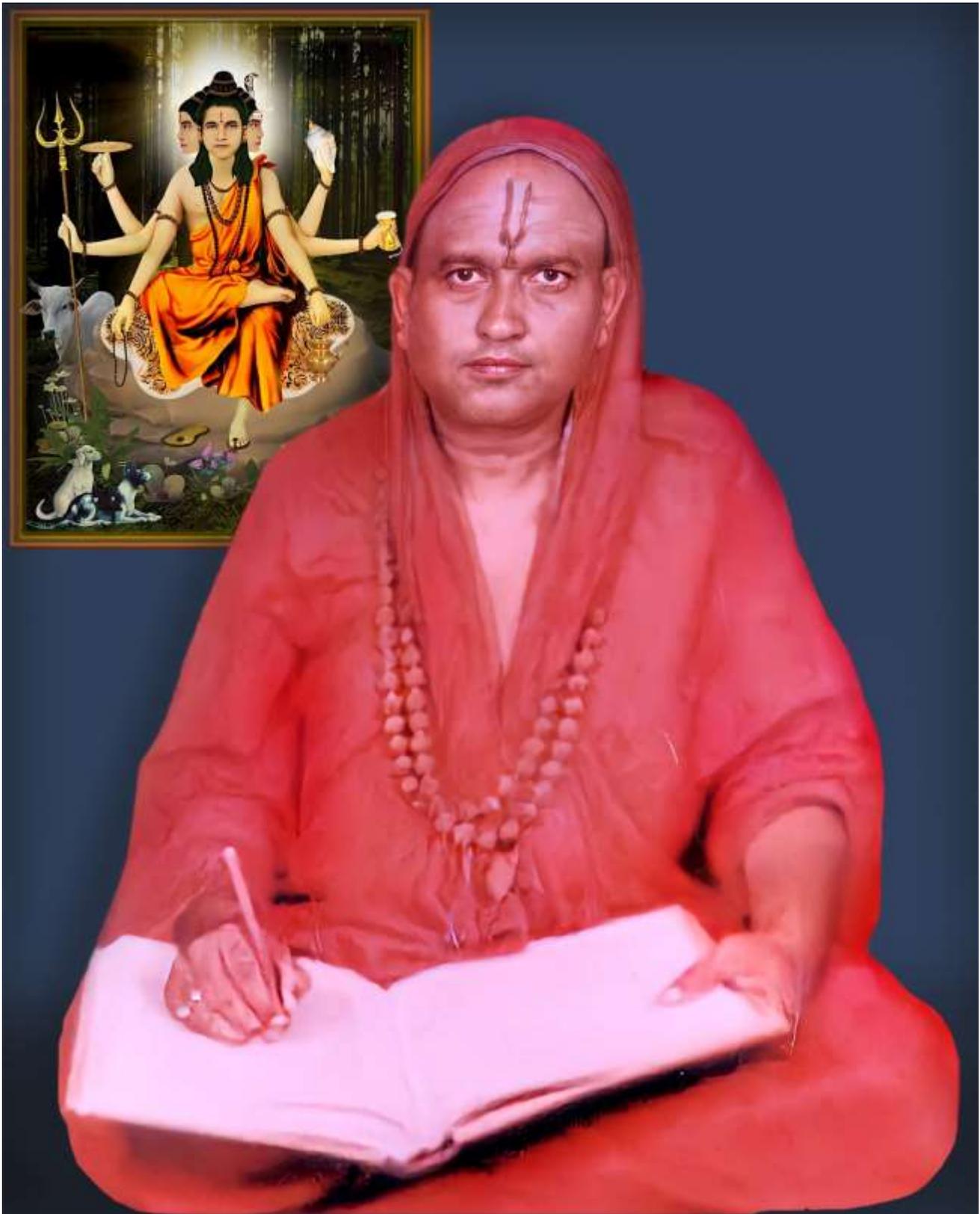


**SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 2]**



(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)

Copyright
All rights reserved with the author.C

CONTENTS

Chapter 1	1
ESSENCE OF THE GITA AND THE VEDAS	1
Where is God?	1
Who are you?	7
How to Please God?.....	12
Chapter 2	22
TEMPLES, MANTRAS AND YANTRAS.....	22
Interview And Journey	29
Chapter 3	32
TRUE LOVE AND SERVICE	32
Proof of Real Love.....	32
Chapter 4	41
MODELS AND THE CONCEPT	41
Illustrative Models in Spirituality.....	41
Chapter 5	47
SYMBOLISM OF TEMPLES AND RITUALS	47
Chapter 6	53
SACRIFICE OF FAME AND MONEY	53
Give Credit to God.....	53
Chapter 7	56
TEMPLE OF LORD RAMA	56
Chapter 8	59
PROPER USE OF WEALTH.....	59
Spending Channels	59
Chapter 9	62
GIVE UP RITUALS AND SERVE THE LORD.....	62
Where is the Real Gayatri?	62
Jealousy and Incarnations of the Lord.....	66
Chapter 10	69
ESSENCE OF THE EPICS	69
Ideals to Follow	69
Chapter 11	72
INFINITY IN THE FINITE.....	72
Chapter 12	75
CHARACTERISTIC SIGNS.....	75
Need of the Scriptures	75

Concluding Remarks by Swami on Miracles.....	77
Chapter 13.....	79
MESSAGE ON DATTA JAYANTI.....	79
God is Unknowable.....	79
Sacrifice.....	103
Chapter 14.....	105
SPIRITUALITY IN TOTAL.....	105
Theory & Practical Aspects of Spirituality.....	105
Chapter 16.....	109
RELIGION AND RATIONALITY.....	109
Spirituality: Rational or Irrational?.....	109
Chapter 18.....	117
GURU POURNIMA.....	117
Removal of Ignorance.....	117
Chapter 19.....	126
MESSAGE ON KRISHNASHTAMI.....	126
Celebration of Krishnashtami.....	126
Chapter 20.....	150
MEANING OF YOGA.....	150
Chapter 21.....	156
PARABRAHMAN.....	156
Experience of Parabrahman.....	156
Chapter 22.....	166
SERVICE AND PARABRAHMAN.....	166
Service.....	166
Chapter 23.....	174
LOGIC AND BEYOND.....	174
The Ultimate Cause.....	174
Chapter 24.....	180
YAJNA AND KARMA.....	180
Yajna.....	180
Chapter 25.....	186
FINAL MESSAGE OF THE GITA.....	186
Types of Devotees.....	186
Essence of the Gita.....	198

Chapter 1 ESSENCE OF THE GITA AND THE VEDAS

Where is God?

2004 Delhi

O Learned and Devoted Servants of God,

The Bhagavadgita says that nobody knows God (*Mām tu veda na kaścana*). The Veda says that words, mind, intelligence, logic and even imagination (*Yato vācaḥ, Manasā saha, Na medhayā, Naiṣā tarkeṇa*) cannot touch God. The Veda also says that if one knows that God is unknown, he knows at least something about God (*Yasyā mataṃ tasya matam*). But the same Veda says that God is present on this earth itself (*Yat sākṣāt aparokṣāt*). The Gita also says that God reveals Himself on the earth in every human generation as per the necessity (*Tadātmānaṃ sṛjāmyaham*). How to correlate these two contradicting statements? The first statement implies that you cannot catch God by your effort. The second statement indicates that whenever the kindest God wants to reveal Himself, He comes to the earth. You see the God on the earth but He is not understood. Therefore, the first statement is not contradicted. You have seen Lord Krishna. As a boy He uplifted the mountain. Did you understand this? The Gita says that God comes down through the Human body to preach the human beings (*Mānuṣīm tanu māśritam*). Then you can see and touch Him. You can talk and live with Him. But He is not understood. He is seen only to prove that He cannot be understood. The Veda said four great sentences (Maha Vakyas) about this Human incarnation. The first three sentences say that He is like you, himself and Myself externally (*Ahaṃ Brahmā'smi, Tat tvamasi, Ayam Ātmā, Prajñānaṃ Brahma*). The fourth great sentence says that He preaches special divine knowledge, which is not possible for anybody, and this is His internal form by which He is differentiated from others. Many electrons are floating in the atmosphere, which are called electricity. But you cannot experience the electricity in the atmosphere. By this electricity in the atmosphere you cannot move the fan and lit the light. This electricity cannot be experienced and you cannot get any benefit from it. But the same electrons, when flow in a metallic wire, you are getting the experience of the electricity by touching the wire. By this electricity you can move the fan and lit the bulb. Similarly, you cannot directly experience God who is pervading all over the world and you cannot

get any fruit from Him. But when the same God enters the human body you can experience Him through vision, touch, conversation and co-living. But by this experience you cannot get any fruit. When you meet somebody, touch him, talk with him and even live with him, you can experience him. But you cannot get any help from him. Even if you serve Him personally, He will preach you several times but when you participate in His mission as a servant, then only He will be pleased and will give you the fruit. Therefore, you can experience and please God, only through the Human form. God creates this method for the sake of human beings. This method is called the Human incarnation. If you try to reach that absolute God directly, He is like a roaring mighty ocean. You are just a water drop. Your prayer is an iota in that sound-ocean. You may even merge in the sea and disappear completely losing your name and form. Gita says that if one tries to worship the formless all-pervading God, he will end up in misery (*Avyaktā hi gatiḥ*).

When God has arranged a very convenient way for approaching, why should you deny that and try for direct method? Are you mad? The reason for your madness is your repulsion to another Human form produced by your egoism and jealousy. Likes repel with each other. The egoism and jealousy cover the two eyes of any human being. These two layers are responsible for the human being not to use the method adopted by God Himself. You cannot even imagine that God. How can you serve Him? This is like drought, which is one extreme end. The other extreme end is flood in which every human being thinks that he is God and this is the result of the misunderstanding the Veda. If every human being is God, then this spiritual effort is left for stones only! Therefore, to solve this problem an intermediate technique is adopted. The Human form is introduced in the form of an inert statue or photo. Since the statue or the photo is not the actual human being the repulsion is reduced. Since the Human form in a statue or a photo belongs to some deity of the upper world or belongs to a form of past human incarnation, the problem of repulsion is removed. If this repulsion is of higher order the face of that Human form is replaced by the face of a monkey (Hanuman), the face of an elephant (Ganapati) etc., because the jealousy on the Human form is mainly concentrated on the face. If the repulsion is of highest order, instead of the Human form the form of a fish, tortoise (Matsya, Kurma) etc., is introduced. Therefore, the statues are worshipped as a training to remove the repulsion caused by egoism and jealousy against the Human form. But the statues are only for meditation and not for worship or service. The Veda says that the Lord is

not in the statues or photos (*Na tasya pratimā*). The Veda also says that no inert object is God (*Nedaṃ tat*).

The Gita also says that God is not the world and God is not in the world (*Na cāhaṃ teṣu, Māmebhyaḥ param*). When it is said that God is in the world in the Gita, it means that God is existing in the world as a base (*Matsthāni*) and such interpretation is derived from the Sanskrit Grammar (*Aupaśleṣika saptamī vibhaktiḥ*). Here the base is not touched by the world and so God is untouched without any change. When a daydreamer dreams a city, that city when catches fire, that fire does not touch the dreamer. This entire world is only the will of God (*Ichhāmātram Prabhoḥ sṛṣṭiḥ*). The imagined city is based on the dreamer. Even when a person in that dream city is burnt the dreamer is not burnt. Similarly, even if a soul in the world is pained the God is not pained. The dreamer can enter the dream through a form of imagination and can express himself through that form anywhere in that dream world. Like this God expressed Himself in the form of Lord Narasimha. He can enter the dream world through a Human form, which is also made of His will and such Human form is Human incarnation. The dream world and the dream men are also made of His will.

The Veda mentions the entrance of the God into this world through Human incarnation (*Tadevānuprāviśat*). When He enters the human body, He pervades that body from top to bottom, internally and externally, just like the electricity that has entered the metallic wire. Wherever you touch the wire the electricity is experienced (*Antarbahiśca*). This is the Advaita, which means that you cannot separate the God and Human body as long as He is present in the body. God is that Human body as the electricity is that wire. Therefore, you should worship such Human form as the actual God with the Advaita angle. Why you are worshipping the past Human incarnation? The electricity has gone from that wire and even that wire is not seen now. Only a photo of that wire or an imaginary photo of that wire is present before you. What is the use of worshipping that? God left that human body and you cannot experience that God directly. That human body also has gone. Now what is that you are worshipping? When the Lord left the body of Krishna, Arjuna cremated that body with the help of a few sticks because the body was an inert material only. The same body, when Lord was present in it, swallowed the wild fire, which was burning the whole forest. Therefore, the inert statue is only for vision and meditation.

If you worship and serve such inert objects you will be born as inert object and this is said by the Lord in Gita (*Bhūtejyā yānti*). The Lord said that He should be worshipped and there He means the then Human incarnation. In the Veda, it is said that the Sun should be worshipped as the

God (*Ādityam Brahmeti*). Immediately, the Veda says that Sun is not God (*Nedaṃ tat*). The Lord as said in the Veda (*Bhīṣhodeti sūryaḥ*) controls the Sun. If Sun is God or if God is in the Sun, Sun cannot be controlled by God. The Lord said in the Gita that He is not in the world (*Na tvahaṃ teṣu*). The Veda says that no item of the world including the soul is God (*Neti neti*). God is the base of the Sun since He is the base of the entire world. So here you must meditate upon the Sun as the representative of God and such representative is called as 'Pratiika'. The national flag represents India. The flag is not India and India is not in the flag. The base of that flag is the earth of India. When a representative of the king comes, the representative is not the king and king is not present in the representative. The representative is an employee controlled by the king. You can respect the representative and even worship him because he is also a living being like the king. Therefore, you can worship the devotees by the sixteen modes (Shodasa Upacharas). But you should not do these sixteen modes of worship to a statue of the king, even though it is the direct form of the king. A statue is only just for vision. When the sixteen modes of worship are to be performed, we are doing the life initiation (Prana Pratishtha) in that statue. By this initiation the statue is not alive. If you can make the statue alive by that, why don't you make a dead body also alive by the same? Therefore, the inert statue + life initiation means the living Human form. This means that you should worship a living Human body of God which is called Human incarnation. Even a devotee is also a human body + life and therefore he can also be worshipped by the same sixteen modes.

Gita says that the soul is a part of the nature and is called as Para Prakruti (*Jīva bhūtām*). The inert part of the creation is called Apara Prakruti (*Apareyam*). Since the world is creation and not the creator, therefore the soul is not the Lord. The soul is creation and the Lord is Creator. Krishna created cows and cow boys when the original souls were taken away by the divine officer called Prajapati. This proves that the soul is creation. In Gita it is said that God throws some souls into the everlasting fire called hell (*Saṃsāreṣu narādhamān*). If every soul is God how can any soul be thrown into the hell? That means God has thrown God into the hell! This proves that the soul is not the Lord.

The Lord says in Gita that He is coming in Human form in every Human generation. The word Yuga means Human generation. If God comes in some human generations only, God becomes partial. Any human being can see the Human incarnation in his generation provided the two layers covering the eyes (egoism and jealousy) are removed. The human

body is made of five elements and you can see, touch, talk and live with the Lord through that human body. The Lord comes to you without any trace of your effort since you have prayed Him through surrender and devotion. Even if you do lot of penance, the Lord appears before you through a body made of light for a few minutes only in the name of Vishnu. He will talk a few words with you and will disappear. You cannot touch and live with Him for a long time. How foolish you are to lose this golden opportunity of Human incarnation called as Krishna? Both Vishnu and Krishna are incarnations. Same Lord entered both the bodies. Same Lord pervaded both the bodies from top to bottom, internally and externally. The reason for your bad luck is only the layers on your two eyes.

He is also coming in different human forms at the same time for the convenience of people at different places. Convenience (Saulabhya) is one of His divine qualities. Everything is possible by His superpower called Maya. Parashurama and Rama were present in the same time. Vyasa and Krishna were present in the same time. Akkalkot Maharaj and Shirdi Sai were present in the same time. In the same time, He comes in different forms at different levels since the devotees in the same time are at different levels. Even His servants and disciples come down in various human bodies. He comes down fully along with His whole department. School teachers, Lecturers, Readers are present in His department. He comes down as one Professor because there will be very few devotees who have reached the top level. A ray of His energy in a Human body is called Kalavatara (Vyasa). A part of His energy in a Human body is called Amshavatara (Kapila). When He enters a Human body for some time it is called Aveshavatara (Parashurama). When He enters the Human body and lives from birth to death but reveals Himself partially, then He is called Purnavatara (Rama). When the Purnavatara reveals Himself completely He is called Paripurnavatara (Krishna), who is the Professor and His preaching at the topmost level is Bhagvad Gita, which is the essence of all the Vedas.

We must remember that the human body of the Lord is not a modification of the Lord and therefore the Lord can leave the body at the end (*Avyaktaṃ vyakti māpannam*). Due to this reason the body retains its natural properties like birth, death, hunger etc., and these properties do not touch the internal Lord. The internal Lord is true infinite knowledge as said in the Veda (*Satyaṃ jñānam anantam*). The Vedas are only His preaching (*Asya mahato bhūtasya, vedānta kṛt*). The Vedas and the Gita are called the Shastras. The Shastra means that which is spoken by the Lord. Therefore, any human incarnation of the Lord at the Professor's level will definitely quote these Shastras as said in the Gita (*Tasmāt śāstram*).

Scholars also may quote these Shastras but their preaching results in headache.

The preaching of the Lord gives bliss in your heart since the Veda says that God is bliss (*Ānando Brahma*). Shankara and Mandana Mishra argued for 21 days. Both quoted Shastras. But the knowledge of Shankara gave Bliss not only to the audience but also to Mandanamishra. Therefore, Shankara was considered as the incarnation of Lord Shiva. Shankara entered the house though the doors were bolted inside. He used His miraculous power since nobody opened the doors in spite of His several calls. The incarnation has all the superpowers but uses only whenever there is bare necessity. He does not exhibit His powers for fame and to attract people. In such case the people will catch Him and press Him for undeserving boons. He gave these powers to the demons also since the powers are like His jewels. The demons could not get His characteristic property, which is the divine knowledge. Therefore, sages did not agree the demons as God even though the demons exhibited several miracles.

Datta means the Lord who donated Himself to the devotees through the human body. The devotee must be Atri and Anasuya. You will become Atri when you get rid of the three types of egoism: Egoism of Knowledge, Egoism of physical power and egoism of body, wealth etc. You will become Anasuya when you get rid of the jealousy (*Asuuyaa*). Datta is not the name of anybody. It is a general word, which indicates every human incarnation. The form of Datta has three heads, which indicate the three qualities: Satvam, Rajas and Tamas, which indicate the ruling, creation and destruction respectively. The six hands of the form indicate the six modifications of the body, which are existence, birth, growth, modification, reduction and destruction. All the three qualities always co-exist and any quality may become the main quality in a particular time (*Sattvam prakṛtijaiḥ muktam*). Even Rama considered as the embodiment of Satvam showed Rajas while He was angry on sage Jabali and showed Tamas while He was running after the golden deer. The Lord inside the body is beyond all these three qualities which represent Vishnu, Brahma and Shiva respectively in the above said order (*Guṇātītaḥ sa*). The same cement as any other house also builds the house of the king. Similarly, the body contains the same qualities whether the Lord or soul lives in it. The Lord is beyond these three qualities but the soul is a composite of these three qualities only (*Nānyam guṇebhyaḥ*) as said in Gita. The properties of the wire do not disappear when the electricity enters it and therefore the electric wire also looks like other wires. But the electric wire gives the experience of the electricity through touch. Similarly, the Human incarnation gives

divine experiences. He does not like to be recognized by all the human beings since He came only for His devotees who prayed for Him.

Another main reason for the natural state of His Human body is that He donates Himself to His real devotees and undergoes the suffering of their sins. The body should not be divine by His superpower in which case the suffering cannot touch Him and then it amounts to deceiving the Justice.

Therefore, if you can remove the egoism and jealousy towards the human form and purify your mind completely, you will become eligible to the divine knowledge (Jnana yoga) which is revealed by the four great sentences of the Vedas to recognize the Human incarnation present in your generation.

26) *Sambhavāmi yuge yuge*

Who are you?

The Gita says that the soul is a bundle of good and bad qualities (*Saṅghātaḥ cetanā dhṛtiḥ*). The soul is made of awareness, which is nothing but a special work. This special work is produced by the interaction of inert matter and inert energy. Therefore, the awareness or quality must be inert because it is a product of two inert items. Inert means that which is not independent. Therefore, the soul is not independent and is controlled by the Lord. The brain and the nervous system are inert matter. The energy produced by the digestion of food is again inert. When these inert matter and inert energy combine a special work called awareness is produced. Work is a form of energy. Matter is also a form of energy. Therefore, the whole creation is energy. Since the Lord created, this world is called creation. The Veda and the Gita say that a very minute particle of the Lord is modified into the world (*Pādo'sya viśvā, Ekāṃśena*). Just one ray of the multi-million rays of the Sun like Lord is modified into this world. So, this creation is very very negligible compared to the Lord. Hence Shankara called this creation as Mithya, which means non-existent since negligible. But Ramanuja and Madhva recognized the existence of this world even if it is negligible. Therefore, all the theories of the three preachers are one and the same. The soul is a part of the creation as said in the Gita (*Prakṛtiṃ viddhi me parām*).

Shankara took the liberated soul as an example. The soul is like water drop and the Lord is like the ocean. The water drop is qualitatively similar with the ocean due to water. But the drop and the ocean differ quantitatively. This ocean (the Lord) exists in a water drop due to the inexplicable power of the Lord called Maya. Such a special drop is the Human incarnation. In other water drops, the Lord is not existing. Shankara

is such a special drop since He was the incarnation of Lord Shiva. Hence Shankara swallowed the molten lead and proved that He is different from other souls. Therefore, the Lord is different from the soul. Ramanuja says that one drop of the ocean is modified into water vapor which surrounds the ocean like a body surrounding the soul. This vapor is the world and the soul is the water drop existing in this world. The water drop is qualitatively similar to the ocean. But the water vapor, which is the inert part of the world, is quite different from the ocean. The similarity of the water drop with the ocean is only qualitative. Therefore, the soul is a part of the Lord. Several water drops combine to form the ocean. But one must remember that the water drop is present only in the vapor that surrounds the ocean. If the water drop is present in the ocean, it loses its identity and merges with the ocean. Therefore, the water drop never merges with the ocean. Madhva says that the vapor is not the body of the Lord. It is like the shirt of the Lord. Therefore, the soul is a thread in the cloth. Hence the soul is a particle of the water vapor and not a water drop. Therefore, the soul is different from the Lord qualitatively and quantitatively. The particle of vapor is different from the ocean qualitatively and quantitatively. The soul in the theory of Madhva is not a part of the body of the Lord. The soul is completely different in all aspects and is only a servant of the Lord.

The soul (Jiiva) is created by the Lord because as we see in Bhagavatam, Lord Krishna created the cows and cow boys. Therefore, the soul is not the creator. Gita also says that the soul is a part of creation called Paraa prakruti. The Veda says that the soul is called as ‘Sukshma Shariira’ (*Manomayah prāṇa śarīra neta*).

The soul consists of very fine matter and energy. It contains the micro design of the entire body. It is a bundle of several good and bad qualities. It is just like a computer chip as said in Gita (*Kūṭasthaḥ akṣara ucyate*). Gita says that no scientist can see this soul through any sophisticated equipment (*Vimūdhāḥ nānupaśyanti*). In this soul there is another internal micro design called Kaarana Shariira which is nothing but the order of the Lord. As long as Soul exists, all the systems in the body work due to the presence of soul but the root reason is the order of the Lord present in the soul. It appears as if the soul is controlling all the systems and as if the body is alive due to the presence of the soul. But the truth is that the body is alive and all the systems in the body work due to the order of the Lord, which is internally, present in the soul. When a lens is shining, it is due to the light of the Sun. The lens shines and also lightens some other inert object, which is near to it. Similarly, the soul seems to be the cause of functioning of all the systems in the body to make it alive. But the capacity of the soul to do

so is due to the internal order of the Lord. The lens is not shining by itself and it is shining only by the rays of the Sun. The capacity of the lens to lighten the near inert object is only due to Sun.

Thus, the soul resembles with the Lord and also differs from the Lord. By describing the soul, the Lord is described due to the similarity. But the description of the soul does not give the complete description of the Lord. The lens is shining and is lighting the other object is a similarity with the Sun. By this we can understand that the Sun also shines like the lens and that the Sun also lightens other objects like the lens. This is the common aspect in the Lord and in the soul. This is called 'Atma Jnana' which means the knowledge of the common aspect. The word Atma is common in both Paramatma (Lord) and Jiivaatma (soul). By this the Lord is not completely described. The soul stands as a representative of the Lord to give a part of the Knowledge of the Lord. This is the reason why the Lord describes the soul in the second chapter of Gita.

The other part of the knowledge of the Lord cannot be given by the description of the soul. The lens does not shine by itself. Where as the Sun shines by himself. The knowledge of difference cannot be given to you through the description of the lens. This part of Knowledge is given in the latter chapters of Gita (*Uttamaḥ puruṣaḥ*).

When the soul comes out of the body the body cannot be alive because the systems do not function. The credit goes to the order of the Lord, which is internally present in the soul. The body is not alive even if you supply any type of power to the body. This shows that the inert body as well as the soul is under the control of the Lord only. The soul cannot stay in the body even if it desires because the soul has to leave the body according to the internal order of the Lord. Even when a system in the body is troubled, the soul cannot rectify it. Only a doctor can rectify it provided the order of the Lord permits it. This is the reason why every treatment of the doctor is not successful. Sometimes even without the treatment of doctor the troubled system is rectified by the will of the Lord.

In the deep sleep the work used for thinking is not done. When one awakes from the deep sleep, he feels happy due to this part of stored energy which was not spent in thinking. Advaita philosophers are thinking that the Lord present in the body achieved the happiness in deep sleep. By this they think that the soul is the Lord. Scientifically such a theory is completely wrong. Gita also clearly says that the soul is different from the Lord (*Yasmāt kṣara matīto'ham*). Even Brahma sutras establish this difference (*Anupapatteḥ na śārīraḥ*). Therefore, the scriptures are scientific.

The Advaita philosopher neither understands these scriptures nor the science. He does not understand even Shankara who alone swallowed the molten lead. Let him swallow the molten lead like Shankara and prove that he is the Human incarnation. In such case the soul in the body is Lord Himself. A king lives in a house. A beggar lives in another house. Both the king and the beggar are human beings. This is the qualitative similarity. They differ in their capacities, which is the quantitative difference. The houses of both the king and beggar are constructed by the same bricks and cement. The king and the beggar are human beings. Does this similarity make the beggar to be the king? Similarly, the human bodies of both Shankara and His disciple are made of the same five elements. Both the souls are having the quality of awareness. Does this similarity make Shankara to be equal to the disciple? If both are equal why the disciple could not swallow the molten lead? Therefore, apart from the similarity there is difference in the capacity. In the body of Shankara the Lord is present. In the body of the disciple the soul is present. The soul along with its body and the body of Shankara are under the control of the Lord present in the body of Shankara. The soul in the body of the disciple is made of cement and bricks and is a statue. The soul in the body of Shankara is completely different and is beyond even logic and imagination. The awareness of the soul in the body of the disciple is due to the will of the Lord only. A ray of the awareness of the Lord has entered the soul and the soul is aware. The lens is an inert object only. A ray of the Sun entered the lens and is shining with light. The Sun is a concentrated source of light and the Sun is the light itself. Here we can understand all the three theories. The lens, which is looking like a spot of light, is the light itself and this is the theory of Shankara. The lens is a part of the Sun and this is the theory of Ramanuja. The lens is not at all the light but it is the inert object and this is the theory of Madhva.

The scientist treats the soul as a computer, which is working with several microprocessors simultaneously so that the human being is able to grasp all the characteristics of an object at a time. But the human being is not alive with the help of any type of power when the soul quits the body. Therefore, the scientist has to accept the control of the body through the soul. This control is the will of the Lord, which is present in the soul itself as an internal micro design acting as the order of the Lord. At this point the scientist has to accept the Lord.

As soon as the soul comes out of the body, it is enquired for ten days by the Lord in Pretaloka which is a sub-world of Bhuloka (Bhuloka consists of four sub-divisions i.e., Martya Loka, Pretaloka, Narakaloka and

Pitruloka). Above Bhuloka, Bhavarloka or Dyuloka or Jyotirloka is present. Above this Suvarloka which is the heaven is present.

After the enquiry for bad results, one goes to Narakaloka (hell). For mixed results one goes to Pitruloka. For good results one goes to Bhavarloka. For better results one goes to Suvarloka. As soon as the soul comes out of the body it attains an energetic body called Bhoga Shariira or Yaatanā Shariira, with which the soul has to enjoy the results. This energetic body is similar to the present gross body resulting due to the internal design of the soul. If the soul is not leaving the bond with body, the soul is covered by Dhuuma Shariira, which is made of smoke. Such a state is called the state of ghost (pishaacha). For some time, the ghost will be wandering in this world (Martya loka) itself.

When the soul goes to hell, food is prohibited. When the soul goes to Pitruloka Somarasa (juice of moon) is the food. When the soul goes to Dyuloka the food is not required. When the soul goes to Suvarloka the divine nectar (amrutam) is the food. Thus, Lord arranges the food for all the souls and there is no need of supply of food from this place. Even if a person is jailed the Government supplies him the food. Therefore, the realized souls never desire for the ceremonies performed after their death. They do not require issues to perform such ceremonies because they have realized the truth. The hymns read in these ceremonies are only prayers to the Lord, to protect the soul in the upper worlds. The upper worlds are called Bhogalokas, which mean that one can enjoy the results but one cannot do any work (karma). The donation of food and money performed in the ceremonies is only the Karma Phala Tyaaga (sacrifice of the fruit of the work) as preached in Gita. But such sacrifice should be done to a deserving person. If one donates to undeserving person that will bring additional sin to the soul departed as well as to the person who performed that ceremony here. Not donating to the deserving person and donating to the undeserving person – both are sins as said in Mahabharata by Vidura. Therefore, the Gita says that one should get the grace of the Lord here itself while he is alive (*Uddharet ātmanā*). One should not depend on somebody in the spiritual field. After death the sons are in the mood of grief and cannot search for a deserving person. During these ceremonies the priests are chanting Vedic hymns without knowing the meaning. When the meaning is not known how the feeling of prayer can come? Reciting like a tape recorder is not serving the purpose. The Veda itself means Knowledge and Shastras say that mere recitation is worst (*Anardhajñah... Pāṭhakādhamah*).

The best deserving person is the Lord in Human form. The next deserving person is a perfect devotee. The next deserving person is a poor man. But in his case after donation, you must preach him the divine knowledge and turn him into a devotee. Without doing this if you simply donate to him as a social service you are interfering with the punishment given by God to him for the internal change. Gita calls all this 'Pitruyaanam,' which is the path of all the ordinary human beings. This is the normal cycle of the world.

Gita says about the second divine cycle, which is called 'Devayaanam.' In this divine path one becomes the servant of the Lord who came down in Human form and he participates in the divine mission of the Lord as a servant. Such a person becomes a divine soul and travels in the path of Devayaanam. In this path the soul after leaving this world (Martya loka) will not go to Pretaloka. Highly energetic body called 'Divya Shariira' will surround the soul. As a servant of the Lord, he is not enquired and his file is closed. He straightly goes to the world of the Lord called Brahma loka. He will be taking divine births along with the Lord as a servant on this earth. He has no agony of birth and death like the Lord and his life is full of bliss as in the case of human incarnation. He gets all the superpowers of the Lord (Ashta siddhis) except one super most power that is the creation, ruling and the destruction of this world as said in the end of Brahmasutras. Gita explains both these ways (*Śukla kṛṣṇa gatī*).

How to Please God?

To reach and see God is not important. Even demons have seen God very closely but they were destroyed finally because God was not really pleased with them. These demons did penance and got boons by force. Their penance was only chanting the name of the God and meditation. So, they sacrificed only words and mind. They never sacrificed anything practically by participating in the mission of the Lord. Therefore, the people who want to get boons from the Lord by sacrificing just words and mind only are by no means different from the demons. Today people are sacrificing words and mind only and some times even the tears. These words, mind and tears cannot be sold in the market even for a single coin. The people who sacrifice their work and the fruit of their work (money) for the sake of God and do not aspire any thing in return are angels and sages. A man in between these two sacrifices practically but sometimes asks for selfish boons when emergency arises. Sacrifice of the fruit of the work is also sacrifice of the work because the fruit of the work is a different form of the work. Therefore, both these come under sacrifice of work only. In Gita

sacrifice of work is called 'Karma Samnyaasa Yoga' and sacrifice of fruit of work is called 'Karma Phala Tyaaga Yoga.' Since both mean sacrifice of work only, both put together is called 'Karma Yoga' or 'Service to God'. A saint does only Karma Samnyaasa since he does not store the fruit of any work done by him. A rich householder who has earned money by doing work sacrifices the fruit of his work (money) and this is called Karma Phala Tyaaga. Both the saint and the householder are called Yogis and their sacrifice is called Karma Yoga. There is possibility of the rich householder doing Karma Samnyaasa also but there is no possibility for the saint to do Karma Phala Tyaaga. Hanuman is a saint who always did Karma Samnyaasa for the sake of the Lord. Gopikas could not participate in the mission of the Lord because there was no such opportunity. They sacrificed the fruit of all their work i.e., butter to the Lord. Hanuman got the highest position i.e., the post of the future creator. Gopikas entered the sixteenth uppermost world called 'Goloka' created by the Lord especially for them. This is the essence of the Ramayana and Bhagavatam from the point of the man who is putting spiritual effort to please the Lord. One should not go by the story like a child. He should understand Hanuman in Ramayana and Gopikas in Bhagavatam. Such understanding will help him in his spiritual effort. In between these two Mahabharatam exists. There Arjuna wanted to use the Lord for gaining kingdom in the battle field. Arjuna is called 'Nara' or a human being. Today every man is trying to use the Lord to achieve his selfish ends and nobody has real love (bhakti) to the Lord. Arjuna wanted to go back from the war because he did not like to kill his kith and kin. Again, here his selfishness is completely reflected. The Lord turned him into real devotee like Hanuman and Gopikas by preaching Bhagavadgita. The Lord asked him to become His servant and fight against the injustice because destruction of injustice was His mission. The Lord asked him to fight against the evil people and not for enjoying the kingdom. By participating in the war with this angle Arjuna is doing Karma Samnyaasa to help the Lord in destroying the injustice. Since his aim is only the aim of the Lord, the fruit of the war, which is the kingdom, is also not in his mind, and this is Karma Phala Tyaaga. The fruit of the war i.e., establishing the justice goes to the Lord only, and he did not fight for the kingdom.

Valmiki Ramayanam is the only authority for Hanuman. According to this Hanuman never did any other sacrifice of words (prayers, singing songs etc.) and sacrifice of mind (meditation etc.). He never went to any temple and never worshipped any statue. He participated always in the work of the Lord because that was the necessity of the Lord at that time. Gopikas danced with Lord Krishna and were singing songs because there

was no necessity of the work of the Lord at that time. But Gopikas sacrificed the fruit of their work. Therefore, Hanuman sacrificed the work and Gopikas sacrificed the fruit of the work. Hanuman and Gopikas should be the examples for anybody who is putting spiritual effort to please the Lord.

A prostitute sacrifices sweet words and sweet feelings of mind for getting her minimum requirement. This is justified. But today the people who are having already the minimum are trying to please the Lord through sweet words and sweet feelings of mind (devotion) to get extra from the Lord. These devotees are called as divine prostitutes who can never be excused by the Lord. One can please a person who is either ignorant or a person having less knowledge in false way. But no one can please the Lord who has the full knowledge (Sarvajna). If any one tries to please the Lord by the sacrifice of words and mind only, such a person is blind. These people are made blind by the fraud preachers who exploit their ignorance and natural ambition. The people who follow such fraud preachers lose time here and those fraud preachers will be punished there. These fraud teachers encourage these innocent people and make them to do Karma Phala Tyaaga also. These innocent people are advised to spend hundred rupees and get one lakh rupees from God. A part of these hundred rupees is wasted in purchasing some unnecessary materials and these fraud preachers steal another part. Such a sacrifice of the fruit of the work cannot be the Karma Phala Tyaga. It is just like a patient going to a fraud doctor and losing money and time without any reduction in his illness. Sometimes the illness may increase. In such worships the Lord is giving the fruits of your own good works which are present in the future life cycle arrangements. The fruit of good work from your future birth is drawn to this birth as a premature deposit. You are thinking that you have attained the fruit of the good work, which you have not done just by spending hundred rupees. You are getting rid of the present trouble because the Lord is pushing this trouble to the future birth with added interest. By this your future life cycles become miserable with full of troubles only from birth to death. Are you not seeing such people in the world? They blame the Lord for such life cycle but they do not know that they pressed the Lord for this in their previous births. You just see this wonderful world and imagine the intelligence of the Lord. Nobody including your fraud teacher can fool the God. Therefore, the present tradition of blind preachers and blind followers is leading finally to the ever-lasting fire only. Therefore, it is better to know the true path which is established by the Vedas and the Bhagavadgita. ***It is better to put at least one step in the true path because the distance from***

the goal is reduced at least by one step. What is the use of putting hundred steps in false path by which you have moved away from the goal by hundred steps? The true path is only Hanuman and Gopikas i.e., Karma Samnyaasa and Karma Phala Tyaaga and both put together called as Karma Yoga as emphasized everywhere in the Gita.

The value of the words and mind are two paise only. The value of practical action is hundred paise. If you do the sacrifice of these three (words, mind and action) without aspiring anything in return you will get the fruit from the God according to the corresponding values. If you praise the Lord without aspiring anything, the Lord will praise you by His sweet voice. If you meditate upon the Lord without aspiring anything the Lord will love you with His sweet heart. If you serve the Lord practically without aspiring anything the Lord also gives the fruit in the same practical way. Hanuman simply participated in the work of the Lord. He was given the highest post, which is the fruit that is practically real. Gita says that He will approach you in the same way as you approach Him (*Ye yathā mām*). Gopikas sacrificed the fruit of their work and they were given the highest Goloka. In these examples sacrifice is without aspiring anything in return from the Lord. Such sacrifice is called 'Nishkaama Karma Yoga'. But when you do the same sacrifice aspiring the fruit in return, you will get the results accordingly here also. But here the results are the fruits of your own works, which are arranged in the future cycles.

You are like an inverter with limited energy and limited working time. You can use the current for the essential fan and bulb in your house. The remaining current can be used for the temple (Mission of God). This is the stage of saints. Apart from fan and bulb you may use some current for seeing television also but for a little time only. The remaining current is given to the temple. This is the stage of a householder. If one does not give any current to the temple and uses the inverter for his house only and spends all the current for fan and bulb and also for seeing the television through out the night, this is the state of the demon. Therefore, a saint needs minimum and all the rest of his energy is for God's work. A householder needs minimum and also little more enjoyment in the world, and spends the rest of the energy for the God. A demon spends all his energy only in the enjoyment in the world and never thinks about the Lord. Gita explains these three types as Angels, Human beings and Devils. When you spend the current for the temple, you must spend only for the required work in the temple. Suppose the temple needs the current for a bulb to be lightened throughout the night, you should not divert the current for moving a fan near the statue, which is unnecessary. Similarly, when you approach God in

Human form you must participate in His work which is essential at that time. When Rama was immersed in searching for Sita, Hanuman left Rama in search of Sita. He did not sit near Rama by doing prayers, singing songs, meditation etc. He did not do any personal service to Lord Rama. In fact, Sugriva was near Rama and was doing His personal service. Rama gave the post of the future creator to Hanuman but not to Sugriva. The work for which Rama is concentrating upon is more important than His personal work. Getting back Sita is not His personal work because through that He killed Ravana and gave peace to the world. Therefore, it looks like personal work but it is the work of the world only. Hanuman never misunderstood this as His personal work. If a monkey were in the place of Hanuman the monkey would think like this “without the marriage to get my wife, why should I spend my energy to search His wife?” Hanuman never thought like this because He is a scholar. But an ordinary monkey cannot think like that. Therefore, Rama left Sita after killing Ravana so that such misunderstanding will not come.

Yoga means catching the Lord in Human form on the earth, who comes in every human generation. Karma Yoga means the service done to the Lord in such Human form. Hanuman and Gopikas did service only to the Lord in Human form who came in their generation. Gopikas did not worship the statue of Rama who was the previous Human incarnation. Hanuman did not worship the statue of Parashurama or Vamana who was the previous incarnation. Hanuman and Gopikas also did not worship the statues of Vishnu, Shiva etc., which are the energetic forms of the Lord in the upper worlds. Therefore, you must study Hanuman and Gopikas from all the angles so that your spiritual effort gets benefited. You must observe that who were worshipped by them and how they worshipped Him. Hanuman and Gopikas never worshipped the formless God. They never went to any temple.

You are giving real love to your family, which is like the sacred milk of a cow, which includes a practical sacrifice of your work and fruit of your work. You are showing artificial love to God by sacrificing the words and mind to the Lord to get some practical benefit. Such artificial love is like the impure milk of a donkey. You are insulting the Lord by giving a pot of milk of donkey. Instead of this, you try to give a spoon of milk of the cow and you are having a pot full of it meant for your family. If you cannot give even a spoon of pure love to God at least don't give the impure love. Even if you cannot respect the Lord, at least don't insult Him. You never sacrifice your words and your mind in the case of your children. You sacrifice only the work and fruit of the work in their case. Similarly, you

never sacrifice work or fruit of work to the God. You sacrifice only the words and mind to the God. In the case of your children, you are doing Karma Samnyaasa (dressing, taking them to school etc.) and Karma Phala Tyaaga (giving food, medicines and the property). Therefore, you are doing Karma Yoga only to your family and not to the Lord.

When the aim of the mission of the Lord is only to serve this world, why not I do the same in my name? This question comes to the mind of any human being. Why should He get the fame from my work and my money? King Satrajit thought like this when Lord Krishna asked for a divine Gem, which He got from the Sun. The divine Gem yields lot of gold on every day. Satrajit was doing charity with that gold. He did not give the Gem to Lord Krishna. He lost the Gem and his brother was killed due to that Gem. Finally, he gave the Gem to Lord Krishna. What is the inner meaning in this? The Gem actually belongs to Lord Krishna. The Veda says that the entire world is the wealth of the Lord. So the Gem belongs to the wealth of Lord Krishna only. Actually Satrajit is getting the fame with the wealth of the Lord. If one understands the truth the case is quite reverse. Here your sacrifice and the service to the world are not important at all. Even without your sacrifice, the Lord can uplift the world just by His will. The important point here is your complete surrender to the Lord, sacrificing completely.

The financial help to poor people is a secondary aspect only. The propagation of divine knowledge and devotion is the primary aspect. In a college both the day-scholars and hostlers are taught in the classes equally. For the students who came from outside are provided with the facility of boarding and lodging. This hostel facility is only a secondary point. Teaching in the classes is the primary aspect. Similarly, the divine knowledge and devotion must be propagated to all the poor and rich people. Apart from that work the poor people may be financially helped. The facility of hostel is only for an outside student and not for every student. Similarly, the financial help to the poor people must be done only during the propagation of knowledge and devotion.

You cannot say that it is impossible to do practical service, which is the sacrifice of work and fruit of work without aspiring anything in return. You are doing the same in the case of your children. You are doing service to them without aspiring anything in return from them. Latter on even if they insult you, you are giving the property to them only. But in the case of God, you are not showing even a drop of such true love to God through practical service. The Lord is not even a fraction of your child! There are three strong bonds.

1) Bond between wife and husband, 2) bond with children and 3) bond with money (fruit of work). The money and the children are inter-mixed because you are earning by doing any sin for the sake of your children. Dhritarashtra wanted the kingdom for his children only even though it is injustice. Lord broke that bond by killing his children to punish him. Thus, injustice is punished in the world but Lord Krishna broke the bond of children even in the case of justified Pandavas. All the sons of Pandavas were killed by the will of Lord Krishna. One has to break even the justified bond for the sake of Lord. Gopikas did not give the fruit of their work even to their children and gave it (butter) to the Lord only. Pandavas fought in the war for the kingdom to be given to their children but not to the Lord. Even though that is justified Pandavas were attached to their children. Therefore, the Lord broke those bonds so that Pandavas can be diverted to Him completely. In the case of Gopikas the bonds with the children were already broken because they sacrificed the fruit of all their work to the Lord only and not to their children. Unless all the bonds are broken one cannot have the only real bond with the Lord. The bond with the children is the strongest of all the bonds and if that bond is broken, all the other bonds are broken. If the bond with money is broken, it means the bond with the children is really broken because one is doing any sort of sin to give wealth to his children.

In India all the people in the olden ages were sages only. They never did any work to earn extra for the sake of the extra enjoyment or to give it to their children. They were doing Karma only, which is the work necessary to earn the livelihood. Such Karma is not a sin because livelihood is essential. In doing such Karma, an advice called Nishkaama Karma Yoga was given for the mental peace and strength. In this advice one should do the work without attaching himself to the fruit of the work. This attachment to the fruit of the work is called Kaama and if this is avoided, the person becomes peaceful and strong in mind. But in Kaliyuga, doing Karma only does not satisfy people. They are also doing Vikarma (sin) which is the work done for earning more wealth for the sake of their self-enjoyment and for the sake of the enjoyment of their future generations. When people apply this Nishkaama Karma Yoga to Vikarma also, they are able to do more sin with the help of this advice. The knife was given to cut the vegetables but it is now used to kill the human beings.

To avoid such danger in Kaliyuga, the Lord emphasized in Gita about the Karma Phala Tyaaga, which means sacrifice of the fruit of all the Vikarma. It is the sacrifice of all the money, which you have earned beyond your required minimum (*Tena tyaktena*). In such case only you will be

discouraged from doing the Vikarma. Otherwise, if you apply the Nishkaama Karma Yoga to all the types of works you do, it becomes very dangerous.

Hanuman could have killed Ravana just by one stroke even before the coming of Rama. But Hanuman waited for Rama to come and kill Ravana. He participated in the service of Rama to achieve the peace of the world. He did not kill Ravana directly to achieve the same. Similarly, you should not try to uplift the world (social service) directly without the Human incarnation of the Lord and try to get the fame for yourself. In fact, all your power is only the power of the Lord and really the fame should go to Him only for any work you have done in this world.

Shri Rama Krishna Paramahansa told that one should not enter into the work of serving the world unless the command is obtained from God. Shankara taught the divine knowledge. Next Ramanuja came and taught the devotion. Then Madhva came and taught the service. These are the three gradual steps. Knowledge (Jnana) is the root cause and generates devotion. As knowledge grows devotion also grows. By the devotion Lord is achieved. Therefore, devotion is the cause to attain the Lord (*Bhaktiyā tvananyayā*) as said in Gita. Service is the real proof of the real devotion. Rukmini got knowledge from Narada and developed the devotion by which she obtained the Lord. But her devotion was without any aspiration for the fruit. She loved Krishna not to become the queen of Dwaraka. She sat at the feet of the Lord and pressed the divine feet throughout her life. Thus, her service proved her real devotion. Knowledge is the degree. Devotion is the job obtained due to that degree. Service is the work done in the job. The salary is the grace of God. The salary is given for the work done in the job. Therefore, the direct cause of the salary is only the service done by you. Knowledge and devotion can be viewed as the year wise academic course studied by a student. Service is the annual examination. The study in the whole year indicates the quantity of knowledge studied by you. But the examination will reveal the quantity of knowledge digested by you.

When you sacrifice the fruit of your work to a committee of devotees it will not be properly utilized. The devotee is not the Sarvajna, who knows everything like the Lord. Ten lecturers as a group cannot be treated as one professor. ***Therefore, any number of devotees cannot become equal to the Lord.*** Karma Phala Tyaaga is easier than Karma Samnyaasa and Karma Samnyaasa is easier than meditation. This does not mean that meditation is greatest and Karma Phala Tyaaga is the least. The Lord has one divine quality called 'Saulabhya' (easy to approach). This divine quality is very much in the Lord. This means that the Lord is available very easily in

Human form. Does that mean that the Lord is least? In the twelfth chapter of the Bhagavadgita Karma Phala tyaaga is mentioned as the easiest thing to do. This does not mean that the Karma Phala tyaaga has least importance. Therefore, immediately in the next verse the Lord said that Karma Phala Tyaaga is the highest (*Atha cittam, Śreyo hi*).

The word Karma means earning the money for livelihood (*Śarīra yātrā'pi ca*) as said in Gita, in the case of a man. Gita says that Yajna (sacrifice, which is preparing the food and feeding the guest) (*Yajñah karma samudbhavaḥ*) is the result of Karma because the food that is earned by Karma is offered to the guest. The same word Karma is used in the case of the Lord in different sense. In His case Karma means the creation of the world (*Visargaḥ karma*). Therefore, Karma Phala Tyaaga means sacrifice of the fruit of the work and the fruit of the work is money in the case of the human beings. The Veda says that the human being should sacrifice the money, which is earned above the minimum (*Kasyasvit dhanam*). The Veda also says clearly that sacrifice of money alone can bring the grace of the Lord (*Dhanena tyāgenaike*). Even when Rama approached His Guru Vashishta, the Guru told Rama to sacrifice money because money is the root of the whole world (*Dhana mārjaya kākutstha*). It is the fire test by which your real color of the love can come out. Without this you are hiding your artificial love in the disguise of real love which means that you are trying to fool the Lord which is impossible. Sacrifice of words and mind is the artificial love. Sacrifice of work and money is the real love. The Gita emphasizes the sacrifice of work (*Mat karma Paramah, Madardhamapi*) and sacrifice of the fruit of the work at several places. Work and money are the real nerves where the Lord catches you in the examination. All the other exercises of words and mind are futile. If you are unable to sacrifice the work and money for the sake of Lord, at least you sacrifice your words and mind without aspiring anything in return. At least God will be a little bit pleased with you. If you sacrifice work and money God will be immensely pleased with you. If you cut the bond with your children and wife or husband and divert all your love towards the Lord, you need not fear about your family. The Lord loves your family as the family of His real devotee. The family gets real protection from the Lord. Your love cannot give the real protection to your family and yourself. If you divert all your love to the Lord, He will protect you and your family. By this you really love yourself and your family. If you love yourself and your family your love is not real because you cannot protect yourself or your family. For example, who can protect the life and grant longevity except the Lord? Your love on yourself and your family may give some happiness to

you in your heart. But it cannot give the real protection. Therefore, Scholars loved only the Lord and served Him by sacrificing all their work and the fruit of all their work. The Lord protected them completely here and there as said in Gita (*Sa tyāgītyabhidhīyate, Prāhuḥ tyāgam, Karma yogena yoginām*).

Chapter 2
TEMPLES, MANTRAS AND YANTRAS

2004

O Learned and Devoted Servants of God,

The original Hindu tradition in the ancient times when Rishis (Sages) existed was the most precious diamond in the world. There is no trace of doubt in this statement. But today the tradition has become the charcoal. Perhaps many of you do not know that diamond and charcoal are only the two forms of same element, carbon. When the carbon atoms are in crystalline state it is diamond. The same carbon atoms in amorphous state is charcoal. The substance is same but the arrangement of atoms differs. Therefore, the same tradition was re-arranged and was twisted. The tradition lost its shining of diamond and has achieved the black color. The diamond is very strong and cannot be cut. But the charcoal is easily broken. Thus, the strength of the ancient tradition is completely lost.

In the ancient days, sages meditated upon the objects present in the nature keeping them as representative models of the Lord. In those days the Lord did not come in Human form. The sages were fully equipped with right knowledge. If there was a doubt they used to go straight into the upper world and clarify from the Lord directly. There was no necessity of propagation of divine knowledge on the earth. The knowledge is Sattvam (good) quality. It creates shining as said in Gita (*Prakāśa upajāyate*). Therefore, the Sun and the fire were treated as models of the Lord. The light in Sun and fire was treated as the divine knowledge of the Lord. As the light throws away the darkness, the divine knowledge of the Lord throws away the ignorance. The meaning of model is that we can know the real concept with the help of that model. You are showing a flower with your indicating finger. When you see the flower, you will not see the finger any more. Similarly, when the concept is understood the model is left. But the model is preserved for the sake of other ignorant people. When you see the flower, the finger is not destroyed. For you there is no need of the finger any more. So, when the divine knowledge of the Lord is understood there is no need of Sun and Fire. Meditation means deep thinking and analysis. This means knowing the concept completely. Meditation is the property of intelligence and knowledge is the essence of intelligence. Therefore, to know the knowledge completely without any doubt is the process of

intelligence. The knowledge in the doubting state is the property of the mind. The Veda said that one should meditate upon the Sun treating the Sun as the Lord (*Ādityam Brahmeti*). This means you must see the Sun and understand that the real form of the Lord is the divine knowledge. The Sun is a condensed light. Similarly, the Lord is a condensed knowledge as said in the Veda (*Prajñānaghanah*). The Sun is a simile or a model for the concept (Pratiika). But ignorant people started meditating upon the circle of the Sun. Some more mad people started worshipping the Sun by offering water. The Veda clearly stated that the Sun is not the Lord (*Nedam tat, Neti neti*). The Veda said very clearly that the Lord will not enter any inert object (*Na tasya pratimā*). The Sun is an inert object, which is under the control of the Lord as said in the Veda (*Bhīṣo'deti sūryah*). Bhagavadgita condemned seriously the worship of such inert objects which are only the models standing for the concepts. The Gita stated so in a very pungent way that one who worships an inert object will be born as an inert object in the next birth (*Bhūtejyā yānti bhūtāni*). A Samnyasi who is the highest realized soul (Jnani) never offers water to the Sun. The praise of the model is always the praise of the Lord due to the similarity. Through the praise of the Sun the Lord is praised. When you praise stating that the light of the Sun is very bright it means that the knowledge of the Lord is very bright.

Slowly the time of sages was gone. In the place of the sages Scholars came. These scholars know everything. They used to practice the spiritual knowledge to their level best. But in some places, they failed to practice. They should have accepted their failure with all frankness. But due to their scholastic ability they misinterpreted the scriptures and covered their inability so that they convinced the public that they are following fully the scriptures. The Lord came down in Human form and started condemning such misinterpretations and preached the right knowledge. Such Human incarnations, were represented by the statues. Thus, a statue of Rama gives the concept of Human incarnation. A statue is never a man in general in any temple. That indicates that the Lord is coming in Human form and such a man is only the Lord. This means that every man is not the Lord. Only a particular Human being like Rama is only the Lord. Thus, the statue gives the concept of the Human incarnation which comes in every generation. The God is not partial to any particular human generation. The statue in the temple was always associated with initiation of life (Praana Pratishtaa) whenever the temple was built. The initiation of life in the inert statue indicates that you should catch the living Human incarnation present in your present generation. You should not mistake that the life has entered the statue. If so, why the statue does not move or talk? If the life initiation

has that much capacity, why don't you use the same to make a dead body alive? Therefore, the real concept indicated by the life initiation is gone. A misinterpretation entered.

It is said that the body of the Human incarnation is the real temple and the soul in the body is the Lord. In ordinary human beings the soul lives in the body. In Human incarnation, the Lord lives in the body. Bhagavadgita clearly said that the Lord comes only in Human form (*Mānuṣīm tanumāśritam*). Gita did not mention that the Lord comes in any other form. Gita also said that the Lord comes in Human form in every generation (*Sambhavāmi yuge yuge*). The word Yuga means a human generation. Otherwise, if the Lord comes only in a particular human generation, He becomes partial. The outer wall of the temple indicates the gross body (Sthuula Shariira). The temple indicates the minute body (Sukshma Shariira). The inner temple indicates the cause-body (Karana Shariira). The statue inside the inner temple indicates the Lord with His Maya. You can never cross the Maya and see the inner most absolute Brahman. Gita says that no one can cross the Maya (*Mama māyā duratyayā*). Let us take the temple of Rama. Rama means He who enjoys. The outer gross body is the son of Dasaratha, made of five elements, enjoying in this world. The temple, which is the minute body is Lord Vishnu, made of light enjoying the quality of Sattvam. The inner temple, which is the cause-body is Lord Datta made of Light enjoying the three qualities (Sattvam, Rajas and Tamas). The statue inside the inner temple is Brahman enjoying the Maya. We can go up to this, which is called Saguna Brahman. We cannot cross the Maya and touch the Nirguna Brahman which is without Maya. This is the concept given by a temple. When this concept is realized in a temple, then the temple becomes the temple of knowledge (*Jñāna Mandiram*). The Brahman is the true infinite knowledge as said in the Veda (*Satyam jñānam anantaṁ Brahma*). The Veda also says that the divine knowledge of Brahman is highly special and no human being can give it (*Prajñānam Brahma*). The statue indicates that you should catch the Human incarnation in your generation by the sign of the divine knowledge.

Yantraas are metallic sheets containing certain special designs, which are preserved because the palm leaves are perishable. These designs also contain some letters standing for certain items, which are called 'Bijja Aksharas'. It is a circuit diagram indicating a very powerful concept of knowledge explained by sages. They were preserved in the temple under the statue to preach that concept. For example, let us take a very important Yantram called "Shri Chakram". It is a model indicating the bond with

money. It gives the formation of the bond by the ‘Srushti chakram’ (creation) as denoted by ‘Samaya’ sub-sect. Another way of this Shri Chakram is ‘Samhara Chakram’ (destruction of the bond) as given by ‘Kaula’ sub-sect. These two chakras give the formation and destruction of the bond with money. The word ‘Shri’ means money. The word Chakram means a whirl pool which stands for the bond. In the first type of Shri Chakram (formation of money bond) the five triangles of ‘Shakti’ have their bases towards the upper direction. The four triangles of Shiva have their base downwards. This means that Shiva is based on Shakti. The five triangles represent the five elements of the creation (Maya). The four triangles represent the four ‘Antahkaranaas’ (mind, intelligence, egoism and memory power) which represent the knowledge. It is said that Shiva gives Knowledge (*Jñānam Maheśvarāt icchet*). The five elements represent the money. This means that the knowledge is based on the money. The central point is now Shakti or Maya and this represents the ignorant Jiiva who is under the control of money or creation. In the second type of Shri Chakram the above two sets of triangles are just reversed. The money is based on the knowledge. The Maya is controlled by the knowledge and this is the state of the Lord who is fully realized called Sarvajna. Thus, the Shri Chakram indicates the two types of souls: 1) Controlled by Maya and the other Controlling the Maya. If one is controlled by this whirlpool of money, he is the ignorant soul. If one controls the whirlpool of money, he is the realized soul and is treated as equal to the Lord almost. The first cycle is the ordinary Pitruyaanam or Dakshinaayanam. The second cycle is Devayaanam or Uttaraayanam. This is said in Gita.

Money is the root of the world as said by Vashishtha (*Dhana mūlamidaṃ jagat*). Shri Chakram is also considered to be the root of the world and is most important. This money is the fruit of the work called Karma Phalam as said in Gita. The realized soul can sacrifice this fruit of work for the sake of the Lord and as a servant of the Lord he becomes almost equal to the Lord. He enters the divine cycle of the births along with the Lord. There is eight-petal lotus flower which indicate the eight superpowers. There is another sixteen-petal lotus flower, which indicates the sixteen divine qualities of the Lord. Such a realized soul gets all the eight superpowers from the Lord and all the sixteen divine qualities from the Lord. In the case of ignorant soul, the first lotus flower indicates the eight forms of wealth (Ashtha Aishwaryas). The second lotus flower indicates the sixteen radiations (Kalas) of the moon representing the mind. This means that all his mind is on the wealth only. In both the Chakras there are three cycles. The inner most cycle is Kaarana Shariira, the next is

Suukshma Shariira and the outermost is Sthuula Shariira (Cause-body, Minute body and Gross body). The outermost circle is split into three closed circles. This represents that in the gross body the three qualities are separately expressed through different actions. This is common in both the Chakras. There are four gates in both the Chakras and the gate forming line consists of three lines which represents the three qualities. In the case of ignorant soul, the four gates represent the four categories called (Dharma, Artha, Kaama and Moksha). In the case of realized soul the four gates represent the four Vedas. The Gita says that even the four Vedas are made of three qualities (*Traiguṇya viṣayā vedāḥ*).

Like this the temples, statues and yantraas are the models teaching the important concepts of divine knowledge which are constructed and preserved like a planetarium. Unless you see the temple of knowledge in every temple, there is no use of going to the temples. The concepts and the divine knowledge are completely lost today. The reason for this is in the place of scholars today priests are standing. They only recite the Vedas like tape recorders and do not know the meaning of the Vedas. The word Veda itself means knowledge. They have connected these models to misinterpret and the traditional knowledge is completely twisted. These priests connected these models to cancel the results of sins and to get the results of good deeds, which are not done. They have unnecessarily introduced wastage of money like purchasing flowers, coconuts, lighting the lamps, burning the fume sticks and burning the camphor. All these are not at all present in the Veda which are unnecessarily created. The priests earn some petty money by such foolish acts, which are not even mentioned in the Vedas. The Veda criticizes a light before the Lord says that even Sun cannot shine before the Lord and how the fire of a light can shines? (*Kuto'yam agniḥ*). Burning the fume sticks and burning the camphor is leading to environmental pollution (Green house effect) which stops the rains. Oil and ghee are food items and the Veda says that the food should not be destroyed by burning (*Annam na paricakṣīta*). In the nights the electric form of the bulb is present and there is no need of the oil lamp. In the olden days there was no electric bulb and only oil lamp was lit. The Veda says that electricity (Vaidyutaagni) is better than oil lamp (Loukikaagni). Shirdi Sai Baba maintained the fire in the old Masjid because it was almost in a forest like atmosphere. To avoid the entry of serpents, scorpions etc., the fire was lit by Him. Without understanding this people are burning so much of wood in the temples of Saibaba (Dhuni). All this wood can be donated to the poor deserving devotees for cooking purpose. Sai Baba will be very much pleased. They even burn the coconuts

in the fire. All this leads to air pollution. Gita says that if the knowledge fire is lit all the ignorant actions will be burnt (*Jñānāgniḥ sarvakarmāṇi*). Gita also states that the sacrifice of knowledge is the best and the sacrifice by materials is worst (*Śreyān Dravyamayāt*). Lord Krishna stopped the sacrifice of sages by eating the food that was prepared to be burnt in the fire stating that He was hungry. This indicates that feeding a deserving hungry guest is the real sacrifice. The hunger in the stomach of the guest is the divine fire (*Vaiśvānara agniḥ*). The Veda says that this divine fire is the highest form which should be worshipped. The guest is called the divine fire by the Veda (*Vaiśvānaraḥ brāhmaṇaḥ praviśati atithiḥ*). The word Agni comes from the word Agri which means that guest should be fed first. Kapila the Human incarnation of Lord Vishnu condemned the burning of food in the sacrifice as a foolish act (See the Bhagavatam). Thus, the sacrifice is misinterpreted and lost its real meaning.

All these traditions must be revitalized to get the original true sense. No one can escape the enjoyment of the results of the deeds done by him. The following Sanskrit verse with its meaning should be kept on a banner on the face of every temple.

*Avaśya manubhokthavyaṃ, kṛtaṃ karma śubhā śubham ।
Nā'bhuktaṃ kṣīyate karma, kalpa koṭi śatairapi ॥*

Meaning:- Every one should enjoy the results of his or her good and bad deeds. Even after millions and millions of years without enjoying the fruit no force can destroy the sinful or good deed.

If you put this verse on the face of the temple all the unnecessary rush to the temples gets reduced. Only the real devotees will enter. But slowly the realization will extend. For the sake of initial attraction, what is the use of telling lies? Let the devotee put one step in the right path than hundred steps in the false path. What is the use of this petty money earned by the priests? Most of the money of the devotees goes to the merchants who are doing business by selling the unnecessary materials. The temples must become spiritual centers of giving divine knowledge and develop the devotion in the visitors. The priest should raise to the level of a Sadguru. The present priest is reading some hymns and verses which are not understood by the devotees. All the attention of the devotee is only due to the ambition to fulfil the desires. The ambition of human beings, which is a natural instinct is kindled and is exploited. By such rituals the bad is not destroyed and the good is not coming. The cycle is giving the results as it

rotates according to the time. Therefore, every devotee who performs these rituals is not benefited. When somebody is benefited it is only due to the routine cycle of the Karma. The priest attributes this routine benefit to the rituals. If it is true why not everyone who performs the rituals is not benefited? Therefore, let this fraud ignorance and cheating be stopped. Let the true knowledge come which preaches that the Lord should be worshipped without aspiring anything in return. When the devotee enters such true path, the Lord comes in the Human form and really suffers for the sins of His devotee without the knowledge of the devotee because the devotee will never accept the Lord to suffer. Let such divine path be created in the temples. The present priest is like an unqualified doctor taking ten rupees fees and prescribing medicines for hundred rupees. The medical shop is benefited but the patient is not cured and the illness is further increased. This medical shop is the troop of the merchants who are doing business in the temple. Let the priest become a qualified doctor who takes hundred rupees as fees and prescribes a medicine for two rupees. By spending rupees one hundred and two the illness is cured. Let the priest become a Sadguru and take any amount of Guru Dakshina provided he leads the visitors into the right path which alone can get the grace of God on him as well as on the visitors. When the priest is incapable of doing his duty to be the mediator between the God and the devotee, the perfume stick comes and says “I am the mediator between the God and the devotee”! When the dog is not doing its duty by barking, the donkey roars!

Let the priest not worry for the number of visitors and for the Guru Dakshina offered by the visitors. If the priest is in true path the Lord will take care of the priest. Even if the visitors do not give, the Lord will give million times more than the Guru Dakshina given by the visitors. The Lord has infinite treasure and if He is pleased there will be no end to His donation. Let the priest become the old sage by exposing the true knowledge to the public in temples and also in performing the rituals. Let him explain the meaning of all the Vedic Hymns to the public to make them as the real devotees of the Lord. Let him avoid the unnecessary wastage of materials. Let him preach the devotion towards the Lord without aspiring anything in return as emphasized by Gita (Nishkaama Karma Yoga). Otherwise, the public has lost time and money in this world unnecessarily. The priest will enter the everlasting fire along with his followers as said in the Veda (*Andhenaiva nīyamānā yathā'ndhāḥ*).

The unimaginable God called as Allah and Jehova and the Human incarnations of the Lord called as Mohammed and Jesus were sufficient for the Muslims and Christians to follow the sacrifice of work and sacrifice of

fruit of work. Therefore, there was no second human incarnation. In India the unimaginable God, Parabrahman exists but several Human incarnations came. Indians never understood the sacrifice of work and sacrifice of fruit of work which are practical. The Lord is coming several times and this shows the inability of Indians to change. A teacher goes to the section of dull students again and again to revise the lesson. It is not a matter of pride. Indians never recognized the Human incarnation whenever the Lord comes to preach. When the Human incarnation leaves the body, Indians worship the Human incarnations through statues and photos. This is due to the inability of Indians to conquer the jealousy and egoism. Shirdi Sai Baba wrote in milk and on banana fruits in the presence of all devotees in the house of a devotee (Pasumarti Sarada) at Hyderabad and the message is “*I asked you to meditate upon the statues because it is difficult to meditate upon the formless God. But even though the Lord came in Human form you are not recognizing Me in this Human body and still worship the statues. Therefore, let Me die and become a statue for the sake of your worship*”. It is said “When the elephant comes you say that it is not an elephant. When it goes away you doubt whether it was an elephant. Then you see its foot prints and decide that it was an elephant” (*Yathā gajo neti* – Kalidasa). This is the state of Indians.

Interview And Journey

Two people are going to attend an interview in Guntur from Vijayawada. The first person asked about the details about the train, purchased ticket, enquired about the platform and entered the compartment. He searched for the seat and since the seat was not available, he traveled in standing position. The total time he spent for this one-hour journey was about ten minutes. Though he was not comfortable in standing, he spent all the fifty minutes in thinking about the subject of the interview. He never associated with the co-passengers because he has to leave the co-passengers in the Guntur station. He spent some money already in Vijayawada by selecting a teacher who can teach the subject of the interview. He served that teacher and the teacher was very much pleased and gave the details of the subject in depth. He spent a little on his personal livelihood. The second fellow spent all the time in enquiring about the details of this one-hour journey and was always worried about the comforts during this one-hour journey. He also paid a little money to the teacher who knows the subject and requested him to go to the railway station and get a comfortable seat in the train for him. He spent more money on his personal enjoyment. Even during the journey, he was thinking about the comfort of the seat only. He

was waiting constantly for the upper berth and enquiring the person of that berth about the station in which he will get down, so that he can occupy that seat. Even though he is reaching Guntur by ten minutes he was not thinking about the interview. He was talking with his co-passengers and was developing friendship with them as if he is going to stay with them permanently. Both the people got down in the same Guntur railway station. Both attended the same interview in Guntur. The first person was selected and spent all his life with full happiness. The second person was not selected and spent all his rest of life with full misery.

Similarly, one person thinks very little about these materialistic aspects of the life and also talks very very little. He spends least time in discussing these things in a very brief manner. He spends most of his time about the Lord who is going to enquire him after death in the Pretaloka for ten days. He always thinks about the punishments in the hell and his future life cycles. He approaches a competent preacher who is none-else than the Lord Himself who came to this earth in Human form. He catches the Sadguru and receives the divine knowledge from Him. He becomes His servant by doing Karma Phala Tyaaga (sacrifice of fruit of the work i.e., money) and Karma Samnyaasa (sacrifice of work). In such service he did not attend much to himself and his family. Due to that he lost all the personal comforts and also lost the comforts of the family. He knows that these family bonds are only temporary which are like the association with co-passengers within one-hour journey. As every passenger gets down when the destiny is reached and separate from each other, one has to leave all these family members forever and will not even remember them in the future births. Such a person completed this temporary human life cycle. He was very healthy and was blessed with good longevity by the Lord. He was poor and did not eat much and many items. Therefore, no disease attacked him and so he was healthy. ***Due to his service to the Lord, he was blessed with a long life which is meant for the service of the Lord.*** After death he went straightly to Brahma Loka without any enquiry. He was always associated with the Lord here as well as there and was filled with bliss always. This person represents the people of our ancient generations.

The second person represents the people of modern generations. He is always worried about this present life which is just one-hour journey. He always discusses with people about the comforts of this present life. He associates himself with the bonds of the family so deeply as if the bonds are permanent. He does not know that after death nobody even recognizes none. He spends all the time only for the comforts of himself and for the comforts of his family. Even if he reaches the Sadguru he will do a little

Karma Phala Tyaaga and Karma Samnyasa praying Him to give more and more comforts in this human life. He is not at all interested about his fate after the death. He never thinks about the enquiry, the hell and his future life cycles. Even though he has reached the old age and is going to die shortly, he never thinks about the upper world and about his future fate. He is always worried about the life here only. He spends lot of time in discussing all the minute details of even a negligible point pertaining to this materialistic life. He does not spend even one minute for the burning problem to be faced after his death. He is enquired in the Pretaloka for ten days after death, he is punished in the hell and goes to the life cycles of beasts and worms etc., which is ever-lasting fire of hell.

I find several people who are always doing continuous conversations about very minute and negligible matters of the material life. They discuss about the purchase of the teacup or a spoon for hours together. They do not spend even one minute about the most serious matter, which is the scene after this life. This continuous thinking and continuous conversations and continuous association with the family members make him forget about the most important matter. The ignorance enters him and one becomes an embodiment of ignorance. The mango piece in the pickle-jar is fully pervaded by the salt, the oil and the chilly powder because it is constantly in association with these items in the jar. Therefore, Oh! Human beings! Awake from this sleep of ignorance. Think about your future fate after death. Think about the permanent settlement with bliss in the future, recognize the Human form of the Lord in your generation. Approach the Lord and receive the divine knowledge from Him. Spend very little time and little energy for the matters of this life. Realize that your life is only an hour journey. Note that all the comforts of this life are only in one-hour journey. Even if you have reached the interview board by travelling in first class compartment, that has nothing to do with your selection in the interview. You may not be selected even if you have traveled in the first class. A person who traveled in a third-class compartment with less comforts may be selected in the interview. The selection in the interview is going to give you the permanent comfort. Therefore, approach the Sadguru to study the subject well for the interview. ***Don't ask the Sadguru to help you in getting more comforts during the one-hour journey. Always ask Him to preach you so that you can be selected in the interview.*** Only one will be selected out of several candidates who attend the interview. Therefore, do not follow the majority. Gita says that only one in crores is blessed by the Lord (*Manuṣyāṅāṃ sahasreṣu*).

Chapter 3 TRUE LOVE AND SERVICE

Proof of Real Love

2004, Mumbai

O Learned and Devoted Servants of God,

Swami sent four copies of Sri Datta Vani spiritual Magazine to four foreign countries. Two are Indians and two are foreigners. The two foreigners replied immediately and also extended support. The two Indians did not even acknowledge. Why this attitude differs in Indians and foreigners? For Indians the family bonds are very strong. Even if they have earned for ten generations, they will be working for eleventh generation. Foreigners send even their children (first generation) from the house to earn and live after certain age. The family bonds of foreigners are weak. Therefore, they are easily sacrificing money to the spiritual service of the Lord. Money is the fruit of the work. Bhagavadgita emphasizes the sacrifice of fruit of the work. The Bible also says “*Wherever your money lies, there your heart lies*”. Money is the fire test. Indians sacrifice words (prayers) and mind (devotion and meditation). The Lord gave good language, devotion and knowledge to Indians, which are related to the words and mind only. Indians will not sacrifice money and so the Lord gave poverty to India. Swami Vivekananda faced the sky and wept asking, “Why my country is suffering with poverty in spite of so much spiritual Knowledge?” When Swami Ramatirdha was giving Spiritual discourses in USA, the Americans asked a question “Why the Indians are so poor in spite of so much spiritual knowledge?” Swami Ramatirdha replied “Our Indians preach philosophy. Foreigners practice the Philosophy”. This is the reason for our poverty and your wealth. Foreigners do not pray or meditate so much as Indians do, but they sacrifice the fruit (money) of their work. Therefore, the Lord blessed foreign countries with immense wealth. Indians cannot sacrifice money due to their strong love on their family bonds. Indians, unable to do this sacrifice misinterpreted the word “fruit of work (Karma Phala)”. They said that work means praying with words and meditating with mind. These eyes do not see the fruits of such work. Therefore, they sacrifice such fruits to the Lord with a spoon of water. The Lord is also very very intelligent. The Lord gave the fruits for their sacrifice of words and mind. The fruits are good language and good devotion and

knowledge, which are related to words, mind and intelligence. The Lord approaches you in the same way as you approach as said in Gita (*Ye Yathā māṃ prapadyante*). If you praise Him with words, He will also praise you with words. If you love Him with mind, He will also love you with mind. If you serve Him practically, He will also give you the fruit practically. Service means both sacrifice of work and sacrifice of fruit of work.

Foreigners earn, enjoy and sacrifice for the work of the Lord. Indians earn and even do not enjoy. They simply store all their earnings for their future generations. Of course, enjoyment also should be limited. If enjoyment is more, more diseases attack. So, the nature itself is controlling the enjoyment. The Veda says in the first Upanishad and in the first hymn itself like this *“All this world is the wealth of the Lord. Take whatever is required for your limited enjoyment. Of course, earn more than what you require but don’t store it. If you store, you are a thief and you will be punished”*. The second hymn says *“Earn continuously and always work. You have to store for your limited enjoyment and the rest should be sacrificed for the work of the Lord. Sacrifice the fruit of the work but not the work”*. The Gita also emphasizes everywhere the same concept. The Gita does not agree to sacrifice work and become lazy. The Gita always preached work and sacrifice of the fruit of the work. If you want the real grace of the Lord, you must also love the Lord really. You love really your children. You are doing sacrifice of work for them by bathing, dressing, carrying them to school etc., (Karma Samnyaasa). You are also sacrificing the fruit of your work for them by giving food, medicines and finally your property (Karma Phala Tyaaga). Both Karma Samnyaasa and Karma Phala tyaaga put together is called Karma Yoga (Service). Therefore, you are serving your children without aspiring any result in return. Even if they do not serve you back, you are still serving them only. This is the real love. To understand this there is no need of the Veda or the Gita or the Bible, which are spoken by the Lord. This world itself is a sacred scripture spoken by the Lord. You can get all the spiritual knowledge from this world. Scientists learn science from this world only. Similarly, you can learn the spiritual knowledge also from this world. Your children are preaching you about the real love that is to be shown to the Lord. Avadhoota Datta preached Yadu about 24 preachers like a tree, a river etc., which are only the objects of the world. Therefore, the two proofs for the true love are only sacrifice of work and sacrifice of fruit of work as seen in the case of your children. You are not doing these two in the case of the Lord. Except these two, you are doing all the other things for the Lord like chanting, meditation, praying, Yoga etc., All these are related to words, mind and intelligence only. You are not

doing all these things in the case of your children. If all these are proof of the real love, why are you not doing these things to your children also? Why don't you chant the name of your child? Why don't you meditate upon your child? Why don't you write a diary on your child and study it every day as you are studying the Bhagavatam or the Bible? Why don't you write a will sacrificing the fruits of all these works to your children? Why don't you write a will sacrificing all the property for the work of the Lord? When these questions are put any scholar or any devotee will run away by the last question. You yourself divided the ways of love separately for the Lord and for the children. Why don't you change the ways of love from one side to the other side? Kannappa roamed in the forest in hunting. Finally, in the evening he got some flesh and offered it to the Lord. He neither ate nor gave to his family. He never chanted hymns, never meditated upon the Lord, never read the scriptures and never maintained any pious dress. He broke the bonds with his family and even with his body for the sake of the Lord. He plucked even his eyes for the sake of the Lord and got salvation. Saktuprastha could not get food for ten days during the drought. Somehow, he could secure a little flour of rice and cooked it. He was just prepared to eat that along with his family. But the Lord came in the form of a guest and he sacrificed the entire food, which is the fruit of his work. That sacrifice was not only a complete sacrifice but also it is the sacrifice of the fruit of his hard work. The Veda said that money should be sacrificed for the sake of the Lord's mission (*Dhanena tyāgenaike, Tyaktena...Kasyasvit dhanam*). The Veda used the word 'money', which may be the ancestral property also. But, the Gita used the word 'fruit of work' which means the self-earned money. The bond on the self-earned money is very intensive. Therefore, the Gita gave the strongest concept. But the Indians misinterpreted the meaning of the work as the work done by words and mind because they are unable to sacrifice the money of their ancestral property or self-earned money. Therefore, to avoid such misinterpretations every verse of the Gita should be referred in the Veda. The Gita is the essence of the Vedas. All the Vedas are cows and the Gita is the milk. The milk must be in the cow and the cow is not in the milk. Therefore, every verse in the Gita must have a reference in the Veda. The juice is in the sugarcane but the sugarcane is not in the juice. Therefore, this means that you should reject even a verse in the Gita if it has no reference in the Veda, because the Lord should not have told such a verse. Somebody might have written that verse and inserted in the Gita. Only the Veda was protected by the recitation and nobody could insert even a single word into the Veda. I sincerely thank all those great Indian sages who protected the Veda in those

days when there was no printing and thereby protected the truth. But today there is no need of the recitation of the Veda because it is printed and even computerized.

Shastra says four parts of authority.

- 1) the Veda (Sruti)
- 2) Verses which follow the Veda (Smruti)
- 3) Yukti (reasoning)
- 4) Anubhava (Experience in the world).

The fourth part is very strong, which gives validity to the other three parts. If the fourth is valid, everybody in the world has to accept. The authority for the true love is from the experience in the world. You are sacrificing work and the fruit of your work to your children whom you really love. Therefore, these two are the ways of real love. Hence this concept gets the final validity from the experience in the world. Your real love to God also can be proved by such validity only. You are trying to fool the Lord without practicing these two ways and by practicing other false ways. Remember that Lord is the genius and knows everything. Just look at the sky. If you see the infinite number of galaxies, which are created by Him and with which He is playing, you will understand His intelligence and capacity. What is your foolish intelligence before Him? You are chanting His name so many millions of times. Did He ever reply by uttering a single word? When you call anyone by his name, he is responding to you immediately. But such a great Lord who has all the good manners is not responding to you in spite of your millions of calls. Can't you understand by this, how much angry He is with you and how much He hates you? He is not after you for your love. You go on with your limited family and rotate in this wheel of world. Who objected you? The Lord never asked you to love Him. You yourself went to the Lord and you want all the benefits from the Lord in this world and in the upper world. But you want to achieve those benefits through exposure of false love. You are trying to deceive Him and get those benefits. If you go to anyone and try to deceive him, will he not be angry with you? If you go in your way, nobody interferes with you. You limit to yourself and to your family and go for the enquiry in the upper world and get the corresponding results. The Lord is not bothered about you. You are after the Lord and trying for His grace. But you are unable to show even a drop of the true love, which you possess on your children. You want to sacrifice only words and mental feelings to the Lord and want all the benefits from Him. By such cheating you are making the Lord furious. If you really desire for His real grace, you should show a little of your true love that is shown on your children by sacrificing a little work

and a little fruit of your work. In such case, the Lord will be equal to your child at least to a little extent though not to the full extent. You show at least a drop of your true love on the Lord. You put at least one step in the true path. What is the use of hundred steps in the false path? ***What is the use of your infinite number of feasts to Me in the dream?*** You give a handful of rice when you awake from the sleep. That is sufficient. The first step in true path will lead Him to the true goal in course of time. The first step in the true path is that, you should at least accept your false ways as false and accept the true way, which I preach as truth. Acceptance is the first step, which will gradually lead to the practice. You want wealth for your words (prayers) from the Lord. When the same Lord comes as a preacher, He wants wealth (Guru Dakshina) from you for His words (preaching). You have made this way previously but now you are not following the same. Your words given to God were only soaping the Lord. The wealth given by the Lord to you was also temporary which you have to leave here itself. You are not benefited in that relationship of Lord and devotee. But now in the way of preacher and disciple, you are benefited because by giving Him your temporary wealth, you are receiving His words, which will lead you to the permanent goal. In the first relationship, both your words and the wealth given by Him are temporary. But in the second relationship you are getting permanent goal for your temporary wealth. Therefore, you are wise only in the second relationship. Therefore, do not ask the temporary benefits like wealth from the Lord but ask for the permanent knowledge. See the Lord as a preacher and not as God. The right half of Lord Datta is preacher (Guru) and the left half is God (Bhagavan). The right half is always greater than the left half.

The Veda and the Gita preach you the sacrifice of the extra fruit of work to the Lord and ask you to work always. But where is this Lord? How is He? If you do not understand this question, you may give the wealth of one person to the other person, which is the sin. Even if you are giving money to the statues in the temples or in the worship, the money is not reaching the Lord. The human beings are taking that money. Some are earning and some are wasting that money. Therefore, the Veda says that you should sacrifice the fruit of your work only on intensive analysis (***Samvidā deyam***). You are putting your money in the Hundi (a vessel kept before the statue). The statue is not taking that money. The devotees are taking that money when you leave the temple. They are spending that money. The statue is not telling them how to utilize that money in a fruitful way. The devotees are human beings and do not have the complete knowledge like the Lord. The ***Bible says that never a servant becomes***

equal to his master and never a disciple can become equal to his preacher. The priests are taking your money in the worship. The managing devotees are taking your money in the temple. There is no life in the statue as per the experience of the world, which is the strongest authority. It is also against the logic and your belief cannot be the authority. The Veda says that the Lord is not present in any inert object (*Na tasya pratimā asti, Nedam tadyadida mupāsate*). One can only meditate upon the inert objects as representatives of the Lord. But one need not do any service to them. One can meditate upon Sun as a representative of the Lord. Neither Lord is in Sun nor the Sun is the Lord (*Ādityam Brahmeti, Bhīṣodeti sūryaḥ, Na tatra sūryaḥ, and Neti neti*). The representative is like the finger, which indicates the object. Once you see the object, there is no need of seeing the finger. You must see the object only. Sun is a representative of the Lord because the Lord also removes the ignorance by His knowledge as the Sun removes the darkness by light. Once you recognize such Lord there is no need of the Sun. This is the reason why a saint does not worship (Sandhyaa Vandanam) the Sun. But the representative is required for the sake of other ignorant people. The statues and photos of the Lord are in Human form and they indicate that the Lord comes in Human form. In the statues the priest does 'life initiation' (Praana Pratishtaa) indicating that the Lord is in Human form in the present human generation. The Lord comes in the Human form in every human generation. Otherwise, He becomes partial in case He comes only in one generation. The Human form of the statue does not represent that every human being is the Lord. If so, the statue should have been in a general human form. The statue is in a particular Human form called Rama, Krishna etc. This indicates that a particular human being only is the Lord. If you are serving a statue by the sixteen modes of worship (Shodasa Upacharas), you will be born as a stone as per Gita (*Bhūtejyā yānti bhūtāni*). If you worship the Human form of God, you will get the human birth (*Yānti Mat yājino'pi mām*). Gita said that Lord comes only in the Human form. Gita did not say any other form in which the Lord comes. The first three great sentences (Mahaa Vaakyas) of the Veda say that the Lord is like Me, like you and like him in external appearance. The fourth great sentence says that the internal form is with the special knowledge (*Prajnaanam*), which is impossible for any other human being. This is called as the preaching of four sentences (Mahaa vaakya Bodha). Shankara said that the eligibility for such preaching is the purity of the mind, which means lack of two qualities. 1) lack of jealousy (Anasuya) 2) lack of egoism (Atri). Such people (Anasuya and Atri) only can achieve the Lord. The achieved Lord is called Datta. Datta means achieved. The three faces

of Datta (Human form i.e., achieved by the people) are understood. The three faces represent the three qualities called Sattvam, Rajas and Tamas. All the good qualities represent Sattvam and the bad qualities represent Rajas and Tamas. The Lord is beyond these three qualities. He is wearing the shirt, which has the three colors (qualities). He is not having any color. But the Human being (soul) is the three-colored shirt itself. This is clear in Gita (*Guṇātītaḥ sa ucyate, Nānyam guṇebhyaḥ kartāram*). These three qualities are the Maya. This Maya is the external Human form. The internal form is of knowledge (Jnana), Bliss (Ananda) and Love (Prema) and contains all the superpowers as said in the Veda (*Satyam jñānam, Ānando Brahma, Raso vai saḥ and Satya Saṅkalpaḥ*). The incarnation is a mixture of the internal Lord and the external Human body. The Lord and the Human body are inseparable like the current and metallic wire. Therefore, such a Human being is the Lord and this is the Advaita of Shankara. But, the disciples misinterpreted this and thought that every human being is the Lord. Then Shankara swallowed the molten lead and proved that He alone is the Lord. If everybody is Lord for whom is this spiritual practice? Who gets the salvation? The Lord said that He would throw the bad souls into the hell (*Tānaḥam dviṣataḥ*— Gita). If every soul is the Lord, the Lord threw Himself into the Hell! In the Bible, Jesus Christ was addressed as ‘*Emmanuel*’ meaning that the Lord is coming to live along with the human beings on the earth. Therefore, the Lord comes down to the earth in human form to give the fortune of vision, touch, conversation and co-living to the devotees and finally to preach all the human beings.

The statue is inert but you force the Lord to come into the statue and hear your prayer. When He is in the Human body, He can talk and hear your prayer and this is not against the rules of nature. Why should the Lord use His superpower to hear your prayer through the statue? Anybody who hears can talk. Since the statue is not talking, it is not hearing. When there is a river for bathing, will a sage create a lake separately for the bath? If he creates by his superpower, we say that he misused the superpower and he is a fool with egoism. You are forcing the Lord to enter the statue to hear you. One fellow crossed the river by walking on the water, using his superpower for which he tried for thirty years. Shri Rama Krishna Parahansa crossed the same river by paying one rupee to the boat. Shri Paramahansa told that fellow that his effort for thirty years costs only one rupee. When the purpose is served according to the rules of the nature, the Lord will not use His special superpower. Whatever you are donating to the statue, thinking that the life is in the statue, the devotees who are behind that statue take that. The Lord in Human form will never take your money in that way. He

will straightly ask for your donation (Guru Dakshinaa) like Shri Shirdi Sai Baba. The devotees cannot ask you like Him. As soon as you leave the temple, they are taking out the money from the Hundi and they are doing the management on that money. Such money is misused, which is used for social service. Only tax should be used for social service. The money of the Lord should be used in the propagation of devotion and divine knowledge. For example, with such money the management of the temple is giving food to every devotee who comes there. Several rich people are present in the devotees who do not require your food. Some sinners are also eating that food and are doing sins again. Both donating to the sinners and not donating to the deserving people are sins according to Vyasa in Mahabharata. The managing devotees are getting such sin according to scripture (*Kartā kārayitā caiva*). ***It is a sin to be a manager in the temple as said by a dog in the court of Lord Rama.*** It is better to give food to poor children, poor old people, poor disabled and poor diseased persons by constructing beggar homes. But you must teach them the spiritual knowledge and devotion. Otherwise, God will be furious with you. The beggar is under the punishment of the Lord for his past sins. The punishment is for his change. If you are helping him, you are interfering with the administration of the Lord. Therefore, you must change the heart of the beggar by preaching spiritual knowledge. Then only the Lord will be pleased with you. Shri Rama Krishna Paramahansa told that one should not directly enter into the social service for fame due to egoism without the association of the Lord in Human form. Therefore, you must join the work of the Lord as a servant. Let the Lord get fame by your money and your work. All your money belongs to the Lord. The Lord gives all your energy. You must participate in His service by complete surrender. Here the social service is not important. The Lord can uplift the society without any help from you. Your faith and your complete surrender alone bring you, His grace. You cannot get His grace by your sacrifice or by your service. Through your sacrifice and service, He is testing your faith and surrender. One devotee was applying scent to Jesus. One disciple of Jesus told that it is better to sell that scent and serve the beggars with that money. Then Jesus told ***“Let her do this service. The beggars are always present but I am not always present here”***. What is the meaning in this? The Lord is more important than even the service. The service is only the means to express your faith. The disciple of Jesus who spoke like that was jealous on the Lord and he was not kind to the beggars. If you donate anything to the statue it is a waste. If you donate to an undeserving person, it is a sin. If you donate to a poor beggar, it is good because the beggar is incapable of doing

any sin at present. He is punished for his previous sin. Therefore, a beggar is better than a bad fellow. If you donate to a bad fellow, you will get the sin because you have given the milk to the serpent. When you help the beggar, don't forget to preach him the divine knowledge. All the people whether rich or poor are eligible for the divine knowledge. In the propagation of the divine knowledge only the poor should be helped. In a college, classes are important which are meant for all the students. The hostel facility is for those students who came from outside. There is no use of creating hostel facility to a person when he is not a student. Therefore, help the poor while teaching the divine knowledge and devotion. The Lord in the Human form is the best eligible person for your service. When He is not available you can serve a devotee of the Lord. The place and time are not important for donation. If a deserving person is available, such a place is Varanasi and such a day is Mahashivaratri. Such sacrifice alone can give you the fruit.

Chapter 4 MODELS AND THE CONCEPT

Illustrative Models in Spirituality

2004, New Delhi

O Learned and Devoted Servants of God,

Lord Datta preached Yadu about 24 teachers. These teachers are the natural items like a tree, a river etc.; these natural items are the similes for the natural qualities of the Lord. When the qualities are more similarly seen, we say that the natural item and the Lord are one and the same. For example: When a girl is red in color, we say that the girl is red like the rose flower. When the similarities of the girl and the rose flower are more, we say that the girl is a rose flower. That does not mean one can marry a rose flower instead of that girl. An ignorant fellow will think the rose flower as the girl. Similarly, the Lord is compared with Sun, space, life etc. The Lord moves like the Sun and radiates knowledge like the Sun radiating the light. This does not mean that the Sun is the Lord. Similarly, the Lord pervades all over the world like space. This does not mean that the space is the Lord. The Lord maintains this world as the life maintains living body. This does not mean that life is the Lord. When there is one similarity the figure of speech is simile. Ex: The girl is red like the rose flower. When there are many similarities, the figure of speech is metaphor. Ex: When the Girl is red, bright and tender like the rose flower, we say that the girl is rose flower. This does not mean that the girl is actually the rose flower or the rose flower is actually the girl. Similarly, when there are many similarities between the God and the Sun, we say that the God is the Sun. Neither God is actually the Sun nor Sun is actually God. Vyasa in His Brahma Sutras spoke about these similes (*Adhikaranams*). The Veda clearly told that the Sun is not the God (*Nedaṃ tat*). Therefore, the Veda said that no item in the nature is Lord (*Neti neti*). Such natural objects are called representatives or models (Pratiika). A teacher always teaches with the help of similes and models. The Veda is the theory class in which the preaching about the Lord is done with similes. The world is the laboratory in which one can observe these models with concentration and know the qualities of the Lord. Such concentrated observation is called meditation, which reveals the nature of the Lord very clearly. Meditation does not mean constantly glaring at the model. Meditation also does not mean closing the eyes and

retaining the model in the mind. There is no use of such meditation when it is not revealing the concept of the Lord. Clear knowledge should be the fruit of meditation. Keen observation of any model should give the clear concept. Lord is like a science professor. The Veda is like the correspondence course, which the sages read. They observed the models in the laboratory (world) and understood the concepts by themselves. Gradually the sages disappeared and ordinary human beings came in their place. Some did not understand. Some scholars misunderstood and misinterpreted the Veda. The result was that the rose flower was decided as the girl. The Sun was confirmed as the Lord. The models like Sun, fire, air, water, earth etc., are confirmed as God or Goddess. Each river has become the Goddess. The power of the Lord called 'Maya' is constantly dynamic and moving the world. Therefore 'Maya' was compared to a river. Each river has become the Goddess. The whole Veda gives the description of several natural items as similes to the Lord and to the power of the Lord. These natural items were called as God or Goddess due to many similarities. Ignorant people have misunderstood. Therefore, the Lord came in the Human form and gave the correct interpretation. ***It is just like the admission in a college instead of a correspondence course.*** In a college the professor teaches everything clearly. Such college professor is Krishna, Jesus, Buddha, Mahavir, Shankara, Ramanuja, Madhva etc.; a model also indicates the concept that the Lord comes in Human form. But the students prepared this model. By the will of God, the human beings prepared the statues in Human form, which indicate the Lord in Human form. This model speaks that a particular human being is only the Lord and not every human being. If every human being is the Lord, the statue should have been a general human being. The statue was of a particular human being only like Rama and Krishna. But again, the same ignorance continued and people thought that the statue itself is the Lord. Therefore, the Lord gave the technique of Life Initiation (Praana Pratishtaa). The statue associated with this life initiation is again a model, which indicates the living human being. In a living human being also, the human body is inert like statue when there is no life in it. Therefore, the inert statue with life means a living human being. Again, the model is misunderstood and people thought that the life has entered the statue by this process of life initiation. If this process has the capacity of introducing the life into inert object, why don't you do the same for a dead body and make it alive? If you say that the life awareness (consciousness) is already in the statue, then what is the necessity of this life initiation again? Since the experience and reasoning contradict, it cannot be authority. Finally, the human being is given as a

model. The human being has all similarities with the Human incarnation, except that in Human incarnation the Lord is living in the body instead of the soul. Thus, human being is the best metaphor for the Lord in Human form. Again, the human being is misunderstood and every human being is thought to be the human incarnation. Like this, starting from inert objects like Sun up to the living human being all are similes only. Thus, you have to eliminate every inert object and every living being and such elimination process is called '*Neti neti*' as per the Veda. The various inert models in the nature explain the qualities of the Human incarnation. The human body of any human being explains the external human body of the Human incarnation. Let us take a king. He is compared to the Sun in his valour. This does not mean that the king is the Sun. His silk cloth is compared with the same type of silk cloth of a rich man. This does not mean that the rich man is the king. The external human body is like the external dress for the Lord or for the soul. Every human being is repelled by another human being. This is due to the natural jealousy and egoism. This is the main reason, which hinders the acceptance of the Lord in Human form. This is the only actual reason for the misinterpretation that is coming at every stage. People will be prepared to accept the statue in human form as the Lord. Otherwise, people are prepared to accept every human being as the Lord. To accept a particular human being as the Lord is very very difficult. Therefore, knowledge of the Lord (Brahma Vidya) is very complicated. The reason for the complication is not in the subject. But the reason is the egoism and jealousy of the human beings only. Due to such jealousy only, several enemies opposed Lord Krishna in His time. Lord Rama was not opposed because Rama behaved just like any other human being. He never exposed His divinity and so nobody was jealous. Jesus revealed His divinity and so He was killed. Shankara revealed His divinity and He was killed. Swami Dayananda spoke the truth of the Vedas and so He was killed. A temple is also a model of the body of the Human incarnation. The statue in the temple represents the Lord. Thus, a temple is a model for the body of the Lord (*Deho devālayaḥ proktaḥ, jīvo devaḥ sanātanaḥ*). The outer compound wall of the temple is the gross body (Sthūla Shariira). The inner temple is the inner subtle body (Suukshma Shariira). The inner most temple is the cause body (Kaarana Shariira). The statue represents the Parabrahma with 'Maya'. If you take the human body of Rama or Krishna the external human body is the outer compound wall. The inner subtle body is Lord Vishnu. The innermost cause body is Lord Datta. The innermost statue is 'Saguna Brahman' (Brahman associated with Maya). The Nirguna Brahman (Brahman without Maya) can never be even imagined. Each

Yantra is a design indicating a concept of spiritual knowledge. For ex: Shri Chakram indicates the whirlpool of illusion of money. The four triangles represent the Lord indicating Manas, Buddhi, Chittam and Ahankara. These four indicate the life energy or the basis of knowledge. The five triangles indicate the five elements, which constitute the Maya or ignorance. In one type of Shri Chakra the knowledge becomes the base. (The base of the four triangles is upward) and this is called 'Samhara chakra' which means the destruction of the mental bond with money. In the other type of Shri Chakra, which is called 'Srushti Chakra' (formation of bond with money) the base of the five triangles (Maya) is upward and this denotes the formation of mental bond with money. The three circles denote the three types of bodies in both types. In the first Chakra the eight petals of the lotus indicate the eight superpowers and the sixteen petals of another lotus indicate the sixteen divine qualities of the Lord. The four gates indicate the four Vedas. In the second Chakra the eight petals indicate the eight forms of wealth and sixteen petals indicate the sixteen Kalas (Lights of the moon representing the mind). The four gates indicate the four Purushardhas (Dharma, Ardha, Kama and Moksha). The essence of the concept indicated by Shri Chakram is only that you should come out of the influence of Chakram (vicious circle) of Shri (Money). Shri Chakram is considered to be the root of this world because the influence money is the root of all the family bonds. Without understanding the concept, ignorant people have started worshipping the Shri Chakra! Thus, the temples, statues and yantras are the models which are the teaching aids of spiritual knowledge. Of course, all these models must be protected carefully, but the model becomes fruitful only when the people understand the concept. A planetarium is the model of scientific knowledge. When you visit the planetarium, you must learn the concept from it. Without this, what is the use of simply enjoying the visit of planetarium like a small child? Once you understand the concept, for you, the model is not necessary. Of course, the model should be preserved for the sake of the future ignorant people. When the finger indicates the dish of food, you must look at the dish, go and eat it. Without doing that, what is the use of constantly looking at the finger? Of course, since the purpose is served, you should not cut the finger of the person who showed you the dish. Let the finger remain, which will be useful for the next person. Therefore, respect the statues, temples and yantras and meditate upon them. Meditation means learning the concept of the Lord clearly. When once you understood, there is no use of worshipping the temples, statues and yantras. When you have recognized the Human incarnation of the Lord, there is no need of the temple and statue. When

you have broken the bond with money, there is no need of worshipping the Shri Chakra. Lord comes in human form in every generation to avoid the partiality to a particular human generation. Therefore, if you can get rid of your jealousy and egoism to the human form and identify the human incarnation with the help of the models like temples and statues, your life becomes fruitful. If you become His servant in His mission and participate by sacrificing work and fruit of work (money), there is no need of the worship of Shri Chakram. If the concept is not understood, all the models are useless.

When the Lord comes in human form, you have to recognize Him and serve Him. Even if you do not serve Him, do not insult Him. Generally, people insult the Lord in human form because of jealousy and egoism. To avoid this, try to love all your fellow human beings. This is called 'Pravrutti'. By this, you will not at least insult the Lord in Human form. Rama preached Pravrutti. Serving the Lord in Human form is called Nivrutti. Krishna preached Nivrutti. The aim of Pravrutti is again for Nivrutti only. Without this purpose, only Pravrutti, which is social service without God, is a waste. You are accepting the statue prepared by the Human being, but you hate that Human being. The human being is the statue prepared by the Lord. The identity signs to recognize the Human incarnation are knowledge (*Jnana*), love (*Rasa*) and bliss (*Ananda*). These three are the characteristic marks like the heat of fire. The Veda says the same (*Satyam jñānam, Raso vai saḥ, Ānando Brahma*). These three signs are associated with sacrifice (Datta) because Datta means donation or sacrifice. Therefore, knowledge means that He preaches the knowledge. Love means that He generates love in your hearts. Bliss means that He generates bliss in your hearts. If you go near the fire, you will experience the heat. Similarly, you must experience the knowledge, love and bliss from the human incarnation. When you do not experience, he does not possess these three characteristic signs and therefore he is a false incarnation. The Veda says that He possesses special knowledge, which is impossible for any other human being (*Prajñānam Brahma*). Such a special knowledge generates love on Him in our hearts and we are filled with bliss. The associated sign is superpower, which does the miracles as said in the Veda (*Satya kāmah*). He may expose the superpower as Lord Krishna or may hide it as Rama. Even if He uses the superpower, He will not use it for exhibition and for attracting the people with egoism. When there is an emergency, then only He uses the superpower. Shankara entered the house of Mandana Mishra by using superpower because the doors were not opened in spite of His several calls. But Mandana Mishra did not give any

importance to that superpower. He became His disciple only after hearing the divine knowledge of Shankara, which created love and bliss in his heart in a debate, which went on for twenty-one days. ***His own knowledge did not give him bliss in his heart. Therefore, a scholar whose knowledge cannot give you bliss is not the Lord.*** A scholar also is not associated with the superpower. A demon is always associated with superpower. But He is not associated with knowledge, love and bliss. Like this one can easily eliminate the false incarnations. The knowledge of the Lord is always with full of quotations from the Vedas, Shastras and Gita because He is the author of the Vedas and the Gita. The Gita says that the Shastra is the authority (***Tasmāt śāstram pramāṇam te***).

The first three great sentences of the Vedas (Maha vakyas) gave the similarity of Lord Krishna (Lord in Human form) with the three human beings you, he and I. It is just like showing three roses and say that the girl is similar to the three rose flowers. The fourth great sentence gives the actual difference between the rose flower and the girl to avoid the misunderstanding that the rose flower is the girl. The fourth sentence says that Lord Krishna is having special knowledge (***Prajnaanam***) which is not possible for any human being. The word Jnana or Prajnana is never used for the simple awareness (Chaitanyam). Nobody says that a living animal or bird is a Jnani or Prajnani. Jnani means a scholar and not every human being. Prajnani means the Lord whose knowledge is beyond even the scholars.

Chapter 5 SYMBOLISM OF TEMPLES AND RITUALS

2004, Chennai

O Learned and Devoted Servants of God,

A temple represents the body of the human incarnation (*Deho devālayaḥ proktaḥ*). The statue in the temple represents the Lord in the human body (*Jīvo devaḥ sanātanaḥ*). The Gita also says that the Lord enters a human body and comes down to this earth (*Mānuṣīm tanu māśritam*). The Veda says that the Lord can be seen here on the earth itself (*Yat sākṣāt aparokṣāt Brahma*). The temple and the statue are only models to teach this concept. Once the concept is understood there is no need of any model. Hanuman recognized the human incarnation (Rama) and sacrificed all His work to the Lord. He is not a householder and so He does not possess money to sacrifice. A saint can only sacrifice work (Karma Samnyaasa). He cannot sacrifice any money (Karma Phala Tyaaga). Gopikas identified the human form of the Lord Krishna. They are householders and so they sacrificed the fruit of their work (butter). Hanuman and Gopikas never worshipped any statue in any temple as per Valmiki Ramayana and Vyasa Bhagavata. Hanuman and Gopikas served the Lord without aspiring anything in return from the Lord. Through such path (Niskaama Karma Yoga) in which service is done only due to love and not aspiring for any fruit, Hanuman and Gopikas were given highest fruits. Hanuman became the future creator of the world. Gopikas were given Goloka, which is at higher level than even Brahmaloaka. Therefore, the essence of Ramayana and Bhagavata is to identify the human incarnation of the Lord and serve Him. This is the aim of the temple. As long as the sages were present the correct interpretation was given. But today the priests are in the place of sages. The sages recited the Vedas because there was no printing. They protected the Vedas. They knew the true meaning of the Vedas. These priests today recite the Vedas when there is no need because the Vedas are printed. These priests do not know the meaning of the Vedas and are mocked as divine animals by the Veda (*Devānām paśurahaḥ*). The model concept of the temple is completely buried. The temples and statues are misused for their selfish business. Even the rituals are misused in a similar way. These priests misinterpreted the temples and rituals as the means for getting rid of the effects of sinful deeds and for attaining the

results of good deeds, which were not done. They have simply thrown away the theory of Karma, which says that one has to enjoy the results of both good and bad deeds even after millions of ages (*Avaśya manubhoktavyam*). For doing worship in the temples and for doing the rituals they charge some petty money for their livelihood. They recite the Vedic hymns. They do not know the meaning of that Vedic hymns and they do not preach their meaning to the devotees. The devotees are also selfish who want to get rid of the sins and want the results of good deeds, which were not done by them. These priests exploited this selfishness of the human beings. The priest is like an unqualified village doctor. He charges ten rupees fees and prescribes medicines for one hundred rupees. The disease increases and the patient suffers a lot. Similarly, the priest takes ten rupees and makes the devotee to purchase some unnecessary materials in the ritual. Flowers, coconuts, fume sticks, oil lamp, betel leaves and nuts and camphor are purchased which are not at all found in the Veda. In the Veda only, Yajna is described. Yajna means cooking the food and nothing else. Let the priest become a qualified city doctor and charge one hundred rupees fees who prescribes a medicine of about two rupees and the disease is completely cured. Let him not waste all these materials by 'Dravya Yajna' which means involving the materials. The only Dravya Yajna mentioned in the Veda is cooking the food. Except this there is no other Dravya Yajna. Let the priest explain the Vedic hymns and make every thing as Jnana Yajna to develop divine knowledge and devotion in the people. The priest should become a scholar and let him charge the Guru Dakshina without any wastage. Let him take all the money as Guru Dakshina, whatever the devotee offers. The oil is unnecessarily burnt in the lamp. In the daytime there is no need of light. In the night the electric light is present. Burning of oil creates air pollution. Similarly burning of fume sticks and camphor. In the olden days the oil lamp was lit at the time of sunset as 'Sandhya Deepam'. There was no other alternative. The oil lamp was viewed as a model of the Lord. But today the electric light is present and there is no need of oil lamp. Some people say that the oil lamp represents the knowledge, which is destroying the oil, and the oil is representing ignorance. Very good! You lit the oil lamp and look at it. You have understood the concept. Now why should you light the oil lamp again when the concept is already understood? In the olden days the fire was maintained because it was very difficult to light the fire by rubbing the two sticks. But now the matchsticks are present. Then why should you maintain the fire? In the old Masjid Shri Sai Baba lit the fire with the sticks to avoid the scorpions and snakes. But today why are you maintaining the fire with

sticks in the temple of Shri Sai Baba? With the help of these sticks how many poor people can cook their food. In the olden days the sages were in the forest. The fire was lit so those cruel animals do not approach. The smoke of the fire used to repel the mosquitoes in the forest. Why should you burn the fume stick today when the mosquitoes are absent? All these materials on burning produce the poisonous carbon dioxide gas, which pollutes the air and stops the rain. Today the Yajna is also misinterpreted. After cooking the food with the help of the fire the food is to be offered to the guest. The Veda says that the guest is like a fire. The word Agni (fire) comes from the word Agri that means that the guest should be fed first. The hunger in the stomach of the guest is called Vaishvanara who is the divine form of the fire. The Gita says the same (*Ahaṃ vaiśvānaro bhūtvā*). The Veda (*Vaiśvānaro brāhmaṇaḥ praviśati atithiḥ...*) calls the guest as Vaisvanara Agni. Lord Krishna went and ate the food prepared for the sacrifice. He taught the wives of the sages that offering food to the hungry person is the real sacrifice. Lord Krishna is the protector of Vedic Dharma. Will He spoil the sacrifice if its meaning were so? Kapila, the incarnation of Lord Vishnu condemned burning of food and ghee in the fire. The Veda says that food should not be destroyed (*Annam na paricakṣīta*). The oil and ghee burnt in the lamp are also food. Giving food to the hungry beggar is the real sacrifice. The fire in the oil lamp is called 'Loukikaagni'. The fire of the electric bulb is called 'Vaidyutaagni'. The hunger in the stomach is called 'Vaishvanaraagni'. Vaidyutaagni is superior to Loukikaagni. Therefore, why should you burn the oil lamp in the night when the alternative electric bulb is there which will not cause the pollution. Even in the olden age they never lit the oil lamp in the daytime. The Vaishvanaraagni is the super most form. Therefore, when you lit the life-lamp by burning oil, ghee and food in the hunger of a beggar such an act is the real Deepaaraadhanam (lighting the lamp) and the real Yajna (sacrifice). There is no life in the statue and all these sixteen modes of worship (Upacharas) are meant only for human incarnation. Let the priest preach the meaning of the Vedic hymns so that the people become the real devotees and get the real grace of the Lord. When you are worshipping the Lord, you should not aspire any fruit in return. Some people are sacrificing work and money but they are aspiring the fruit in return. Such a service is again a waste. If you teach the Nishkaama karma Yoga that is the service to the Lord without expecting anything from the Lord, then only the Lord will come in human form and suffer for your sins. Then only you can get rid of your sins. Except this one path there is no alternative. Either you have to pay or your father has to pay the fine. If you pester the Lord through the

present rituals and methods of worship, the Lord will bring the good results from your next birth to be enjoyed by you with reduced values as pre-matured deposits. You do not know this secret and you think that you have soaped the Lord and got rid of the sins. Your present sins are thrown to next birth with increased interest. Your future life cycle is full of miseries from birth to death due to such interference. Therefore, the Lord is cleverer than you when you are adopting the ways of business with Him.

Cooking the food is called Dravya Yajna. Chanting the Vedic hymns are called Swadhyaya Yajna. Revealing the essence of the Veda is called Jnana Yajna. The Gita says that Jnana Yajna is more important than Dravya Yajna (*Śreyān dravyamayāt*). Shastra says that there is no use of chanting the Veda without knowing its meaning (*Anarthajñah*). I am not criticizing the priests. Let them rise to the level of Sadguru. A devotee is spending rupees ten on purchasing unnecessary materials like flowers, fume sticks, camphor, coconut etc., The priest is taking one rupee as Guru Dakshina. The merchants are snatching the money of the devotee and the devotee is not benefited because all these materials are unnecessary for the Lord. Neither the priest nor the devotee is benefited. The Lord is also not pleased. Therefore, let the priest take all the eleven rupees as Guru Dakshina. Let him explain the essence of the Veda to the devotees in the temple or while doing a ritual. When the devotee learns the concept of 'Nishkaama Karma Yoga' the devotee is benefited because the Lord in human form transfers his sins on Him and suffers for the sake of the devotee. In this path only the devotee is relieved from his problems. The priest should be at the level of the human form of Lord. The devotee should worship the priest who has become Sadguru. The Sadguru Himself will relieve the sins of the devotee by suffering for the sake of the devotee. There should not be business between the Sadguru and the devotee. The relationship should be divine love and sacrifice. Shri Sai Baba suffered the diseases of His devotees. Without suffering the result of the sin cannot be cancelled. Even the Lord honours the judicial system created by Him and therefore suffers for the sake of His devotees. But a devotee should not aspire this. He should not agree for the suffering of the Lord if he is a true devotee. Therefore, the Lord suffers secretly without the knowledge of the devotee. Sometimes He exposes an example to just show the existence of this concept. The temple should be the abode of such Sadguru and not the abode of a mere statue. The inert temple with the inert statue is like the human body without life. The life of the temple is the Sadguru (priest) himself. The temple should be a center of preaching the spiritual knowledge and devotion to the public. The temple should be based on such divine knowledge (Jnana Yajna). Now

the temples are based on false business and ignorance involving Dravya Yajna and Swadhyaya Yajna only. The ignorance is that you can get rid of the sins and get the results of good deeds without doing those good deeds by wasting some materials in the temple and by the priest's chanting of some Vedic hymns. The business is that you are offering some materials to the Lord with which the Lord has no connection at all. The statue does not need the light of the lamp nor the statue smelling the fumes. The statue is not pleased with the flowers and is not eating the coconut or other offerings. Even if you are distributing some eatable offerings to the devotees in the temple you are doing it without discrimination and analysis. Some devotees are rich and do not need your food. Some devotees are sinners and you will get a part of their sin by offering the food. The priest should be the correspondent between the Lord and the devotee. Due to his inefficiency a fume stick says that it is the correspondent between the Lord and a devotee! Showing the statue, the priest is taking one rupee and the merchants are snatching ten rupees. Only the merchants are benefited since the priest is not doing his duty of preaching the knowledge. Thus, the whole show in the temple is only ignorance and business. The net result is that the devotee is losing money and time. The innocent public is put to loss. Therefore, Lord Datta wants to rejuvenate the tradition of Hinduism. Before Lord Jesus came the situation was similar in Christianity also. Jesus rejuvenated the whole Christianity. But slowly the old ignorance and business are cropping even in the Christianity. They are burning candles and offering cake. The cake should be offered only to four categories of beggars (Old, children, diseased and disabled). There is no need of burning the candles in the daytime or even in the night when the alternative electric lights are present. The candles on burning cause lot of air pollution. The light is the Lord Himself as said by Jesus and as said in the Veda also (*Tasya Bhāsā sarvamidaṃ vibhāti*). The knowledge preached by Jesus should be explained in depth and such act should be the only activity in every temple. Similarly, in Hindu temples the only activity should be explanation of the Vedas and the Gita. With the help of this divine knowledge the devotees must search for the human incarnation present in that generation. Such priests are also partial incarnations of the Lord as said in the Gita (*Mama tejo'ṃśa sambhavam*). There can be several temples and several priests. There can be several schools with several teachers and colleges with several lecturers. There will be one university and one chief professor in the university who is chancellor. Such a Professor is called Paripurna Avatara who can be recognized only by His special knowledge that generates love and bliss in our hearts. He possesses all the superpowers

including creation, ruling and destruction of the world. Lord Krishna was such a Professor and exhibited the creation, maintenance and destruction of the world by showing Vishvarupa. When the Vishvarupa was exhibited it means the world was created. When the Vishvarupa was maintained for some time, it means the world is maintained. When the Vishvarupa is withdrawn, it means the world is destroyed. This proves the creation, maintenance and destruction of the world by the Lord. Bhagavadgita is the special knowledge given by Him, which creates love and bliss in the heart of every devotee. Thus, special knowledge, love, bliss and the superpowers are the complete signs of the original Lord who came down in human form. But He comes down in human form in every generation to avoid the partiality to a particular generation. This is very very important point. Therefore, you should search for the Lord in your present generation. The school teachers and the college lecturers must help you to reach that university Professor. Krishna is Paripoorna incarnation because He entered the human body and projected Himself completely. Rama is Poorna, since He entered the human body and not projected completely. Kapila is Amsha, since a part of His energy entered the human body. Vyasa is Kala, since a ray of His energy entered the human body. All these are permanent human incarnations because the incarnation is permanent from birth to the death of the human body. Parashurama is a temporary incarnation, because He entered a human being called Parashurama for doing a work. When the work is completed, the Lord left Parashurama and Parashurama is Avesha incarnation. This Avesha incarnation may be Paripoorna or Poorna or Amsha or Kala as per the requirement. If required the Paripoorna (A Chief Professor or Chancellor of University) incarnation can be also more than one. For Ex.: Shri Shirdi Sai Baba and Akkalkot Maharaj were the two Paripoorna incarnations lived in the same time. Lord Krishna appeared as 16,000 Krishnas in the same time. Nothing is impossible to the Lord.

Chapter 6 SACRIFICE OF FAME AND MONEY

Give Credit to God

2004, Bangalore

O Learned and Devoted Servants of God,

Swami Vivekananda gave an excellent discourse in Chicago and a roaring appreciation was given to him. He gave the credit of his discourse to his Guru Shri Ramakrishna Paramahansa. He told that when he started the discourse, he became nervous and his Guru appeared before him. He told that his Guru started speaking through him. Like this he gave the entire credit to his Guru because he knows that when an excellent work is done, the credit should always go to the Lord. The energy to do a good work is always given by the Lord and so the credit should also really go to the Lord. The Lord was very much pleased and gave infinite credit to Swami Vivekananda. In the case of a saint, he cannot sacrifice money because he does not earn. He can only sacrifice his work. The fame of that work is the fruit of the work (Karmaphala Tyaaga). Thus, even a saint sacrifices the fruit of the work through the sacrifice of the work (Karma Samnyaasa). Shri Shirdi Sai Baba always used to give the credit of any miracle to the Lord only saying “*Allah Malik*” and “*Allah Accha Karega*”. This is again the sacrifice of the fruit of the work. The Lord was so much pleased that today the fame of Sai Baba is beyond description and we find temples of Hanuman everywhere. But in Mahabharata when Krishna was running to kill Bhishma, Arjuna stopped Krishna praying that He will be defamed for not killing Bhishma. He did not want to give the credit to the Lord. Therefore, Arjuna was not so famous and there is no temple for him. This entire four are saints and are not householders. They can do only sacrifice of work that is Karma Samnyaasa and they can only sacrifice the fame, which is the fruit of their work. Today all the rich people are running for the fame by sacrificing money. Therefore, fame is more important than money. Urge for money and urge for fame are the two types of skin diseases. When the fame comes it should be given to the Lord because the power to do any work is given by the Lord only. One should take the defame on himself and should sacrifice the fame to the Lord. Generally, one thinks that why should he give the credit to the Lord when the work was done by him. Similarly, one thinks that why should he give the fame to

the Lord by the sacrifice of the fruit of his work that is money. Satrajit got a Gem from the Sun, which yields lot of gold everyday. He was donating that gold and was trying to get fame. Lord Krishna asked for that Gem. Satrajit did not give it because he does not know that Krishna is the Lord in human form. Even if he knows he does not want to give the credit to the Lord because he procured the Gem from Sun. Satrajit is a human being and is not discriminating between the deserved and undeserved. Therefore, he was attaining sin by donation. Actually, the Gem belongs to Lord Krishna including the Sun. Even Satrajit is included in this creation and the entire creation is the wealth of the Lord. Thus, Satrajit is a part and parcel of the movable property of the Lord Krishna. Sacrifice of fruit of work and service to the world alone cannot bring you the grace of the Lord. The faith and complete surrender to the Lord in doing that sacrifice is important and that alone can bring the grace of the Lord. The sacrifice is the practical proof of your love, faith and surrender. Without the love, faith and surrender the sacrifice is useless. Without the sacrifice the love, faith and surrender expressed by words and mind is also useless. If you are sacrificing the money to the Lord aspiring something in return you are a merchant and you are doing business with the Lord. In such business love, faith and surrender cannot exist. If you are showing love, faith and surrender by words and feelings only for getting some benefit from the Lord, without sacrifice of money your love, faith and surrender are only action and you are a prostitute. You must sacrifice money or fame with full faith, love and surrender to the Lord without expecting any fruit from the Lord. That is only your real love which you were showing to your children. You must decide whether the preacher (Guru) is a human being or the Lord in the human form. You must do lot of analysis on this. You must take the help of the Vedas, the Shastras and the Gita. Before you decide you must study the practical procedure of the analysis and then do the analysis to detect the given substance. If you have decided that he is only human being you should neither give money to him nor show love, faith and surrender. But if you have decided that He is the Lord in human form you should not have even a trace of doubt on Him. Once you submit Guru Dakshina to Him you must not verify His management of the collected funds. Since He is the Lord, you should not verify Him. If you are verifying the management of the funds in His case your faith is not complete and you have lost everything. The very beautiful, very learned, very rich and very obedient bride also is rejected even if there is a small spot of leprosy on her body. Similarly, the Lord in human form will reject you if you doubt Him even for a fraction of second. Before decision you can do lot of analysis.

But once you decide and if you doubt you are lost as said in Gita (*Samsāyātmā Vinaśyati*). Sai Baba collected the Gurudakshina from various devotees since He is the Lord in human form. He has the courage to ask for it straightly. A devotee is not having that courage. He takes the dakshina from you indirectly by putting the 'hundi' before the statue and takes the money when you leave the temple. Both the Lord in human form and the committee of devotees manage the fund. But there will be lot of difference because the devotees are either completely ignorant or partially ignorant. A committee of donkeys cannot be one single horse. A group of lecturers cannot be one Professor. Therefore, a committee of devotees will misuse the funds since they cannot discriminate the deserving and undeserving. They will say "let all the devotees who visit the temple be given food. When the fund is misused, the donor also gets sin because he did not analyze before he donated. The Lord in human form will identify the deserving persons and help them fully. Saibaba collected the Gurudakshinas and was keeping all the money with Him only. When all the people left, He used to give it secretly to some deserving devotees. He did not do this before the devotees who gave Him the Gurudakshina. Why? Had he given so there would not have been some misunderstanding on Baba. Why did He not do like that? He wanted to test the full faith of the devotee who gave that Gurudakshina to Him. Sacrifice of money alone will not please the Lord. The faith in the sacrifice of that money will only please the Lord. An Income Tax Officer was secretly appointed to verify the expenditure of Sai Baba. He could not find the secret and he became a devotee. The Lord neither requires your money nor the fame, which you sacrifice to Him. He can uplift the world without your work and without your money. This is only an opportunity given to you to prove your love, faith and surrender. When you sacrifice the money, you should believe that you are giving His money to Him only. When you are sacrificing the credit of the work to Him you should believe that He gave the force of the work only and so the real credit belongs to Him only. Hence, both sacrifice and faith are the two eyes and if any one eye is absent everything goes waste. If you have decided Him as the Lord in human form sacrifice the fruit of the work (money) and credit of the work (fame) with full faith. If you have any doubt about Him do not sacrifice anything to Him. But if you sacrifice and doubt, your faith is incomplete and you will be thrown into the Hell, if He is really the Lord.

Chapter 7
TEMPLE OF LORD RAMA

2004 Kolkatta

O Learned and Devoted Servants of God,

There is no village or town in India in which there is no temple of Lord Rama. The statue of Rama is preaching you two points. 1) The Lord will come in human form. 2) Miracles are not the sign of the Lord. As Gita told the Lord comes only in human form (*Mānuṣīm tanu māśritam*). Even though Rama did not perform any miracle, Hanuman and Sages identified Rama as the Lord. Hanuman Himself exhibited several miracles but He never told that He is the Lord. Ravana exhibited miracles and claimed himself as the Lord, but nobody agreed. Rama came to preach Pravrutti. Pravrutti means the path of justice in which one human being has to behave with the other fellow human beings. Nivrutti means, doing sacrifice of work and sacrifice of fruit of work (money) to the Lord with full faith and full surrender when the Lord comes in human form. Nivrutti is the way of salvation in which the Lord comes in human form. Krishna came to preach Nivrutti. Krishna preached Bhagavadgita, which is the knowledge of Nivrutti. Rama practiced the knowledge of Pravrutti. Pravrutti (Justice) is only practice. It is just the knowledge of rules of the Lord, which you have to follow in the society. There is no discussion in Pravrutti. But in Nivrutti you have to discuss the truth. In Pravrutti the world peace results. Then only the devotees can travel in the path of Nivrutti with peace by putting spiritual effort. In Pravrutti loving the fellow human beings is important. By Pravrutti, one can at least love the human form of Lord as one of the human beings. Otherwise generally people insult Him with jealousy as told in Gita (*Avajānanti Mām mūḍhāḥ*). Like this, Pravrutti helps Nivrutti. If you are treating the human form of Lord as a human being, it is not wrong. If you recognize Him as Lord, you will get salvation. Sita is standing by the side of Rama. Sita is a great devotee. In the human beings the difference between male and female is only for body but not to the soul. Sita is serving the Lord by Karma Samnyaasa (Sacrifice of work). She cannot do Karma Phala Tyaaga (Sacrifice of fruit of work). She indicates the firm faith on the Lord. Even though she did not get happiness in the forest, she never left the Lord. This means that one should not leave the Lord even if He does not give boons and even if He gives troubles. One should not aspire anything in

return from the Lord. Ravana showed miracles. But Sita did not believe. This means a true devotee will never recognize the Lord by miracles. Lanka is a golden city. Ravana invited Sita to be the queen. But she was not attracted. This means that the wealth and money will never attract a true devotee. Hanuman at the feet of the Lord believed the Human form and participated in the work of the Lord. He sacrificed even the family in the beginning itself for the sake of the Lord. He always sacrificed His work because He is a saint. The fame of all His works was dedicated to the Lord only. He never said that He is Lord even though He performed miracles. Hanuman was made the future creator of this world. He tore His heart with His own nails and was prepared to give up His life for the sake of the Lord. Hanuman always did the work of the Lord. He grew by the praise and jumped over the sea only for the sake of the Lord. He will not grow by your praise to do your work. He is not such a fool. He will not insult the deity of justice by canceling your sins and by giving the fruits of good deeds, which you have not done. He is not a monkey who will run for your banana fruits and palm leaves. He is very intelligent. He is the top scholar and highest devotee. He is the real servant of the Lord who never aspires anything in return. He is the purest person. This knowledge must come to your mind when you see Hanuman. Like Him you must also recognize the Lord in human form and participate in the work of the Lord with high concentration. Lakshmana was very young but still he left his wife for fourteen years to concentrate on the service of the Lord. He sacrificed the Kama (love to his wife). Bharata gave back the kingdom to the Lord and sacrificed Artha (wealth) to the Lord and did Karma Phala Tyaaga. He kept the two wooden shoes of the Lord on the throne and never showed any power. This means that once you sacrifice anything to the Lord you should not manage that again. Shatrughna jumped on Kaika with the sword when Rama went to forest. He sacrificed Dharma (Justice). Like this you have to get the knowledge when you see the statues or photo of Rama in the temple. Such knowledge will help your spiritual effort. You will attain the grace of the Lord by such knowledge as told in Gita (*Jñāna yajñena tenāham*). There is no use of your attraction towards the golden crown present on the head of Lord Rama, which will increase your attraction towards wealth. That will harm you in the spiritual effort. The crown indicates that Rama is the Lord of this world. When you see His bow and arrow you must know that Rama punishes the evil people. When you see His Abhaya hand you must know that He protects good people. This knowledge will help you. What is the use of keeping the jewels and His form in the mind? What is the use of knowing the story of Rama like a child, which is like a story in a

novel or a story in a cinema or the news of the neighbor? Dhyana means the decision of knowledge by intelligence after discussing in mind (Sankalpa and Vikalpa). ***This knowledge is stored in Chittam and this is called Dharana.*** The Ahankara uses this knowledge in practice for its benefit and it is called Samadhi. If you get a doubt in practice, it is called Savikalpa Samadhi. If you have no doubt in practice it is Nirvikalpa Samadhi which is followed by Hanuman who became the future creator by worshipping the Lord in Human form in this world.

Chapter 8 PROPER USE OF WEALTH

Spending Channels

2004, Cochin

O Learned and Devoted Servants of God,

Gita says very clearly that the fruit of the work (money and wealth) should be diverted to two channels only. 1) For the minimum requirement of the life (*Śarīra yātrāpi ca te*). 2) For the mission of the Lord. There is a third channel, which should be closed. This third channel contains unlimited enjoyment and unlimited ambition to store for future generations. In this channel the enjoyment brings you diseases and all your money will go to medicines and hospitals. In this way you are not really enjoying. Storing for the future generations is also meaningless. Due to this stored wealth, they will become indisciplined and lazy. Such wealth is finally destroyed and it also destroys the future generations. Therefore, this channel is to be controlled. The foreigners are advised to control the excess enjoyment. The Indians are advised to control the ambition to store for the future generations.

No body does any work without ambition for the fruit. Unless there is a desire to eat the food, one will not prepare the food. The preparation work is done only due to the ambition to eat. The food also can be prepared for the sake of others even if you do not eat or eat little. If you prepare the food for yourself only and eat it that will lead to a number of diseases. You should eat but you should eat little only. You are eating to live but not living to eat. If you are not hungry you should not stop cooking because you have to give food to the deserving people. Similarly, you should always work and earn continuously. When you use the money for your selfish enjoyment or store for your future generations only, the problem comes. When you eat more you become ill. If you store the food, the food will be spoiled or will be stolen by some undeserving bacteria and worms. Similarly, when you over enjoy, you are subjected to illness. When you store it for future generations the wealth will be stolen by some undeserving elements. This is the very nature of the nature itself. Gita says that you should leave 'Karma Phalaasanga'. The word 'Karma Phala' means your self earned money. The word 'Aasanga' means to destroy that which is closely associated with your money. Suppose you are drinking too much.

The wine is associated with your earning. Your bond with wine is associated with your earning and that bond is called 'Aasanga'. Similarly, the ambition to store is associated with your money and your bond with the ambition is called Aasanga. Therefore, the Karma Phalaasanga means your bond with the associated item like wine, ambition for children etc. Gita is emphasizing to cut your bonds with the items, which are associated with your money, so that your money will be saved. Gita does not mean that you should cut your bond with the money. If you cut your bond with the money there will be no inspiration for you to earn the money. Therefore, you have to leave the desire for the item associated with the money and not the desire for money. People have misinterpreted Karma Phala Aasanga as the desire for the money, which is the fruit of the work. When the desire for the fruit does not exist, no body can do the work. Therefore '*Tyaktvā karma phalāsaṅgam*' means you should leave the item that is associated with the fruit (earning) of your work. The associated item is the ambition for the family bonds, the ambition for your body leading to the over enjoyment etc. But people misinterpreted this as that you should leave the desire for the fruit of your work. Such misinterpretation led the people to lose inspiration for doing work to earn the money. People have become lazy completely by leaving the work necessary to maintain him. Such lazy people are most of the present sages and saints. Some other people have become partially lazy by withdrawing from the work after earning their livelihood. Therefore, the aim of Gita is that you should do full work and earn fully. Then sacrifice to the Lord after keeping the minimum requirement. Of course, devotees like Saktuprastha have donated even the minimum but such an example cannot be practically possible example. Fortunately, the guest was Lord and therefore his sacrifice became fruitful. But suppose the guest is a lazy human being and if you sacrifice your minimum also, please do not mistake if I call you as the biggest fool. The practical example is Dharmaraja who sacrificed the extra wealth in "Aswamedha" after retaining the required for the status of a king. There is no need of scriptures to decide that sacrifice of the fruit of the work is the real essence of love. For a saint that fruit may be the fame of his work. For a householder that fruit may be the money which he earned. You are sacrificing the fruit of all your work to your children only. Whatever you are doing for the God like praying, chanting His name or meditating upon Him etc., these are not done to your children. Whatever you do for your children you are not doing that for the God. Whatever you are doing for the God you are not doing that for your children. This is a clear distinction of true love and false love. It is not wrong if you love your children only and do not love the Lord. Not loving the Lord is not a sin. But

showing false love to God and trying to fool Him is the greatest sin. If you can't love God really express the truth before Him and say that you cannot come out of your weakness for your family bonds. God will appreciate at least for your frank expression of truth. But you are showing false love to God and you are saying that you really love the Lord only. Such a lie and trial to fool the Lord cannot be tolerated by the Lord.

Chapter 9

GIVE UP RITUALS AND SERVE THE LORD**Where is the Real Gayatri?**

2004, Ahmedabad

O Learned and Devoted Servants of God,

A saint is not doing any worship using flowers, fume sticks, camphor, coconut etc. He is not burning the ghee or oil in the lamp. He is not doing any sacrifice by burning the ghee and food in the fire. Only the householders are doing with the help of the priest. When a saint comes all the householders including the priests are prostrating before the saint. What does this mean? The stage of the saint is certainly a higher stage. The saint is also not chanting the Gayatri Hymn. He removes the cross belt because he knows that the cross belt with three strings (*Yajnopavitam*) is only a model representing the three qualities of the nature (Prakruti). This model indicates that you must catch a form of Prakruti (human form) only to worship the Lord. Prakruti is the nature, which consists of the three qualities viz., Sattvam, Rajas and Tamas. ‘Gayatri’ means any song related to the Lord and which protects us. Mantra means that which attracts the mind and protects us. Therefore, Gayatri mantra means the song on the Lord which attracts the mind and protects us. It can be any song. The so-called Gayatri hymn is not Gayatri at all because the hymn is only the poem and not a song. It is said that Gayatri mantra is greatest (*Na Gāyatrīyāḥ paro mantrah*). The reason is that a poem is more attractive than a prose sentence. A song is still more attractive than the poem. The Yajurveda is prose. The Rigveda is poetry. The Sama Veda is song. The Gita says that the song only (*Vedānām sāmaedo'smi*) pleases the Lord. The meter of the so-called Gayatri Mantra is named as Gayatri. Therefore, the hymn “*Tat savituh...*” is in the meter called Gayatri and the hymn itself is not Gayatri mantra. The deity of that hymn is “Savitaa” i.e., the Lord. Savitaa means He who creates and delivers this world. In the olden days, there was no restriction for Gayatri Mantram because any devotional song is a Gayatri Mantram. Upanayanam means becoming close to Lord. By such sweet devotional song, one becomes close to the Lord. In the middle age, the actual meaning of Gayatri Mantram was lost. A hymn (poem) in the meter called Gayatri became the Gayatri Mantram due to misinterpretation of some scholars. These selfish middle age scholars denied Gayatri Mantram

to all the ladies, but still say that Gayatri is a lady (goddess)! This is the topmost fun of their ignorance. They extended this to Kshatriyas because they protect them. They extended this Gayatri to Vyshyas because they help financially. The agriculturists (Shudras) are doing sincere service to the society and the ladies are doing sincere service in the house. All the ladies and agriculturists were denied this Gayatri Mantram. Gita says that the ladies and the agriculturists have right for salvation (*Te'pi yānti parāṃ gatim*). These ladies and agriculturists worshipped the Lord by devotional songs. See the mystery! The actual Gayatri stays with ladies and agriculturists only. The so-called Gayatri Mantra chanted by Brahmins, Kshatriyas and Vyshyas is not at all the actual Gayatri. All this was done due to pride of caste and sex. The pride of sex is so intensive that Brahmins denied even their own ladies for recitation of the Veda and chanting of the so-called Gayatri Mantra. During the sacrifice, the priest asks his wife to recite two special Vedic hymns! When she had no right for recitation of the Veda how is she reciting here? *All this is a mixture of foolishness, ignorance and egoism.* You are telling that the so-called Gayatri mantra is the greatest. At the same time, you are denying it to some human beings. Can this be a divine quality? The sage for the so-called Gayatri Mantra is Vishwamitra meaning He who is interested in the welfare of all the humanity! You are telling that the drink in your bottle is the best and you say that some people should not taste it. What a type of sadism is this! Therefore, Lord Datta cleared that the actual Gayatri Mantra is with those human beings that were denied by you. The Gayatri Mantra, which is with you, is not at all the actual Gayatri Mantra.

You are worshipping the idols and photos from the childhood and you are engaged in all these rituals. Are you sitting in the first standard only throughout your life? Should you not come to the college and the university subsequently? The Dharma shastra says that you should finally come to Samnyasa Aashrama in which the saint throws away all these rituals and worships and even removes the cross belt. You are considering the saint (Samnyasi) as the highest. Therefore, you are indirectly appreciating giving up the idol worship and rituals. You should have scolded him for removing the cross belt and for not doing rituals and worship. Your highest respect to him shows that leaving the so-called Gayatri Mantra, not worshipping the idols and not doing any ritual is the highest state. Therefore, the old tradition of our sages which remains till today proves which is the highest state. Thanks to the ignorance of the middle age scholars who have forgotten this point and did not treat a Samnyasi as the worst fellow! Samnyasa does not mean wearing the saffron cloth. Whatever may be your

clothes if you reach that highest state, you are the Samnyasi. You cannot say that a Samnyasi must chant Gayatri Mantram, must do all the rituals including Yajna and must perform the worship of idols. Dharma Shastra prohibits all these things for a Samnyasi, and you cannot contradict the Dharma Shastra. You cannot oppose this old tradition also because you are a patron of the old traditions. When the Vedas and the Shastras oppose you, the only remaining weapon for you is the tradition followed by your elders. A saint is expected to know the divine knowledge and propagate it. The Gita says that the true divine knowledge will destroy all the rituals (*Jñānāgniḥ sarva karmāṇi, Jñāte karma na vidyate*). If the divine knowledge is propagated, at least some people will come forward to practice it. There are some good people in the society who are not practicing due to lack of knowledge. Therefore, the propagation of knowledge is essential for the sake of such good people at least. The heart filled with egoism is a rocky soil. When the seed of knowledge falls on it the seed cannot generate the plant. The plant is selfless devotion to the Lord. The heart of some people is very fertile due to love. But the waste thorny bushes suck all the essence of the fertile heart (love). These bushes are family bonds. Some people love the fellow human beings and serve them through social work. All this is Pravritti in which the love of the heart is sucked by thorny bushes. All the fellow human beings are ungrateful and therefore they are compared to the thorny bushes. This is the reason that why every human being is forgetting the Lord? The human being always asks for fresh boons and never expresses gratefulness for the past favour from the God. The very human birth itself is the biggest favour because according to your file you can never get the human birth. Such heart lost the fertility. The seed of knowledge will generate plant but it cannot grow due to lack of fertility. When the seed of knowledge falls on fertile soil without any bush, it grows and becomes a big tree shortly. But while growing, the pest will attack. The seed is nothing but the knowledge of the Lord in the human form (Nivritti) that comes in every human generation. A fellow with egoism will not accept this very idea like a rock soil. Another fellow recognizes the Lord in human form but cannot love Him because all the family bonds and fellow human beings sucked all his love. Only a person like Hanuman stored all his love in his heart for the sake of the Lord. He avoided the family bonds. When Ravana was disturbing the world, Hanuman could have killed him with one stroke and get the fame. He waited till the Lord comes in human form and gave all the fame of His battle to the Lord only. In the case of even great great devotees the pest that is egoism and jealousy is produced. Even great devotees will be jealous of

the Lord at least for a fraction of a second. Hanuman destroyed this pest completely. Really this pest is all the devils and demons. This is the insect that destroys the plant. The Lord will tolerate even if you scold Him. But He can never tolerate the selfishness, which produces very bad odor. When you think of Swami you have put on the switch. The current is flowing in the wire, which is the human form. But when you try to communicate your problem either through your words or even through the mind, the Lord is repelled due to your selfishness. Some people convey their problems to the Lord in several cunning ways. All that is waste because the Lord is omniscient. When you have conveyed your problem, you doubted Swami and the switch is put off. Omniscient means He who knows everything. This is the aspect of knowledge, which is the very inherent nature of the Lord (*Satyam, Jñānam anantaṃ Brahma*). If you suspect the very inherent nature the Lord disappears and only the human form remains like a bulb without electricity. That human form cannot help you in any way like any other human being. Therefore, remove the selfishness completely in your service. You serve Him as you serve your child without any trace of selfishness. In such a case the Lord will give infinite result to you because the Lord likes only the selfless service which is the sweet fragrance of the lotus flower like heart. The Veda says that one can enter the Samnyasa Aashrama on any day and there is no time limit for any Aashrama (*Yad ahareva virajet*). Samnyasa ashrama does not mean leaving the house and wearing the saffron cloth. Whenever you receive the divine knowledge and whenever you are propagating that divine knowledge in this world by discarding away all the rituals, the so-called Gayatri Mantra, the cross belt (which is only a model indicating that you should catch the Lord in human form) and idol worship, you have become the saint. The external dress is not necessary. The maturity of mind and the sharp analysis of the intelligence in search of truth makes you the saint. Leaving Grihastha Aashrama does not mean leaving the house and family. It means cutting your family bonds in your heart. Similarly taking Samnyasa Aashrama does not mean wearing the Saffron cloth. It means attaining the divine knowledge and propagating it in this world. There is no time limit and there is not external physical sense. All this is only in the internal spiritual sense. Any day, any one can become a samnyasi.

Shri Shirdi Sai Baba did not give any mantra to one woman who pestered Him a lot. Sai Baba told that He does not know any mantra. He never worshipped any statue or photo. He never recited any book. He told that all His mind was attracted towards Guru (Venkusa) who is the Lord in human form. Mantra means that which attracts the mind. Venkusa attracted

the mind of Sai completely and so Venkusa is the Mantra for Sai. Sai told that all the credit of His miracles goes to His Guru only. By this, Sai clearly preached us that we should catch the human form of the Lord in that generation and not any temple or any photo or any mantra or any other form of worship.

Jealousy and Incarnations of the Lord

Man is always jealous of another man and therefore cannot recognize the human incarnation of the Lord. The first incarnation was in water as fish (Matsya) because a man could not tolerate any living being on the earth since he is living on the earth. As the jealousy decreased, the Lord came out as tortoise (Kurma) which lives in water for some time and on the earth for some time. Then the Lord came as pig (Varaha) which lives on the earth only. Then the Lord came as human being but the face was that of a lion (Narasimha) since the jealousy of a man is always concentrated on the beauty of the face of another human being. Then the Lord came as a human child (Vamana) since a man does not care much about a child even if it is beautiful. Then the Lord came as full human being (Parashurama) who removed the egoism of a man, which is the root of the jealousy. Then the Lord came as Rama, but He behaved like an ordinary man so that the jealousy of the man was satisfied. Then He came as Lord Krishna who exposed Himself as the Superman. For Lord Krishna there were several enemies to this reason. Krishna gave knowledge and also showed miracles. People gave importance to miracles. Then He came as Buddha. Buddha means a scholar of divine knowledge. Buddhi means intelligence and knowledge. Buddha never Himself personally associated with the jewels (miracles), which can be exhibited even by demons. The last human incarnation will be Kalki who will finally punish the egoism and jealousy completely. The man was created after the creation of all the animals. The man possesses all the qualities of all the animals as a mixture. He is like a 'Vegetable Biryani'. The cabbage remains as cabbage throughout and the potato remains as potato throughout. The tiger is always tiger and the fox is always a fox. But the man becomes tiger in one moment and becomes fox in another moment. Sometimes the man becomes a mixture of tiger and fox. The percentage proportions vary from one man to other man. Like this man is the most unpredictable living being. Hence His faith cannot be predicted. The materialistic life must end and a new spiritual life must start. In the second life, the previous bonds are forgotten. In the spiritual life, only the devotees are the relatives. The blood relations are forgotten. Krishna gave infinite wealth to Kuchela who does not belong even to His caste. Krishna

planned to kill Abhimanyu who was the only son of His only sister. Thus, Krishna can be said as the real 'Dvija'. Dvija means born again. By putting the cross belt, one cannot become Dvija. When one forgets all his blood relatives and remembers only the spiritual devotees as the real relatives then only, he becomes Dvija. Any religion should not attract the people by false concept. Hinduism and Christianity are attracting the people by false concept saying that the Lord will cancel the sins and will give the results of good deeds, which are not done by prayer, worship etc. This may be useful in attracting the masses initially but this false concept grows and becomes a big tree in course of time and you cannot introduce the true concept. Therefore, such attraction is spoiling the very spiritual upliftment of a human being and is not relished by the Lord. You must introduce the truth as seed itself irrespective of the number of followers. Let there not be majority because majority always goes to hell. Only minority reaches God according to the Bible and the Bhagavadgita. The teacher is not worried about the student who got forty marks. If that student is beaten, he may get forty-one marks, which is immaterial. But when a student gets ninety-nine marks the preacher will beat Him severely for that one mark. Similarly, a real devotee is put to the fire tests and is purified for the perfection. ***Whatever may be the relationship between the Lord and the human being the underlying common relationship is Master and servant only.*** If the Lord is treated as Father and the devotee as the son, Father is the Master and son is the servant. If the Lord is husband and the devotee is wife, then the Husband is the Master and wife is the servant. Therefore, whatever type of bond you may have with the Lord, the underlying common essence of all the bonds is that the Lord is the Master and you are His servant. There is no use of mere words and mere mind to please the Lord. Only work and fruit of work should be sacrificed to please the Lord really. Today people are trying to please the Lord with words (prayers) and with mind (meditation and devotion) in the leisure time. If some extra work for earning is available then the leisure time is also dedicated for the earning only.

Therefore, you cannot achieve the grace of the Lord by mere words and mind without the sacrifice of work (Karma Samnyasa) and Sacrifice of fruit of work (Karma Phala Tyaaga). Both these put together is called as 'Karma Yoga' which is to be done without aspiring any fruit in return. Then it is called as Nishkaama Karma Yoga, which is the essence of the entire Gita. The very first hymn of very first Upanishad (*Īśāvāsyam*) preaches only about sacrificing the money and wealth for God's work after storing for a minimum requirement. You cannot achieve the grace of the

God by doing some Gymnastic exercises with words and mind and by external dress like garlands, sacred ash on the forehead etc.

Chapter 10 ESSENCE OF THE EPICS

Ideals to Follow

2004, Jaipur

O Learned and Devoted Servants of God,

If we grasp the essence of Ramayana, Bhagavata and Bharata, it will be very useful to our spiritual effort. Hanuman is a saint. He cannot sacrifice the fruit (money) of the work. He can only sacrifice the work and give that fruit only to the Lord. He participated always in the work of the Lord and sacrificed Himself to the work of the Lord. In Bhagavata, Gopikas were householders. They can sacrifice fruit of their work. Moreover, there was no work of the Lord at that time and so there was no need of sacrifice of work. They did not give the fruit (butter) of their work even to their children and gave it to the Lord. Today people are doing sins to sacrifice the fruit of the work to their children. Such people should remember Gopikas. Hanuman and Gopikas neither worshiped the forms of Brahma, Vishnu and Shiva, which are not seen in this world nor worshiped the statues of previous incarnations. Hanuman did not worship Vamana and Narasimha. Gopikas did not worship Rama. Gita says that the Lord incarnates in human form in every minute also if required (*Yadā yadā hi*). The word ‘Yuga’ in Gita (*Sambhavāmi yuge yuge*) means year and also human generation. If the Lord comes in one human generation only, the Lord becomes partial. If the Lord is in one place, He is not available to the people in all the places. The Lord could appear as sixteen thousand Krishnas at different places. Akkalkot Maharaj, Shiridi Sai Baba and Vasudevananda Saraswati existed at the same time in different places that are the incarnations of Lord Datta. The Veda says “*Yat sākṣāt aparokṣāt Brahma*”, which means that the Lord is available before you and can be seen by your eyes. Every human incarnation is Datta. The egoism and jealousy, which hinder the recognition of such human incarnation, should be removed. Then only one can attain Datta. Hanuman became the future creator and Gopikas reached the topmost “Goloka”. These two fruits are highest. Therefore, the human incarnation is highest. Hanuman and Gopikas are highest. Sacrifice of work and sacrifice of fruit of work are highest.

In Mahabharata the Lord preached Arjuna to sacrifice the work. The battle was for killing evil people and therefore the battle was the work of the Lord. Arjuna was advised to participate in the battle as a servant of the Lord. Arjuna participated in the battle but his participation could not be sacrifice of work, because Arjuna was fighting for the kingdom. He was thinking that his son Abhimanyu should be the future king. Therefore, when Abhimanyu was killed, Arjuna wanted to withdraw from the war. This means Arjuna fought for the kingdom with the bond on his son and he did not fight as a servant of the Lord. This clearly shows that Arjuna was selfish. ***He who cannot sacrifice the work, cannot also sacrifice the fruit of the work.*** He continued the fight because he had his son born to Draupadi. Draupadi had five sons and Pandavas were aspiring the kingdom for their sons. Therefore, Pandavas never told that they will sacrifice the entire kingdom to Lord Krishna. If they such word, they feared that Krishna may accept the kingdom. Pandavas mean white color, which represents the sattvam (good) quality. They are black charcoals coated outside with white color. Internally they are equal to the blind Dhrutarashtra. By the will of the Lord the sons of Pandavas were killed. This is “***Dattam chinnam***” which means that Datta operates everything. After this only Pandavas lost the blind bond with their children and they were liberated. A doctor with M.D. degree gives medicines. A surgeon with M.S. degree operates. The Lord is both doctor and surgeon. He gave the divine knowledge in the form of the Bhagavadgita, which is medicine. But the medicine did not work because Karmasannyasa and Karmaphalatyaga were not achieved, which are the signs of good health. Therefore, the Lord operated and cut the bonds with children by destroying the children. The right side of the Lord Datta is ‘Guru’ who is a doctor. The left side is ‘Bhagavan’ who is a surgeon. Krishna was incarnation of Lord Datta and He was not mentioned in the ten incarnations of Lord Vishnu. Lord Vishnu is one third of Lord Datta.

You can see the Lord by prayers (words) and devotion (mind) but you cannot please the Lord. By such things you may be pleased but the Lord is not pleased. Sugriva was near the Lord Rama and was serving Him personally. Sugriva was happy by such service. But the Lord was not happy. Hanuman left the presence of the Lord to search Sita. Hanuman did not attend the personal service of the Lord in that time. He was far from the Lord and was unhappy. But the Lord was happy with Hanuman. Hanuman was made the future creator but not Sugriva. Sugriva was given only a pretty kingdom in this world. Ravana could see Lord Shiva by penance, which is nothing but prayers, devotion and meditation and they are related only to words and mind only. Ravana was destroyed along with his kith and

kin, since Lord Shiva was not pleased with him, since Ravana did not practice any sacrifice. Rama never did such penance. He sacrificed the wealth and wife also practically. Lord Shiva blessed Him. Therefore, the practical sacrifice alone can please the Lord. If you do the service, which is not required by the Lord, that may give you pleasure but that will not please the Lord. Rama was busy with the construction of bridge on the sea. If you chant the name of the Rama and sing songs, Rama will not be pleased with you. In fact, He will be angry with you. You have to carry the stones in that time. Therefore, the timely required service is important. When Lord Rama is on the throne after the war, you can do such things. The practical service is sacrifice of work and its fruit. ***If you are lazy to sacrifice the work and if you are greedy to sacrifice the fruit of the work, there is no use by doing service with words and mind.*** You can deceive the ignorant people by such words and expressions. But the Omniscient Lord can never be deceived. Therefore, the essence of human life is only to recognise the Lord in human form and participate in His work.

Chapter 11
INFINITY IN THE FINITE

2004 Hyderabad

O Learned and Devoted Servants of God,

Adhyaatma means the knowledge of the substance, which is controlling the soul. Aatmaa means the soul, which may indicate either the individual soul of a human being or the Lord. Aatmaa also means the human body. Jiivatmaa is the soul controlling the body. The body is made of five elements. Jiivaatmaa constitutes mind, intelligence, chittam and egoism (four antahkaranas). Lord is controlling both the soul and the human body. The soul, which controls the body is pervading all over the body. Aatmaa means that, which pervades. It is just like the current pervading in the wire. Similarly, the Lord is pervading in the human body of the human incarnation. The Lord is also pervading the entire world, which consists of five elements and individual souls. But the Lord is pervading all over the Universe as the substratum. The Lord is not in universe. The Lord is pervading all over the human body of Krishna as the current pervades the wire. The wire gives shock wherever it is touched. Similarly, jiivaatmaa is also pervading all over the human body. This is called abhivyapaka saptami vibhakti in Sanskrit grammer. When we say that the Lord is in the universe, it is called aupasleshika saptami vibhakti. The example for this is that a man is in the shirt. The man is the base of the shirt and is not in the threads of the shirt. When you touch the shirt, you are not touching the man. If the man leaves the shirt, the shirt collapses. Thus, there are two sentences. 1) A man is in the shirt, 2) The current is in the wire. Both the sentences look similar but the concepts are different. People who do not have the knowledge of Shastras take the same meaning for both the sentences. They think that the Lord is present in every object and in every living being in this world. The Veda says that the Lord is not present in any object or any living being in this world (*Neti neti*). If there is second substance, how the Lord will have the entertainment? The Veda says that the Lord created the second substance for His entertainment (*Ekāki na ramate, sa dvitīyam*). But, how the second substance came from the Lord who is only one substance? This is beyond your understanding. Things exist even if you do not understand. That is the secret of the creation. Brahmajnana is the knowledge of the Lord that is to understand that you

cannot understand the Lord and His actions (*Yasyāmatam tasya matam*). Gita says the same (*Maṃ tu veda na kaścana*). If you say that you cannot accept that which you cannot understand, you can never understand the Lord and His actions. The Lord lifted the mountain by His finger. You have seen this. But you could not understand this. The miracles prove that there is something, which you cannot understand. The Veda says this point (*Astītyevopalabdavyah*). Therefore, the Lord created a second substance, which is giving Him the entertainment. Such second substance is the creation, which is a modification of His power called 'Maya'. Maya means that, which cannot be understood and is wonderful. The Lord who is the base of this world is called Ishwara. Such Ishwara entered the body of Krishna as the current enters a wire. Such Lord is seen, is touched, is talking and is living with the devotees. You can never touch Ishwara by your egoistic efforts. The reason for your such effort is only your jealousy in not accepting the human incarnation. This universe is like a shirt for the Lord. If you touch the shirt you are not touching the body. Similarly, by worshipping any object or any man in the universe you are not worshipping Ishwara directly. But the same Lord comes down due to His kindness. He pervades all over the human body of Krishna as the current pervades all over the wire. Any limb of such a human body will give you the direct experience of the Lord. When you say that the Lord is in the universe, you must take the example of the man in the shirt. When you say that the Lord is in the human body of Krishna, you should take the example of the current in the wire. As the soul is pervading the human body of a human being, the Lord is pervading the human body of the human incarnation. Therefore, the soul and the Lord can be compared. The soul in the body of Krishna is the Lord. A peon is residing in a house. The Collector is residing in another house. Both are householders. But the peon is different from the Collector. The soul in human body and the soul in the body of human incarnation are called Aatmaa because both pervade the corresponding human bodies. But the Lord and the soul are different. The body of the human incarnation also gets the nature of the Lord. The wire gets the shock nature of the current. Therefore, the body of Krishna is also beyond understanding. Due to this, the infinite universe is adjusted within the limited human body. The Lord created the space. Volume is the property of the space. The Lord is above the space and volume. This means that there is no big Lord and small Lord. The body of Krishna attained the nature of the Lord and so it is also beyond space and volume. Therefore, the limited body is infinite universe. Another wonderful point is that there are changes in the universe. But there is no change in the body of Krishna. The Lord is the base of the universe but the

same Lord is pervading all over the body of Krishna. The Lord is not touched by the changes in the Universe. Therefore, neither the Lord nor the body of Krishna is touched by the universal changes. To understand this wonderful secret is the vision of 'Vishwaruupam'. He, who understands that limited Krishna is the infinite Lord, is a great devotee and this is the essence. Gita says the same (*Vāsudevassarvam, Adhyātmajñānānityatvam*). When you know that Krishna is the Lord, that is called as "*Tattvajñānārthadarśanam*" by Gita. This concept is called jnana or knowledge. When you search the Lord in the world without seeing the Lord in Krishna due to your egoism and jealousy, that is called ajnanam or ignorance. Gita says the same (*Ajñānam yad ato'nyathā, Nā'ham prakāśah*).

Chapter 12 CHARACTERISTIC SIGNS

Need of the Scriptures

2004 Bhuvaneshwar

O Learned and Devoted Servants of God,

A person took food to give it to a cow. A cow, a donkey, a dog and a cat etc., are present. He asked, “which is the cow?” The cow replied “I am the cow”. The person thought that due to ambition for food, that animal is telling itself as the cow. Therefore, even if you speak the truth you have to see the psychology of the person who is hearing you. The cow told “recognize the cow by a special layer of the skin below the neck, which is hanging. No other animal will have that”. The person thought that the animal is very intelligent by giving such special mark. The cow should tell like this. “The Shastras say that the cow alone has the special layer of skin below its neck (*Sāsnāvati gauḥ*). The person is now satisfied because the special mark of the cow is mentioned in Shastra. Then he recognized the cow and gave the food.

Therefore, when the Lord comes in human form, He will not say that He is the Lord. Immediately the human beings will suspect and doubt whether that person is egoistic. But if the Lord in human form says that He is not the Lord, people will immediately believe it. People never believe a fellow human being to be the Lord. They will never recognise a particular man as Lord. Moreover, several people say that they are the Lord. Then who is the Lord? One must take the identification marks mentioned in the Veda to recognize the Lord. If one is not the Lord and tells the truth, that is good. The man is not having any standard. His faith changes from one minute to another minute. He is a mixture of the qualities of several animals, because he was created after the animals. A fox will remain as fox forever. Similarly, a tiger or a goat. But the man becomes tiger in one minute and fox in another minute and in another minute, he is a combination of tiger and fox. The percentage of the nature of fox and tiger varies from time to time. Therefore, the animals can be believed but not the man. A demon remains as demon throughout his life. An angel always remains as an angel. But a man is a mixture of good and bad qualities. The Gita says the same (*Aniṣṭamiṣṭam miśraṅca*). Arjuna fell on the feet of Lord Krishna. Lord Krishna preached that He is the Lord. The Lord was

very kind and revealed the truth. He did not like to give the trouble to the Arjuna to search a human incarnation following the Vedic identity marks. Arjuna may be misled. Therefore, the Lord avoided the trouble and told that He Himself is the Lord. Arjuna doubted and asked Lord Krishna to show Vishwaruupam if He is Lord. The Lord showed the Vishwaruupam but Arjuna did not believe because He knows that even devils show miracles. Arjuna participated as a servant of the Lord in the war to destroy the evil people. But when Abhimanyu died, he withdrew himself from the war. This shows that Arjuna was fighting for the kingdom to be given to his son. On the eighteenth day Krishna asked him to get down from the chariot. But Arjuna asked Krishna to get down first because Krishna was the driver. This shows that Arjuna did not realise Krishna as the Lord. Neither Arjuna nor the Pandavas sacrificed the kingdom (fruit of the war) to the Lord. Therefore, their sons were killed and then only they realised the truth.

Lord Krishna preached Gita to Arjuna and finally told “you analyze what I told and do whatever you like”. He gave freedom to Arjuna. Still Arjuna did not realise because Krishna told again and again that He is the Lord. Krishna should have told the Vedic statements, which are useful to identify the Lord. Thus, Gita shows the possibility of such misunderstanding, if the Lord in the human form says that He is the Lord. Recognising the Lord in human form is Jnanayoga (knowledge). Sacrifice of fruit of the work to the Lord is Bhaktiyoga. Sacrifice of work to the Lord is Karmayoga. Gopikas who sacrificed the butter to the Lord without giving even to their children are the best example of Bhaktiyoga. Hanuman is the best example of Karmayoga who avoided the children for the sake of the Lord. Recognition of the Lord in human form was done by both Hanuman and Gopikas and that is Jnanayoga. They never worshipped any statue except the Lord in human form as clearly seen from Valmiki Ramayana and Vyasa Bhagavata. Arjuna acted as if he was doing karmasamnyasa. Arjuna is also called ‘*nara*’ meaning the human being. The present people are also doing the same thing. They hide their blind love for their families in their heart and act as if they love the God. They take the help of the Lord as Arjuna took the help of the Lord in the war. As Arjuna got the kingdom people get benefits in this world. As Arjuna wanted to give the kingdom to the children only but not to the Lord, present people also try to give those benefits to their children only and not to the Lord. The Lord is Omniscient and knows the outward action of the devotee. There is no use of putting the sacred ash on the forehead. The white light of knowledge from the third eye should spread on the forehead. The third eye of knowledge-fire should glow but not the red scar on the forehead. One should leave the ignorance and

should be surrounded by the divine knowledge. There is no use of leaving the ordinary clothes and wearing the silk clothes. You can please the Lord only by sacrifice of work and by sacrifice of fruit of work. The Lord is recognized by His special knowledge which creates Love and Bliss in our hearts. He will not show the miracles for exhibition. This is the Jnanayoga explained in the Vedas.

The Lord is not modified as human body like the milk changed into curd. The Lord only entered the human body like the current entering the wire. The Lord is beyond even your imagination and is called '*avyakta*'. He cannot be achieved by any human effort. But the kind Lord enters the human body and comes down as human incarnation. The Gita says the same (*Mānuṣīm tanumāśritam, Avyaktaṃ vyaktimāpannam*). Such Lord is seen and touched. You can talk with Him and live with Him.

The Lord is only in two states. 1) As *avyakta*: He cannot be touched even by imagination. 2) *Vyakti*: He enters a human body and pervades all over the human body. In between these two states there is no state in which the Lord is available. All this creation is only the modification of His power called '*Maya*'. By touching *Maya* you cannot touch Him. The base of *Maya* is the Lord like the person in the shirt. By touching the shirt, you cannot touch Him. The cross belt consists of three strings which means that you must catch the human form of the Lord which is made of the three qualities. *Maya* is His mind and the world is the modification of His mind. Either the world or *Maya* which is the power pervading all over the universe cannot give you the touch of the Lord. The threads of the shirt are *Maya*. The wrinkles of the shirt are the various items of this world. You cannot say that the Lord as *avyakta* is formless. He is beyond the imagination and you cannot say whether He has form or not. The formless power is *Maya*, which is modified into various forms of the world. People who meditate upon the all-pervading power are only touching the *Maya* and not the Lord who is the base of *Maya*.

Concluding Remarks by Swami on Miracles.

The whole universe itself is a miracle, which is the modification of His mind called *Maya*. The mind is His energy or power. This power is the substance that pervades all over the world. This *Maya* (mind) is the water and all the objects of the world are only waves of this *Maya*. Since the *Maya* is inseparable from the Lord, you can say that the Lord (Brahman) is modified into the world. When you imagine the city, you are not modified into the city. Only your mind is modified. As the mind changes the city changes. Therefore, according to the *Maya* anything can take place in this

world. The Maya is under the full control of the Lord. The wish of the Lord itself is Maya. All the miracles are only the wishes of the Lord. The Lord may wish to follow certain rules, in such case, there is no miracle. But when the Lord wishes to break the rule, the miracle happens. Therefore, the miracles are not the real characteristic signs of the Lord and they are transferable from the Lord to anybody. The miracles are only associated characteristics of the Lord like jewels. The Lord may exhibit His jewels or may remove and hide them. Krishna exhibited miracles and Rama did not exhibit. A cow should be recognised by the special layer of skin below its neck, which is not present in the case of any other animal. Similarly, the Lord must be recognised by His characteristic signs only like Jnana, Prema and Ananda (knowledge, love and bliss). If you recognise the cow by a bell-belt, it is not the correct sign. The bell-belt can be transferred to a donkey. The donkey cannot be the cow. The donkey can never have the special layer of the skin below its neck. Therefore, the Lord in human form can be recognised only by special knowledge (*Prajnanam*) as said in the Veda. Such prajnanam alone can generate love and bliss in your hearts. But the miracles are useful to distinguish the Lord from a scholar. A scholar may also generate a trace of love and bliss and sometimes may be misunderstood for the Lord. Sometimes the scholar also may perform some miracles. Ravana was a scholar and also performed the miracles. But his knowledge can never generate infinite love and infinite bliss in the heart of anybody. Therefore, the true and infinite knowledge that generates infinite love and infinite bliss in your heart is the only characteristic sign of the Lord. You can also decide the Lord by the miracles, which are performed whenever there is real necessity. Ravana performed miracles as exhibition. Rama changed the stone into 'Ahalya' and also broke the bow of Lord Shiva. He also removed the pride of Parashurama. All these are miracles of Rama with necessity and dignity.

Chapter 13
MESSAGE ON DATTA JAYANTI

God is Unknowable

December 25, 2004 Datta Jayanthi

O Learned and Devoted Servants of God,

Brahman was one and alone. Only Brahman knows about Brahman and this is the meaning of the Vedic text “*Brahmavit Brahmaiva Bhavati*”. But this text is misinterpreted and people say that he who knows Brahman becomes Brahman. This is not correct meaning because the Veda says that Brahman cannot be known by senses or mind or intelligence or logic (*Yato Vācaḥ, Na cakṣuṣā, Aprāpya manasā, Na methayā, Naiṣā tarkeṇa* etc.). The Gita says “*Mām tu veda na kaścana*” which means that nobody knows Brahman. The reason for this is that Brahman is beyond space. The imagination or intelligence of any human being cannot cross the three-dimensional space. Therefore, no human being can imagine Brahman, which is beyond the space. The space was produced from Brahman as said in the Veda (*Ātmanah Ākāśah*). Unless the space is dissolved, one cannot perceive or imagine Brahman. Unless the pot, which is the effect is dissolved, its cause, which is the lump of mud cannot be imagined. When space dissolves, the creation also dissolves and nobody remains to perceive or know Brahman. The authority for such incapability of human beings is the Veda and the Gita.

Now, the atheists may say that which cannot be known may not exist at all. For this, the Veda answers “*Astītyeva upalabdavyaḥ*” which means that Brahman makes the people know its existence, if not its details. How? It is done through human incarnation. If this is not done, all the human beings will be atheists. The human incarnation exhibits certain things, which are beyond our imagination, thereby indicating the existence of that Brahman, which is beyond imagination. Such exhibition is necessary for the atheists and this is the main aim of all the superpowers of the human incarnation. There is no need of such exhibition for any theist.

Some Scholars argue that there is no reference of human incarnation in the Veda. It is not correct. The Veda says “*Ajāyamāno bahudhā vijāyate*” which means that the Lord, who has no birth is born through several forms. The Veda also says “*Tadeva anuprāviśat*” which means that Brahman entered the world as an individual soul. Some Scholars have

misinterpreted this text also, stating that it means that Brahman entered the creation in the form of a living being and not as human incarnation. Such interpretation is wrong because the Veda says that a human being is born from the food derived from the plants (*Annāt puruṣaḥ*). The plants are modification of the five elements. Brahman cannot be born from the food. Therefore, Brahman created the inert universe and the living beings in the beginning itself for the entertainment. On seeing the cinema of creation, Brahman was not satisfied and therefore, entered the world as a specified soul, which is the human incarnation. Moreover, the Gita says that the creation (Prakriti) is of two parts. One part is the inert nature called as Aparaa. The second part is the life called as Paraa. Prakriti means creation. The Paraa Prakriti means the best part of the creation. Brahman enters this world not only for the full entertainment but also likes to give vision, touch, conversation and co-living to the devotees. There are several human incarnations, which are given to this world and such human incarnation is called as 'Datta'. The word Datta means given or gifted. Datta is not a specific deity as people misunderstand. Datta means any human incarnation that is gifted to the world to liberate the devotees. These incarnations are of different levels because the devotees are also of different levels. Datta means the system of preachers who come down at different levels, at different places and in different religions for the sake of the human beings, who are also at different places, at different levels and in different religions. The main aim of the human incarnation is only to preach the divine special knowledge, which cannot be preached by any individual soul. Such special knowledge is called as '*Prajnanam*' in the Veda. At one place, there will be elementary school, high school, college and University and teachers of different levels are required at one place itself. Such teachers of different levels are required in each place, each language and each religion. If the Lord is confined to a particular place or language or generation or religion, He becomes partial. The Gita says that the Lord is the divine Father of all the human beings (*Ahaṁ bījapradah pitā*). An individual soul is the father of a limited family and the Lord is the Father of the entire world.

The Lord is giving experience to us in every walk of life about His existence. But, such experiences become weak in course of time due to the petty minds of the human beings. The human mind always takes logic and interprets such experiences as mere accidental situations. Therefore, the faith of the theists is not strong. The human preachers are unable to answer the doubts of these human beings and this further weakens the faith. Therefore, the Lord comes down in the form of a human being as the divine preacher. Thus, there is a bare necessity for such incarnation. The Veda

says ‘*Yat sākṣāt aparokṣāt Brahma*’, which means that Brahman comes down before the eyes of the human beings. The Gita also says ‘*Mānuṣīm tanumāśritam*’ which means that Brahman comes down as a human being. But the human body follows the rules of the nature and is not different from any other human body. The shirt of a king is not different from any other shirt. It can be cut with the help of a blade like any other shirt. The specialty is in the king but not in the shirt. If the Lord wishes, He could take the human body, which has neither birth nor death. It can be a divine body, which appears before all the human beings at different places and preaches, in different languages at the same time. But, such creation of divine body means that the Lord is going beyond the rules of the nature, which are created by the Lord only. The Lord has such divine power, which can go beyond this nature. Such divine power is called ‘Maayaa’ and the Lord who is the possessor of such Maayaa is called ‘Maayii’ as said in the Gita “*Māyinaṃ tu maheśvaram*”. But no sensible administrator will break his own rules when a work is possible within the setup of the administration. There is no need of doing that work by breaking the administration. The Lord can achieve the same result by taking several human bodies at a time and from generation to generation. In such way, the administration is not interfered. Therefore, the Lord comes in several human incarnations at a time in each generation and the Vishwaruupa represents this. In the Gita, the prayer on the Vishwaruupa mentions about several feet, faces and also several stomachs (*Aneka bāhūdara vaktra netram*). Therefore, the present picture of Vishwaruupa is wrong. It means only the photo of a group of preachers existing at the same time. The word “*udara*” (stomach) is not justified in the present picture of ‘Vishwaruupam’, which is again another misperception leading to misinterpretation.

Therefore, it is very very clear that Datta means only the human incarnation that came down to preach the true divine knowledge. But, due to natural egoism and jealousy the human beings do not recognize the Lord in the form of a human being. Only very few believed Krishna as Lord. Only very few believed Shirdi Sai Baba as God. When Sai was alive there were few devotees only and nobody thought of a temple for Him. Even Butee wanted to build a temple for Krishna only who was a past incarnation. Now there are millions of devotees and lakhs of temples for Sai Baba because He is no more a present incarnation. He who wins over the three types of egoism caused by the three qualities (Trigunas) is called as ‘Atri’. He who conquered jealousy (Asuuyaa) is ‘Anasuya’. Such a devotee only can capture the human incarnation. This is the sense of the statement that Atri and Anasuya attained Datta.

All the human beings are having the egoism and jealousy as the covering layers on their two eyes. Therefore, they misunderstand the outer most human gross body of the Lord since it also has birth, death, hunger etc. They think that the Lord is also an ordinary human being. The wire in which the current is passing and the wire without current look alike to the eyes. The difference can be known only when one goes near and experiences.

Some people are able to cross this gross body and capture the inner subtle body called 'Sukshma Shariira', which is made of three qualities. But, these people expect the qualities of the Lord to be good only (Sattvam). They expect the Lord to be of the nature of Vishnu who represents Sattvam. Brahma is Rajas and Shiva is Tamas. These devotees take the Lord as Vishnu only and expect the Lord to have good qualities only. Rajas and Tamas are bad qualities. Then, how these devotees can explain the incarnation of 'Narasimha', who was with full anger only (Rajas)? How these devotees can also explain the bad qualities of theft etc., of Krishna (Tamas)? The devotees who realize that all the three forms are equal and the Lord is associated with these three forms (three qualities), can alone understand the Lord. The Lord is beyond these three qualities which are the means of his play. This subtle body with the three qualities is just a tri-coloured shirt of the Lord. The Lord is not having any colour. Therefore, Datta appears as a preacher (Sattvam), appears as a furious person by beating the devotees (Rajas) and appears as drinking the wine and associated with prostitutes (Tamas). Only such realized devotees can pass the test of Datta. Datta is Vishwaruupa, which means that the gross body of Datta is this Universe in which all the three qualities exist. Therefore, Datta contains all the three qualities. In this Universe, only good qualities are not present. Therefore, this also justifies that Datta is associated with the three qualities (Trigunatmaka) and is not container of only good qualities (Sattva Gunaatmaka). The Lord said in the Gita that He contains all the three qualities (*Ye caiva sāttvika Bhāvāḥ*). According to Shastra no human being consists of pure good qualities only (Sattvam). The human body into which the Lord entered must follow the same norm. Gita says the same (*Tribhiḥ guṇamayaiḥ bhāvaiḥ*).

The three faces of Lord Datta indicate the three qualities and the six hands indicate the six changes of a human body, which are existence, birth, growth, modification, reduction and destruction (*Shat Vikaaras or Shat Uurmis*). This means that Datta is a human form containing the three qualities and a body undergoing all the six changes. He who knows this inner interpretation of the word Datta is the real realized devotee of Datta.

The devotees in the stage of preliminary ignorance worship a statue or a photo of Datta having three faces and six hands. If such form of Datta is the truth, Hanuman and Gopikas should have worshipped such form. The human beings, whose egoism and jealousy are not removed and therefore cannot worship the human incarnation, can worship such statues and photos of Datta. This is called as representative worship (*Pratiika Upaasanam*). In that stage such worship is not wrong and the realized Scholars should not mock at them because they were also in the same stage in the beginning. There is no other way than this for the ignorant people.

The real form of Brahman can never be understood as said in the Vedas. Even the supernatural powers are also the associated characteristics like jewels. As such powers can be donated even to the demons by the Lord. The demons cannot become Lord by wearing these jewels. The son of an advocate cannot be the advocate by simply putting on the black coat of his father. His son cannot get the talent of the father in the law. Therefore, the Vedas say that the special divine knowledge of the Lord, which nobody can attain is the real characteristic of the Lord. Such knowledge cannot be attained by demons, but the ignorant people want God only, to get boons in this world and fulfill their desires. They have no true love on God. Their love is only on His powers because those powers are useful to attain the boons. One bows to the collector but not to the person in that post. Even if the collector is an undeserving person, people do not mind to bow to the collector because they have some work with the collector and not with the person in that post. Similarly, ignorant people worship even the demons by seeing their powers. If the Lord does not exhibit these powers, these people will not worship Him. People will not bow to a retired collector who may be a real deserving person.

Now, one doubt arises i.e., if the special knowledge is the characteristic form of Brahman, Brahman is understood. But, the Vedas say that no one can understand Brahman. The answer for this is that the special knowledge is also an associated characteristic like a jewel, but this jewel is never separated from the Lord. A married lady can donate any jewel to anybody, but not the yellow thread from her neck. Therefore, the yellow thread is an associated characteristic and also is an integrated characteristic. This integrated characteristic is useful to differentiate her from other ladies who are not having husbands. Similarly, the special divine knowledge of the human incarnation is useful in separating the human incarnation from other human beings. The special knowledge creates infinite bliss in our hearts and therefore, infinite bliss is also an integrated characteristic of Brahman. The special knowledge (*Prajnana*) and the infinite bliss

(*Akhanda Ananda*) are inseparable from each other like the light and heat of the Sun. The knowledge of the Scholars may appear as special knowledge, but it will not create infinite bliss in our hearts. The sunlight can be separated from the moonlight by the heat. The sunlight is integrated with heat and the moonlight is not associated with heat. Therefore, when the special knowledge gives us infinite bliss, such human being is the incarnation and He is separated from other Scholars. By seeing this creation, we can guess the existence of the Creator. By seeing the house, we infer the existence of its builder. But, the house cannot show the actual place where the builder is existing at that time. Only his voice can indicate the place of his existence. Similarly, the creation can give the inference of the existence of the creator but not the actual place of the creator, for whom we are searching. The special knowledge giving the infinite bliss indicates the actual place of existence of the creator i.e., the human incarnation. Even though, you have recognized the human incarnation, you cannot see Brahman, which is hiding in the human incarnation. The special knowledge giving infinite bliss is radiating from Brahman through the incarnation. You have seen the human incarnation through the eyes and heard the special knowledge through the ears. Your eyes have captured the human incarnation and your ears have captured the special knowledge. But remember, neither your eyes nor your ears have touched Brahman. The Veda says “*Prajñāna ghanah*”, which means the special knowledge and the human body. It is just like a particular cloud is transmitting the light of the Sun hidden in it. You have seen the cloud and the sunlight, but not the Sun. Therefore, if you become egoistic and say that you have captured Brahman through the knowledge, we are sorry to say that you have not even touched Brahman and the special knowledge is only an associated characteristic and not the real characteristic. You have seen only the light and not at all the Sun. However, if a devotee, who surrenders to the Lord without egoism feels unhappy that he has not experienced Brahman, we say, that the devotee has experienced Brahman through the Knowledge. The light and heat of the Sun are experienced through the sunlight and therefore the experience of sunlight is the experience of sun. Therefore, the two contradicting texts of the Veda, one saying that Brahman is seen (*Pratyagātmana maikṣat*) and the other saying that Brahman cannot be seen (*Na cakṣuṣā paśyati*) are correlated without any contradiction. Nobody can see the Sun and one has seen the Sun through the sunlight. Brahman has no objection for getting captured by you. If you capture Brahman, you will certainly become egoistic due to your human nature. You think that you have surrendered to the Lord completely without any

trace of egoism. But, remember, My friend! The egoism is hidden in yourself as a minute trace about which even you are not aware. So many ideas related to your previous birth are hidden in you, which come out in your dream. Therefore, in course of time, you will certainly become egoistic and you will fall. To prevent you from such fall, Brahman is escaping from your capture. Except for this, there is no other reason and whatever the Lord does, it is only in your interest.

Scholars say that Brahman is awareness because the Veda says that Brahman wished to create this world. The wish is the characteristic of awareness (*Chaitanyam*). But this logic is not correct. To wish, Brahman need not be awareness. You are limiting Brahman with the conditions and the logic of this creation. The Veda says that the Lord can run without feet and can capture without hands (*Apāṇipādo javano grahītā*). If you say that Brahman is awareness, the awareness is present in every living being. You mean that every living being is Brahman! If so, Brahman created this world. Let the awareness in any living being create this world. You may say that the soul is a small spark of Brahman. In that case, let the soul create a small atom. You may say that the soul creates the dream. The dream is not the atom. The soul creating the dream is only a comparison for Brahman in creating this world. Brahman created several examples in this world so that we can understand the acts of Brahman through those examples.

You may argue that wherever knowledge exists, the awareness must exist. The inert matter, which is not awareness, cannot possess knowledge. Therefore, since Brahman is recognized as the possessor of the knowledge, Brahman must be awareness. This argument is again wrong. Brahman is not awareness but Brahman is associated with the awareness, which is radiating the knowledge. The yellow thread of the married lady is consisting of the thread and the yellow colour. Similarly, Brahman is associated with the awareness that radiates the special knowledge. The lady is neither the thread nor the yellow colour. Similarly, Brahman is neither awareness nor the knowledge. Moreover, we have clearly stated that Brahman is omnipotent and can do anything even without the association of the instrument. Brahman can run without the instrumental legs. Similarly, Brahman can radiate knowledge even without the awareness. The married lady can contain the yellow colour even without the thread. From this point of view also, Brahman need not be awareness and need not be even associated with awareness. Moreover, your logic is wrong at the base itself. You say that awareness and knowledge are inseparable. If it is so, awareness is present in birds and animals, but the birds and animals are not associated with knowledge. Remember that the lady created the thread, the

yellow colour and the association of yellow colour with the thread. Similarly, Brahman created awareness and knowledge. If knowledge is associated with Brahman, it is the will of Brahman only.

Gita says that Brahman enters the human body like the Sun entering the cloud. Here you can eliminate the inert statues, living plants, birds and animals. The reason is that all these categories cannot preach knowledge. Therefore, Brahman enters only the human body as said in Gita “*Mānuṣīm tanumāśritam*”. Gita does not say about the entry of Brahman into statue or a plant or a bird or an animal. The main aim of the incarnation is only preaching that divine special knowledge and this is possible only through a human body. This does not mean that Brahman has entered every human being because that special divine knowledge, which creates infinite bliss in our hearts is not coming out from every human being. The Sun has not entered every cloud. If Brahman has entered every human being and if every human being is a divine preacher, who is to be preached? What is the necessity of preaching? The remaining inert objects, plants, birds and animals cannot be preached. Then preaching becomes meaningless and it means that Brahman does things, which are meaningless.

You may say that Brahman is the substratum of the entire world. Therefore, the knowledge of Brahman is radiating in every human being. If this is true, why the majority of human beings are ignorant? You may find a few scholars who are preaching the divine knowledge. But such knowledge is not special and is not creating infinite bliss. It may create little happiness. There may be some clouds in the sky in the daytime, which are transmitting little light. But there is one particular cloud from which the entire light of the Sun is transmitted with high intensity. There is a quantitative difference between this cloud and the other clouds. The soul is called ‘*Alpajna*’ which means that the soul has little knowledge. But, that particular human incarnation is called ‘*Sarvajna*’, which means the soul with full knowledge. That particular cloud is pervaded by the Sun and that cloud is almost the Sun. This is the Advaita or monism between that particular cloud and the Sun. This does not mean the monism of the Sun and every cloud. In fact, there are some black clouds also, which do not transmit even a single ray of the Sun. Such souls are called ‘*Ajna*’ which mean the souls without any trace of knowledge. There is no other way than treating that particular cloud (cloud transmitting the sunlight fully) as the Sun and there is no any difference in the experience as far as that particular cloud and the Sun are concerned. You cannot worship the Sun directly. If Brahman is directly revealed, the creation, which is made of ignorance disappears. You will also disappear since you are a small part of the creation. Therefore, the

direct revelation of Brahman is impossible to you. Today, we have seen a particular cloud in which the Sun is hidden. Tomorrow, we will see another cloud in which the same Sun is hidden. The Sun is not changed. The composition of the clouds is also one and the same. Therefore, you should not say that the cloud of yesterday was only Brahman and reject the present cloud. Generally, human beings are jealous with the present. The Veda says that even the angels have this disease (*Parokṣaa priyā iva hi devāḥ pratyakṣadviṣaḥ*). People reject the present human incarnation and worship the past incarnation, which is not seen. Some people with even more jealousy worship the statues of celestial forms, which are not at all in this world. If one conquers this jealousy, he will worship the present incarnation. Hanuman worshipped Rama and Gopikas worshipped Krishna. Gopikas did not worship Rama and that was not wrong because they did not see Rama. But Hanuman did not accept Krishna though He has seen Him. For Hanuman both Rama and Krishna were present incarnations. Yesterday, you have seen one cloud with the hidden Sun and another cloud today with the same hidden Sun. You have accepted the yesterday-cloud but not today-cloud. The shape of the cloud may vary but the composition of cloud is the same. You must know that the cloud is not the Sun and also that the Sun is not modified as the cloud. The yesterday-cloud was not the Sun. It was only assumed as the Sun. If you think that the yesterday-cloud was the Sun, the Sun must have also disappeared since the cloud disappeared. Since today-cloud is not the yesterday-cloud, today-cloud is not the Sun. Similarly, if you think that Krishna was Brahman, Brahman disappeared when the body of Krishna was burnt. Therefore, the present incarnation is not the Brahman because Brahman was burnt. Ignorant people think that the human body of the incarnation is Brahman. This is said in Gita “*Avyaktam vyakti māpannam*”. To eliminate the previous incarnation, we must accept that the human body is not Brahman. The cloud is not the Sun. But however, when the present incarnation is worshipped, you must think that the cloud is the Sun, because there is no other way to capture Brahman. Therefore, you must worship the human body of the present incarnation as Brahman. You must treat the present cloud with the hidden Sun as the Sun himself. But when the yesterday-cloud comes into the picture, you must know that the cloud and the Sun are different. For the past incarnation, you must use the knowledge of duality (*Dvaitam*). In the case of the present incarnation, you must have the knowledge of monism (*Advaitam*). For the generation of the past incarnation the monism was correct. If you continue the monism from the past to the present, you will not accept the present. So, to leave the past

incarnation, analysis (Jnana) is necessary and to worship the present incarnation imposed ignorance (*Ajnana*) is necessary. Imposed ignorance means that you have both the analysis and the ignorance to leave the past and worship the present respectively. Imposed ignorance does not mean real ignorance. If the cloud is not acting as the Sun and if you think that the cloud as the Sun, that should have been the real ignorance. But, here, the cloud is acting as the Sun for almost all the practical purposes and so thinking the cloud as the Sun is not real ignorance though Sun and cloud are different.

Any human being is only a composite of three bodies which are 1) The outermost coat like gross body (Sthuula Shariira), 2) Inner shirt like subtle body (Suukshma Shariira) and 3) Inner most banian like casual body (Karana Shariira). The human beings are also based on Brahman, since they are part and parcel of the world. This world does not even touch the Brahman because this creation stands on a mere will of Brahman. Therefore, no human being is even touching Brahman and it is foolish to say that every human being is Brahman. A particular human being can be treated as Brahman because Brahman pervades all over His body by His power called Maya. The Sun pervades the cloud through his sunlight. This means the sunlight is pervading the cloud and this is treated as the Sun pervading the cloud. This sunlight is transmitted through the cloud. Similarly, the power, Maya, is also transmitted through such human incarnation. Such power is not transmitted through every human being. The Sun did not enter every cloud, but any cloud is eligible for the entry of the Sun. Similarly, every human being is eligible for the entry of Brahman. Eligibility means that Brahman can enter any human being. Such entry is according to the will of Brahman and not according to the will of the human being. The Income Tax Officer can enter any house for search. This does not mean that the I.T. officer has entered every house. He has entered only a particular house. You can say that the air has entered every house. But the I.T. officer is different from the air. The Veda says “*Īśāvāsyam idam*”. Here the word ‘*Vaasyam*’ means that anything in this world is eligible for the entry of the Lord. This does not mean that the Lord has entered everything in this world. If the Lord has entered everything, how can you correlate the Vedic text, which says ‘*Neti neti iti*’, which means that nothing in this world is Brahman? But, there is another Vedic text, which says that everything is Brahman (*Sarvaṃ khalu idaṃ Brahma*). Here, according to the Sanskrit grammar, the meaning of this text shall be taken as that everything is under the control of the Brahman. This text can also be applied to the case of human incarnation. In that case, you can say

that the whole human body is Brahman. The cloud radiated by the Sun is almost the Sun. Brahman can be taken as the basis of the world and this relationship between Brahman and the world is the base-based type. In this relationship, there is no even slight touch. Therefore, no human being achieved Brahman without his particular spiritual effort (*Saadhanaa*). Only by Sadhana, any human being can become near and dear to Brahman. Even in the case of human incarnation, all the human beings in the world cannot even recognize Him and therefore, they cannot become near and dear to the human incarnation. Only by special effort, a few can recognize Him and become near and dear.

The nine obstructions (*Nava Aavaranas*) are 1) The five elements (Gross Body), 2) The three qualities (Subtle body) and 3) The awareness (Casual body). These nine covering obstructions like compound walls constitute the three bodies of any human being and also constitute the human body of the human incarnation also. In the case of any human being, there is nothing else than these three bodies. But in the case of the human incarnation, the fourth entity, which is Brahman exists. The three qualities cannot exist without the awareness just like the water waves cannot exist without water. You may say, that you have standstill water without waves. Now, you may say that the water can exist without waves, but the knowledge of science proves that there are microwaves even in the standstill water. The molecules in the water have rotations and the atoms have vibrations. The sub-atomic particles have spin and resolutions. Therefore, anything, which is appearing as immovable, has inner movements. The Gita says the same (*Akarmani ca karma yah*). Therefore, there is no water without waves. Similarly, there are no qualities without awareness and there is no awareness without qualities. ***The qualities exist as unrecognizable traces in the pure awareness.*** Even in the deep sleep, the qualities are in subtle state. They project when the human being awakes from the deep sleep. Therefore, the awareness (Kaarana Shariira) and the three qualities (Suukshma Shariira) are inseparable and integrated and is treated as one entity called as soul (Jiiva). In the Gita the creation is subdivided into two parts 1) *Aparaa*, which consists of five elements and the three qualities, Sattvam as intelligence, Rajas as mind and Tamas as Ahankara. 2) *Paraa*, which is the pure awareness called as Chit or Chittam. But the three qualities of Aparaa and Paraa come as one category called Antahkaranas. This means that the three qualities and pure awareness are integrated as one category called as Jiiva. This Jiiva contains the three qualities, which are made of awareness and the awareness is made of the three qualities in subtle state. This Jiiva is permanent when compared to the

gross body, but when Jiiva is compared with the Lord, the Lord is eternal. The Lord created Jiiva. Before the creation, only the Lord existed. Of course, these souls (Jiivas) continue to exist since the Lord wished so. But this does not mean that the soul is eternal. That which has birth must have end. The end can come if the Lord wishes. Therefore, the soul is not eternal. The Gita clearly says “*Na hanyate hanyamāne śarīre*” which means that though the gross body is destroyed, the soul is not destroyed. The permanence of the soul is not absolute but only relative with respect to the permanency of the gross body. The scholars have misunderstood the second chapter of the Gita and concluded that the soul is absolutely eternal and is Brahman. If the soul is eternal, how Lord Krishna created the same souls again for one month when some souls were hidden by Prajapati? The soul is due to conversion of the food, which is the inert matter. The conversion of life and inert matter can be seen when Ahalya was made stone and the same stone was converted into Ahalya. Therefore, life is only a complicated form of energy, which is the result of conversion of matter as per the will of the Lord. Therefore, the Scholars have to cross this ninth compound wall, which is the soul. Beyond the soul, Brahman exists though not perceived or understood. The proof for the existence of Brahman is only given. Therefore, you should not say that there is nothing beyond the soul. Therefore, in the human incarnation one has to cross all these three bodies, which are the nine Aavaranas to recognize Brahman. But, at the same time, the power of Brahman pervades all the three bodies and therefore, even the gross body can be treated as Brahman and can be worshipped. Except this, there is no other way to worship Brahman. This is clearly stated in the Veda “*Vedāha metam puruṣam...*”. The meaning of this text is that one can know the Purusha (cloud), which is illuminated with the power of Brahman called as Maya (Sunlight). Such monism between that particular human being and Brahman is the Knowledge, which is the end of ignorance (*Tamasah parastāt*). If you feel that the Sun and cloud are separate (*Dvaita*), it is ignorance because your aim is to worship Brahman and not to analyze Brahman. If your aim is not to worship Brahman and only to analyze Brahman, then the monism is ignorance and the duality is the Knowledge. He who knows the Sun as that illuminated cloud worships Brahman and is liberated here itself because the human incarnation is present in this world itself (*Tamevaṃ vidvān amṛta iha bhavati*). The word ‘*Iha*’ means in this world itself. Except this one path, there is no other way to see, to touch, to talk and to live with Brahman (*Nānyaḥ pandhāḥ*). In the Veda, the words like Purusha and Aatmaa mean the human incarnation only. In Sanskrit the word Aatmaa means the human body also. In the

Veda, Purusha Suktam is treated as the most sacred because it preaches about the human incarnation of the Lord. Even the four Mahavaakyas speak about the human incarnation only. The first three sentences say that the human incarnation looks like Myself, yourself and any other human being externally. But according to the fourth sentence, He is different from all the human beings internally due to His Special Knowledge (*Prajnanam*). This wonderful knowledge is called as Maya. The word Maya means wonderful. ***Human beings also possess knowledge but such knowledge is the quality of Sattvam, which is a part of the creation.*** Prajnanam or Maya is the knowledge of the creator and is quite different from Jnanam, which is the quality of creation or Prakriti. This Jnanam cannot explain the concepts, which are beyond the logic and so, such knowledge is not wonderful. As soon as the soul leaves this human body, it attains the smoke-body and goes to '*Pretaloka*' for enquiry. From there, when the soul goes to the hell, it continues in the same body, which is called as '*Yatana Shariira*'. If the soul goes to '*Pitruloka*', it contains the same smoke body. Sometimes the soul wanders in this world itself as Ghost (*Pishaacha*) and in such case also, the same body is maintained. For the souls of this second world, the Lord also enters a smoke body and that is also an incarnation of Datta. He is said to be in the form of '*Digambara Pishaacha*' who preaches all the souls of the second world. There is third world, which contains heaven and Brahmhaloka. The soul from *Pretaloka* may enter the heaven. In such case, the soul leaves smoke body and attains the body of light called as '*Divya Shariira*' or '*Bhoga Shariira*'. The word 'Divya' means light and the word 'Bhoga' means enjoyment of good results. Such a soul is said to be 'Deva' or Angel. The Lord takes the body of light in the heaven and preaches all the angels. In the Veda, it is mentioned that Brahman appeared in the form of light called 'Yaksha'. Brahman preached all the angels that no one should become proud due to egoism. Even the Lord of angels called Indra was refused for an interview. The soul will come back to first world after enjoying the good results in the heaven. Therefore, if the soul goes to *Pretaloka*, it has to come back whether it goes to hell or *Pitruloka* (Moon) or heaven. The highest region in the third world is '*Brahmaloka*'. When the soul goes to this Brahmhaloka, it does not go to Pretaloka for enquiry. It attains the body of light, which is called '*Yoga Shariira*'. The word Yoga means that the soul is going to be associated with the Lord. In the Brahmhaloka also, the Lord becomes Datta by entering the body of light, which is highly intensive. This incarnation is called Brahma or Vishnu or Shiva. Thus, these three forms are also incarnations of Brahman and they are called as Datta. The most pitiable thing is that the souls in these higher

worlds (Second and Third) except Brahmaloaka also do not recognize the incarnations of Brahman due to the principle of common plane. The souls have the same bodies as Brahman has in these worlds also. Therefore, due to egoism and jealousy, they refuse to recognize Brahman and neglect Datta. But in Brahmaloaka that will not be the case because those souls who recognized the human incarnation in this world only go to Brahmaloaka. These souls have conquered the effect of the principle of common plane here itself. Therefore, they will not be affected by this principle in Brahmaloaka also. The Veda says this point very clearly “*Iha cet avedīt...*”. This means that if you have recognized the human incarnation in this world i.e., Datta, you will also recognize Datta in Brahmaloaka. If you have not recognized Datta in this world, you can never recognize Him either in the second world or in the third world except Brahmaloaka.

The universality of Datta in this world must be recognized. Brahman is not confined to only one human body. Therefore, Brahman appeared in human forms before and after Lord Krishna. Krishna Himself stated ‘*Yuge yuge*’ and ‘*Yadā yadā hi*’. This means that whenever and wherever there is necessity, Brahman appears in the human form. Brahman can appear in several human forms in several regions and several religions at the same time and in the same generation. Conservatism is against the philosophy of Datta. Datta is not only Rama, Krishna, Sai etc., but also Buddha, Jesus, Mahavir Jain, Mohammed, etc. If you say that Krishna alone can save the human beings, you are attributing partiality to the Lord. There was some time in the past when India knows Krishna and foreign countries did not even hear about Krishna. In that time, the foreign generations must have gone to hell because they never even heard Krishna, not to speak of worship of Krishna, but this was not their mistake. The literature about Krishna did not cross the sea at that time. Had it gone, at least some of those generations might have worshipped Krishna. For no fault, those people have gone to hell and this is the injustice done by Krishna. Krishna should have spread His message throughout the world when He incarnated at one place. This argument applies to other incarnations of other religions also. No religion can give a correct answer to this objection. Therefore, in order to make the Lord impartial, which has to be agreed by all the religions, the only way is to accept that the Lord incarnated in several regions and religions and should have preached the same divine knowledge in different languages. Then only, you can justify the Lord as the creator of this entire universe. Every religion accepts this concept but does not adopt this and become conservative.

All the religions are correct, since all the scriptures of different religions are the preaching of the same Lord. Every religion sees the truth from its own angle and receives a part of the truth, which is absolutely true. But when all these angles are correlated, the parts will compose the total truth. One has seen the tusk and another has seen the body of the elephant. One says that the elephant is like a pillar and another says that the elephant is like a wall. Both are true as parts of the total truth, but they contradict each other because each part is considered as the total truth due to fanatic ignorance. Thus, Arya Samaj and Islam say that the absolute God does not incarnate in this world. He sends His servants only to preach this world. This is the truth when we consider one part of the total concept. The Sun is not seen directly. The Sun sends the cloud, which is created by Him. Thus, Brahman is not seen directly. Only human body, which is His servant is sent for preaching. This is a part of the truth, when analysis is done. The Christianity says that the human incarnation is Son and the Lord is the Father. Father produced the son. Therefore, Father means the creator and son means the created human body of incarnation. The son is under the control of the father and so can be treated as his servant. This concept coincides with the above concept. But Jesus says that He and His father are one and the same. Here the second part of the concept is realized. The Sun and the illuminated cloud are one and the same for all the practical purposes. During the worship, this concept of monism is the truth. In Hinduism both these concepts exist as Dvaita and Advaita. Buddha and Mahavir Jain kept silent about God. This means God is beyond words and imagination. If the total truth is realized, the universality of Datta is understood and this is the complete knowledge about Datta.

The association (Sanga) decides your path. Worldly people will poison you with the materialistic knowledge of this world only. Spiritual people will uplift you with the divine knowledge of the Lord. You fellow, you associate always with poisoning people since they are your kith and kin like wife, children, relatives and friends. They always inject the poison of materialism of this world into your mind so that you always think, talk and do materialistic things only. This wrong poisonous knowledge, which is called as ignorance can be cut only by the right spiritual knowledge. Knowledge leads to decision, which results in words and action. The nature of knowledge is reflected in your words and deeds. Finally, you will end in the results of your deeds. Therefore, the right spiritual knowledge is very essential for your right upliftment in this human life. Only Sadguru, who is Brahman in human form can only give such right divine knowledge. The word 'Sat' means Brahman as per the Veda (*Sadeva...*). Similarly,

Satsanga means the association with the Brahman in the human form, which is the human incarnation of the Lord. Human birth is rare, desire for salvation is rarer and association with human incarnation is rarest as said “*Manuṣyatvam...*”. The first step is association in the spiritual effort. If you catch the first step, other steps follow without any further effort as in the case of upward moving staircases in the railway station. You will go to the last step, which is the salvation while you are alive (Jiivanmukti) without any further effort as said by Shankara (*Satsangatve...*). Therefore, selection of Sadguru, who is the human incarnation called as Datta is the most important first step. If you caught the human incarnation, you will get the salvation in this world itself without any further effort.

This Datta (Sadguru) is mixed with other fraud preachers like the original diamond mixed with artificial diamonds. Now again, all these diamonds (original and artificial) are mixed with gravel stones. This means that Datta and the fraud preachers are mixed with the ordinary human beings, as they appear as human beings only. Therefore, there are two stages of filtration. In the first stage, you have to separate the diamonds from the gravel stones. You must separate the spiritual preachers from your kith and kin. In the second stage, you have to separate Datta from the other preachers. Finally, you have to get the original diamond and the knowledge of such filtration is called ‘Brahma Vidya’ or ‘Brahma Jnana’. You have to get the original diamond finally separated from gravel stones and then from artificial diamonds and this can be done only by the knowledge called ‘*Ratna Vidya*’ or ‘*Ratna Pariksha*’. You are unnecessarily spending lot of energy and time in selecting your bride, who is a gravel stone only. Any gravel stone is one and the same. Similarly, any bride is one and the same in poisoning yourself with the materialistic knowledge of this world. But, you are not spending time and energy in selecting the right divine preacher. If you are ignorant about ‘*Ratna Vidya*’, you may select a gravel stone for the original diamond. If your knowledge is incomplete, you may select an artificial diamond for the original diamond. In both cases you lose your money, which can be earned again and that is not the loss. But, if you select an ordinary human being or a fraud preacher as your spiritual preacher, your loss is irreparable. The reason for this is that you will fall in the hell forever and will not get again this human birth.

An artificial diamond is better than a gravel stone. A fraud spiritual preacher is better than materialistic human beings, who may be your kith and kin. The fraud preacher increases your selfishness by making the Lord as the instrument to achieve your materialistic desires. This is like a poison - tablet coated with real medicine. The real medicine here is that you are

worshipping the Lord. The poison is the increased selfishness. But, this capsule is better than the direct tablet of poison, which is given by your so-called kith and kin. Thus, a fraud preacher is better than your kith and kin. In the preaching of the fraud teacher, at least God is introduced. But, in the conversations with your kith and kin, there is no any trace of the knowledge of God. They talk only about the materialistic goals and the corresponding materialistic efforts only. But, if you can catch Datta, you can get directly the tablet of medicine. Sometimes Datta also gives the tablet of medicine coated by poison for some low-level devotees. The higher-level devotees can take the medicine directly, which is completely the knowledge of the Lord. The lower-level devotees need solutions for some materialistic problems. If these problems are solved, there is a hope for them to become higher level devotees. For such low-level devotees, Datta clears their problems and then preaches the spiritual knowledge. Such low-level devotees require the capsule only. The difference in the capsules of the fraud teacher and Datta is that the first capsule contains very little medicine and lot of poison, whereas the second capsule contains very little poison and lot of medicine.

You must eliminate the artificial diamonds from the original diamond. The fraud preachers are either scholars in the Vedas and the Shastras or illiterate not knowing even these Vedas and Shastras. You have to eliminate both these types. The knowledge of Brahman is always inseparable from love and bliss. Knowledge is Brahma, Love is Vishnu and Bliss is Shiva as per the Veda (*Prajñānam Brahma, Raso vai saḥ, Ānando Brahma*). These three forms are inseparable because only one Brahman exists in these three forms like the same actor existing in three roles. The knowledge preached by scholars gives headache only and not love and bliss in your heart. The knowledge of illiterate preachers is without the quotations from the Vedas and the Shastras. If that illiterate person is Brahman, he should be also Brahma who created the Vedas and the Shastras. Then, what is the difficulty for him to quote the Vedas and the Shastras, which are written by himself only? When he is not Brahma, he cannot be Brahman. Brahman mean possessor and Datta means transporter. Brahman possesses knowledge, love and bliss. Datta transfers these three into the disciples. The container of fire possesses the heat. When one goes near the container, the heat is transferred to him and he must experience that heat. If there is no such transfer of heat, the container is not possessing heat. Therefore, Brahman must be Datta. If Brahman is not Datta, Brahman is not Brahman. The very authority of containing the heat is only the transfer of heat. If anyone claims to be Brahman, the authority is that he should be Datta. This

means he who transfers knowledge, love and bliss can only be the possessor of knowledge, love and bliss. Therefore, fraud human incarnations, who claim that they possess knowledge, love and bliss should be discarded because they are unable to transfer the same to the hearts of the other people who come near to them.

The three faces of Datta indicate creation, rule and destruction of this universe. Such capacity is also an associated property of Brahman, which is of course inseparable like the knowledge. Again creation, maintenance and destruction are inseparable because during creation, the maintenance of the new product exists and at the same time, destruction (disappearance) of the cause material also exists.

The right half of Datta is preacher (Guru) holding the Conch shell (Shankha), Damaruka and the bead garland. Shankha denotes the Vedas. Damaruka denotes the Shastras. The bead garland, which rolls again and again denotes the formation of sentence from the sound of Shankha and Damaruka. The repetition of the garland denotes the repeated line of the devotional song indicating devotion. Thus, the right side denotes knowledge and devotion. The left half of Datta indicates the Lord (Bhagavan) holding Chakra indicating Kala (time), Trishula indicating the three types of Karma and finally the water vessel (Kamandalu) indicating the spiritual powers. The right side is more important than the left side. Guru is greater than Bhagavan – why? Bhagavan establishes justice by destroying the injustice through the left side weapons. He leads you from injustice to justice. But, Guru leads you to salvation from the stage of justice. You have to cross the justice also to get the salvation as said in the Gita (*Sarva Dharmān...*).

The human incarnations (Datta) are of various types like *Kalaa* (a ray), *Amsha* (a part), *Avesha* (temporarily charged), *Puurna* (full) and *Paripuurna* (fullest). Such incarnations are called partial (kala, Amsha, Avesha and Puurna) and complete incarnations (Paripuurna) of Datta from the point of expression of the power and not from the point of possession of Parabrahman. Thus, the Kalaa incarnation contains only a ray of the power of Datta. The vessel contains only one drop of milk and that drop only comes out. He is like an elementary school teacher who can teach the elementary classes only. You need not look down at Him. He has done his assigned duty perfectly. But he is different from a professor, who also happens to teach the elementary class. He is like a vessel filled with milk but emitting a drop of milk only according to the requirement. Though the professor looks like an elementary teacher as per the surrounding necessity, you should not underestimate Him. Thus, the fullest incarnation (Pari

Puurna) of Datta also may look like ‘Kalaa Incarnation’ according to the low level of the disciple. There is another type of incarnation, which is called ‘*Aavesha*’. The Lord enters a devotee either fully or partially for some urgent work. As soon as the work is finished, the Lord exits from the body of the devotee. During the stay of the Lord in the devotee, such devotee is also Datta.

Who is Anaghaa? Anaghaa is wife of Datta. Wife is denoted by the word ‘*Bhaaryaa*’ which means to be maintained. The entire world including all the Jivas (Souls) is maintained by the Lord. The Lord is called as Husband denoted by the word ‘*Bhartaa*’ meaning the maintainer. Therefore, every soul is wife and the Lord is Husband. The word Anagha means ‘sinless.’ In what context this word is used for the soul? When the soul (devotee) leaves even the duties for the sake of the Lord, he becomes sinless. Except the case of the Lord, if one leaves the duties for the sake of any other reason, he or she becomes a sinner. Shankara left His mother and His essential duty to serve His mother, for the sake of the Lord. Meera left her husband, Buddha left kingdom, son and wife, and Saktuprastha left his meal and was prepared even to discard the body for the sake of the Lord. All these excellent devotees are not sinners and therefore, called as Anagha. The Vedas in the form of dogs and justice in the form of cow follow Him. This means that the Vedas cannot catch Him and they follow Him because they have not caught Him. The Veda says ‘*Yato vācaḥ*’, which means that words cannot touch Him. The Vedas are made of words. He is beyond the justice as said in the Gita (*Sarva Dharmān...*).

Datta is said to be the owner of Yoga. What is the meaning of Yoga? Yoga means to achieve. First you have to achieve the Lord in human form by conquering your egoism and jealousy completely. Then, you should achieve His constant association so that you will be listening His divine preaching. The constant divine knowledge is to be injected like a long course of medical treatment. Till now, you have taken lot of poison in the constant association of your kith and kin. The poison of selfishness is also increased by the fraud preachers. Your illness is chronic and you should leave the materialistic association and be in the constant association of the Lord. If you are a patient of cold, you should take the medicine constantly for a long time because your lungs are full of cold. You should also avoid eating cold things any more. Therefore, you must have constant association with the Lord and you must also cut the association with your kith and kin. Both are essential to get rid of the chronic illness and to get good health. Yoga denotes the constant association with the Lord. When your mental set up is changed with the constant divine knowledge, your ideas, words and

deeds follow according to that divine knowledge. Then you will enjoy the fruits of your deeds. Achieving such good results for good deeds is also Yoga. Due to the constant association with the Lord, your brain is constantly associated with the divine knowledge and therefore, you will constantly achieve good ideas, good words, good deeds and good results. All this is Yoga. People misinterpret Yoga as some physical and mental exercises to achieve physical and mental health. This is also needed for the Sadhana as the basis. Up to fifth stage (Pratyahaara), you will achieve good health and this is not a part of your spiritual effort. The spiritual effort is the drama for which the ticket is purchased. Building up of the stage is a pre-requisite and that cannot be the starting scene of the drama and the ticket is not purchased for that. Even an atheist requires such health. For such exercises spiritual powers are not granted. Up to this fifth stage, it is only science with logic of Prakriti. The sixth stage is Dharana in which, the bond is formed with Datta. Next in Dhyana this bond is intensified and finally in Samadhi this bond is permanently fixed without any shake. For these three steps, the grace of the Lord is achieved, which gives superpowers and salvation. These three steps form the wonderful part called Maya, which is above the logic. You should not aspire anything from Datta for your service, like the one-way traffic. Therefore, it is above logic. Only, for that part of Maya the superpowers are achieved and not for Prakriti. Yoga means to unite the streams of energy, which are dissipated through wastage channels and thereby conserving huge energy in yourself so that you can do the service of the Lord very effectively like Hanuman. You have to control the unnecessary thinking of mind and unnecessary gossip through which your limited human energy is wasted. This energy is limited because your digestive system can assimilate a specified quantum of food per day and can produce a specified quantum of energy per day. Your lifetime is fixed. Therefore, your total energy is fixed and is not infinite. Therefore, Yoga is necessary to save this limited energy and concentrate all that limited energy on the work of the Lord in this limited lifetime. This is the real essence of Yoga and ignorant children close eyes and concentrate on the imaginary wheels (Chakras) and imaginary Kundalini and finally get nothing except wasting their time and energy.

Datta knows the stage where you are. But, you overestimate yourself and think that you are in the higher stage. To make you know your own real position, Datta conducts some tests. He gives some problems and misery. Then your response and behavior prove your real position. Of course, in these tests, He is using the results of your sins only. Even if you fail, your sins are cleared and thus you are benefited. There is no any extra loss.

When you enjoy the divine knowledge of Datta, which creates bliss in your heart, you may love Datta because He is instrument of your happiness. Every worldly bond is of this type only as said in the Veda (*Ātmanah kāmāya*). The Veda says that any one loves any other person as long as that person is the instrument of the happiness of the self. When Datta gives misery, He tests your love and sees whether it is like any otherworldly bond. In fact, He makes you know the nature of your bond with Datta. He does not require any test because He knows everything in advance.

To achieve Datta by Brahma vidya is only a first step and to please Datta is the real and final step. To please Datta, the only way is sacrifice. But sacrifice of what? People have taken it as the sacrifice of words, mind and intelligence. The sacrifice of these three items is only the sacrifice of one paisa in a rupee. These three items are attained by the human beings without any effort by the birth itself. It is something like donation of a tumbler of drinking water, which is supplied by the municipality in plenty. Even here, you are donating that, which is in excess for you. When there is leisure time and there is no any possibility of earning the money by sacrificing these three items, then only you donate. If a student comes to you for tuition by paying some fees, you will not donate these three items to the God in that time. When you are free without any work, you think that by donating these three free items, you can get something from the God. Your plan is extraction of wealth from wastage. The Lord is not a fool like a king who can be pleased by the poetry. Therefore, the sacrifice of work and the fruit of the work alone can please Datta. The Veda says about the sacrifice of the fruit of the work (*Dhanena tyāgenaikena*). But the work and fruit of the work are one and the same and they are only the two different forms. You have worked for one hour for the sake of the Lord. Another person earned hundred rupees by doing the same work. The second person sacrifices those hundred rupees, which is the fruit of that one-hour work. Both are equal in the sacrifice. Therefore, the Gita divided this sacrifice into two parts. 1) Sacrifice of work (Karma Samnyasa), 2) Sacrifice of fruit of work (Karma Phala Tyaga). The Veda also mentions the sacrifice of work (*Kurvanneveha karmāṇi*). The Gita says about sacrifice of work (*Mat karma paramo bhava*) and about the sacrifice of the fruit of the work (*Sarva karmaphala tyāgam, phalaṃ tyaktvā manīṣiṇaḥ*). For saints, sacrifice of fruit of work is not possible because they do not earn. Hanuman was a saint and sacrificed all His time and energy in the form of work for the sake of Rama. Gopikas were householders and sacrificed the fruit of their work, which was butter. Please note that Hanuman and Gopikas have not done any other form of worship as we do

today. Once the sacrifice of these two exists, sacrifice by words, mind and intelligence also can co-exist and become valuable. When you donate ninety-nine paise, it can be treated as almost one rupee but it cannot be actually one rupee. The remaining one paisa must be also donated to make the donation full in the actual sense. Donating merely a tumbler of drinking water has no value and is not charged even in the hotel. But that one tumbler of drinking water is valuable when the plate of meals is served. Such feast becomes complete only with the drinking water. The Lord will not care for your other good or bad qualities because for Him, the only good quality is sacrifice and the only bad quality is selfishness. The hunter Kannappa has all the bad qualities of Rajas and Tamas, but contains excellent sacrifice. He is the nectar in an earthen cup. You may contain all the good qualities of Sattvam but you are always selfish to extract something from the Lord. You are the salt water in the golden cup. The material in the cup is paid in the hotel and no payment is done for the cup. Such sacrifice is called as service, which is the real proof of your real devotion. Such real sacrifice is not impossible because you are doing the same to your children. When you can do that in one place, why can't you do it in the case of the Lord? Therefore, your love on the Lord is not true and is polluted by selfishness, which is like poisoned milk. You are giving all the true love to your children and all the false love to the Lord. You are sacrificing work and fruit of the work to your children and you are sacrificing words, mind and intelligence to the Lord. Start giving at least a spoon of the true love to the Lord and stop giving pots of false love. If you really analyze yourself, your body, your energy, your work and the fruit of your work, they are part and parcel of the property of the Lord only. In that case, you have not sacrificed anything because you yourself are a part of His movable property. Therefore, when you get egoism that you are sacrificing to the Lord, such analysis (Jnana) is necessary. But in such analysis, you lose the sweet love, which is called as devotion. You feel the sweet love when you sacrifice your property to your children. Similarly, to enjoy the sweetness of love of devotion, ignorance (Ajnana) is also necessary. In fact, the Lord enjoys this sweet love. When you sacrifice something to Him, He also feels that you have sacrificed your work and your fruit of work. He forgets that all this is His property. Only in such imposed ignorance, you and the Lord can enjoy the sweetness of devotion.

Datta means sacrifice. Therefore, Datta is not only the goal but also the path. Datta appears with all bad qualities like drinking the wine etc., but He means the sacrifice. Therefore, He is the nectar in the earthen cup. He sets an example for you. He is indicating that you should not be worried

about your bad qualities, if you have the sacrifice. Sacrifice is the pleasant scent and selfishness is the pungent bad odor. Datta likes the hut with good scent than the castle with bad odor. The Gita says the same thing “*Api cet sa durācārah bhajate māmananyabhāk sādtureva sa mantavyah samyak vyavasito hi sah*”. This means that you may have any bad quality, it shall be neglected by the Lord, provided you serve the Lord through sacrifice in action. The word ‘*Bhaja*’ in this verse means Service as per the Sanskrit Grammar (*Bhaja = Sevāyām*). The word ‘*Vyavasita*’ means action or practice. The value comes to yourself and not to the container in which you are present. Datta comes to you as a beggar. You are donating food (*Bhikshaa*) to Him. Do you think that Datta lost the value and you have gained the value as a donor? The diamond present in the lowest world (*Paataala*) is diamond. The stone present in Brahmaloaka is only a stone. Therefore, you are His beggar and all your wealth is only the Bhikshaa given by Him. Therefore, the value does not come to the outer atmosphere.

The conclusion of this Datta Jayanti is that Datta is neither any past incarnation nor the present statue or photo. Datta is the present human incarnation existing in your present generation. Recognize Him and worship Him. The birthday of such present incarnation is the real Datta Jayanti but all the human beings cannot raise to this level due to their unconquered egoism and jealousy. Therefore, for such basic level ignorant people, today is Datta Jayanti and this statue or photo is Datta. They are worshipping this statue or photo as a representative of Datta (*Pratīka upaasanam*). At this level this is also not wrong. An LKG student has to carry the slate. The PG student need not mock at this LKG student because he was also in LKG once upon a time carrying the same slate. But the message to the LKG students is that they should not sit in LKG only throughout their lives.

[Divine miracle on Datta Jayanti:- After giving this divine discourse, Swami started singing devotional songs. One lady devotee called Mrs. V. Bharati, an artist of All India Radio fainted for two to three hours. Later on she explained that Swami appeared as Lord Narasimha with very furious face. She was unable to see the face and fainted with shock.]

Just, two three days before Datta Jayanti Swami stated “This creation is the mind of the Lord. His will is the creation like a daydream. If His mind is pleasant, this nature will also be pleasant. Then all the seasons will be regular and all the people will be happy without any natural calamity. But, when the mind of the Lord gets irritated, this creation is also irritated. Such irritation of the creation is the natural calamity like earthquakes, floods, drought etc. If the people love the Lord without any selfishness, the Lord becomes happy. The happiness is a quality of the mind. Therefore, His

mind, which is the creation (nature) becomes pleasant. Now the devotees love the Lord only for selfish benefits. It is not true love. When you expect true love from somebody, if he shows superficial and artificial love, you become irritated because he is trying to cheat you. When the Lord comes in human form, these devotees are unable even to recognize Him, because their eyes have become blind with the egoism and jealousy. They are insulting the Lord who came in the human form as said in the Gita (*Avajānanti mām Mūḍhāḥ mānuṣīm tanumāśritam*). This is another irritation for the Lord. When you go to the house of your dear and near and if they do not recognize you and insult you, how much irritation you get? Some of His devotees are claiming themselves as the Lord. How much you get irritated when a person who is very close to you claims himself as yourself in some other place? The people are showing extreme love on wife, children and money and they are prepared to do any sin to earn money for their children. But these people are not showing even a trace of such love on the Lord. If you do any sin in the extreme love for the sake of the Lord, such sin is neglected. But when you do the same sin for the sake of your family, such sin is counted as a sin only and cannot be neglected. The Lord punishes the sinners in this world to give a proof for others. The punishment continues in the upper world also. The Lord protects the real devotees even if somebody harms him. His work does not end with the protection of the real devotee only. His work finishes when the sinner is destroyed. When a sinner wounds His real devotee, He protects the devotee by applying medicine to the wound. He does not stop here. He further proceeds to wound the sinner. Thus, protection of real devotees and destruction of sinners are done simultaneously as said in the Gita (*Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*).]

On the day of Datta Jayanti, we have seen the earthquakes and the floods of sea as indicated by Swami. Swami advised all of us “If you have done any great work, think that it is the power of the Lord, which has done that work. Convey all the appreciation from the public to the Lord. If you have done any foolish thing, you have done it and you take the defame. If you follow this path, you will do wonderful things. A dumb fellow will become an excellent orator. A lame person will jump over the hills. Arjuna killed all the Kauravas by the power of the Lord only. When Arjuna was fighting, he could see clearly the Lord walking before his chariot and killing the opponents with ‘Trishula’ in His hand. Arjuna felt always as if his arrows were killing the dead bodies. Arjuna asked sage Vyasa about this vision during the war itself. Vyasa told that the Lord is sitting on the chariot in the form of Krishna. He was also sitting on the flag in the form of

Hanuman. He was also walking before the chariot in the form of Shiva. Arjuna realizes his strength after the exit of Krishna. He could not win in the fight with even some ordinary forest hunters in the absence of Krishna. He realizes what he is without Krishna. A metallic wire weighing 100 grams cannot move the ceiling fan, which is weighing 1000 grams. But, when the current passes through that, the wire moves the fan with terrible speed. For our eyes, the wire appears as if it is moving the fan. The current in the wire cannot be seen. Similarly, it appeared as if Arjuna killed all the Kauravas. But, it is the power of the Lord, which passed through Arjuna killed all the Kauravas. The Lord showed this fact in His Vishwaruupam. Arjuna saw the Kauravas being crushed in the mouth of the Lord. A constant awareness of this concept will destroy the egoism forever. Then only, the devotee surrenders completely to the Lord. Such devotee will easily sacrifice the fruits of all his works to the Lord without any inhibition”.

Om Shanti Shanti Shantih

Datta Jayanti Day

Sacrifice

Today I asked Datta “Why you entered Me for this work? I am full of bad qualities. There are several sages who are embodiments of good qualities. You enter them”. Datta replied “It is true that You are a bad fellow but You have one good quality before which all Your bad qualities can be neglected. Those sages have all good qualities but they have one bad quality before which all their good qualities are neglected”. I asked Datta very anxiously “What is that greatest good quality and what is that strongest bad quality?” Datta replied “The greatest good quality present in You is sacrifice. You always spend Your energy and time to uplift others. You never utter My name even once for Your upliftment. Those sages put efforts mostly to uplift themselves and so their strongest bad quality is selfishness. You are a hut emitting sweet fragrance. They are marble castles emitting bad odor. I prefer to enter the hut emitting sweet fragrance and not the castle which emits bad odor”.

Oh Devotees! All of you are marble castles with all good qualities. You are emitting bad odor of selfishness. If you remove that selfishness and develop sacrifice, you will be the marble palaces with sweet fragrance. Then Datta will run to enter you.

You have climbed the first step. Now you try to help the people standing on the ground to climb the first step. God will take you to second step like the mother cat catches its child by mouth and carries the child.

You should not try to climb the second step. If you do so, you will certainly slip. If you say that you will first climb all the steps and then come down to help others, it cannot be believed. ***If you have climbed all the steps by your effort, that proves your infinite selfishness.*** Jealousy is directly proportional to selfishness. So, your infinite jealousy makes you not to help anybody at any time. Therefore, you cannot be believed and God will not help you to climb all the steps. Today, you got hundred rupees. You sacrifice ten rupees. Tomorrow God will give you thousand. Then sacrifice hundred rupees. Then God will give you 1 lakh rupees and you sacrifice 1000 rupees. Don't ask God for one lakh rupees directly in the first step stating that you will contribute Rs.1000/-. God will not agree because you cannot be believed. Similarly, as you gain knowledge and devotion from God at every level, go on donating the knowledge and devotion to the ignorant people. Then God will give you full knowledge and full devotion in course of time. Sacrifice must co-exist with enjoyment at every level. If you spend all your time, energy and money in the propagation work of God, God is pleased fully with you. In that stage you need not do any worship to God. Shankaracharya spent all His time and energy to propagate knowledge. Meera spent all her time and energy to propagate devotion. For both, Datta gave salvation along with their bodies. The very word Datta means sacrifice. If you do such complete sacrifice for uplifting others in the world, you are the real incarnation of Datta. This is the essence of Datta. Without the essence one cannot become Datta by external appearance and dress. A person having the strength of a lion is called as a real lion. The person who is dressed as lion cannot be the real lion. The Sadhana (effort) must be to achieve the essence of Datta and not the appearance of Datta.

(In this discourse Swami told that He is a person with bad qualities. This is only to say that even a bad person with sacrifice is blessed by God and a good person with selfishness is condemned by God. Generally Swami speaks in a reverse way about Himself and this should not be mistaken.)

Chapter 14
SPIRITUALITY IN TOTAL

Theory & Practical Aspects of Spirituality

March 01, 2005

**O Learned and Devoted Servants of God,
 Universal Religion – Part – II**

(A divine discourse given by Swami – in Teleconference which was relayed in U.S.A., and Europe on 1st March, 2005).

My dear devoted souls,

A teacher has two students. The first one is good in theory and the second one is good in practicals. The teacher wishes both the students to exchange their efficiencies so that both become efficient in both the fields. The teacher is strong in both the fields and is teaching the theory and demonstrating the practicals in uniform way to both the students. The variation in the students came due to different psychologies of the two students.

Similarly, God is that one teacher. The religious scriptures in all the countries are uniform. Indians and foreigners are the students of the same God. Indians are good in deep theoretical knowledge. Foreigners are good in firm faith and sincere practical implementation. This difference is reflected not only in the spiritual field but also in the present education of science and technology. Any depth of theoretical knowledge is useless without practice. An Indian should learn this aspect from foreigner to achieve the real grace of God. A foreigner on the other hand has to learn from Indian about the logical analysis, which gives precise direction in the spiritual effort. The practical side of the spiritual path is dedication of at least a part of the work and a part of the fruit of the work (money) towards the mission of the Lord. This alone brings down the practical grace of the God. The foreigner is excellent in this practical side and this is the reason for the foreign countries to be blessed with lot of materialistic wealth by God. Indians are very poor in this practical aspect. Of course, they are very strong in this practical aspect when the work and fruit of work are diverted to themselves and their families. They fully concentrate in the work and sacrifice the fruits of all their works to the welfare of their families only. Indians are experts in dedicating the words, which are freely given by God in the form of prayers. They dedicate their minds, which are freely given by

God in the form of meditation. They dedicate their intelligence, which is freely given by God in the form of logical spiritual discussions. They dedicate the words, mind and intelligence to God in their leisure time only during which, there is no work. The Lord always reflects back in the same path. Therefore, the Lord gave good language, good mental devotion and good intellectual logic to Indians, which are the results of their own donations in the same phase. Lord Krishna says in the Gita that in whatever path He is approached by us, He approaches us in the same path. Jesus also told the same in the Bible that one reaps the same seed, whichever he sows. The foreigner is firm in the sacrifice of work and fruit of work to the Lord, though he is weak in Metaphysics and analysis of the divine knowledge. But it will be better for him to achieve the deep divine knowledge also, which convinces the intelligence. Such intellectual realization maintains the constancy of such sacrifice. Thus, the practice needs the support of such knowledge. Unfortunately, in the case of Indians such practice is not even germinated in spite of the deep realization. At this point there are two types of Indians. The first type are Scholars who have realized the true knowledge, but are unable to practice it and cover their inability by the mask of misinterpretation. There is no use of preaching this right knowledge to such Scholars because they can never change. The other type of Indians are those who are misled by these misinterpretations conveyed by such fraud preachers and for such people only this right knowledge is meant. Lord Jesus gave the essence in the form of final conclusions to the foreigners because there is no need of such deep analysis for foreigners who immediately implement the final conclusions of the Lord without any further analysis. But if the logical analysis is also given, it forms a permanent base than the emotion-based faith. Thus, there is a need of exchange of the two separate fields in the case of Indians and foreigners who are only brothers and sisters because all are the children of the same God Father.

Indians feel proud of their strong family bonds, which are really hindering the spiritual practice. Unless one is released from these worldly bonds, one cannot have a strong bond with the Lord. One cannot join a new institution unless he is released from the old institution. Jesus preached through the Bible that one should leave these family bonds with parents, wife, children etc., and one should be prepared to sacrifice even his life for the sake of the Lord. Only by such sacrifice one can become dear to Him. Such final conclusions of knowledge made the foreigners to implement such spiritual knowledge in practice and as a result, their family bonds are weak. The Vedas in Hinduism also say that the children and family cannot

protect the soul. The Vedas also say that one should get detached from the limited family as soon as the realization completes. The deep logical analysis of such statement is not necessary for foreigners and so Jesus did not give it. But, Shankaracharya in Hinduism gave a powerful analysis of this statement. In spite of such acute analysis the Indian family bonds could not be broken. However, that deep analysis of Shankara states that these bonds are temporary since they are limited to the present human birth only. He establishes that which is temporary is always unreal. The temporary bonds neither exist in the previous birth nor will exist in the future birth. Anything that does not exist before and afterwards is temporary and such a thing does not exist during the present also and therefore, that is totally unreal. For example, the dramatic bond between the two actors neither exist before the drama nor after the drama and therefore, does not exist even during the drama. The real thing is always permanent, existing in past, present and future. For example, the employer–employee relationship between the producer and the actors is always real during the drama, before the drama and after the drama. Thus, the bond with God who is the producer of this world is always permanent and real. This logical analysis brings the permanent detachment and the realization is alive forever. Therefore, such analytical knowledge, which is very clear satisfies the intelligence and maintains the detachment forever. Such deep knowledge of scriptures is required for all the foreigners and for all the exploited part of the Indians, which is caught by some traditional misinterpretations of some selfish preachers. These selfish preachers spread the knowledge i.e., convenient to the human beings and attract them for fame and for earning the money. The right knowledge is always inconvenient. Jesus told that the path leading to God is very inconvenient and narrow. Lord Krishna said in the Gita that one in millions reaches Him after millions of births. Such true knowledge repels the human beings and the crucifixion of Jesus was the result of such repulsion. But Jesus, as a true preacher never cared for fame and preached the right knowledge only. Such a preacher is called as Sadguru, meaning that He is the preacher of the reality.

The foreigners can take another precious gem from Hinduism, which is the unity in diversity. Hinduism is a mini world representing various religions as branches of one main religion. The scholars of all these religions argue with each other by quoting their own scriptures. The unity in their scriptures can be realized at every step like the common tusk of the tree on which, the different branches are spread in different directions. Of course these differences in Hinduism never resulted in fighting with the swords. The effort of Lord Dattatreya through this human body is to bring

the unity in the various religions in India and also to bring the unity in the various religions in the world. Thus, the effort of the present human incarnation is to achieve the universal religion at national as well as international level. The unity in the world religions will be a reflection of unity in the inner religions of Hinduism. This concept is aimed to stop all the communal wars in the world, which are based on different religions. Thus, this theoretical concept, if interpreted properly, has lot of practical application to achieve the peace in the world. If the world peace is disturbed, the peace of the individual is also spoiled. In such case the individual spiritual effort, which involves the sacrifice of work and fruit of work is also disturbed and one cannot achieve the grace of God. The secrecy of individual spiritual effort lies in the practice of the foreigners. The secrecy of peace in the world, which is basic stage of the individual spiritual effort lies with Indians. Both are essential and are mutual. Thus, the exchange is very much helpful for all. The West must learn from the East regarding the world peace. The East must learn from the West about the real practical spiritual effort of an individual. No one should be egoistic in claiming that he is perfect in all the aspects and that there is no need of learning anything from others. In such direction, egoism extends in insulting the other religions also. In such case, God is not pleased with those rigid followers with conservatism. In fact, God becomes very furious with them and will punish them seriously.

The God who is the Father of all the human beings in this world wishes that every human being should reach the ultimate spiritual goal because every human being is His child. All the human beings are brothers and sisters and must help each other by such mutual exchange in the spiritual field. They should exchange the gems with each other and should throw away the useless stones, which are the misinterpretations handed over to them by some of their ancestral selfish preachers.

Chapter 16

RELIGION AND RATIONALITY**Spirituality: Rational or Irrational?**

June 21, 2005

O Learned and Devoted Servants of God,

[I am a true Christian. I do not believe the human rationality and introduction of God through the human body. Can You explain?]

Swami replied: What is the meaning of human rationality? Does it mean

- What ever the human being says, rational (Reasonable) or irrational (Reasonless), should not be accepted
- or
- Whatever reasonably said by the human being should not be accepted.

If you take the first case, since you are a human being, what ever you say should not be accepted, whether you say reasonable or reasonless. If it is the second case, you should be accepted because whatever, you said is reasonless. Then you should be a mad person because only mad people speak reasonless. If you say that you are not mad person, then you should have spoken reasonable, in which case you should not be accepted, since, a reasonable saying of the human being should not be accepted according to the above version (b).

You say that God should not be introduced into a human being. Then you are not a true Christian because Christians believe that God is introduced into the human being just like the blood of father is introduced into the son. Christian believes that Jesus is the son of the Godfather. If you say that Jesus is only messenger of God and not the Son of God, then you are not a Christian and you belong to Islam. Islam says that a messenger is not Son of God but he is only a servant of God. At this point only Christianity separated from Islam. Originally both Islam and Christianity were one religion only. Islam treated Jesus as the messenger like Mohammed. Christianity is separated from Islam because they treated Jesus, closely related to God like a son to his Father. In fact Christians of higher order believe Jesus directly as God because Jesus told the same "***I and My Father are one and the same***". This saying proves clearly that God and the human incarnation are one and the same. Therefore, being a true Christian, you should accept that God enters the human being or even

temporarily becomes the human being. In both the cases, God either enters or pervades all over the human being. In the case of human incarnation, if you deny both these possibilities, then your Christianity becomes Islam and you are not at all the Christian because you are denying the very fundamental of the Christianity.

In Hinduism all the three concepts are present

1. Advaita of Shankara says that the Lord and the human being become one and the same in the case of human incarnation. Example is Rama. In this case God pervades all over the human body.

2. Visishta Advaita of Ramanuja says that the Lord is present in the heart of human being as in the case of human incarnation, for example Hanuman, who tore His heart and showed Rama in that

3. Dwaita of Madhvacharya says that the Lord is separate in the heaven and sends His servant to this earth as a messenger. For example, Balarama is the Adi Sesha who is the servant of Lord Vishnu in heaven and is the human incarnation.

Thus, Hinduism contains all the three concepts. The first two concepts are called Christianity and the third concept is called Islam. The Mahayana branch of Buddhism worships Buddha in the form of statutes as God or the devotee in whose heart God is present. In fact according to Hinduism Buddha is directly the Lord since he is treated as one of the ten human incarnations of the Lord. Just like Christianity arose from Islam, Buddhism arose from Hinduism. The Heenayana branch of Buddhism treats Buddha as a preacher of divine knowledge and treats Him as an ordinary human being. This concept is the concept of Islam or the concept of Madhvacharya in Hinduism. Thus, Hinduism is a mini model of the entire universal religions. The Science represents atheism. Even this atheism is represented in Hinduism by the sub-religion of Charvaka (Nastika Matam). All the sub-religions of Hinduism are the religions in the world. Whatever is in the world, it is present in Hinduism.

Universal spirituality brings the unity of all religions in the world and thus it brings the unity in all the sub-religions in Hinduism also. Rationality is the essence of the science. The scientist will laugh if you speak any thing irrational (Reasonless). Even in the small matters of this world, we analyze with reason and logic before we follow it and we say that we should not be emotional in taking any decision. Then how much logical we should be in such great spiritual effort, if you want to attain real success?

In Christianity Jesus is called as Emmanuel, which means that God comes down from heaven to live with us. Only a human form can live with us and guide us through knowledge. The Popes at that time also did not

believe Jesus as God or at least as Son of God or even as messenger of the God. They did not like the God to be introduced in human being as you say now. They believed only the dead messengers and not Jesus, who was the then messenger. The same logic applies today also. You believe the messenger who does not exist now. You do not believe the messenger who now exists before your eyes. Jesus told that He would come again. It means that the same human incarnation will come again and the same story repeats. The same Jesus is present today and the same people who were blind with egoism and jealousy are present again today. Therefore, I say, the history repeats. As Jesus was insulted, then, today also the egoistic and jealous people will insult Jesus. Jesus will come in every human generation to give His direct contact. Otherwise, God Jesus becomes partial, because He gave direct contact to one generation only and not to the other generations. He clarified the doubts of one generation only through His direct voice and now He allows the immature human devotees to answer the doubts directly in the other human generations. He provided the fortune of touching His feet in one generation only and other generations are deprived of that fortune. This makes Jesus totally partial and you say that God is impartial. All the religions also say the same. How can you justify this important statement that God is impartial? Therefore, we have accepted that God is coming in human form like Jesus in every human generation. To avoid answer to this, you are saying that reasoning should be avoided. When reasoning is discarded, you need not answer any question. Whatever you say that must be the truth. You are rigid without any logic and this is the blind conservatism. This cancer is present in every religion and humanity is always is divided by this cancer. You are opposing the unity of humanity and want to disturb the world peace. God will not tolerate you, and you will be thrown in to permanent hell for misleading the ignorant people.

If you see the Bible, Jesus gives reason everywhere in His concepts. For every statement He gives the reason. When the priests asked Him that He should not have saved the animal, which has fallen in the pit on the festival day, He gave the reason for His effort to save that animal. He analyzed the Old Testament and gave logical interpretations. He did not mind to cut some irrational blind statements present in the Old Testament, by giving rational modifications. He has fulfilled His duty to be the true guide of the humanity. Whenever He leaves the world these rigid people twist and pollute the meanings of scriptures. To rectify He comes again and again. When the teacher leaves for a few minutes the class becomes indisciplined. The teacher comes to the class again and again. For teaching,

the human form is essential. A statue cannot teach you. If you think Him formless, He is not speaking to you from the sky or space or air. The human body is most convenient medium for the human beings to hear preaching of the God. The main goal of God is to preach the human beings and correct them to put in the right spiritual path. For beginners, He does some miracles as signs for His presence in the human body. The realized souls will detect Him even without those signs. Sheep see the shepherd and come near by recognizing him with eyes. Some milder sheep come near by hearing his voice, which is a miracle. The mildest sheep try to go away and are punished by the stick of shepherd, which is nothing but permanent hell.

Therefore, if you keep Jesus in the place of the present human incarnation and place the same blind priests in the place of present blind followers, you can understand the truth because the same story and the same cinema is repeated with different actors having different names. This is the best way of understanding the truth. Those priests also opposed Jesus, when He argued with wonderful reason. The duty of the teacher finishes by teaching clearly to the class. It is up to the student to grasp it and pass or twist it and fail following the sweet emotional advises of bad blind friends. The Lord is not worried about the percentage of pass because there is no fault in His teaching. He should not be blamed for the pass or failure of the students. A student himself is to be blamed. When the messenger comes to the earth, he delivers his duty so that the God is pleased with him in the upper world. He is not bothered about the fame in this world or the number of followers. God will not find fault with the messenger if the human beings did not pass. He finds fault with the messenger if the message is not properly delivered. Jesus never bothered about propagation of His knowledge. His aim was only to sit on the right side of His pleased Father after doing the duty assigned by Him. He never cared even if the people rejected, insulted and even crucified Him. His aim was God but not the world.

For ignorant people the personality of Jesus is a human being crying on the cross and shedding the blood. This personality will kindle the heart of any human being. Initially this will be the attraction for the beginners. But if you stick to this personality only, that body has gone once for all. You can now only worship an imaginary statute of His form on the cross. That human body will never appear again in the same physical level. For such ignorant people Jesus will never come again because the same physical body will never appear again. Only an energetic form can appear to the eyes for a few moments. If you say that you have seen the same physical body, now also, you cannot show it to others. When Jesus was

alive and some one told, "He is the Jesus", every visitor saw Him with his eyes. Now that same situation is not present. The real inner personality of Jesus is His divine knowledge, which is the Holy Bible. That divine knowledge is inseparable characteristic of the inner unimaginable God. Then that inner God comes in another human body. This divine knowledge appears again, as it is the inseparable sign of the God. Jesus is the inner personality for the realized scholars. Similarly the beautiful Krishna with flute attracts the beginners but His inner personality is His divine knowledge, which is Bhagavat Gita. When Jesus told that He will come again and Krishna told that he would come again and again whenever there is necessity that refers to the inner personality. The unimaginable God along with His inseparable sign, which is the divine knowledge, is coming again. This interpretation is reasonable. The inner God by himself is unimaginable or irrational and is beyond reason. When such inner God wants to give His experience to the human beings, He cannot follow the irrational or unimaginable ways, in which case, He cannot be experienced. The purpose fails. Therefore, the irrational God adopts rational procedures and enters rational medium to give experience to human beings. God is unimaginable but His experience should be imaginable. For this purpose He enters reasonable medium i.e., human body that can be seen and touched. Only the human body can live with us (Emmanuel) and we can clarify our doubts only with the human body.

You blame me that I am introducing God into human body, but what have you done? You have blended God with the human body of Jesus and say that only Jesus is God. You say that Jesus became alive again since the dead body disappeared. I agree. He might have controlled His life for some more time. It is against the rules of nature and science, if you say that the same physical body is alive even today. It is completely irrational because you should show the physical body of a person even to a non-believer. Now to avoid my argument you say that the rationality must be rejected. I apply the same argument even to the body of Krishna. It was cremated by Arjuna and cannot return back. Of course the Lord can use His special power to make it permanently alive. But that will violate the rules of His own administration. All the rules in the creation are His rules only. No sensible administrator will violate his own rules, when an alternative is possible. The alternative is to come again in another human body. The body is like a shirt as told in Gita. The person is not the shirt and shirt is not the person. Gita says that the God is not modified into the human body (*Avyaktam Vyakti Mapannam...*). The person did not become the shirt but He wears the shirt as said in Gita (*Manushiim Tanum...*). The Lord wears the human

body and does not become the human body. If you touch the shirt present on His body you are getting the experience of the inner body. Similarly the inner God gives His experience through the external body. You are blaming Me for introducing God into human body but you have made the God to become the very human body itself. You have made another mistake by saying that God is that particular human body only, called as Jesus. It is a mistake because in such a case when the human body is destroyed, God is not destroyed. The shirt is torn into pieces but the person is not cut. Recognition of this inner personality in all the shirts of various religions, which are various human incarnations, is universal spirituality. You may change any religion but you are in the house of universal spirituality. You have gone from one room to another room of the same house. If you go out of the house, then you have become atheist and then only your case is miserable. As long as you remain as theist, you are in our house only. In whatever room you may be, my advice to you is that you should recognize the same air, the same space and the same light present in every room. Also, all the walls and roof of every room are made of the same material. In whatever room you may be present you must realize the truth and awake with divine knowledge, but should not sleep with ignorance. The sleep and awakening are also common in every room. Every religion contains both the ignorance (sleep) and the divine knowledge (awakening). Every religion contains the same human incarnation having the same external physical body and the same internal unimaginable God. Change from the ignorance to awakening in whatever room you may be present.

You are not Jesus, who is the judge and whose statement should be taken without any logic. Both of us are devotees of Jesus and the statements of both of us cannot be the judgments. We have to argue like advocates in the court, to find out the true version of the statement of Jesus. No human being has the right to reject the logic in finding out the truth. The judge can say "No argument. Here is my judgment". But the advocate cannot say this to another advocate. When the truth is found out by the mutual arguments of both the advocates, both are benefited because the truth is now known to both. Therefore, you should take My knowledge in the search of truth and should not take it as personal defeat or personal success. We both are colleagues having a common aim, which is finding out the truth.

Without medium no fruit can be achieved. Without the wire, you cannot move the fan with the help of the electrons (electricity) flowing in the atmosphere. Even for an abstract thing, a physical medium of expression is needed. When you love some body, you are giving a gift to him. The gift is the physical medium through which abstract love is

experienced. Abstract means imaginable but unseen. God is unimaginable and also is unseen. Therefore, the physical medium is very essential for experiencing God. Even if you treat the messenger as an ordinary human being, he brought the message to you from God and He is the only person who can take your prayer to God. The Sun is in the sky and the lens is on the earth. The power of Sun entered the lens. Both the Sun and the illuminated lens are the sources of the solar energy. Both can be treated as one and the same. If you insult a policeman, the I.G. feels insulted. Thus, God identifies Himself with the servant. Adishesha was the servant of Lord Vishnu and came as the human incarnation called as Balarama. Balarama is one of the ten incarnations of the Lord. When the divine power (Holy Spirit) dawned on Jesus, He became God through out of his life. By this, God pervaded all over the body of the Jesus. God lived in His body and so He said that He and His Father are one and the same. When the body is ready for destruction on the cross, God left that human body and so He cried "Oh! Lord why did you leave Me?" Therefore, the eternal God leaves one human incarnation and enters another human body for the next generation. Without the physical medium, one cannot directly approach the unimaginable God and so He told "One can approach my Father through Me only". Here the word Me means the human body and not that particular human body only. If God is that particular body only, it was the God that was crucified and so God was destroyed then itself. Then "Jesus will come again" becomes false. Here the word Jesus indicates the internal eternal God through body of Jesus.

If you follow anyone with blind faith, who exploits you by kindling your ignorance and emotion, one-day or other your inner consciousness will rebel and rebel. Jesus never told, "Follow Me blindly. Ask Me no reason". Those priests told like that, and blind people followed them and discarded Lord Jesus. But the preaching of Lord Jesus convinced a few people. They always addressed Him as preacher. A preacher will always teach the subject with logic and analysis only. Only military officer will say "No argument – Follow me". God is fully capable of preaching through logic and analysis with fine reasoning. What is the necessity for Him to stoop down to the level of a layman or a mad man to avoid the reasoning? In catching the Lord you must analyze thoroughly. Otherwise there is a danger of catching a false blind preacher.

Once you are sure of the Lord, your faith should start, which should be above the analysis and logic. The reason is that He is above logic. But to filter the fraud preachers, analysis is essential. Your faith should not contain

logic, but it should stand on the firm logic. You must achieve the faith through logic and stop the logic after attaining the faith.

The human incarnation is never accepted in past, present and future because the egoism and jealousy of the human beings are never crucified. When God is fully revealed in the human incarnation, people reject Him due to egoism and jealousy. If God is hidden in the human incarnation, then also they will reject by treating Him as an ordinary human being with negligence. Therefore, the human incarnation should neither express God fully nor should hide the God completely. He should express the God to that extent only, which can remove the negligence but should hide God to that extent, which cannot raise the egoism and jealousy. The behavior of the human incarnation is thus a balance point of the mixture. The human incarnation itself is a balanced mixture of the unimaginable God and physically perceivable human body. The unimaginability or inexplicability of the God, called as Brahman or Jehovah or Allah, which is expressed through the silence of Buddha. Buddha kept silent about God to indicate that God is beyond the words and imagination. Some followers immediately misunderstood Buddha as an atheist and the most pitiable point is that He Himself is one of the ten incarnations of the Lord.

You can neither reach God directly due to His unimaginable nature, nor recognize Him when He comes to you in human form due to negligence. The final result is only total loss in any case. I pity this unfortunate humanity in this ultimate spiritual point. This makes the souls to rotate in the cycle of creation continuously for the entertainment of the Lord forever and perhaps that is the intrinsic wish of the Lord!

Chapter 18 GURU POURNIMA

Removal of Ignorance

July 22, 2005

O Learned and Devoted Servants of God,

The word Guru means Removal of Ignorance, which is like darkness. The letter 'Gu' indicates darkness and the letter 'Ru' indicates its removal. This darkness is not in physical sense, which can be removed by Sunlight. Some people worship Sun as Guru. But it is not correct because Sun is the inert globe and can remove the darkness in physical sense only. Removal of darkness by Sun is a best simile or an example or a representative model of the concept. You should not think the model as concept. The concept is removal of ignorance by the Lord who comes in the form of spiritual preacher called as Sadguru. When you are in a state of unawareness of a concept, such a state is called as ignorance (Ajnana). Now when you are aware of the concept, the knowledge (Jnana) came to you. Any Guru (Preacher) can remove the ignorance and can give the knowledge of the concept. But only Sadguru who is the Lord in human form can show the correct concept by discrimination by logical analysis (Vijnana) and this correct concept is the final conclusion (Prajnana). Therefore, Guru gives Jnana by removing Ajnana. You are ignorant of the knowledge of Physics. Guru removes your ignorance by giving the knowledge of Physics. This knowledge of Physics is Jnana, which can be called as Bhowtika Shastra Jnana. Like this, there are several forms of knowledge, which are related to this world and all these forms can be called as knowledge. Therefore, you can call your Physics teacher also as Guru. But the knowledge of this world can give you food, money and comforts in this world. But this knowledge cannot save you after death, which you will fully realize in the last minutes of your life. ***The knowledge, which can save you forever, is the best knowledge and that is called as 'Prajnana'.*** The suffix 'Pra' means best. This Prajnana is the divine knowledge and is also called as 'Brahma Jnana'. In the name of Prajnana again there are several wrong misleading concepts. You have to separate them. In Prajnana again there are several steps and you should not sit in the lower step thinking that as the final step. The true spiritual knowledge must be filtered from all the impurities and also the various steps in the pure spiritual knowledge should also be realized. All

this is possible only by the logical analysis (Yukti), which does not contradict the experience of realized souls (Anubhava) and which follows the word of the God (the Veda) and its following texts written by sages (Smruti). All this process is called Vijnana and the final conclusions are called Prajnana. ***Vijnana and Prajnana are possible only with the help of Sadguru.***

Knowledge, love and bliss are the qualities of awareness. Wherever these three are present, awareness must be present. But the reverse is not true. Wherever the awareness is present these three need not exist. Wherever Gold chain is present gold exists there. But wherever Gold exists, the chain need not exist there. Therefore, you should not call mere awareness as the Lord (Brahman) because an animal having mere awareness need not have these three qualities. Even all men do not have these qualities. Only the Lord in human form has these three qualities, which are infinitely intensive. Today we should remember the three divine spiritual preachers, who are Shankara, Ramanuja and Madhva. Vyasa is like Brahman and whereas these three preachers are like Brahma, Vishnu and Shiva. The three-faced Datta represents the sage Vyasa with these three faces of spiritual preachers. Infact Vyasa is Datta because He is given in human form to this world from whom the ocean of Vijnana flew, which gave the divine nectar (Prajnana), on churning by these three preachers. The basic tortoise, the golden hill (Meru) and the king of serpents (Adi Shesha) are the churning instruments. The Hill is Shankara, the serpent is Ramanuja and the tortoise is Madhva. Today we are remembering Vyasa with the three faces of these preachers means that we are remembering Datta with the three faces of three divine forms. Datta is Brahman. Madhva is Brahma. Ramanuja is Vishnu. Shankara is Shiva.

Shankara preached the knowledge of self. Self is pure awareness. Self is common item in all the living beings. This self is called as causal body. Thus, in this world-drama all roles are basically just actors or souls. In every role the actor is present. Similarly, in every living being the soul is present. This relationship between souls is the relationship between co-actors that existed before drama and will exist after the drama also. This co-actor relationship or the relationship between same souls is real compared to the relationships between external subtle bodies and gross bodies. The subtle body is made of feelings, which are like actions and dialogues in the drama. The gross bodies are like the external dress. Both the subtle bodies and gross bodies are unreal compared to the casual bodies. Again between the gross bodies and subtle bodies, the subtle bodies are more realistic because even after the drama one may carry on the feelings and dialogues

to his home but not the dress. Similarly, the gross body is leftover here and the subtle body goes out. Some Scholars destroy this subtle body also and remain as souls. Once you get rid of the illusion of gross and subtle bodies and remain only as a soul, justice can be established in this world. The relationship between the dress-roles or gross bodies is in terms of family bonds, relation bonds, caste bonds, nationality bonds and religion bonds. If one realizes all the living beings are the co-actors or souls only, all the above bonds vanish physically and mentally. The physical bond disappears when the gross body is destroyed here. But the mental bond continues with the soul and that is destroyed when the subtle body is destroyed. Thus, realization of these false bonds and realisation of the only true bond in this world, which is the bond between souls or co-actors is the self-knowledge established by Shankara. When the family bonds disappear, one will not torture or kill another person for wealth to be earned for his family members. The bond with this physical body is the bond with the external dress in the drama. When one realizes the blind attraction to his body and to his family members, corruption will disappear in this world. Valmiki was robbing the wealth of passengers. One day sage Narada came and asked whether his family members will share his sin. Valmiki went and asked his family members about this point. They refused to share his sin.

Infact even if they agree to share, it cannot be shared according to the rules of Karma, because he is doing the sin based on his blind attraction towards them. They never asked him to do sin and give comforts. No family asks anybody like this. Therefore, this spiritual knowledge can alone transform the people and the corruption can be permanently removed. Fear of courts and police here can never control the sin because people find very easily the alternative ways. Fear about the hell is also unable to control because the blind attraction is more powerful than the fear. The only way to remove this blind attraction and eradicate the sin from this world is to divert that very blind attraction towards God. When the attraction is fixed on the Lord and the reality of the family bonds is known, the sin is controlled. Similarly, the attraction to the nation in terms to devotion to motherland is again a false bond. This entire earth belongs to the Lord. The sons are living in various rooms according to their convenience and the whole house belongs to the father. If this truth is realized the wars between countries for the sake of national boundaries will disappear. For the foolishness of the leader of the country, several human lives are ending in the war. The human life is very precious because the human life is meant for the spiritual realisation and this realisation must stop the suicides also.

Similarly, the limitations to religion are leading to genocides and if you realise the concept of one God and the concept of co-actors, this also looks false and foolish. The realisation of the producer and the director of the drama who is the Lord and is the employer of all the actors is called as the knowledge of the Lord (Brahma Jnana). When the self-realisation (Atma Jnana) is achieved the excess blind attractions are at least controlled, leading to the establishment of the justice in this world. This is called as Pravrutti and God is pleased with you for this. In this, you are an outsider because you have not entered Nivrutti, which is His inner circle. But still the Lord is pleased with you though you are in Pravrutti. Nivrutti means the introduction of producer and director of drama who also has entered into drama in a role. When you shift the attraction from the family etc., towards the Lord, you are entering into inner circle or Nivrutti. The reduction of excess strength of the bond is Pravrutti, which is achieved by self-realisation (Atma Jnana). When the bond disappears completely, it is Brahma Jnana or Realisation of Lord or Nivrutti. Shankara propagated self-realisation and thus, established justice in the world.

Self-realisation is very easy because the Self is in every human being. There is no difficulty in search of Self, whereas there is lot of difficulty in search of Lord in human form (Brahma Jnana). There is no risk in the search of self because you are sure to reach the Self within your body; it is like searching money present in your house. But in the search of Lord in human form in this world, you may be misled and you are not sure that you can catch the human incarnation. Jealousy and egoism will not come in the way of reaching the self but these two are obstructions in the way of identifying the human incarnation. Ramanuja established the Brahma Jnana by introducing Lord Vishnu and Lord Krishna and Rama as His human incarnations. Ramanuja established devotion that is necessary for Nivrutti, whereas Shankara established justice in Pravrutti. After reaching the goal in Nivrutti the duty of devotee is to do service to the Lord without aspiring anything in return. Madhva established such service.

Nivrutti means cutting all the worldly bonds and to have the strongest bond with the Lord. This is like getting cent per cent in the examination. Pravrutti is to reduce the extra strength of the worldly bonds so that justice is established in Pravrutti and thus the Lord is pleased. You are pleased with an outsider and you are pleased with your wife. There is difference in this. Same is the difference when the Lord is pleased with you in Pravrutti, when you follow the justice by reducing the extra strength of worldly bonds and when the Lord is pleased in Nivrutti when you cut all the worldly bonds for the sake of the Lord. However, everybody has equal possibility to

reach Nivrutti though one in millions and in one birth out of millions of births can reach Nivrutti. Only one can get the gold medal in the class but every student can try since there is an equal possibility to achieve it. Therefore, Nivrutti must be explained to all as goal. Let everybody try for Nivrutti so that at least he will succeed in Pravrutti. If everybody tries for gold medal by getting cent per cent, at least everybody will pass. If you teach Pravrutti only and keep it as goal, then everybody fails. If you keep 40 per cent pass mark as the goal, every student will fail. If you try to completely destroy the worldly bonds and try to have only one bond with the Lord, at least you will reduce the strength of worldly bonds and you have atleast a thin bond with the Lord. This is the pass mark.

The scriptures of Jainism and Buddhism preach only the ethical rules and living for justice without mentioning the name of God. In this level, the fear that one gets in doing sins is only from courts and police. He will think to avoid these courts and police by bribe and thus, he fails to succeed in Pravrutti. Since there is no mention of God, there is no question of pleasing God. If you see the scripture of Islam, it mentions God Allah and the eternal hell. At least the fear for the hell controls the sins. But the blind attraction in the worldly bonds is so intensive that it overcomes this fear also, and so people are doing sins. If you see scripture of the Bible and the Gita, Nivrutti is exposed very well. The Bible says that you have to hate all these worldly bonds for the sake of Lord. The Gita emphasises the attraction towards the Lord. When this attraction to these worldly bonds is shifted to Lord, then only the establishment of justice in Pravrutti will be completely achieved. The policy of communism believes in distributing the accumulated wealth of some rich people. But this is not a permanent solution. The blind attraction of the rich man towards the worldly bonds is not removed. Then the rich man will feel discouraged and stop his talented work, which will reduce the production of wealth itself by the way of business and industries. If he himself realises and distributes his own wealth to all by the realisation of his family bonds, the solution is permanent. The rich man will continue his talented work in producing the wealth. Therefore, propagation of spiritual knowledge will certainly establish the justice on this earth and the selfishness and corruption are removed with their roots and communism cannot achieve this because the selfishness and corruption will hide and find new ways to escape the attack from communism. Communism is one extreme end of ignorance and capitalism is another extreme end of the ignorance. The in between socialism is also based on the same ignorance which is on the middle part. These three policies are only temporary emotional attacks only without

analysing the root of ignorance. Spiritual knowledge of Nivrutti will remove the ignorance completely with the root and establish the eternal justice on this earth. Ofcourse, a very few can enter the inner circle of the Lord and also can succeed in Nivrutti.

You are a drop of pure awareness, which is called as soul or causal body. Your immediate surrounding limiting circle is the subtle body, which is made of qualities or feelings of mind. The next circle is the gross body constituted by five elements. You are neither the gross body nor subtle body. You are the casual body, which is the soul. Thus, withdrawing yourself from these two circles is called as self-analysis. Thus, the word 'I' which you utter itself is under illusion. Next comes the circle of your family members. From this circle the word 'my' starts which is also under illusion. The next circle is your relatives, the next circle is your caste. The next circle is your Nation and the last circle is your religion. From family to religion, the five circles are associated with the word 'my'. In all these five circles, the word 'my' is under illusion as you can find in deep analysis. These seven circles are the seven hells which are seven lower worlds. If you introduce the devotees in these seven circles, who are theists belonging to any family or caste or nation or religion, then the same seven lower worlds become seven upper worlds. Now you are in the biggest single circle of earth, which belongs to the creator only. Now you see every living being is a small spot of pure awareness moving in this earth without any limitation. All the souls are equally related to you and neither you hate nor love any soul and you will not kill any living being for your food and this is the main point of Jainism and Buddhism. This is the climax of the Pravrutti or justice and you will not think the mind or the external gross body as yourself and you will not think that some spots of awareness are only your family members or relatives or your caste people or your country men or your co-religious devotees. If this is achieved by this spiritual knowledge, you are now in the world of Universal of Spirituality. Ofcourse, you can have the discrimination between the people who help you as your friends and who harm you as your enemies. A marginal minimum attraction and repulsion exists, which is justified but excess of blind attraction and excess of violent hatred vanish, which are responsible for all the sins and injustice in this world.

Arjuna was under the influence of these blind seven circles. For him his grandfather is very close whereas an external king is an outsider. When his brother Dharma Raja performed Rajasuya sacrifice, he went out to fight with the kings to bring their wealth, which was injustice. He killed the kings to do this injustice because he felt them as outsiders. But when he has

to fight with his grandfather who is supporting injustice, he is fighting to do justice. But the blind attraction towards his grandfather prevented him to fight for justice. The Lord removed all these circles and showed all the human beings as simple dots of pure awareness, which are equally related as co-actors. To remove these circles, the Lord started with Sankhya Yoga or Jnana Yoga, which is the divine spiritual knowledge based on logical analysis. After hearing the Gita, every human being in the world appeared as a minute spot of awareness or soul to Arjuna, which is equally related. Pravrutti and Nivrutti are quite opposite because in Pravrutti there is a tendency of communism destroying the capitalism. In Nivrutti, it is vice versa. In Pravrutti, you are treating all the society consisting of several living beings with equality and without any partiality. In this field, the concentration on one spot like family is diluted on the entire world. In Nivrutti, you have withdrawn your attraction from the entire society also and concentrate on a single Human Incarnation. You should not find fault with Nivrutti for diverting from communism to capitalism again. The capitalism in Nivrutti is entirely different from the capitalism in Pravrutti. In Pravrutti there is no Human Incarnation and everybody is human being only. But in Nivrutti there is only one Human Incarnation like Rama on whom you have to concentrate like Hanuman. Some people cancel the Nivrutti and end in Pravrutti only as the final step. They say that every human being is the Lord and so service to the society is service to the Lord. Shankara condemned this line of thinking, which is called as Loka Sevaka Matam. Shankara denied every human being to be called as the Lord. Atleast this point will open the eyes of His followers. Let them realise that Shankara did not agree that every human being is the Lord.

There are two words used and one has to carefully analyse the meanings of these two words. The two words are Brahman and Ishwara. Brahman means greatest and Ishwara means the Controller. In the entire creation, the soul or the life energy is the greatest. Even scientists are unable to synthesise the life energy from matter or from inert energy. Therefore, the soul is the greatest out of all the items of the creation. Therefore, soul is Brahman or greatest among the created items, but the soul cannot be called as Ishwara because it cannot control even the internal organs like heart, kidneys etc., present in its own gross body. Therefore, soul is Brahman but not Ishwara. The soul is greatest in the creation as long as the creator does not enter the creation as Human Incarnation. Once the creator enters, He becomes greater than the greatest soul. Then the creator is the greatest, but not the soul. A student is the best in the classroom as the first ranker but when a lecturer enters the class room, he is not the best and

the lecturer becomes the best, because the lecturer alone is able to control the class and not the best student. A sheep may become the president of association of sheep. When the lion enters, the lion is only the President since the Lion alone can control all the sheep. Therefore, once the Lord in human form enters the world, He is greater than the greatest soul and therefore, He should be only called as Brahman and Ishwara. The Human Incarnation is always present in every human generation. Therefore, strictly speaking, no soul should claim itself as Brahman at any time because the Lord always exists in this world in Human Form in every generation. There may be a chance that one may not recognise human incarnation and therefore, may claim himself as Brahman, but he should never claim himself as Ishwara.

When the students uttered *Aham Brahma Asmi* (I am Brahman), Shankara tolerated but when Shankara told *Shivoham* (I am Ishwara), the disciples also told Sivoham. Then Shankara swallowed the molten lead and showed His controlling power. The disciples could not do so. Then Shankara told *Shivah Kevaloham* (Only I am the Shiva). The simple argument of Advaita scholars is that the Lord wished to create this world. The life or simple awareness is essential to have a wish. Therefore, the Lord is awareness. The same awareness is in every human being. Every human being is also wishing just like the Lord created this world by His Wish, which is His imagination only. Similarly, the human being is also creating its own imaginary world. But there is lot of difference between a hill present in this real world, which is the imagination of the Lord and the hill present in the imaginary world of the human being. If the same awareness is present in the Lord and the human being, both the hills should not have any difference. Since the hills are totally different, there is total difference between the awareness of the Lord and the awareness in the human being. Infact the Lord gave the faculty of imagination to the human being so that he will understand the process of imagination of the Lord in creating the world. But this foolish human being extends the concept into the model and thinks that the model itself is the concept. A model or example cannot be the original concept. Therefore, you have to withdraw the attraction or the bond not only from the seven external circles, but also from yourself because you are thinking that you are the Lord and you are attracted towards yourself. Thus, finally this self-bond which is also an illusion should be broken and the total attraction should be shifted towards the external super soul or the Lord. Are you greater than Hanuman in any angle? Did He not know *Aham Brahmasmi*? Are you greater scholar than Hanuman, who always told *Daasoham*, which means that He is the servant

of Rama, who is the then Human Incarnation? If you put these questions to yourself, your illusion of self-bond also disappears.

When you have identified the Human form of the Lord, all your logical analysis must be closed. Till you reach the goal you must be very alert in your intelligence. Otherwise you will miss the path, which has a single narrow direction. But once you reach the city, you need not be alert and you can roam in any direction and you will not leave the city. Thus, after achieving the goal, logic should be stopped and blind faith should exist. Thus, blind faith has its own value in its proper place. The Lord will test your faith to see whether it is blind or still alert with the logic. The Lord will show lot of Maya in this angle. The Lord will appear selfish so that He will tempt you to criticise the Lord. When Sita was stolen, Rama told Lakshmana that He would destroy the entire world. Rama came to this world to kill Ravana and do welfare to the world. But now He wants to destroy this world just for the sake of His blind attraction towards His wife! He tested Lakshmana since he was the closest associate as Adishesha. But Lakshmana never misunderstood the Lord. The logic in his statement cannot be understood by our limited minds, since the background is not known, Sita is the incarnation of Sri Mahalakshmi, who is the best devotee. The Lord means that all the souls in the entire creation are not equal to that best devotee. Since the background is not known we will misunderstand Rama and doubt Him.

The Human Incarnation can be recognised by His Special Divine Knowledge, His intensive love, His infinite Bliss and His unimaginable superpowers. All these four are like the four Vedas to recognise the Lord. The Rigveda represents knowledge, the Yajurveda, which describes sacrifice, represents love. The Samveda, which is song, represents Bliss, the Adharvana Veda, which represents supernatural weapons, represents superpowers. All these four are inseparable like a single Veda. That single Veda is the dog that is running before Datta, who is the Human Incarnation given to this world as Sadguru. The full moon today represents this complete full human incarnation and the full moon also represents the full faith of the mind by which alone He is retained after recognition.

Chapter 19

MESSAGE ON KRISHNASHTAMI**Celebration of Krishnashtami**

August 26, 2005

O Learned and Devoted Servants of God,

[Krishnashtami is the celebration of the birthday of Lord Krishna, the author of the Bhagavad Gita and God in human form. This festival is celebrated throughout India in different ways. Starting on this day, Swami gave seven discourses for seven consecutive days. These discourses are given in this and the following six chapters.]

The celebration of Krishnashtami by cooking special food items and sweets is primary level of school education. Some celebrate this by singing songs and dancing. In this the personality of Krishna is remembered and the pleasure derived is temporary. This can be compared to the college education. The real celebration of this festival, which belongs to university level, is the analysis of the Gita, which is the divine knowledge of the Lord who came down in human form. The central diamond of the chain of the Gita is “*Manushim Tanumashritam*”, which means that the Lord comes in human form. Krishna not only mentioned this concept of human incarnation but also emphasized again and again that He is the Lord in the human form. Throughout the Gita Lord Krishna told Arjuna to worship Him only. When Krishna told that nobody could even imagine Him (*Mam tu Veda Na Kaschana*). It means that the Parabrahman is speaking through the human body. The Vedas say that the knowledge about Parabrahman that is obtained so far is that it can never be known (*Yasyamatam Tasyamatam—Veda*).

Lord Krishna clearly stated that the soul is a part of creation and it is the modification of His Paraprakruti or Parashakti or Maya. His Maya is modified as this creation and maintains the creation (*Yayedam Dharyate—Gita*). Thus, He is not the soul, which is a part of the creation. In the second chapter He said that the soul is permanent with reference to the gross body. By this statement, people have misunderstood that the soul is eternal and so it is Parabrahman. People have slipped here in not noting the permanency of soul with respect temporary gross body (*Hanyamane Shariire—Gita*). Lord Krishna created the souls again when the Prajapati (a representative of Brahma) stole His friends along with the cows. If the soul is eternal, its

duplicate cannot be created with the same characteristics. If the soul comes under the category of Prakruti, the Lord is denoted by the word Purusha (*Prakritim Purusham*—Gita). If you call the soul as Purusha the Lord is denoted by the word Purushottama (*Yasmat Ksharat*—Gita). The Maya is the direct cause of the creation but Parabrahman being the cause of Maya is the indirect cause of creation. Thus, both the statements are given in the Gita. Parabrahman says that He is maintaining the creation (*Mayi Sarvamidam*—Gita). It is also said that the Maya maintains the creation (*Dharyate Jagat*—Gita). Parabrahman maintains Maya and the Maya maintains the creation. The mind is based on the dreamer and the dream is based on mind. Thus, the ultimate substratum is Parabrahman or Lord only.

The Gita says that the Lord is the Sun among the planets (*Jyotisham Ravih*—Gita). At the same time, it says that the Sun cannot shine before the Lord (*Na Tat Bhasayate*—Gita) (*Natatra Suryah*—Veda). The point here is that the Lord is the Head of this world as the Sun is the head of the planets. This is a representative model (Pratika). This does not mean that the Lord is Sun (*Nedam Tat*—Veda). The Gita says that the Lord maintains the creation but is not in the creation (*Bhuta Bhrut*—Gita). This statement is supported by the Veda (*Neti Neti*—Veda). The Lord says that people who worship inert object will be born as inert objects and the people who worship the human incarnation will be born as human beings (*Bhutejyah, Yanti Mat Yajanah*—Gita). This does not mean that one should not worship the statues at the primary level. It means that one should not sit with the statues only throughout his lifetime. The form of the statue indicates the human form only. With the help of the finger of a person you are seeing the flower. The finger is useful in the beginning but once the flower is seen there is no need of the finger. The worship of the statues, which are in human form, is only a training to reduce the repulsion to the human form of the Lord.

Krishna stopped the sacrifice for the Deity Indra. He also asked the wives of the sages to give Him the food that is prepared to be offered to the fire altar. This shows that He is not for burning the ghee and food in the fire. He told that He was hungry and ate the food to be sacrificed. By this He showed the real sacrifice to be done. The fire of hunger is the Deity Vaishvanara to whom the food should be sacrificed (*Aham Vaishvanaro Bhutva*—Gita).

Krishna is recognized as Lord in human form through His special divine knowledge called as the Gita. The identity card for the Lord is this special divine knowledge called as 'Prajnanam' (*Prajnanam Brahma-Veda*) (*Jnaneetvatmaiva, Vedaischarvaih*-Gita). Miracles are not

identity marks of the Lord since they are like the removable jewels, which can be donated to others also. Demons got these supernatural powers from the Lord by rigid penance and so performed these miracles. The word Prajnanam means the special divine knowledge, which cannot be explained by anybody other than the Lord. This Prajnanam is like the yellow thread around the neck of a married lady, which can never be removed and can never be donated to others. Thus, even this Prajnanam is not the inherent characteristic of the Lord and it is also an associated jewel. But it is inseparable and hence, can be treated as the inherent characteristic of the Lord and therefore, can be useful to catch the Lord. By this you have not directly touched the Lord and therefore, the Lord remains unimaginable and is not touched by words, mind, intelligence and logic (*Yatovachah, Manasasaha, Yobuddheh, Naishatarkena- Veda*) (*Mamtuvedana- Gita*). Knowledge, love and bliss are the characteristics of awareness or the life energy associated with nervous system.

The life energy produced by the respiratory system exists in plants, which do not have knowledge, love and bliss. But the same life energy associated with nervous system becomes awareness, which is present in animals, birds and human beings. The life energy is like the electricity produced from a turbine, which is like the respiratory system. This electricity enters a bulb and is converted into light. Thus, the life energy produced from respiratory system is converted into awareness when it enters the bulb, which is the nervous system. Therefore, knowledge, love and bliss, which are the characteristics of the awareness, exist even in birds, animals and all the human beings. All these are items of the creation and not the Creator at all. Therefore, no human being is Creator. When the Creator comes down after entering into a human form, He is recognized by the Prajnanam. Jnanam is the knowledge of a scholar that can be repeated by another scholar. But Prajnanam is the special divine knowledge, which cannot be repeated by any scholar except the Lord. All the living beings including the Human Incarnation have the common identity card, which is the awareness. All the identity cards have the same colour, which is love and the same shine, which is the bliss. Jnanam is the name of a scholar printed on this identity card. This name is also common for all the scholars. But Prajnanam is the name that is printed on the identity card of the Lord and this name cannot be found on any other identity card. Awareness is also indicated by the word Brahman. Brahman means the greatest. Awareness is greatest among the items of the creation. The Veda is greatest among the scriptures and therefore, is also called as Brahman.

Brahman also means the Lord who is greater than the greatest awareness and therefore, the absolute greatest. Whenever the word Brahman comes, you should not always take it in the sense of the Lord only. You have to take the sense of the word according to the context. Therefore, the word Parabrahman is constantly used for the Lord. This word means the Lord who is greater than Brahman. Similarly, the word Atman means the human body or human being. The human being is a part of the human body itself. The human body is a composite of three components, which are the causal body or pure awareness, the subtle body, which is made of the waves of pure awareness, called qualities, and finally the external gross body made of five elements. The word Atman is sometimes referred to the causal body and sometimes to the causal body along with the subtle body. The causal body is like standstill water and the subtle body is like water waves. Sometimes the word Atman denotes the external gross body also as you can find in the Sanskrit dictionary. Therefore, the word Atman can totally denote the human body or human being. These three bodies are items of creation only and not of the creator. They are imaginable items. The unimaginable creator enters these three bodies in the case of the Human Incarnation and He is the fourth item. He pervades all these three bodies like the current entering a wire, which is made of three metals alloyed together. The three bodies are also integrated together and are called as human being or human body. Such Human Incarnation is different from other ordinary human beings, which are like wires without current. Such Human Incarnation is also referred by the word Atman. Therefore, unless you take the sense of the word based on the context, confusion will arise. The words like space (Akasha), air (Prana) etc., also mean the Lord in certain places of context and this is clearly discussed in the Brahma Sutras.

The Gita is the special spiritual knowledge, which can be told by the Lord only. The Gita is Prajnanam and not simple Jnanam. It stands as the special identity card of the Lord. The Gita establishes the justice in this world and simultaneously shows the path for the individual liberation. The former path of justice is called as Pravritti and the latter path of the individual liberation is called as Nivritti. Both these fields must be clearly understood and must be isolated clearly demarcated (*Pravruttimcha Nivruttimcha*-Gita). In both the individual aspect and the social aspect exist (*Lokasangrahamevapi*— Gita). In Pravritti one has to practice the justice at the individual level and propagate the justice at the social level for the peace of the world. In Nivritti also, one has to uplift at the individual level and uplift others at the social level. In both the fields, the Lord is pleased

but the pleasure of the Lord in Nivrutti is infinite. In both the fields, the obstruction for the success is also the same, which are the side attraction and that is the attraction towards these worldly bonds. When the excess attraction in these worldly bonds is reduced, one succeeds in Pravrutti. When these worldly bonds are completely destroyed due to the intensive attraction present in the new bond formed with the Lord, one succeeds in Nivrutti. In Pravrutti the attraction towards the Lord is not required and here only the knowledge of the unreality of these worldly bonds is only required. By such knowledge even if the worldly bonds are not cut completely, atleast the bonds become weak. In Pravrutti there is no need of the complete destruction of these worldly bonds. But in Nivrutti the complete destruction of these worldly bonds is essential, but the cause for this destruction should be the new bond formed with the Lord (*Eka bhaktih*- Gita). In fact the bond with the Lord alone can destroy these worldly bonds. The knowledge of the unreality of these bonds can only weaken these bonds and cannot completely destroy them. Therefore, the Lord is personally required in Nivrutti for the formation of such a new bond. The Lord in human form is the best for the real and complete formation of such a new bond as the case of Gopikas with Lord Krishna.

It is the climax of ignorance to think that the spiritual knowledge is unrelated to the present worldly affairs. People think that the spiritual knowledge is always related to the upper world only and this shows their ignorance. The Lord is simultaneous ruler of this world as well as the upper world. The Lord can grant any materialistic boon in this world and also can give simultaneously the protection in the upper world. The Lord is also involved in the social problems of this world because He is ultimately governing this society also. There is His government underlying in the present human government as the foundation. The present human government is like the castle seen above the ground. But the government of the Lord is like the hidden foundation present inside the ground. Jesus always referred this government of the Lord. Lord Krishna also exhibited the existence of this invisible government of the Lord by showing the vision of His cosmic form (Vishwaroopam). Arjuna decided to withdraw from the war and thereby he thought that his grandfather Bishma and the teacher Drona would escape from death. By this Dharmaraja will not become the king. Both the punishment of the evil and protection of justice were withdrawn by Arjuna. The actual petitioner was withdrawing from his own case. Then in such case Krishna, the advocate of Arjuna need not worry. Arjuna thought that he brought Krishna as his helper in his own case. If the petitioner withdraws his own case, the court accepts and leaves

the case in the present human government. But the ultimate government will not accept it. Even if the petitioner does not file his case, the case is registered in the court of the ultimate divine government. Therefore, Krishna turned the tables diagonally opposite. In His exhibited Vishwaroopam, Krishna showed that He Himself was killing the evil opponents called as Kauravas. This picture proved that Krishna is the petitioner and Arjuna was His helper. The petitioner will do his work even in the absence of the helper. You may think that the kingdom belongs to Pandavas for which the war was taking place and therefore, Arjuna should be the real petitioner and war must be his work. You will misunderstand like this as long as you think Krishna as an ordinary human being. But Krishna was Lord in human form and the entire creation was His kingdom. Therefore, the society present on this tiny earth is also a small part of His kingdom. Every living being is under the rule of His divine government and therefore, any affair of the individual or the society is His subject only. Arjuna understood the meaning of this vision and that his grandfather and teacher cannot live even if he withdraws from the war. Therefore, he thought that it would be better to follow the instruction of the Lord and kill them so that at least he will please the Lord.

The absence of realization of the existence of this underlying invisible divine government of the Lord, which was preached by Jesus again and again as kingdom of heaven and which was exhibited by Krishna through the divine vision, is responsible for all the present burning problems at the individual level as well as at the gross level of the society. The human government is neglecting to propagate the awareness regarding the existence of this divine government. In fact the divine government also rules the human government. Perhaps the human government is feeling about the loss of its prestige by propagating the presence of this ultimate divine government. The awareness of the concept of this ultimate government of the Lord can be propagated through education at the primary level. But the government especially in India feels shy to introduce the spiritual knowledge in the education due to the so-called secularism. Secularism really means that the same medicine is present in every cup and you can take the medicine present in all the cups with equal liking. Secularism also means that you can take the medicine from any cup and respect other cups with equality. But the present secularism has ended in a horrible sense by which the medicine is not taken at all from a single cup or all cups. Such sense is misunderstood or misinterpreted secularism. Mahatma Gandhi prayed Ishwara and Allah equally and that is the real secularism. But in the present secularism you neither pray Ishwara nor

Allah nor both with equality. Instead of such pseudo-secularism, it is better not to have secularism at all. Let us like one cup only and take the medicine from that cup. ***It is better that India remains as a Hindu country and follow the spiritual knowledge of Hinduism sincerely.*** In the present false secularism, India neither takes the spiritual knowledge from Hinduism nor from any other religion. The government feels shy in uttering even the word God, which is above all the religions like the medicine, which is not related with any cup.

In the judiciary system also, the emphasis that the Lord is the supreme judge is also not given. The statue of justice present in the court is covering its eyes with a piece of cloth and opening its ears. This indicates that the court has not seen the truth but renders the judgement based on hearing the witness. This clearly educates the people that the judgement can be misled by producing false witness. The statue indicates the human judicial government with limitations. In the olden days, every temple was also used as a court. The statue in the temple is with open eyes and open ears, which indicate that the Lord is seeing everything and knows the truth. The third eye on the forehead of Lord Shiva indicates that the Lord Himself is the executive power in implementing the judicial punishment. In the olden days, both the parties would present their arguments in front of the statue of God. Then both the parties were left free. Within a month, the criminal side receives severe punishment from the God. By this the judge was recognizing the criminal. In this process, the involvement of God in the judiciary system was from top to bottom. Atleast now let the statue of human justice be replaced with the statues of all religions to protect the secularism. Let the court be made the temple. Let the divine ultimate government be fully exhibited. The Lord who is the supreme judge knows the truth without any witness (*Sarvatokshisiromukham*- Gita).

Even in the concept of economic equilibrium of the society, the spiritual knowledge gives the permanent solution. Capitalism is one extreme end and Naxalism is another extreme end. In between these two lie the socialism and communism. Capitalism grows industries by the help of a few rich people and by this several poor people earn their livelihood. Naxalism takes away the concentrated wealth of this few rich people and distributes it among the poor people by force. Socialism and communism try to achieve the same result of Naxalism without force. But these systems have not given permanent solutions. Duryodhana robbed the wealth of Pandavas. Dharmaraja requested Duryodhana to give atleast a little kingdom and he was like the socialism. The other Pandavas threatened Duryodhana regarding the consequences of war like communism. Draupadi

was highly emotional to kill Duryodhana on the spot like a Naxalist. But all these were controlled and guided by Lord Krishna who is the Lord in human form. When Krishna went to Kauravas, He requested like socialism, threatened like communism and showed His readiness to kill them through the vision of Vishwaroopam like Naxalism. Therefore, the decision of the ultimate divine government is final and when the right time comes the Lord Himself will become the Naxalist. In such case the present Naxalists are not necessary like Arjuna. Therefore, all the people should act under the guidance of a spiritual preacher like Lord Krishna. In fact Lord Krishna is the real capitalist who is the actual owner of this entire creation. Thus, the spiritual knowledge can alone bring the real solution since the Lord is the ultimate authority. Dhritarashtra who represents the human government supported Duryodhana. But Lord Krishna who was the ultimate government destroyed still Duryodhana. The capitalist tries to find out new ways to hide his wealth, when his wealth is forcibly taken away. Sometimes the capitalists are discouraged and do not apply their talent to grow the industrialisation. All these paths fail because they beat around the bush. The spiritual knowledge directly hits the bird in the bush. The spiritual knowledge emphasises the unreality of these worldly bonds. These family members were not related in the previous births and will not be related in the future births. Therefore, these family bonds are present in this birth only and therefore, they are temporary. Anything that is temporary is always unreal (*Yadanityam tat krutakam*— Shankara), (*Nasato*— Gita). The dramatic bond, which is unreal before and after the drama is also unreal during the drama. All the human beings, weather they are your family members or outsiders are having the only relationship with you that is that they are your co-actors. You are cheating an outsider and rob his wealth for the sake of your family members. Both outsiders and the family members are equally related to you as the co-actors only. Why do you cheat one co-actor and favour another co-actor and earn sin? Your family members will not share your sin. They have not asked you to steal the wealth of others and feed them by it. This was the answer given by the family members of Valmiki, who was a robber. One day he tried to rob the sage Narada. Narada told him to go to his family members and put this question. Lord Krishna started the Gita with the analysis of self. All the family members are related to this gross body only in which the blood flows. The self, He referred in the second chapter of the Gita relates to the causal body along with its subtle body. When you fix the word “I” to the causal body along with the subtle body, all the relationships with the gross body vanish. The Lord compared the gross body to the external garment. This again reveals

the unreality of the dramatic bonds that exist with these family members. Such divine spiritual knowledge can only transform the rich people and the solution for economic equilibrium becomes permanent. If you appeal a rich man to follow the economic justice without removing his blind family attractions, it is like reducing the temperature by applying ice on the body without killing the bacteria, which are responsible for the fever. Even the realisation of the unreality of these family bonds cannot make him active to continue with his work so that the poor people can be fed. He may become inactive because the ultimate goal is not clear even if he finds all the human beings equally related. The concept of existence of God and that He is pleased when you work actively with a broad view treating all the human beings equal should exist. Thus, by following the path of justice and rejecting the injustice one can please the Lord. Pleasing the Lord gives the encouragement. Without this concept the practice of justice becomes dry and useless. This may gradually lead to the practice of injustice also. Thus, the kingdom of atheists without God finally ends in the injustice. The atheist will not recognise the underlying divine government. He only accepts the visible human government that established courts and police as executive system for implementing the punishments given by court. Now the atheist will think that if he can mislead the court by false witness and intellectual advocates, he need not fear for the injustice, which gives more enjoyment by accumulation of wealth. He does not fear for God or hell. He fears only for courts and police and knows how to manage them. At present the pseudo-secularism is almost like atheism. In atheism you deny the God and in pseudo-secularism you forget the God. Both are one and the same as far as the final effect is concerned. The atheist often argues to show the hell and heaven but I ask him one question, “Have you shown Me the entire space of this cosmos and it’s boundaries to show the absence of the hell and heaven”? Ofcourse My question also ends with 50% probability for both existence and non-existence of the hell. But if you practice the path of justice there is no harm to you even if the hell is absent. But if there is hell and if you do not follow the path of justice you are harmed severely (*Nanyadasteeti*— Gita).

Thus, the present system of pseudo-secularism or atheism is a total failure because the divine government is not recognised properly. Even when we conduct the Independence Day celebrations, we are neglecting the recognition of the help of the Lord in achieving the independence. Mahatma Gandhi achieved the independence with the grace of Lord Rama and he was always chanting that divine name. ***Remembering the fighters for independence without the Lord is like praising the Pandavas for the***

victory in the war without mentioning the name of Lord Krishna. When Jesus was mentioning about the kingdom of God, a fighter for the independence of the Jews from Roman-rule misunderstood that the new kingdom meant the independence of Jews. He approached Jesus for the assistance in such fight. Jesus clarified him and the new kingdom was meant for the revelation of the invisible divine kingdom. When that ultimate government sanctions, anything happens in this world. Thus, in every walk of life, the Lord is neglected and forgotten. People think that praising the Lord is an individual activity and not a public activity. The divine atmosphere is not created in the public offices so that people forget God in the public places where their activities are important. Remembering God at the home only is not affecting their activities because in the home, they become inactive and take rest. Thus, you have to extend the spiritual atmosphere in every inch of the earth to remind the government of God that is functioning everywhere and always. I was very much pleased to find the printed statement on the dollar note, which says, “***In God, we trust***”. On the currency notes, the familiar pictures of God should be printed, which remind the divine administration. The pictures of the heads of human government and other natural scenes should be avoided.

It is the duty of the human government to propagate the spiritual knowledge in the public starting from a child, which alone can control the sins like robbing the money of others, corruption, nepotism etc. The blind liking for family members, relatives, caste, religion, sex, and nationality are responsible for various present social problems. The blind love to the family members is responsible for stealing the wealth of others and corruption. The blind love for the relatives is responsible for the nepotism. The blind love for the caste and sex is responsible for electing the undeserving people into the government. The blind love for religion is responsible for criticizing the other religions and sometimes killing the people of other religions in mass. The blind love for the nation is responsible for the wars in the National boundaries.

If one realizes the spiritual knowledge and finds that all the living beings are like brothers and sisters only and that one God alone is the divine Father and that all this Earth is one nation under the rule of the God, all these problems vanish. Krishna was just witnessing the mutual killing of His relatives in which even His sons and grandsons were killed. He protected the Pandavas from the brutal killing by Asvatthama though they were not his sons and grandsons. His protection was based on their merit. He made the son of Sandeepani alive though he was not of His caste. He did not give life to Abhimanyu who was His own nephew. He gave

immense wealth to Sudama who is not related to Him and does not belong to His caste. He took away all the wealth and killed Duryodhana though he was His relative. The favour of the Lord was based on merit and the punishment was based on the crime only. All the above bonds were unreal and dramatic in His eyes.

I repeat again and again that the government should take all the efforts to propagate the spiritual knowledge at every level and in every corner. Any activity in the public office should be done in the divine atmosphere. All the places of public activities must be converted into temples. If secularism is followed, let the temples have statues of all religions. Every citizen should feel that the omnipresent and omnipotent Lord watches his or her activity. If funds are required to propagate such spiritual knowledge, let the funds of the temples be used for such propagation. The temple funds should be spent for such purpose to bring the constant awareness of the Lord and His all-pervading power that controls each and every activity of the creation. Such programs can be done only under the headship of the religious saints who are well aware of the spiritual knowledge. The officials of the government cannot effectively do such program unless they are well-versed scholars of spiritual knowledge (*Jnaninah tattvadarsinah...* Gita) (*Brahmanah sammarsimah-* Veda). The government officials without any spiritual knowledge will use the funds for public facilities, which should be done only by the revenue collected. The money of God should be spent only for bringing the awareness of God and His rule everywhere. The funds are meant for the propagation of spiritual knowledge and devotion. Any misuse for other than this divine purpose is the greatest sin and the Lord will punish the government. Religious priests manage the funds of the Vatican church and the government is not putting its finger in it. They are managed for propagating the spiritual knowledge and devotion. By this the Lord is pleased and the western countries are blessed with all comforts. India should learn this aspect from the west.

When the government is forgetting its duty to propagate the spiritual knowledge and devotion, the responsibility falls finally on the underlying ultimate government for which the Lord is the head. Therefore, the Lord comes down in human form to propagate this spiritual knowledge and devotion. The Lord also collects some tax from you for His mission. He has already given some facilities like human birth, longevity, health, wealth etc. The human government is collecting the tax without caring for your problems. But the Lord asks for the tax from all of you, which is the time, energy or work and money, which you are wasting in illusory entertainments. You can do the sacrifice of your work (karma samnyasa) or

sacrifice of fruit of work (karma phalatyaga) or both according to your convenience. The liberated souls sacrifice fully, which is impossible for all and such liberated souls are blessed by the Lord to be His constant associates, which is the permanent result. The former case is Pravrutti and the latter case is Nivrutti. One should keep Nivrutti as ultimate aim. Pravrutti is like scoring the pass mark in the examination. Nivrutti is like achieving the rare gold medal from the university. The teacher who aims that all the students should atleast pass should not advice the pass marks as the goal. He will advise the achievement of the gold medal as the goal of every student. Lord Krishna was such excellent teacher who taught about Nivrutti only throughout the Gita. In the beginning of the Gita Lord Krishna stated that He came to establish justice or Pravrutti on this earth (*Dharma samstapanarthaya*— Gita). This is like a teacher stating that his aim is to see that all the students in his section should pass the examination. In that case, the teacher should stress on the pass and similarly Krishna should have stressed on the path of justice. Had Krishna done this, the Gita should have become another scripture of ethics like the Manu Smruti containing all the rules of justice like a legal constitution. But Krishna emphasised on the path of salvation from the worldly bonds and devotion to the Lord (Nivrutti) for achieving the establishment of justice (Pravrutti). The teacher is fixing the achievement of gold medal to every student so that every student by putting such hectic effort will atleast pass. If you put pass mark as the goal, then every student puts least effort and may fail. If the destruction of bonds is put as the goal atleast the bonds will become weak. This is the excellent tactic of Lord Krishna in putting the higher goal to achieve the lower goal.

In the Bible, Jesus also adopted this tactic and He desired that His dearest disciple should hate the family bonds including the bond with his life. Hating means that one should see his family members as his enemies. When such extreme goal is fixed atleast the blind attraction in the family bonds is reduced. In fact, these family members were really your enemies in your previous birth. Since you have robbed their wealth, they have come to you to get back their money with interest. This principle of justice is forcing you to earn the money and by such force, you are doing the sins and get punished. When you rob the wealth of somebody by force, you have to not only pay it with interest but also should be punished. Thus, your blind love on your family members is responsible for your sins and the consequent punishment. Mohammed does not mention Nivrutti in His scripture because He claimed Himself as messenger of God only. Nivrutti means loving and serving the Lord in person. For that God in human form

is essential. But, Islam believes only formless God and therefore, it is not possible to love and serve the God directly. Therefore, the path of Nivrutti has no place in Islam. Pravrutti itself pleases the Lord and such pleasing the Lord is ultimate in Islam. In Hinduism, Christianity and Islam the ultimate enquiry and the punishment of sinner in the hell are common aspects. The Gita introduces the teacher and fixes the gold medal as the ultimate goal for achieving atleast a total pass. The Bible mentions the existence of teacher in the class and explains both the goals (passing and gold medal) separately. The Quran also introduces the teacher to the class but shows the single goal of passing the examination. The scripture of Buddhism does not introduce the teacher and emphasizes on passing the examination and to pass the examination by self-reading. But the Buddhists must realize that the teacher is Buddha Himself, since they surrender to Buddha (*Buddham sharanam*). The scripture of Jainism is similar to the scripture of Buddhism but the Jains should know that the teacher is Mahavir Jain Himself. The Jains also salute the liberated souls who are the top devotees. God pervades all over the human body in the case of Human Incarnation. But, God dwells in the hearts of top devotees also and thus, salutations to liberated souls are salutations to the Lord. All these are Human Incarnations and are represented by the word Teacher here.

The examination of all these scriptures shows how the Gita is an excellent way of teaching the spiritual knowledge and how its preacher Lord Krishna is a full expression of the Lord (Paripoorna avatara).

Whenever we remember Lord Krishna, three defects appear, which attack our faith on Him. Defects of others are clearly seen by the minds of human beings. These three defects are (1) stealing the butter, (2) doing mischief along with the boys, (3) dancing with the maidens in the Brindavanam. Even other religions find fault in these points. People are not analysing the background of the Lord and criticise due to their limited views. These maidens were sages in the previous birth. They prayed the Lord for full salvation. Salvation means liberation of oneself from the worldly bonds. There are three strongest bonds, which are like steel chains (Eeshanas) and they are the bonds with money, children and husband or wife. They are the strongest attractions and full salvation means liberation from these three strongest bonds. The Lord was stealing the butter, which was their hard-earned money and thus, the bond with money was cut. The bond with their children was also cut because their children were attracted by the Lord only and were not following their parents. Their bonds with their husbands were also cut because the Lord attracted them in the dance. The reason for the destruction of these bonds was the formation of the new

bond with the Lord and there was no other reason. This is the path of Nivrutti. When Nivrutti is absent atleast Pravrutti should be maintained in which these three bonds must remain but should not have over attractions. Pravrutti is maintaining the worldly bonds with reasonable and limited attractions and removing the blind attractions. If these bonds are destroyed by any other reason, it is not only useless but also injustice. They will be punished in the hell for such injustice. People sometimes leave these bonds and think that they have achieved the spiritual progress and this is not correct. Even a stone is not having any worldly bonds and that is not spiritual progress. The stone is not having bond with Lord also. The destruction of these worldly bonds should be a consequence of the formation of the new bond with the Lord. Atleast the destruction of the worldly bonds must assist the growth of the new bond with the Lord (*Ananyah, Satatayuktanam*— Gita). Krishna did all this in Brindavanam only where the sages were born as maidens. When He left Brindavanam, He never repeated this anywhere because no other soul except those sages requested Him for such full salvation. Since the sages in Brindavanam got full salvation, He never returned back. Had He done this with the lust, He should have repeated this elsewhere also or atleast He should have returned to Brindavanam to do the same. The maidens became mad after the Lord because in Nivrutti nothing and none can stand before the eyes of the devotee except the Lord in the human form (*Natat Samah*— Veda) (*Machchittah*— Gita).

Once a lady was worshipping Jesus by applying a costly scent to Him. A disciple of Jesus criticised this and stated that the cost of the scent would have been spent for feeding the beggars. Jesus condemned the disciple and accepted her service. The reason for such personal service is that she is in the path of Nivrutti. She desires only the Lord and is not interested in the social service. The followers of Nivrutti will even leave the justice for the sake of the Lord (*Sarvadharmam*— Gita). Such souls reach the permanent divine abode of the Lord. One cannot compare Jesus with a rich man who is also enjoying a similar service. The rich man is not God and he has to please the Lord. The final goal is not his selfish pleasure. In the case of Jesus, there is no other God whom He should please. The service done to Jesus protected that lady in this world as well as in the upper world. But the service done to the rich man cannot protect anybody. Once a rich man approached Jesus and asked for his future duty in order to enter the Heaven. Jesus told him that he should give away all his money to the beggars. Jesus did not ask him to bring costly scent to be applied to Him. The rich man belongs to the level of Pravrutti and is interested in his personal upliftment

and personal enjoyment in the heaven. He is not interested in Lord Jesus. Thus, the Pravrutti and Nivrutti should be differentiated. The ignorant people who are unaware of this difference will mistake Jesus to be fond of the application of the scent by the tender hand of a beautiful lady. Dan Brown in his book “Da Vinci Code” writes that Jesus married a lady called Mary Magdelene and also had a child. Krishna and Mohammad had several wives. Buddha was also married. Shankara was a bachelor but Shankara required the knowledge of sex education for the sake of a debate and received the sexual experience practically for the sake of that debate. Therefore, it is immaterial whether the Lord in human form is married or not. Some souls love the Lord through such bond. The Lord just reflects back in the same way to please His devotees (*Ye yatha mam* – Gita). The Lord is the fire of knowledge and any stick will be burnt to ashes. When the Lord comes in the human form, He plays with all the qualities existing in the universe. He created all the qualities only (*Yechaiva Sattvikah*— Gita) for His divine play meant for the entertainment. The Lord created even Satan. In a cinema, the role of villain also exists and the actor of that role is also paid. Any quality that is used for the entertainment and pleasure of the Lord is good and sacred. Any quality that is turned towards selfish pleasure and these worldly bonds is bad and impure. The ultimate aim of this universe is only His entertainment. Even Satan is sacred since he is playing his role sincerely by testing the firm faith of the devotees. You must hate his attraction for diverting you from the Lord but not the Satan. Jesus told that you should hate the sin but not the sinner. The Lord is beyond qualities because the qualities consist of the subtle body (*Gunateetah*— Gita). These qualities are tools of His divine play and He is not the subtle body. Therefore, He is not the qualities and is untouched by them. A human being is the subtle body and is controlled by the qualities. He is a tool to the game played by the qualities (*Nanyam Gunebhyah*— Gita). The Lord uses the bad qualities as His mask so that the undeserving devotees do not approach Him for any favour. He is also using these bad qualities to test the firm faith of the sincere devotees. Apart from these two uses, Lord Krishna used these bad qualities to give full salvation to the sages in the Brindavanam. No human being can understand the Human incarnation. Every human being easily misunderstands the Lord in human form. Krishna loved Radha extensively. He married her secretly. But He left her within two years and never returned back even to see her. Moreover, He married several girls and was living happily with them. This is the climax of the bad qualities. He tested Radha for her jealousy but Radha was never jealous and never uttered a single word against the Lord. In fact, she became mad for the Lord

and died remembering Him always. The climax of bad qualities was used by the Lord to test the climax of devotion of Radha. The test is not for His knowledge as He knows the truth but the Lord wants to exhibit the height of the devotion of Radha to this world as an ideal to be followed by devotees.

You can find Jesus in Krishna while preaching the Gita. You can find Mohammed in Krishna while fighting with the evil forces. You can find Jesus in Mohammed while the latter was preaching the Quran. You can find Mohammed also in Jesus when Jesus states that He will throw the evil people into the fire of permanent Hell. Buddha also was a kind teacher but He also stated that people with desires would suffer with continuous misery in this world. The kindness and cruelty are the two hands of the teacher (*Paritranaya, Vinasayacha*— Gita). Ishwara is the Lord present in this huge cosmos. Krishna is the Lord present in a small human body. The Lord in both is one and the same. The size of the reflected object remains one and the same in two mirrors of different sizes. The two mirrors are qualitatively same but differ quantitatively. Similarly, the cosmos and the human body differ quantitatively but are similar qualitatively. The components of both cosmos and human body are common which are the five elements and the four 'Antahkaranams'. The Antahkaranams are Manas (Mind), Buddhi (Intelligence), Chittam (Memory) and Ahankara (Egoism). The activities of these four are called as qualities. Therefore, all the qualities present in the cosmos must exist in the human body of human incarnation. All these qualities can be categorized under three headings, which are represented by the three divine forms. All good qualities called as Sattvam represent Vishnu. Some bad qualities like jealousy are called as Rajas, which represent Brahma. The remaining bad qualities like egoism called as Tamas represent Shiva. Lord Krishna showed His body as the cosmos in His Vishwaroopam. Each of these three qualities exists always with the association of the other two qualities, which may be quantitatively small. This means that in a particular context one of these three is expressed and the other two are hidden. Hidden means not absent. They exist without expression. Therefore, every human incarnation is a true representative of the cosmos containing all the three qualities in equal proportion. This is the meaning of Lord Datta having the three faces of Brahma, Vishnu and Shiva. Datta means the unimaginable God donated to the devotees through a visible human body. The six hands of Datta represent the six modifications of the human body, which are existence, birth, growth, change, reduction and death. Therefore, the word Datta means any human incarnation with the association of the three qualities and the human body

following all the rules of the nature. But people expect Datta to be a peculiar form with three heads and six hands to be placed in an exhibition. A scholar will grasp the inner meaning of the pictorial representation. An ignorant person catches the picture only. The Lord is compared to the sun who removes the ignorance-darkness by His light–knowledge. The ignorant person thinks that the sun is the Lord. The Lord is compared to the fire that burns all the doubts with His flash of knowledge. The ignorant person worships the fire as God! Thus, Datta means the human form with single head and two hands into which the Lord entered.

Infact there is a pictorial representation of Datta with a single head and two hands also. These three qualities mix in different proportions and form the thirty three crores of deities, which are shown in the vision of Vishwaroopam. This again represents the various qualities or feelings, which are generated by the combination of these three qualities. The devotees of Vishnu say that Vishnu alone is the God due to His good qualities. But anger is the quality of Rajas and how do you justify Lord Narasimha with full Rajas? Shirdi Sai used to scold horribly whenever He became angry. Therefore, you should not judge the Lord by His qualities, which are only the three colours of his shirt (Subtle body). Only His subtle body or the shirt contains the three colours, which cannot touch the colourless Lord. One should be very careful about the Maya, which consists of these three qualities. You should not lose your grip on the Lord by the exhibition of His Maya.

The Maya is generated from the Lord like the electricity from the generator. By analysing the structure of electricity, you cannot get any information about the structure of the generator. The creation is a modification of Maya. By analysing the creation, you can catch Maya because the phase before modification can be easily achieved by analysing the phase after modification. The electricity is modified into light. By analysing the light, you can get the structure of electricity. Therefore, you can touch Maya through the analysis of the creation. Maya is called as Parashakti or awareness, which creates, maintains and destroys the creation. But when you analyse the Maya, its source called Brahman (more precisely called as Parabrahman) cannot be touched (*Brahma Puchcham*) (*Mayadhyakshena*— Gita). Therefore, Brahma, Vishnu and Shiva are nothing but the three divine forms created by Maya while the universe is created, maintained and destroyed. The human body, which represents the cosmos, must also contain these three divine forms in terms of these three qualities. The various combinations of these three qualities represent millions of feelings, which stand for the millions of Deities. The source of

Maya called as the Lord or Brahman or Parabrahman enters into a human body. If the human body is energetic form, the gross body is made of one element only called as Agni or Energy. If the human body is on the earth, it is made of five elements. The Vishwaroopam with several divine heads or Lord Datta with three heads and six hands can be energetic body only because in the energetic form only such peculiarities are possible.

Krishna is the gross body made of five elements. The energetic body belongs to the upper world and when the human beings go to the upper worlds with energetic bodies, then only they can see such divine energetic forms. But on the earth such peculiarities are not possible in the human bodies. Krishna had always one face and two hands. Arjuna wanted to see the divine energetic form of the upper worlds with this human body. Lord Krishna said that it is impossible to see that divine energetic form with these earthen eyes because these eyes will become blind by such radiation. Therefore, the Lord gave the energetic eyes, which anybody can get when the energetic body is obtained after death. This is the explanation of the highest divine vision given by Krishna during the preaching of the Gita. All this creation is withdrawn into Maya and Maya is withdrawn into the Lord. This is like the cinema on the screen is withdrawn into the film and the film is withdrawn and hidden in the box. The cinema or the film is not destroyed. Both are again projected whenever the Lord wanted entertainment (*Visrujami Punahpunah*— Gita). But once upon a time even before the production of the film, neither the film nor the cinema existed. This state is referred to the pure monism of Brahman (*Ekaki, Ekameva*— Veda, *Mattah Parataram*— Gita). If the Lord wishes, He can destroy the film and show you that earliest stage. But He need not prove it to you and for that He need not destroy the film like a fool. This hidden state of the film is called Avyaktam (*Dhata Yatha purvam*— Veda, *Avyaktadini*— Gita). Therefore, the Maya (film) is hidden (Avyaktam) for sometime and is exhibited (Vyaktam) for sometime. The Lord is permanently Avyakta (hidden) because He is always unimaginable. Thus, the Avyakta (hidden state) is temporary with respect to Maya and is permanent with respect to the Lord. Such hidden Lord becomes exhibited in energetic forms for the sake of the souls present in the upper worlds. The same Lord is exhibited to the human beings on this earth in the form of human body (*Manushim Tanu Mashritam*— Gita). This is the God in Flesh in Christianity.

How can you argue that the Lord cannot come down in the human form? If He is incapable of doing so, He cannot be omnipotent. You need not argue that though the Lord is capable, there is no necessity of such human form. You may not have that necessity. Are you the only human

being on this whole earth? Have you taken the opinion of all the human beings to say like this? There are several devotees who belong to Nivrutti and desire for the Lord in human form to see (Darshanam), to touch (Sparshanam), to hear the knowledge and clarify their doubts (Sambhashanam) and to live along with the Lord (Sahavasa) for achieving these three for a long time. The main purpose is preaching the divine knowledge and clarify the doubts. The statues or photos or energetic forms or space cannot preach the knowledge and that is against the universal observation (perception). Preaching of the knowledge by the human forms of the Lord like Krishna, Jesus etc., is observed universally and accepted perception. Such universal observation is according to the rules of the nature. When something is possible through a simple way by following the rules of the nature, is it not foolish to do the same simple thing in the complicated way violating the rules of the nature? When water is available in plenty from the tap, what is the necessity of producing water by forcing Hydrogen and Oxygen to react with the help of an electric arc? To show the production of the water by this reaction, this experiment can be performed once but not every time whenever water is required. To show the superpower of the Lord a statue or a photo or the energetic form or even formless space may talk once. But to preach the spiritual knowledge continuously, the Lord need not talk continuously through statues or photos or energetic forms or space. Some devotee might have experienced such superpower in some place and in sometime. Such experience is not supported by simultaneous universal observation. When you are seeing the moon in the sky, others are also observing the same moon simultaneously. This is required to authorise any experience. When this authorisation is absent, your experience may be true or might have been due to some psychological disorder. The existence of such psychic experience is also observed in this world. Therefore, we cannot isolate the possibility of these two cases in your experience. Therefore, there is a necessity for the human form of the Lord and since the Lord is omnipotent, He is coming down in the human form. There cannot be any further argument on this point. I know you are worried that the Lord is modified into the human body and thus the unchangeable Lord has to be changed. Do not worry about this point, because the Lord is never modified into the human body. He only entered into the human body. The word "*Ashritam*" in the verse of the Gita "*Manushim tanumashritam*" means the entry of the Lord into the human body and not the modification of the Lord as a human body. Lord Krishna in the Gita clarified this in the verse "*Avyaktam Vyaktimapanam*".

When a person says that God sent him as messenger and that He has brought the message of the Lord, again the same problem appears. When God is giving the message to that person, nobody has seen it. That person is the single witness. Now the leftover alternative to believe that the knowledge was given by the Lord only is that we have to test the knowledge. Had we seen the transfer of the knowledge from God to that person with our eyes, we need not test that knowledge. It must have been definitely the divine knowledge. If we have to believe a statement of that person without the simultaneous universal perception, then we have to believe even a fraud person who utters the same statement. If you give us a piece of metal and say that it is Gold, since God gave it, we cannot believe it. Either we must have seen the God giving it to you or we must analyse the metal. Moreover, the knowledge is not like the piece of metal, which will not change by transfer. When a teacher explains a concept to somebody and asks him to deliver it to his students, it cannot be transferred as it is. ***The transfer of knowledge consists of not only the concept but also the explanation.*** The concept might have been transferred but anybody other than that original teacher cannot do the same way of explanation of the concept by which the concept pierces into the heart. Therefore, to propagate the divine knowledge the Lord Himself comes down in a human form. Arjuna said the same in the Gita “***Tvadanyah***” which means that except the Lord nobody can preach the divine knowledge and clarify the spiritual doubts.

The Veda says that the Lord alone knows about Himself (***Brahmavit Brahmaiva***). The Gita says that nobody other than the Lord can know the Lord. Some people misinterpret this Vedic statement as that he who knows Brahman becomes Brahman. But this interpretation contradicts the Gita because the Gita says that nobody other than the Brahman can know Brahman. The conclusion of this is that the Lord alone can preach about the Lord or Himself. Therefore, from this point of view also the Lord has to come down in the human form to preach about Himself. When the Lord preaches, He preaches the concept very clearly. Then you will naturally detect the preacher as the Lord Himself. This is inevitable with any human incarnation. Now you cannot tolerate this because you misunderstand Him that He indirectly ended in Himself. You will think that He is the biggest cheater. You will be the happiest person if His divine knowledge concludes that you are the Lord in the human form. Then you will praise such knowledge.

The advaita scholar solves this problem of your egoism and jealousy by saying that he and yourself are the Lord. It is a compromise in the

spiritual business. Unfortunately, Lord Krishna did not know such norms of the business. Throughout the Gita He repeatedly emphasized that He alone is the Lord in the human form and He preached very clearly about the Lord. He did not say even once that Arjuna was Brahman like the Advaita scholar. He asked Arjuna to salute Him, to meditate upon Him and to serve Him (*Manmanabhava*— Gita). If Arjuna was Brahman, Brahman cannot salute Brahman. If you have any doubt about the preacher to be the Lord, you can analyse His knowledge. First you must see whether He is quoting the scriptures as a support while introducing the concepts. Then you must apply the faculty of your analysis and see whether His interpretations are logical. When you are satisfied with His divine knowledge in all angles and if such knowledge indicates Him as Lord you must accept Him. If you are unable to do this you are covered by jealousy and egoism. Shankara says that the knowledge to identify Brahman (Brahmajnana) should be heard only after purifying your mind from egoism and jealousy. Arjuna surrendered to Krishna by falling on His feet without any trace of egoism and jealousy. Therefore, Arjuna, the receiving medium is very congenial for Krishna to say that He was the Lord. Except on this one occasion, Krishna never told anybody that He was the Lord. Throughout His life He was behaving as a human being only and acting according to the role. This is the state of Advaita of Shankara in which the human being in the human incarnation identifies with the Lord. It is like the wire identifying with the current. Wherever you touch the live wire, the shock is received because the current and the wire are inseparable. When the Lord enters the human body, which is a composite of the three bodies, since all the three bodies are integrated, they are identified with the Lord. When the current is flowing in a wire, which is an alloy of three metals each metal is charged and identified with the current. Similarly, when the Lord enters the human body, the Atman (Casual Body), the Jiiva (the subtle body) and Deha (external gross body)—all the three are identified with the Lord. Therefore, the Jiiva speaks that He is Ishwara (Lord).

When a deserving devotee like Arjuna was seen, Jesus also told that He and His Father are one and the same. When Jesus saw a devotee, who was slightly affected by jealousy and egoism, Jesus came down by one step saying that He was the Son of the God. The word son is indicating that He is different from the God but the same spirit is present in both like the same blood in the father and the son. This means that He is different and smaller than the God but at the same time has the same essence. It is like the relationship between the mighty ocean and the tiny water drop. The father is major and the son is minor component. They resemble qualitatively but

differ quantitatively. This is the Vishishta advaita of Ramanuja. When Jesus met a devotee, who is fully bacterialised by jealousy and egoism He told that He was the humble messenger of God. This is the Dvaita of Madhva. Therefore, the human incarnation will declare its level based on the level of the receiver. Mohammad told that He is the messenger of the Lord. Thus, there is a gradual degradation of spiritual obedience and the gradual growth of jealousy and egoism. Jesus stands as a transition bridge between the Advaita of Krishna and Dvaita of Mohammad.

Buddha introduced the social service in which you have to serve the humanity like the servant. This is a training course given to serve the human form in general so that in course of time you will serve the human form of the Lord. Lord Krishna also emphasised such training in the Gita. The service should be without any desire according to Buddha and this is the Nishkama Karma Yoga taught by Krishna in the Gita. When you are trained in doing such selfless service to the humanity, you will naturally do the same selfless service to the Lord in human form also. The selfless service is indicated by the word Dharma. The humanity is indicated by the word Sangha. The Lord in the human form is indicated by the word Buddha. The words Dharma and Sangha indicate the training to serve the humanity without any selfishness. The word Buddha denotes to serve the human incarnation after this training in the same way. This is the essence of the three statements “*Buddham, Dharmam, Sangham Sharanam Gachchami*”. Shankara also formulated this training in order to remove the repulsion to the human form. He asked to serve all the human beings treating each human being as Brahman. He included yourself also as Brahman so that you will not have egoism and jealousy to the humanity. When the training is over and the repulsion to the human form ceased the ripened souls served Him as the human incarnation of Shankara. To such disciples only He told “*Shivah Kevaloham*” which means that Shankara Himself alone is Lord Shiva.

Krishna is not mentioned in the ten incarnations of Lord Vishnu because in His place Balarama was mentioned. He was said to be the fullest incarnation (*Paripurnatamah Sakshaat*). Lord Vishnu indicates only one quality that is Sattvam. Lord Krishna exhibited all the three qualities that is Sattvam, Rajas and Tamas. He showed Sattvam and attracted the devotees. At the same time, He showed Rajas and Tamas and repelled the devotees. He is the incarnation of Datta who is the form of the three qualities in equilibrium indicated by the three full faces. When the devotees run away by the exhibition of the bad qualities, He laughed at them calling them as ignorant fools. He says “*Tribhiringunamayaih—*”, which means, “*This fool*

is not understanding that I am beyond these three qualities and that I am untouched by any quality. Any soul in this world is the composite of these three qualities only in different proportions and therefore, cannot cross the influence of these three qualities”. Krishna asked Dharmaraja to tell a lie but Dharmaraja refused. Dharmaraja was taken to the hell for not following the Lord. The Lord told that one should even cross the justice because whatever pleases Him is the justice. Krishna appeared as a liar in this scene. He appeared as a thief in stealing the butter. He appeared fond of girls when He danced in Brindavanam. He appeared as the protector of justice in the Kurukshetra war. He appeared as the topmost divine preacher while preaching the Gita. This multi-dimensional personality of Lord Krishna shows that He is the creator, who is totally untouched by these items of creation. The cosmos is His playground and the human beings are the audience of the play and all the qualities are the tools of His divine game. We must constantly remember that the playground, audience, co-players and the tools of the game are just His imagination and that He is deriving the entertainment from His imaginary world. The word Krishna is derived from the verb Krish, which means that He attracts His devotees towards Him. Rama means the Lord who entertains Himself. Krishna means the Lord who wants to give the same entertainment to His close devotees. For this purpose, He attracts His devotees towards Himself. He likes to enjoy this divine game along with His close devotees. It is just like somebody goes to see a picture along with his family members. He says that one in millions can only recognise Him (*Kaschit Mam*— Gita). This means that a few liberated souls who are always associated with Him in the upper world come down into this world as His devotees and those few devotees can only recognise Him. Therefore, all His life history on this earth is the divine drama played by Him along with His troop.

This discourse is the divine butter, which is being offered as prasadam (offering) to the devotees of the Lord, which removes egoism to form the basis for receiving the eternal grace of the Lord. The butter which you are taking as prasadam, is increasing the fat in your body. This raises the egoism and cholesterol brings serious illness only. Today you are breaking the pot containing butter, which is hanging up at far height. Do you know the inner meaning of this? Lord Krishna used to break the pot containing the butter. The maidens were storing the butter, which is in excess leftover. They wanted that the Lord should not take this excess butter. Infact they themselves should offer this to the Lord. The reason is that this entire world is the wealth of the Lord. You can take whatever you need. But you are taking it in excess and storing for generations together. The Lord does not

permit taking more wealth and therefore, you are considered as a thief (*Stenaevasah, Yavanartha Udapane— Gita, Maagrudhah, Kasyasvisddhanam— Veda*). The maidens used to take that excess butter to the city of Madhura and purchase some luxurious ornaments. The Lord broke such pots and the butter in it falls on the soil and goes waste. Therefore, when you store the money for luxuries and for the future generations without offering it to the Lord in human form like Krishna, it will become waste by the will of the Lord. Either it will be stolen or it will go to hospitals or it will be lost by the undeserving future generations.

Chapter 20
MEANING OF YOGA

August 26, 2005 Krishnastami Day 2

O Learned and Devoted Servants of God,

It is a pitiable situation of the spiritual knowledge because people are giving lot of importance to the word Yoga while not understanding its real meaning. People speak about the six wheels (Chakras) and there is no reference of these Chakras in the sacred scriptures like the Vedas, the Gita and the Brahma Sutras. This is the creation of a middle age scholar, who has introduced the spiritual subject in symbolic language. The wheels indicate the whirlpools that come across the ocean which have to be crossed by the swimmer who likes to cross this ocean like ignorance. They are like the attractive lotus flowers, which capture and prison the soul, which is like a bee. If Yoga is understood as the concept represented by this symbolic language in its true sense, then I am very happy to the present version of Yoga. But I feel very bad if you really think that there are real wheels or lotus flowers on the spine. You are not finding such things even through very powerful microscope after doing the surgery of spine. Thus, you must always have the torch light of logic and science which must be used wherever and whenever necessary. But you should also know the place where this torchlight should not be used. In analysing yourself and in analysing the true path, you should always use the torch. But when you have recognised the goal, and reached it, you should put off this torchlight because you require blind faith there. Blindness means darkness. The quality Tamas represents Shiva, the final form of God and the final blind faith is Tamas only. While reaching the goal, you require the knowledge and analysis. Knowledge is Sattvam, which is the middle divine form or Vishnu. The starting person is a human being, who is highly affected by egoism indicated by Rajas representing the first divine form Brahma. Thus, the soul, the path and the goal represent the nature of Datta only.

The real meaning of the word Yoga means meeting the Sadguru. The word Yoga comes from the verb “*Yuj*”, which means the union. Sadguru is the human incarnation of the Lord. The Lord will exhibit the Maya consisting of the three qualities. When the devotees are tested, this Maya is mainly made of the full expression of Rajas and Tamas. Such Maya is used to test your firm faith and your assimilation of the spiritual knowledge. By

this, devotees generally run away and such Maya of the Lord Datta is very strong and He appears as drunkard and fond of prostitutes. When Kartaveeryarjuna approached Him with his defective hands, the Lord broke the two hands. But he continued in the service with blind faith and got thousand hands. Thus, we should have patience in the tests of the Lord. Lord Krishna also showed several defects like stealing the butter, dancing with the women etc., to divert the devotees. In order to have patience in His tests without being disturbed by Rajas and Tamas, you must have a pre-training in this world to raise yourself beyond these three qualities. In fact, the Lord is beyond these three qualities and is untouched by them. To get such kind of patience before the Lord, you have to take training in the world. In such training, you will develop the patience to face these divine tests from the Lord in human form. Therefore, Yoga is defined as the union or achievement of this equilibrium unperturbed by these three qualities. Yoga is defined by the Lord as this equilibrium (*Samatvam Yoga Uchyate*— Gita). In the chapter “Atmasamyama Yoga” the details of such training are mentioned. You have to receive both the friend and enemy with equality (*Suhrunmitraryudasinah*— Gita). By this, you will treat the Lord with the same devotion even if He reacts as enemy towards you to test your faith. The Lord also tests your attachment with the worldly bonds with reference to His bond. You must prove that His bond is highest. For this, you have to reduce the attractions in the world. Such reduction of your attractions is a part of Yoga and is useful directly before the Lord.

You should serve the Lord without aspiring anything in return and you must treat both the respect and insult with equality (*Sukha Duhkhe Same, Manavamanayoh*— Gita). You must treat both profit and loss with equality because when you approach the Lord you may sometimes get loss instead of profit. Without undergoing such training to achieve self-control or Atma Samyama, one cannot succeed in the tests of the Lord. Sudama developed such self-control during the poverty for a long time. He did not do any sin in spite of the suffering of his family members with poverty. Such training helped him when he went to Lord Krishna. He stayed with the Lord for a few days. During this period, he never asked the Lord for anything. The Lord also sent him back without even a trace of help. Sudama never criticised the Lord for not doing any help. He succeeded in the test of the Lord and achieved infinite wealth. Thus, the Gita gives the real meaning of Yoga, which is the self-control without being attracted by diversions. Such diversions are these charkas, which are nothing but the obstructions to pass in the test of the Lord. This training is like one full year academic course and is very important. The test of the Lord is a matter of

three-hour examination at the end of the year. If you have finished this training, the Lord Himself will come to you in human form, conduct the test and will give you the certificate. Therefore, you should concentrate on the Gita, which is called as Yoga Shastra or the scripture of Yoga. The examiner, examination and the certificate are consequent steps, which will take place spontaneously on the divine will. Therefore, the study of the Gita helps you really on this day of festival and eating these sweets leads only to problems of indigestion. Praising the examiner with songs (Bhajans) also will not help you because the examiner is very clever and strict and cannot be soaped. It is better to hear His divine knowledge, assimilate and pass the examination. Such path gives you a dignity and respect to the divine teacher also. Instead of taking this royal path, why are you resorting to unlawful means of soaping like chanting His name (Japam), worshipping Him (Puja), singing (Bhajans) in order to get such certificates. Hanuman never did these things except participating in the service of the Lord. He never aspired anything in return to His service also. He was made the future creator (Brahma) by the Lord and this is the highest certificate. Therefore, you can get the highest fruit from the Lord if you practice Yoga in this world in your day-to-day life, which gives you all the necessary training to succeed in the test of the Lord.

Looking at the goal should not discourage you, because the goal is very far with so many difficulties. You may fear that you may not reach the goal before the end of this human birth. You keep on trying for it and be in constant trail (Sadhana). In such case the Lord will co-operate with you by granting you any number of human births. The Lord will do His part (*Daivamchaivatra*— Gita). Even if you slip back in such a trail you will be still granted the human re-birth with favourable spiritual atmosphere (*Yogabhrashtobhijayate*— Gita). But you should sincerely put your effort and should not act artificially. The Lord is omniscient and you cannot fool Him and get the rare human rebirth.

One should not think of leaving the family members and house as the real spiritual step. You cannot get the grace of the Lord by simply sacrificing your house and family and claim that you have become the saint. The sacrifice should not be based on your effort and it should be a spontaneous consequence of the devotion to the Lord. Gopikas were wandering in Brindavanam leaving their families and the reason for such detachment was the attachment towards the Lord. They became mad due to the absence of the Lord and this madness cannot be compared to the madness of a person obtained by the shock of brain in an accident. In both cases, the madness is same but the reasons are different. When Lord

Krishna was staying with them, they neglected Him and were doing all their family duties. When the Gopikas were going to Madhura city to sell the butter, Krishna used to obstruct them. They were requesting Him not to disturb their duties. But when Krishna left Brindavanam they became mad and left all the duties. The reason for this difference is that when the human incarnation is near negligence enters. Only in His absence the devotion reaches climax and this is human psychology. Human form itself leads to negligence and if such human form stays constantly near the negligence is doubled. By leaving the families and by simply wandering in Brindavanam, one will not become a Gopika. Ofcourse, in the Yogavashishtam it is said that an ordinary human being should stay far from the attractions and this will help the concentration on the God initially. But the actual attachment towards the Lord is the only reason for spiritual development. I will give an example. A boy is in love with a girl. In the beginning the boy would leave the house often in order to develop the affair with the girl. But one day the love reaches the climax and now the boy is prepared to leave the parents, house and a lot of property to run away with the girl. Now the reason for leaving the parents and property is love with that girl. Sometimes a boy having psychological disorder may also leave the house. Both the cases are quite different. But, again one point should be remembered in such sacrifice. Shankara left His mother because she was fond of Shankara. This bond is a hindrance in the spiritual effort of Shankara. To avoid this, Shankara left His mother. If His mother was congenial to the spiritual path of Shankara, Shankara would not have left His mother. Therefore, one should leave the house only when the atmosphere is opposing your spiritual effort. Even in that case one should try his best to change the atmosphere by preaching the family members. Ramanuja left His wife when she continued to obstruct Him from His spiritual path in spite of His repeated spiritual advises. Ramakrishna Paramahansa did not leave His wife since she was fully co-operating with His spiritual effort. Even if the atmosphere is neutral one should not leave the house and hurt others. Only in the case of extreme opposition one should leave the house and go away for the association of real devotees (*Nachasanyasanadeva*— Gita).

There are three types of people. The first type of people are ordinary human beings who do not start the spiritual journey. They are strongly attracted by this world and these attractions are the qualities accumulated from millions of births in the soul. Such people are called as Ayukta (*Ayuktah Kamakarena Phalesaktah*— Gita). The second type of people are called as yogis who practice Yoga and who have not yet completed the training in Yoga. They cannot sacrifice their fruit of the work to the Lord.

They can sacrifice the work, devotion by mind, discussions with intelligence and any work with senses of their body like singing songs etc. (*Kayena Manasa Buddhya*— Gita). The third type of people are called as Yuktas, which means the people who have finished the training in Yoga. Such people sacrifice the fruit of work also along with the above (*Yuktah Karmaphalam*— Gita). The aspects to be achieved by Yoga are the equal reaction to all types of incidents and the reaction must be only peaceful undisturbed balance of mind (*Sarvatra Samadarsanah, Prasanta Manasam*—Gita). Another aspect is not to think of any worldly matter in leisure time. Such thinking will lead to loss of energy (*Nakinchidapi Chintayet*— Gita). Another aspect is to realise the achievement of grace of God as the highest profit in the life (*Yamlabdhva Naparam*— Gita). Another aspect of Yoga is to maintain constant mind even if a mountain of misery falls on you (*Na Duhkhe na Gurunapi*— Gita). Another aspect of Yoga is not to have even a single worldly desire in mind (*Nisspruhah Sarvaakamebhyah*— Gita). Another aspect of Yoga is to control the worldly activities to the possible minimum level because if God's grace is there, any worldly affair will succeed even with minimum effort (*Yuktacheshtasya*— Gita).

The Lord criticised both science and arts related to worldly aspects (*Vedavadaratah, Trigunya Vishayah*— Gita). The Lord says that both are waste since you are not touching anything about the Lord (*Namyadastiti*— Gita). Such people are attracted to the worldly selfish pleasures only and not to please the Lord. The dynamism observed in such people is also not appreciated by the Lord because both walking and running in the wrong direction are useless (*Kriya Vishesha Bahulam*— Gita). The Lord is giving stress on the devotees to cross the difference between good and bad faced in the world. You should be showing the same love and kindness to both good and bad people and also love friends and enemies in the same way. If you praise a good person and a friend and scold a bad person and enemy, you have failed in the Yoga. Tomorrow when you reach the Lord in the human form, He will appear bad and damage you like any. Then you will scold the Lord also. For example, the devotees of Vishnu criticise Lord Shiva, since Lord Shiva appears with the qualities of Tamas. This is very important essence of the Gita that one will succeed in the tests of the Lord in human form only if he raises himself above the three qualities (Sattvam, Rajas and Tamas). Therefore, you should not be disturbed by the negative qualities or positive qualities in the world like insult and honour, enmity and friendship, loss and benefit, misery and happiness etc. (*Gunanetanatetyatrin*— Gita). Only such devotee can succeed the tests of the Lord and can please the

Lord. This yukta state, which is the final stage of the Yoga, is called as the real samnyasa. Here the word samnyasa does not mean the external indications like saffron cloth, leaving the house etc. (*Naniragnih*— Gita). The samnyasin is that person who has completely sacrificed everything and everyone for the sake of the service to the Lord. Such samnyasin or yukta alone can be fully blessed by the Lord and enters the innermost circle of the Lord (*Brahmabhuyaya*— Gita).

Parabrahman is the unimaginable Lord who is speaking the Gita. Such Parabrahman is speaking through the mouth of the external body of Lord Krishna. The Parabrahman or the Lord with His characteristics is completely unknown and nobody can ever know at anytime (*Mantuveda Nakashchana*— Gita). This Lord generates the power called Maya. The characteristics of Maya are awareness, force and work. These three qualities of Maya are wonderful and are beyond the rules of Prakruti or nature (*Jnana Bala Kriya cha*— Veda).

Chapter 21

PARABRAHMAN**Experience of Parabrahman**

August 26, 2005 Day 3

O Learned and Devoted Servants of God,

What does Parabrahman mean? It means something, which is other than Brahman. This word does not tell directly the nature of Parabrahman, which is impossible to know. Sages have indicated Parabrahman by negative analysis, which means discarding every item of the creation (*Neti Neti*— Veda). The reason for this is that all the Vedas and the Gita say that Parabrahman is so much unimaginable that we cannot use even the sentences like “it exists” or “it does not exist” (*Nasattat Naasaduchyate*— Gita). In such case, why can't we say that the Parabrahman does not exist at all? Since the Parabrahman gives experience regarding its existence, we have to say that it exists. But we cannot say what it is (*Astiityeva*— Veda). How such experience is given? The unimaginable Parabrahman enters, pervades all over and identifies with an imaginable item of the creation so that its existence is to be accepted. We see only the external imaginable item and its characteristics only. Since the information regarding itself and its characteristics is not available, we have not known anything about it. It remains unimaginable and still it gives its experience. It is like the invisible current giving its experience through the visible metallic wire. Through which medium Parabrahman gives its experience? It gives its experience through the human incarnation. The various mediums through which Parabrahman gives its experience are 1) the pure awareness, which is called as original Maya (Suddha Sattvam or Mula Maya); 2) the energetic form like Brahma, Vishnu and Shiva and 3) the material form made of the five elements like Krishna or any human incarnation. When Parabrahman enters, pervades and identifies with the pure awareness we call it as Brahman from the point of pure awareness. Brahman means greatest and since the pure awareness is the greatest item in the creation, you can call it as Brahman. The word Brahman indicates Parabrahman along with pure awareness. The same pure awareness (Mula Maya) becomes Maya, which consists of three qualities (Sattvam, Rajas and Tamas). Then Brahman becomes Ishwara who is identified with Maya and this means that the Parabrahman is identified with Maya. What is difference between Mula

Maya and Maya? The Mula Maya is the pure awareness, which is the knowledge of itself due to absence of any other item of creation. Since knowledge is Sattvam, this is also called as Suddha Sattvam or pure awareness. Maya is the awareness of the things, which are other than itself since creation started. Maya is the knowledge of other things. Thus, the awareness or knowledge is in two states. 1) The awareness of itself & 2) the awareness of other things. Why not we call the Brahman as the ultimate? Brahman is not ultimate because the pure awareness is also only an item of the creation. The awareness of itself exists in the state of self-meditation. Such state disappears in the awakened state and dream states. In both these states, the awareness is aware of other things. In deep sleep, the awareness of itself and the awareness of other things also disappear. Therefore, this is the dissolution of pure awareness or the awareness of itself. Therefore, the pure awareness is not eternal and so it cannot be ultimate. The second state of the awareness in which the awareness is aware of other things exists in the awakening state (Jagrat) and in the dream state (Swapna). This state of awareness of other things disappears in the state of self-meditation as well as in deep sleep and thus, such state is also not eternal. Therefore, the conclusion is that the awareness in both the states is not eternal. Moreover, the energy produced by the respiratory and digestive systems due to oxidation of food enters the nervous system and is transformed into nervous energy or awareness. Thus, it is clearly established in science that the awareness has generation or birth. Thus, awareness, which is born, is also disappearing as said above. Therefore, the awareness cannot be the ultimate. This scientific analysis has authority in both the Veda (*Annat Purushah*) and in the Gita (*Annat Bhavanti*). The awareness being the greatest item of creation can be called as Brahman like the Veda is called as Brahman being the greatest book among the scriptures. Therefore, Brahman is the incarnation of Parabrahman, which is a combination of the creator and the greatest item of creation, called awareness. Ofcourse all the three spiritual preachers (Shankara, Ramanuja and Madhva) have ended in Brahman only because you cannot cross the ultimate boundary of creation, which is the awareness. Your intelligence or logic or imagination cannot cross the four-dimensional space-time model, which is the creation itself. The finest final realm of the creation is the awareness only. Therefore, there is no other alternative except to indicate the Parabrahman through awareness as the ultimate God. This is called as Arundhati Vashishta Nyaya, which means showing the invisible Arundhati Star by showing the near most Vashishta Star. Parabrahman is unimaginable. Awareness is imaginable with most difficult analysis. Therefore, Parabrahman is very

near to the awareness. You have to stop at the awareness to indicate Parabrahman. This pure awareness started doing imagination (Sankalpa) in several ways and when the pure awareness (Mula Maya) starts the sankalpa it becomes the Maya. All the imaginations come under three categories, called as Sattvam, Rajas and Tamas. This is like a state of daydream. Therefore, Brahman becomes Ishwara, once the imagination starts in awareness. This dream is the daydream and therefore, the awareness is controlling the entire imaginary world. The awareness is modified into the imaginary world. The modification is very slight and therefore, it can be apparent, which means not true (true but negligible) or it can be called as real (true though negligible). The former view is of Shankara (Vivarta) and the latter view is of Ramanuja (Parinama). The world is always an imagination for Brahman and there is no question of imagination becoming materialisation for Brahman. This imagination from the point of Brahman is simultaneously materialisation for Atman, which is a drop of the world-ocean. But this world-ocean is a drop of Mula Maya. Therefore, due to difference in potency of power, the world is imagination for Brahman and is a simultaneous materialisation for Atman. Whenever we talk about the world from the point of Brahman, we say that the world is made of the three qualities (imaginings). Therefore, from the point of Brahman, Shankara is correct and from the point of Atman, Ramanuja is correct. The pure awareness that appeared in various living beings in the daydream like imagination is Atman, which is a reflection of Brahman. The awareness associated with the three qualities in the dream that appears in various living beings is called as Jiiva, who is a reflection of Ishwara. The reflection means a very negligible part. The energy that constitutes the reflected Sun in the water is very little compared to the original energy of the Sun. Thus, there is a quantitative difference and a qualitative similarity between the original and reflection. Similarly, between Brahman and Atman or Ishwara and Jiiva there is a lot of quantitative difference though there is a qualitative similarity. This means that a very negligible part of Brahman is Atman and a very negligible part of Ishwara is Jiiva. Remember that Brahman is the first item of the creation and therefore, the modification is starting from the item of creation and not from the creator.

The creator is Parabrahman, which is unimaginable, and it produced the Mula Maya. Neither Parabrahman nor its generation of Mula Maya is imaginable. Only Mula Maya or Brahman is imaginable. The process of generation of imaginable Brahman from unimaginable Parabrahman must be unimaginable because we can understand the process of generation of one imaginable item from the other imaginable item only. The imaginary

world is like a daydream for Ishwara because the energy that is used in the formation of the world is very negligible compared to the energy of Mula Maya or Brahman. But, at the same time, the energy that constitutes the world is very large compared to the energy that constitutes the Atman. Thus, simultaneously the world is imagination for Ishwara and materialised greatest reality for Atman. Therefore, the imagination itself is the simultaneous materialisation viewed in different angles. The Parabrahman is untouched or unchanged since all the modifications are of Mula Maya only. Therefore, the Parabrahman is unchanged and untouched. The dreamer is unchanged or untouched by the dream. The reason is that the dream is the modification of His mind and not Himself. Even the Mula Maya is almost unchanged or untouched because the modification is negligible. The Maya or the imaginary world is negligible compared to Mula Maya. Therefore, in the view of Brahman the material world is just imagination and is called as Maya. But the world is not the imagination for Atman and it is materialisation for Atman. In the view of Atman, the same world is called as Prakruti. Prakruti means materialised effect. The prefix 'Pra' means strong or materialised. The world which is Maya or imagination for Brahman is simultaneously materialised effect for Atman. Therefore, the Gita says that Maya is simultaneously Prakruti (*Mayam Tu Prakrutim*). When this Atman or Jiiva creates a dream, then it becomes creator. But there is an ocean of difference between a dream of a soul and the dream of Brahman. The soul controls its own daydream. But the soul is controlled by the Maya, which is the daydream of Brahman. The control of the soul by Maya can be compared to the daydream of the soul in which a living being in the dream is controlled by the mind. In the night dream, the soul, which is the creator of the dream itself is controlled by the dream. This situation can be compared to Brahman entering His own dream as incarnation with self-imposed ignorance to enjoy the dream. As the daydreamer controls a living being in his dream, Brahman controls the soul in this world. What is happening when the human incarnation is appearing in the world? Brahman or Ishwara enters the materialised human body along with His Maya. Brahman is Parabrahman identified with the infinite ocean of pure awareness. Ishwara is Parabrman, which is identified with the world, which is a drop of that pure awareness-ocean. Therefore, from the point of Parabrman there is no difference between Brahman and Ishwara. The same Parabrahman is identified with a human body in this world and appears as human incarnation. The human body is again a drop in the world-ocean. Therefore, Parabrahman, which is beyond spatial dimensions, is one and the same in Brahman, Ishwara and human

incarnation. The human body consists of three parts. 1) The casual body is the pure awareness, which indicates the chittam without the memories. The memories are stored in the pure awareness called chit or Atman. This chit along with the memories is called as chittam or Jiiva. 2) The subtle body that is associated with three qualities, called as Sattvam or Jnanam or buddhi (intelligence), Rajas or work or Manas (mind) and Tamas or ignorance or Ahankara (egoism). 3) The gross body, which is made of five elements. Remember that the materialised five elements and three qualities are only simultaneous views of Brahman and soul. Therefore, the gross body also appears as imagination to Brahman. From the point of Brahman, the whole world is made of the three qualities only. The human body prepared for the Ishwara to enter is not controlled by the rules of Karma Chakra because this divine human body is not for enjoying any fruit of previous deed. This human body is fully under the control of Ishwara or the Lord only. As soon as the divine work is over, all the components of the divine body merge in the components of cosmos (*Samudra Ityevam—Veda*). If it is the case of other human beings, the subtle body goes to the upper world for enquiry and subsequent enjoyment of fruits. Therefore, in the human incarnation, Parabrahman along with His Maya called as Ishwara exists in the human body, which is called as Prakruti. Whenever the normal works of the human body are to be done, the Prakruti acts as usual. For example, Krishna wants to lift a small pot of milk. This work is done by the human body (Prakruti). When Krishna wants to talk or think in the normal way of the world, the human body or Prakruti acts under the instruction of the Lord. But if Krishna wants to lift the mountain on His finger, His Maya will act. This miracle is wonderful but partly imaginable. This is a small action of Maya with little unimaginably. When Krishna showed the world in His mouth, both Krishna and His mother stand on the earth present in His mouth. This miracle is completely unimaginable. The former miracle is partially unimaginable, because the power to lift the mountain present in the boy is only unimaginable. But, the process of lifting the mountain by a greater power is imaginable. But, in the later miracle the whole concept is unimaginable. All this unimaginability is the characteristic of Parabrahman, since the Veda says that the only knowledge about Parabrahman is that it is unimaginable. ***The meaning of the word Maya is the awareness associated with unimaginability.*** The characteristic of unimaginability of Maya comes only from Parabrahman. The three qualities together in the state of unimaginability are called as the Maya. The same three qualities in the state of imaginability are called as Prakruti. The imaginability is also from Parabrahman. Parabrahman is the hidden real

cause of every thing other than itself. The three qualities are referred as Jnanam (knowledge), Bala (force) and Kriya (work). These are Sattvam, Tamas and Rajas respectively as said in the Veda (*Parasya Shaktih*). The unimaginable knowledge called as Prajnanam belongs to Sattva-Maya as seen in preaching the Gita. The unimaginable force to bear the world in the mouth is Tamas-Maya. The unimaginable work to create, rule and destroy this world as shown in Vishwaroopam is Rajas-Maya. Thus, the three characteristics of Maya are possible only for Ishwara (*Mayinantu Maheshwaram*— Gita). Maya and Prakruti are qualitatively similar in having the three qualities. In fact, both are one and the same because this world appears in the subtle state of imagination (Maya) to Ishwara and the same world appears as materialised form (Prakruti) simultaneously to soul (*Mayamtu Prakrutim viddhi*— Gita). Thus, the Lord along with Maya and Prakruti is both Narayana and Nara or Ishwara and Jiiva playing with the devotees, since He is integrated as two-in-one system in the case of human incarnation. The Prakruti contains awareness or Atman, which is called as Kshetrajna (*Kshetrajna Iti*— Gita). But the Maya of the Lord in the human incarnation also contains awareness and therefore, not only the Atman of Prakruti but also the Suddha Sattvam of Maya is also awareness and thereby, the Lord also becomes Kshetrajna (*Kshetrajnam Chapi*— Gita). These two verses of the Gita belong to the context of human incarnation since the Lord starts speaking by the word “*Idam Shariiram*”, which means the body of the Lord only and not the body of Arjuna. The statement ‘Sarva Kshetreshu’ means the various human incarnations. Some scholars have applied this word to the human body of every human being and are misled in concluding that the Lord is present in every human being. If Para Prakruti or Atman is Purusha, then the Lord is Purushottama (*Yasmat Kharat*— Gita). However, if you treat Atman also as an item of Prakruti (Para Prakruti is only a sub-division of Prakruti), the Lord is called as Purusha (*Atha Purushoha*— Veda, *Prakritim Purusham*—Gita). The Lord stated in the Gita that His Para Prakruti is modified into the soul. Therefore, this word Para Prakruti indicates His Sattvika Maya before modification and thus maintains the world (*Yayedam*— Gita). If you take the word Para Prakruti as a soul it is against to the word “*Jiiva Bhutam*”, which means that the Para Prakruti is the cause to be modified into the soul.

Parabrahman created Mula Maya or Suddha Sattvam. When Parabrahman desired to create this world, the desire itself is Mula Maya or pure awareness. This pure awareness is aware of itself and therefore, it is called as Suddha Sattvam. Now you should not think that Parabrahman is pure awareness. The desire is the characteristic of awareness. Parabrahman

can desire even though Parabrahman is not awareness. By the characteristic of desire, you should not conclude that Parabrahman must be awareness. The awareness is an item of creation and your imagination can never cross that final limit of creation, which is pure awareness. With the help of the characteristic “desire”, you can end only in Mula Maya, but you cannot cross Mula Maya and touch Parabrahman (*Mamamaya Duratyaya*— Gita). This proves that Parabrahman is beyond logic. Logic is limited to the items of creation only and cannot touch the creator or Parabrahman. This Mula Maya becomes Brahman when Parabrahman pervades and identifies itself with the Mula Maya. Therefore, Brahman is not simply Mula Maya. The Mula Maya itself, before identification with Parabrahman is called as “Mahat Brahma” (*Mama Yonih Mahat Brahma*— Gita). This Mula Maya is the greatest item of all the items of creation and therefore, it is twice stressed as great. Infact Mahat means great. The word Brahman also means great. The repetition indicates the stress of greatness of Mula Maya. Now, when Parabrahman enters the Mula Maya and pervades all over it, such Mula Maya is called as Brahman, which is referred by all the three Acharyas (Preachers) in their commentaries (*Tasmin Garbham*— Gita). One should note that it is the Parabrahman that is preaching the Gita through Krishna. Thus, this Brahman is referred in the first Sutra of the Brahma Sutras. Brahman creates, maintains and destroys the creation. All these three actions are again due to Parabrahman only. But it appears as if Mula Maya is doing all these three actions. Thus, Parabrahman maintains its secrecy everywhere. A small drop of the Mula Maya is modified into this world. Now Parabrahman enters the drop and is identified with that drop. This Parabrahman identified with that drop is called as Eshwara. The drop of pure awareness creates the world only due to the Parabrahman in it and this drop in this first stage is called as Lord Brahma. The Parabrahman in this drop during the maintenance is called as Lord Vishnu. The Parabrahman in this drop during the destruction of the world is called as Lord Shiva. Parabrahman in this drop in all the three states is called as Eshwara. Now when a human body is created in the world specifically for the purpose of human incarnation, Parabrahman enters that specific human body and is called as Lord Krishna. All the actions of Lord Krishna are due to Parabrahman only. Thus, Parabrahman is the root cause for the very creation of Mula Maya or for the very creation of this universe or for all the actions of the human incarnation. Parabrahman is root cause of all the unimaginable actions of Maya as well as imaginable actions of Prakruti. An ordinary human being is a part of Prakruti. All the actions of an ordinary human being are also due to Parabrahman only. Here the will of

Parabrahman is responsible for any action of the human being. But at the same time the direction of the action is in the hands of human being. Thus, Parabrahman is responsible for the action but is not responsible for the fruit of the action of the human beings (*Kartaaramapi Sarvasya-* Gita). A person touches the electricity in his house and commits the suicide. No doubt the electricity sent by the power station is the cause of his death. But, the engineer of the power station cannot be punished and such death is not a murder committed by the engineer. Another wise person is using the same current through several facilities and is enjoying a lot. Such an enjoying person will not go to the engineer and garland him, praising him as responsible for his enjoyment. Parabrahman exists in the human incarnation. In the case of ordinary human being, Parabrahman does not exist in the human being. All the actions of the ordinary human being are done by the will or power of external Parabrahman only. This is the difference between the human incarnation and the human being. The drop of pure awareness or Mula Maya becomes aware of the world, which is different from the rest of Mula Maya. The modification (world) is always different from cause (Mula Maya). Now this pure awareness in the drop becomes aware of the universe and such awareness is called as Maya. Thus, Brahman is aware of itself and Eshwara is aware of the world. Eshwara is also Brahman because Eshwara is almost simultaneously aware of pure awareness. The ignorance of self-awareness cannot be treated as real ignorance, which is temporarily and apparently superimposed in order not to contradict the awareness of the world. But Brahman is not Eshwara because after the dissolution of the creation, Brahman is not aware of the creation. After the dissolution of the world, the world becomes a small pulse called as Avyaktam and is stored in Brahman like a small carbon particle existing in a mighty infinite ocean. Such state of world can be considered as almost non-existence of the world. Now the Brahman which is the Parabrahman pervading all over the pure awareness remains. In this state, the pure awareness is aware of itself only and not aware of any other thing (world). Therefore, such pure awareness is called as Suddha Sattvam. By this word, one should not mistake that Sattvam alone exists. Never any single quality out of the three qualities (Sattvam, Rajas & Tamas) exists. When I say that a single quality exists, the other two qualities also simultaneously exist about which we are not concerned. Suddha Sattvam means the pure awareness, which is the pure self-knowledge. Awareness or knowledge is only a form of energy, which is always active. Action indicates Rajas. This knowledge is unaware of Parabrahman and therefore, it is ignorance indicating Tamas. The Gita says that knowledge is Pure

Sattvam (*Sattvat Sanjayate Jnanam*). The Gita also says that action is pure Rajas (*Rajah karmani*). The Gita also says that ignorance is pure Tamas (*Tamastvajnanajam*). Therefore, all these three qualities are always simultaneously associated in equal potency. The soul in the human being, which is called as casual body (kaarana shariiram) is also the pure awareness, which is a tiny droplet of Mula Maya. This proves that the soul is also constituted by all these three qualities with equal potency. Thus, the creation started with the generation of Mula Maya itself. The creation is always made of three qualities. The Mula Maya or the soul is in an equilibrium state of the three qualities. The soul can be a small part of Mula Maya only and cannot be a small part of Brahman. Brahman means the infinite ocean of Mula Maya in which Parabrahman pervaded. The droplet of Mula Maya (soul), which is modified as creation is not pervaded by Parabrahman. The creation is supported and pervaded by the Mula Maya only. Therefore, the Mula Maya acts as a curtain between Parabrahman and creation. The creation will not touch the Parabrahman at all. The creation is supported by the will of Parabrahman and that will is called as Mula Maya. When the awareness in the drop is aware of the creation, the Parabrahman present in that drop along with the associated creation is called as Eshwara (*Eshwarah Sarva Bhootanaam - Gita*). The drop of awareness in the state of its awareness of the world is called as Maya. Thus, the difference between Mula Maya and Maya is that in the Mula Maya, the awareness is aware of itself and in Maya, the awareness is aware of other things, which are items of creation. Thus, Eshwara is called as '*Sakshin*' of the world or observer of the world. When Eshwara becomes Brahman, the awareness of the world disappears and the film show is put off, which is reduced into a reel of the film only called as Avyaktam. Now the drop of awareness merges with the ocean. Maya disappears and Mula Maya only remains. The creation contains unimaginable actions as shown by the human incarnation, which are specified as Maya. The creation also contains imaginable actions as shown by human beings, which are specified as Prakruti. The Maya along with the Prakruti is Prakruti only in the view of Lord, because even the unimaginable actions are imaginable to the Lord. There is no Maya for the Lord. The Gita says '*Mayamtu Prakrutim Viddhi, Maayinamtu Maheshwaram*'. This means that the Lord is associated with Maya but that Maya is only Prakruti for Eshwara. Only in the view of human being both Maya and Prakruti exist simultaneously. Without Prakruti, Maya cannot exist because without the reference to the imaginable actions there cannot be an unimaginable action. When the water flows it is imaginable Prakruti. When the water is standstill then it is unimaginable Maya. Unless the

concept of Prakruti exists the concept of Maya cannot be grasped as different from Prakruti.

Chapter 22

SERVICE AND PARABRAHMAN**Service**

August 26, 2005 Day 4

O Learned and Devoted Servants of God,

To please the Lord, you have to surrender your words by singing about Him, the mind in His devotion and the intelligence in His discussions. However, these three constitute only 1% of the total sacrifice and this is called as theoretical sacrifice. The sacrifice of your work and fruit of work constitutes 99% of sacrifice, which is called as practical sacrifice. The practical sacrifice should be done to the most deserving Lord in human form if recognised properly. The reason is that all this wealth belongs to the Lord only since He is the creator of the entire universe. All this wealth is His immovable property and all the living beings are His movable property. You are a part and parcel of His movable property. You are supposed to take any amount from His infinite wealth for your basic needs, the boundary of which cannot be infinite. The rich man who has no boundaries in his ambition to take the wealth of the Lord in unlimited quantities must realise that his effort is useless and waste. The reason is that one has to leave all the excess of wealth here only and his family members will not share his sin. They never provoked him to earn infinitely for their sake. Therefore, he is the only responsible person for all the sins. He should retain the required wealth for all the needs only (*Yavanartha Udapane—Gita*). If he analyses the family bonds, they are proved as unreal dramatic bonds. Therefore, a rich man should donate the excess of wealth to the Lord in human form for His mission. If the human incarnation is not recognised, the second address of Lord is a real devotee. The Lord dwells in the hearts of a real devotee. But people are donating to temples seeing the statues without analysing the background management. If the manager is neither the human incarnation nor a real devotee, the sacrifice of your money is a waste.

The sacrifice of money applies even to the ordinary human beings. No doubt these people are earning the money for their basic needs only. Some earn a little more to utilise for the unforeseen problems in the future. Storing the wealth for such purpose is also justified. Such storing is not wrong. Some people earn just up to the mark. Some people earn even below

the mark. All these people need not do any sacrifice of their money to the Lord, because the very basic point is that the Lord neither needs your money nor your work for His mission. Just His will is sufficient to carry on His mission (*Name Karmaphale Spruha*— Gita). But all these ordinary human beings also are wasting some money in the name of entertainments. All the entertainments will end only in loss and misery. Therefore, you are wasting, your time, energy and money in the entertainments, which are ending in loss only. For example, if you see a picture, you have lost the time and money and at the end you experience the loss of the energy also as weakness. Similarly, reading the novels and doing unnecessary gossips. Either you utilise your time, energy and money for basic needs or store it for future needs. Instead of wasting for the entertainments, which end in loss (*Duhkha Yonaya Evate*— Gita), you convert this wastage into divine wealth for getting the grace of Lord which protects you here as well as there. This is a beneficial programme for you only and not for the Lord.

The money that is earned for your basic needs also comes under the account of the sacrifice of money to the Lord. Unless the basic needs are served one cannot even sacrifice the work for the mission of the Lord (*Shariiram Kevalam, Shariira Yatra*— Gita). But the people of this ordinary level should avoid all the entertainments and should feel entertained in the service of the Lord. The worldly entertainments give you final loss only if they are properly analysed and realised. This is the worst path (*Bhogaishwarya*— Gita). Instead of this loss, it is better to analyse yourself and fix yourself in the soul, which is pure awareness. This at least will give you peace, which is far better than the loss in the entertainments. However, if you recognise and engage in the service of the Lord you are getting permanent bliss in long run, which is a profit. If you cross this level also and serve the Lord even if it worries, you are entering His innermost circle. Therefore, instead of purchasing the worry in the entertainments, it is far better to purchase worry in the service of the Lord. The result of the former case is hell and the result of the latter case is the permanent abode of the Lord. A person who purchases the bliss from the Lord in His mission is called as Yukta, who is blessed by the Lord. But the person who purchases worry from the Lord in His mission is called as Yuktatama, which means the best of the devotees present in the state of Yukta (*Sameyuktatamah*— Gita).

You cannot say that the Parabrahman exists or Parabrahman does not exist. The reason is that in both sentences the verb “exists” may mean that Parabrahman is understood or Parabrahman is imaginable. Generally, people do not say that an unimaginable thing exists. Therefore, the verb

“exists” always requires the probability of the existence of imaginable things. Based on this, when you say that Parabrahman exists, generally there is a danger of understanding the Parabrahman as imaginable. Based on the same, even if you say that Parabrahman does not exist, it may also lead to the probability of the Parabrahman as an imaginable item. When we say that the tree exists or that the tree does not exist, in both cases the tree is imaginable. Therefore, the Lord says in the Gita that Parabrahman cannot be told as existing or non-existing (*Nasat tat naasat*). Therefore, the Parabrahman is best expressed by the silence and the conclusion is that no word can indicate directly the Parabrahman. The word Parabrahman is not a direct word. It means that which is other than Brahman. Brahman is an imaginable greatest item of the creation, which is pure awareness. Shankara wrote commentary about Brahman. The word Brahma Jijnasa means discussions about the Brahman since Brahman is imaginable item. It is well discussed but when the word Parabrahman came, Shankara told that it should be represented by silence only (*Mauna Vyakhya Prakatita Parabrahma*). The greatest item of the creation is pure awareness only. The inert energy like light, heat, electricity and magnetism is more subtle and greater than the inert matter. The life energy that is produced in the oxidation of food is only the heat energy (*Tejah sati*- Veda) because the oxidation reaction is an exothermic reaction. But the awareness, which is generated from the nervous system by the heat energy, is the most subtle and finest form of energy. The inter-conversion of awareness and heat energy is understood theoretically but not possible in practice for the scientist. This does not mean that the life energy is independent and eternal without generation and dissolution. The awareness disappears in deep sleep and appears when the person wakes up. This proves that the awareness is not eternal but inter-convertible form of inert energy only. Ofcourse, the conversion is not in the hands of the scientist, though the conversion is theoretically proved and accepted. When you stop the supply of food or oxygen, the heat energy is not produced in the digestion and the awareness disappears, which is the state of coma or deep sleep. When the life energy is not supplied, the death happens. In the last stage of the patient, though digestion stops, the respiration continues. Though food is not supplied, oxygen is supplied. Instead of food, the stored fat is oxidized. Therefore, the patient is alive for sometime in spite of the absence of food. After sometime, the nervous system stops functioning either due to damage in the system or due to inadequate supply of the heat energy. This is the stage of unconsciousness. Finally, in the last stage, the oxidation stops and no more heat energy is produced. We say that the human being is dead due to

absence of any trace of heat and the body becomes cool. This process of death is described in the Veda (*Manastejasi tejassati*). Just in the last fraction of a second of the time of death, a small portion of the heat energy is used in the formation of the energetic body that goes out of the gross body along with the bundle of qualities, which are stored in the mind. This bundle of qualities accumulated from the past millions of births, which is called as subtle body or the scientist cannot prepare jiiva. He cannot bring back this bundle, which escaped from the gross body through the subtle body, which has entered the energetic body that came out of gross body. This energetic body is called as Yaatana Shariiram, if the Jiiva goes to hell. It is called as Bhoga Shariiram, if the Jiiva goes to heaven. It is called as Divya Shariiram, if the Jiiva goes to the abode of Lord. Due to this reason only, the dead person cannot be made alive. Otherwise science has developed the nervous system and brain in the Robot by introducing a small bundle of qualities as information chip. Therefore, the man is produced but the same man cannot be reproduced. The concept of Robot clearly proves that the awareness is also a form of inert energy because in Robot the electrical energy is converted into the so called awareness, which is only the electro magnetic radiation. This energetic body is called as subtle body or sukshma shariiram. This goes to the upper world, which is invisible as said in the Veda (*Manomayah*) and in the Gita (*Vayurgandhan, Utkramamtam*). For any authority, the final stage is faultless experience, which alone gives the validity. The analysis of life energy and awareness is done based on the experience of a human being existing here. All this is the analysis of the various aspects of the human being existing in this world. We have concluded that the awareness is the finest and greatest item in this world based on the practical analysis here itself. If the practical experience is neglected, the logic will lose its basis. In such situation, even the scripture cannot stand because one may say that the scripture itself is a false imagination of some mad person. Therefore, all this analysis is based on the internal nature of the available human being. The analysis of the human being perfectly gives the analysis of this entire creation because any human being is a part of creation only. Therefore, the logical analysis and the practical experience associated forms the science.

Any spiritual aspirant is an ordinary human being only and thus science is applicable for analysing yourself. In fact, the process of elimination only can do the attainment of self or the casual body, which is a perfect scientific procedure. Self is the best item of the creation and the analysis of self is also science. When you are an item of creation, your ways and efforts cannot be supernatural and they must follow the natural

rules of creation, which are again science only. Therefore, you must use the logical scientific analysis in analysing yourself and your path to reach God. But God is beyond this creation who is the Creator. Therefore, God cannot be analysed by science. When the goal is above science the scientific path cannot be meaningful because the scientific path will lead to such goal only, which can be analysed by science. For e.g.: let us take the path to Bombay, the path is on the Earth and Bombay is also on the Earth. A path that can be analysed by logic can reach the goal, which must be also analysed by the logic. If I start the journey to God and ask the path to reach Him, nobody can show the path because the God is invisible. An invisible goal will always have an invisible path. Nobody can travel in invisible path. One can show the path to a holy temple. If God exists in the statue, such path is a true path. The main purpose of reaching God is to know the whole knowledge of yourself, the correct path and the correct goal. The reason is that God is the best preacher since all the matters are related to God. Therefore, the Human Incarnation is the correct place of God. The human incarnation consists of a visible human body so that the path to reach Him also becomes visible. Since God is in the human incarnation, by reaching that human body you have reached God. In fact, God pervaded all over the body and you have reached the God. The God becomes visible through human body and therefore, the path to reach God is also visible. The main purpose to reach God is to hear the correct version of the entire spiritual knowledge. Then through service you have to please the God. In the case of statue, it is not preaching any trace of knowledge. Moreover, when we serve the statute it is not appearing pleased on its face. Due to these two reasons neither God is in the statute nor God is the statute (*Na tasya Pratima-* Veda). The statute in the human form is a model to indicate the human form of the Lord. The ignorant human beings who cannot accept the human form of the God due to egoism and jealousy can worship the statute as training for sometime to worship the human form of Lord in future (*Pratimahyalpa Buddhinam-* Smruti). But one should not sit in the training throughout his life. If he sits in the training only, he is born as an inert object like stone (*Bhutejya yanti-* Gita)

Since the Human Incarnation is the Creator, the analysis of the Human Incarnation gives an idea about the God but the Vedas and the Gita say that God is always unimaginable and can never be known. But the existence of the unimaginable God must be experienced (*Astiityeva—* Veda). Otherwise you may say that God does not exist because He is unimaginable and also beyond experience. The unimaginability is called as Maya. Unimaginability is the property of Parabrahman, which has entered

pure awareness and made the Mula Maya or pure awareness to become Maya. Mula Maya is not unimaginability since creation did not start. Therefore, the word Mula Maya means the root of Maya and has no Maya in it. When creation started the Mula Maya is converted into Maya, which is a mixture of the unimaginability of Parabrahman that entered Mula Maya and the imaginability of the world (Prakruti). Therefore, in the state of Mula Maya or Brahman, the Parabrahman is not exhibiting unimaginability to the souls because the creation has not yet started and the souls were not yet created. Brahman is the purest state of Parabrahman in the absence of creation. In that state Parabrahman is not unimaginable to itself and therefore, has no superimposed apparent ignorance. ***The unimaginability arises only when imaginability or Prakruti also exists as a reference.*** Therefore, Brahman can be said as the Parabrahman leftover with pure awareness and without unimaginability (Maya) or imaginability (Prakruti). Maya means wonderful. A wonderful thing need not be unimaginable. Thus, the imaginable world (Prakruti) is also called as Maya because the Prakruti is also wonderful. Shankara gave another meaning to Maya i.e., which does not exist. That is also correct because the droplet of the pure awareness, which has become the world or Maya is very negligible and can be treated as almost non-existent. Shankara never told that the world is absolutely non-existent. He said that the world is Mithya, which means that it is neither existent nor non-existent (***sadasat vilakshana***). It is existent because it exists even though it is very very little. It is non-existent because its existence can be neglected, since it is very very little. People have misunderstood Shankara, who state that according to Shankara the world is non-existent.

Maya is wonderful because Maya is a mixture of awareness and unimaginability. The pure awareness is from Mula Maya and the unimaginability is from Parabrahman. We must always remember that the unimaginability is not for Parabrahman and it is only for the souls. Thus, we can generally say that Maya is unimaginability. Ofcourse, the pure awareness is also generated from Parabrahman like the unimaginability. If it is diluted unimaginability, it is wonderful or little Maya, which can be understood by human beings. If the unimaginability is 100%, then it is called as Maha Maya. The Mula Maya is in the form of pure awareness and is called as Mula Prakruti or Shuddha Sattvam. Sattvam is the knowledge of other things; Shuddha Sattvam is the knowledge of itself. Sattvam is a part of the Maya because Maya is composed of the three qualities called Sattvam, Rajas and Tamas. When the pure awareness is aware of other things, the Shuddha Sattvam is converted into Sattvam. Then the other

things are Rajas and Tamas, which are the modifications of pure Rajas and pure Tamas that exist in Shuddha Sattvam only. The Rajas is work or energy. The Tamas is ignorance or matter. Both the Shuddha Sattvam and Sattvam are the states of same knowledge. Therefore, the Shuddha Sattvam or knowledge is nearest to Parabrahman and is an inseparable associated characteristic of Parabrahman. This should not mean that Lord Vishnu who represents Shuddha Sattvam is nearest to Parabrahman. The Shuddha Sattvam itself is pure Rajas and pure Tamas as already stated. This is said in the Veda (*Brahmaacha Narayanah, Shivascha Naarayanah*). Pure Rajas is Brahma and pure Tamas is Shiva. Therefore, Lord Datta who constitutes all these three divine forms is the near most item of the creation to Parabrahman. The only difference between Parabrahman and Datta is Parabrahman is invisible and unimaginable. Datta is visible and imaginable. The visible part of Datta is the creation, which acts as a medium. The invisible part is the hidden Parabrahman. Krishna is the incarnation of Datta since He states that He is the creator, ruler and destroyer of the world (*Prabhavah Pralayastatha, Mayi Sarvamidam*). The divine knowledge, which is the characteristic of Shuddha Sattvam, can be used as the identity mark for Parabrahman. When this knowledge is wonderful, then the Shuddha Sattvam is called as Sattva Maya. This wonderful knowledge is Prajnanam, which consists of both wonderful Shuddha Sattvam and wonderful Sattvam (Sattvika Maya). This means that Prajnanam contains a wonderful explanation of itself (Shuddha Sattvam) and all the other related things (Sattvam). It is a wonderful knowledge of the Creator, the path to please the Creator and the nature of the soul. Therefore, the wonderful knowledge of the Parabrahman is the nearest inseparable identity mark in the case of human incarnation. The human incarnation is not recognised in the state of Brahman because there can be no preaching from Brahman, which is pure awareness without any creation. The preaching comes only from Eshwara since He is associated with creation. The Rajas and Tamas also attain the unimaginability and become wonderful in miracles. Rajas is work and Tamas is force. Thus, miracles are forms of wonderful work and force, which are far from Parabrahman. Miracles can be transferred to demons. Since Rajas is Brahma and Tamas is Shiva, both these grant boons to demons. Sattvam is Vishnu who never grants any boon to demons. It means that the Sattvika Maya or Prajnanam can never be transferred to demons. Sattvam represents Vishnu and Mula Sattvam represents Narayana. This is the reason why Ramanuja and Madhva stressed on Vishnu or Narayana who acts as the spiritual preacher. However, this does not mean that the Parabrahman is associated with Mula

Sattvam and Sattvam only. All the three qualities are associated and therefore, separable and different items only. The Parabrahman is associated with all the three qualities in wonderful state. Even while transferring the miracles to demons, the Rajas and Tamas in the complete unimaginable state cannot be transferred. The force and work in the creation, ruling and destruction cannot be transferred to any demon. For e.g.: A demon may create small objects but cannot create the world. Lord Krishna showed Vishwaroopam through which He proved that such miracle could never be exhibited by anybody other than Himself. The entire Bhagavat Gita shows the non-transferable knowledge or Sattvam or Vishnu. The Vishwaroopam in the Bhagavat Gita also shows the non-transferable Brahma and Shiva, who represent the creation and destruction of the cosmos. In between the creation and the destruction, the Lord maintained the cosmos as Vishnu and preached Arjuna about the spiritual concept of the vision. Thus, Vishnu stands for preaching the knowledge even while maintaining the Universe. Therefore, one should not distinguish between these three divine forms of the Lord. The Lord is always associated with these three qualities in equal proportions. ***When the Prajnanam is preached, a little of it is also donated as Jnanam. A scholar has received a part of the infinite Prajnanam.*** Similarly, the demons receive a part of divine force and divine work as miracles. Thus, the donation of all the three qualities exists from the side of the Lord but the human beings or demons with little capacities can receive a little of these three only. A scholar cannot be Narayana. A scholar is a water drop only whereas Narayana is a mighty ocean of true knowledge (***Satyam Jnanam Anantam***—Veda). Similarly, a demon doing small miracles cannot be equal to Brahma and Shiva. A sage called Tandu created a handful quantity of sacred ash and thought that he is the Lord. But Lord Shiva appeared before him and produced a mountain of ash from His thumb. Thus, the quantitative difference exists between the Lord and His devotee.

Chapter 23
LOGIC AND BEYOND

The Ultimate Cause

August 26, 2005 Day 5

O Learned and Devoted Servants of God,

The Human incarnation is also present in this world. The analysis of this superman gives a clear idea of the unimaginable God. Thus, a practical experience regarding the unimaginable God also exists here. Hence the philosophy has a practical validity in this world. All this analysis is only from the angle of the soul. Before the creation, there was no soul and there was no universe. In such state, the unimaginability also did not exist because the God was imaginable to Himself. Therefore, even the Maya, which is the unimaginability, also disappears and hence, even Maya must have birth. The unimaginability exists only with reference to the existence of imaginable Prakruti. But when Prakruti did not exist, even this unimaginability was absent. In such state only Parabrahman existed and not even Maya (*Ekameva Advitiam*- Veda).

The entire creation is due to Parabrahman only who is like the hidden Father. Interaction of Father and Mother was a hidden concept and it appears to the world as if the mother alone created and delivered the child. Actually, the child is born due to the father only but the world cannot see the father creating or delivering the child. The father created secretly the child in her womb and is the indirect or actual cause of the child but that remains secret. The mother appears as if she herself created and delivered the child from her womb. Similarly, the Mula Maya appears as if she has created this universe but Parabrahman created this universe through Mula Maya. Parabrahman remains as a secret like the father. This is told in the Gita (*Mayadhyakshena, Bijam mam, Aham Bijapradah, Tasmim garbham*). Therefore, Parabrahman is the cause of the creation of every item in this creation. It appears as if the items of the creation are forming the chain of cause and effect. For e.g.: If a tree has produced a flower, the actual cause of the production is Parabrahman and is like the hidden father. The tree is like the exposed mother appearing as if it is the cause of the flower. When the Veda says *Aatmana Aakasah*, it means the pure awareness has produced space. The pure awareness (Mula Maya) is like the exposed mother generating space. But actually, the hidden Parabrahman in

the pure awareness has produced the space. Similarly, Parabrahman is the cause of any work. When the Brahman desired to create, it is the Parabrahman hidden in Brahman desired so. Brahman means the pure awareness in which the Parabrahman is hidden. When we say that Parabrahman desired to create, we will immediately assume that Parabrahman must be awareness. It is the logic of the nature that whichever desires, must be awareness. But Parabrahman is beyond this logic, and therefore, Parabrahman desires and at the same time, He need not be awareness. The Veda says that Parabrahman runs without feet and catches without hands (*Apani Pado Javano*). This means that Parabrahman does everything but cannot be detected through its action. By this, you will avoid indicating the Parabrahman by the word 'awareness'. ***Thus, Parabrahman is the cause of every work but at the same time, it gives fame to the items of its creation.*** The fire burns anything and it appears as if the fire has the power to burn and convert anything into ash. But the same fire could not even heat a blade of dry grass thrown by Parabrahman. This is explained in the Kenopanishad. It means that the burning power of the fire is the very power of the Parabrahman. But the fire is given the fame. Thus, Parabrahman is the real hidden cause of this world and everything that happens in this world.

To fulfil the validity of the statements of the divine scriptures for which He Himself is the author, He comes down to preach the true knowledge of the scripture and also proves the validity of every statement. Jesus told the same. Thus, every statement of the Veda and the Gita is the constitution for any spiritual argument. The scientist is taking the universe containing the human beings for the validity of the knowledge. His basic argument is that the perception followed by practical experience associated with logical analysis alone can result in the valid knowledge. But why is he denying the superman who is visible and giving the wonderful knowledge and doing the miracles? The Lord is donating the supernatural powers to several representatives to prove the existence of the unimaginability called Maya (*Yadyat Vibhutimat*— Gita). If the existence of Maya is established, the existence of possessor of Maya is also simultaneously established. However, to give the proof for His possession of Maya, the Human Incarnation is appearing as the superman. If the Human Incarnation does not come, people may end with the existence of Maya only, which is the power. The power requires the necessity of the existence of the possessor or the source of power. Otherwise every demon will claim himself as the possessor of the power. In fact, they claimed so. Such demons were rejected by sages due to absence of the divine wonderful knowledge, which is a part

(Sattvam) of His identity Science is playing a very important role in the spiritual knowledge. Science is the logical analysis, which is present in the analysis of this world as well as in the analysis of the divine knowledge. In fact, sages have analysed the items of the creation with the logical analysis and finally concluded that no item is God. In fact, there is no direct way to indicate the God. The only way leftover is the elimination of all the items of the creation through logical analysis as said in the Veda (*Neti neti*). Thus, the entire spiritual knowledge is filled with science only because you cannot analyse God who is beyond creation. Thus, the Jnana Yoga, which is the identification of the Lord in human form, requires the elimination of fraud human incarnations through logical analysis only. The Gita says that the constant association of spiritual knowledge (Jnana) with the science (Vijnana) always continues (*Jnanam teham savijnanam, Jnanavijnana truptama*). The knowledge ends when the Lord in human form is recognized. Up to this point there is every possibility to slip and therefore, science should be in your hand like a glowing torchlight. When you reach the house, the torch light is put off and now the next step is to please the Lord in human form, you require the blind faith and blind love on Him. Therefore, the logical analysis should be shut down because the Lord is beyond logic. From this point onwards, the devotion (Bhakti) starts. For e.g.: In selecting a girl for marriage, you can examine several alliances with logical analysis. But once you marry a girl, you should not still continue to see the alliances and go on continuing with logical analysis. This devotion leads to service finally. In both the stages of devotion and service, the scientific analysis must stop. Thus, science is the torchlight that helps you to examine yourself and conclude that you are not God already. The science also acts as torchlight in detecting the true path to reach the Lord. Science or Vijnana is also called as Buddhi or Vijnanamaya kosha. This is the driver who leads you in your car up to the place of God. Therefore, the Gita starts with this driver only (Buddhi Yoga). This torchlight is also useful to eliminate the wrong house. That means you can distinguish the real human form of God from other fraud incarnations. But once you enter the house after deciding that it is the correct house, there is no need of torchlight because the house is full with lights. The Sadguru is with full knowledge and logical analysis.

Apart from such excellent participation in the spiritual knowledge, science is also helping you to earn your livelihood. Earning the livelihood is a part and parcel of the Lord's work. But the science should not divert you to earn the money without limits and lead you to hell through over

enjoyment. In such direction, science or knowledge or the part of the Veda related to the world is condemned by the Gita (*Vedavadaratah*).

Even the attainment of self by eliminating the gross body and subtle body is done by logical analysis, which is science. With the help of the science, Yajna (Sacrifice) is done. Yajna means cooking the food and offering it to the divine preacher and devotees along with the money as Guru Dakshina. To earn the money also the scientific works are required. This is stated in the Veda (*Vijnanam Yajnam Tanute Karmani*). The Gita also says that God gives the Veda or knowledge. Knowledge leads to work and sacrifice is the result of the work (*Karma Brahmodbhavam*). Thus, science is required even in the sacrifice of work and sacrifice of fruit of work. It forms the very foundation of the entire spiritual knowledge. Science leading to over enjoyments should be cut down and this is proved by the present environmental pollution. It is going to severely harm the humanity, which is the result of over enjoyments by over applications of science. The Lord condemned such science (*Traigunavishayah*— Gita). Here science means knowledge and the Veda means knowledge. Therefore, here the Veda is referred to science, which is used to earn money. The science shuts its mouth before the supernatural human incarnation. A scientist need not be an atheist. He should try to explain the miracles of a Godly man or he should accept the theory of the miracles preached by the Godman. Instead of this, if a scientist rejects the miracles as magic, he is not open-minded. He is another specimen of conservatism of science-religion. When some sacred ash is produced by a miracle, you cannot condemn that by producing the same ash by magic. There may be two different paths of production of same thing. If you can generate it by one path, it does not mean that the second path to generate the same thing does not exist.

When the Lord in human form is achieved, the blind faith, blind love and blind service are essential to please the Lord. The reason for this is that He exhibits both Rajas and Tamas (bad qualities) to test your firm devotion. The quality Sattvam represents good qualities and the two qualities Rajas and Tamas represent bad qualities. Unless your devotion is unshakeable, it cannot rise above the three qualities (Sattvam, Rajas and Tamas) and withstand His test (*Sagunan samatitya*— Gita). The three qualities are the main components along with pure awareness in Maya. Since Parabrahman is above the three qualities and also above pure awareness, it is above Maya and even Mula Maya. Parabrahman is a source of even pure awareness (*Brahmanohi Pratishthaham*). The Lord Krishna in Brindavanam once told a lie about a maiden to her mother-in-law and her mother-in-law beat

the maiden. If the maiden (Gopika) is not above the three qualities or feelings, she would have become angry with the Lord but due to her blind love on Lord Krishna, this incident did not affect her love on Krishna in any way.

The Lord said that He alone is the preacher of the divine knowledge (*Jnanitvatmaiva*- Gita). He also stated that He would come as divine preacher in every generation and sometimes as several divine teachers in the same generation also according to various levels of requirement (*Jnaninah Tattvadarsinah*). The Lord said that when you are matured in the Yoga, you would get the divine preacher and the divine knowledge from Him (*Kalenatmani*— Gita). Yoga means the training in which you become eligible to withstand the tests of the divine preacher. Whenever the Lord praises the divine knowledge (*Jnanagnih, Jnanaplavenaiva*), the praise goes to the divine preacher who is the human incarnation and from whom alone, the divine knowledge comes out. After reaching the Lord in human form through perfect logical analysis, if you doubt Him, you are slipped forever (*Samsayatma*— Gita). The reason for the doubt is His external gross body, which follows all the rules of the nature like birth, death, hunger etc., and the exhibition of His Maya especially Rajas and Tamas, which are bad qualities present in the subtle body. The word Atman in the Gita is mentioned in the sense of self or casual body. Sometimes the word Atman is used in the sense of human form of the Lord because in Sanskrit, the word Atman means the external human body also. The word Atman can be sometimes interpreted in both the meanings of self as well as the divine preacher in the human form. For example: When the Lord says that the ignorance is to be cut by the knowledge sword of Atman, it may mean the self-analysis done by yourself or the divine knowledge of the Lord in human form (*Jnanasinaatmanah, Atmavantam*— Gita). Even the word Brahman is used as the self or as the Lord. For example: when he says that a Yogi becomes Brahman (*Yogi Brahmabhootah*), the word Brahman means the self. When one fixes himself in the self (*Brahmani sthitah*) he becomes Yogi since he attains peace. But when the Lord says that a devotee reaches Brahman and attains bliss (*Sa Brahmayoga Yuktatma*), here the word Brahman means the Lord in human form. In this verse, the Lord already told in the upper line that by attaining the self, one gets happiness. Therefore, in the second line He cannot repeat about the same self-getting the bliss, which is infinite happiness. People mistake that the Lord told that the Elephant, Cow and a divine preacher should be equally seen (*Brahmane Gavi Hastini*). The practical experience opposes such interpretations. The divine preacher receives you well. But when you go

near the Elephant, you are beaten. The meaning of this verse is that the Atman, which is the pure awareness, is the same in all these human beings but the difference in their behaviours is due to the difference in their subtle bodies, which are the mixtures of the three qualities in various proportions. When the equality in the self in every living being is realized, he is not only fixed in his self but also in the self of every living being with equality. He will realize that the souls in all the living beings are one and the same and therefore, all the living beings are his co-actors only in different external roles. In such case, he will not steal the wealth of other human beings for the sake of comfort of his family members and he will also not kill any living being for food (*Sarvabhutahite ratah*).

Chapter 24
YAJNA AND KARMA

Yajna

August 26, 2005 Day 6

O Learned and Devoted Servants of God,

The Lord in human form receives our sacrifice and enjoys it. His enjoyment is reflected in His face and we recognize it, which gives us immense satisfaction (*Bhoktaram Sarvatapasam*). This possibility is absent in all the other forms of God and therefore, God does not exist in the other forms but those forms can be kept as representatives or models, if you are unable to accept the human form. But the recognition of the real human incarnation is very important since He will guide you in the correct path as your friend (*Suhrudam Sarvabhutanam*). If he is a false guide, he will harm you by misguiding (*Atmaiva ripuh*). In this verse, the Lord said that Atman should be uplifted by Atman. The second word Atman means the Lord in human form. But the first word Atman means the soul in human form. When the Yoga is completed by the permanent self-attainment, the Lord in human form will Himself contact you for further guidance (*Paramatma Samahitah*). One need not be discouraged by the most difficult goal of Nivrutti. If you are in the constant trial, the Lord will cooperate with you by granting any number of human births (*Abhyasena tu, Prayatnat, Abhyasayoga, Aneka janma*— Gita). Only one can get the gold medal (*Kaschitmam*— Gita) in the class but every student has equal probability and any student who is in constant trial will succeed one day or other. If you leave your effort, discouraged by seeing the goal, then there is no other chance of human birth (*Manushyatvam... Durlabham*- Shankara). The entire success in your spiritual effort lies only in one point that is the recognition of human incarnation because the unimaginable Lord, cannot be seen by any human being (*Naaham Prakasah Sarvasya*). The Parabrahman is covered by the pure awareness called as Yoga Maya or Mula Maya. It means that you should cross rejecting the pure awareness also to know the Lord (Parabrahman), who is beyond the pure awareness also. You may neglect the human incarnation (*Avajananti mam*- Gita) and worship the deities present in the energetic forms but the same Parabrahman present in all the deities is present in this human form also. It is only the Parabrahman who can respond to you (*Mayaiva Vihitan*- Gita).

The Parabrahman enters, pervades and identifies with the casual body (Adhyatama), with the subtle body (Adhidaivata) and with the external gross body (Adhibhuta). Therefore, the Parabrahman can easily respond to you in the human form (*Aksharam Brahma*—Gita). The Lord in human form is also called as Adhiyajna, which means that He is presiding over the sacrifice by receiving the service in form of sacrifice of work and sacrifice of fruit of work.

In the Yajna, the food and money as Dakshina are offered to the Sadguru who is the incarnation of Lord. The Veda says that in such a divine preacher, all the deities exist as said in the Veda (*Devatah Taha Sarvah*). Some people want to serve a particular deity. Serving the Sadguru becomes the service of that deity. The devotees can get boons from the Sadguru because the Parabrahman present in all the deities is also present in Sadguru. Therefore, whatever the deities can grant, the same can be granted by Sadguru also. Actually, it is only the Parabrahman, which can grant the boons. The Lord says that let the devotees who are interested in getting the boons serve the Sadguru in a practical way by offering work and fruit of work. Then one can expect the boon from the Parabrahman through the Sadguru and the deity is an intermediate form existing in the Sadguru Himself (*Ishtakamadhuk*). This is purely business that you offer something and get back the return. The Lord encouraged this path of business “Vaishyamarga” also which is better than “Veshyamarga.” In the latter path, you are aspiring something in return practically by offering theoretical items like praise by words, devotion by mind and discussions about the Lord by brain. The prostitute also expects money in return practically by sacrificing sweet words and sweet feelings of mind. At least in the first path, the devotee offers something practically and expects in return also practically as in the case of business. This business-devotion is better than the prostitute-devotion in which devotees offer prayers by words and feelings of love through mind and expect boons practically in return. But even in the business-devotion, developments have come. People ask the God to grant a boon first and then only the practical sacrifice will be done. The present day devotion of almost all the devotees is according to these two ways. Yajna is a practical sacrifice to the Human Incarnation or at least to His real devotees. The best way of doing Yajna is to sacrifice work or fruit of work or both without aspiring anything in return. Infact you should feel that you are paying the tax to the Lord for all these cosmic facilities. The Lord says that first this divine tax must be paid to the Lord and then only you should enjoy (*Yajnasishtaamruta*-Gita). He condemned the atheists who enjoy the cosmic facilities and even deny the existence of the

Lord. The Lord says that such atheists are enjoying actually the sin (*Bhunjate tetvaghnam*). It is very important to note that all the amenities of oneself and his family members are included under the mission of the Lord only. But there should be some limit for the amenities and luxuries should not be argued as basic needs and facilities. Therefore, you can divide the people into three categories. The first category of people have earned the money beyond all the needs. They should sacrifice the excess wealth for the sake of the mission of the Lord. In the case of all the other human beings, whatever they waste in the name of entertainments can be sacrificed to the Lord. By this, they are diverting their path to Hell to the divine abode of the Lord. The third category of people are those who earn and store for their basic needs only. Such people need not pay the divine tax but in the case of the third category, the point comes that whether they are capable of doing more work so that they can earn more. If they are capable but not doing the excess work, such people are instructed by the Lord to do the work to the full extent. By doing such extra work, the fruit of that work may be paid as the divine tax or may be stored for their basic needs. But under any circumstances, one should not enter into luxuries. All the luxuries, if properly analysed, lead to loss of health and peace only and finally lead to hell. In this context, the word Yajna should be properly understood. The verb has two meanings. One meaning is Yajanam, which means cooking the food. The other meaning is Pujanam, which means offering the food to Sadguru, but not burning ghee and food in fire. This leads to the pollution of the environment and greenhouse effect results so that the rains are stopped. Then the cycle of the Lord is interfered in which the Yajna is supposed to bring down the rains. The fire in which the food and ghee should be offered is the hunger present in the stomach of Sadguru or the real devotee. Even hungry beggars can be fed but they should be associated with the Jnana-Bhakti Yajna (divine knowledge and devotion) also. Mere social service without the divine mission is useless. Infact such social service will make God angry. The reason is that a human being is suffering here due to its sins. The Lord punished them and the punishment is for a change and not for vengeance. Interference in the punishment is disturbing the divine administration. But if you help them in the name of the Lord and try to convert them into devotees, it will help them in their transformation, which is the actual goal of the punishment. In such case, the Lord is pleased with you. The Yajna (sacrifice) can bring you the sin also if you sacrifice to an undeserving fellow. If you sympathize an undeserving fellow, you have to convert him into a deserving devotee. Therefore, if the sacrifice of food and money (Dakshina) is associated with the worship of the Lord even if

some undeserving people are present, they become deserving atleast during that time. This is the reason why the worship of the Lord is associated with the sacrifice of food in the functions like marriages. But such worship of the Lord is not at all attracting anyone since nobody understands the prayers (hymns), which are chanted there by the priest. Even the priest himself does not know the meaning. Thus, in such functions undeserving people are fed and sin is earned. Therefore, there must be the resurrection of Hinduism. The priest must learn the knowledge of the Veda and should make the worship as Jnana Yajna and the Lord is very much pleased with it (*Jnanayajna, priyohijnaninah*). In the case of Islam and Christianity, the prayers are in their mother tongue and so this problem is not present. Simple recitation of hymns is called as Svadhyaya yajna. The sacrifice of only food items is called Dravyayajna. The Lord told that the path of the sacrifice should be secret as far as possible in the early stage (*Rahasyam*). As the devotion develops and reaches the climax, the fear is lost. When the Yajna is done, it is the practical sacrifice to the Lord. Such sacrifice and the material become greatest (*Brahmaarpanam*). In this verse, the word Brahman is used everywhere, which means greatest. The Lord says that one should not stick to the fruit of his work and should sacrifice it to the Lord and should do the work of the Lord as his duty. Such a devotee alone is called a samnyasin or a yogi (*Anasritah karmaphalam*).

The word Karma means the work in general but this word karma also means the work to be done for the sake of selfishness and his family members. The word Karmayoga means the work to be done for the sake of the Lord. The word Vikarma means the work done in excess even after achieving the wealth required for the necessities of family (*Karmanohyapi*). Therefore, Karma means the necessary work or duty to be done to acquire the basic needs for your family. Vikarma means not only earning the excess wealth but also wasting the wealth in luxuries. Both these types of Vikarma are sin and should be avoided. When you sacrifice the excess of wealth to the Lord, you must sacrifice it with fear and shyness because the entire creation is the wealth of the Lord (*Kasyasvit Dhanam—Veda*). Even while sacrificing the work to the mission of the Lord, you should know that the Lord also supplies the energy required to do the work. Therefore, you should not feel that you have served the Lord (*Naivakinchit, Ahankara Vimudhatma, Brahmanyadhaya, Navadvare*). The reason for the human being to do any work is the Svabhava or Prakruti (*Svabhavastu, Prakrutimiyanti*). The svabhava or Prakruti means the mentalities that are concentrated in the subtle body for the past millions of births. When the boons are granted, the results of good deeds to be enjoyed in future births

are drawn back with reduced interests and are given to you as boons. The present results of the bad deeds are postponed to the future births along with increased interest. Therefore, you can never escape the result of your bad deed and the boon given to you is always the result of your own good deed (*Nadatte Kasyachit*). The Lord says that the sacrifice to the Lord should be done in such a way that the feeling of love should be generated (*Bhutabhavodbhavakarah*). The love or devotion exists under ignorance and emotion. If you realize that all the wealth belongs to the Lord only, you will feel that you have returned back the money of the Lord to Him and the Lord also feels that His own wealth is returned back. Neither there is feeling of real sacrifice in the mind of devotee nor there is real feeling of love in the heart of the Lord. The Lord also feels the love of the devotee, if the Lord thinks that the devotee really sacrificed his hard-earned fruit. But in such love the egoism may come up, since the devotee feels proud of his sacrifice. In order to rectify this, knowledge is enlightened so that the devotee should know that the entire creation is the wealth of Lord and get rid of his pride. Thus, there is an alternate release and withdrawal of knowledge and ignorance so that the devotees do sacrifice with love under ignorance and without any pride under knowledge (*Mattah Smruthih—Gita*).

The work or karma should never be left (*Satatam Kuru Karma—Gita*). The work is useful for basic needs of the life and also to store some wealth for the future needs of the family. One need not feel shy up to this point and he should feel happy also because he has fulfilled the Pravrutti or justice, which is the basic part of Nivrutti. Once karma up to this point is fulfilled, the work should be diverted towards the Lord and such work is called as Karma Yoga. Either you have to sacrifice the fruit of your work or work according to your convenience. Any one of these two or both can be called as Karma. Without the Karma Yoga mere sacrifice of words, mind and brain is like sacrificing the freely supplied water. Therefore, the Lord asked Arjuna to fight the war and assist Him in His mission (*Mamanusmara Yuddhyacha—Gita*). Arjuna got confused when Krishna was preaching sacrifice and work together. Arjuna thought that sacrifice means leaving all the wealth and work and be inactive continuously (*Vyamisrenaiva—Gita*). Krishna clarified that one has to sacrifice the work done for the family with unlimited ambition even after achieving all the required needs and the facilities of the family. After that point the work for the family should be stopped and this is Samnyasa. After this he should divert all the work and its fruits towards the Lord. Therefore, both these are to be done (*Samnyasah Karma Yogascha—Gita*). The Lord opposes if one

stops work and becomes inactive after earning all basic facilities of the family. When the Lord says that one should be interested in the self (*Atmaratireva*—Gita), here the word self does not mean selfishness. Here the word self means the casual body, which is pure awareness, which can be attained by self-analysis for the sake of attaining yoga. He should not fall from the state of pure awareness and must stay there only with interest in the self. After attaining Yoga, subsequently he should catch the Sadguru and surrender to Him completely. In this stage, the same above word self indicates the human incarnation of the Lord. This is the stage of Nivrutti where the devotee has all his interest only in the Lord. In this stage of Nivrutti, the devotee is not related with any other human being except the Lord. All his family bonds vanish and no family member can control him (*Kaschidarthavyapasrayah*—Gita). Even the rule of Dharma cannot bind such devotee because the Lord is far greater than Dharma (*Sarva Dharman-* Gita). When you are serving the Lord, you must do the service as a scholar without egoism feeling that everything belongs to Lord and every work is done by the Lord (*Saktah Karmani*—Gita). A devotee with ignorance and love also does the same service feeling that he is donating his hard earned fruit and that he is sacrificing his own energy for the Lord. Even though the ignorance is present in the latter case, the love in the sacrifice makes it pure but it should not result in egoism.

Chapter 25

FINAL MESSAGE OF THE GITA**Types of Devotees**

August 26, 2005 Day 7

O Learned and Devoted Servants of God,

Four types of devotees approach the Lord. The first one approaches due to pressure of some emergency (Aarta). The Lord will definitely respond for one or two times expecting him to rise in his level. If he is not rising, the response disappears slowly. For such type of response there is no need of human incarnation. The power of the Lord that pervades all over the world is sufficient to respond to such prayers in emergency. Even this response of God is based on the readjustment of his own results. The Lord will rearrange his results and temporarily does some favour, but that is not a true solution. The bad result will appear in another form immediately or with interest later on. Therefore, after such response, one should become a jijnasu to know the whole divine knowledge from a divine preacher. Instead of this, if he continues his prayers for the Lord for every problem, he is called as Artharthi. If he approaches the divine preacher and gets all the knowledge, he is called as jnani. All these four types of people are not bad people because nobody is an atheist (*Udarassarva*— Gita). A student is better than an illiterate but among the students, there are grades. Similarly, jnani is the best among these four. Jnani never approaches the Lord for any problem. He always serves the Lord in human form from whom he received the knowledge. He becomes Atman (*Jnanitvatmaiva*), which means that he completed the yoga and attained the self by self-analysis. If the word Atman here is taken in the sense of the Lord, the question comes whether here 'jnani' is knower of self or the Lord. The Gita says that except the Lord Himself, nobody knows the Lord. In another context also, the word jnani is used in the sense of the soul only (*Jnanibhyopi*). The word jnani means he who has attained the self because one can attain self by the knowledge of self-analysis. Shankara said the same "*Jnanadevatu Kaivalyam*" which means that by knowledge, one attains his own self or Atman. This attainment of self is called yoga and such person is called as Sthitaprajna. The word Sthitaprajna means he who exists in the state of Prajna or buddhi or intelligence. Through intelligence only one does the discrimination and attains the self, which is most near to the intelligence

(*Yo Buddheh Paratah*). Since he keeps himself always in the self (*Atmanyeva Atmana*), his characteristics become changed according to the level of Atman. Before this, he behaved like the gross body. Arjuna was like such ignorant person who thinks that the gross body is himself. All the relatives related to blood are linked to the gross body only. Therefore, Arjuna was worried about his relatives in the war. Every human being is doing all types of sins because of the bonds with the family members who are related to the gross body only. All the problems of injustice in this world are due to the link to the gross body only. The Lord wanted to introduce the two inner bodies, which are the subtle body (Jiiva) and casual body (Atman). The second chapter of the Gita, which is the beginning of the Gita, starts explaining these two bodies, which are put together and called as Jivatma or roughly as Atman or Jiiva. Jiiva is made of qualities. The qualities are made of pure awareness, which is called as Atman. The Jiiva in which Atman is inherently present leaves the gross body in the death. Atman is the pure awareness, which in disturbed state is called as subtle body or Jiiva. Jiiva is like a bundle of water waves and Atman is like the standstill water without waves. These waves are the qualities or the feelings or called as Samskaras or vaasanas. When these waves cease, Atman, the waveless water results. To think that Atman is himself is Yoga. In such case, the Sthita Prajna results. He is always aware of his pure awareness only. Then, the blood relations and the emotion in the bonds disappear. Then Arjuna can fight even with his relatives. When he kills them, he will feel as if he is killing their clothes (*Vasamsi*— Gita). Even if one cannot subside these waves, let them exist like the external gross body. To subside these waves, it is very difficult because they are from several births. Therefore, the easiest way is to fix yourself in the casual body without bothering about the gross body and the subtle body. As Atman, one can be a spectator of all the functions of the gross body and all the dances of the qualities of the subtle body. In such case, you are not at all bothered by any activities of the gross body and the internal qualities (subtle body), which govern those activities (*Iti Mattva Nasajjate*). Lord Krishna preached this Atma yoga to Arjuna to remove his powerful attachments, which cause misery. Lord Krishna gave this Atma yoga as the first emergency medicine. Shankara stressed on this Atma Yoga. The Gita as well as Shankara call this Atman, being the greatest item of the creation as Brahman. According to the verbal meaning, it is justified to call Atman as Brahman. Therefore, when you have attained Atman, you have become Brahman. Shankara called Jiiva as Brahman because in the water waves (qualities), water (pure awareness) alone is present. Therefore, Jiiva and

Atman are not isolated in the second chapter. Thus, Jivatma (the casual body along with subtle body) is often called as Jiiva or Atman (soul). It is called as Jiiva because Atman is not isolated. It is also called as Atman because the water waves are water only. Ofcourse in the case of realised souls it should be called as Atman. Thus, when the word Jiiva is used, ordinary human beings are referred. When the word Atman is used realised souls are indicated. Thus, by using these two words, all the human beings are embraced under one category. Jivatma is eternal with reference to the destroyed gross body. The words “Eternal” and “Brahman” misled all the scholars to think that the soul in the body is eternal and is Brahman. The scholars mistook the word Brahman for Parabrahman, which is the ultimate Lord. Therefore, by fixing yourself to the Atman you have definitely reached the higher state but not the highest state. The attainment of self, which is the higher state, is sufficient to remove the misery of Arjuna, which was due to the lack of self-knowledge. He has superimposed himself on the gross body and is suffering. If this superimposition is removed and if he is fixed to his self, all the misery disappears. In fact, it happened so. To remove his misery, his self need not become Superself or the Lord, which is very difficult and, which can never be achieved. At the maximum, the self can enter into the inner circle of the Lord and that too by devotion (Bhakti Yoga) and subsequent service (Karma Yoga). Ofcourse the knowledge (Jnana Yoga) immediately gives you the attainment of self as initial incentive, which is called as Atma Yoga. For Pravrutti or establishment of Dharma this much is sufficient because the self-attainment weakens the family bonds. Due to that, Arjuna could leave all his tensions in fighting with his family members. But if one wants to enter Nivrutti, additional knowledge (Jnana Yoga) is required to identify the Lord in human form, to serve Him, to please Him and enter His permanent abode to become one of His inner most circle. Therefore, when the Jnana Yoga is limited to the self-analysis only, Pravrutti or Dharma is achieved and this also pleases the Lord and gives the heaven temporarily. The treatment of Arjuna is over by the second chapter itself. But his questions made the Lord to teach the Nivrutti also. In Nivrutti, the Jnana Yoga is complete and he develops only one bond with Lord while all the other bonds with the world are cut (*Teshaam Jnani*— Gita). Only due to Nivrutti, Arjuna could kill his grandfather under the direction of Lord Krishna. By attaining the self in Pravrutti, Arjuna can become neutral towards his grandfather. This is not sufficient to kill his grandfather. Therefore, Nivrutti was preached in which Arjuna realised Lord Krishna as the God and obeyed His instruction to kill his grandfather. Arjuna was in the minus state due to his blind love towards

his grandfather. Krishna brought him to zero state in which Arjuna attained his self by self-analysis as preached in Second chapter of the Gita. Later on, Nivrutti was elaborated so that Arjuna comes to plus stage in which he recognised Krishna as Lord. As per the order from the Lord, he killed his grandfather because he has already become neutral towards him in the previous state. Thus, the self-analysis helps anyone to easily enter the state of Nivrutti.

The treatment of Arjuna is done in two stages. The illness is the blind attraction of his family bonds by which he was deeply pained. In the first stage, the attraction in the family bonds is reduced. In this initial treatment, the medicine given by the doctor, Krishna, is the achievement of self by self-analysis. By this severity of illness is reduced. This is called as treatment of Pravrutti. In the next stage, the treatment of Nivrutti started.

The first injection in the Nivrutti is to introduce the human incarnation. After recognizing the human incarnation, which is Lord Krishna Himself and was also clearly declared by Himself. Arjuna received the Jnana Yoga of Nivrutti by which Arjuna recognized Krishna as the Lord, loved the Lord by devotion, thereby the love in his family bonds disappeared and finally served the Lord as His servant. The war is His mission in which Arjuna participated as a servant to establish dharma and condemn adharma. Thus, in Nivrutti you find the additional Jnana Yoga leading to subsequent Bhakti Yoga and final Karma Yoga, which is the service. Thus, in the treatment of Pravrutti there is no Bhakti Yoga and Karma Yoga. But in the treatment of Nivrutti, Jnana Yoga, Bhakti Yoga and Karma Yoga are subsequently present. The Pravrutti concentrates on the Atman of Arjuna whereas the Nivrutti concentrates on the Paramatman who is Lord Krishna Himself. Shankara enlightened the Jnana Yoga in Pravrutti and Nivrutti also. People have misunderstood Shankara and limited His Jnana Yoga to the Pravrutti only. They thought that the whole knowledge is only based on the self-analysis and the attainment of self only. This is a complete misunderstanding of Shankara's knowledge. Shankara Himself is incarnation of Lord Shiva. The Veda says that Shiva and Narayana are one and the same. Krishna is the human incarnation of Narayana. It means Krishna and Shankara are one and the same. The path of Shankara must be a true reflection of the Gita of Krishna. Shankara Himself declared that He alone is the incarnation of Shiva (***Shivah Kevaloham***). He swallowed the molten lead and asked His disciples to do so. When people have limited Shankara to Jnana Yoga of Pravrutti only and have forgotten the existence of even the Lord, there was no need of Bhakti Yoga (Devotion) and Karma Yoga (Service). The Nivrutti part of Shankara

was completely drowned in ignorance. Ramanuja came and uplifted the Bhakti Yoga, Madhva came and uplifted the Karma Yoga. The Jnana Yoga in Pravrutti deals with the self and its attainment. Jnana Yoga of Nivrutti deals with the attainment of the Lord in human form and to please Him with devotion and service. There is a link between the self-attainment and Nivrutti. Unless one is pure in his mind by becoming Atman or Brahman (*Brahmabhutamakalmasham*—Gita), one cannot succeed in the service of the human incarnation. Unless one is purified by self-analysis to become Yogi, he cannot approach the Yogiishwara who is the human incarnation. Therefore, the Jnana yoga of Pravrutti to attain the self is the preliminary course for getting admission into Nivrutti. If one approaches the Sadguru who is the Lord in human form straightly, he will also preach the preliminary course to achieve the eligibility into Nivrutti. This is the whole plan of the Gita. The whole Gita can be treated as a single scripture of Nivrutti only because the knowledge about attainment of self is also included as zero hour at the first step in Nivrutti. The soul, the path and the final goal constitute the whole spiritual journey. The soul must be made eligible for the journey. 1) The recognition of the then living human form like Krishna as the ultimate Lord, 2) Receiving the divine knowledge from Him about the whole spiritual journey including the initial self-attainment, 3) Loving the Lord with single pointed concentration and subsequent destruction of all the worldly bonds and 4) Finally serving the Lord in human form by surrendering all like words, mind, brain, work and fruit of work constituting the whole path of Nivrutti. Thus, the Gita starts with the preliminary self-analysis in the second chapter and runs dealing with all the above in subsequent stages. Therefore, the Gita is treated as a book dealing with only Nivrutti and can be called as Moksha Shastra. The word Yoga means to attain and thus, the word Yoga is used in several stages whenever those stages are attained. For e.g.: Jnana Yoga is attaining the Jnana, Bhakti Yoga is attaining the devotion. In the context of Atma Yoga or the attainment of self in the preliminary stage, the word Yoga means attainment of equality (*Samatvam Yoga*—Gita) in every corner of the world, which is the main characteristic of self-attainment. But this definition of Yoga is limited in that context only. In all other places, the word yoga means simply attainment. Therefore, if you limit the Gita to the second chapter only it can be called as Yoga Shastra. But the word Yoga means attaining the Lord and attainment of success in pleasing Lord. Then even the Moksha Shastra becomes Yoga Shastra.

The Advaita scholars think that the self-attainment mentioned in the second chapter of the Gita is the final goal of Nivrutti also. The preliminary

course, which gives eligibility to join the main course itself is treated as the main course. By the self-attainment, Arjuna became normal and peaceful so that he is eligible to divert himself to Krishna. By self-analysis all the bonds with blood relation became weak and it is a favourable atmosphere for the formation of bond with the Lord. If the self-analysis was ultimate, the Gita should have been closed by second chapter. Arjuna lost the intensity in the blind attractions to fight with family members. There is no need for Krishna to tell Arjuna that Arjuna should develop devotion towards Krishna even after the attainment of self. Krishna says Arjuna that Arjuna is ignorant (*Natvam vettha*— Gita). The Lord introduced two items in the fifteenth chapter. One is Kshara, which means the external gross body that is destroyed. The second one is Akshara, which is eternal and indicates the Atman. Atman is eternal with respect to the gross body. The eternal nature of Atman is relative but not absolute. The Lord says that He is beyond both these two items. He did not say that He is the third item. The reason is the first two items are visible or imaginable items of the creation. Therefore, those two items can be numbered as one and two under the category of items of creation. But the third item is beyond the entire creation and is not under the category of items of creation. This third item is called as Purushottama. But the word means that He is the greatest human being. This means that the third item exists in the human being called Krishna and therefore, Krishna is Purushottama. In the human body of Krishna also both Kshara and Akshara are present. When the Lord introduced His human body by the word “*Idam Shariiram*”, He mentioned both Kshetram (Kshara) and Kshetrajna (Akshara). Then He introduced Himself as a third item who is also Kshetrajna. Thus, the human form of Lord Krishna stands as Purushottama. The word Purushottama means the superman or the human incarnation, which is coming in every human generation. Therefore, it is famous in the world (*Atosmi Loke*—Gita). The Lord says that the human incarnation is famous in the Veda also (*Aparokshat Brahma, Pratyagatmanamaishat*— Veda). The Lord said that the soul in every human being is Kshetrajna, because the soul is made of pure awareness, which is aware of itself and aware of the world. The word Kshetram means the world. Now the Lord says that He is also aware of Himself and is aware of the world i.e., Kshetrajna. What does this mean? This means that the soul is aware of itself and the world because it is awareness. The soul is understood by the logical analysis. But the Lord can never be understood by any logical analysis. Therefore, you cannot say that the Lord is awareness because He is also aware of Himself and the world like the soul. Here two

words '*cha*' and '*api*' are used which mean that even though the Lord is not awareness still He knows everything.

The Lord is not present in the inert matter and inert energy, which constitutes the world (*Nacha Bhutastah*— Gita). This means that He is neither in the world nor the world. This eliminates the gross body of ordinary human being. The Lord is neither in the gross body nor the gross body itself. The gross body is made of Pancha Bhutas (the five elements). Therefore, the word Bhuta in the above Gita concludes that He is neither the five elements nor in the five elements. The second possibility is that the Lord may be the qualities or present in the qualities. The Lord says that the three qualities are generated from Him but He is not in the qualities (*Nachaham Teshu*— Gita). This means that He is neither the subtle body nor in the subtle body made of the qualities. The last possibility is that He may be the pure awareness or the casual body or Atman. The awareness is present in the qualities like the water existing in the waves. If He is water, He cannot say that He is not present in the water waves. Thus, if He is Atman or casual body, He should be present in the subtle body of every human being. In such case, He could not have said that He is not in the qualities. The water is in the waves and the waves are also in the water. If that is the case, the Lord should have told that the qualities are in Him and that He is also in the qualities. But He told him in the Gita that He is not present in the qualities though qualities are present in Him. Therefore, He is not the pure awareness, which dissolves in the deep sleep. He told that the five elements are in Him but He is not the five elements (*Matsthani*— Gita). This statement is not possible if you say that the cause is available in the effect like the Gold existing in the ornament. If that is the case, the Lord should have told that He is present in the five elements or three qualities or pure awareness of universe. The Gold is the ornament and the ornament is in the Gold. Therefore, that example is not valid. We should give an example in such a way, so that we can say that the ornament is in the Gold but the Gold is not in the ornament. For such concept, the example is the daydreamer. The daydreamer is the cause and the dream is the effect. The dream is in him but he is not in the dream. You have imagined Bombay. The imagined Bombay is in you but you are not in that imagined city. This is possible because you are not modified into Bombay and only your mind is modified. Therefore, Parabrahman is not directly modified into the world. His power called Maya is modified into the world. The Maya and its modification (world) exist in Parabrahman. But Parabrahman does not exist in Maya or the world. When you want to enter into your imaginary city, you can never enter with your original form. Similarly, Parabrahman never

enters the world directly. You will create your duplicate form as imaginary form and you will identify with that imaginary form. Now, that imaginary form enters the imaginary world. Since you have identified with that imaginary form, that imaginary form is as good as yourself. Whatever you wish, that will be the wish of that imaginary form. If somebody insults that imaginary form, you feel that you are insulted. If somebody loves that imaginary form, you feel that you are loved. When that imaginary form disappears, you have come out of that dream. Similarly, Parabrahman enters this world through one human form called Krishna. Therefore, Parabrahman is identified with Krishna. Whatever Parabrahman wishes and speaks, that is the wish and speech of Krishna. The dream is pervaded everywhere by the mind. Similarly, Maya pervades the world everywhere. Similarly, Maya entered the world and the world is in Maya like the golden ornament. Maya is the direct cause like mind and Parabrahman is the indirect cause like the dreamer. World is the effect like dream. The dreamer is not touched by the dream. Even if the dream-city is burning, the dreamer is not even heated slightly. When a hot rod is in water, the water is heated. Similarly, if the world is in Parabrahman, the modifications in the world should touch the Parabrahman. To remove such possibility of misunderstanding, the Parabrahman told that the world is not in Him (*Nachamatsthani*). Now the contradiction between the two statements is solved because He told that the world is in Him (*Matsthani*) and also told that the world is not in Him (*Nachamat*). The disappearance of the imaginary form in the imaginary world is the death of the human form of the Lord. Krishna also died. It is impossible that any human form in the imaginary world can directly touch the dreamer. Touching the imaginary human form, which was identified by the dreamer, is also the direct touch because the experience is transferred directly from the Parabrahman to the devotee and vice-versa. Touching the Parabrahman directly is not possible like touching the person directly. You can touch His shirt and you can experience Him since He is in the shirt. Similarly, you can experience Parabrahman by touching the human body in which the Parabrahman exists, which is the Human Incarnation like Lord Krishna. You cannot achieve this experience of Parabrahman from any human being like you cannot experience the person by touching a vacant shirt without the person. In the case of ordinary human being, you can touch the coat, touch the inner shirt and touch the innermost vest but the innermost person is absent. The human being is like the dress hanging from a hanger. The cause, base and the destroyer is Maya only which can be called as Prakruti in its modified form. Maya can be also called as straightly Prakruti because the word Prakruti

means the direct cause. The world, which is the modification of Maya, is also called as Prakruti because the word Prakruti can also mean the effect. Therefore, Prakruti can mean Maya, which is the cause and also means the world, which is the effect. Therefore, when you say that Brahman is present everywhere, the word Brahman stands for the pure awareness which is Maya only. Maya is only the power of Parabrahman and is generated and controlled by Parabrahman. Therefore, whatever Maya does, it appears as if Maya is doing that independently. Maya is the most faithful dog of God. Maya is visible and appears as the doer but Maya does it on the instruction of the invisible Parabrahman only. Maya appears as the independent God but if you realize the Parabrahman, Maya is just reversed as dog.

The entire problem lies only in accepting the human form Krishna as God. You may say that there are several devotees of Krishna at present but that is not the point. The point is when Krishna was alive, how many were His devotees? One has to cross egoism and jealousy to recognize the human form alive present before the eyes. Several devotees accept the human form of Lord, which passed away and is not present before the eyes. The reason for the repulsion between two human bodies is the repulsion between likes. By self-analysis if one fixes himself to be Atman, which is the pure awareness, then he becomes different from the human form. Then you may love the human form. This is one of the spiritual reasons of self-analysis. In that case, you may again start hating the human beings because they are also in the same state of Atman (*Sarvabhutatmabhutatmaa*). Therefore, being in the state of Atman, you can love the other human forms. You can also be in the state of human form and love other human forms. Whatever it may be, the final conclusion is that you must love the other human forms. The final result is you should love the human form of the Lord and that alone can be your love to Parabrahman, whatever you do to that human form of the Lord, all that is done to Parabrahman only.

Lord Krishna never told anyone that He is God except to Arjuna. Since Arjuna surrendered to Krishna with full faith and devotion, He revealed Himself as the Lord and taught him the path of Nivrutti. There was no need to preach Nivrutti to Gopikas because they had achieved the goal of Nivrutti. These Gopikas were sages in the previous births and the Lord preached to them in the form of Dattatreya for a long time. There was no need to preach Nivrutti to Duryodhana, who is a demon because he could not even come up to the level of Pravrutti. He was blind with his family bonds. Therefore, the Lord taught him Pravrutti only but it was of no use. As a last resort, the Lord showed even Vishwaroopam. He did not care. That means he believes in God but does not care Him. He was a demon in

the previous birth. Demons try to use the power of God, but they themselves want to become God. Duryodhana wanted the help of Krishna and got army from Him. Demons like the power of God but not God. He is better than an atheist because the atheist neither likes God nor His power. Krishna did not show Vishwaroopam to Gopikas because they believed Him as the Lord. Vishwaroopam is the proof for the human form to be the Lord. Such proof was not necessary for Gopikas. The Gopikas were sages in the previous births and had complete divine knowledge from the Lord in human form who was called as Dattatreya. He showed this vision to them several times. Therefore, there was no need of knowledge or any such proof for Gopikas. Jesus told, ***“Those who believe Me without proof are blessed than those who believed Me with proof”***. But the other extreme end was Duryodhana who cannot understand even the preliminary knowledge of Pravritti and did not believe even after seeing the Vishwaroopam. But if you take the case of Arjuna, he represents the human being who is a hill of doubts, which arises questions. He is in the middle stage, neither a demon like Duryodhana, nor sages like Gopikas. He is eligible for Pravritti and Nivritti. The Vishwarupam supported his belief. Therefore, Arjuna represents the present human being. But Arjuna neglected Krishna on the eighteenth day when Krishna asked Arjuna to step down from the chariot first. Even during the war, when Abhimanyu died, Arjuna told that he will stop the fight. Actually, the essence of the Bhagavad Gita was that Arjuna should fight against the injustice as the servant of the Lord but not for any personal purpose. This spirit was lost when Abhimanyu died. Therefore, Arjuna represents this human psychology. If you take the case of the sage Udanka, he did not believe the human forms of God. He was a believer in God and believed the energetic forms like Brahma, Vishnu and Shiva. He did a lot of penance and got superpowers from the Lord. He dedicated all his life to God only. The only defect in him was that he did not believe the human form of God. Therefore, he was prepared to give a curse to Krishna. Lord Krishna showed His Vishwarupam as a proof for the human form of the Lord. Thus, there was no use in the case of Duryodhana. Little use was in the case of Arjuna. Highest use was in the case of Udanka. There is no need in the case of Gopikas. The Lord showed Vishwarupam to Arjuna and Udanka so that there was some use in both the cases. He showed the same vision to Duryodhana to tell us that there will be no use in such cases. Vishwarupam is the vision of the entire cosmic energy, which cannot be seen by these human eyes. The Lord gave a very high energetic eye to see such concentrated energetic vision (***Divyam Dadami***). The energetic eye is like the present powerful microscope or a powerful telescope. Through the

microscope, the subtle structure is seen and through the telescope, the infinite cosmos is seen. The energetic eye given by the Lord is a combination of supernatural divine microscope and divine telescope. Arjuna first saw infinite energy (*Divisurya*—Gita). This is the function of the divine microscope, which shows the matter as energy. Then Arjuna saw the infinite cosmos and energy. This is the function of the telescope.

When one destroys his egoism and jealousy and detects, loves and serves the Lord as a servant, he enters (*Visate cha*) the inner circle of the Lord. Such liberated souls live in the Lord. For e.g.: Shri Maha Lakshmi lives in the heart of Narayana. Saraswati lives in the mouth of Brahma and Parvati penetrated half into the body of Shiva. But, what is the inner meaning (*Nivasishyasi*)? Somebody says that you are in his heart. That does not mean that you have physically entered his heart. All this is symbolic language. It means that whatever Lakshmi feels, that is the feeling of Narayana because heart is the abode of feeling. That means there is no opposition in the thoughts. Similarly, when there is no opposition in the words that is the meaning of Saraswati being in Brahma's mouth. The body represents action. That means Shiva and Parvati always act together. These three represent Trikaranas—the mind, the words and the body. When all the Trikaranas are surrendered to the Lord, such state of Monism is possible for the devotees. God enters the devotee. Hanuman is a devotee but is an incarnation of Lord Shiva. Balarama, one of the ten incarnations of the Lord, was equalised with the Lord but He was the incarnation of Adishesha who was the servant of the Lord. This means that the Lord becomes devotee and the devotee becomes the Lord. Thus, there is no difference between the God and the liberated soul, who entered His innermost circle (*Mayite Tesu chapyaham*). Even Narada says that devotees are filled with the Lord. The Advaita scholar wants to take away this state directly in the preliminary stage itself without any patience. They want to end the Gita with the second chapter by receiving self-analysis. This is also given by the very Lord. The house owner called a beggar and asked him to stay in the front house. The beggar carefully measured the area of the front house and claimed that he is the house owner. This is the state of Advaita philosopher but what about Adishesha and Hanuman? They were also given a front house. They never did such things. The Lord called them inside the house, which is Bhakti Yoga and Karma Yoga. They told that still they were beggars and not at all the owners of the house. The Lord declared them as the owners of the house. Still they said that they are not the owners. Balarama was given an equal place in the ten incarnations. He was treated as Lord but at the end, He turned back to Adishesha and became the bed of

the Lord. Even though Hanuman was made the future creator, He remained as the servant of the Lord.

The Advaita scholar is not even one-millionth of Hanuman or Adishesha. Ramanuja was Adishesha and Madhva was the brother of Anjaneya. Shankara is Lord Shiva Himself who claimed Himself as the Lord in human form (*Shivoham*). But others also started telling that they are also the Lord in human form. For their sake, Lord Shiva took the form of Hanuman and showed that how a human being should be always a servant of the Lord. The same Lord Shiva represented human incarnation as Adi Shankara by telling *Shivoham* and the same Lord Shiva represented as a devotee in the form of Hanuman. The same Lord Narayana came as Rama to represent the human being and came as Krishna, to represent the human incarnation. Shiva came first as servant and then only as Human Incarnation. Similarly, Narayana came as a human being first and then only as human incarnation. The last verse of the Gita says that the devotees should surrender to Him only (*Mamekam Sharanam*). Therefore, the final goal of the human being is to recognize the human incarnation and completely surrender to Him. The first word of the Gita is *Dharmakshetra*, which means the field of Pravrutti or dharma. The last verse of the Gita says *Sarva Dharman Parityajya*, which is the field of Nivrutti. The first person that comes in the Gita is the blind Dhritarashtra. The last person is the enlightened Arjuna. In Pravrutti, dharma is to be voted against adharma. But in Nivrutti, the Lord in human form is to be voted against even dharma. Lord Krishna represents both Pravrutti and Nivrutti. In the Mahabharata, He stands for Pravrutti by destroying injustice and supporting justice. Krishna was like Rama in Pravrutti standing as an embodiment of Sattvam or good qualities only. Any form of God stands with Sattvam only. Every human being likes Sattvam, which gives boons and removes all problems resulting in happiness (*Sattvam Sukhe*— Gita). It is like loving your son who has good qualities only who does not give you any problem. He always keeps you happy. Your love on your son is great and all the human beings are in this first stage called Pravrutti. All the forms of God except Krishna and Datta are full of Sattvam and Rajas and Tamas are in suppressed state. Rajas and Tamas are not expressed but present in equal quantities. In this stage, love or prema exists on God. In the second stage, along with Pravrutti, Nivrutti also enters. In the Bhagavatam, Krishna showed Nivrutti to Gopikas. In the Bharatam, He showed Pravrutti to Pandavas. In the case Gopikas, Krishna showed Tamas by stealing butter and dancing with them. He showed Rajas also in killing Kauravas and lot of people in Kurukshetra war. Thus, Krishna is a mixture of Pravrutti and

Nivrutti. In preaching the Bhagavad Gita and in supporting justice He showed Sattvam. Thus, He exhibited both good and bad qualities, which are the three qualities. Thus, He is the real incarnation of Datta. This is second stage in which you love your son who has both good and bad qualities. Your son gives you happiness as well as troubles. You will not mind the troubles and support him always. In this stage, you have greater love on your son, which is called as Moha. In the third stage, you will reach Datta, who exhibits only bad qualities (Rajas and Tamas). In this third stage, your love on your son is greatest called as Vyamoha. You tolerate all his torture and still support and love him. This is like the blind love of Dhritarashtra on Duryodhana. This is the climax and is the greatest love. Thus, Krishna stands as a bridge of transition stage between Rama and Datta. When all the worldly bonds exist, you are in the first stage. When most of the worldly bonds are cut, you are in the second stage. When all the worldly bonds are cut and the bond with God only remains, you are in the third stage. In the third stage, you have to cross your “I” and cut your “My”. Thus, Krishna leads you from Pravrutti to Nivrutti. He gave heaven to Pandavas from which they have to return back to the earth. But He gave the highest Goloka, the fifteenth topmost world to Gopikas from which they never returned.

Essence of the Gita

[Swami sang the following song extempore, which gives the essence of the Gita.]

How should I tell you, O Partha, how should I tell you? (Main Chorus)

If I say that I am not the Lord, you will say that I am the Lord,
 If I say that I am the Lord, you will say that I am not the Lord,
 If I don't love, I am a stone for you, if I love you, you tell Me to go,
 If you like to be with Me always, you have to cut all the bonds.
 Impossible! O Partha, this is impossible! (Side chorus)

(Main chorus)

I came to uplift the justice, I sing this Gita to teach you,
 Love with service, is the only way! Be with Me with lovely service,
 To love and serve the human form is the best, Narayana came down as
 Krishna,
 Only the human form can preach, knowing the human form is divine
 knowledge.

Divine knowledge! O Partha, this is divine knowledge! (Side chorus)

(Main Chorus)

Two obstacle-walls oppose you here; egoism and jealousy are the walls,
 Human body repels human body; therefore, you reject My human form,
 Realize, you are not the human body; you are the soul that is the pure awareness,
 Why do you hate the human body, when you are not the human body?
 Love Me! O Partha, love My human form! (Side chorus)

(Main Chorus)

I am Vaasudeva, the son of Vasudeva; serve Me in this human form only,
 Soul need not hate the human body; at least love all human beings,
 In any way love the human beings, so that you love Me in human form,
 Before you love and serve Me finally, love and serve humanity.
 Practice! O Partha, it is practice! (Side chorus)

(Main Chorus)

Divine knowledge means detecting Me, loving Me and then serving Me always,
 Entire creation is My will only; the human body is also My will,
 God pervaded My human body; God Himself is teaching you,
 Don't claim that you are the Lord, just by becoming the self.
 Demonism! O, Partha, this is demonism! (Side chorus)

(Main Chorus)

Sacrifice of work and fruit of work, both are service, like the plate of meals,
 Oral singing and love with the mind; to be given like the drinking water,
 Don't give only water to Lord, and charge Him for giving the water
 But meals must be with drinking water; don't aspire for payment from Lord
 He will bless you! O Partha, He will always bless you! (Side chorus)

(Main Chorus)

You think of Me as a human body since you are also the human body
I am the hot water, water with heat; you are the cold water, water
without heat,

Don't propagate that I am the Lord; others may not digest that truth,
They will mock you and drag you down, to their level to be equal with
you,

Human tendency! O Partha, this is human tendency! (Side chorus)

(Main Chorus)



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)