krishna exposed His divine behavior in His childhood through frequent miracles. At the same time, He behaved as a bad person also by exhibiting bad qualities, which served as antidote to neutralize the exposed divinity. Of course, Gopikas, being the learned sages, have surpassed the human jealousy and also the effect of the antidote. The miracles performed by the Lord, which are the unimaginable events, preached the sages that God is unimaginable. These sages could not realize till then that the absolute God is unimaginable. They always investigated the true nature of the original God through severe penance. Since the Lord was exposed to the sages only in that village called Brindavanam, such message was perfectly relevant to that specific context. Later on, the Lord behaved like an ordinary human being by participating in the routine rituals, which are various forms of worship of God existing externally. The Lord performed severe penance to please Lord Shiva for getting a son. Again, at the time of preaching the Gita, Krishna behaved as God.

***In all these contexts of behavior as God, we must understand that the God component in the human incarnation alone is responding.*** Such situations are very rare and highly specific like the atmosphere of sages. Even Arjuna was a sage called Nara Rushi. ***If you leave such highly specific contexts, any human incarnation will behave as an ordinary human being only to give guidance to the humanity.*** Otherwise, the humanity misinterprets the behavior of God in the light of Advaita Philosophy. If the human incarnation performs a miracle, people always are misled. Some people exhibit artificial devotion to solve their personal problems by misusing this supernatural power. Hence, the miracle does not develop the real devotion. The devils also exhibit such artificial devotion during penance done for achieving the boons. The other type of the people wants to become the very source of miracles by becoming God. You can compare this type to the demons, who claim themselves as God after achieving the powers. The first type is comparable to the people, who enjoy the golden egg laid down every day by the duck. The second type can be compared to the people, who want to cut the stomach of the duck for snatching the entire gold. ***Both these ways result in the downfall of devotees, if the human incarnation behaves like God and exhibits miracles.*** The aim of the human incarnation is to guide the devotees and give proper direction in their spiritual path.

Shri Rama is the human incarnation in full spirit of this concept. Shri Rama is called as the human incarnation that came strictly to guide the humanity (*Aadarsha Maanushaavatara*). Shri Krishna is the human incarnation that came to exhibit miracles denoting the unimaginable nature of the absolute God (*Leela Maanushaavatara*). Shri Rama never said that He is God. Instead, He told that He is an ordinary human being born to Dasaratha (*Aatmanam Maanusham...*). His behavior was an example for the behavior of every human being in this world. His every action was strictly in the normal line of humanity within the natural limits so that every human being will follow that in practice. He never performed any miracle and was subjected to severe problems and difficulties. He prayed the Lord situated externally for solving His problems and never used the unimaginable power of the unimaginable God existing in Him. When He has to kill Ravana, He prayed for the blessing from the deity, Sun (*Aditya Hridayam*). He worshipped Lord Shiva externally to get rid of the sin in killing Ravana. He received the miraculous weapons from the sage Vishwamitra. He behaved like a

perfect ignorant human being by running after the golden deer without knowing the plot of Ravana.

He performed a miracle by converting the stone into woman called Ahalya. But, here also the analysis shows that Rama did not perform any miracle. The Sage Gowtama gave curse to his wife to become stone. The miraculous power in this event is from the power of penance of Gowtama. He gave the solution also that the stone will become the woman back, when the foot of Rama touches it. The miraculous power of the sage, worked in the conversion of woman to stone can also work in the reverse conversion also. Therefore, the solution came from the power of the sage and not from the power of Rama. If Gowtama said that somebody else will make the reverse conversion, it would have happened so. ***The power of the sage is primary and the foot of Rama is secondary instrument.*** You can give some credit to Rama saying that since Rama is a good person, the conversion was justified. But, the conversion would have happened to any other good person also if mentioned by the sage. Therefore, the reason for the conversion is the power of the sage and not the goodness of the person. Hence, this miracle can be totally attributed to the sage only and not to Rama. Even though the unimaginable God present in Rama performed a miracle, Rama has taken sufficient care to see that the fact is hidden. Rama always tried to interpret such a hidden miracle as a result of His prayer to the external God. If Rama proved that the miracle happened due to the God in Him, everybody will take that God is in him and try to do the miracle. To avoid this, external exposure was totally different by linking the miracle to the prayer to the external God. In such case only, everybody will pray the external God begging for the miracle. The ***Gita says that people always imitate the great person (Yadyadaacharati Sreshthah...)*** and therefore, the great person always should act carefully in view of the imitating public (***Loka sangrahamevaapi***). Hence, any human incarnation generally controls the exhibition of divine power for the sake of the welfare of the devoted public except on very few occasions of specific contexts. The trend of Krishna was also the same if you analyze His life history carefully. ***Without knowing these intricate implications, the devotees are always anxious for the exhibition of miracles and pester the human incarnations for the same.***



**Shri Datta Swami**

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