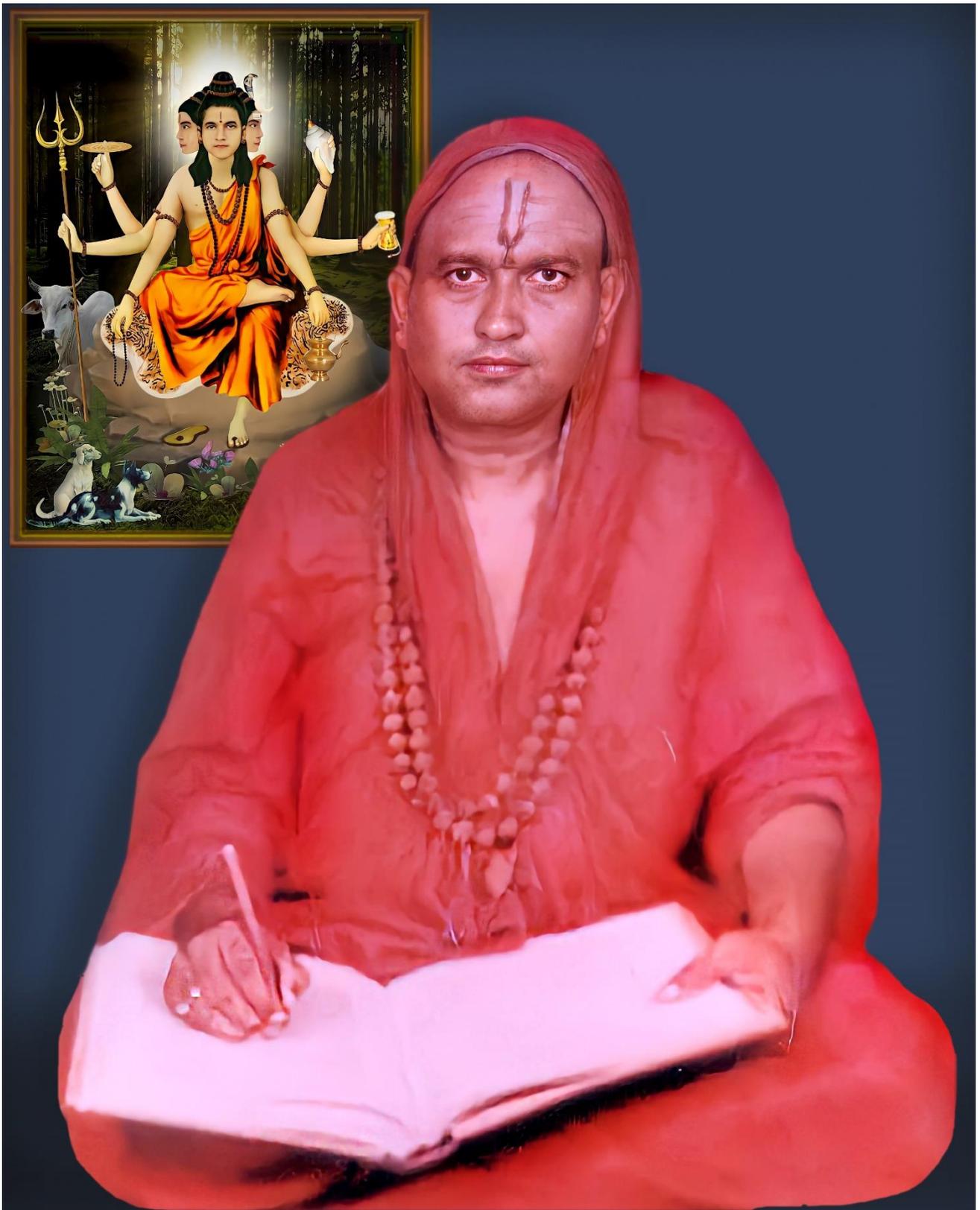


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 20]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

UNIMAGINABLE DIFFERENT FROM INFINITE

January 01, 2017

O Learned and Devoted Servants of God,**1. Atheist may negate the existence of God at the boundary of universe. Kindly clarify.**

[Shri Anil asked: Padanamaskaram Swami. Swami! In Your recent message You mentioned that this universe is infinite and its boundary is invisible but imaginable as the core is. Due to presence of unimaginable God around the boundary one will never reach the boundary of universe to see its edge. If core and edge of universe is imaginable then if a radius is drawn from center of universe to its edge, such radius shall be definable and measurable since it passes through imaginable domain. In such case the end point is also definable. Atheist may argue that the distance from center to edge may be very large but the end point is imaginable. He negates the existence of God and do not agree presence of God at the boundary of universe as the end point of radius is imaginable. Kindly give Your clarifications on this point. At Your Holy feet, anil]

Swami Replied:

- 1) You cannot bring finite and infinite to the unimaginable domain (God). The reason is that you cannot make distinction between two unimaginable items since any number of unimaginable items become only one unimaginable item. Since you can distinguish infinite (universe) from finite (a tree), both these infinite and finite items remain only in the imaginable domain (creation).
- 2) In the imaginable domain (creation), there can't be absolutely infinite because absolutely infinite means infinite to all references (both to God Krishna and to any human being like Arjuna). This universe is infinite to any human being (like Arjuna), but, finite to God (Krishna) since God Krishna said that God is around the universe (*Sarvamaavrutya tishthati...*). Hence, this universe is finite to God Krishna and simultaneously infinite to Arjuna thereby standing as relatively infinite. This means that the infinite in imaginable domain always means relatively infinite only and never absolutely infinite. When God Krishna said that this universe is infinite, it (*Nantostimama...*) means infinite from the angle of Arjuna in the words of God. If you take the angle of God here also, both the verses contradict each other since in one place it is said that God is around universe and in another place it is said that universe is infinite for the angle of God also. Hence, the first verse is from the angle of God and the second verse is from the angle of Arjuna.

On this point if you make further deep analysis, you can easily understand that relatively infinite means not only finite to God but also finite to the theoretical assumption of human being and simultaneously infinite to the experimental calculation of human being. It means that you can assume the diameter of universe as having certain fixed real value, which is represented as X, but experimentally indeterminable for you. This is what exactly the uncertainty principle says in science. Simultaneous determination of velocity and position of electron is experimentally impossible and this does not mean both the values do not really exist. Since both values really exist, you can represent them by X and Y. X and Y mean only that both are experimentally indeterminable values, but really existing values, which can be calculated by God or representable as X and Y in the theoretical assumption of human beings. Similarly, the diameter of the universe is really existing (representable in theoretical assumption by some letter like X or Y or Z) and really calculatable by God though is experimentally uncalculatable by human beings. In such case, following two steps are true and really existing though not calculatable by us experimentally. The two steps are:- i) uncalculatable diameter of relatively infinite universe + some calculatable length is always greater than uncalculatable diameter of relatively infinite universe. ii) Uncalculatable diameter of relatively infinite universe – some calculatable length is always lesser than uncalculatable diameter of relatively infinite universe. Except the value of ‘some calculatable length’ (known to us), no human being can calculate values for the other items in the above two steps. This does not mean that the values of other items do not really exist and mean only that they really exist but experimentally uncalculatable to the human beings. Science is in two phases: theoretical (Physics) and experimental (Physics). The above uncalculatable values exist as uncalculatable in experimental part only. In theoretical assumption part these values exist (already calculated by God) as unknown to us.

3) The experimentally uncalculatable (and really existing in the theoretical assumption) values of items mentioned in the above para 2, can't even exist really in theoretical assumption also, if you replace the word ‘infinite’ by the word ‘unimaginable’ (in fact, the word infinite can't exist in the unimaginable domain as said in para 1). The above two steps in the unimaginable domain will be in the following way. i) Unimaginable $X +$ unimaginable $Y =$ unimaginable X or Y . ii) Unimaginable $X -$ unimaginable $Y =$ unimaginable X or Y . ***The values of all the unimaginable items are uncalculatable both by experiment and theoretical assumption of their existence is also not possible since***

any number of unimaginable added, subtracted, divided and multiply result in one unimaginable only.

- 4) Therefore, the Vedic verse says that something (X) – same something (X) = same something (X). This something (X) stands for the word ‘Purnam’. This is possible only if X is unimaginable. In the imaginable domain, where only infinite exists (as relative infinite only), even if you take the infinite (in reality finite to God as well as to theoretical assumption of human beings) represented by X gives the following step only:- $X-X = 0$. Addition is also similar. In the case of relative infinite (please note that absolute infinite never exists) of imaginable domain $X+X = 2X$. Same addition in unimaginable domain is $X+X = X$. similarly division and multiplication. Therefore, one should not mistake that infinite is unimaginable (because distinguishable infinite from finite can never exist in unimaginable domain) and apply the unimaginable addition, subtraction etc., ($X+X = X$ or $X-X=X$) to infinite (which is always relative existing in the imaginable domain only).
- 5) You should not apply these steps of unimaginable domain ($X+X=X$ and $X-X=X$) to the infinite of imaginable domain (not absolute infinite, but, only relatively infinite) confusing with law of conservation of energy, which means that the part of energy (other part is matter) of universe remains constant if some energy is converted in to some matter and same amount of matter is converted back in to equivalent amount of energy disappeared. Here also, energy, a part of relatively infinite universe may be experimentally indeterminable infinite, but, exists with a real value in theoretical assumption. The energy, being a part of infinite universe, also becomes infinite in this imaginable domain, but, its value is real represented in assumption by a letter as in the case of the whole universe.

The step in the law of conservation of energy is:- X (total energy)- Y (some energy converted to matter) = $X-Y$ (remaining energy). $(X-Y)+Y$ (same amount of energy resulting by conversion of matter in to energy) = X and hence X is always constant. In the unimaginable domain also, the result is constant (unimaginable+ unimaginable=unimaginable, which is constant since any number of unimaginables result as one unimaginable only). Due to this similarity in result, you may confuse that law of conservation of energy is also like unimaginable domain and the reason you may think may be that the energy-part is infinite just like the whole-universe. This leads to generalization that infinite and unimaginable are one and the same. Such confusion makes you to think that something added to infinite is constant as in the case of unimaginable. In the case of law of conservation of energy, the value of energy is maintained constant due to the internal mechanism of

balance between a quantum of energy lost (by becoming some matter) and the same quantum of energy gained (same 'some matter' becomes equivalent energy). In the case of infinite universe, something added to it increases the quantity of universe (which is uncalculatable by experiment but exists really that can be represented in assumption as X).

6) When you do a problem, there is a norm to represent the unknown quantity by X. Here X means that the quantity has definite value, which is unknown to you in this time. The X represented above is also unknown to you, but it is unknown in all the times. In the problem, you say that $1/10$ portion of X is 10. This step determined by you helps you to calculate X as 100. Unless you know the value of X as 100 in the beginning itself, you cannot say that $1/10$ of X is 10. Hence, the problem deals with the quantities, which are calculatable only. In the above concept the X is always unknown to us, which is the diameter of the universe. When the diameter is unknown, the centre of the universe is also undeterminable and then the radius is uncalculatable. ***Even though some scientists say that the diameter of the universe is 200 billion light years, it is not acceptable because the edge of the universe is never reached practically by anybody or even by instruments.*** The journey of human being or even its imagination up to the boundary of the universe is impossible (in spite the imaginable boundary of the universe is ending at some point since the universe is not absolutely infinite but relatively infinite, which means that it is finite to God and infinite to human being thereby resulting that the diameter is calculated by God already). The value of the diameter (of the finite universe in reality) is certainly finite having certain value that is uncalculatable to us and hence you can say that the value of the diameter is X billion light years. X has certainly a value known to God and our theoretical assumption also says that some unknown number exists for X. X is not real absolute infinite (only relative infinite meaning that the value of diameter exists, which is unknown to us due to inability in calculation).

7) Most important is that the diameter of the universe is having certain solid value, but, it is so long that we can't reach it. This doesn't mean that the length is real infinite. ***It is really finite but appears as infinite to us because of our inability to reach the boundary even by imagination.*** You are imagining the material of the boundary but, unable to imagine the point where the boundary ends. ***When infinity is not inherent characteristic of the diameter of the universe, what is the problem for us to reach it just by imagination at least?*** The actual reason is not due to infinity of the diameter, but, due to unimaginable nature of the God

existing adjacent to the boundary of the universe. You can never touch the unimaginable God even by imagination. When you are reaching the boundary of the earth, you are naturally touching the sea water that starts from the boundary of the earth. Since Sea water is also imaginable like the earth, you can reach the boundary of the earth touching the sea water. In the place of earth let this universe stand. In the place of sea water let the unimaginable domain stand surrounding the universe. Since God is unimaginable, He is untouchable even by the imagination of human being. If you reach the boundary of universe, naturally you will touch (imagine) the unimaginable God. Since this (imagining the unimaginable) is impossible, you should never reach the boundary of this universe. Hence, infinity of the diameter of the universe is relative with respect to adjacent unimaginable God and not absolute infinity of the diameter. Since scientists do not believe the unimaginable God surrounding the universe, they naturally concluded that the universe is really absolute infinite because if the diameter is really finite, will there be a compound wall at the boundary saying that the space (universe) ends here? Then, in such case, what is present after the boundary wall? Unable to find out that after the compound wall, they simply extended the diameter infinitely. The core and boundary of the universe are imaginable. Naturally, after the imaginable boundary, the boundary of the next item having different nature must start. Otherwise, you can't say that the boundary ends. When the solid earth ends at its boundary, the boundary of different material, which is liquid (water of sea) starts. Then only you can say that the solid earth ended at this junction point. In absence of such junction point, you have to naturally extend the solid earth infinitely. This view of scientists saying that universe is infinite looks like a theory having no end as answer. Instead of such inability to express the end, it is better to accept the existence of a domain of different nature, which is unimaginable (unimaginable is different from imaginable in nature) after the finite boundary of the universe and thus answer of end is given. You need not get a doubt that where the unimaginable ends. Unimaginable is beyond space without spatial dimensions and hence no concept of diameter in it. The beginning point of unimaginable domain is not reached by us even by imagination, which itself is the adjacent point of the end of boundary of universe. Hence, ***both beginning and end of unimaginable domain are beyond imagination including its core***, the unimaginable nature itself is the unimaginable substance (since two unimaginable become one

unimaginable only). This unimaginable domain is called as the unimaginable God.

2. Will the following teaching of J. Krishnamurti helpful in spiritual journey?

[Questions from Shri Subhash Pawale asked: 2. This is what I understood from j. Krishnamurti's philosophy. Please put some light on this and correct me if I am wrong. "Through pure observation without any prejudice or without labelling good or bad to everything, brings peace and mind will immediately free from everything (tension, stress, anger etc). But this is not permanent state of mind so this observation has to be practice throughout the day.

J. Krishnamurti stressed on paying attention on everything we do. Generally we live our like in kind of coma state where we do something and our mind is in something somewhere. But when we start living life in as Krishnamurti prescribed doing anything is immediate without thinking and we will be living life in present. This observation can be done externally and internally. So by looking content of the mind without any manipulation makes it quite. So when we develop this way if living, every experience will be clearly observed and so no footprints of it will place on our subconscious mind. This way "I" will dissolve" I feel this state is inert state and practicing this for some time looses ability of mind to think small necessary things as well.

3. Padnamskaram Swami, I was reading teachings of J. Krishnamurti from long time and somehow it helped me to get peace even in some crucial situations in my life. I wanted to know your view on it.

Can you please elaborate real essence from core teaching of J.Krishnamurti?

"Truth is a pathless land'. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security - religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual.

Freedom is not a reaction; freedom is not a choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence."

Will this teaching helpful in spiritual journey, if yes how it will be? At The Lotus Feet of JagadGuru Dattaswami!!! Subhash Pawale.]

Swami replied (for both 2&3): The philosophy of Shri J. Krishna Murthy is very good and he is very sincere in dealing with the analysis of good requisites for the procedure to analyze anything. As far as the area of his subject is concerned, he is excellent. But, this area is only a part since it is limited to very narrow area called as present time. If the past is neglected, you must ban the department of History in the education system about which we should not bother. If you ban future, the scope and plans of a

system get neglected even in present, which are very important being concerned with the benefits and damages of the future fruit.

The point of freedom in the analysis suggested by him is very important aspect of the limited area of analysis. Analysis is the very back bone of any subject. Careful aspects of (even though the limited) area of analysis are presented without caring for the blind past forced impressions on mind (due to lack of logical analysis on those) to be smashed by the flashes of fire of freedom. Such direction is really commendable in the philosophy of Shri J. Krishna Murthy. But, the very limited area of present gives no guidance regarding the precautions of practical past and regarding the possible repercussions of the future fruit. This reminds Me Einstein, who worked on the conversion of matter in to energy concentrating on the present topic only, but, repented very much when the future fruit of it was discovery of atom bomb and subsequent suffering of people. A mechanic sharpening the sword and a small knife should not concentrate on mere scientific process of sharpening alone, but also should know that the sword was used in the war to kill enemies and the knife was also used to stab somebody apart from cutting the vegetables. ***Based on the past observation and the possible use in future, he should analyze about the probable intension in sharpening the sword at least, which is never used in cutting vegetables.*** Hence, the analysis of present must be linked to the past observation and future repercussions of the coming fruit. Giving perfect training in shooting to solders is useful. If it is given to citizens also, it may lead to chaos in the society. It should have been far far better if Shri J. Krishna Murthy selected the spiritual knowledge as the subject, which is very important for the society at least to control the sin and all these suggestions of analysis are implemented in such important subject. Even in the training, a target is fixed to shoot. The suggestions of analysis without applying to a selected subject looks like dance in air. However, the suggestions are marvelous if applied to the important subject and the suggestions will have better impression on mind if applied to important subject like philosophy. Applied concepts to a subject are better than abstract concepts left to the receiver for application in which mistakes are sure due to lack of intellectual talent in the case of at least an ordinary human being.

Since from a number of generations, the system coming shows the requirement of a guide like doctor for health, advocate for a legal case, teacher for learning etc. Even a research scholar expected to investigate is also having a guide. You can't leave the students in a school without teachers and expect them to learn the knowledge just through their self-

analysis. If you leave a boy in the forest, he will become like an animal only and will not develop knowledge through self-analysis. A sage in the forest in association with other sages becomes very learned through learning from a preacher and participating in debates with friends. The forest is the best atmosphere for providing peaceful environment that helps the process of learning provided the system of learning like a school is established there.

A person might have spent long time to learn an excellent point through self-analysis. If you hear that point from that person, you are getting the benefit without spending so much time. It is also not sure that you will investigate the same point after spending the same time. In course of time, you may investigate a better advanced concept based on that point heard, which if communicated to others benefits them without wasting time. I don't mean that whatever you listen from somebody, be a preacher, must be followed blindly. Every point heard by you should be analyzed in a free atmosphere without the force of any impression as advised by Shri J. Krishna Murthy. If you are convinced about that point through your analysis, there is nothing wrong to accept it even if that point is not found by you by your self-analysis. The ideas of others (may be even preachers quoting scriptures) may be right or wrong. You must analyze, decide which is right and then only accept it. In such case, you can take all the advices of Shri J. Krishna Murthy as far as the process of analysis in free mind (without any bias and blind influence of impressions already formed) is concerned. ***His advice confined to the process of analysis should not be isolated without any link to the past or future plan.*** Lord Krishna told Arjuna that whatever was preached by Him should be perfectly analyzed before acceptance and practice. There is a prior stage of hearing the knowledge from Krishna and analysis is the subsequent stage linked to that prior stage. ***Without preaching the Gita, Krishna didn't say to Arjuna that he should find out the truth by himself through analysis!*** Analysis is not a single isolated stage without any link to other stages. Analysis is a stage linked to the prior stage of hearing from the guide. In such linked stage of analysis the advice of Shri Krishna Murthy is excellent to make the analysis more effective. I am not criticizing Shri Krishna Murthy regarding any advice given by him for the stage of analysis. I completely accept all his marvelous advices given for the stage of analysis. I am only objecting his view about isolating the stage of analysis removing its link to the former stage of hearing the preaching from experienced guide. The stage of analysis isolated without links having full independence becomes like the lotus flower removed from the pond. ***Analysis is certainly the most***

important stage in knowledge, but, should start only after hearing the knowledge from a preacher. You must take antibiotic after taking some food. If you take the same while the stomach is empty, you will get ulcer in the digestive system!

Chapter 2

January 08, 2017

O Learned and Devoted Servants of God,**1. Please explain Dharma sukshma.**

[Smt. Padma Ram asked: Please explain Dharma sukshma, which is useful in the daily activities of a human being.]

Swami replied: Dharma means justice. It is clearly known. To speak truth is justice. To speak a lie is injustice. “Speak truth” is called as vidhi dharma or justice insisted. “Don't tell a lie.” is nishedha dharma or negation of injustice. Apaddharma means the justice modified in certain cases. Dharma sukshma means the deep analysis of a case in which the apparent justice is contradicted by the subtle justice, which is hidden at the outset. Apaddharma is modification of justice in some special cases and the application of modification of justice is extended to every case by the human being saying that such case is a special case. Apaddharma means violation of justice in the case of difficulties and dangers. It is said that you can tell lies in the case of marriage, danger to life, loss of money, loss of prestige, ladies, protection of cow and protection of preacher. When the violation of justice is done in the above cases without analysis, it is called as apaddharma. Same apaddharma is done in the case of all the above mentioned cases without analysis so that you can extend the violation of justice stamping every incident as a case of difficulty or emergency. But, if you do analysis of any specific case and then decide that the violation of justice is justified, such decision of very deep analysis is called as Dharma sukshma or subtle dharma. The subtle dharma should be voted against the gross apparent dharma.

I will explain this Dharma sukshma with the help of an example. A saint was having some money with him and robbers attacked him. The saint ran and was hiding himself in a dense bush. The robbers came there and asked a sage about the saint. The sage is very particular of telling truth only in his life. The sage showed to the robbers the bush in which saint is hiding himself. The robbers caught the saint, killed him and took away all the money possessed by saint. The sage was taken to hell after death for telling the truth and for not telling a lie. The higher justice is not to harm anybody (ahimsaa). Telling truth is justice of lower grade. You can violate the lower grade for the protection of upper grade. Hence, in that specific case, telling truth is injustice because *harming the life of a saint is worse than telling*

the truth. In this way, in that specific case, deep analysis is applied to find out the hidden subtle justice. This need not be generalized to every case. Instead the saint, a murderer running followed by police is hiding himself in a secret place observed by you. Here also if you show the murderer, he will be arrested by police and will be hanged to death. Here also the life of the murderer is harmed. Based on the first case, you should not tell a lie here, which will be total injustice. You have saved a murderer, who is going to kill several human beings in the future. Hence in both cases, danger of life is common. ***You should save the life of the saint but not the life of the murderer.*** You must distinguish these two cases and should not apply the principle that justice of lower grade can be violated to protect justice of higher grade. Hence, ***violation of justice mentioned in certain contexts should not be accepted in general*** unless every specific case is deeply analyzed before drawing the conclusion. For example, it is said that telling lies to a lady is apaddharma. This is not correct. The nature of psychology depends upon the qualities of the individual soul and not on the minute differences in their gross bodies resulting in the difference of gender. The place of lady should be replaced by a 'human being telling lies'. Hence scripture should not be followed blindly because some person having the ego of male domination should have introduced this word in the scripture, which is proved to be wrong through analysis. The above statement of apaddharma is from the Mahabharatam written by sage Vyasa in which several insertions were done.

Deep analysis to find out the subtle truth is a necessity in the case of spiritual knowledge also. Following the statement of scripture blindly is to be avoided since you must note that even the scripture has the possibility of adulteration, be it even the original scripture like the Veda. We are not contradicting the scripture Veda spoken by God. We only contradict an insertion of a mischievous person in the case of any scripture.

Chapter 3

January 15, 2017

O Learned and Devoted Servants of God,**1. I would like to know if my dream had some deeper meaning.**

[Dr. Nikhil asked: Padanamaskarams Swamiji, I had an amazing dream of You as a Professor last night. You were in an auditorium with Your students. But You were not on the stage, You were casually addressing a crowd of students, who were standing around You. You were wearing a greyish-brown suit and looking so handsome that it is impossible to describe in words. Some of Your devotees including me, were also standing around with the students. It was a treat for the eyes to watch You interact with the students in the most playful and charming manner. It really touched my heart. As I was enjoying the scene, I thought I should take a picture of it on my phone. But as I was about to take the picture, You left the auditorium for some work, asking Devi to stand there instead. I thank You for this wonderful experience, and would like to know if this dream had some deeper meaning. At Your Divine Feet, Nikhil]

Swami replied: The dream is always an index of two contexts: 1) Ideas from level of consciousness (this birth) and level of sub-consciousness (previous births) projected as dream and 2) God enters the dream to give you some message. The dream you got belongs to context No 2.

God is giving you the message that best clarity of the subject is always attained in preaching the spiritual knowledge to the low level receivers (appeared as students) during propagation of knowledge. It also gains best clarity during discussions and debates with your friends (represented by you). The Gita is simply a discussion between God Krishna and Arjuna. You can find the modes of discussions and debates between sages as mentioned in Upanishads. Even the commentaries involve the discussions between the opponent (Purvapakshi) and the establisher of theory (Siddhanti). *Mere lecture from a speaker standing on a stage like a politician speaking for election is not much appreciable mode of propagation of spiritual knowledge.* Shankara spent all His life time in discussions and debates only. Such mode is called as satsanga, which is the first step to achieve liberation in this life itself (*satsangatve... jivanmuktih*).

I am seen in western dress to indicate that there is no link between dress and knowledge. The Gita was spoken by Krishna, who was dressed with all jewels, crown and silk clothes. The divine preachers, who were in saffron clothes, wrote commentaries on the Gita! This is absolute truth. But, it is better to be in saffron cloth, the effect of which is tremendous. A saint speaking in saffron cloth is heard with full attention even though he speaks

nonsense. It is better to follow the trend that suits the psychology of public in propagation of spiritual knowledge. Spiritual aspirants of very high level don't bother about the dress and care only for the concepts spoken.

I was in that dress of a professor of science because I have to preach the scientists today, who are perfect experts in the analysis of every item of this creation. Analysis of creation was called as **Tarkashastra** (Logic). While dealing the philosophy (Vedanta Shastra) in ancient times, it was a compulsory norm in the tradition that the preacher of philosophy (spiritual knowledge) must be a scholar in logic. Logic of ancient times is the science today. Hence, I studied science and became a professor in science. The Sanskrit scriptures came to Me spontaneously from My previous births as I didn't study Sanskrit and scriptures in Sanskrit from any person. I was in that dress to suit to the atmosphere, which is to be dealt by Me. The unimaginable God merged with Datta, the first energetic incarnation. Datta merged with Me, a human being, called as Venugopala Krishna Murthy. Unimaginable God is like the inner most banian. Above that, the Shirt is Datta. Above that is the human being (body+soul) like coat. The dress signifies this concept. All the credit goes to Datta with whom the unimaginable God merged. Since it is not proper to give the credit to this human being, as one of all of you, I went out avoiding your photograph. In order not to disappoint you, I asked you to take the photo of Devi, your wife.

Chapter 4

January 29, 2017

O Learned and Devoted Servants of God,**1. How to respond to arguments which lead to a conflict due to one section of people claiming their religion to be great?**

[Shri Balaji asked: Respected Swamiji, Kindly clarify the following questions which came up during discussions with my friends Shri. Shriram, Shri. Chandan and Shri. Sohan: Today, many religious conservatives agree that the different religions are messages from the same God. But they add a point saying that "Other religions were messages relevant only to a particular time, region, and section of people. At that time and place, people were at a lower level spiritually and God revealed only the knowledge which they could digest. But our religion was revealed to people of a high spiritual level and God has revealed the highest knowledge only in our religion". How to respond to above conservative argument which once again leads to a conflict due to one section of people claiming their religion to be great and mocking at other religions as inferior?]

Swami replied: Every religion has various levels of knowledge corresponding to different levels of devotees. In every language of every country, the education system varies from LKG to PG level. Of course, *metaphysics was deeply developed in India compared to other countries*. All these levels are related to theoretical level. Practical level is far higher than the theoretical level of devotion. The achievement of practical level depends upon the psychological setup of the devotee. The practical devotion is always generated from the theoretical spiritual knowledge only. As per this concept, Indians should have been the highest practical devotees. But, it is not so. Therefore, the practical level of devotion depends upon the level of the psychological attitude of the devotee and not mere religion. We can say that in India intelligence was very much and hence doubts are many in various angles. Answering all such doubts developed the height of the spiritual knowledge. The seed may be good and the rain may be well, but, the fertility of the soil is also important, which is the setup of psychological pattern acquired from previous births (samskara). One devotee told Me that India is great because God incarnated here many a time. I told him not to be unnecessarily proud because a teacher visits a class of dull students only several times to revise the subject. We should not unnecessarily create splits between religions by praising your own religion and your own country. The ego will bring down the value of spiritual knowledge. *It is always better to analyze yourself and rise to the higher level, whatever may be your religion or country*. A gem is a gem in any religion and a stone is a stone in any religion. A PG student

is always greater than LKG student irrespective of language, religion and country.

2. What is the relationship of Hinduism and non-Hindu religions with Sanatana Dharma?

[In one of Your discourses, You have mentioned Hinduism and non-Hindu (Mlechha dharma) as the 2 religions which used to exist before. What is the relationship of Hinduism and non-Hindu religions with Sanatana Dharma? Is it right to say that initially, Sanatana Dharma was the only religion throughout the world which was revealed by God to mankind? Are all religions of the world today only partial views of the Sanatana dharma and finding the Universal Spirituality among the religions would lead us to Sanatana Dharma?]

Swami replied: Sanatana Dharma means the spiritual knowledge of ancient sages. The sages were always for peace of the world. Hence, Sanatana Dharma comes under universal spirituality only. Creating any split between religions or believers of God is not Sanatana Dharma at all. Later on, the middle age scholars developed the splits due to their ignorance and hence, they were not in the line of ancient sages of Sanatana Dharma. *Correlation is always the attitude of ancient sage.* Condemning others point is always the behaviour of egoistic middle age scholar.

3. Is the varnashrama dharma revealed by Lord Krishna applicable to all religions?

[Is the varnashrama dharma revealed by Lord Krishna applicable to both Hindu and non-Hindu religions? Some traditionalists say that non-Hindus should not read the Vedas or perform yagnas, and yagnas are not to be performed in non-Hindu (Mlechcha) regions. Please comment on this line of view.]

Swami replied: The Gita clearly says that the caste system (varna) is always based on the qualities and deeds (guna karma) and not on the birth. This is universal rule. Similarly, the state of spiritual progress (ashrama) is also based on the qualities and deeds of a devotee only and not on the external dress or external place like house or forest. Yajna is only the sacrifice of fruit of work (karma phala tyaga) in the form of food during the spiritual debates. The food is prepared by cooking, which is a work (karma samnyasa). You have to take every concept with universal outlook because there is only one God, the Creator, and the whole universe is His creation only.

4. At what point of kama does its pursuit become sinful?

[Shri Shriram asked "Kama is listed as one of the Purusharthas. At what point does its pursuit become sinful? How can a layperson like me draw a boundary to determine limits of indulgence for a Kamy activity? I would appreciate if Sri Swami can provide practical examples".]

Swami replied: The word kama is used in two senses:- 1) General desire and 2) sex. When kama is taken as purushartha, it stands for sex. Illegal sex with any female, other than wife, is condemned by God. Sex with any intensity confined to wife or husband is not a sin as per the Gita.

The word 'kamyā' indicates general desire and not mere sex. Any worship done, be it theoretical or practical, with a selfish desire brings you to very low level before God. Any sacrifice or service done to God without aspiration for any fruit in return takes you up in the spiritual ladder.

5. Can an atheist claim that he is successful in Pravrutti by paying the income tax?

[Some atheist may say that he is paying a lot of tax to the government which can be taken as social service. Further he is not doing major sins like violence, corruption, infidelity etc. Rest of his efforts and money go in luxuries for himself and his family. Can he claim that he is successful in Pravrutti? Sincerely, Balaji]

Swami replied: Certainly, the person referred by you is in high level provided that the Government is also doing social service on perfect lines. If the Government is not perfect, he should find other ways to see that the tax paid by him reaches the really deserving people. Luxuries are not good even otherwise. It is conclusion of scientific analysis that luxuries spoil the health. He can save the wealth by avoiding luxuries and use it in the service of God, which includes the service to poor in the name of God. Social service without the background of the concept of God will certainly collapse or gets twisted on someday or other.

Chapter 5

MIND GAINS STRENGTH DUE TO EMOTION & INTELLIGENCE WEAKENS

February 06, 2017

O Learned and Devoted Servants of God,

[Shri Balaji (on Phone): Swami! Two colleagues become emotional to scold a concept not liked by them and I too become emotional. Please advise me.]

Swami replied (on Phone): While doing propagation of spiritual knowledge to humanity in this world, the first required quality of the preacher is to have lot of patience without any trace of emotion. In the commentary of the first Brahma Sutra, Shankara prescribed the patience as the first required quality (*Shama damaadi...*). Due to emotion, mind gains strength and intelligence becomes weak so that your argument is weak due to the lack of power of analytical logic, which is supplied by the intelligence alone. In the first stage of knowledge, intelligence should be strong and hence the Gita starts with Buddhi Yoga or Sankhya Yoga.

Before entering in to argument, you must prepare the other side for the argument and then only argue with him. Without the prior preparation, if you enter straight in to argument, you will always get repulsion from the other side. The preparation of the other side should be in the following way: “My friend! Please listen a few words before we argue on this topic. None of us should become emotional, which reduces the power of logic in our arguments. If we argue in the lowest level of excitation, the energy will conserve, which is used in the argument by the brain. By this, both of us will be able to project our concepts with full logic and in complete manner. By this way, the truth will come out. One of us will be defeated in the arguments. The defeated person need not be emotional because this is not loss of a case in the court resulting in the loss of some property. The defeated person should be more happy since he gained right knowledge to be benefited and avoided the loss happening already due to wrong knowledge. The successful person in the argument need not be happy at all since he does not have any extra benefit by the success. We both are arguing as friends, co-operating with each other to dig out the truth, which may benefit both of us in case both our arguments are defective. In such case, both of us shall be equally happy. Our arguments are not our registered properties, which may be lost in the court. I am different from the

argument. The argument may win or get defeated, I need not be effected at all since it is not my registered property. If I lose my property in the case, I shall feel pained since I lost the property, which gives me loss. But, in this debate, if I lose the argument, I have not lost anything. Instead, I gained profit because I have captured the right knowledge that gives me benefit in future. In addition to this, I have arrested my future loss because I am not going to lose any more due to the wrong knowledge I had so far. Additional benefit combined with arrest of loss is a double benefit! Hence, I wish that I loose in the debate if my knowledge is wrong. If we argue with this background, one of us will benefit (if one argument is wrong) or both of us may be benefited (if both arguments are defective)”.

Some times, you may have to accept some arguments from the other side also in order to become friendly with him, even though you know very well that his arguments are totally wrong. In such case, you have to accept some weak points of the other side to become friendly with him and argue vehemently on a strong point, which is the most important for his uplift. Since you have accepted with him in some points, the other side will also develop an ethical responsibility to agree with some points from your side. This is also a talented way of preaching based on the context of the rigidity of the receiver. Such talent was exhibited by Shankara, Ramanuja and Madhva in their times to uplift even the rigid fellows in a tactful way.

All these are essential points for preparing the receiver for the debate in the propagation of spiritual knowledge.

Chapter 6

February 07, 2017

O Learned and Devoted Servants of God,**1. Kindly give Your opinion on rituals where devotee slits the throat.**

[Shri Anil asked: Padanamaskaram Swami. A 30-year-old man killed himself by slitting his throat in Jharkhand in a ritual to appease a goddess depicted in Hindu scriptures as having severed her own head with a scimitar. Kindly give Your opinion on such extreme steps.]

Swami replied: All such deeds indicate the climax of ignorance and foolishness resulting due to lack of proper spiritual knowledge. The action is called as Karma, the emotional force to implement the action is called as Bhakti and the fundamental decision coming from proper analysis of scriptures is called as Jnana. Jnana should generate Bhakti and Bhakti should generate Karma. If the fundamental Jnana is missing, the emotion and action go in wrong direction. One should give lot of importance and spend lot of time on the first step, which alone gives the right direction.

There is a deity called Chinnamastaa without head wearing curved knife in her hand by which her head was cut by herself. The inner sense of this deity is that the wrong knowledge represented by head was cut by herself with the help of her own analytical spiritual knowledge represented as knife. Lord says the end of the Gita that Arjuna should analyze what all preached by even the Lord. Cutting head is not in physical sense because the deity remains alive even after the head is cut. If it is physical sense, this is impossible. Hence, the inner meaning of this should be understood as cutting the wrong decision taken by intelligence represented by the head. Lack of true spiritual knowledge is the present situation and true spiritual knowledge is the urgent need of the present hour in this world.

2. Kindly give the message behind the following incident in Bible.

[BIBLE: Acts 5: Ananias and Sapphira Kindly give the message behind the following incident in Bible

5 Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. 2 With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?

4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God."

5 When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.

6 Then some young men came forward, wrapped up his body, and carried him out and buried him.

7 About three hours later his wife came in, not knowing what had happened.

8 Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price."

9 Peter said to her, "How could you conspire to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door, and they will carry you out also."

10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.

11 Great fear seized the whole church and all who heard about these events.]

Swami replied: A father has Rs.100/- with him. He kept some money for his requirements and gave the rest of money to his issue. The issue wanted more money and the father says that he does not possess any more money with him. Since the son is not omniscient, he believed his father and went away with satisfaction. Here, you must remember that the sacrifice of money is done by father himself without any pressure. He told a lie with the son because of his future requirements. When the omniscient God exists in the place of son, the situation is totally different. The devotee must sacrifice what all he had since the omniscient and omnipotent God will take the total care of the devotee for such total sacrifice. In this incident, the devotee forgot that God is omniscient and omnipotent.

Death described here does not mean the actual death of the body. It only means forgetting the real nature of God. In the Sanatsujaatiya of the Mahabharata, it is said that the real death is only to forget God. The young man, who buried the dead bodies represent devotees of even lesser age having full spiritual knowledge.

3. Please give the right interpretation of the vision of Peter as given below.

[Acts 10:9-16 Peter's Vision

9 About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray. 10 He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. 11 He saw heaven opened and something like a large sheet being let down to earth by its four corners. 12 It contained all kinds of four-footed animals, as well as reptiles and birds. 13 Then a voice told him, "Get up, Peter. Kill and eat."

14 "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." 15 The voice spoke to him a second time, "Do not call anything impure that God has made clean." 16 This happened three times, and immediately the sheet was taken back to heaven.

Later in the following verse Peter interpret the vision as:

34 Then Peter began to speak: "I now realize how true it is that God does not show favoritism 35 but accepts from every nation the one who fears him and does what is right]"

Swami replied: To eat animals etc., just after killing, is not possible for any non-vegetarian human being. The flesh should be processed well and cooked before eating. Hence, Peter refused it. But, if Peter started eating the animal as ordered by God, it should have turned in to well cooked flesh. This shows that the faith of Peter on God is not full. Peter

was tested here and since Peter failed, the sheet was withdrawn back. Peter is not a devotee of highest Nivrutti. He is a devotee in lower Pravrutti only. Hence, killing the animal and eating it like a tiger was rejected by him since it is against the code of non-vegetarian. Pravrutti deals with all established customs as traditions. Nivrutti does not find anything except the wish of God. God consoled Peter by giving a certificate of the plane of Pravrutti for doing justified thing even if God wishes otherwise. Dharma Raja refused to tell a lie even though God Krishna ordered him to tell a lie in the war. Krishna appreciated him on the face, but, Dharma Raja has to go to hell (just for vision only) for disobeying God!

4. Kindly enlighten on the following verses of Paul.

[Paul gives the following verses. Kindly enlighten on this.

A. 1Timothy 2:14-15: 14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. 15 But women[a] will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Again in following verse Paul comments:

B. “I do not permit a woman to teach or to have authority over a man; she must be silent.” (1 Timothy 2:12)

C. St Paul condemns homosexuality in the opening chapter of the Book of Romans: “In the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.” (Romans 1:27)]

Swami replied: The scripture is to be understood with reference to the context of the then prevailing conditions of the society. In the ancient times (even till recently) women were considered as managers of administration of houses while the men earned the money. Earning money by doing work was considered as higher status than the work in the house. This is not justified because work is work. But, the above version of male domination prevailed in those times and God has to follow the established atmosphere because His preaching about spiritual knowledge is highest for the sake of which higher and high levels can be neglected. The old atmosphere is now changed totally since women are also doing jobs and earning. Males without jobs are not doing cooking due to their ego of gender! Sometimes, we find a woman is doing job as well as cooking in the house! Hats off to such women! This is the reason why the last birth for getting salvation must be the birth of female only, who does not have the ego of gender at any time. Of course, I appeal to the women not to get ego by this information in which case such women become males in disguise of women!

5. Kindly give Your interpretation of following verses.

[Kindly give Your interpretation of following verses. The Transfiguration [Matthew 17:1-8]

1 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

3 Just then there appeared before them Moses and Elijah, talking with Jesus.

4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

5 While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

6 When the disciples heard this, they fell facedown to the ground, terrified.

7 But Jesus came and touched them. "Get up," he said. "Don't be afraid."

8 When they looked up, they saw no one except Jesus.]

Swami replied: Jesus is human incarnation of the God and hence could show such miracles, which help the growth of spiritual line. Miracles exhibited by demons are in the line of ego and ignorance. The very nature of the miracle explains the nature of the doer. Ravana lifted Kailasa mountain to shake Lord Shiva. Krishna lifted Govardhana hill to protect the devotees from the chaos of cyclone for seven days. The three shelters mentioned by the devotee indicate that the human incarnation was equated with two divine souls in energetic bodies (angels). An angel is a soul with energetic body doing the service of God. When God enters angel, it becomes energetic incarnation. When God enters human being, it is human incarnation. An evil spirit is also a soul in energetic body in to which God will never enter. Angels have finite powers blessed by God only. The incarnation itself is God having infinite unimaginable powers. Jesus was a human incarnation and was far greater than even the other two angels. A collector in cotton shirt (human body) also is greater than clerks in silk shirts (energetic bodies) working under him in his office. Krishna is God in human body and is greater than Indra, an angel, in the energetic body. The human nature is repulsion to human incarnation due to common medium (human body). Even an angel in the energetic body is considered to be far higher than human incarnation due to difference in the medium (energetic body). Due to this reason the villagers of Brundavanam preferred to worship Indra than Krishna! Miracles are done by God in human form as per the real need, more for the spiritual uplift. Miracles done by demons are always for their self-projection only.

6. Kindly give Your interpretation of following verses.

[The Temple Tax [Matthew 17:24-27]

24 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, "Doesn't your teacher pay the temple tax?"

25 "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—from their own children or from others?"

26 "From others," Peter answered. "Then the children are exempt," Jesus said to him.

27 "But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."]

Swami replied: Temple tax indicates the offering of money to God. It is not the tax paid to king to carry on social welfare programmes. Human beings paying tax to a human being, who is expected to serve the human beings is the tax to be paid to king. It should be paid by everybody provided the paid tax is not swallowed by king or ministers or officials. Corruption should be absent in such tax. But, the tax paid to the God, who is the king of kings is totally different. All the souls are created by God and hence become His children. Father never collects tax from his children. If the children offer money with pure love, it is certainly accepted by God. A human father may be in need of money, but, the divine Father, whose wealth is all this creation, does not need any money except it is offered with pure love. Of course, offering money to God is the highest sacrifice called as karma phala tyaga, which is very much stressed in the Gita as test of real love, but, it is not to be paid as tax on demand. Offering is never demanded like tax. Hence, the word 'temple tax' was disliked by Jesus, the human incarnation in whom God exists. This means that the God Himself is not liking the word. Hence, Jesus performed a miracle to pay the tax from the creation itself since creation itself is His wealth! Since all human beings are His children, temple should never collect tax from any human being unless it is offered by a devoted human being. The Government can collect tax for the service of humanity and not to swallow it through corruption. Corruption is one of the three main gates to the horrible hell and every member and official of the Government should not forget this severe warning of God. Corrupt money is like poisoned milk to kill anybody, which is realized by the effect only and not visualized in the beginning as you can't see poison in poisoned milk. The poisoned milk kills you only whereas the corrupt money will kill you and your family forever in this world as well as in the upper world.

7. Kindly give Your interpretation of following verses of Matthew.

[The Greatest in the Kingdom of Heaven [Matthew 18:1-5] 18 At that time the disciples came to Jesus and asked, "Who, then, is the greatest in the kingdom of heaven?" 2 He called a little child to him, and placed the child among them. 3 And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. 4 Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. 5 And whoever welcomes one such child in my name welcomes me.]

Swami replied: A Child is soul returning from hell after maximum reduction of intensity of sinful nature as seed (Rajas and Tamas) not

expressing even a sprout. The seed never harms the society. Hence, a *child means the soul not harming anybody in the society*. Even an adult human being in which the sinful nature is only in the state of seed without any expression is an eternal child. The four greatest devotees of Nivrutti (Sanaka, Sanandana, Sanatkumara and Sanatsujaatiya) always appear as children forever. These four have the privilege to see God at any time without the permission of the gate keepers also! Any trace not expressed to affect the society can be treated as almost nothing. The pure Sattvam quality along with traces of Rajas and Tamas can be treated as 100% pure Sattvam since the error is in negligible range. No quality can be absolutely 100% pure. Hence, children are said to be as pure as God.

8. Kindly give Your interpretation of following verses

[Causing to Stumble [Matthew 18:6-9]

6 "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea.

7 Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come!

8 If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire.

9 And if your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.]

Swami replied: Suradas, the greatest devotee of Krishna, was totally blind, but, he attained the divine world to see God always with his blessed eyes. A person with defect in limbs or senses is always blessed with extraordinary intuition called as sixth sense. The mind and intelligence of such defective person become very powerful with the help of which, the soul attains the Lord. A soul having no defect in the body may feel satisfied in this world, but, will be thrown in to liquid fire if he does not care for spiritual knowledge and develop devotion and service to God. What is the use of the absence of any defect in his body? What is the loss for a devotee having some defect in the body, but, attains the Lord? This preaching encourages the physically disabled people in their lives. There will be always a burning vigour for compensation in a defective human being. Similarly, there will be always a satisfaction as drowsy sleep in a human being having no defect. This was preached by Jesus on the first day after finishing long penance (*Blessed are those...*). The Veda also says that God is real eye of this external eye indicating that a real devotee of God need not worry about any defect in body.

Chapter 7

February 10, 2017

O Learned and Devoted Servants of God,**1. Peter offered his life to save Jesus. Does it not prove that he is a high-level devotee of Nivrutti?**

[Shri Anil asked (on phone): In the recent answers, You told that Peter failed in the Nivrutti test of God. But, Peter offered his life to save the life of Jesus. Does it not prove that he is a high devotee of the level of Nivrutti?]

Swami replied (On phone): In the question paper given by God, which is referred by you, Peter failed. Peter might have passed in chemistry paper, but, failed in the physics paper conducted in March examination. The result given for that March is that Peter passed in chemistry but failed in physics. In the next September examination, Peter might have passed in the physics paper also. The result is always given by the university based on the paper answered in a specific examination. Since Peter passed physics paper in September examination, you cannot demand the university to declare Peter to have passed in physics paper in the previous March examination also!

God asked Peter to kill animals, reptiles etc., and eat. Killing is highest injustice (*ahimsaa paramo dharmah*) and eating the raw flesh without processing for purification is also not justified in view of health, which is necessary for spiritual line also. Now, here, if some human being like the spirit of father of Peter asked him to do this, Peter should refuse so that justice can be voted against injustice in Pravrutti. He passes this Pravrutti test by supporting justice against injustice as far as the world is concerned (spirit of father comes also in to the category of the world). But, here, no human being or even human spirit is involved against which (injustice) you can vote for justice. Here, the ultimate God is standing in competition with justice. God is far far higher than even justice. After all, the ultimate aim of justice is God since the concept is that justice is a path to get good impression of God. The deity of justice in the form of cow surrendered to God Datta for protection. It is standing in the back side of God to say that it is only next to God! In fact, God is protector of justice (*Dharma samsthaapanaarthaaya... Gita*). But, here, He is expecting the devotee to vote for Him even against the justice. This is only a rare case of test of a devotee and not the general policy of God. You must vote justice against injustice in the world for the sake of even your dearest human

being. But, when God and justice compete with each other, you must vote for God. The Veda says that nothing or none should be even equal to God and not to speak more than God (*Natatsamah...*). God in the Gita says that you should vote for God against justice also and that will not be a sin to lead you to hell (*Sarvadharmaan...*). Had Peter followed God's word and started to kill and eat those living beings, those will turn in to bread and butter in a fraction of second by the will of God since the test was over. Here, Peter voted for justice against God. Here Peter passed chemistry paper (test of Pravrutti by voting justice against unjust killing) and failed in physics paper (test of Nivrutti to vote for God against even justice by killing those living beings to eat). Hence, God gave pass result in the Pravrutti test by saying that justice is followed even if God wished otherwise. God did not give the failure certificate of Nivrutti by saying that Peter gave more importance to justice neglecting even God. This shows the positive attitude of God to encourage always the devotee. We must understand one crucial point in the saying of God, which is that Peter followed justice without fearing for God. This has an inner meaning, which is that had Peter eaten by killing those animals based on fear from God, even such pass is failure in the test of Nivrutti. This statement given by God looks as if God is appreciating Peter for doing a righteous thing overcoming the fear for God. This is only a superficial meaning, but, the inner meaning is that even if one votes for God against justice due to fear for God, such voting for God is only a failure in the nivrutti test. This throws light on the background of Nivrutti test. This means that you should not vote for God against justice for the fear towards possible anger of God (that if I don't vote to Him, He will punish me by throwing me in to hell there or giving difficulties here) or for the attraction to some special benefit from God (that if I vote Him, He will give heaven to me there and prosperity here). Passing the test of Nivrutti should not be based on these two backgrounds of fear and attraction.

You must pass the Nivrutti test based on your unimaginable love (devotion) to God. Then only, it is a real pass in Nivrutti. God asked Dharma Raja to tell a lie in war. The general rule is that if you tell a lie, you will go to hell and this is in the phase of world or Pravrutti. If you tell a lie and earn money for the sake of your dearest family, you will go to hell, where your family will say "*we never asked you to do illegal earning for our sake. We don't know how you earned. You brought and gave it to us for our enjoyment and we enjoyed! We can't share your sin*". Dharma Raja, like Peter, didn't agree to tell the lie even if God Krishna told. Dharma Raja went to hell for not telling the lie even if God asked! Lord Krishna tested

Gopikas on real background of Nivrutti by saying *“If you press Me to dance with house-holder like you, you will go to horrible hell”*. Then, had Gopikas told *“O God! To hell! In such case we will not dance with you even if you press us! We thought that by dancing with You, You will be pleased to bless us with prosperity here, heaven there, save us from difficulties here and save us from hell there. We thought that this proposal is multi-benefit scheme with four benefits!”*, Krishna should have withdrawn that Nivrutti test, which was based on fear and attraction only. Instead, Gopikas told *“we don’t mind to go even to horrible hell for your sake. If you refuse us, we will commit suicide by jumping in to this Yamuna River for the failure of our love to you”*. Gopikas passed this real test of Nivrutti.

You are talking about the offer of life of Peter for the sake of Jesus during crucifixion. But, is this Peter not the same one, who refused thrice (as predicted by Jesus already) to even identify Jesus after arrest? The human being is an unstable monkey jumping from lower plane to higher plane or reverse from time to time and is unpredictable. The Nivrutti needs standard devotion like a rock.

God in human form also exhibits His divine illusion (Maya) in Nivrutti test. Hanuman did not marry so that He can serve God effectively. But, God Rama Himself is a married person! Not only this, God Rama took service of Hanuman to search His stolen wife! In the place of Hanuman, if any one of us exists, we will think *“I remained unmarried to serve this married fellow! Moreover, He is employing me in the service of searching His wife! Instead of this foolish service, I shall go back and get married to live happily”*. But, Hanuman passed in this Pravrutti-Nivrutti test. Getting oneself married to lead life ethically is the justice in Pravrutti. Had we left Rama in this test, we will be certainly awarded Pravrutti certificate by Rama. Rama tested Hanuman again on the first day of war. Rama told Ravana *“If you give back My wife, I shall go back without killing you”*. Hanuman should have thought like this *“I participated even in the foolish service of this married fellow without my marriage. This married fellow is also highly selfish. He says that He will go back without killing Ravana, if His wife is returned back. I tolerated even the foolish service given to Him so far with a hope that at least He will kill Ravana and do justice to this world. Welfare of the world should be always greater than personal welfare. By this statement, He proves that selfishness is far greater than even social welfare. If Ravana gives back His wife and continues all his atrocities (including forcible molestation of others’ wives) on the world as usual, Rama will not mind it! Rama is only a drama of selfishness! Let me leave this fellow at least in this last minute”*. If we are in the place of Hanuman, I

am damn sure that we will think like this only. But, Hanuman did not leave Rama in that night and attended the war throughout! Hanuman passed this test of Nivrutti, which is highly misleading! He proved that God is far greater than anything including welfare of the world!

Peter failed in the above test feeling that that scene (even though repeated thrice indicating that he will tell the lie thrice in the case of Jesus) is an illusion. If God appears in energetic form, we will feel it as eye illusion to escape the test! If God appears in human form, then also, we will leave the test by refusing the human form of God feeling that the human incarnation is not God and is only a cunning human being! The essence is that we should get a pass certificate without test! We especially avoid Datta since He tests us always! But, do you know that any God is only Datta in a specific role!

Hence, My conclusion is that Thomas always doubts theoretically and Peter always fails practically!

Chapter 8

DISCUSSIONS ON THE MANDUKYA UPANISHAD

February 11, 2017

O Learned and Devoted Servants of God,

[Dr. Nikhil asked: Introduction

In the fourth chapter of Datta Veda (dated 10/01/2017), there was a discussion on the four states as mentioned in the Mandukya Upanishad. I seek a few clarifications related to it. Before posing the questions, I would like to summarize my understanding of the Upanishad. I request You to kindly confirm or correct my understanding.

In the first section, the Upanishad explains that the symbol OM (AUM) indicates Brahman (God) in relation with the three stages in creation namely creation, maintenance and destruction. These three stage are represented by the three syllables 'A', 'U' and 'M' respectively. There is also a silence following the three syllables and this fourth non-syllable (*Amatra*) or silence, represents the ultimate Cause of creation, which is beyond creation. This Cause is called as Brahman (God).

Then there is a declaration of the essential identity between the Brahman (God) with the Atman (soul) "*Sarvam hyetat brahma ayam aatmaa brahma*". The Upanishad further says that this Atman/Brahman exists in four states (*chatushpaat*). The states refer to the above-mentioned stages in process of creation from God (Brahman). The fourth state, which is represented by silence, is not a 'state' but it is the Brahman itself. In other words, Brahman is the ultimate Actor in the other three states and transcends (*turiya*) all three. These four stages in creation are compared to the states of consciousness in an individual (Atman) namely the waking, dream, deep sleep states and the Atman itself, which is the fourth transcendental state (*Turiya*). In these four states, the Atman, which is the Conscious Agent or Observer is termed as Vaishvanara, Taijasa, Praajna and Atman itself respectively. The Upanishad describes the characteristics of Conscious Agent or Observer in each of those states using a number of epithets (Please see Table 1 for details).

The focus of the Upanishad does not appear to be simply describing the different states of consciousness in the individual or the stages in the process of creation. Instead the states/stages seem to be used as mere tools to help us in characterizing the Parabrahman in relation to the different components of creation. While the nature of Parabrahman is unimaginable, describing or characterizing It in relation to creation (*tatastha lakshana*) is possible.

The Advaita commentators (Shri Gaudapada and Shri Adi Shankara), have interpreted the four states at both the macrocosmic (*samashti*) and microcosmic (*vyashti*) levels. However, in their commentaries the analogical relation between the macrocosm and microcosm soon takes the form of an identity. Their whole effort is to prove that any general individual (Atman) is essentially identical with God (Brahman).

States/ Matras☒ Versions↓	Amatra	M	U	A
Terms used to describe each state in the Mandukya Upanishad	Atman/Brahman naantaH prajnaH, na bahiShprajnaH, na ubhayataH prajnaH, na pranjanaghanaH, na prajnaH, na aprajnaH, adriShTam, avyavahaaryam, agraahyam, alakshanam, achintyam, avyapadeshyam, ekaatmapratyayasaaram, prapan chopashamam, shaantam, shivam, advaitam, AmaatraH	praajnaH sushuptasthanaH ekiibhuuta pranjnaana ghanaH aanandamayaH aananadabhuk sarveshvaraH, sarvajnaH, antaryaami, sarvasaya yoniH, prabhavaapyaya bhuutaanam	taijasaH svapnasthaanaH antaH prajna 7-angah 19-mukha pravivikta bhuk	vaishwanaraH jagaritashtaanaH bahishprajna 7-angah 19-mukha stula bhuk
Samashti: Mandukya-Karika (Gaudapada)	Atman	(Hiranyagarbha) ³	(Virat)	Vaishvanara
Vyashti: Mandukya-Karika (Gaudapada)	Atman	Praajna	Taijasa	Vishva ⁴
Samashti: Adi Shankara as per commentary.	Atman/Brahman: Satchidananda Swaruupa	Ishwara • Unmanifest (Avyaakrita) Cause (Kaarana)	Hiranyagarbha: • Cosmic <u>Subtle</u> Person with 7 limbs. • Observing the subtle	Vaishwanara, Virat- Purusha: • Cosmic Person as per Purusha Sutka with

1

SaptangaH (Seven limbed): Head, eyes, ears, mouth, nose (breath), heart and feet...as per the Mundaka Upanishad (Agnir mürdhā, cakshuṣhī candra-sūryau, diśah śrotre, vāk vivṛitāśca vedāḥ; vāyuh prānah, hridayam Viśvamasya, pādbyām pṛithivī; Eṣha sarva-bhūtāntarātma.

² Ekonavimshati mukhaH (19 faculties): 5 sense organs, 5 action-organs, 5 vital airs and 4 mental faculties.

³ The terms Hiranyagarbha and Virat are not directly used in Mandukya Upanishad or Gaudapada's Karika on it.

⁴ Karika on the Mandukya Upanishad by Shri Gaudapada, verse 1 "bahisprajño vibhurviśvo hyantahprajñastu taijasaḥ | ghanaprajñastathā prājña eka eva tridhā smrtaḥ || 1||"

			<p>(apanchikruta) objects or impressions</p> <ul style="list-style-type: none"> • Totality of the subtle content. • Kaarya Brahman, Apra Brahman, First Jiiva 	<p>seven limbs.</p> <ul style="list-style-type: none"> • One who is observing the physical world • Brahman, enlivening the physical world. • He who comprises (the gross bodies of) all living beings. • Totality of the gross universe
<p>Vyashti: Adi Shankara as per commentary.</p>	<p>Atman/Brahman: Satchidananda Swaruupa</p>	<p>Praajna:</p> <ul style="list-style-type: none"> • ‘Excellent knower’ because he enables knowing in other 2 states. • Single-mode mass of consciousness. • Blissful enjoyer • Ignorant of objects (vishayas) • Identical with Unmanifest Ishwara (Shankara Bhashya 1.4) since no difference between Adhidaiva and Adhyatmika can be made from Atman’s perspective, by removing the illusion of Maya 	<p>Taijasa:</p> <ul style="list-style-type: none"> • Subtle body • Perceiving the subtle objects (impressions) 	<p>Vishva:</p> <ul style="list-style-type: none"> • Individual’s gross body with 19 faculties. • Desiring physical objects. • Atman enlivening the physical body.
<p>Samashti: Adi Shankara (as per Shri Swami)</p>		<p>Hiranyagarbha:</p> <ul style="list-style-type: none"> • Ishwara’s Qualified Awareness 	<p>Virat:</p> <ul style="list-style-type: none"> • Cosmic Energy 	<p>Vaishva:</p> <ul style="list-style-type: none"> • Cosmic Matter

Vyashti: Adi Shankara (as per Shri Swami)		Praajna: • Individual's Qualified Awareness	Taijasa: • Individual's Inert Energy	Vaishva: • Individual's Gross Matter
Samashti: Shri Ramanuja		Hiranyagarbha: • Narayana's Awareness Qualified with Goodness (1c)	Virat: • Narayana's Subtle Energetic Body (1b)	Vishva: • Universe (1a) • God's gross Body • matter, energy, souls
Vyashti: Shri Ramanuja		Praajna: • Awareness + qualities (2c)	Taijasa: • Energetic Subtle Body (2b)	Vaishva: • Human gross body: Matter + Energy+ Awareness in nerves (2a)

Swami Replied

Original Amaatra State:

- ❖ All the adjectives given to the first Amaatra state clearly indicate that the state of unimaginable God is explained here very clearly. This unimaginable God enters the created item to become mediated God or incarnation. The medium must be imaginable to us so that we can indicate the unimaginable God with our finger through such known medium. The three components of the creation are awareness, inert energy and inert matter, which are indicated by their related qualities called Sattvam, Rajas and Tamas respectively. The first created item by unimaginable God is primordial energy (Mula Prakruti) indicated by the totally invisible range, from which energy known to us in invisible (space or Aakaasha) range and visible (light or Tejas) range were derived during process of creation as mentioned by the Veda (*Atmana Aakaashah, Tat Tejoasrujata*). This first item having the three subtle qualities in equilibrium with each other is called as primordial energy (Mula Prakruti), which is inert due to 2/3rd inert nature (Rajas and Tamas generating inert energy and inert matter respectively). The process of creation starts with creation of this Mula Prakruti, which generates the entire world on disturbance of equilibrium by the will of God. When God decided to create this creation, the first wish is to create Mula Prakruti and simultaneous materialization of such first wish is the creation of Mula Prakruti. Further, during the process of creation, even though Mula Prakruti appears to have modified into further items, such modifications happen only due to wish of God. Mula Prakruti appears to be the material cause and God appears to be designer cause. As far as creation of Mula Prakruti from God is concerned, it is similar to miracle because there is no material cause for Mula Prakruti. God is both types of cause (*abhinna nimitta upadana*) and God can be compared to a magician upto to this part. Once Mula Prakruti is created, God becomes designer cause and Mula Prakruti becomes material cause. In this way, we can correlate both schools of philosophy in the process of creation. If the starting point is single unimaginable God, the theory of miracle (Indrajaala) of Shankara can be adopted. If the starting point of creation is after creation of Mula Prakruti, the other philosophies involving God and Material cause separately can be adopted.

First State of Deep Sleep (Sushupti):

- ❖ Before creation of Mula Prakruti, the unimaginable God is identified by bliss (Ananda), which is naturally made of awareness only. Hence, this is the first mediation of God since Mula Prakruti was not yet created, awareness (relative) was not at all created because relative awareness is created only during process of creation from food. After creation of Mula Prakruti, five elements, plants and food only, awareness (Purusha) is created (*Annat Purushah*— Veda). In such case, how can you say that God had awareness even before creation of Mula Prakruti? Such awareness in that initial state is only the process of work of God to know. Unimaginable God can do anything (including knowing) by His unimaginable power. Hence, the awareness mentioned in the case of God is absolute unimaginable awareness by which He knows everything (Sarvajna) and not the relative imaginable awareness created from food after development of materialized brain and nervous system in which the inert energy is transformed into a specific work called awareness (alpajna). In absence of Mula Prakruti, even inert energy and matter can't exist and hence the awareness in that initial state of God is unimaginable only and not this imaginable awareness present in human beings.

1. Even unimaginable awareness is work of God to know. Since we have come to know that it as the work to know, such awareness is no more unimaginable.

Swami replied: Did you exist in that initial state to know that such awareness is also to know? We are talking about that awareness today when we have already known this relative awareness means to know. Had you existed then itself, you can say that it is imaginable awareness at least by its resulting fruit, which is the process of knowing. Today, we are telling that God was with bliss thereby meaning that He is with awareness by comparing that state with the state of present human being having bliss. Similarly, by comparing that state with relative awareness, we say that God was with awareness in that state. The simple information is only that God was blissful before creation. By the word 'bliss', we are creating logic of basic awareness of bliss based on this worldly logic. We can also simply say that God was with bliss by His unimaginable power and there is no need of any logical derivation of awareness at all in this topic!

- ❖ Mediation means a clue to identify a person. It need not be a material that is covering a person. By the work of cultivation, we identify the person as a farmer. Similarly, with the help of bliss, its basis, awareness, was detected and with the help of the awareness we

identified the God not personally through His inherent characteristic (Swarupa Lakshanam), but, we identified God as possessor of awareness through the associated characteristic (Tatastha Lakshanam). In absence of the possibility of knowledge of any inherent characteristic since God is unimaginable, this associated characteristic itself is more than an inherent characteristic for us! We can say that awareness is the external medium in which unimaginable God exists and we can say that God is mediated by awareness. The three preachers have gone one more step far and said that God is awareness. Remember that this awareness told by them is not the relative awareness generated in the process of creation because this awareness existed even before the creation of the root cause of creation (Mula Prakruti). The word ‘unimaginable’ as an adjective of an item may lead to doubt the absence of that item (atheism)! Instead, it is better to say with full clarity that the item with imaginable nature exists and then, say that such item has unimaginable power. Such statement will not bring the doubt of non-existence of that item and at the same time, it establishes the existence of unimaginable item simultaneously. This method was much followed by Ramanuja.

- ❖ You can take this unimaginable God (Amaatra) present in blissful state and associated with awareness as the first Praajnaa state. Existence of awareness based-bliss and absence of any second object (since even creation of Mula Prakruti did not take place) clearly support this state. In this state adjectives like omnipotent (*Sarveshwarah*), omniscient (*Sarvajnah*), overall controller (*Antaryaami*) etc., indicate the unimaginable God (before creation or manifestation of cause and the cause is unimaginable God before miraculous creation of Mula Prakruti).
- ❖ In this initial state, there is no question of macro (Samashti) and micro (Vyashti) levels. Only today, we can say that initial level is macro level with reference to the present micro level. In that initial state since there was no creation, micro level could not exist. Hence, the Veda did not bother to distinguish macro and micro levels in that state. We can understand that initial state by observing the corresponding present micro level that exists today as deep sleep of human being. This human being must be the human incarnation only in which the unimaginable God entered as said by the Veda (*samvishatyaatmanaanaam*). This means that God entered a soul by Himself. Here it is clearly mentioned that a soul (Atman) is the specific object of entry. You can take even the total human being as

the meaning for the word Atman. However, this clarifies that the entry of God in to creation (*Tadevaanu praavishat... Veda*) is not entry in to entire creation, but, it is the entry in to a tiny part (a specific human being) of the creation only. If one enters a house and sits in a room, we can say that the person entered that house and is in that house, which does not mean that he is occupying the entire house! Hence, God neither entered and occupied the whole world nor even entered all the human beings and occupied all souls. Of course, in merge with the medium, He maintains His identity (*Sat*) and also identity with medium (*Tyat*) as said by the Veda “*Satcha tyatcha abhavat*”.

- ❖ God does not enter every human being. That specific human being in to which God entered (human incarnation) becomes God or Lord of this entire creation. If God entered every human being, every human being must become God or Lord. Every human being is unable even to move an external limb, if paralyzed and hence, can't be called as Lord. The human being in the awaken (Jaagrata) state is called as Lord (*Vibhurvisvah*- Gaudapada). Another reason to say that every human being is not referred here because in deep sleep in every human being the awareness disappears so that nothing is known including self-awareness. In such case, you can't say that awareness exists in deep sleep (Sushupti) enjoying bliss. Even self-awareness is absent and you are talking about enjoyment of bliss!! Therefore, this is not the case of ordinary human being. This is the case of human incarnation only in which the blissful unimaginable God exists with unimaginable awareness. The relative awareness (human individual soul) is already absent and its causal inert energy is only present around God (the conversion of inert energy in to awareness does not take place due to resting nervous system in deep sleep) and hence we can say that the unimaginable awareness is surrounded by inert energy or full ignorance. Neither subtle objects of dream nor gross objects of the world are perceived here and hence deep sleep is justified. If you take the human being instead of human incarnation in this state of deep sleep, only totally ignorant inert energy exists, in which case the meaning of the word 'Prajna' should be taken in a different way to mean the state of extreme ignorance by splitting the word as Pra=extremely, Ajna= ignorant (Pra+Ajna =Prajna)! Shankara applied the state of human incarnation to every human being since He was forced by the then existing context of atheists to motivate them at least to say that God (who is none other than the soul of any human being) exists. This was spoken by Shankara and not the real mind of

Shankara. Based on this, He was forced to say that awareness with bliss exists in deep sleep of every human being. Even though in His mind, the awareness mentioned here is unimaginable awareness of God in human incarnation, in his speech He said that the awareness mentioned here is imaginable awareness of every human being! We must understand the context behind for such saying.

Second State of Dream (during sleep):

- ❖ The first individual soul in to which God entered was Eshwara or Datta, who was a soul in energetic body. Such soul is called as first Jiiva because that is the first energetic form called as Hiranyagarbha. Hiranya means gold (the highest valuable) indicating the unimaginable God. Garbha means inside such energetic form in which God exists. This is better interpretation than the interpretation generally given by scholars, which is that Hiranyagarbha means the God born from a golden vessel. You can justify this also by saying that the precious Golden vessel is nothing but the first energetic form. The medium is only Jiiva in energetic body, but, unimaginable God merged with it and hence Hiranyagarbha is the first energetic being becoming unimaginable God due to merge of God with Him. This first energetic incarnation is very special in the sense that God will never exit from it being His permanent address for the sake of the souls of the creation so that God is imaginable through that medium.
- ❖ Hence, Hiranyagarbha is not simply the first Jiiva (individual soul) but also the Lord (Eshwara) of the entire creation since He is God. By internal component, Hiranyagarbha is God or Lord and by external component or medium (energetic body with soul), He is the first individual soul. The inner blissful God indicates unimaginable awareness that merged with imaginable relative awareness (soul) of the first Jiiva thereby indicating resultant awareness (absolute awareness+relative awareness) along with the inert energy of external body. The soul in Hiranyagarbha is directly from Sattvam of Mula Prakruti and not the developed awareness from food later on. However, this should be also called as relative awareness since it is a derivation from Mula Prakruti. This coincides with Taijasa of dream state of human being in which also awareness or soul with subtle energetic body is present. If this human being is incarnation of God, along with above said awareness and inert energy, unimaginable God also exists. Such unimaginable God merged with the subtle body and individual soul of first human being becomes Lord as well as Jiiva.

Both these aspects are simultaneously mentioned by the Veda “*Hiranyagarbhah samavartataagre, bhutasya jaatah patireka aasit*”. ‘*Jaatah*’ means the external medium produced from Mula Prakruti. ‘*Bhutasya Patirekah*’ means the only Lord of creation. Hence, Eshwara and Hiranyagarbha are one item only having two names with reference to internal and external angles. This Hiranyagarbha is also called as ‘*Viraat*’ because the external energetic body is made of specially shining inert energy. Viraat means specially (vi) shining (raat). From the angle of external body, He is Viraat. From the angle of the external medium (body and soul), He is Hiranyagarbha. From the angle of the inner unimaginable God controlling everything other than Himself, He is Eshwara. From the angle of the unimaginable nature of God, He is Amaatra.

- ❖ With the help of awareness and inert energy, upper worlds are created, which were populated by energetic beings (individual souls in energetic bodies). All these worlds are made by subtle energy and all the energetic beings are also made by subtle energy (bodies) and subtle awareness. This Eshwara/ Hiranyagarbha/ Viraat perceives all these subtle upper worlds and energetic beings. The dream state is subtle made up of subtle inert energy and subtle awareness. Both the macro (upper worlds of God) and micro states (dream of human being) are qualitatively similar.
- ❖ Shankara mentioned Eshwara for the first state of Praajna taking only the blissful and unimaginable God as His unimaginable awareness. Datta Swami mentioned Hiranyagarbha for this state in the same inner angle of blissful and unimaginable awareness existing in the container called Hiranyagarbha. The reason is a medium is needed for unimaginable God along with His unimaginable awareness. Such medium is Hiranyagarbha. Eshwara means the unimaginable God with unimaginable and blissful awareness only. You may say that the unimaginable God is mediated by unimaginable awareness and thus the address of Unimaginable God is given as awareness. Awareness needs a container since it is not independently perceivable or detectable. You may say that unimaginable God is the container for the unimaginable awareness. But, unimaginable God needs address and the address can’t be again unimaginable awareness! Therefore, Hiranyagarbha is mentioned here as the imaginable container or imaginable address of Unimaginable God as well as the address of unimaginable awareness. If you say the word Eshwara alone as unimaginable God mediated by unimaginable awareness, there is no

container for address. Even if you say that the awareness of Eshwara is imaginable awareness, even relative imaginable awareness can't exist independently and requires a medium of container like either independently existing inert energy or independently existing inert matter (of course, matter is always associated with energy).

2. Is my following sequence of creation correct?

[In the first state of Praajna, even Mula Prakruti was not created. Hiranyagarbha resulted only after creation of Mula Prakruti and comes to the second state of Taijasa or dream as mentioned by Shankara.]

Swami replied: Your doubt is exactly correct provided you existed in the first and second states continuously. We are talking now after appearance of Hiranyagarbha long back. Hence, even though you are correct as per the sequence of the states, we do mention Hiranyagarbha in the first state also as the container for understanding of present humanity. There is no trace of difference between first state existing in isolated way and the same first state existing as it is in the container of Hiranyagarbha. The second state is a mixture of first state and the new second state. You can take the first state alone in the second state also, which doesn't differ from the first isolated state before the creation also. You are speaking about an isolated golden ring costing Rs 1000/-. I am telling that the same golden ring exists on the finger of this person, which also costs Rs 1000/-. My expression is justified since we are speaking today. In your expression, you are assumed to be in the beginning state of creation and talking. My expression is more convenient to humanity of today. The container did not bring any difference in the first state when it exists in the second state also. An apple seen in isolated way and the same apple seen in a plate are not at all different in any way! Hence, Eshwara mentioned in isolated way by Shankara and the same Eshwara in Hiranyagarbha mentioned by Datta Swami do not differ at all. Eshwara called by Shankara is called as a state in Hiranyagarbha by Datta Swami. Shankara asked you to see the apple in isolated state. Datta Swami asks you to see the same apple (Eshwara) by saying to see the fruit (first state) in plate (Hiranyagarbha). The first and second states exist even in the third awaken state (Jaagrata) of Vaishvaanara (others) or Vishva (Datta Swami) and hence today you can refer both the states (Eshwara and Hiranyagarbha of Shankara or Hiranyagarbha and Virat of Datta Swami) in the third state called as Vaishvaanara (Shankara and others) or Vishva (Datta Swami) while standing on macro and micro levels. This is the point that was exactly said by Gaudapada that the same God exists in three states (First, second and third) as “*ekaeva...*”.

Third State of Awaken (Jaagrat):

- ❖ In this third Awaken state, only materialized items are the objects in which awareness of first state and inert energy of the second state appear along with inert matter. The awareness of first state enters second state and the awareness along with inert energy of second state enters the third state in which matter appears. Only awareness is present in first state. Only inert energy appeared as new item in the second state. Only inert matter appeared in third state. Hence, I like to represent awareness to the first state, inert energy to the second state and inert matter to the third state for convenience of classification.
- ❖ In this third state, Vishva is mentioned for micro level and Vaishvaanara or Viraatpurusha is mentioned for macro level by Gaudapada and Shankara. The Veda gives the Vaishvaanara for this third state without differentiating micro and macro levels in any state. Datta Swami feels that Vishva should be for macro level and Vaishva should be for micro level. Vishva is whole and Vaishva is a part of it. Vaishva means only human incarnation and not human being since Gaudapada says that this micro level of third state is also the Lord only. We can put macro (Vishva) in the place of micro (Vaishva) since both are equal in qualitative level. Hence, the placement of Vishva in the micro level by these scholars is justified. A small thing can be told as big thing but not reverse as said in the Brahma Sutras. Certainly, the macro Vishva shall never be represented by the micro Vaishva. Vaishva means a part of Vishva. If you say Vishva as Vaishva, this infinite Vishva should be a part of another bigger Vishva and this leads to ad-infinitum (anavasthaa). Moreover, the Vishva being infinite will not allow another bigger Vishva to come into picture. The Vaishva represented as micro means human incarnation, which appears as finite human being only. In the macro level, same Eshwara or Hiranyagarbha or Virat in gross materialized form is mentioned as Vaishvaanara or Viratpurusha or Vishva. Vishva is justified since smruti says Vishva is Vishnu (*Vishvam Vishnuhu*). The Viratpurusha described in the Purusha Sukta of the Veda is also Vishnu since the Purusha Sukta says that Lakshmi is the wife of this Viratpurusha (*Hrishcha te Lakshnishcha...*). Vishnu as Krishna says that He is the Vaishvaanara (*Aham Vaishvaanaro bhutvaa...* Gita). Hence, there is no difference in the meaning of these words.
- ❖ a) The Eshwara (by Shankara) or Hiranyagarbha (by Datta Swami) of first state, b) the same called as Hiranyagarbha of second state and

Vaishvaanara or Viratpurusha of third state by Shankara and c) Virat of second state and Vishva of third state (by Datta Swami) merges with a materialized macro human form (Vishvarupa or Vaishvaanara) as said above to become human incarnation in macro level. This macro human incarnation is also the micro human incarnation since Krishna (micro) is the same Vishvarupa (macro). The micro human being has the same three components of macro cosmos (Vishva) in its micro level (Vaishva). In this merge, the energy of energetic form (Datta or Eshwara or Hiranyagarbha or Virat) merges with the energy of the body of the human being. The soul of Datta merges with soul of human being. The unimaginable God merges with total human being as He merged with the energetic form (Datta) previously. The word Datta means simply that the unimaginable God is given to this creation (upper worlds) through this first energetic form (Datta means simply given) and is given to the world of humanity through human incarnation. Hence, Gaudapada says that the same unimaginable God is viewed in three states (*Eka eva tridhaa smrutah*).

Discussion

- ❖ Amaatra, certainly in any place, represented by Upanishat (Veda), Gaudapada, Shankara, Ramanuja, Datta Swami etc., shall stand only to Parabrahman or unimaginable God in whom all His creations, which are the undetectable (avyakta) root cause-inert energy (Mula Prakruti) and the other three components of cosmos or vishva (awareness as Praajna, detectable inert energy as Taijasa and matter as Vishva) cannot exist. The word creation includes all the above four items whereas the word cosmos or Vishva includes the other three components. If you see the terms used by the Veda like ‘can’t be uttered’ (Avyavahaaryam), ‘can’t be grasped’ (Agraahyam), ‘can’t be identified by any property’ (Alakshanam), ‘neither awareness nor inert energy and inert matter’ (*napraajnah, na apraajnah*) etc., it is clear that unimaginable God is the subject here. This is one extreme end introducing the creator, who is beyond the creation.
- ❖ The word Parabrahman is coined by Shankara for the unimaginable God (*maunavyaakhyaa...*) since the word Brahman stands for several great items of creation including the greatest unimaginable God. A great item is greatest in its category like the Veda in scriptures etc. The unimaginable God is greatest among all the categories or the entire creation. Therefore, if one uses the word Brahman for the unimaginable God, there is no objection at all provided the word Brahman used for

unimaginable God does not bring confusion by diversion to other meanings of great items. The word 'Parabrahman' is recommended to be used for unimaginable God only to avoid this confusion in anyway.

- ❖ The other extreme end of the creation is gross state or clearly visualized material called as vishva or vaishva or vaishvaanara or Viraatpurusha representing matter along with inert energy and awareness in both macro and micro cosmic levels by the Veda and other scholars. All these words indicate the matter or materialized vishva (cosmos having materialized gross bodies as parts) that is perceived in the awoken state by the gross materialized body. The word 'matter' mentioned here does not mean that the cosmos or gross body is made of matter only. The cosmos and gross body contain inert energy and awareness also, along with inert matter. Then, why do you represent this state by matter only? The answer is: i) the inert energy and awareness are represented by separate states called as swapna or dream (Taijasa) and sushupti or deep sleep (praajna) respectively. ii) This does not again mean that only inert energy is in dream and only awareness is in deep sleep so that you may conclude that only inert matter is in awoken state. Especially, awareness can't exist independently without container like energetic body (energy) or materialized body (matter) with associated energy. ***Without awoken and dream states, deep sleep can't exist in isolated way.*** You can say that in deep sleep, both energy (subtle body) and matter with associated energy (gross body) are not perceived and in dream, matter with associated energy (gross body) is not perceived. Yes. Based on this angle only, as you come down from deep sleep to dream to awoken state, one new item is added in every state. In deep sleep, only awareness exists (I will deal with this point later on since in deep sleep awareness disappears in every human being). When we come down to the next state of dream, apart from awareness, inert energy is added. Even though in dream both awareness and inert energy exist, the dream (Taijasa) is said to represent only inert energy (Tejas) since inert energy is the new item appearing in this dream state. Otherwise, we should have called dream state as Taijasa Praajna or state of inert energy and awareness. As we come down from dream to awoken state, a new item again appears apart from awareness and inert energy, which is inert matter. Even though in this state, awareness, inert energy and matter exist, since the new item is matter, this state is said to stand for matter or vishva or materialized cosmos with gross bodies perceived in the awoken state.

Vishva – Vaishva - Vaishvaanara

- ❖ Coming to the terminology used in awoken state, all these terms stand for the same meaning. Vishva means materialized macro cosmos. Vaishva also means materialized micro cosmos. Vaishva is a part of Vaishvaanara. Part of the name can also represent the same person represented by full name. If the full name is Venugopala Krishna Murthy, you can call him as Gopal or Krishna or Murthy or Venu. This tradition is called as “*Naamaika desha grahanam*”. Vaishvaanara actually is the word used to mean fire (Agni), which stands for the inert energy since awareness and matter are its forms only. You can call the macro or micro cosmos by the name of causal material (inert energy) just like you can call golden chain (macro) and golden ring (micro) as gold. The Word ‘Nara’ represents eternality (*na riyate iti narah*) of awareness (since soul leaving the gross body is not destroyed and even if thoughts disappear the awareness exists continuously), eternality of inert energy (heat, electricity etc., are interchangeable but the basic energy is eternal) and eternality of matter (forms of matter may disappear, but fundamental atoms are eternal).
- ❖ The word ‘Nara’ also stands for the root cause called as Mula Prakruti, which is inert energy in very high invisible range. The word ‘Nara’ means that which is eternal. The entire world dissolves in Mula Prakruti and Mula Prakruti for the next creation as per the will of God. Hence the Vaishvaanara can mean Mula Prakruti also.
- ❖ Vishva (Purvapada Dirghah) + Nara = Vishvaanara + 'An' Pratyaya = Vaishvaanara. This means eternal essence or Mula Prakruti indicated by the word Nara of the entire creation (Vishva). Based on rules of grammar, you can bring all these meanings for the word Vaishvaanara. It is like the word 'Vishvamitra', meaning Mitra (friend) of Vishva (all the world).
- ❖ The Veda doesn't distinguish macro and micro levels since it is only a quantitative difference that can be neglected and hence only one term ‘Vaishvaanara’ is used. Gaudapada used the same word in macro but used the word vishva in micro level. When there is qualitative similarity, micro can be called as macro (small can be called as big). Shankara being the indirect disciple (disciple of disciple) of Gaudapada used vishva in micro level and vaishvaanara in macro level in the same way. Shankara called Vaishvaanara (used for macro level) as Viraat purusha also based on the Purusha Sukta (part of the Veda). Vaishvaanara contains all the three eternal (eternality is relative and not

the absolute eternality of unimaginable God) components of creation being represented by awaken state. All these three components are derived from the root cause-inert energy only. Inert energy stands as the root cause as well as the product (as one of the three components). As root cause, inert energy can be taken in very subtle-invisible range. The inert energy as one of the three components can be taken in the gross-visible range. Here, the gross-visible range means a) the range that is grasped by even scientific instruments in which X-rays etc., come, which is called as invisible range by scientists and b) the range of energy grasped by eyes like light, which is called as visible range by scientists. However, even the inert energy in very subtle-invisible range as the root cause of this cosmos comes under the category of creation only since it is also a product created by the root-cause called as unimaginable God. If you say the word 'creation', it includes root cause-inert energy along with expressed cosmos having the three components: awareness, gross-visible inert energy and inert matter. The root cause-inert energy is called as *avyaakruta* or *avyakta* or *apanchikruta* state of inert energy. The awareness, gross-visible inert energy and matter (three components of cosmos or vishva) are called as *vyaakruta* or *vyakta* or *panchikruta* state of inert energy in which the five elements along with awareness (purusha) are present. The space or vacuum also comes under the gross-visible inert energy only (being one of the five elements) even though space is not perceived even by scientific instruments since it was perceived by the great ancient sages with the help of divine power. If you call the space as invisible, it is the scientific view. If you call space also visible, it is the view of ancient sages with miraculous power. This indicates that the range of root cause-inert energy is more subtle than the range of even spatial energy.

- ❖ Tarka Shastra and science are one and the same, analyzing the creation only since creator is unimaginable. Even the miracles exhibited by creator can't be analyzed. Hence, imaginable items and imaginable phenomena are only dealt. Even in tarka or science, without God's grace, errors happen. Kanada and Goutama were founders of tarka not accepting God. They said that sound is the property of space. But, science proves this to be wrong since sound is not propagated in vacuum without medium. Science feels that space or vacuum is nothing. But, by God's grace ancient sages found it as very subtle energy and included it in the created five elements, which are not nothing. Hence, all old is not gold and all latest is not worst since you

have to examine both by sharp analysis praying God (*puraanamityeva...*).

- ❖ The Veda deals with the observer or conscious element only in this topic. It is true. But, observer means the conscious (awareness) element related to the observed objects also and hence the creation (Vishva) and dream (Taijasa) are also to be analyzed in this context. There is no observer without observed object. The dream is made of awareness and inert energy. Since inert energy is newly appearing item, the dream is called as Taijasa (Tejas means inert energy) even though awareness is carried to dream from the deep sleep or Praajna (Praajna means observing awareness). Similarly, the awaken state is called as Vishva or this physical world in which the new item appearing is inert matter apart from the awareness of Praajna and inert energy of Taijasa. Hence, this physical world is made of three components (awareness, inert energy and inert matter). The dream is made of two components (awareness and inert energy). The deep sleep is made of one component (awareness) in which it is subject as well as object resulting in knowing itself or self-awareness in blissful state provided this state belongs to human incarnation, which is state of God in human being. In view of these two components, you can bring human being in states of waking and dream. You can bring the state of unimaginable God in Praajna and Amaatra states in the same human being continuously. Hence, all the four states are continuing on the same screen called Human Incarnation.
- ❖ It is absurd to say that awareness exists in deep sleep since experience contradicts it. Nobody is enjoying happiness during the deep sleep since the awareness is not generated at all in the shutdown system called as nervous system for rest. Only after raising from deep sleep, you say that you are feeling fresh and happy since you slept well. Nobody says that he felt fresh throughout the last night during deep sleep! Experience is the ultimate authority. The rest in deep sleep was just inferred information after rising from deep sleep. In such case, how the Veda says that awareness only exists in deep sleep, which alone is responsible for the awareness in the other two states also? It is also said that awareness is with full of ignorance in deep sleep. The ignorance must be due to absence of objects (dream or physical world). In such case, external awareness may be absent, but internal awareness (self-awareness) must exist, which does not exist in the deep sleep. Such a state of self-awareness alone exists in the state of meditation in which you leave every external objects and impressions of memory and

remain with awareness alone in the mode of self-awareness only. Such a state of meditation is not the deep sleep, in which self-awareness also disappears. Full ignorance means absence of both external and internal self-awareness. It means that awareness exists in its basic causal form, which is the inert energy. You can't link deep sleep and awareness in anyway. The inert energy is transformed into awareness in the specific nervous system just like the electricity is transformed into cutting work in cutting machine. Awareness is only a specific work of inert energy in a specific machine called nervous system, which is transportation of information to brain through senses or transportation of memories from a faculty of brain (Chittam) or transportation of information of self to itself. This is scientifically proved and is in accordance with the practical experience also.

- ❖ However, we need not eliminate completely the absence of awareness in deep sleep of every human being since it is possible in the case of a human incarnation. In the human incarnation, two types of awareness exist: i) Imaginable relative awareness of human being-component that disappears in deep sleep and ii) Unimaginable absolute awareness of unimaginable God-component that entered into the selected specific human being. In deep sleep, even though relative awareness disappears, absolute awareness exists in the case of human incarnation. Hence, you must understand that the Veda is referring to the human incarnation only here. In the awoken state, the human being (Vishva) is said to be the Lord, omniscient, controller, cause of everything and creator and destroyer of world by the Veda (*Sarveshwarah, Sarvajnah, Antaryaami, Sarvasya Yonih, Prabhavaapyayah bhutaanam*). Gauadapada also says that observer in the awoken state, Vishva, is the Lord (*Vibhur vishvah...*). The absolute awareness after entertained by physical world and dream is enjoying bliss (*Anandabhuk*) in deep sleep without any other object memorising the scenes of dream-cinema and world-cinema! An ordinary human being is not enjoying in deep sleep in a similar way by memorising dreams and scenes of world!
- ❖ If the human being explained in third state is the human incarnation, why Shankara says that these three states exist in every human being, which means that awareness exists in the deep sleep of every human being? Answer is very simple. Shankara told that every human being is God (human incarnation) and hence the absolute awareness exists in deep sleep of every human being. He called the absolute awareness as Atman and relative awareness as Jiiva (individual soul) since the individual soul is converted in to inert energy in deep sleep. Ignorance

(inert energy) is surrounding absolute awareness. Ignorance here means only absence of any object and also presence of inert energy. Such proposal of treating every human being as God (human incarnation) was made by Shankara in order to motivate atheists. What is in the mind of Shankara was different from what is spoken by Shankara for the sake of context. The above para was actually in the mind of Shankara. If you take only whatever spoken by Shankara, the above para contradicts it strongly.

- ❖ Shankara mentioned Eshwara in deep sleep state, Hiranyagarbha in dream state and Vaishvaanara or Viraatpurushaa in awaken state at the macro level, which is also not contradicting Gaudapada because Gaudapada was silent about states of dream and deep sleep in giving names at the same macro level. Shankara, gave the same name Vaishvaanara as given by Gaudapada to the awaken state. Gaudapada did not bother about names of these two latter states (deep sleep and dream) because the same stories of Praajna and Taijasa of micro level just repeat in these two states in multiplied macro state quantitatively. For reference, the awaken state (Vaishvaanara) was only mentioned. Shankara just gave names of Eshwara (deep sleep) and Hiranyagarbha (dream) for the two states having no names as per Gaudapada. The Veda gave names of micro level (Vishva, Taijasa and Praajna) only and never cared about macro level since the micro level multiplied becomes macro level. Shri Datta Swami represented Hiranyagarbha for deep sleep instead of Eshwara of Shankara. He also mentioned Viraat for the dream state instead of Hiranyagarbha of Shankara. One may think that the already confusion between Gaudapada and Shankara is further enhanced by Datta Swami, but, the following analysis will reveal the truth.
- ❖ We must examine carefully about Eshwara of deep sleep and Hiranyagarbha of dream state. In deep sleep, the absolute awareness alone exists without any object. It means Eshwara is the first incarnation of unimaginable God having a wish to create a second item for entertainment (*Sa dvitiyamaichchat*— Veda) and this wish or awareness is the body or medium of the original unimaginable God so that except awareness, nothing exists here. You should not argue that this awareness means creation is already started because awareness is a component of creation. You are not correct because this awareness is not the relative awareness of creation and is only the unimaginable awareness that can't be isolated from God (since no two unimaginable items exist). Hence, unimaginable God and Eshwara are one and the

same even though you may make theoretical difference that God is without wish and Eshwara is same God with wish to create. In the beginning, the creation of even the root cause inert energy did not take place and no object other than God exists in this state except wish, which cannot be differentiated from God. This wish is only to create some second item for entertainment and simultaneous materialization does not take place because the second item is not made clear as the Mula Prakruti. This is a state of wish without simultaneous materialization and hence God with awareness alone exists. This state can be taken as awareness alone since both God and awareness result as one unimaginable item only. Based on this crucial point only, the three preachers simply took this unimaginable awareness as God and people misunderstood this absolute awareness as relative awareness to end in monism! Therefore, Eshwara is their unmanifested causal awareness (absolute awareness that did not create even the root cause-inert energy) as presented by Shankara in support of His argument to motivate atheists to become theists.

- ❖ There is no object in the third awakened state for the observer. God is only in the state of planning to create some second item (not specified) and this planning thought is also unimaginable like the unimaginable causal awareness. In the absence of any second materialized relative item, the absolute state continues. Hence, Eshwara or the unimaginable God with unimaginable wish is told to be unmanifest cause (Aavyakrta kaarana).
- ❖ The second Hiranyagarbha (as per Shankara) of dream state shows that the root cause-inert energy (Mula Prakruti) was already created by unimaginable God and first macro human form of inert energy along with awareness or soul was manifested by the same unimaginable God from Mula Prakruti in to which God as Eshwara entered to be called as the first jiiva. After this, He created souls with subtle energetic bodies (population of upper worlds). These subtle forms are the objects of the same Eshwara or unimaginable God existing in the name of Hiranyagarbha in the state of perception of a similar scene of dream made of subtle forms. We must never forget that the same Amaatra God becoming Eshwara due to bliss and a general wish continues in to the dream state as Hiranyagarbha. The observer in any state (of three states) is the same unimaginable God only. The scenes of the observer and media of the observer are common in both. Here, Datta Swami says that the unimaginable God with unimaginable awareness charged with unimaginable bliss alone is the observer and not the awareness. If you

say awareness as unimaginable, it is one and the same with unimaginable God. If you say awareness as relative, it is impossible since it cannot exist before creation in Praajna state. The relative awareness of Hiranyagarbha is mixed with the unimaginable awareness of God whereas the awareness of subtle energetic beings was always relative awareness only since Mula Prakruti was already created and is converted in to awareness in nervous system of energy (due to absence of matter) only involving a super technology. Hence, there is no difference between Eshwara and Hiranyagarbha from the angle of observer (unimaginable God) internally except the created external media. The difference is only from the angle of object. Eshwara (of Shankara) had no object whereas Hiranyagarbha (of Shankara) had subtle object as a dream. Hence, the Veda says that though Hiranyagarbha is the first soul from the point of first external energetic body with soul, He is the Lord of creation from the point of internal observer or God. The Veda says this point ***“In the beginning of creation Hiranyagarbha appeared (in relation to inert energy created) and became the Lord of subtle creation”***. It is very important to note the crucial point that Eshwara and Hiranyagarbha are internally one and the same except the difference due to external media. Based on this internal oneness of unimaginable God and unimaginable awareness as wish, Shri Datta Swami placed Hiranyagarbha taken as unimaginable awareness in the place of deep sleep itself. In the place of dream state, Datta swami used the word Viraat (means shining or inert energy) from the angle of external energy as His medium as well as the object as the subtle forms (energetic beings of upper worlds) of inert energy. Hence, there is no difference between Shankara and Datta Swami in using different terminology since the meaning is one and the same. The dream also contains inert items made of inert energy and living items made by awareness (souls) and inert energy (energetic bodies). In this state, there is no materialization of matter.

- ❖ Coming to the third awaken state, matter materialized along with inert energy and awareness. In this state, the inert items are made of inert energy and inert matter and the living beings are made of souls (awareness) and inert matter associated with inert energy (materialized bodies). In this third state, the observer is called as Vaishvaanara by both Gaudapaada and Shankara and Vishva by Datta Swami. The word Viraatpurusha indicates that the first energetic incarnation having energetic body dissolves in the macro human being bringing unimaginable God in to the macro human being called as Vaishvaanara

(Shankara) or Vishva (Datta Swami). The first energetic incarnation is also in macro energetic body only and can be called as Viraatpurusha in the second dream state itself as per Datta Swami. In the third state, that Viraatpurusha is merged with macro human being so that even the macro human being can be called as Vishvarupa (macro human incarnation) as described in the Purusha Sukta of the Veda and also as seen by Arjuna in the Gita. The same macro Vishnu (Vishva) in the micro state is Krishna or Vaishva as per Datta Swami. The Praajna, Taijasa and Vishva spoken here are not of ordinary human beings but are of human incarnations only.

- ❖ You must take the background concept (to understand the variation in terminology), which is that the same unimaginable God of Amaatra state is coming down as Eshwara, Hiranyagarbha and Vaishvaanara or Viraat purusha (as per Shankara) or Hiranyagarbha, Viraat and Vishva (as per Datta Swami) at macro level and these names are given with respect to the internal angle or external angle. At the micro level, Praajna and Taijasa were used by all whereas Datta Swami used Vaishva instead of Vishva (used by others) in awaken state. Since there is qualitative similarity, the word 'Vishva' can also be accommodated in the place of Vaishva, which justifies the term Vishva of others. To be more precise in showing the quantitative difference also, Datta Swami used Vaishva (a small part of Vishva) at the micro level. The Veda used Vaishvaanara in the awaken state in both levels and Vaishva of Datta Swami can be a part of the full name of Vaishvaanara also to correlate the Veda with others, the word Vishva can stand for Vaishvaanara also since the word Vaishva indicates the group of three components to give the resulting meaning as Vaishva (*Vaishvaanaam Vishva bhagaanaam samaahaarah Vaishvam*) and such Vaishvam in the sense of collective Vaishva components can result into the word Vishva.
- ❖ Ramanuja compared an ordinary human being like Shvetaketu with Lord Narayana having Vishvarupa and established similarity between these two qualified (Vishishta) items and named His philosophy as '*Vishishta Advaita*'. While analysing these two items, the causal, subtle and gross bodies are involved. The quantitative difference between these two items is only in the macro and micro levels. These macro and micro levels establish the whole-part relationship (Angi-Anga or Sheshi-Shesha) between God and ordinary human soul, which is like a lottery ticket for one lakh while the lottery ticket of Shankara was for one crore (by saying that every ordinary human being is God).

These lottery ticket attractions were created by them for the sake of motivation. Madhva brought down the lottery ticket to one thousand. The fall in the value is due to raise in the maturity from atheist to partial devotee to full devotee. Datta Swami didn't exhibit any lottery ticket because today the brains of devotees have become very sharp in analysis to understand the absolute truth without any attraction for motivation. In My Datta Veda, I have given the philosophy of Ramanuja in which the analysis of macro and micro items with reference to the three states was exhibited since it is the very basis of Ramanuja in showing monism (not actual monism, but, monism in the sense of similarity as in the metaphor used between two comparable items like saying a person as lion in comparison). Later on, I applied this terminology of the philosophy of Ramanuja to the philosophy of Shankara showing how these terms fit exactly in the line of Shankara. Since the absolute reality can't be achieved by any human being except unimaginable God, any philosophy (including Shankara) has to be discussed in the relative reality only that can be grasped by humanity. Shankara showed the absolute reality in theory only whereas in practice He remains in relative reality only for the sake of humanity. Ramanuja's theory and practice are in relative reality only without showing any finger! If you take the relative reality for the benefit of humanity in practical sense, you will find both Shankara and Ramanuja in relative reality only with the same philosophy. This was My aim to discuss philosophy and terminology of Ramanuja in the light of philosophy of Shankara, assuming that Shankara is also not showing His finger. Hence, while discussing both the philosophies, this terminology in the case of Ramanuja is genuine, whereas in the case of Shankara, it is applied. The terminology used by Shankara in His commentary is genuine to His philosophy whereas this terminology shown by Me in the case of Shankara is an application of Ramanuja to Shankara. Shankara told that Shvetaketu is God in view of the context of His time. Ramanuja told that Shvetaketu is part of God in view of the context of His time to console partial devotees by partial revelation of truth. Madhva told almost difference only between God and Shvetaketu to give a little consolation to full devotees. Datta Swami told total difference between unimaginable God and imaginable Shvetaketu and interpreted the Vedic statement as Tvam=you (Shvetaketu), Asi = are going to become, Tat = that unimaginable God shortly. The verb in present tense can be used for very near future and there is possibility for any human being to become unimaginable God

through human incarnation. Since father of Shvetaketu told his son as blessing in the end of the topic, we can easily understand the eagerness of the father to wish that his son could become God as early as possible. This answer was given by Datta Swami to Shri Chandra Shekhara Saraswati of Kanchi Peetham in the discussion as answer to his question and Datta Swami was very much appreciated by him.

- ❖ There is a story that sage Bhrgu cursed Brahma not to have worship, cursed Shiva to be worshiped as Linga (stone in wave form) and blessed Vishnu to have worship for His full statue. i) Those people, who take this story in real sense without understanding the inner essence, say that there is no worship for Brahma. They do not understand that the absence of worship of Brahma is because He is the unimaginable God existing before creation since creator must be present before creation. One can't even imagine Him and one can't think about His worship! As soon as creation is over, Brahma becomes silent. This knowledge of God Brahma that He is unimaginable is related to awareness. This Praajna state involves only awareness or knowledge (Saraswati) with bliss and God Brahma is called as Hiranyagarbha as indicated by the Sanskrit Dictionary. ii) The next Taijasa or Viraat state involves a new item called as Tejas or inert energy (Parvati) apart from awareness, in which God Shiva is represented by a stone in wave form (Linga) for worship. Inert energy propagates in the form of waves. iii) The next Vishva state involves a new item called as matter (Lakshmi representing materialized wealth) apart from awareness and inert energy in which God Vishnu is represented by a materialized statue for worship. Vishnu is called as Vishvam (*Vishvam Vishnuh...*). iv) God Dattatreya or Eshwara is involved with these three divine forms as unity.

Conclusion

- ❖ We should not be excited on finding difference between our concept and concept of scripture and hurriedly conclude that we are wrong and the scripture is correct. My straight question is that have you got an audio video cassette of scripture while God dictated it? The scripture was told by God to sages in very ancient time. Very long time passed on and there might have been some insertions (additions), some deletions and some modifications also done by some culprits. Of course, the Veda was preserved by recitation and such chance is very less, but can't be totally eliminated. Kalidasa wrote a verse in Vedic meter (*Ami VEDIHI...*). If you see '*Shri Suktam*' (Vedic portion) it is in

non-Vedic meter (Anushtup). Gayatri meter is in three lines and if one line is added, it becomes Anushtup meter. You may say that this is not a strong reason. But, you find totally non-Vedic meters like Shaardulavikridatam (*Lakshmin Kshirasamudra...*) and Sragdhara (*yaa saa padmaasanasthaa...*) and even the Vedic accents were noted on these verses to give an impression that these verses were originally the Vedic hymns only! Hence, 1% chance of adulteration is possible even in the primary scripture, which is called as '*Khilabhaaga*'. Assuming that you have brought the above referred cassette and proved the dictation of God, a statement of the Veda has several interpretations given by scholars. I might have followed blindly one version since it was followed by My forefathers. It is said that a biased fool drinks even very salt hard water from a well saying that the well was dug by his forefathers (*Taatasya kupoyamiti...*)! I must know which version is correct and for this I must analyse the meaning of statements of even the Veda also. Statements were dictated by God, but, any version was not explained by God. If I am rejecting a version of Vedic statement, it does not mean that I am rejecting the Veda and its author, God! People rigid of that blind version only blame Me that I am going against the Veda and God! Hence, even God told Arjuna that Arjuna should analyze what all He preached bit by bit before accepting it (*Vimrushyaitadasheshena...* Gita).

- ❖ While following the preaching of human incarnations like Shankara etc., also, we must follow the analysis for two reasons: 1) There might have been adulteration of their commentary written on palm leaves by some culprits in course of time as said above. 2) These human incarnations might have twisted a true concept for the same motivation of rigid receivers present in their times so that once they are motivated by a twisted truth, gradually they may come to the true path. We must identify those twists by analysis so that we are not confused now because such twist is not required for us, today. Hence, the Lord introduced the Gita with stage of analysis or Buddhi yoga (*Dadaami buddhiyogam tam...*). Even Shankara took only yukti or logical analysis for detecting truth (*sadasat viveka*) and did not mention scriptures or even experience (some times wrong experience may be there).
- ❖ We should not be confused in the forest of words (*Shabdajaala mahaaranyam...*). *The confusion always comes in the forest of words and not in the beautiful and well-arranged concepts of public garden.* In a forest, trees, creepers and bushes intermingle with each other

creating lot of confusion. The clear concepts should be like a well-arranged garden in which you can distinguish the concepts without intermingled directions. When you decide the framework of concepts in a scientific manner, which totally agrees with our experience that should be the ultimate skeleton of the established knowledge on which all these theories from scriptures can be accommodated like lumps of flesh in required fashion. Unless you have a predetermined framework derived from scientific analysis (yukti) and our practical experience (anubhava), you should not try to develop the skeleton from the existing lumps of flesh, which are the theoretical derivations of ancient metaphysics not established on experimental proof like science. You cannot build the framework of park based on the forest. If you observe a public garden in which the trees, creepers, etc., are placed in a planned manner, clarity will be wonderful. You can pick up the trees, creepers, etc., from the forest and can place in the well-planned public garden, which gives excellent clarity. You cannot make a plan from a forest, even though you can pick up the items from the forest. Your plan should be always based on the observation of public garden. Of course, the concepts from scriptures and scholars can be compared with your skeleton and if any fault is proved in your skeleton through analysis, you should rectify your skeleton without any prejudice.

- ❖ One important defect of the scripture and commentaries of ancient scholars is that the exact original version might have been polluted by several intermediate middle age scholars, who are great masters of confusion being theoretical scholars of imaginations only! If you don't find a systematic-scientific plan in the scripture, you should not be scared that every word existing in the scripture is from God only. The knowledge revealed by God might have been misunderstood by the confused receivers in their expressions. You cannot attribute this confusion to God and say that I must remove confusion in the forest already having a three-dimensional network of confusions!
- ❖ If one opposes your concept by the strength of another concept, which might have been told by him or by scripture or by human incarnation, you should not be excited by hearing the name of the author of concept. If the other concept is proved by you to be wrong, you should be bold by saying that not only the concept but also the author of that concept is wrong. Once Swami Vivekananda was giving a message to a small gathering of scholars in Chennai. Suddenly, one scholar rose and said "you are telling in that way, but, Shankara told in this way, which is against to your way!" Then, Swami told "If Shankara told in that way,

He is wrong”. The scholar was stunned and sat. What is the meaning of Swami here? Is it ego of Swami to say that even Shankara is wrong? No. The actual sense of Swami is that Shankara or Lord Shiva should not have told in that way. That way is the result of: i) Misunderstood interpretation of Shankara or ii) Some culprit might have polluted the commentary of Shankara written on palm leaves in course of time since it is was not a printed book during the time of Shankara. The same situation happened to Shankara also and similar reply was given by even Shankara. Shankara was condemning atheistic philosophy (Nirishvara Sankhya) of Kapila. Then, the opponent told “Are you condemning the omniscient Kapila?” Then Shankara replied “If you say Kapila as omniscient, somebody will say that the atheist Kanada is also omniscient. What is the authority for this point? (*Kapilo yadi sarvajnah, Kanado neti Kaa pramaa?*)”. Kapila was the incarnation of God, who preached devotion of the God to His mother in the Bhagavatam. There was another sage called as Kapila, who was the author of the Saankhya. Both are totally different persons in totally different lines of knowledge. Ignoring this fact, the opponent told that this atheistic Kapila is that Kapila, human incarnation. Shankara also ignored this fact and simply went on the validity of concept decided by analysis only irrespective of its author in view of the above discussed points like pollution by insertion etc.

3. Could You please clarify the apparent differences in terminology regarding the four states from the Mandukya Upanishad?

[The terminology used by Shri Shankara and Shri Gaudapada in the discussion of the four states from the Mandukya Upanishad, differs slightly from the terminology used by You. At the macrocosmic level, the two Advaita preachers have used the terms Vaishvanara/Virat, Hiranyagarbha, Ishwara and Brahman/Atman for the A, U, M and the Turiya states respectively. But while explaining Shri Ramanuja’s theory, You have used the terms Vishva, Virat and Hiranyagarbha for the first three states and not mentioned a term for the fourth state. It is unclear what term Shri Ramanuja used for the fourth state. Again, at the microcosmic level, the Advaita preachers have used the terms Vishva, Taijasa, Praajna and Atman respectively. But while explaining Shri Ramanuja’s theory, You have used the terms Vaishva, Taijasa and Praajna, for the first three states and not mentioned the fourth state. Table 1 included below, provides a more comprehensive comparison of the different terms used by different commentators and the Upanishadic descriptions for each of the states.]

Swami replied: I have explained clearly all these terms in the above said concepts of My reply. The fourth Turiya state is clearly the state of unimaginable God as indicated by the terminology of the Veda, which can’t be mentioned (*Avyavahaaryam*). This unimaginable God continues in the subsequent three states as observer through His unimaginable awareness. The human beings are also observers of limited objects in whose case the

state of Praajna should be carefully analyzed. In this state, Eshwara and Vishva of Shankara should be taken as one, provided Vishva is not the human being but human incarnation. Vishva stands for the human body (Pindaanda), which is qualitatively same as universe (Brahmanda) due to same nine components (Navaavarana), of which eight are of apara and one is paraprakruti. The same unimaginable God is continuing in all the six states of macro (3) and micro (3) levels provided you take the unimaginable God/ Eshwara existing in all the states as said by Gaudapada (*Eka eva*). The differences are only between various media of God in micro and macro levels.

4. How did Shri Ramanuja explain the fourth state, if You say that He did not discuss the absolute plane at all?

[The Upanishad clearly describes four states. The fourth state is very clearly indicated to be an absolute state. So a commentator cannot avoid describing the fourth state and explaining it to be an absolute state. I am curious to know how Shri Ramanuja explained this state, differentiating it from the other three.]

Swami replied: The fourth isolated state is not mentioned by any preacher except Datta Swami for the fear that a separate fourth state may lead to the negation of God due to His unimaginable nature. Even though Shankara showed this state separately, God in this state also was said to be awareness only through which God is understood and hence there is no need of silence. Since He told that this awareness (as God) is the same relative awareness (as soul) for the sake of motivation of atheists, what He spoke is different from what is in His mind! His mind was revealed in saying (*Maunavyakhyaa...*) that this awareness is unimaginable and represented by silence only. He stands in relative reality like Ramanuja, but, indicates at the absolute reality by His finger showing above! Of course, we must also understand the surrounding context for not revealing isolated absolute reality. Ramanuja always stood in relative reality only without showing anything else by finger and reduced this isolated absolute reality to the unimaginable power of Narayana by which only the dualism is brought between Narayana and ordinary soul. The essential context required at the time of Ramanuja is that the partial devotees of Shankara should worship mediated God as absolute reality with perfect devotion based on Dualism. This was the actual aim of Shankara and Ramanuja fulfilled it. To speak straight, Narayana with unimaginable power (*Brahmanopi pratishthaaham*- Gita) is the fourth state of Ramanuja. An ordinary human soul with unimaginable power results only in the realized state (Atman) and this is the fourth state of Shankara. This shows that

Shankara is also standing by the side of Ramanuja only in the relative reality!

5. You interpreted Praajna, Taijasa and Vaishva as components of creation which appears to contradict the Upanishad. Please comment.

[In Your terminology for the four states, the given terms (eg. Vishva, Vaishva, Virat, Taijasa, etc.) refer to components (eg. matter, energy, awareness), whereas, in the original Upanishad and as per the Advaita preachers, the names are given to the 'Conscious Agent' or 'Observer' in that state.

While trying to reconcile Shri Shankara's theory with Your philosophy, You have interpreted the Praajna, Taijasa and Vaishva as an individual's qualified awareness, the individual's inert energy and the individual's gross matter. In other words, the three terms according to You are components of creation; not the conscious agents in the respective states. This appears to be in contradiction with the original Upanishad and the Advaita preachers. For instance, the Upanishad also describes the Vaishvanara, in the waking state, as 'sthula bhuk'. It means that the Vaishwanara is the 'enjoyer' of gross objects; not gross matter itself. Even in Your interpretation of Shri Ramanuja's theory, the terms appear to be treated more like components of creation rather than conscious agents. Could You kindly clarify.]

Swami replied: The observer mentioned in all the states is mediated by the same substance as that of the object perceived. Hence, while explaining the substance of the object, My intention is to explain the same common substance of the medium of the observer also since observer is awareness along with the medium possessed by the observer. Ex: In Taijasa state, observer or awareness is in subtle energetic body as medium. The object here is also inert energy and awareness. In macro state, the observer (Hiranyagarbha or Viraat) is observing the upper subtle worlds made of energy and energetic beings. Those worlds are made of energy and awareness. There is an exact similarity in the medium of observer and object of observer. Even in the micro state, the observer Taijasa is of awareness in subtle energetic body. The objects of the dream are also inert items made of inert energy and dreamt persons are made of inert energy with awareness. Hence, whether the medium of observer is explained or the object is explained, the contents are one and the same. There is no contradiction between medium of observer and object since inert energy and awareness are the two components of medium of observer and observed object also. The conscious agent is awareness in a specific body in any state. This means that awareness (conscious element) exists in all the states and if you confine to this conscious element only in all the states, how can you bring difference between these states since you are sticking to the observer (awareness) only in every state? Apart from observer, unless you consider the difference in objects and difference in the media of observer, you can't get different states. It is not a single state everywhere to say that the only observer exists in all states. Then the word 'different states' becomes meaningless because the observer is only one substance

everywhere, which is the awareness or conscious element. We are also mentioning that this same observer as awareness exists in every state (as said that Praajna or excellent knower makes the observers of the other two states also to know) and side by side we explain the various media of the observer and various objects before observer. The difference in the media of the observer should be explained thoroughly to show that the medium is not affecting the observer in any way. The observer has taken the medium, which is similar to the observed objects, so that the observer is entering the world through the same medium to become closely known to the world. This brings unity between the medium of the observer and the objects observed. Hence, knowledge of the observer (goal), knowledge of the medium of the observer through which devotees can approach (path) and knowledge of limited observer, who is a part of the objects (walker) are inter-related with each other. While taking Vaishvaanara as Sthulabhuk or enjoyer of gross objects in waking state, the objects are also to be analyzed along with the medium of Vaishvaanara. Both are one and the same, which are matter and inert energy apart from the inner awareness. This word is used for fire representing energy along with awareness that is transferred from the Taijasa state and hence, the word Viraatpurusha is used as alternative of Vaishvaanara. The word Purusha represents matter whereas Viraat or Taijasa represent energy with awareness.

Do not misunderstand that the waking state contains only matter. Matter is the special component appeared in waking state and this is the sense in representing waking state by matter alone. The awareness and inert energy from the previous states of deep sleep (awareness only) and dream (awareness and inert energy) continue in to the waking state also. Hence, the gross object means the object made of inert energy and matter as we see the gross body of Vaishvaanara or any gross object in this world. In the objects if awareness exists, they are living beings, if does not exist, they are inert beings. Vaishvaanara is the awareness in gross body made of matter and inert energy. The observed objects in this state are also awareness, inert energy and inert matter only. Hence, the explanation regarding the object becomes the same explanation of the mediated observer. This is the basis, whether I explained Ramanuja or Shankara or even any other philosophy.

6. Could You kindly clarify the ‘neglected versions’ of Shri Ramanuja’s theory?

[It is unclear, what Shri Ramanuja exactly said and which should be neglected and Your alternative version, which should be taken.]

Swami replied: Scholars say that Hiranyagarbha means simply collective awareness of the entire creation, which means all the souls added quantitatively. The souls are distributed and hence the quantitative addition

is like saying just the theoretical figure of total cash present in all the branches of a specific bank in a specific city. All the cash from all the branches is not actually brought to one place and is pooled. This is one of the reasons that provoked Me to name the Praajna state of mere awareness as Hiranyagarbha. Hiranyagarbha was the first Jiiva created by God. Hence, Hiranyagarbha is the total relative awareness obtained by addition of souls in creation. In such case, these three states can be applied to an ordinary human being because it is only the Praajna state of Hiranyagarbha alone brings the problem of awareness in the state of deep sleep. If it is simply collective (Samashti) relative awareness at macro level, the story of a drop of awareness as soul must also apply to the micro level. A piece of ice is cool and also a block of ice is also cool and can't be hot. Hence, Hiranyagarbha in macro level can't be blissful (awareness disappears) in deep sleep since the soul in micro level of the same state does not have any experience during deep sleep due to absence of awareness. But, you say that Hiranyagarbha (or Eshwara as per Shankara) is blissful in this state of deep sleep! This means that Hiranyagarbha is not mere collective relative awareness, which disappears in deep sleep as in the case of soul, but, also is having unimaginable awareness that is not affected by deep sleep, which can be blissful. Hence, the unimaginable God exists in Hiranyagarbha. Another point is also that the collective relative awareness called as Hiranyagarbha is not distributed as bits of souls, in which case Hiranyagarbha is only an imaginary collective quantitative figure of souls. Hence, at least what we should say here is that Hiranyagarbha and souls exist separately and both are equal in total quantity of awareness. Hiranyagarbha is Rs.200/- existing in one place and separately Rs.200/- exist in 20 branches of bank, each branch having Rs.10/- in it. Now, you can say that Hiranyagarbha is the collective relative awareness in which unimaginable God or unimaginable awareness also exists. If we treat Hiranyagarbha as distributed bits (souls) only, the unimaginable God should enter every soul and thus the Praajna state of any soul should have blissful awareness during deep sleep, which is contradicted by practical experience of any soul. From the point of collective relative awareness, he is the first macro Jiiva whereas from the point of his Lordship He has unimaginable God merged with Him. Hence, the Veda uses both the words 'Born soul from Mula Prakruti' (Jaatah) and 'Lord of creation' (*Bhutasya...patirekah*) simultaneously to the same Hiranyagarbha. I am not bringing this concept of unimaginable God only in Praajna state since I am extending this concept to the other two states also. Hence, Gaudapada said that even the Vishva in the micro level of waking state is Lord

(*Vibhurviswah*). The neglected version means to treat Hiranyagarbha at least as collective relative awareness existing in one place is misinterpreted by scholars in the wrong sense that Hiranyagarbha is distributed as souls in the creation and hence independent Hiranyagarbha is absent separately from these souls. This is the sense of collective awareness or Hiranyagarbha as per scholars. He is Rs.200/- distributed in all branches (souls) and separately there is no existence of Rs.200/- in single place as per the version of scholars! This version of scholars is horrible! I feel so. Hence, this version is neglected by Me. At least existence of Rs. 200/- separately in one place gives separate existence of Hiranyagarbha. Since He is the Lord, He is not mere collective relative awareness, but also is having unimaginable absolute awareness since the unimaginable God merged with Him. Hence, Hiranyagarbha or God Brahma is the result of first energetic incarnation as Eshwara (Datta) merged with the first energetic being. If you treat the unimaginable God with blissful unimaginable awareness as Eshwara, Hiranyagarbha will be the first energetic incarnation. If you take the unimaginable God with blissful awareness (as medium) and call Him as Eshwara, He comes in to Praajna state as per Shankara. If you treat the blissful awareness as unimaginable, God is not still mediated and in the Praajna state Hiranyagarbha appears with His relative awareness of soul. In the first Praajna state Hiranyagarbha is to be called as Eshwara also being the Lord. Follow the basic concept without worrying about the external terminology, which is linked with the changing media of God from one state to the other.

For Ramanuja, Narayana is the ultimate God even in Amaatra state. For Him, the greatness of Narayana is unimaginable and hence Narayana is unimaginable God. Due to the basic dualism, He does not like to extend Narayana in to further states. Actually, Hiranyagarbha means Brahma in Sanskrit dictionary. Narayana created Brahma, who is the first individual soul as per his philosophy. In such case, Brahma is only representative of creator (Prajapati), who often suffers with individual ego (being not merged with unimaginable God) and was taught a lesson by Lord Krishna. It all depends on the item to specify and the name you select for it. The name may have application of its meaning (Yoga) or may be put just for calling (Rudha).

7. Should this Upanishad be interpreted in the special case of human incarnation only?

[The Mandukya Upanishad should be interpreted only in the special case of a human incarnation and not for the macro- and microcosmic levels in parallel, as done by previous commentators.

I believe that the true spirit of the Upanishad, is “Sarvam hyetat brahma, ayam aatmaa brahma”, i.e. “All this (Creation) is (created or controlled by) Brahman (Parabrahman). This individual is (that) Brahman (Parabrahman)”. To the best of my understanding, the term Brahman used here is clearly in the sense of the ultimate Parabrahman. Of course the term Brahman can be used to mean the creation (energy) too, since any item that is greatest in the relevant category can be called as Brahman. But considering the meaning of the word ‘Brahman’ to be ‘creation’ or ‘energy’ is not appropriate here. The Brahman (or Atman) is clearly described in the Upanishad as the fourth absolute state (Turiya). If Brahman is considered to mean ‘creation’, it is certainly easy to understand that the individual, which is made out of matter, energy and awareness is identical with Brahman (creation), which is also made out of the same components. But such an interpretation is not in keeping with the overall effort of the Upanishad, which is to reveal the hidden fourth state (Turiya).

Also, such an interpretation would have very little philosophical significance (gauna artha). A person eagerly waiting for a letter from his father cannot be satisfied with any piece of paper, even if we say that the paper (material) of this piece of paper, is identical with the paper on which his father has written the letter. He needs that specific piece of paper on which his father has written the letter to him. The paper is only a medium. His interest is not to study the medium (material-paper) like a scientist. His real interest lies in the message that is conveyed through that medium. Similarly, saying that the basic content of any general individual (Atman) is energy and that energy is also the content of the whole creation (Brahman), only shows an identity of the medium. Showing the similarities or even an identity between the macrocosm and the microcosm, is not a very philosophically useful interpretation. Proving such a similarity or identity is probably not the main intention of the Upanishad; it might be an incidental benefit at the most. The Upanishads contain divine knowledge meant for those who are interested in knowing and attaining God (Ultimate Parabrahman). They are not mere scientists who are interested in studying the medium alone. So ultimately, one must accept that the word Brahman in the Upanishad must be interpreted in the sense of Parabrahman alone, since this interpretation alone is of the greatest significance and philosophical value.

If we agree that the true spirit or intention of the Upanishad is to establish the identity between the Atman (individual) and Parabrahman then I believe, it fixes the way in which the entire Upanishad is to be interpreted. This is because that true spirit of the Upanishad gets fully satisfied only in the special case of the human incarnation of God. Any general individual is clearly not God. This fact has been very effectively proven by You and is also consistent with experience. I feel that my opinion is well-supported by the last verse of the Upanishad (samvishatyaatmanaatmaanam), which means that Atman (Parabrahman) enters Atman (jivatman). This statement, similar to the Anupravesha Shruti of the Taittiriya Upanishad (tadevanu praavishat) should be interpreted only in the sense of God entering a human individual to become a human incarnation (heterogeneous entry). A homogeneous entry into all of creation contradicts experience as pointed out by You.

Proving an identity between any general individual and God was necessary for Shri Gaudapada and Shri Shankara to establish the Advaita theory, which was the need of the time. However, in the present context, that theory and its interpretations are not relevant. Thus, in my opinion, the entire analysis of the four states should be carried out only for the special case of the case of the human incarnation. I seek Your clarifications on this point.

I feel that revealing the hidden secret meaning of this Upanishad is the need of the time. It is said that even though this is one of the shortest Upanishads, in terms of depth and value, it is the greatest. It is said that this single Upanishad is capable of liberating a person instantly. I request You to analyze and reveal the hidden secrets of this Upanishad for the benefit of humanity.]

Swami replied: All these points exactly support the philosophy of Datta Swami, in which, human being in to which God enters is taken as human incarnation. Neither God enters every human being nor every human being in to which God doesn't enter is God. Certainly, the Veda

does not explain ordinary points, which can be easily known by worldly knowledge. The Veda means that which makes you know the points, which can't be grasped by worldly knowledge as per its definition itself (*vedayati iti*). In every state, the same unimaginable God is the primary reference here and not the set of various media of God in macro or micro levels. You can take the soul with energetic subtle body or gross materialized body in the three states of micro level. Gross and subtle bodies are not objects, but exist unperceived in deep sleep also. In deep sleep subtle body did not disappear and in dream state gross body did not disappear. Based on this point only I mentioned Hiranyagarbha in deep sleep also and you can mention Viraat in dream state also as containers existing today, when we are talking about the past states. If you take ordinary human being without merged God, the Taijasa and Vishva levels are justified since every human being is observer of this physical world in waking state or dream world in dream-state. In Praajna-state, there is no enjoyment of bliss since the very basic awareness or enjoyer is in the form of the basic inert energy only in the state of deep sleep. Relative awareness can't exist as Praajna unless the unimaginable awareness exists in it. Instead of taking human incarnation in Praajna state only, we can extend the same human incarnation to the other two states also to have unity in three states. The unimaginable God alone fits in the Amaatra state. A Human incarnation sees world in waking state, dreams in state of dream, becomes blissful in deep sleep and the unimaginable God in human incarnation is in Amatra state. Thus, all the four states can be explained in the human incarnation.

8. Are You not agreeing with the old Nyaaya-Vaisheshika theories, which said that there is no awareness in deep sleep?

[Are You not agreeing with the old Nyaaya-Vaisheshika theories, which said that there is no awareness in deep sleep, even though Shri Shankara had disproved them in order to establish the existence of awareness in deep sleep as 'Praajna'?

According to Your theory, there is no conscious entity in an individual during deep sleep. There is inert energy functioning in the brain, but it does not lead to the manifestation of awareness. The individual has awareness only during the dream and waking states. As a result, in the deep sleep state, You have interpreted Atman to be inert energy. The Nyaya-Vaisheshika opponents of Shri Shankara also held a similar belief regarding the state of deep sleep. However, the Upanishad clearly says the Praajna is full of bliss (*anandamaya*) and an enjoyer of bliss (*aananda bhuk*). It also indicates that this state is characterized by total ignorance of gross or subtle objects. For this reason, Shri Shankara interpreted the Praajna to be a conscious entity that is full of ignorance (*avidya*). Your theory appears to contradict the Upanishad. According to Your theory, there is no happiness in deep state since awareness is absent. You have said that the happiness felt upon awakening, is only a sense of freshness experienced (feeling energetic) due to the rest obtained in sleep. How can Your theory then be reconciled with the Upanishad?]

Swami replied: Again, I have to repeat the above said answer only. If you interlink all these four states, you are taking creator in the Amaatra

state as per the adjectives of Upanishat itself. In this state, unimaginable God is clearly established by the list of adjectives given by the Veda. If you take human being in the other three states, you are taking creator in the original state and created soul in the next three states. In such case, the link between original state and subsequent three states disappears and you can't have the unity in all the four states. You can say that God is observer in the original (Amaatra) state and soul is observer in the three subsequent states. This is also not possible because in the Praajna state, the Veda mentions five adjectives like omnipotent (Sarveshvara), omniscient (Sarvajna) etc., and hence the observer in Praajna state is not the ordinary human soul. The soul is ordinary relative awareness and is not having that much scene explained by five adjectives! Now, we can link original Amaatra state and Praajna state to the creator as observer and the other two states to ordinary soul as observer, who is a part of the objective world also! These two observers are totally different. Now, what I say is that let the other two states also be included to God as observer only since the other two states belonging to ordinary human being become the two states of human being component of human incarnation also so that in the other two states also, you can continue the same creator as observer. In this way, when all the four states are possible for the same observer due to the concept of human incarnation, why do you bother to link these two states (dream and awaken) to a separate observer (soul)? Accidentally, these two states are common to both human incarnation and human being. That much is to be agreed by us in view of the ordinary human being becoming one of the two components (God and human being) of human incarnation. Even if you try to extend the human being in to Praajna state neglecting My logic of deep sleep, you can't answer the five adjectives like omnipotent, omniscient etc., given by the Veda to Praajna state of ordinary human being. Overlooking the impossibility of blissful awareness in deep sleep established by Me, you can forcibly say that the state of deep sleep is one of the three states of human being only. You may defeat Me as a poor fellow in not understanding deep sleep. But, can you defeat the Veda giving five adjectives like omnipotent etc., which contradict strongly your proposal of three states for an ordinary human soul?

9. Could You please clarify the need for the reconciliation the three Vedantic philosophies?

[Some Advaitins say that there is no conflict between the three Vedantic philosophies, since the other two are only a sub-set (vyavahara satta) of the Advaita theory, which is comprehensive and final. They say that no reconciliation of the three philosophies (trimata samanvaya) is needed since the Advaita theory itself correlates the other two. Could You please clarify the need for the reconciliation?]

Swami replied: If you also believe that some Advaitins have already shown the correlation of three philosophies, I am very happy about it and in such case, you can consider My correlation as a repetition of such topic. An important concept can be repeated again and again as per scripture (*Veepsaayaam dviruktih*). If the serious quarrels that took place between the followers are also modes of correlation only, I am more happy because such quarrels must have been due to excess love (*Pranayakalaha*) to each other! So far, I never heard this correlation of followers and perhaps I must have been a well frog! However, I need not withdraw My correlation since it can be allowed as stressing the most important topic for bringing peace in the followers! I feel that there may be a superficial attempt to correlate Shankara with both, but not a detailed analysis throwing important concepts like surrounding context, Guru giving motivation by twisting concepts etc., which alone can bring perfect unity between the three divine preachers i.e., God Shiva as Shankara, God Vishnu as Ramanuja and God Brahma as Madhva as human incarnations.

Final Remarks

- God is only the observer, who created universe for observation and entertainment (*Saakshi Chetaa... Veda*). The entire universe becomes the object of omniscient God only at the macro level, which is not possible for a human being, who is with little knowledge and cannot be the observer of entire world.
- If you say that the original Veda does not distinguish macro and micro levels, even then, you can't apply micro level (ordinary human being) to the Vedic statements because adjectives like overall controller (*Sarveshvarah...*) cannot be applicable to the ordinary human being in deep sleep (Prajna). Since no awareness is possible in this state of deep sleep, the soul cannot be blissful. The soul becomes blissful after waking from a long deep sleep.
- Vishva means not only the world but also 'all'. This shows that all the three components (awareness, inert energy and inert matter) are existing in this state.
- If you apply these concepts to human incarnation like Krishna, you can see the same Krishna in micro level and also in the macro level called as Vishvarupa (called as Vaishvaanara etc.). This gives a clear proof for the micro gross living being and simultaneously macro gross living being, both being one and the same.
- The Veda deals with preaching the unknowable thing like God (*Avedyam vedayati iti...*) and not the knowable psychological stages

(deep sleep, dream and waking state) of ordinary human beings. Hence, it is proper to expect that the above Veda is preaching the subject of God like human incarnation in which the knowable human being is associated with unknowable God. Hence one need not object saying that what is there to preach about the unknowable.

- The Praajna, Taijasa and Vishva states of human incarnation are described to clear the doubt of dream etc., of a human incarnation. The awareness is present in awoken and dream states as usual like a human being. But, in deep sleep, the human incarnation will have absolute awareness due to specially mentioned many adjectives in number.
- The very subject is starting with the original Amaatra state of unimaginable God. The subsequent statements of states also must be related to the creator (unimaginable God) and not about created human souls. The continuity of the subject is always maintained with the introduced item. The anxiety of every sage (scholar) is about the unknowable creator only and not about the knowable creation. The subject is developed because the unknowable entered a knowable item. If it is about creator only, there is no scope of any subject.
- The Praajna state also reveals that how unimaginable God is given an identification mark through awareness and was called as awareness itself by the three preachers. Such identity mark was unimaginable awareness, which is a work to wish or know. Work can be characteristic like cultivator is identified by cultivation work. Here, since the awareness is totally unimaginable (due to absence of matter, energy and nervous system), it is one and the same with unimaginable God and hence, called as God directly. Later on, people misunderstood that this awareness is relative awareness. Of course, Shankara allowed misunderstanding for initial motivation.
- If one follows the apparent philosophy of Shankara that every human soul is God, all the four states of above Veda naturally apply to the human soul only from the beginning to end. We have to overlook the contradictions raised by the adjectives and absence of awareness in deep sleep due to practical experience etc., because even after recognizing such philosophy as false, it is maintained for motivation of atheists. The apparent philosophy is the philosophy spoken by Shankara and not the real philosophy of Shankara, which He actually means.
- If we take the real philosophy of Shankara, we can take all the above four states applicable to the case of a human incarnation. The only difference is that the apparent philosophy treats all human beings as

human incarnations and there is no human being for whom the Veda is to be created at all!

- All these words like Vishva, Vaishvaanara, Hiranyagarbha, Eshwara etc., can be applied to any of these four states by having special scholastic ability in Sanskrit grammar. The word can indicate an item based on Yoga (the meaning of root word) and Rudha (application of the word to a particular item only based on the then available usage). Ex.: the word 'Pankaja' means that which is born from mud. It can be lotus flower or shellar snail. Today by Yoga and Rudha, the word Pankaja stands for lotus flower only. A few thousands of years back, the word Pankaja might have stood for shellar snail only. The reason is that this word Pankaja (meaning born from mud) can apply to both the items by Yoga. Any of these two items is justified for Rudha since Yoga is not violated. Similarly, since the time of Veda, a word applied to some item by Yoga and got fixed in it, might have changed to another justified item. In such case, usage of word to different justified items can't be found faulty in different spans of time. Added to this, the Veda has special fields of the usage of word called as 'Yaugika Rudha'.
- Shri Ramanuja has no absolute plane (Amaatra State). He starts with the two subsequent states Praajna and Taijasa. Lord Narayana, the unimaginable awareness (Praajna or Causal), has a supernatural energetic body (Taijasa or Subtle), whose power is unimaginable (Amaatra). The Universe generated by Lord Narayana forms the gross body (Vishva or gross) containing non-inert souls and inert items of energy and matter. This does not mean that the Amaatra state is discarded not to have independent status. This is wrong due to confusion of time ladder. We can stand at any state at any time and identify these four states having their independent states associated with each other. A photo of Prime Minister standing independently and a photo of prime minister standing with four cabinet colleagues do not differ from each other and cannot affect the independent status of Prime Minister in any way at any time! I have explained this point already in dealing with the concept of Eshwara in independent Praajna state and the same concept in the container called Hiranyagarbha of Datta Swami.

Chapter 9
MESSAGE ON MAHA SHIVARAATRI

February 25, 2017 Maha Shivratri

O Learned and Devoted Servants of God,

The three instruments (Trikarana) are i) Mind, ii) Word and iii) Action. Mind generates word and action. Action gives full effect to others. If you injure somebody, the other person suffers a lot and thus action is the full potential field of fruit. Though, Mind is generator of action, by itself, it is ineffective to exhibit any practical fruit. If you think in your mind that you have injured him, the other person is not suffering at all. You can imagine as if you hurt somebody by mind, but you can't hurt him even by trace by such imagination (mind). Action is a male husband working for potential fruit. Mind is a female wife unable to do anything practically. The wife provokes the husband to do any action practically (I am taking the female and male of ancient time only here for simile!). Nobody suffers from your mind but everybody suffers from your action.

1. What about the word, which is in between Mind and Action?

Swami replied: Word used in scolding certainly hurts somebody but the suffering is not as severe as that of action or practical injury. Word is not like mind, which cannot cause any suffering. It is more than mind but lesser than action. It is like a person of neutral gender, who is neither male nor female. Catching this instrument (word) alone in the spiritual worship is neither this bank nor that bank of river. Some people recite prayers only without any practical action or service. The prayer is also not associated with any sincere mind. The practical service done without mind has little effect. The receiver may not be happy to enjoy your service done without mind, but, the enjoyment is true. But a prayer done without mind is totally waste. The reason is that both mind and word come under theoretical devotion only. At least during recitation of prayer if the mind is present on God, in course of time, such mind has the possibility of generation of service. When the mind is also absent, what is use of such prayer?

We find most priests reciting prayers for the sake of others in this similar way. ***Since the issue is not personal, the mind is naturally absent.*** The priest is paid by others for such a recitation and at least in view of such payment, the priest should associate the mind with the prayer. However, the psychology of many priests is that the person paying for the prayer will be

unable to detect the mind existing in the recitation of the prayer! The payer also leaves the priest alone and comes at the end to pay the money. This makes the priest to become corrupt in not reciting the prayer with mind. Of course, by this, the priest gets sin. But the work of the payer is not done. Hence, this priesthood is not correct due to this natural flaw.

The priest should stop earning money by reciting prayers for the sake of others in the above mentioned way of payment. The priest should inspire the human being with spiritual knowledge and devotion so that the human being by itself approaches God. You must not fight for the sake of somebody. You must make him to fight by himself. Your training is important in this spiritual life. Therefore, the path of worship involving only word from throat is totally waste, which is deceiving others thereby deceiving yourself. The word is created by God for a wonderful purpose for which you are not using it. The purpose is to use the word in propagation of spiritual knowledge and devotion so that every human being must be well informed of all these spiritual truths and by itself should become an excellent devoted soul. If you use the word in its actual purpose, you are pleasing God. If you use the same word just in mechanical recitation of prayers to earn few rupees, your life is totally wasted because you are in no way better than an animal, which also earns food by tedious and mechanical work. Sage Yaska compared such a foolish priest to a coolie carrying on the luggage of a bag containing Crores of Gold just for a wage of Rs 10/- (*swarnabharah harah...*).

The feeling or mind is nervous energy. The word is mechanical energy. Work is another form of inert energy only. Thus, mind, word and work (action) are different forms of the inert energy only. Energy propagates in the form of waves. The Shiva Linga indicates the inert energy propagating as a wave and thus indicates all the three instruments to be properly used in spiritual life. If you don't learn this from the vision of Shiva Linga, what is the use of all this worship related to Shiva Linga? If the main secret is not understood, everything is waste. Hence, you must dedicate all these three instruments together to God. You may do thousands of worships without this analysis, all those are not very effective. You must analyse and find out the truth of direction before you do anything (*Jnaatva kurvita...* Gita). Even little worship in right direction is fruitful than lot of worship wasted in wrong direction!

2. Can You give a message for the uplift of Hijras?

[Shri Hrushikesh asked: "Swami! Can You give a message for the uplift of Hijras, who are neither males nor females, wandering without any fruitful aims of life?]

Swami replied: Really, these people are very pitiable because they have not realised the main goal of human life. The divine goal of sex between male and female is only extension of humanity (*prajayai gruhamedhinam...*). If a human being is not eligible for such divine goal, a better divine goal should be realised for which efforts must be put up. The goal of any human soul is only to get the grace of the ultimate God and no better goal of life can exist. The Veda says that even the children generated by a human being can't protect that human being except God (*na prajayaa...*). In such case, why should you worry for the generation of children? Shankara did not marry and get children. Shri Paramahansa married but never tried for children. Do you consider these two unparallel divine personalities to be useless like 'Hijras'? The other purpose of sex, which is of very low level of the state of animals, birds etc., is the desire for the embracement or touch (*yehi samsparshajaa bhogaah, dukkha yonaya eva te* - Gita) of smooth flesh of other's body! The Gita says that the pleasures involving aspiration to rub one skin on the other skin are certainly to lead to grief only in the end because the old age steals away the whole glamour! The aspiration for smoothness is due to temporary flesh and color of the skin is due to play of visible spectrum of light only! Bhagavan Shri Satya Sai Baba told in one speech a wonderful statement, which is always thought provoking. The statement is "When you don't have eraser or pencil, you request others for those, but, when you have the same with you, why should you request others for such things? Similarly, you have lot of flesh and smooth skin in your body provided by God! Then why do you crave other human beings (females) for the same?" Shankara told "why are you attracted towards the body of a lady? It is just skin, blood, flesh etc., only (*etat maamasa vasaadi vikaaram*)". With the help of such statements of knowledge-diamonds, we must divert the attention of these pitiable people towards spiritual goal. Getting the children through sex is only an intermediate goal. But getting the grace of God is the ultimate goal. If you achieve the ultimate goal, why should you bother about the intermediate goal?

Today is Shiva Raatri and you find Lord Shiva as '*Ardha Nareeshwara*', who is female as well as male in His body. These people should keep such Lord as their ultimate goal. What about Lord Vishnu, who became Mohini and became wife of Lord Shiva to deliver a son called Manikantha? Lord Vishnu (Krishna) is said to be Purushottama (king of males), who became female! What about the case of worldly males? The Veda says that all the male human beings (Purusha) are not only females but also wives of God (*Striyah satih pumsah...*). Where is male and female

in fixed notion? It is only an apparent modification of the body of human being. All the sages saw Lord Rama and wanted to become females and embrace the Lord feeling that Lord alone is Male (Purusha). These sages should be kept as guides of spiritual path for them. One day Meera requested her preacher Tulsi Das to give some place in his asylum for sleep. The preacher refused saying that the asylum is only for males. Then, Meera asked the preacher “Is there a male in us, the human beings, also? So far, I am thinking that Lord Krishna alone is the Purusha (male) and all the human beings are Prakruti (female) only”. The soul is Para Prakruti. The five elements of the body, mind, memory and ego are apara prakruti (eight components). All these nine are called as 'Navaavaranaams' (The nine obstructions to reach God). All these nine components are called as Prakruti. The enjoyer of Prakruti is Purusha, who is God. Some Scholars liked to call the male in human beings as Purusha and God as 'Purushotthama'. This classification also exists in the Gita, which shows the egoistic psychology of males! Shri Ramakrishna Paramahansa stayed in Brundavanam for one month in the dress of a Gopika wearing Saris and jewels. Who is a more enlightened spiritual soul than Shri Paramahansa in this Kaliyuga age?

A beggar begs for Rs. 2/- in a very pitiable way, which can be compared to the tender female level. A scholastic devotee gives spiritual knowledge and sings devotional songs and does not beg at all. This can be compared to the dignity of masculine level to whom, you offer at least Rs. 100/-. If you see the way of begging of these Hijras, it neither belongs to tender female level nor to the dignified masculine level. They demand for Rs. 10/-. This shows that their minds are perverted to a level of arrogance due to their efforts to suppress their inferiority complex. We should not mistake it as real arrogance. Their attitude is turned towards illegal sexual activities. Their minds must be diverted to the super most spiritual level before which any worldly level is far far inferior!

3. “The reverse activity of spiritual knowledge in practice is not disappearing, to be very frank”. Please enlighten on this.

[A question by Shri Kishore]

Swami Replied: The external atmosphere is always the root cause for such strong force in action. Already, there is a printed pattern of psychology in our sub-conscious state and this was also a printed impression by the then existing external atmosphere. However, this sub-conscious state is limited to the faculty of memory (Chittam) and this memory is suppressed in deep sleep, though not in the states of waking and dreaming. The sub-conscious state alone becomes the king of dream. But,

the sins done in the dream are not effective for punishments. This sub-conscious state works in waking state. This becomes stronger if the present external atmosphere in the waking state is also congenial to it. However, if the present external atmosphere is good, the force of sub-conscious state is reduced. Moreover, the time of awaken state can't be completely occupied by sub-conscious state and its congenial external atmosphere because a part of awaken state is taken up by the good external atmosphere. As the good external atmosphere becomes more and more, consuming more and more time, the sub-conscious state becomes more and more weak and on one day it may even disappear. Hence, concentrate on this spiritual knowledge given by God in human form, discuss with spiritual friends and finally involve yourself in the service of God to propagate this spiritual knowledge. One day you will be reformed by the propagation. Do you know the first person to be reformed by your propagation? The answer is yourself only. When you are reformed, all the pending punishments are cancelled since punishment is for reformation only and not for revenge. During the process of propagation also, God will keep your file in cold storage, which is inactive and you will not be disturbed by any punishment. The order of God is ***“Such and such a soul is My servant involved in propagation of spiritual knowledge for the reformation of the world and hence, no action should disturb his work”***. It may look as if it is for the reformation of the world, but, it is actually for your reformation only. Reformation means not repeating a sin practically. Reformation does not come by mere repentance and confession, which may be considered as initial theoretical steps. But, sitting in these two theoretical steps only throughout life is like sitting in L.K.G class only till 60 years of age! Except this path, no other way is there. The force provoking you to do the sin is only wrong knowledge either given by your external atmosphere here or given by sub-conscious state. The wrong knowledge can be plucked by right knowledge like a diamond can be cut by another diamond only. Worship, singing songs, taking cold water bath, fasting etc., are totally useless for this goal.

Chapter 10

March 04, 2017

O Learned and Devoted Servants of God,**1. When education is such a low priority in India, how can a change in society happen through spiritual education?**

[Dr. Nikhil asked: Padanamaskarams Swamiji, I would like to submit this question at Your divine feet. Your servant, Nikhil.]

Education and spiritual education in India: Education is the most important pillar of civilized society. It is what differentiates us from animals and barbarians. As You have explained, education must include at least the basic concepts of spiritual knowledge at its core, since these concepts are the basis of ethics and justice. Other (worldly) subjects are necessary but they should be aligned with spiritual knowledge, so that when the subjects are applied in the world, in the form of industry and commerce, they do not work against justice and harmony in society. But such balanced and holistic education requires teachers, who themselves are inspired by spiritual knowledge and feel highly motivated about performing their most important role of educating the new generations to ensure a highly cultured, just and peaceful society.

The reality however, is totally different. Finding motivated teachers, who are competent in both spiritual knowledge and worldly knowledge is next to impossible. Keeping spiritual knowledge aside for the time being, finding even regular teachers, who are competent in worldly knowledge is difficult. Government reports say that there is a deficit of about 10-12 lakh teachers in the country. One of the reasons why well-qualified people are not going into teaching (especially school level) is that salaries are low. With low salaries, no pension and increasing inflation and cost of living it is very difficult for a family to survive and manage their retirement on the salary of a teacher. The Indian government's expenditure on education is only 3.8% of the GDP, which is among the lowest among countries in the world. [The lowest is about 2%, while the highest is about 16% of the GDP. US, UK stand at about 5.5% of their GDP]. Naturally, talented and motivated graduates generally do not consider teaching as a career option. Consequently, a number of teachers are those people who could not find a more lucrative job and so ended up teaching. Needless to say, the motivation levels of many such teachers are extremely low.

In this land of the Veda, kings would once wash the feet of Gurus and offer them their own throne to sit. Kings and all people in society would consider it a matter of privilege and pride to donate wealth and food to Gurus. The Gurus too were sages and were equally talented in both spiritual knowledge as well as worldly knowledge. For them money, power and position were not the motivating factors. They lived simple lives and were committed to the spiritual path.

In that same land of the Veda, present governments (irrespective of political parties) feel that commerce, industrialization and fast economic growth are high priorities for the country. Politicians, industrialists and all people are merely self-interested, driven by greed. Little of the government spending on rural development and welfare activities reaches the needy. Wealth that is generated in the country is being lost due to corruption and the poor are still poor. Increasing industrialization will make the rich people richer before the poorest come out of poverty. But while that happens, the environment will be destroyed due to overconsumption of resources and pollution. None even realize that it is impossible to fill a leaking bucket. It is even stupid to try it!

None realize the necessity of an internal resistance towards sin, produced by a firm conviction of basic spiritual concepts. There is in fact strong opposition to the concept that spiritual

knowledge is the only fundamental solution to selfish greed, corruption, sinful activities in society, overconsumption of resources and environmental damage.

Today, even regular worldly education in this country is plagued by several problems such as insufficient and incompetent teachers, low salaries, low government spending on education, poor school infrastructure and corruption at various levels. Further, no one in the government or public realizes and accepts the urgent need for holistic education that includes a balance of spiritual and worldly education. How can a change come in this country? I pray to the Bharata Bhagya Vidhata to rescue this country trapped in this quicksand.]

2. How can education be reformed so as to include a balance of worldly and spiritual education?

[Question reg. balance between spiritual and worldly education: Padanamaskarams Swamiji, I would like to submit the following questions at Your divine feet. Your servant. Nikhil

Many changes have taken place in the field of education in the recent years. Some of them are very positive while others are quite disturbing. On the bright side, salaries for university professors have increased considerably (even though they may be still quite low for school teachers). On the other hand, education has degenerated into a business. Now there is an industry-style emphasis on efficiency and productivity. Universities are chasing world rankings in order to attract students and to build a reputation. The rankings are based on a number of parameters including the number of publications, the quality of journals in which the papers are published, the amount of research funding secured by the faculty and so on. Managements of universities are in a mad race to increase these numbers by hook or by crook. They put pressure on faculty members and students to achieve those numbers. They link faculty promotions and student graduation to their output as measured by these parameters. Faculty members are forced to publish papers and do research. If faculty members publish papers, they are asked to write research proposals and get funds from government agencies. If they do that, they are expected to make international collaborations and industry partnerships. University managements are getting more and more demanding. Even professors who are near retirement or those who are working post-retirement, who never did any research throughout their teaching career, are today scrambling around trying to write research proposals due to pressure from the managements. In short, there is a mad rush to do more and more.

Not surprisingly, students' interest in learning is at an all-time low today. They have been forced through the years of schooling with rote learning, endless assignments and school activities, evening coaching classes and extra-curricular activities. Their natural curiosity or interest to learn anything, has been successfully extinguished. Finally, the fierce competition and pressure from the teachers and families during the 10th and 12th standard board exams, ensures that their lack of interest in education turns to hatred for education. When they finally reach college, learning is the last thing on their mind. For many students, college education is an unavoidable torture that they must bear in order to get a job. They behave as if by coming to class they have done a great favor to the teachers and getting good marks is now their right, irrespective of their talent or hard work. Yet they all want prestigious and well-paying jobs, which require minimum hard work or minimum expertise in the subject. Of course, eventually when they enter industry, they are forced to work very hard, driven by the competition in industry.

Most parents too, hardly care for the actual learning of their wards. They are only interested in their wards getting the degrees and jobs. Their interest is only in improving their prestige in society, finding good alliances for their children and getting a good return on the investment that they made by paying for their ward's education.

I feel that this entire situation of education degenerating into a business, and teachers, students and society having lost the value for education is extremely pitiable. I am not excusing myself from this situation. I am very much a part of this system and I too am driven by it.

According to our scriptures, two types of education are necessary (Dve vidye veditavye...--Veda) worldly education and spiritual education. Only when these two wheels are equally large, can the chariot of one's life move forward (towards the goal of human life, which is God). Today, governments, universities, professors, parents and students are all in the mad rush to increase the size of the left wheel of worldly education. The majority does not even notice that in their case, the right wheel of spiritual education, is so underdeveloped that it is the size of a tiny grain of sand! No wonder the chariots of individuals and society as a whole are going around in circles! No real progress is taking place.

Very few people realize what is happening. Some spiritual masters and visionaries in society, have stressed on the need for spiritual education. There are even schools and universities, which were started with the mission of integrating science and spirituality.

In these places some spiritual knowledge does get communicated to the students in the form of a value-education or similar subject. But often what is taught is full of inaccuracies and is not taught appropriately either. As a result, many students even develop an aversion towards spirituality. Most students tolerate this new type of torture too, and sigh in relief once it is over. So in spite of the courageous steps of these institutions, very little spiritual education actually happens. At times it is quite shocking to see the fate of spiritual education in such places.

Finally, and most regrettably, even such institutions get carried away by the mad race of the world. They too have to run their institute in this 'business' of education, after all. Business and money always come first.]

3. How can a spiritual person survive in the field of education as it gets more and more competitive?

[A few decades ago, the field of education in India, was far less competitive. Based on worldly standards alone, the quality of education was not very high in most places. Today, it might appear that education has improved, based on certain worldly parameters, such as number of publications, research funds, student awards etc. But these parameters are not very good indicators of the quality of education even from a worldly angle (not to speak of from the spiritual angle). There are indeed several gaps. For instance, how could education possibly have improved when students' interest in learning is so low? Does it not indicate that something is wrong? So whether or not education has improved over the years is highly debatable. Whether the current trend of education-as-a-business, the emphasis on productivity, and the chasing of world rankings, is in the right direction, is also equally debatable.

Looking at the aspect of spiritual education, it was absent few decades ago and is absent even now. But due to the lesser competition and lower emphasis on productivity in the past, both students and teachers were slightly more relaxed. At least a few people had the time, energy and space in the mind to pursue their interest in spirituality.

If people are walking along a road at a leisurely pace, at least a few will notice the sweet singing of bhajans in the temple and see the beautiful temple by the side of the road. Perhaps they might feel tempted to enter the temple too. Even those people who are not drawn to the temple, can at least enjoy the walk and the beauty of nature. But if the people are all rushing to catch a train, no one will hear the bhajans, no one will enter the temple and no one will even enjoy the walk.

This is the present situation. Because of the overemphasis on certain aspects of worldly education, people are unable to take interest in the spiritual path. It is also putting a lot of pressure on the few professors and students who are already on the spiritual path. They have to struggle to survive in the field as competition increases.

Individuals and society actually need to take huge efforts to increase the proportion of spiritual knowledge to maintain the balance with worldly knowledge. But they are furiously rushing in the opposite direction, trying to enhance their worldly knowledge, while their spiritual knowledge remains negligibly small. This will only upset the balance even more.

Facing competition as long as it is in the right direction is acceptable. But facing competition, when it is in the diametrically opposite direction is intolerable!

Since You are the greatest Source and Professor of divine spiritual knowledge and You have also spent Your entire life here as a professor of engineering, I seek Your guidance.]

Swami Replied: Dr. Nikhil represents a typical human mind facing all practical problems in the divine service and wishes that I should give a message for the sake of such devotees through him. Since he has true faith in Me that I am the human incarnation of Lord Datta, I responded in the line of his faith. My response is confined to My true devotees only and need not be generalized. All others can take My spiritual knowledge alone. The following message is not meant for My true devotee, Dr. Nikhil. It is meant only for the sake of future devotees perplexed with the practical problems.

All your points indicate the framework of a system to be implemented by the efforts of human beings. When you are taking up the work of God, which is to purify the society from sins in order to keep it on the lines of Justice and Peace, please be sure of the power of God that works behind you for which nothing is impossible. You need not lay down roads since they appear as already laid out. When you are doing the same work from the angle of social science or politics, all these problems will appear and also get multiplied. As you solve problems, new problems will appear and it becomes impossible for any human being to sort out them. But, the work of God is totally different. If you start doing it with the faith that you are only just a formality and that God is going to do all the work with an intention to give fame to you for your devotion to Him, you will experience a miraculous power of God working in your front showing the path. The chariot of Sun has one wheel only and running dragged by seven horses! The driver is lame and the path is without any basis because it is in space! In spite of all these million problems, the Sun rises and sets in the exact time. We can't find such accuracy in any modern vehicle! From millions and millions of years, the accuracy is not at all disturbed. What is the reason behind this? The Sun is doing his job in unassuming way! No salary is paid to him. Do you know the financial potency of Sun? A Diamond given by Sun to king Satrajit with his grace yielded thousand tons of gold every day! You must have firm faith in Him. His hands will pierce the walls and handover money more than required! Even if you open the doors decorated by garlands, not even a small creature will enter! You can close the doors and sit with full faith on Him. He does not require the opened doors to enter to help you. He will pierce the reinforced concrete walls and enter your house to help you. *If you are sincerely involved in His service, not only the expenditure of the work is granted by Him to you, but also,*

all your required expenditure is granted. Infact, to speak truth, He will not do all these favors by His hands. Once you are involved in His work, all the natural powers will run after you to meet all your expenses. When the son of chief minister goes to an office, the Chief Minister does not phone to the officer saying that his son should be served with a cup of Coffee. As soon as he enters the office, the officer will run to arrange for all the refreshments with folded hands standing before him.

You know in what condition Swami Vivekananda entered U.S.A! What was the outcome! Arjuna fought the war for eighteen days. Everyday, his experience was that Lord Shiva with Trishula weapon in His hands kills the enemies even before the arrow from Arjuna hits him! Arjuna felt as if he was killing already killed people. It is the strength of your faith on God that always works out. Generally, we find that whatever man proposes, it gets disposed by God. Always wonderful success appears suddenly without your intention in planning. This experience is given by God to several deserving human beings to preach that one should get rid of the 'Ego' of doership completely and surrender to God. Everytime, God preaches this, but we never realise the truth. Our mentalities are just like curved tails of dogs. Our faiths appear like very short lightnings. A dog is running under a running cart and was not stopping in spite of hectic tiredness. A Saint asked the dog about the reason for its tired running. The dog replied that it cannot stop because if it stops, the cart will stop. The stupid dog is thinking that it is carrying on the cart. It doesn't see the horse carrying on the cart in front! In this context, people say that it is your will force that does any work successfully. ***Thinking that you are doing the work is human ego.*** Thinking that your will force can do any work is the demonish ego! The will force that does work is from God and not from any human being. This ego is developed from the beginning. Generally, you see that a person talks – "My good wishes are with you." That very human being is not having good time in spite of his good wishes are with him only! How can his good wishes do well for others? One should say – "I pray God to give His good wishes to you". Even elders say that their blessings are with bowing youngsters. This shows that ego is not leaving them even in the old age! They should say that the blessings of God are with those youngsters. As much your ego goes down, so much you will be elevated.

Hence, leave all these worries and make a humble beginning of doing the propogation of spiritual knowledge as per your convenience only. In your first step itself, you will find wonderful backup given by God. A real devotee of Lord Datta will never be discouraged. Discourage itself means lack of faith on Lord Datta. By discouraging yourself, do you know what

are you doing? You are indirectly insulting the omnipotence of Lord Datta. In a fraction of second, things can be finished just by His Divine will. It is not done so only to provide some opportunity for us to do service overcoming the obstructions. The result will appear at its fixed time. Meanwhile this entire dilemma is only to provide some time for us to do the service for God. Hence, you need not worry about the result, which is certainly positive. Krishna declared that Kauravas will be killed in the battle and such a scene was also shown to Arjuna. From that moment, eighteen days were taken to run the cinema of war, in which time, Arjuna got the opportunity to do the service of Lord. Krishna can swallow all the Kauravas in a fraction of second itself. In such case, Arjuna cannot get the opportunity of service based on which only God's grace is rained on any soul.

Blessings from Hanuman are essential, who sits as a tiny monkey
 Before roaring tidal ocean, which is to be crossed in the divine work
 On reminding His divine strength and same of human incarnation
 He finds the mighty sea reduced to tiny area of the cow foot deck!

4. I am offering two verses at Your Divine feet.

[Dr. Nikhil: Padanamaskarams Swamiji, I am resending the two verses that I had sent earlier as phone SMSs. I offer the same at Your Divine Feet. Your servant, Nikhil

Dr. Nikhil's Poems

Jnana Mohini Datta Swami

Whose birth freed India, driving the foreign rulers away,
 Who hid Himself from the world lifelong, in divine play,
 Who started His divine mission on a Shivaratri day,
 Who though ageless, turned seventy on Shivaratri today,

Who lives in the hearts of devotees as their life-lamp holy,
 Whose enthralling knowledge makes Him Jnana Mohini,
 Who is the most highest incarnation of God Almighty,
 May that Datta Swami, be our Master for all eternity.]

Swami Replied: This Shivaratri comes on 24th February. Shiva means spiritual knowledge (*Jnanam Maheshwaraat*). This is Sattvam. Ratri means Tamas, which indicates firm decision without any wavering. 24 denote the physical body by which the service to God is done. Service is work and work is rajas (*Rajah Karmani... Gita*). The five elements along with four internal instruments (Antahkaranams) constitute nine coverages (navaavaranam). The ten senses of action (Karmendriya) and the five senses of knowledge (Jnanendriya) constitute twenty-four items through which divine work is done. This totally indicates the dedication of three qualities to God.

Mohini is actually a ghost creating illusory fascination doing injustice. But, the divine Mohini is the incarnation of God Vishnu. While distributing the divine nectar, justice has to be done to angels and injustice has to be done to demons. Hence, the divine Mohini has both sides appearing as ghost creating illusory fascination in demons on one side and doing justice to angels on the other side. I am the Jnana Mohini, Guru Datta in human form, doing only Justice since I am giving this Divine Nectar of Spiritual knowledge to every soul, who is wishing for it.

Blessed are those, who recognize God Datta in human form,
 Maintaining recognition through True Service and Sacrifice,
 They get guarantee card from Me for the next human re-birth
 So that they will participate in My divine program here again.

5. Can You please analyze the two contrasting incidents mentioned in the Bible?

[Shri Anil asked: Pada namaskaram Swami, Two questions are enclosed. Kindly give Your answer to those. At Your Lotus Feet, anil

In the Bible there are two contrasting incidents mentioned; in one Zechariah, John the Baptist's father disbelieved God's (Gabriel the angel) words that he will get a son and due to this he became temporarily dumb. At the same time God (Gabriel the angel) spoke Mary the earthly mother of Jesus that she will give birth to Jesus even when she was not married. But she accepted the wish of God. Can You please analyze these incidents also that with Peters denial of Jesus for more clarity. The related verses in case of Zechariah and Mary are given below.

Luke 1:8-20 8 Once when Zechariah's division was on duty and he was serving as priest before God, 9 he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. 10 And when the time for the burning of incense came, all the assembled worshipers were praying outside.

11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12 When Zechariah saw him, he was startled and was gripped with fear. 13 But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. 14 He will be a joy and delight to you, and many will rejoice because of his birth, 15 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. 16 He will bring back many of the people of Israel to the Lord their God. 17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."

18 Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years." 19 The angel said to him, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 20 And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time."

Luke 1:26-38 The Angel Gabriel Comes to Mary

26 Six months after Elizabeth had become pregnant, God sent the angel Gabriel to Nazareth, a city in Galilee. 27 The angel went to a virgin promised in marriage to a descendant of David named Joseph. The virgin's name was Mary. 28 When the angel entered her home, he greeted her and said, "You are favored by the Lord! The Lord is with you." 29 She was startled by what the angel said and tried to figure out what this greeting meant. 30 The angel told her, "Don't be afraid, Mary. You have found favor[a] with God. 31 You will become pregnant, give birth to a son, and name him Jesus.

32 He will be a great man and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. 33 Your son will be king of Jacob's people forever, and his kingdom will never end." 34 Mary asked the angel, "How can this be? I'm a virgin." 35 The angel answered her, "The Holy Spirit will come to you, and the power of the Most High will overshadow you. Therefore, the holy child developing inside you will be called the Son of God. 36 "Elizabeth, your relative, is six months pregnant with a son in her old age. People said she couldn't have a child.

37 But nothing is impossible for God." 38 Mary answered, "I am the Lord's servant. Let everything you've said happen to me." Then the angel left her.]

Swami replied: The first point is that the unimaginable God is the source of all the unimaginable events called as miracles, which have taken place in all parts of the world in different religions. Some people with atheistic mentality do not believe the miracles and in their view, the scientific logic alone is the ultimate power. This does not mean that you should accept even a false magic to be miracle by closing the mouth of science everywhere. Science has to close its mouth in the case of a genuine miracle only. But, culprits should not exploit the innocent public by cheating through false miracles or magic. *The test of God is always severe because the fruit of the test is going to be of the highest level.* A candidate aspiring for the post of District Collector has to attend the serious IAS examination. In the first instance, the devotee doubted about the miracle itself and hence could not accept the birth of a child to an old couple as per the scientific rules of Gynaecology. In the second case, the devoted Mary accepts the possibility of a genuine miracle to happen. Here, it is not question of faith in a miracle. It is still a higher test regarding overcoming the social norms for the sake of God by getting a child even before marriage. Gopikas faced such severe test, which is to vote for God against justified social tradition. The first devotee is almost an atheist in even not believing the unimaginable power of unimaginable God. The first devotee is in the bottom most level whereas a second devotee is in the highest level of Nivrutti devotion.

6. In feasts, which option is better: giving non-veg. food to avoid wastage or giving veg. food with some wastage?

[Recently I had to conduct a small feast at my house related to a church activity. In which vegetarian food was served for 25 people. However, since in such feast normally non-veg is served, and since i served only veg, lot of food become balance. Had i served non-veg, all would have eaten all most all, but since i gave veg, many were not interested. In such cases which one is best option, giving non-veg food and avoiding waste of excess food or giving veg food but with some wastage as balance? Kindly give Your advice on this matter.]

Swami replied: You can give the balance of vegetarian food to beggars, in which case, wastage of food is also avoided. It all depends on your strength of the concept about which you are convinced. Non-vegetarians can also eat vegetarian food. If you care for your guests more

than the hell, you could have done so by pleasing the guests. I have given lot of discussion on this topic. There is no difference between vegetarian and non-vegetarian food as far as the chemical composition is concerned. The sin is not in the food but is in its cause, which is to kill a bird or animal for the food. It is best understood if you imagine yourself in the place of that bird or animal! No more logic is needed, if you imagine that your throat is cut by a knife!

7. What purpose of creation is served by the transgenders?

[Shri Prasad forwarded the question from his friend.

What purpose of creation is served by the transgenders since for sustaining the creation only male and female are required? Regards, Abhay]

Swami replied: Transgenders are also human beings. The goal of the human being is not simply extension of humanity, which is quiet mechanical, instigated by the created hormones provoking the sexual activity. Several males and females are not involved in this activity of extension of humanity. But, they got salvation by getting immense grace of God. Hence, the main goal is only to get the grace of God and not to extend the humanity. Marriage is better than loose character, but, spiritual effort to get the grace of God is certainly far far better than even marriage. The Veda says, “What is the use of these children, who cannot save our soul forever? (*kim prajayaa karishyaamah yeshaam naayamaatmaa*)”. This does not mean that every human being should resist sex. It is impossible and hence the extension of humanity is done naturally by the divine force. ***The spiritual effort to get the grace of God is done by our force.*** Therefore, the second aspect is more valuable since the effort of human being is involved. In the extension of humanity, there is no human effort, because the sex is natural without any human effort. Moreover, there are several couples, who do not get children in spite of the natural efforts of sex. Hence, extension of humanity is mainly based on the will of God only. We can say that the pacification of sex is the characteristic of natural genders and not the extension of humanity. You can discard transgenders to be useless in the extension of humanity provided all couples are generating issues. In such case, the couples unable to generate issues have to be treated as transgenders. Therefore, the ultimate goal of the human birth, which is to attain the grace of God is the most important and beneficial to the soul forever, especially in view of lack of guarantee of future human rebirth.

Chapter 11

LIFE OF DEVOTEE ASPIRING FOR SALVATION IS FULL OF DIFFICULTIES

March 11, 2017

O Learned and Devoted Servants of God,

[Dr. Nikhil asked: Padanamaskarams Swamiji, With great hesitation I would like to seek Your advice on this personal matter. It has been going on in my mind for years and I have not been able to resolve it. You are my only Parent, Friend, Guide and Goal. So, I am taking the liberty to ask this to You.

After millions of births, in this lifetime, You have given me this opportunity to recognize You and serve You. However, I am engrossed in my worldly activities and am unable to apply myself to Your service. You have previously clarified that serving the family, which is also devoted to You, is indirect service to You. You have also clarified that being attached to worldly bonds of money and family is essential to test the strength of the bond with God. I truly believe it and I am trying my best to follow it. But I feel that time is slipping out of my hands. The thirst of countless lifetimes to be at Your feet, is overwhelming. You have clarified this point also that nearness to God does not necessarily indicate dearness and in fact, nearness usually leads to negligence. This is my greatest fear and the main cause of my hesitation in discussing this issue, since I am well-aware of my weaknesses and my susceptibility to the 'repulsion of the common medium' and 'repulsion of what is nearby'.

I know that dearness to God comes from selflessness, which in turn comes from analyzing and understanding divine knowledge in depth and breadth. I am trying to put my best efforts in that direction. But I frequently, I go into depression, losing interest in my worldly duties and life. As a result, I am neither able to pursue my spiritual effort nor complete my duties at work satisfactorily. The situation is worsened by the wave of competitiveness and uncompromising work pressure that has recently come into the field of education.

My present problems related to work, family and health are to be expected based on my current astrological period and transits. I know that they are the inevitable results of my own sins. You have already reduced them to the bare minimum and delivered them to me in the most convenient form. The wonder is that the difficulties are providing an invaluable contribution in my spiritual progress. I have no complaint in this matter and in fact, I am deeply grateful. It is nothing but Your loving grace. In short, my job, family, health and spiritual effort are still going on only due to Your grace, in spite of all my weaknesses and failings. Without Your grace, all would have been lost long ago.

I try my best to engage my mind in my job, by trying to take interest in things for which I have a general liking. But periodically, I realize the utter aimlessness of this work. I also see my utter inability to do any work at all and I go into depression. Life seems to have come to a standstill and I feel like a vegetable. A wild thought of leaving my job also comes to my mind. Of course, that is completely impractical since the job is necessary for my sustenance. In spite of our considerable efforts, our savings are very limited. With my daughter's educational expenses and other responsibilities, it appears that I have to continue to work.

Also, the bigger question is "What will I do if I leave my job?" I wish to serve You in Your mission. But I know that I am utterly incapable of doing that too. If I am unable to hold on to my job, what use can I be in Your mission? Moreover, I know that You or Your mission does not need me; I

am ever in need of You. The sun never needs fireflies. Your mission proceeds with Your unimaginable power. You have provided me with a job, even though I do not deserve, and I cannot behave irresponsibly and insult You.

A potential solution is coming to my mind. If I take up a job at Hyderabad, we could perhaps meet about once a week. I feel that meeting You from time to time might stabilize my mind, allowing me to do my worldly work as well as spiritual service in a better manner. My engagement in my job for the rest of the week might serve as a break or a change, which is essential even in devotion. Hyderabad has many suitable universities, where I could probably find a job. I had thought of this solution earlier as well. But then I had certain career aspirations, inclinations and disinclinations, which were complicating the situation and preventing me from reaching a resolution. Hopefully, I have slightly better clarity now.

Of course, I do not have any confidence about my ability to fulfill the new job responsibilities. I do not even have the confidence to apply for jobs, not to mention moving to a different city, finding accommodation for us and finding a school for Arsha. In fact, I do not have the confidence to even go to work at my present job each day. But it is becoming clearer and clearer to me that whether it be my present job or any future job, or it be any situation in life, You and You alone are my Support. You and You alone are the Support for my family, my life and entire creation.

But even this solution has put me in a dilemma. If I do not explore potential job opportunities in Hyderabad, I would have wasted this chance of being close to You, which comes once in a million lifetimes. On the other hand, as a result of coming close to You, if I develop negligence towards You, it would be a tragic and terrible loss.

I know that there could be many other solutions for this situation, including simply staying wherever I am and continuing to do whatever I am doing. I feel guilty to even bring this matter to You. I feel that all changes in my life should be initiated by You; not by me. I do not want to pressurize You in any way. I do not want to impose my will upon You in any way. I want to always try to follow Your will. Even though I am incapable, I know that You have always provided the strength and direction in all my lifetimes and that You will do the same forever.

I request You to kindly help me understand the situation and finally command me on what I should do as per Your will. I remain at Your Divine Feet, Your servant, Nikhil]

Swami Replied: My Dear Dr. Nikhil, The Veda says that God and world are opposite to each other like North and South poles (*duramete...*). Both God and world are the two election candidates competing with each other standing for your vote. World promises you to give happiness if you vote for it like the present politician promising several schemes of welfare provided you vote for him/her. God is totally opposite to this candidate. God-candidate is not even seen by eyes once and is not captured by your imagination at least for one time. Even if God comes to be seen by your eyes, the repulsion between common media is spontaneously set up throwing you away far from Him! He does not promise any welfare scheme to you. He promises only various schemes of difficulties so that you get repelled from the world. This is also done by God on your prayer only, the meaning of which is not known to you. You pray for salvation. Salvation means liberation. Liberation from what? From Me? Or from worldly bonds? Anyone will immediately answer that the liberation is only from worldly bonds and not from Me! After giving such confirmative answer also, every soul starts weeping and scolding Me even if I put My knife

(knowledge) even to cut one worldly bond! Many even scold Me as a cruel fellow cutting the worldly bonds (*Dattam Chinnam*). You go to a hotel and order for a cup of coffee. The server brings the cup of coffee as ordered by you. Immediately, you are scolding him for bringing coffee telling the reason that you never like coffee! If you don't like it, why did you order for it? You have ordered for coffee many times before the server brings the coffee! Similarly, every day, you pray Me for salvation and when I try to give it to you, you express your dislike for it! The life of any devotee aspiring for salvation is full of difficulties created by God so that at least you develop theoretical repulsion to worldly bonds. You do not want even theoretical repulsion! Just think, how far you are from the practical liberation of worldly bonds called as practical salvation!

The basic problem for this type of psychology is that one desires for detachment from the worldly bonds and then merge with God. It is correct that you want to resign from the old institution so that you can join the new institution. But, before such stage, you must have theoretical attraction to the new institution overcoming the attraction to the old institution. Since your attraction to the new institution is far higher than your attraction to the old institution, you will proceed to resign from the old institution. In fact, your attraction to the new institution must be so deep that your mind is totally filled with your attraction to new institution, which develops total detachment from the old institution in your mind. Unless this stage is reached in theoretical domain, practical efforts will not start. Here, God is the new institution and worldly bonds are the old institution. Success in the practical efforts can be achieved only by attaining the above-mentioned state in theoretical phase. Theory is the source of practice in any aspect, be it worldly or spiritual. If the detachment from the worldly bonds is aspired without the developed attachment to God, such detachment fails.

The existence of God is the fundamental foundation of the attachment to God. If the existence of God is accepted, at least fear to hell can be developed, which controls sins that extend your attachment to worldly bonds. In this way, existence of God helps the soul in controlling the expansion of worldly attachment. If you take only the food recommended by doctor, the illness is not strengthened further. But, this is not the cure of disease to give you perfect health. Attachment to God does not mean the control of expansion of worldly attachment. Hence, Nivrutti does not mean pravrutti. Cure of disease does not mean resisting the growth of disease. Apart from restrictions of food (pravrutti), you must take the medicine of Nivrutti that destroys the disease. Nivrutti means progress in the attachment to God.

Therefore, mere detachment from worldly bonds or salvation is meaningless and useless also. Even a stone is totally detached from the world and has 100% salvation. What is the use of it? If detachment from world itself is the attachment to God, the dearest devotee to God must be the stone! One must try always for the attachment to God without even thinking about the detachment from worldly bonds. Detachment from world must be a natural consequence of the attachment to God. When you are totally attached to God, the worldly bonds shall drop by themselves even without your knowledge like a medicinal strip falling as soon as the wound got cured. Hence, every spiritual effort is only a trial to improve your attachment to God. Salvation is only an indirect measure of your love to God. From the height of the scale remaining above the water, the depth of the water is indirectly measured.

The attachment to God or devotion or love to God increases by knowing the spiritual knowledge, which is a cinema projecting the personality of God appearing as incarnation. Certainly, the nearness to God creates repulsion, which is a common observation even in the case of worldly bonds. This is inevitable, especially when the medium of God is exhibiting the same natural principles as exhibited by your medium. Even though this is the rule of majority, exceptional rule of minority also exists. The devotees of innermost circle of God like Adi Shesha, Garuda, Nandi, Narada, etc., are exceptional to this rule. Hence, till the climax of Nivrutti devotion is reached, the nearness is not good for an ordinary devotee. The Veda says that if you are near to something, you will hate it and if you are far from the same thing, your love to it increases more and more (*paroksha priyaah...pratyaksha dvishah*). However, if you are in the climax of devotion, this rule does not apply since the climax will neither go up nor will come down.

I assure you the protection from God wherever you stay. God is omnipotent, meaning that His power of protection is constant at any place and at any time. If one says that he will protect you in Hyderabad but not in Coimbatore, such power is not divine since it is limited to a place. Some years back when Shri Ajay asked Me whether he shall leave the present job or remain in the same place, which is tilted by problems, I replied, “God will protect you whether you stay in this job or go to the other job because God is omnipotent to protect anybody at any place and at any time. If the power of God is limited to a specific case, a specific place and a specific time, such power is limited and cannot be omnipotent”. Ajay believed My words and stayed in the same job. All the problems of that job disappeared and the institution became number one and he is very well off in the same

job. For the sake of Ajay, God protected the whole institution. The huge Govardhana Mountain was lifted by God to save a few villagers from cyclone!

This worldly illusion (Maya) will be running before you, like your shadow, so that you always fail to capture it. If you turn to opposite side (since God and world are opposite as said above), the same shadow will run after you like your pet dog. If you get depression or fear or tension in your life at any time, that indicates your lack of faith in God Dattatreya. If you are a devotee of Datta, you shall be always brave, happy and fully contented. Many say that they are devotees of God on one side and on the other side, fear and get depressed! Both these are mutually contradicting like light and darkness. The Veda says that a person limiting himself/herself by selfishness (means that he alone exists without God by his side) alone fears due to lack of faith in the existence and dearness to God (*atha tasya bhayam bhavati*). A person having full faith in God always feels that he/she is the king/queen of this world (*apnoti swaarajyam... Veda*). In the Gita also, God promised that His devotee will never fall (*Na Me bhaktah pranashyati*). A real devotee shall sacrifice doership to God and retain only the enjoyership of the fruit of bliss always. If a devotee of God gets depression in life, which may have any reason, such depression is to be treated as an insult to the omnipotent power of God. A real devotee, who proved his/her devotion practically, shall neither fear in this world nor in the upper world. God promised His protection to such devotee in this world (kshema) and in the upper world (yoga) also (*yoga kshemam vahaamyaham... Gita*). A real devotee always welcomes difficulties, which drive the devotee towards God and does not like the benefits that take the devotee away from God. Kunti asked God to give her always difficulties only so that she will be always alert and be immersed in deep devotion towards God. Be always happy, brave and contented, which are the divine properties (*Daivi sampat vimokshaaya... Gita*). God says in the Gita that Arjuna shall never be worried since he is born with divine wealth (*Maa shuchah sampadam Daivim...*). If a true devotee is also worried, what about the case of the non-devoted ordinary human beings? If the King also says that he is poor, what to speak about a real poor beggar? I once again promise that you are always under My protection at any time, in any place and in any situation. You can enjoy your choice of freedom since you are always within the boundary of the protection of God Datta.

If you treat Me as human incarnation of God Datta (Monism or Advaita), My assurance to you is guaranteed since My voice is His voice only. Even if you treat Me as a sincere devotee of God Datta (devotee

becoming master of God or Shaakteya), My assurance has guarantee since Datta always honours the assurance of His sincere devotee. In both ways, you have the full guarantee of protection from God Datta.

Yours Swami

Chapter 12

MEANING OF THE WORD 'DATTA'

March 18, 2017

O Learned and Devoted Servants of God,**1. Does Datta alone have omnipotence?**

[Shri Anil asked: In the recent reply to the letter of Dr. Nikhil, 1) You said that Datta will protect His real devotee. Does this mean that Datta alone is having omnipotence?]

Swami replied: Datta means the unimaginable God given to the creation through the first energetic incarnation. The meaning of the word 'Datta' clearly indicates that Datta does not mean the first energetic incarnation related to a specific religion called Hinduism. '*God given*' means in general and is related to every religion. The same unimaginable God is indirectly referred by different names and forms of the medium taken by God for His expression. Even the basic material of the medium is inert energy only and the innermost unimaginable God is also the same, whatever may be the religion. Other religions call Datta as Father of Heaven or Allah, etc. The form of the first energetic incarnation may slightly differ from one religion to the other religion since the name and form are only the imaginations of different sects of human beings. The same unimaginable God, the same first energetic incarnation of God and the same way of protection from God to devotee exists in every religion. When I replied the letter of Dr. Nikhil, the word 'you' used does not refer Dr. Nikhil but several devotees in the spiritual journey. Similarly, when Krishna expressed Arjuna, the word 'you' used refers several human souls in this infinite span of time.

2. Does this mean that the true devotee should ask Datta for protection in problems?

Swami replied: Dr. Nikhil wrote that letter by the will of God only, representing devotees in problems. Due to his letter, the subject of God is expressed clearly, which happens to be an important aspect of spiritual knowledge. This is for the welfare of the spiritual knowledge of the devotees. Similarly, Arjuna asked questions to compile the spiritual knowledge called as the Gita. Arjuna represented all types of devotees and asked questions for the welfare of spiritual humanity. Those are not his personal questions. Arjuna was a sage by himself called as Nara and was closely associated with God, called as Sage Narayana. Actually, the devotee

need not ask God for anything. God is not only omnipotent, but also omniscient. ***He knows every problem of His real devotee.*** He is the Creator of problems (Vighnakartaa) and also the solution of problems (Vighnahartaa). Problems are created by God to enhance the speed of your devotion like the culvert increasing the speed of the flow of water in a canal. Due to increased intensity of devotion, God solves the problem also. Once the water crosses over the culvert, the falling water runs with high speed and the culvert is already crossed over. ***The intense speed of devotion to God itself is the solution of any worldly problem.*** Problems are useful culverts and not opposing enemies. Problem is always your real friend like the culvert. Problems are helping you in your practical spiritual effort like the laboratory instructors in practical classes. The preacher is like the professor explaining the concept in the classroom, which is to be verified practically in the laboratory of your worldly life. You have also asked these questions on the will of God only to throw light on some important point.

Chapter 13

ATTAINING GOD MEANS GETTING TRUE KNOWLEDGE

March 18, 2017

O Learned and Devoted Servants of God,**1. Kindly clarify the following verse of Mundaka Upanishad.**

[Shri Balaji asked: Respected Swamiji, Kindly clarify the following two verses of Mundaka Upanishad:

MUN.3.8 (Yatha Nadhyah... Vidvaan Nama Rupaath Vimuktah Paraathparam Purusham Upaiti Divyam).]

Swami replied: This verse is specifically aimed at removal of the difference between various forms of God by reaching the innermost and ultimate unimaginable God existing in all the divine forms. Let us take God Shiva of the Shaiva followers and God Vishnu of Vaishnava followers. *The difference is only between the names and forms of energetic bodies.* The material of both the bodies is light energy in which awareness exists. Both the light energies along with the corresponding awareness are forms of the basic inert energy only. Light is the inert energy in the visible range. Awareness is also a specific work form of inert energy only. The blue light of body of Vishnu and the white light of the body of Shiva differ only in the frequencies of energy. The awareness of Shiva is Tamas and the awareness of Vishnu is Sattvam. Sattvam and Tamas are only different modes of the same awareness. The differences are only based on the different states of energy. Energy is the medium in both cases. Therefore, difference comes only due to medium. In both cases, the unimaginable God (Parabrahma) is mediated and there is no difference between the unimaginable God in Vishnu and the unimaginable God in Shiva. There is no quantitative difference also in the unimaginable God, which means that neither two equal quantities of unimaginable God nor equal half quantities of the same unimaginable God exist in both Vishnu and Shiva. The unimaginable God neither is divided into two halves nor is multiplied into two items. The same undivided unimaginable God exist in both, which is also not doubled. Such existence is beyond worldly logic and hence we call this absolute God as unimaginable. Therefore, there is no difference absolutely in the unimaginable God in any way. The realisation of such basic unity brings unity between Shaivas and Vaishnavas. Even if you come to the external medium, you will again find the basic unity since both media are made of the same inert energy. There is no difference in the content material of the

media also. The difference is only in the states and modes of the material of both media, which is only apparent and absolutely unreal. The unimaginable God is one in absolute reality. The inert energy appears in the relative reality. Even in the relative reality, there is no basic difference because the same inert energy is the material. The difference is only in apparent relative reality for which the basis is relative reality (inert energy). Hence, you need not enter even the plane of absolute reality (unimaginable God) to find unity. Even in the relative reality (inert energy) you can find the unity. A philosopher enters absolute reality. A scientist is confined to relative reality. Hence, not only the philosophers but also the scientists can find unity between the media of God Vishnu and God Shiva. A swan made of sugar and a parrot made of the same sugar has unity even in the same basic relative reality, which is the sugar. Hence, you find the unity in diversity even in the relative reality, which is creation. If one is unable to find the unity even in this basic relative reality, such a person is uneducated. Even while studying the ancient Indian philosophy, science (science in the name of Tarka Shastra) is thoroughly studied. There is no difference between science and Tarka because both deal with systematic analysis of items of creation only. I do not understand how these scholars of Tarka (science) and Vedanta (spiritual knowledge) also differentiate Vishnu and Shiva! This means they are really uneducated even though they are educated because education was not assimilated by them.

The first energetic form of unimaginable God is Guru Datta or Narayana. The word Narayana means the preacher (Guru), who is the source of knowledge (*Naaram ayanam yasya iti*). This first energetic incarnation called as Datta or Narayana can be called also as 'Sadashiva'. The word Sadashiva also means that which is always auspicious. Knowledge is always auspicious (*Nahi jnaanena sadrusham pavitram... Gita*) and hence Narayana and Sadashiva are only the alternative names of Datta. Datta also means the unimaginable God given to creation in the form of this first energetic incarnation. Datta merges in the energetic bodies of both Vishnu and Shiva. This is the meaning of Shaivas telling that Sadashiva became Shiva and Vaishnavas telling that Narayana became Vishnu. This means that Datta or Narayana or Sadashiva became Vishnu and Shiva. Lack of analysis leads to confusion. When the studied knowledge is not properly assimilated, analysis goes in wrong ways. This is the meaning of the Veda saying that Brahma is Narayana and Shiva is Narayana. The Veda also says that Indra is Narayana. But, Indra is not considered as God as we know from his bio-data like cheating the wife of sage Gautama and raining for seven days on Brundavanam. The root word

of Indra comes from 'Idi', which means the aspect of ruling (*Idi aishwarye*). The ruler is Vishnu while creator is Brahma and destroyer is Shiva. Therefore Brahma, Indra (Vishnu) and Shiva are Narayana or Sadashiva or God Datta.

The Veda also says that all the sides (disha) are also Narayana. All the sides mean this entire creation. This entire creation is under the control of God Datta or Narayana. When creation is referred, you should take the first mode (prathama vibhakti) in the sense of control (tadadheena prathama) as suggested by Shri Ramanuja, who is incarnation of God Vishnu. This type of explanation of Ramanuja is not different from Shankara, the incarnation of God Shiva, who told that this world is God. If there are two items with equal degree of existence, one cannot control the other. If one is absolutely real and the other is relatively real (which means that relativity is unreal with respect to the absolute reality), then only creation or changing any item to other or destruction is possible. We cannot change real pot into real tree because the degree of existence of yourself, pot and tree is one and the same. But, you can change an imaginary pot into imaginary tree in your imaginary world. You can also create imaginary pot and destroy it immediately in your imaginary world. Therefore, the unimaginable God is absolute reality and the creation is relative reality. With reference to the absolute creator, the relatively created creation is unreal. Shankara says that the unreal seen by you is actually based on the absolute reality only and hence the relative reality is really the absolute reality. The illusionary snake is only the real rope. Hence, this illusory world is unreal and the basic reality that remains is only the real unimaginable God. The type of explanation of Shankara is confined to the relative reality with respect to the absolute reality and stands in the angle of God only. The explanation of Ramanuja stands with respect to the soul for which the relative reality is the absolute reality because soul is a part of the world having the same degree of existence. Hence, the meaning of “This entire world is God (*sarvam khalvidam Brahma*)” is explained differently by Shankara and Ramanuja in the different angles of God and soul. Hence, the ultimate essence of both is one and the same. This Vedic hymn is the inspiration of finding the unity between Vishnu or Ramanuja and Shiva or Shankara.

After understanding the unity of philosophies in Hinduism, you can climb up the next step of finding the universal spirituality in all the religions of the world. If you can't climb the roof of your house, how can you climb up to sky? The Gita refers this in the verse “*avibhaktam vibhakteshu...*”. In the above verse, attainment means knowledge. Sanskrit grammar says that the verb of attainment means knowledge

(gatyarthaanaam dhaatunaam jnaanaarthakatvaat...). **Attainment of God does not involve walking to reach a place. It means only attainment of true knowledge by crossing the confusions.** This does not mean that practical philosophy is absent. Unless knowledge is perfect, all your practical steps of service and sacrifice go wrong and become waste. Right knowledge will lead you in right path to reach the right goal. Attainment of right knowledge gives you right practical steps to really attain the real God. Everywhere in the Veda, you find the statement that one who knows this attains this (*ya evam Veda*).

2. Kindly clarify the following verse of Mundaka Upanishad

[MUN.3.9 (Sa Yo Ha Vai Tat Paramam Brahma Veda Brahmaiva Bhavati Na Asya Abrahmavit Kule Bhavati Tarati Shokam Tarati Papmanam... Amruto Bhavati)]

The Verse (3.8) says that men with Knowledge freed from Name and form attain God. The last part of the Verse (3.9) (Tarati Shokam..) would naturally follow (3.8) in saying that such a person with knowledge attaining God would cross sorrow, sin, confusion and mortality.

But the beginning of Verse (3.9) (Sa Yo Ha Vai...) is not clear since it is applicable only to God (Brahma veda Brahmaiva Bhavati, "God only knows about God"). It does not follow naturally from the previous verse which talks about devotees attaining God.

Also, the statement (...Abrahmavit Kule Bhavati) has conflicting examples of family being ignorant both in case of excellent devotees (e.g. Prahlada's father Hiranyakashipu) and Human forms of God (e.g. ignorance of Kaikeyi in case of Lord Rama and ignorant infighting of the Yadava clan in case of Lord Krishna). Sincerely, Balaji]

Swami replied: There is no difference between i) The knower of God is God and ii) He, who knows that absolute God, is God. In both statements, the essence is that God is unimaginable and is known to Himself only. Several Vedic statements (*yato vacho, naisha tarkena, namedhayaa* etc.) and the Gita (*maamtu veda na kashchana*) support this. The concept of the boundary of universe and the concept that God is the generator of space also logically lead to the same conclusion. Otherwise, all these statements of scriptures and also scientific logic become false. The knowledge of God that is possible to be known to human beings is only about two aspects... i) That God is unimaginable (*avijnaatam vijaanataam* - Veda) and ii) That God exists (*astiityeva...* Veda). The unimaginable events show that the unimaginable God, who is the source of such events, exists. If the event exists, its source must exist. The sunlight indicates Sun as its source. In this way, you can say that there is some knowable knowledge of the unimaginable God. Such knowable knowledge is only that the God is unknowable, but exists. By this, there is no information about even a trace of the nature of God. The scholar, who knows that God is unknowable, knows at least some little information about God, which is nothing but that He is unknowable (*yasyaamatam tasya matam...* Veda)! We never said that there is no knowledge of God. The knowledge of God

exists. What is that knowledge? That knowledge is that we can never know God! Therefore, the word 'Brahmavit' or knower of God can mean a human being, who knows God. But, you must know that he knows God as unknowable. You cannot call this as ignorance of God because ignorance of God means the knowledge of a human being claiming that he knows about the nature of God. Hence, knowledge of God means that God is unknowable and ignorance of God means that God is knowable. Since here knowledge and ignorance stand separately, you cannot call knowledge as ignorance. Moreover, existence is inherent characteristic of any item. Since we know that unimaginable God exists, it means that we have the knowledge of one inherent characteristic (Sat). This does not mean that God is known because the characteristics involving the nature of God are not known. Hence, the Veda always confines to this one characteristic only (*Aum tat sat*). If you say that God is awareness (chit) and bliss (ananda), the nature of God becomes knowable since we know awareness different from inert nature and bliss different from grief. The difference brings boundary and God becomes finite and knowable. God is beyond finite and infinite since God is unimaginable. Hence, we deny the other characteristics, which give the nature of God. Bliss is only a partial mode of awareness. Awareness is only a specific work form of inert energy. The awareness and bliss can be associated with God, which means that whenever God enters a medium, such medium has awareness and must be non-inert living being only. Another mistake committed is to take knowledge as the meaning of the awareness. Every living being has awareness, but human being alone has knowledge of considerable significance. Hence, awareness and bliss are the characteristics of the medium of God only and not God directly.

We are showing both possibilities of God. i) God is unknowable to even imagination or even extreme logic and ii) Knowledge of God is possible for a human being, which means that God is unknowable and not that the nature of God is knowable. Both these aspects do not contradict each other. Knowing that God is unknowable is also knowledge and infact the true knowledge. Knowledge of God does not mean to know the nature of God. To know that the nature of God is unknowable is also knowledge. Hence, knower of God exists, who will not be born in the family of unknowers of God. The unknower of God claims that he knows the nature of God. The knower of God says that God is unknowable since the nature of God is not known. The meaning of the word '*Knowledge of God*' (Brahma Jnana) means any information about God. Since the information about God that God exists is known, the knowledge of God becomes

knowable. The meaning of the word 'Unknowable God' means that the knowledge of the nature is not possible. If you restrict this word in these two different senses, both knowledge of God and impossibility of knowledge of God are possible in the same time. Even in the worldly examples, this is possible. Somebody says that something is moving in the room by its sound but that something is cat or rat or snake is not known. Here, existence of a living being is known and at the same time simultaneously the knowledge of the nature of the living being is unknown. The Gita says that one comes to know God in essence (*Kaschit maam vetti tattvatah*). It means that one comes to know that God is unknowable in essence since the nature of God is not known. To recognize the existence of unimaginable God is the essence (tattva) of knowledge of God referred here.

[Dr. Nikhil and Dr. Balaji were colleagues in doing research in chemical engineering and science in U.S.A. Both have taken up Mandukya and Mundaka (similarly sounding) Upanishads for discussion. Dr. Nikhil is follower of Shankara and Dr. Balaji is follower of Ramanuja. Friendship between these two is reflecting on the unity between Shankara (Shiva) and Ramanuja (Vishnu). I am happy about this! - Swami]

3. What is the difference between happiness, peace and bliss?

[Shri Kishore asked: When we discuss the spiritual knowledge given by You, we get immersed in the ocean of bliss and we (Karthik, Hrishikesh and myself) am unable to move from that Discussion (Satsang). My wife goes on phoning! What is the difference between Happiness, Peace and Bliss?]

Swami replied: One newly married devotee was attending the spiritual Gospels of Shri Ramakrishna Paramahansa. Every day, it was becoming late and his wife started quarrelling. The devotee was shocked by the problem and was standing by the side of a wall in silent mood. When the devotee explained the problem on enquiry from Paramahansa going by his side, Shri Paramahansa told him simply to leave her! The silent devotee became dumb stuck at this reply! On return from meditation, Shri Paramahansa patted him and convinced that the wife of the devotee would be rectified through divine miracle of God. The first remark was when Paramahansa is going from temple to Panchavati (world to God). The second consolation was when Paramahansa is returning (God to world). The first remark applies to the stage of Paramahansa, who never touched His wife staying very close to Her! The second remark was about the incarnation coming down from the divine level to the level of the world. The first stage refers to the spiritual aspirant going to God to merge with Him (*aarurukshormuneh...* Gita) called as Aarurukshu or the climber from worldly level to divine level. When God and devotee merge with each other, such devotee is called as Yogaarudha (*yogaarudhasya tasyaiva...* Gita). God returning in human form to the world to uplift the devotees is

incarnation or avataara. The incarnation modifies the spiritual knowledge according to the level of the devotee. Leaving all the worldly bonds for the sake of God is the first stage. The gradual journey to reach this first stage is referred by the second stage, indicated by the preaching of incarnation. For the first step, practical sacrifice is essential (*Karma karanamuthyate... Gita*). The intermediate state between first and second steps, which is merge of God with devotee, denotes peace, which is the end of the effort (*Shamah karana mutyathe*). The second step denotes bliss by entertainment in the creation through incarnation.

There are two types of Yoga, which means union. i) Union with self (atma yoga) and ii) Union with God (Brahma Yoga). In the first yoga, you will get a relief from stress and strain of world by attaining Peace. By identifying yourself as awareness only, you get salvation (moksha). If you desire salvation only, atma yoga is sufficient, in which there is no benefit of attaining something more or positive. Certainly, you attain liberation from negative by becoming zero (peace). Absence of loss can be also treated as profit and thus atma yoga can be appreciated as profit. But, attaining some positive value above zero is the real profit, which is possible only by Brahma Yoga. By attaining God in Brahma Yoga, you can treat it also as peace (zero) from the angle of God since God is in zero state only since bliss is His very nature. Such bliss without entertainment in play with the creation generates boredom and such mixed state of bliss and boredom can be apparently treated as zero or peace. The boredom masks the bliss and apparently shows the value of zero. In the case of atma yoga, there is no bliss at all and hence the boredom occupies the whole soul and this zero is real and not apparent. This is the difference between God and soul. When God comes down into the world created by Him for a play, God gets His own full bliss again through such entertainment due to removal of external boredom. In the zero state also the bliss of God is not reduced even a little, but is covered by boredom. In the state of incarnation, the boredom is removed and the bliss alone remains. Therefore, the real nature of God is not affected in any way in the absence of creation or in the presence of creation as far as bliss is concerned. Without creation the same bliss is mixed with boredom like pure water is mixed with algae, fungus etc. After creation and entertainment, the dirt is removed and the original pure water is restored. There is no change in the quality or quantity of bliss before and after creation. Only the associated boredom is removed by the creation.

Excess of happiness to infinity is bliss. You can get both happiness and grief in the world. By atma yoga, you can get perfect peace. By Brahma Yoga, you get bliss because bliss is the associated (not inherent)

characteristic of God. Happiness is always followed by grief. Relief from both happiness and grief is Peace or salvation. Attainment of bliss is only due to association of God. The spiritual knowledge is the subject of God and hence always gives you bliss. Grief can affect the happiness since happiness disappears by the entry of grief. But, bliss is infinite happiness and due to the power of such infinite excessive happiness, boredom cannot affect bliss. It is only associated with bliss and gets removed by entertainment with play of the different items other than itself. The entertainment removes boredom and the bliss is leftover. Boredom is a paint applied on the body, which can be washed by water bath and soap. Bliss is like the inherent colour of the skin, which cannot be removed by water bath and soap. Entertainment is like the water bath that removes the dirt fallen on the skin. The colour of the skin remains as it is even while the dirt exists on it. The water bath removed only the dirt and made the inherent colour of the skin to become visible. The water bath did not bring any extra inherent colour to the skin. Here, bliss is called as inherent characteristic with respect to the boredom and by this you should not confuse that bliss is really the inherent characteristic of unimaginable God. The sense of theory of relativity should be used. A married lady is always associated with a specific yellow thread, with the help of which the married lady is identified. You can treat this yellow thread as relatively inherent characteristic, but it is not absolutely inherent characteristic like the colour of the skin of the lady.

Chapter 14
**STATE OF ORDINARY HUMAN BEING KNOWN BY
 SCIENCE**

March 25, 2017 2nd Message

O Learned and Devoted Servants of God,

[Dr. K.V. Prasad asked: What is the difference between Eshwara of Shankara and Hiranyagarbha of Datta Swami in the state of deep sleep?]

Swami replied: In the deep sleep, imaginable relative awareness (generated by inert energy functioning in a specific nervous system) cannot exist. Of course, a part of the brain is always functioning sending signals for the sake of the functioning of various biological systems of the body and such inert activity can't be called as awareness, which is just similar to functioning of signal lights for traffic in centers of cross-roads. We consider only that part of the brain, which is involved in the generation of awareness. When the system is not functioning, the transformation of inert energy into specific work also gets stopped just like the specific grinding work is stopped when the grinding machine stops functioning.

By the word 'deep sleep', you are referring the final stage of creation that already took place since before creation, none can say that unimaginable God was in deep sleep. Once, the creation started, the materialized living beings have only deep sleep. Even the souls in energetic bodies like angels, etc., in the upper worlds do not have deep sleep or state of dream since sleep is absent in the case of angels due to constantly opened eyes. Due to this reason, angels are called as '*animasha*' or energetic living beings having no fall of eyelids. Their state is always awoken. Hence, the fundamental point here is that we are discussing all this in the materialized state of creation having materialized living beings like human souls. We are talking of 'Amaatra' state of unimaginable God alone before creation of any second item. Then we are talking about the Praajna or deep sleep state in which Eshwara alone exists along with awareness (first state). Then we talk of Taijasa or dream state (second state) in which Hiranyagarbha exists along with awareness and inert energy. I am referring both these states as per Shankara. My crucial point is that by the end of this second dream state, only upper worlds were created having energetic beings as population. At this stage, the human being did not appear, in which only you can find the place for deep sleep. How can you mention the state of

deep sleep without the materialized human being, which exists only in the ultimate third state called as Vishwa or Jaagrata (awakening) state? After coming to the third state only, you can mention about the deep sleep. Even in the first state of deep sleep, Eshwara exists along with awareness as His object. In such case, it can't be called as deep sleep due to the absence of nervous system, which can be stated as not functioning in deep sleep.

The time of discussion is the present materialized world containing materialized human beings having all the three states of deep sleep, dream and awakening. We must talk about these three states of an ordinary human being. In awaken state, the soul sees awareness, energy and matter in the world (Vishva). The same soul sees awareness and energy in the state of dream (Taijasa). The same soul sees nothing in deep sleep as per our practical experience. But, the Veda here says that the soul sees awareness only in the state of deep sleep. But, awareness by itself does not exist independently without a container. Energy and matter can exist independently. Hence, in dream, the soul can see the energy (energetic body) as container of awareness. In awaken state, the soul can see container made of matter and associated energy (like human body) containing awareness. In deep sleep, no container (due to absence of energy and matter) is seen actually. If you say that awareness is seen, let us agree to your assertion. Since awareness cannot exist independently, the soul can see awareness only contained in the container of energy (as in dream) or in the container of matter associated with energy (as in awaken state). In such state, the deep sleep will become either dream or awakening state! You can't maintain the deep sleep in which the soul sees awareness only due to lack of container (energy or matter associated with energy). Due to these two reasons: i) Lack of container of awareness and ii) Impossibility of existence of awareness (due to nervous system not functioning), the deep sleep described in the Veda can't be admitted to human being.

Instead of human being, you can take the case of human incarnation in which the unimaginable God through Datta merged with selected human devotee. In the case of human incarnation, though the human being-component is in deep sleep, the God-component is awake. The awareness of God is also present, which is also unimaginable like God and can be called as God (since no two unimaginable items co-exist). The awareness of God is unimaginable due to the absence of inert energy and nervous system in God. Hence, the awareness of human being-component is imaginable and relative being produced by inert energy in nervous system. The awareness of God is absolute and unimaginable. Hence, in deep sleep, the relative awareness disappeared while the absolute awareness exists. It is

this absolute awareness that is referred by Shankara in every human being since He encouraged every human being to be God or human incarnation due to the forced context of atheists in His time. The scholars are confusing themselves and others through bad logic that the relative awareness exists in deep sleep! The necessity of maintaining the relative awareness in all states is forced on Shankara since God assumed as relative awareness, should be shown as eternal! Hence, we can understand the circumstances of Shankara in which this has to be told like this only! ***The God-component in such deep sleep is entertained with the memories of awareness and hence becomes the spectator of awareness.*** This state is different from the state of dream of a human soul, in which the dream is made of both awareness and inert energy. God is only enjoying with memories of awareness in this deep sleep without energetic objects (as in the case of dream) since both energy and matter disappear to be the objects in the absolute unimaginable state of unimaginable God. If you isolate this state of God, the unimaginable God as spectator and the unimaginable awareness as object in the form of memories are leftover as the Praajna state. In this state, if the memories are absent, the unimaginable God and unimaginable awareness become one only and the leftover item is only unimaginable God. The Praajna state will spontaneously become the Amaatra state if the memories of awareness are absent. The Amaatra state represents unimaginable God (Parabrahma) and the same God in association with memories of creation becomes Eshwara. This isolated state of Eshwara is referred by Shankara. But this isolated state is explained in this present time when Hiranyagarbha, Viraat and Vishva or Vishvarupa or Vaishvaanara exist. Datta Swami mentioned the same isolated state of Eshwara by the name Hiranyagarbha since the present unique object of explanation is only human incarnation. Hiranyagarbha is also called as Eshwara or Lord by the Veda (***Patirekah...***). Eshwara cannot be indicated by our finger without at least the immediate container called as Hiranyagarbha. In the state of Eshwara, the components are: 1) Unimaginable God, 2) Unimaginable awareness and 3) The imaginable memories, which can't be indicated by the finger due to unimaginable container (God) and unimaginable material of memories (unimaginable awareness). Since the material of memories of imaginable world is unimaginable awareness, we can't indicate Eshwara with the help of these imaginable memories since no other imaginable spectator other than unimaginable Eshwara can identify such memories. This means that though the concept of the memory is worldly affair, the material of the memory, being unimaginable awareness, and the subject of the memory also being unimaginable God, the memory can't act as imaginable container

to be pointed out by human beings. Hence, at least the immediate container, Hiranyagarbha made of relative awareness has to be mentioned. Eshwara cannot be mentioned alone. But, Shankara mentioned Eshwara alone since He maintains that the awareness of Eshwara is only this relative awareness of a soul (since soul is God as per the trick of Shankara for the sake of atheists). Of course, along with Hiranyagarbha, other containers like Viraat and Vaishvaanara also exist since we are talking in this ultimate state of time when materialization also completed in the creation.

The milk (unimaginable God) exists in golden cup (Hiranyagarbha). The golden cup exists in a silver vessel (Viraat). The silver vessel exists in an iron bucket (Vishwarupa or Vaishvaanara). When I speak of milk, I should at least say that the milk is in golden cup. I may not refer about silver vessel and iron bucket. Hence, Hiranyagarbha (golden cup) containing milk is mentioned. The reason is that unimaginable God can't be indicated without created medium. In the above para, we have shown that Eshwara is also unimaginable God since He can't be indicated by the memories enjoyed in the Praajna state. Hence, Eshwara cannot be identified by human beings in His isolated state. But, for Shankara as per the trick (to convert atheists into theists at least to accept the existence of God), the isolated state of Eshwara is possible since Eshwara or even the very unimaginable God is relative awareness or soul! Unless you understand the dual personality of Shankara thoroughly, the confusion can't be cleared at this point.

You must also consider the time of explanation in which all the three containers co-exist. The time of explanation is not such old time in which Amaatra or Eshwara alone existed. If you take the consideration of time parameter, you have to mention all the three containers together, which is the human incarnation of God. The state of an ordinary human being need not be explained by the Veda, which is easily known by science. Therefore, the special human incarnation beyond science is explained by the Veda here since the Veda means the scripture that explains the points, which are not possible for science (*Aprameyaan Vedayati iti*). Thus, there is no difference between Shankara explaining isolated state of Eshwara and Datta Swami explaining the same isolated state with a basis of Hiranyagarbha for the sake of human beings, who cannot understand such subtle things in isolated state. Since Datta Swami is in the time in which the context of atheists to be converted into theists does not exist and the state of Eshwara that can't be identified by human beings (since unimaginable God, absolute unimaginable awareness and worldly memories made of unimaginable awareness can't be detected by human beings) exists, the container of

Eshwara, called as Hiranyagarbha projecting the concept of possession of Lordship (Eshwara) as power is mentioned. There is no difference between unimaginable God (Amaatra) and Eshwara (Praajna) in the state of deep sleep of human incarnation, in which the relative awareness of human being-component disappears totally. Hence, the unimaginable state of Eshwara cannot have isolated status to be detected by human beings. Therefore, Datta Swami is forced to take Hiranyagarbha in the Praajna state itself as detectable container. For Shankara, this was not required since Eshwara Himself is the relative awareness as per His trick used to convert atheists in to theists. Hence, Shankara mentioned Eshwara as detectable state and this was done by Him due to the force of the context. Due to the absence of such context in this time, Datta Swami merged Eshwara with unimaginable God of Amaatra state and hence, the Praajna state becomes the imaginable and detectable Hiranyagarbha. The Veda itself is the authority to say that Hiranyagarbha is Eshwara (*Patireka aasit*). Hiranyagarbha is the container that can be identified by human beings having Eshwara mentioned as a power or Lordship. You can find the Gita as authority for this point to make unimaginable God or Eshwara as the power, whereas the identifiable Hiranyagarbha or medium is mentioned as the basis (*Brahmanopi pratistaaham...*). This concept is exactly emphasized by Ramanuja and Madhva for whom the basic substratum is Narayana or Hiranyagarbha (medium) having the unimaginable power of Lordship (which is actually the real root basis or unimaginable God). This unimaginable power is nothing but the real root basis of this basis (Narayana) or unimaginable God. The reason for making the unimaginable God (real root basis) as a power of its medium is only that the unimaginable God needs a medium for identification by human beings. For this purpose, the medium has become the real basis and the real root basis (unimaginable God) has become a property or quality or power of the medium.

You may say that the four states (Amaatra, Praajna, Taijasaa and Vishwa) can be mentioned in correlation with the time parameter in the following way: First day Amaatra, second day Praajna, third day Taijasa and fourth day Vishwa. Here, Amaatra can't be mentioned in isolated state since it can't be identified by any human being. The other states can be mentioned in the isolated way. You can say that gold cup, silver vessel and iron bucket exist independently in isolated way for identification. But, you cannot say that the milk is existing independently for identification without its container. Hence, when you mention the Amaatra state, you have to mention at least the immediate container, Hiranyagarbha, as the golden cup. Not only Amaatra state, but also the Praajna state is also similar to Amaatra

state in reality in absence of any trick played by Shankara forced by the context. For Shankara, not only the Praajna state (Eshwara) is relative awareness, but also the Amaatra state (Brahman or Unimaginable God) is relative awareness in the light of the trick! Hence, both Amaatra and Praajna states become unimaginable as explained above because only the unimaginable God with unimaginable awareness enjoying the worldly memories is mentioned in Praajna state and thus, there is no difference between Amaatra and Praajna states. Hence, Hiranyagarbha has to be placed in the place of Eshwara, which is the first attempt to mediate unimaginable God with imaginable memories (imaginable since these are worldly affairs but simultaneously unimaginable because the unimaginable awareness is the material of these memories) is made. In the light of the trick, for Shankara, this Eshwara is also relative awareness only and hence, Eshwara is mentioned as independently identifiable state. The difference comes only in to the light whether you are speaking the concept maintaining the trick (Shankara) or maintaining it without trick (Datta Swami).

Chapter 15

**REAL REFORMATION VERSUS TEMPORARY
REFORMATION**

March 25, 2017

O Learned and Devoted Servants of God,

[Shri Kishore, Hrushikesh and Karthik asked: In one place, You said that a beggar is under the punishment of God and to help the beggar becomes sin since we are interfering with the divine administration. In another place, on other hand, You said that helping the beggars must be done by constructing beggar homes. How to reconcile and correlate both these contradicting concepts?]

Swami replied: In your question itself, the answer is in hidden state as found through two words: 'In one place' and 'in another place'. The same true concept is taken in one angle in one place and in another angle in another place. The very important point is that when two angles exist for a concept, you should not take any angle as the sole true angle. You cannot also take both the angles in one time as one angle. You have to take each angle separately giving equal importance to both angles and then only the original true concept gets perfect correlation in two sides. I will give one best example. The creation is unreal from the angle of God and the same creation is simultaneously real from the angle of human soul. You can't say that the creation is real or unreal or 'real and unreal' or 'neither real nor unreal'. All these four possibilities become wrong. Here, you have to say that the true concept can't be projected without its corresponding angle. You must say that this concept can be told with reference to its corresponding angle only. Now, you can say that the creation is unreal with respect to God and the same creation is real with respect to the soul since soul is a part of the creation. The basic logic here is that unreal (creation) is not real with reference to real (God) and the same unreal (creation) is real with reference to unreal (soul) since soul is a part of the creation. Unreal can be unreal before real and cannot be unreal to another unreal. Hence, you can't say simply that creation is real or unreal without reference. Hence, Shankara called this creation as Mithyaa, which is different from real and unreal (*Sadasat vilakshanaa mithyaa*). It means that it can't be told as real or unreal without the reference. The pot is real with reference to the spectator. The same pot is unreal with reference to the mud with which it is made.

The point in your doubt is also similar to the above explanation. There are two references here based on this point, which are:-

- 1) You are criticizing the Judiciary for giving rigorous imprisonment to a sinner without facilities of life. You want every sinner to be arrested in his house only so that minimum facilities are available. Further, you will say that since the level of poor should be made equal to the level of rich, every sinner should be arrested and should be kept in a five-star hotel with all luxurious facilities! Here, the view of the critic is only about the standards of prison in which a sinner is arrested and the whole aim is to criticize the Judiciary system awarding such rigorous imprisonment.
- 2) Your aim is not to criticize the standards of prison maintained by the Government and its facilities to be provided for an imprisoned sinner. You fully agree that a sinner has to be punished by rigorous imprisonment because the judiciary system is not giving punishment due to revenge to the sin. The punishment is given for the sinner to bring at least a temporary reformation since punishment can never bring the real, permanent reformation. The Judiciary is justified and is not cruel, which is acting for the welfare of the sinner and thereby for the welfare of the society only so that the sinner will not do a second crime. Now, you have sent an appeal to the Government that you will give a course of moral preaching to bring real reformation in the sinner. You also expressed that such coaching will be given in a building having all minimum facilities protected by the external force. The Government agrees to this proposal. One should not argue that this course of coaching should be given only in the jail without any minimum facility. This is not justified because when you are trying for real reformation, the punishment (rigorous imprisonment) for temporary reformation need not simultaneously exist. In the absence of trial for real reformation, the punishment for temporary reformation should be implemented for which no criticism should be done.

The above two contexts are totally different angles of reference of the aim, which is either trial for permanent reformation or trial for at least temporary reformation. Both are different angles and should not be clubbed so that repulsion arises between the two mutually contradicting aims. When a sinner is punished by the birth of a beggar, you should not help the beggar simply with the aim of criticizing the divine administration (Government). If you help the beggar with this atheistic aim, it is a sin. Such help also becomes useless because the beggar will spend the money given by you for vices and becomes more punished due to spoiled health. Instead of financial help, you must build beggar homes in which no money is given to them. Food, shelter, clothes and medicines are supplied. In the beggars also, the old, children, disabled and diseased are eligible for such free service. The

healthy and energetic beggars must be provided with some work to earn these services and deficiency can be met over with free services. By such beggar homes, the problem of giving money is avoided since perfect and complete service is done by the beggar homes. The beggar homes are devoid of the defect that the donated money may be spent for vices because the beggar homes do not involve free spending of money by beggars. Even though this defect is solved, a major bigger defect lies unsolved, which is the trial for reformation of sinners through preaching the spiritual knowledge and devotion. If this main aim is absent and simply beggar homes are maintained without any trial for real reformation, it is a very bad situation because at least the punishment (rigorous imprisonment) is better than such arrests in houses or in five-star hotels! Mere help to a sinner without trying for his/her reformation is condemned by Me. The other context is helping the sinner with good facilities during the process of trial for permanent reformation. The spiritual trusts like TTD [Tirumala Tirupati Devasthanam] should take up such program of beggar homes associated with preaching spiritual knowledge and devotion because such activity is very congenial to any religious trust. The secular Government (as in our country) may object such spiritual preaching and may come forward only to maintain the beggar homes without spiritual knowledge and devotion. In such case, the whole program becomes utter failure. Even the religious trust is giving food to all the visitors just for business of getting better donations through such service! Instead of giving food to every visitor, God will be pleased if the entire money is spent just for beggar homes only. The secular Government must understand that 'secular' means the unity of all religions through spiritual knowledge and not rejection of every religion and even the basic spiritual knowledge of all religions. If you say that God exists, who is omniscient and omnipotent to punish any sinner, it is spiritual knowledge and not any religion since you have not given any name to God like Brahman, Jehovah, Allah, etc. The Government is foolish to reject the spiritual knowledge also in the name of religion. By this rejection of basic and universal spiritual knowledge, the whole system of administration collapses due to appearance of various sins not only in the public but also in the machinery and members of Government also!

Therefore, mere social service without association of spiritual knowledge trying for reformation of a sinner is not only waste but also a crime against the Government or Judiciary system (divine administration). Mother Teresa did lot of service to the bottom-most victims of the poverty (poorest). But, such service done by her was always associated with the divine spiritual knowledge of Christianity. Her service was not for mere

name and fame. Her service was also not mere service done by a politician aspiring for polling votes in the election! This politician becomes a part and parcel of the Government after victory in the election. The present Government is filled with such cunning and selfish politicians only. Of course, there are always a very few exceptional good people, who are unable to change the system due to their extreme minority! These politicians of majority never serve the poorest beggars. You must always start the service from the bottom-most level and extend it to the higher levels in course of time. This means that first you must serve the poorest, then poorer and then poor. These politicians never touch the poorest beggars because they can't swindle money in the service of poorest. If one swindles money here, the poorest beggars will come on the road and public will detect the mischief of the politician. Hence, these politicians select poorer and poor people for implementing the welfare schemes. The poorer and poor have their homes and some methods of earning for basic needs of life. In the case of such poorer and poor people, if the money is swindled by the politicians in the name of implementation of welfare schemes, the poorer and poor people do not come to the streets since they have homes and certain minimum basics of living. This is what is happening in the present system of democracy. In the ancient days, the monarchy of the King was present. The King is a single person immersed with lot of wealth and facilities. The King and his family are bored with the immense wealth and facilities. They always try for good administration and help the poor people starting from the bottom-most level. In the kingdom of King Rama, no beggar was seen on the road! The King is also guided by a council of Ministers for good administration and thus the possibility of a bad King becomes very much minimum. Hence, the saying that old is always gold becomes true in the light of the ancient system of monarchy than this present democracy.

Even the old monarchy was having some democracy since the council of ministers were advising the King. Today, the President (supposed to be King) is powerless. The Ministers are elected by the people and all the power lies with the Ministers only. When you concentrate power on a single individual guided by a council of well-educated (not elected by innocent public) Ministers, the system works good. When you concentrate power on a group, especially elected by the innocent public, the whole system becomes corrupt as we see in India. Of course, there is a council called Rajya Sabha, supposed to be filled with scholars. But, today, Rajya Sabha is again filled with political parties only or innocent public! If you see the foreign countries, the President has full powers even though guided

by council. I see the print on a dollar note, which is '*We trust in God*'. Why not to print such statement related to God on our currency also? We print Gandhiji on our notes since he is the Father of nation, who brought freedom to our country. But, Gandhiji worshipped always Lord Rama, who must have been greater than Gandhiji. Why not print the figure of Lord Rama, who is the Father of the universe. Even Gandhiji will be happier to see the print of God worshipped by him. Of course, Gandhiji was secular believing universal spirituality. We can print Lord Rama, Jesus, Mohammed, Buddha, Mahavir, etc., as photos on currency representing the universal spirituality. *Spiritual knowledge is far far greater than politics*. Spiritual knowledge is the real basis of the entire political administration of the humanity to be placed on the ground of truth, justice and peace. Even in court halls, you must put the big photos of various forms of God of various religions so that the criminal feels the experience of God, whom he/she cannot fool. This is better than presenting a statue covered with black cloth to indicate that the actual truth was not seen and judgement is based on the ears hearing the witness only. This indicates the limitation of human force by which the criminal is encouraged to take the advantage. Instead, such photos give impression on the mind of criminal that God is existing in the place of judge whom the criminal cannot divert to wrong line. The photos also suggest that even if the criminal takes the advantage, the criminal cannot escape the punishment from God either in this life or at least after death.

The most important fundamental concept is about the establishment of the concept of existence of God, who created hell for punishing the sinners, even if they escape the punishments from the Government in this Earth. For this, the existence of omniscient and omnipotent God is the basis of the above fundamental concept. Even in the trial for permanent reformation of sinners, this concept should be the starting point. Every sinner should feel that he/she shall be punished for the sin after death even if the punishment is escaped on this earth due to over-intelligence. If the sin is intensive, the sinner shall be punished in this very life itself. If this basic concept is impressed in the mind of every citizen, there is no need of judiciary or police, etc. This concept can be impressed on the mind of every citizen provided the education system takes care of it. The present people think that the ancient Kings were foolish, who gave more importance to spiritual knowledge in the education than the professional learning. I can clearly say that our ancient Kings were not foolish and the present people, who think like that, are the most foolish. The ancient Kings were very wise to spend more for spiritual knowledge in the education system so that the concept of

God and hell is built in every mind by which the administration becomes very simple and perfectly good and justified. What is the use of materialistic progress when fear for sin and fear for God do not exist? ***Disciplined poverty is better than undisciplined prosperity.*** Self-discipline or self-resistance to sin comes only through spiritual knowledge, which develops resistance to sin at least by fear to hell created by God. For normal sins, hell exists in the upper world. For intensive sins, hell exists in this earth itself. The Creator of both types of this hell is the omniscient and omnipotent God, whom you cannot fool through tricks, false evidences and lawyers fighting to save injustice for the sake of money. ***Spiritual knowledge does not mean the subject of old age or subject after death.*** It is the subject of this entire humanity from birth to death and after death also!

Chapter 16

April 01, 2017

O Learned and Devoted Servants of God,**1. Can we take the overall meaning of 'antah...pasyanti' to imply devotees freed of sinful actions will see God in human form?**

[Shri Balaji Asked: In the verse below,

“satyena labhyas tapasa hy esa atma samyag-jnanena, brahmacharyena nityam, antah-sarire-jyotir-mayo hi subhro yam pasyanti, yatayah kshinadosah”

Can we take the overall meaning of 'antah-sarire...pasyanti' to imply devotees freed of sinful actions will see God in human form?]

Swami replied: 'Inside the body' does not mean that whether it is own body of the sage (yati) or the human body of someone else. Due to this, we can take the meaning in three ways. i) It can mean the soul present in the own body of sage. Here, the soul is said to be full of light (*Jyotirmayah*). Jyoti means light or inert energy. The word 'Maya' can mean a modification (*Mayat vikaare*). Since the soul or awareness is the work-modification of the inert energy in the specific nervous system existing within the body, Jyotirmaya can clearly mean the soul or awareness. ii) If you take the human body of human incarnation or even the energetic body of energetic incarnation, this object seen can be the first energetic incarnation, God Datta. In energetic incarnation like Brahma or Vishnu or Shiva, Datta, the first energetic incarnation exists merged. This can mean that Datta is seen in the energetic incarnations. Here also, the form of Datta is a modification of energy only, be it the body of Datta or the soul of Datta. Hence, 'Jyotirmaya' can stand for the first energetic form (energetic body and soul). iii) This can also mean the unimaginable God present in Datta. But unimaginable God can't be even imagined and, in such case, how He can be seen? This doubt can be cleared by saying that the verbs indicating action can also mean the action of knowing (*Gatyarthaanaam dhaatunaam jnaanaarthakathvaat*). Hence, here, seeing means knowing. This means that the sages recognised the existence of unimaginable God, who is in Datta. The immediate objection here is that how unimaginable God can be modification of energy (Jyotirmaya)? This can be cleared by saying that the word 'Maya' has another meaning of pre-dominance (*Mayat praachurye*). The unimaginable God is associated with Datta made of energy. This means the total content of Datta is imaginable energy along with the unimaginable God, who does not mix with imaginable energy. The predominance means that something different (unimaginable) from

imaginable energy also exists. The grammar also gave an example for this meaning, which is that a village is full of dirt (*Mala mayo graamah*). Apart from the dirt, the village exists as a different item. Similarly, apart from the predominant inert energy, which is the content of the body as well as the soul of Datta, the different item, which is unimaginable God, exists. If you take human incarnation like Krishna, in Krishna also, the first energetic form called Datta exists in merged state and we can take the same above meaning of energetic incarnation here also.

Thus, the object of the seeing can be the first energetic form or Datta existing in energetic incarnation like Vishnu or Human incarnation like Krishna. If you take the sense of the verb 'seeing' as knowing, the object known becomes unimaginable God. One may object that how unimaginable God is known since He is unknowable. This can be cleared that the nature of unimaginable God is not known, but the existence of unimaginable God is only known. The Veda says that the existence of unimaginable God can be known (*Astityeva Upalabdhyah*) through inference. You can infer the unimaginable God existing as the source of unimaginable events or miracles. The nature of unimaginable God is always unknowable, but His existence is knowable through inference. In the Gita, in one place, it is said that nobody knows God (*Maam tu veda na...*). In another place, it is said that one knows God in essence (*Kaschit maam veti tattvatah...*). Both these statements appear to contradict each other. It is solved like this: essential knowledge of God means existence of God because existence is the essential (basic) characteristic of any item. Hence, one can know basically that unimaginable God exists through unimaginable miracles by inference. The other statement is that nobody knows God. This means that nobody knows the nature of God. In this way, the contradiction is removed.

2. What is the place of Sama drishti in our life?

[Is it correct to say that we can use 'Sama Drishti' at the level of the mind to avoid himsa and ego? Then while doing charity or in our worldly interactions we give importance to the person in accordance to his good qualities and devotion.]

Swami replied: '*Sama Drishti*' means seeing all items of creation with the same feeling. While explaining the meaning of a Vedic statement that this entire world is God (*Sarvam khalvidam Brahma*), people say that you must see every item of creation with equal feeling of love without differentiation. This is not correct. Here, the meaning of above Vedic statement shall be taken as that the world is under the control of God. This is enlightened by Shri Ramanujaacharya in His commentary (Tadadhina Prathamaa). As far as the control of God is concerned, every item of creation is equal because every item is under the control of God. The

equality of items is only from the point of control of every item in the hands of God. The equality is only with reference to the control by God only and this does not mean that there is no difference between any two items of the world. Items not only are different but also are exactly opposite in nature. Sun is hot and moon is cool. Heat and cold are not one and the same. Light and darkness are not one and the same. Knowledge and ignorance are not one and the same. Therefore, seeing any two items with equal feeling is impossible in this creation. When the authority of 'Sama Drishti' is explained in different sense of control as mentioned above, where is equality between any two items? Specifically, two items may be equal. Example, Rama and Krishna are equal human incarnations. Both have same human bodies. In both, God Datta merged and thus unimaginable God exists in both human incarnations. Therefore, two items in creation may be equal or may not be equal. According to the specific context you have to use 'seeing equally' or 'seeing with difference'. In the Gita '*Sthita Prajna*' or a realised soul is said to be equal between a friend and enemy (*Samah shatraucha mitrecha*). The friendship or enmity is in your mind and not in the objects. The enmity and friendship in your mind may be also wrong due to your misunderstanding. Hence, the equality of a realised soul in this context is justified. But, God Himself is helping Kuchela or Sudama and at the same time is killing Kamsa. ***God did not treat both friendship and enmity to be equal in this example.*** Why? Here, the goodness in Kuchela is responsible for the friendship and the badness of Kamsa is responsible to enmity of God. The items are already different by goodness and badness. Hence, equal feeling is not present in this context.

While doing charity, the Veda clearly says that you must differentiate deserving and undeserving receivers (*samvidaa deyam*). Samvit means the analytical knowledge. You must use it to differentiate deserving from undeserving. It clearly means that you should not donate with equal feeling to both deserving and undeserving receivers. Donation to deserving gives you heaven and donating to undeserving gives you hell. Therefore, equality or difference applies according to the context and none of these two should be uniformly applied in all the contexts. The Gita says that a scholar sees a pious sage, cow, elephant, dog and a sinner equally. Here, the item of equality in all these examples is the same soul or awareness. This means that all these are living beings having common awareness or soul. This does not mean that there is no difference between these examples. If you approach a cow, it is silent since it is soft natured. If you approach a mad dog, it will bite you. This is seeing equality in the common soul existing in all the living beings and not the equality to be seen in their different

natures. This is equality in difference, which is an example of both 'seeing equally (souls)' and 'seeing differently (Natures)'.

3. I am going to participate in 'Science and Spiritual knowledge' conducted by ISKCON. Can You give Me some idea?

Swami replied: Science deals with imaginable events of imaginable creation. Spiritual knowledge deals with explanation of unimaginable events (miracles) indicating unimaginable God. You can use Science also in spiritual knowledge indirectly. If one says that one item is unimaginable God, you can use science in explaining that such item is imaginable only and not unimaginable God. For example, awareness was thought to be God. But, Science proves that awareness is only a specific work form of inert energy functioning in a specific nervous system and hence it is imaginable item only (just like electricity in functioning grinding machine-system is converted into a specific form of work called grinding). We can say that awareness or soul is not God based on this scientific explanation. The process of negating every item of imaginable creation to be unimaginable God only and thus negating the entire imaginable creation to be God is followed in the Veda (*Neti neti...*). This is indirect indication towards unimaginable God by negating all the imaginable items. Creator can't be the creation. If Creator and creation is one and the same, there is no place for process of creation itself. Hence, unimaginable Creator is totally different from the imaginable creation. In this way, Science helps to indicate the unimaginable God. The boundary of the Universe is unimaginable in the sense that we can't imagine the place where the boundary of the universe exists. The boundary and the core of the universe are made of five elements only and hence core and boundary are imaginable only. The unimaginable boundary of the universe does not mean that the content materials of the boundary are unimaginable. The contents of the boundary are imaginable only because there is no difference between core and boundary as far as the content materials are concerned. The difference is only that even though, the content materials of the boundary are known (since boundary and core are one and the same as far as content materials are concerned), the place of the boundary is not known and is unimaginable. As far as the core is concerned, both the content materials of core and place of the core are known. The place of the boundary or called as unimaginable boundary of the universe can be treated as God. If smoke is coming from fire and we follow the path of smoke, we will reach the boundary of smoke (point of origin of smoke), which is nothing but fire, the generator of smoke. Similarly, if we can reach the boundary of the universe, you will touch its generator called as God. Since you can never reach the unimaginable

boundary of the universe, you can never touch unimaginable God even in imagination since the place of the boundary of universe can't be even imagined. The Veda says that God is generator of space in the beginning of creation (*Aatmana aakashah*). God existed even before the generation of space. In God, space cannot exist before its generation. If space existed in God before its generation, generation of space is false because space existed even before its generation. This means that space is not present in God, just like Pot is not present in mud or jewel is not present in the lump of gold. When space is absent, the spatial dimension (length, breadth and height) are absent. This means God has no volume. This means that you can never imagine anything without volume. Therefore, God is unimaginable. Like this, Science is the backbone of spiritual knowledge. We can also reject items like awareness to be God using the scientific analysis only. By negating every object of the creation to be God, we can clearly end in saying that God is beyond imaginable creation and hence is unimaginable.

4. Why have You chosen the method of answering questions in the path of Spiritual Knowledge?

Swami replied: The Gita itself is a bundle of answers given to the questions of Arjuna. The Gita became famous because the spiritual knowledge is projected in the form of questions and answers only. If the subject is preached continuously like the speech of a politician asking for votes, it bores the receivers. When a question is heard, the curiosity raises the receivers to hear the answer for the question. Curiosity is the hunger of knowledge and hence the answer is perfectly assimilated due to such hunger-fire. Even while teaching a subject, a teacher is appreciated by students while teaching is done through questions (put by the teacher himself) and answers. The questions will raise curiosity in students for knowledge to be received in the form of answers. The assimilation of knowledge becomes perfect in such case. Krishna told that He is Arjuna among Pandavas (*Pandavaanaam dhanamjayah*). This means that Krishna Himself is putting questions through Arjuna. The Gita became the excellent way of preaching the subject as mentioned above regarding a teacher teaching the subject through questions putting by himself directly. The meaning of the statement of Krishna that He is Arjuna should be understood in this way. Teacher was putting questions directly by his own mouth and Krishna was putting questions indirectly through the mouth of Arjuna, which indicates that Krishna is Arjuna even in putting questions.

Chapter 17

April 01, 2017 2nd Message**O Learned and Devoted Servants of God,****1. What can I do if family becomes an obstruction to do Your work?**

[Shri Kishore Ram Asked: Padmanamaskaram Shri Dattaswami!!! Bond with God either in Pravrutti or Nivrutti is highly essential for any spiritual aspirant. This is what I understood as the essence of the spiritual knowledge from Your preachings. However, due to a small incident in my house last week, I was deeply pained and have few queries on it.

a) If family bond becomes a hurdle in my spiritual progress directly or indirectly becoming an obstruction in the propagation of Swami's divine knowledge (Satsanga), What can I do?

b) For me, it is quite funny to see people at home have a special bond with God (in the Pooja room, there is a special chair (simhasanam)/special statue decorated where they worship their Kula Daivam. This means that they like to maintain an additional bond with Lord apart from their family and materialistic (money) bonds. But in reality, they tend to oppose human form of Lord or not even a normal Guru for that matter. You said in the telephonic conversation that bond with God is on one side while the bond with the family and others on another side. But, I feel even bond with God can be maintained (minimum) on the same line with family in the field of Pravrutti.

c) Why the term Samnyasa was given such a hype from such a long time? The reason I ask is, these days if someone is interested in spiritual knowledge, their family member would worry about the person, would mostly leave the house and take samnyasa (this happened to me as well). Why the true meaning of Samnyasa was not preached by previous incarnations to remove the confusion?

d) How can I inject/impart this Spiritual Knowledge from Datta Swami into my family members who can't digest the truth directly?]

Swami replied: In Telephone, I told some points related to yourself, which you should not have taken to your family members directly. I know your stage in the spiritual path and hence the knowledge suitable to your state was spoken by Me to you. If you take this knowledge to the people of a different lower state, there will be repulsion. A P.G. student came and asked his professor a doubt in quantum mechanics. The Professor gave the answer clarifying his doubt. The same P.G. student of Physics has gone to house and started explaining the doubt and answer to all the family members. Will they understand that point? They will feel that the P.G. student has become mentally wrong and will take him to a doctor for treatment in the mental hospital. Hence, the basic policy in any knowledge including the spiritual knowledge is about the deservingness of the receiver (Adhikari) and the related subject to that level (Vishaya). The suitability of the subject to a specific receiver of knowledge is called as relationship (Sambandha). The fourth aspect is the utility of such knowledge in the case of receiver (Prayojanam). Hence, these four aspects must be considered before preaching spiritual knowledge to a specific human being. We must judge the eligibility of the receiver and give the eligible spiritual knowledge

only to that receiver. You can't preach P.G. subject in L.K.G. class or vice-versa. Hence, whatever I told to different levels must be with you. You must judge the level of the receiver and give the corresponding part of spiritual knowledge only to such receiver. Since you are selected by Me for the propagation of spiritual knowledge, I have to give the spiritual knowledge of all levels to you so that when you meet people of a specific level, you can give the corresponding part of entire spiritual knowledge only to them. When they rise to the higher level, you will give them the other related part of spiritual knowledge. Like this, the spiritual knowledge must be preached as per their levels. When they assimilate the knowledge and rise to the higher level, you must preach knowledge of higher level. When they reach the highest level, you must preach the knowledge of highest level. Whatever may be your level, I have given the spiritual knowledge of all the three levels because you are selected to preach the spiritual knowledge to all the levels in the world in which your family also exists. After judging the level of your family member or outsider only, you have to give the corresponding part of the spiritual knowledge.

When I select people for the propagation of the spiritual knowledge, certainly they are of highest level only. Otherwise, they can never approach Me. They can never even identify Me. Though, you belong to the highest level, you must come down to higher and high levels also in preaching. If you preach standing in the highest level only, you cannot do the propagation of spiritual knowledge to the world including your family. If you can't come down to lower levels, you must sit separately and go on memorising the highest level of spiritual knowledge, which is for your spiritual development and not for spiritual development of the entire humanity. You can uplift yourself more and more in the highest level by independent process of thinking called as meditation. Foolish people think that meditation means closing eyes and imagining a form of God. What is the use of imagining the form of God without participating practically in His service? Hence, meditation means only thinking and analysing the spiritual knowledge within yourself sitting in an isolated place by closing your eyes to avoid any external disturbance. Therefore, meditation for self development is different and preaching the humanity for its uplift at various levels is different. Meditation indicates Yogi. Preaching spiritual knowledge to humanity indicates Samnyasi. Without becoming Yogi, one cannot become Samnyasi. Without studying the P.G. degree, how can we teach in a college? People think that leaving the house and family with a saffron cloth is Samnyasa. This impression is totally wrong. A Police officer in Khaki dress is not doing the duty of punishing the criminal. If you

call him as a police officer, you can call a person leaving his house and family in saffron cloth also as Samnyasa. A Police officer in civil dress is punishing a criminal and such person is to be called the real police officer. Similarly, a person doing the propagation of spiritual knowledge to uplift the lower levels of humanity is a real Saint and not a person merely leaving the house in saffron cloth! There are several beggars begging for food in saffron cloth (*Udaranimittam bahukruta veshah* – Shankara)! It is true that in olden days, unless you leave your house and family, you cannot become a samnyasi. The reason is that one should wander all the places in preaching the spiritual knowledge to various levels. If the person sits in the house with family, this is not possible. But, today by the grace of God, one can become samnyasi without leaving the house and family. God has given the best way, which is the computer. You can spread the spiritual knowledge through computer sitting in your house. Saffron cloth indicates the maturity of knowledge just like a matured fruit gets saffron colour. What is the use of saffron cloth without getting maturity in spiritual knowledge and without preaching it to humanity?

Today, people are using saffron colored dress also as one of the variety without becoming saints! Therefore, if you understand the real duty of samnyasi, you need not wear saffron cloth and need not leave your house. You can become a perfect saint sitting with your family in your house even without saffron cloth provided you have matured spiritual knowledge in your head and a computer in the hand.

The high level is Pravrutti in which you worship God and also serve your family members. You will respect God as the highest in your theoretical devotion. But, when the practical test comes, you will vote for the other candidate standing against God. Dharmaraja worshipped Krishna as God in all the times. But, when God and deity of justice stood as opposing candidates in the election, Dharmaraja voted for the deity of justice because he is the son of Yamadharmaraja (Lord of Justice). God was defeated before the family bond. Krishna asked him to tell a lie in the war. Dharmaraja refused because telling a lie makes his father to become furious and unhappy. All this is Pravrutti.

The next higher level is the middle junction of Pravrutti and Nivrutti. The voter (devotee) votes this side sometimes and that side sometimes. Arjuna is an example. He killed his grandfather on the order of Krishna and voted for God against family bond. But the same Arjuna, who fought as a servant of God to punish injustice (not merely fighting for getting his kingdom) withdrew from the war since his son Abhimanyu died! Arjuna is

called as '*Pandava Madhyama*', which means that he is the center of the five Pandavas. Similarly, he stood in the center of Pravrutti and Nivrutti.

The ultimate highest level is Nivrutti in which all the family bonds are thrown away (Avadhoota) before God. Gopikas are the best examples. They have thrown away their children in giving butter to God. By this, they have thrown away the two important bonds of wealth and children. They have also thrown away their bonds with husbands by running to Brundavanam to dance with Krishna. The fruit of this level is higher than highest, which means really the highest. Goloka was created by God for them, above His abode called Satyaloka or Brahmaloaka.

You must examine the receiver to know to which level the receiver belongs. If the receiver belongs to high pravrutti level, you should not preach the highest Nivrutti level to him. You have got the problem because of this error. If I come to your house, you know what I will preach? I will see the horoscopes of your family members and will tell how to get rid of difficulties and how to achieve profits and benefits for the materialistic progress of the family. I will say that since Shani is bad, they should worship Lord Hanuman so that they will get rid of all the obstructions in their materialistic path. They will be so happy that they will prostrate to My feet as the real preacher! After sometime, when I visit, they will be very happy to see the materialistic result. Now, I will say about the real character of Hanuman, who worshipped only Lord Rama as the human incarnation and preach about the concept of contemporary Human Incarnation. The Veda also follows this procedure in which the ordinary people of materialistic level are attracted by sacrifices for which the materialistic benefits in this world and heavenly pleasures in the upper world are shown. Gradually, the ordinary person is lead to the final spiritual knowledge of the Upanishads. Such sacrifices are fruit oriented (Kaamyaa Karma) and finally the Upanishads preach the spiritual knowledge in which service and sacrifice without aspiration for fruit (Nishkama Karma) is stressed. When I go on stressing this angle of ultimate spiritual knowledge, they reach to the higher and the highest levels in course of time regarding the relevant contemporary human incarnation. You have to bring the LKG student year by year to the PG level and then only teach the Wave Mechanics or Quantum Mechanics to him.

Therefore, in preaching or teaching, the knowledge of psychology of receiving devotee or student is essential. For this, knowledge of the four aspects (Anubandha Chatushtaya) is essential, which is the deservingness of receiver, the related part of the subject to the receiver, the relationship which is the suitability of the concept to the level of the receiver and finally

the utility to the receiver, which brings the spiritual progress in course of time. This is nothing but the psychology. A scholar (Pandita) always preaches the subject concentrating on the Truth alone without studying the suitability of the subject to the level of the receiver. A preacher (Guru) does not bother about the subject and bothers only about the suitability of the subject to the level of the receiver so that some immediate practical benefit must be achieved. For this purpose, the preacher does not mind even to modify the subject according to the suitability of the receiver. When Shankara came to this Earth, all were atheists. If you talk about God, he will beat you and if you talk about human incarnation, he will kill you! Hence, Shankara played a trick to convert atheist into theist in the first stage. Shankara told that soul is God. Shankara asked the atheist whether he or the soul exists or not. The atheist told that he or the soul (awareness) exists. Then Shankara asked whether God, who is the soul or himself exists or not. The atheist has to tell that God exists. Hence, even truth can be modified in view of the suitability of knowledge to the present level of the receiver. This does not mean that Shankara told that every soul is God. Shankara told that He is God (*Shivoham*). Then He swallowed the wine. His followers also swallowed wine since they are God (since every soul is God). Hence, they also swallowed the wine. Then Shankara swallowed the molten lead asking them to swallow the same. They fell on His feet and then Shankara told that He alone is God (*Shivah Kevaloham*). Hence, in the concept of Human Incarnation the human being becomes God because God merges with It like electricity with metallic wire. The human soul in Human Incarnation is God and hence what Shankara told is correct (that soul is God). This applies only to Human Incarnation and not to every human being. Ofcourse, every human being has the chance to become human incarnation.

You may get a doubt that why Jesus preached the highest level of spiritual knowledge to all the people by saying “*Unless you hate your family, you can't be My disciple*”. This means throwing away the bonds with parents, wife and children. He also said that *a camel may pass through the eye of a needle but a rich man can't get salvation*. This shows throwing away the bond with money with wealth. This is the concept of highest level of throwing bonds with family and money for the sake of God. Why He preached this to all? He preached this with a specific aim. Unless you say the student that he should get 100/100 marks to pass the examination, the student will not try seriously and by such serious effort he will get at least 40/100, just the real pass mark. If you have to reach ‘n’ level, you have to fix the goal as ‘n+1’. Hence, by such extreme preaching,

the devotees will at least reduce their attachment to family bonds to some extent so that they will not do corruption for the sake of family.

Chapter 18

April 15, 2017

O Learned and Devoted Servants of God,**1. Is Spiritual progress only selfish?**

[Dr. Nikhil asked (on Phone), One of my relative says "You need not leave the family bonds for the sake of God. We believe in the existence of creator. Doing Social service is good and that is also not compulsory. Spiritual progress is selfish only." Please comment on these remarks.]

Swami replied: Nobody told that you should leave family bonds for the sake of God. For your information, by leaving family bonds, you cannot get the grace of God. What I told was simply that the family bonds get spontaneously dropped due to your over attachment to God. If I say that if one drinks divine nectar, he will leave coffee, this doesn't mean that you should leave coffee for getting divine nectar. In fact, *even if you leave coffee for the whole life, divine nectar can't be obtained*. The reality is that if you taste divine nectar, you will naturally leave coffee spontaneously without any effort for it. In fact, if you are attached to anything strongly, you will leave even the awareness of the rest atmosphere. *When you are absorbed in seeing a cinema, you are not aware of even mosquito bites*. Hence, the concept is misunderstood. Therefore, if one leaves the family and goes out, he will not attain the grace of God. If a devotee is absorbed in God, he gets detached from the family bonds internally while staying with the family. Detachment and attachment should be internal and both are expressed externally when the occasion demands. External exposure of both these need not be continuous. Moreover, a better suggested way is always that you should keep your attachment to God secretly in case of the opposition of external atmosphere. You must act as if you are attached to the external atmosphere while attaching yourself to God internally and secretly. This is the best way in order to reach your divine goal while not hurting any ignorant person. Ofcourse, you must make a trial to see whether your family members also get interest in the spiritual knowledge and reach the divine goal along with you. If you succeed, it is good. *In fact, you should start the propagation of spiritual knowledge from your home only*. But, if you find that the family members are of lower materialistic level, you must hide the higher level of spiritual knowledge and introduce God to them in the beginning level, which is to worship God to get materialistic benefits. You should not cross more than this level in their case unless they are ripened to receive the higher knowledge. This is the case not only about

your family members but also about the majority of people, which is in the lower level only. You will get devotees of higher level of spiritual knowledge very rarely only. Hence, your personal progress in spiritual path is always with very limited people only. Unless you progress individually, you can't help others and such progress is not selfishness.

You should not say that spiritual progress is selfish. Society is made of individuals. Each individual is self and subject related to that self is selfish. Where is collective without individual? Even while doing social service, you have to serve individuals only. The service done to an individual is selfish as per your concept because your self as an individual or somebody else as an individual must be selfish only. The reason is that an individual (whether your self or somebody else) is self only. The word selfishness stands in bad sense only when you develop by harming others. In spiritual progress, you are not harming anybody except developing yourself so that you can help others in future. Hence, spiritual progress cannot stand as selfishness in bad sense. Social service is only a collective bundle of individual selfish services. You say that you accept the existence of Creator. The Creator also accepts your existence in this creation. Is this sufficient? Should you not get the grace of Creator? You can get His grace only when you are attached to Him theoretically as well as practically.

The main basic point is that fascination or over attachment to your family bonds is resulting in corruption, which is a sin especially when you are looting the poor people. You may not do social service to poor people and get heaven. Atleast stop your corruption in the case of poor people and avoid the hell. If heaven and hell are absent, what is the incentive for anybody to do social service? Similarly, what is the fear that can prevent the sin of corruption? If God, who gives punishment even if you escape the law here, is not cared, the control of sin becomes impossible. Don't think that God simply created this world and is sitting aloof so that your recognition of His mere existence is sufficient. He is often proving His existence in several ways to this world so that every soul should be aware of His existence and capability of punishing the sinners.

God never wants your personal attachment to Him. God discourages such attachment by creating problems in the spiritual path. His ultimate goal and ultimate expectation from humanity is Pravrutti only. Pravrutti means doing justice or atleast not doing injustice or sin. Fear is unable to bring any such change in the soul. Theists believe in God, heaven and hell, but, still are doing sins. They think that worship or service (rituals) to God will neutralise their sins. This is totally a wrong concept. One will go to heaven for good deeds and will go to hell for bad deeds. ***Good deeds***

cannot neutralise any bad deed. Fruits are separate and you have to enjoy both the fruits separately. Unless, you are reformed totally, your bad deeds can't be cancelled. Reformation means not repeating the sin practically. Except this one way there is no other way that can cancel the sin. Such reformation can be attained by spiritual knowledge and devotion to God. Devotion to God means over attachment to God. By such over attachment, the family bonds will be atleast partially detached so that the sin can be controlled to some extent atleast. Devotion to God has its own super most result of getting the grace of God on the soul forever. When one reaches the climax of devotion to God all the family bonds are dropped naturally and spontaneously in internal way, which is real and total. In the path of Nivrutti, achievement of Pravrutti is just a side effect or a by-product.

In the absence of devotion to God, the fascination to family bonds can't be reduced by any other attraction. One can sympathize poor people, but can't be attracted by the poor people so that service can be done to them. The personality of God alone is attractive. In the attraction to personality of God, one does social service to poor people along with preaching spiritual knowledge and devotion so that God (to whom the devotees is very much attracted) is pleased. Such attraction alone is effective in doing the social service with real spirit. In absence of God, heaven and hell, so many questions will come. Why should I do social service to poor people? What is the benefit for me in doing the social service? If I don't help the poor what is the loss to me? If I loot the poor people and escape the law here with the help of tricks and advocates, what is the loss to me? All these questions will come even to the brain of ordinary level of intelligence. The policy of your relative is unable to give answer for any of these questions. Your relative is satisfied by saying that social service is not compulsory. But, does your relative agree that control of corruption is compulsory, in the absence of which, one day this entire society is cracked into pieces? When your relative agrees the existence of Creator, did the Creator simply created this world and left it to its own fate? Once anybody creates anything, it is the duty of the creator to maintain it. Even human beings create issues and do not leave them to their fate. They do proper administration and bring up their children to a perfect level with high responsibility. In such case, the Creator also has the responsibility to provide good administration to this world to keep the humanity in the correct line. Simply accepting the Creator is not sufficient. You must accept the Creator also to be the administrator. Otherwise, your relative is not at all different from an atheist, who does all the sins without belief in existence of

God. You must accept the capability of administration also along with the existence of God. Then only you can be considered as a perfect theist.

2. Is the state of equal enjoyment of misery and happiness, the grace of God for a transformed soul?

[Shri Durgaprasad asked: Padanamaskaram Swami, You said that the punishment for sins is for transformation. In Gita, Krishna said the state of equal enjoyment of misery and happiness. But the purpose of punishment is lost by enjoyment of misery. Does it not mean that the state of equal enjoyment is the grace of God only for a transformed soul? Please enlighten us. At Your feet, Durgaprasad.]

Swami replied: Enjoying both comedy and tragedy is the characteristic of the Creator. There is nothing in the creation, which is not enjoyed by Him. The purpose of anything in the creation is only for the entertainment and enjoyment of God. One should not say that the suffering of a soul due to punishment is enjoyed by God-sadist. Sadist gives pain to another human being and enjoys it. God is not giving pain to any human being. The human being itself is responsible for its pain because of doing bad deeds in spite the spiritual knowledge given by God to this world.

In this context, your question is that when a sinner is undergoing punishment, the sinner should suffer with the punishment so that fear for sin is induced atleast temporarily. It is quite correct. Even if I say that one should enjoy the suffering and happiness with equal attitude of entertainment, the sinner will not reach that level because My advice is based on the basic detachment from the world. When you are seeing a cinema, you are detached from it basically and hence you enjoy both tragedy and comedy with equal spirit. When the soul gets such detachment, it is highest state of reformation, which is almost equal to the state of God (in that one aspect only). A reformed soul of such high level will not do sins. If such state is attained, the reformation is really completed and all the sins of the sinner get cancelled. A person, who enjoys everything with such basic detachment, has attained the goal of reformation and need not be punished for sin anymore. Hence, such detached state is not possible for a sinner, which can be attained by perfect divine knowledge and devotion to God only. In the Gita, Krishna said that intense devotion to God based on perfect spiritual knowledge alone makes the soul not to do the sins (*Bhajate maamananyabhaak...kshipram bhavati dharmaatmaa*). Without the grace of God, such state of God can't be achieved by human effort. God's grace comes to you only when you are perfect in the spiritual knowledge to go in the correct path and develop full theoretical and practical devotion.

The producer and director is seeing His own cinema along with His peon. The Producer expects his peon also to enjoy the cinema like himself. If the peon is enjoying the cinema similar to director, it does not mean that

the peon has become director and producer. Hence, enjoying the creation like God does not make the soul to become God in all aspects. Ofcourse, in this one aspect monism is achieved. In your question itself you have given the answer by saying that this refers only reformed soul and not every human being especially a sinner.

3. How to correlate '*Controlling grief and happiness to conserve energy*' and '*Equal enjoyment of misery and happiness*'?

[Padanamaskaram Swami, how to correlate 'Controlling grief and happiness to conserve energy' and 'Equal enjoyment of misery and happiness'? One can enjoy equally a loss of 1 million rupees in business and a gain of 1 million rupees in lottery. But if it is controlled, there is no enjoyment at all. At Your Lotus feet, -Durgaprasad]

Swami replied: When you are detached basically and see the entire world like a cinema, are you not enjoying both tragedy and comedy in the cinema? When I said enjoyment of joy and grief, there are three words i) Enjoyment, ii) Joy and iii) Grief. You should not mix the first two words and say that enjoyment of joy alone is enjoyment. You are enjoying the sweet and also hot in taking meals. You should not say that enjoyment alone is enjoyment of sweet and enjoyment of hot is not enjoyment. Enjoyment is a process that gives joy as the fruit. When the joy is enjoyed, here the joy is object and not fruit. Hence, joy is fruit as well as the object. The process 'enjoyment' becomes meaningful only when its fruit is joy. The joy as object and also the grief as object are not real for God just like the items of cinema. Hence, joy as fruit of the process of enjoyment alone is relatively real with respect to the unreal joy and grief (objects in the world). Because you are detached and because the objects are unreal, you are getting joy as the fruit of your enjoyment of both these objects. This indicates the state of God only. This state can be attained by you by the grace of God and you should not think that you have become really the God. Such monism only was spoken by Shankara. Monism in all other aspects is not present and the other aspects are creation of world, ruling the world and destruction of the world. But, by this single aspect of monism, you can be treated almost as God because the final goal of the creation is only enjoyment in this way. Hence, Shankara told that this can be treated as perfect monism. Shankara told that one can attain such monism in one aspect (which can be treated as total monism) only by the grace of God (*Eshwaraanugrahadeva...*). To get the grace of God, you should respect the dualism and think that you are servant of God till you get that grace. After getting this type of monism with God also, you should continue in dualism only thinking that you are still the servant of God because you have not attained all the other aspects. One should be careful always before

attaining this state and also after attaining this state. Joy is only in that state granted by God and not in any created item of the world. Real joy is only in God that can be given to you by Him. With the help of this joy you enjoy this unreal world. Such joy alone is permanent. The momentary joy you derive from this world is not permanent and is turning to grief in the very next moment. Eternal enjoyment is the characteristic of God that is to be granted to you by the grace of God. When such state is not attained, the joy is only limited to the objects, which disappears shortly because every item of the world is temporary, though not unreal for the soul. The world is real for the soul and hence the enjoyment of the soul is limited to the objects of the world, which are changing from time to time.

4. Why should Jesus suffer when He, as an omnipotent God could have just forgiven our sins by will?

[Shri Anil asked: Padanamaskaram Swami, Kindly give Your responses to verses from Bible as given below. A person asked the following question.

"It is said that Jesus died on the cross for our sins. Why should Jesus suffer when he, as an omnipotent God could have just forgiven our sins by will?" Kindly give Your response to it.]

Swami replied: The main aspect is not to forgive the past sins of a reformed soul. The main point is to make the human being not to repeat the sin in future. Cancellation of past sins is done only to those devotees, who are reformed by the crucifixion of Jesus. It is told in the Bible that He came to save His people. The word 'His people' mean the devotees, who can get the reformation from the crucifixion (due to sympathy for His suffering the sins of devoted souls) and the spiritual knowledge of Jesus. He did not come to save all the people. The meaning of the crucifixion is only to save you if you are not repeating the sin from today onwards since all your past sins are excused and cancelled by God. The person, who repeats the sin, is not affected by the crucifixion or by the preaching of Jesus. If you are reformed, your sins are cancelled because God suffers for all your sins. This is the meaning of crucifixion. Crucifixion applies only to the people, who are reformed after crucifixion. Such devotees only are His people, who are saved by Him. The past sins of a reformed soul are suffered by God to satisfy the deity of justice. God wrote the constitution and prescribed the punishments for sins. How can He cancel the punishments just by will? Ofcourse, He can cancel. But, immediately people will say that God is a mad administrator since He frames the rule and cancels it immediately!

Chapter 19

April 23, 2017

O Learned and Devoted Servants of God,**1. Had Jesus lived longer, the program might have been completed?**

[Prof. Bhanoji Rao (F/O Kishore Ram) asked the following Questions: Jesus preached right spiritual knowledge upto the age of 32 years. Later on, His life ended abrupt. Had He lived more, the program might have been completed. What is Your opinion on this point?]

Swami replied: Whatever quantum of Spiritual knowledge was preached by Jesus, it was as per the divine plan only. The knowledge preached by Jesus was planned as the prescribed first part of divine knowledge to be preached by Jesus. The extension of spiritual knowledge by disciples after Jesus was also as per the divine plan of God only. In the case of divine people like Jesus, there is no question of abrupt ending of the divine program. The program taken by any Divine personality is perfectly done and gets ended as per the perfect plan of God. In the case of ordinary human beings, abrupt ending of life may take place, which is not the will of God. But, in the case of Divine persons like Jesus, Adi Shankara etc., the divine program was completed by them as per the will of God only. They have left the human bodies only after completing the programs. If you observe the statement of Jesus just before crucifixion (*Let thy will be done*), it clearly shows that crucifixion of Jesus was done by the will of God only and not by the will of Jesus. Infact, Jesus tried to pray God to avoid the horrible crucifixion. But, later on, since crucifixion is the will of God, He welcomed it. Similarly, in the case of Shankara, He finished the entire program in very fast way. Since the program was completed, He left His body. In the case of ordinary human beings, the case may be different. One may die without completion of some materialistic program. One may also die even before the longevity ends. In such case, the soul is said to wander in this world in the form of a ghost for the rest of the period of life. In the case of divine people, the human body is left only after the completion of program and hence death happens when the longevity is exactly over.

2. Christian says that Hindu is punished for sins whereas Jesus excused the sinner in Christianity. What is Your comment?

[One of my Christian friends asked me that in Hinduism there is punishment of sinner whereas in Christianity Jesus always excused the sinner. What is Your comment on this point?]

Swami replied: Christianity also speaks about hell and liquid fire punishing the sinners. The divine concept is always one and does not change with the change of one religion to other since there is only one God

in all the religions. The one concept of one God cannot change as per the change in the religion, which is created by human beings. The same concept exists in different languages of different religions in the world. Jesus was called as **Immanuel**, which means that God in human form came to save **His people**. This does not mean that God is saving all the people. God saves only His devotees (people), who are reformed. The sign of reformation is not to repeat the sin practically from today onwards. ***If one stops a sin of one type, all the previous sins of that type get cancelled.*** The type means the category of a specific sin. For example, if one stops corruption, all the previous sins related to corruption only get cancelled. If one stops all types of sins, all categories of past sins get cancelled. But, the sin ends only by the enjoyment of punishment (*Avashya manubhoktavyam...*). To satisfy this clause present in the divine constitution, God suffers the punishments of sins of such reformed devotees, who are called as His people. When God suffers, the main rule stands without violation or exception in any case. Moreover, when the reformed soul notes that God suffered for his sins, a strong impression of sympathy will stand in the mind so that the concept of reformation is strongly remembered by the soul. Such sympathy will solidify the memory of reformation in the mind of the soul. Except this one path, a sin done will never disappear.

3. But priests say that the sin is cancelled through worships, which is another way to cancel the punishments of sins. How is this?

Swami replied: The above quotation clearly says that any deed cannot get cancelled without enjoying its ordained fruit. But, the Gita says that one can cross the sin through the spiritual knowledge, which alone is the path (*Sarvam jnanaplavenaiva vrujinam santarishyasi*). The Gita also says that there is no other way to purify the soul except knowledge (*Nahijnanena sadrusham pavitram...*). The Gita also says that the knowledge fire can smash any deed (*Jnanaagnih sarvakarmani...*). All these prove that this spiritual knowledge alone can reform the soul by stopping the practical repetition of a sin. The logic in this is that the previous psychological setup or subconscious state is the nature (prakruti or samskara or vasana), which is nothing but the wrong knowledge produced in the soul through millions of previous births. The wrong knowledge can be removed only by right knowledge and not by anything else. A diamond can be cut only by diamond.

The need of the hour is establishing the right knowledge that gives clarifications removing the wrong knowledge induced by misinterpretations. We have clearly seen that except reformation through

right knowledge, no sin gets cancelled. The priests have introduced this misinterpretation so that all the sinners will do worships of God to get rid of the punishment of their sins. This misinterpretation was done by priests based on their plan for earning money through worships. Such wrong knowledge gets solidified and forms the rigid subconscious state, which influences the analysis done by intelligence. Only the powerful right knowledge coming from divine incarnation like Krishna, Buddha, Jesus etc., can alone destroy the power of subconscious state so that the human soul can take right decision based on right knowledge without getting affected by the subconscious state smashed by a right knowledge. Hence, *the need of the hour is right knowledge that removes the misinterpretations inducing wrong knowledge into the brains of human beings*. There is enough devotion, enough sacrifice and enough service, which are being done towards God for the sake of fruits in return. Doing service and sacrifice without any fruit in return is also introduced by right spiritual knowledge only. This is the main reason for God to come in human form and preach the right spiritual knowledge.

4. Every prayer tells that by reciting this prayer all the sins get destroyed. Is it true?

[In reciting prayers on God, every prayer tells at the end that by reciting this prayer all the sins get destroyed (sarvapaapaat vimuchyate). This statement is becoming a lie as per the above explanation. Is it not?]

Swami replied: When a mother is giving food to her child, she says that the moon will come down if the food is taken by the child. She is repeating this in every meal. No doubt, this is a lie. But, the lie is doing good in long run by giving good strength to the child and makes the child to grow more and more. Such a lie is not cheating. Will a mother cheat her own child? In view of the long run benefit, this is not a sin. This is called as '*Artha Vada*', which means a lie told for a good purpose.

Certainly, except reformation through spiritual knowledge, no recitation or worship will destroy the sin. *The recitation or worship will have its own good fruit. But, the cancellation of bad fruit by a good fruit can never happen.* One has to enjoy both good fruits and bad fruits separately for their corresponding deeds in heaven and hell respectively. Fruits of intensive deeds are enjoyed in this birth itself, which has an additional advantage to give practical proof for the action and its fruit. No good fruit can cancel any bad fruit. Hence, recitation of the prayer to God will not cancel any sin.

But, long run recitation of prayer or worship to God can make the devotee to become more devoted to God and gradually understand the

personality of God, which is to encourage good deeds and punish bad deeds. By this knowledge of personality of God, whom the devotee is praying and worshipping a lot, the devotee will not like doing sins against the wish of God in course of time. By this, the devotee is totally reformed and will not repeat the sins practically. Hence, a devotee worshipping or praying a God will have a chance in long run to get reformation. Hence, recitation of prayer or worship to God may not immediately destroy the sins, but, in long run the continuous recitations and worships may reform the soul so that all his previous sins may get cancelled. Therefore, you should take the meaning of this statement in a long run only and not as immediate effect, which means that all the sins get cancelled by just reciting the prayer or doing the worship to God. Promoting an ignorant soul in the beginning through such false incentives is not wrong in view of the long run benefit (*sarvaarambhaahi... Gita*). But, one should clearly understand that the benefit will come only in the long run when the real reformation is achieved and the benefit will not happen immediately by any number of recitations or worships without the real reformation. The Gita says that a soul is reformed through devotion in course of time (*kshipram bhavati dharmaatmaa...*).

5. Will it be partial if God comes down only to save His devotees?

[If we say that God came to save all the people, it will be more befitting to the personality of God being the Father of all humanity. If He comes only to save His devotees, it will be partial and not universal.]

Swami replied: When the effort is put by God in preaching the spiritual knowledge, it was done to all the people. Some people honored God and followed His efforts to become His people or His devotees. Some people did not honor God (even some rejected the very existence of God) and did not follow His preachings. Such people were thrown into the liquid fire of hell. Even this type of punishment is not due to any revenge. This punishment is only to introduce atleast fear into soul so that temporary reformation will be attained. Spiritual knowledge gives permanent reformation and punishment gives temporary reformation. In the absence of permanent reformation, temporary reformation is atleast needed to control the sin to some extent. From this angle, even punishment of sinner reflects only love of God on humanity. The teacher taught all the students in uniform way. Those, who cared his teaching passed and those, who neglected his teaching failed. The passed students can be called as the students of the teacher, which does not show any partiality, but shows only the reality.

6. Does the spiritual knowledge composed by human beings only?

[One scientist was telling me that she doesn't believe in spiritual knowledge, which is composed by human beings only and which is not having practical authentication. What is the answer to be given to her?]

Swami replied: Science is also composed by scientists, who are human beings only. If one says that he does not believe science since it is framed by human beings only, the statement of that scientist is also similar towards spiritual knowledge. Regarding the practical authentication, Shri Satya Sai Baba did several miracles, which are observed by several scientists and lot of public in very close manner. You neither believe theoretical nor practical spiritual knowledge. If one says that he doesn't believe theoretical and practical science, your statement will be similar. Suppose I say that since Einstein was a human being, the formula $E=MC^2$ proposed by him can't be also believed, how will it look? You may say that blasting atom bomb proves this formula, I will say that I will not believe the formula even if practical authentication is there. You have also said that you don't believe the theoretical spiritual knowledge in spite of its practical authentication given, through the divine miracles performed by Godmen. You may say that you have not seen a divine miracle. I can also say that I have not seen the blast of bomb or transformation of matter into energy. As you are towards spiritual knowledge so I am towards science. But I am not such a blind conservative like you. I accept the science in theory and in practicals also as the subject of imaginable domain. *The subject of unimaginable domain is spiritual knowledge.* If you say that you have majority of atheistic scientists to support your views, I have the real majority of supporters of spiritual knowledge because every true scientist believes in spiritual knowledge. Do you know that even Einstein and Newton were good scholars in spiritual knowledge? True science always believes in a practical event that happens before eyes. The perfect logic of such unimaginable event (miracle) may not be understood. Since it is not understood, science will not say the event is false. True science accepts the happening of a practical event and keeps silent about its explanation. Science will say that the event is beyond imagination and logic. But, atheists see that an unimaginable event is always false. They neither can give the explanation nor at least accept it as unimaginable like a true scientist. Science always keeps silent about the unimaginable domain, but never negates its existence. Atheists are emotional and loose balance of mind and even common logic by simply negating the existence of unimaginable event since everything must be imaginable to them!

7. Why there is variation in intelligence of human beings?

[A question by Shri Kishore Ram]

Swami replied: The least intelligence is due to lack of study of logic, which can be today called as science. As far as the intelligence in materialistic life is concerned, most of the human beings have good intelligence irrespective of education. As far as this spiritual field is concerned, the lack of intelligence is due to lack of study of logic through scriptures or through scientific logic and especially due to lack of association with spiritual people (satsanga). Even if the intelligence does analysis and takes a right decision in spiritual matters like doing a sin, the previous psychological setup or subconscious state influences it and changes the decision. Arjuna told that he will not fight in the war. Krishna laughed at this decision and told that Arjuna will certainly fight the war due to his subconscious state called as prakruti (*prakrutistvaam niyokshyati*). What is the nature of Arjuna or Nara in the previous births? Nara was fighting with a demon Sahasrakavacha along with Narayana for the past 999 births. In one birth Nara is doing penance during which Narayana fights with demon. In the next birth Narayana does penance and Nara fights. That demon is born as Karna in this birth, in which Nara has to fight. Hence, the previous subconscious state was full of fighting nature only and even if Arjuna takes a decision not to fight, his strong subconscious state will certainly provoke him to fight. Hence Krishna did not preach the Gita to Arjuna to make him fight the war. Krishna only replied the doubts of Arjuna in the spiritual knowledge. Krishna gave the spiritual knowledge to the entire humanity keeping Arjuna as a representative of humanity. This is a clear example that the decision taken by the intelligence will be always vetoed by the previous psychological setup or nature of the human soul. In the case of Arjuna, the previous nature was correct, which is nothing but fighting against a demon to destroy the injustice. Arjuna rejected the war not because he is not fascinated to the kingdom or his share of property. He refused to fight the war because he has to kill his grandfather for the sake of the kingdom. Hence, the withdrawal from the war is not due to lack of fascination to kingdom and not due to non-violence of the war. Arjuna fought several battle fields and did not mind the non-violence in those wars. Here, the main reason is the fascination of Arjuna to his grandfather. This is the case of violating the pravrutti or supporting injustice due to fascination to the worldly (family) bond. A sin like corruption is due to the fascination to worldly (family) bonds only. Hence, pravrutti is always violated due to the worldly bonds. This was very strong worldly (family) bond of Arjuna.

Hence, fighting the war was justified in all the angles and withdrawal from the war was not justified in any angle.

7. Even a spiritual devotee is unable to control the influence of sin even on his mind. What is the reason?

Swami replied: The Gita says the same point that the mind associated with senses attracts the mind of even a great spiritual scholar (*vidhvaamsamapikarshati*). The reason told in the Gita is that the mind, which is associated with senses is inter-related with the external atmosphere. More than this parameter, the most powerful factor is the influence of previous solidified psychological setup. Infact, a sin done mentally is not given any practical punishment because no other soul is practically affected by mental sin. The mental sin is not expressed even in words, which may hurt the other soul. The sin done in mind is punished in the hell by a warning given to the soul along with the related spiritual knowledge. When the same sin is expressed in words, the punishment to the sinner is also given by similar cruel words. For example, Sita spoke very cruel words to Lakshmana that he is following her to the forest with ill intention to marry her. Such words were spoken in the context when Rama went after the golden deer and Lakshmana was not willing to go to save Rama. Lakshmana was such a pure soul that he could not identify any jewel of Sita except the anklets since he was prostrating everyday to her feet only. Rama punished Sita at the end of the war by speaking very cruel words like telling her that she is free to marry Bharata or Vibhishana. By such cruel words, the sin was not completely neutralized since Lakshmana was the greatest devotee to the Lord. The balance punishment was given by Rama to Sita through cruel words of the washerman and by leaving her in the forest. The extent of this punishment shows the love of God towards His purest devotee. Without knowing all this background, people mistake Rama for all these actions. Rama is God in human form and God never becomes such sadist. An ordinary human being may doubt the character of his wife and may speak such bad words. But, Rama is omniscient and will never use such bad words because He knows that Sita was very pure in her character. The reason for such cruel words was different as explained above. The sin done through words may require practical punishment also in some cases (like the highest level of devoted Lakshmana). The other souls are sometimes severely affected by words also. Certainly, the sin done through action will have the punishment in action only. The main concept here is that the mental sin hidden in the mind will not get any practical punishment because the other soul is not affected by such mental sin.

But, there is another angle in the case of mental sin. Though it does not affect anybody else due to its inexpression, it has a very dangerous angle. The mental sin will lead to practical sin in course of time because theory is the mother of practice. Therefore, it is better to arrest this mental sin also through right spiritual knowledge from the point of this alternative serious angle.

Clarifications of some general misunderstandings of spiritual knowledge by devotees as given by Swami:

1) To understand the need of human incarnation, first, you must understand the existence of human incarnation. If you do not believe that God becomes human being, you are straightly negating the basic concept of human incarnation even in the case of Rama, Krishna, Sai Baba, Jesus etc. If you accept that these are human incarnations, your basic question that how God becomes human being is already explained since Krishna, a human being is God. If you say that God can never become human being (like Prophet Mohammed and Swami Dayananda opposed), this can be answered that there was a need of human incarnation for devotees and the omnipotent God has become human incarnation. The needs are that devotees prayed the unimaginable God to be seen by their eyes and clear their doubts personally from God in spiritual knowledge. The need is mainly the propagation of right spiritual knowledge, which always happens to be the need of the hour. The reason is that every time misinterpretations are generated and the right knowledge always disappears. There is a need to enlighten the right spiritual knowledge every time. We honor Prophet Mohammed and Swami Dayananda also as the human incarnations of God. They objected this concept in view of the real human incarnation being crucified by ignorant people and false human incarnations trying to exploit the innocent devotees respectively. We submit real admiration to both these human forms of God because they sacrificed even their personal honor for the sake of protection of human incarnation and protection of devotees from exploitation respectively. In the case of both these human incarnations, the negation of concept of human incarnation is common, but their reasons were different. Mohammad negated the concept to save the human incarnation from further crucifixions. Swami Dayananda negated this concept to save the innocent devotees from the exploitation by false incarnations. If you have seen a false human incarnation, you should not eradicate the very basic concept of human incarnation. If one student is caught copying, you should not eradicate the very basic concept of conducting examinations. You can take all cares regarding the exploitation of the true concept. If

the human incarnation and Godmen (real devotees) are removed, the entire spiritual field evaporates and nothing except atheism blended with materialism exists. You should use special boxes to catch the rats but not burn the house to destroy the rats!

- 2) Detachment from worldly (family) bonds is a very careful and delicate concept to be understood with proper spirit. It is very very easy to disturb this concept by even very mild misinterpretations. Detachment from family (worldly) bonds shall be understood in the following two angles. (a) The worldly bonds are never dropped, better to say, that they can never be dropped by any human soul with effort. This is not the meaning of the word detachment. If somebody drops the family bonds with effort, it is not only foolish but also useless. By detaching the worldly bonds with effort, the attachment to God is never attained. Only people having troubles with family bonds or trouble of poverty leave the family bonds and go out for peace or for earning money or food.

Sage Vyasa told that He is lifting up both His hands and is shouting about a concept again and again because it is misunderstood (*Urdhva baahur viraumyatra...*). Similarly I am also shouting again and again like sage Vyasa that the spiritual knowledge does not say to leave the family bonds for attaining the attachment to God. What the spiritual knowledge exactly says is that a human soul attached to the attraction towards God always is detached from the worldly bonds. Detachment from worldly bonds is only a spontaneous consequence of the attachment to God and there is not effort here. (b) Detachment from family bonds can be explained without reference to the spiritual knowledge and with reference to the worldly knowledge itself. When you are attached to the worldly bond, you are undergoing tension due to your fascination to that bond. If you are detached from that worldly (family) bond with your mind and perform all the required responsibilities, you will never get tension about that family bond. Here, the word detachment does not mean leaving that family bond externally and go out. Here detachment means only internal detachment in the mind so that the specific family bond can never give you mental tension at any cost. Detachment also does not mean detachment from the responsibilities or duties to be done to the family bonds. It only means doing all the duties to the family bonds without internal attachment or fascination to avoid any tension in the mind. If the fascination is reduced due to attraction to God, it also helps in the world by avoiding tensions from the worldly bonds. Another advantage of this is that if fascination to family bonds is reduced due to attraction to God, sins like corruption also

get controlled. The main reason of corruption is only the fascination to family bonds.

The word detachment is easily misunderstood as leaving the family bonds and going out or leaving the justified responsibilities to be done to the family bonds. One should be detached to family bonds leaving their welfare on God and at the same time perform all the responsibilities. Leaving the welfare of family bonds to the care of God does not mean leaving responsibilities towards them. Such leaving of welfare to God can bring perfect peace in the mind and absence of tension. These concepts should not be misunderstood in different way to blame the spiritual knowledge.

3) The meanings of the words Krishna and Radha are often misunderstood.

Krishna means God, who is attracting your mind (*karshati iti Krishnah*). Radha means any devotee irrespective of gender devoted to God continuously. The word Radha comes from the principle of reversing letters (*varna vyatyaya*). It means 'dhaaraa' or stream of oil like devotion without any break (*avichhinnataila dhaaraavat*). Hence, Radha stands for every devoted soul irrespective of gender. Infact all the souls are considered to be females (Prakruti) and God alone is considered to be the male (Purusha). Once Meerabai went to Brundavanam to meet a sage and his disciple told that the sage will not meet females. Then Meera shouted that she was thinking that Lord Krishna alone is male and she does not want to see the face of such a saint, who is a false male. Hearing this, the saint ran out and fell on the feet of Meera. Meera worshipped the statue of Krishna, which is representative model of past human incarnation. Even then, she faced many troubles due to jealousy from other people. Meera did not love any contemporary human incarnation like Gopikas. Even then, Meera got troubles. In such case, how one can say that contemporary human incarnation alone gives troubles? The statue of Krishna was not a contemporary human incarnation. Hence, ego and jealousy must be overcome to realise the depth of spiritual knowledge like the Bhagavatham. In such case, you have to say that Krishna was also not human incarnation. But, Krishna did several miracles like lifting up Govardhana hill. One can use these miracles to filter the false human incarnation exploiting innocent public. If any false human incarnation tries to exploit the innocent public, the public can ask the false human incarnation to lift up at least a big stone if not a hill. Hence, the exploitation can be filtered by employing such techniques (rat boxes) instead of negating the very basic concept of human incarnation by putting a question like "How God can become a human being?"

- 4) When social service is mixed up with spiritual knowledge, the real spirit is developed due to incentives in the heaven. Social service can be not only taken as doing good to the co-human beings but also can be taken as not doing bad to the co-human beings. The control of not doing bad to the society comes only due to the fear from hell, which stands as inevitable even if the law here is escaped. The real spirit comes by incentives and inevitable fear developed by spiritual knowledge. Otherwise, the social service becomes only a cheating to get votes and power as done by the present politicians. If the real theism (spiritual knowledge) is developed, the achievement of social service can be obtained as a byproduct of the line of Nivrutti. The path of Nivrutti will stop at the level of Pravrutti itself and may not go up to the climax.
- 5) Pravrutti is the ultimate aim of God since God said that He comes in human form only for the establishment of Pravrutti and never told about the establishment of Nivrutti (*dharmasamsthaapanarthayaa...*). God never encouraged Nivrutti and even did not propose it. Nivrutti is discovered by devotees and developed to the climax. Ofcourse, the fruit of Nivrutti is highest (*nivruttistu mahaaphalaa*) because the fruit is that the soul either becomes human incarnation or becomes even master of God while reaching the climax of Nivrutti remaining as a devotee. Several hurdles and tests exist in this line to discourage the devotee. Hence, devotees crossing pravrutti and reaching the climax of Nivrutti are countable on fingers only since the creation of this world.
- 6) One may ask that why not Nivrutti be stopped simultaneously with the climax of Pravrutti? This means that the climax of Pravrutti and Nivrutti be one level only. The problem here is that unless the goal is beyond the climax of Pravrutti, atleast the goal of Pravrutti can't be achieved. This is the reason for why Jesus told that unless one hates family bonds, he/she cannot become His disciple. This should not be misunderstood as the real intention of God. This will never happen with human beings because Hanuman and Radha were human incarnations of God Shiva to reach the climax of Nivrutti. Only for the sake of (n+1) rule as the goal, God also came in the form of devotee and showed the climax of Nivrutti. Even Gopikas were sages performing penance for God from millions of births and could succeed in reaching the climax of Nivrutti. But, they were very few in number. The example of Radha and Hanuman shows that climax of Nivrutti is almost impossible to any human being and the example of sages born as Gopikas proves that a rare soul may attain it. To keep such climax of Nivrutti as a goal helps the human being to reach the climax of Pravrutti easily. Whether one puts the climax of Nivrutti as goal and

reaches the climax of Pravrutti or puts the climax of Pravrutti itself as the goal and reaches it, it is immaterial. It is of the choice of the individual to choose the climax of Pravrutti or climax of Nivrutti as the specific goal. Such choice of individual need not be generalized to all the souls. It depends on the choice of choosing the goal by individual and one cannot pass a general rule that is to be applied cent percent. There will be always very minor exceptions, who fix the climax of Nivrutti as their goal. The choice of freedom is a right of human souls to choose the path. One cannot ban the IAS examination arguing that it very difficult giving lot of strain to students!

Chapter 21

May 17, 2017

O Learned and Devoted Servants of God,**1. Can God, being omnipotent, change all people in a fraction of second and put them in right path?**

[Shri Gangaiah Garu (Advocate & Great Scholar in Gita & Upanishads): Today we are observing several people suffering with several types of difficulties with lot of tension. If God created this world for His entertainment, is it not pleasure of a sadist? God being omniscient, He knows this situation in the beginning itself. Then, He should have stopped this creation. God being omnipotent can change all these people in a fraction of second and put them in right path. God is always in bliss and should not wish for any entertainment. I am asking this question to know the truth in the subject and I am not asking this like an atheist to criticize God.]

Swami replied: I know very well that you are a strong theist. Hence, I know that you have raised this doubt only to know the truth about the planning and administration of God. First of all, we must have firm faith in God that He is omniscient and omnipotent and also that nothing goes wrong in His plan or administration. If any doubt comes, we must know that the doubt is only due to our ignorance since we have limited capacity of knowledge and intelligence to find out the truth in the plan of God. ***We must take lot of pains in doing analysis with lot of patience.*** Lot of interest in God is also required for a deep discussion. I will answer all your points one by one gradually step by step. You have not asked this question for your clarification since you are a good scholar of the Gita and the Upanishads. You have asked this [question] on behalf of ignorant souls, who often project this question so that the answer will open their closed eyes.

The Veda says that God created this world for entertainment (***Naramate***). It is true that God is always the infinite ocean of bliss. Bliss is different from entertainment. Shankara gave the example of a king, who is always happy without any need. Such state of king can be compared to God with infinite bliss. Yet, the king goes for hunting a deer in the forest and this is entertainment. If the king wishes to eat the flesh of deer, hunters in the forest will immediately bring a hunted deer to the kitchen of the king. Hence, in the entertainment, there is no need. Shankara gave the example in His commentary on the Brahma Sutra (***Lokavattu leela kaivalyam***). I give an example of a very rich man, who established a college for engaging himself in some good work for entertainment. The entertainment is good angle of doing good work. A king also goes to forest for hunting not only

for entertainment but also for doing good work, which is to kill the cruel animals so that the sages in the forests can live peacefully. Entertainment is not the primary angle, which is only a secondary angle accidentally and incidentally associated with the primary angle of good work. Hence, God can't be compared to a sadist whose activity is always entertainment associated with cruel violence or bad work only.

God wanted to create the world and human souls so that He can engage Himself in guiding the souls with good spiritual knowledge to attain His grace and get developed to the highest plane. Along with such good work, entertainment is only an associated benefit, which is not related to bliss in anyway. After establishing the college, the rich man equipped the college with good teachers and laboratories with good equipment. He saw that the college runs with most perfect discipline and excellent peace. The students always were advised to attend the classes without going to luxuries like seeing cinemas etc. Good and bad were always preached by the founder as well as teachers employed by him constantly. In spite of all these extremely good steps, one fellow became indisciplined and failed in the exams. Such a student was suffering a lot. Now, the parents of that student filed a case against the rich man that he established the college to give mental torture to their son! Their complaint was that the rich man started the college to give torture to his son and enjoy like a sadist. Had all the students failed, at least the complaint may have some meaning. On the other hand, several parents are praising the rich man for giving good discipline and good carrier to their children. You were seeing only the negative side and not the positive side of the administration. Moreover, the cause for the negative side is only the indiscipline of student in spite of continuous advises.

Similarly, God created this world and human souls. He was continuously preaching the human souls by Himself through incarnations and also through His servants incarnating in this world. He was clearly preaching about the results of good and bad deeds. In spite of this, some souls become undisciplined and are spoiled by doing sins. The sins bring punishments resulting in suffering of souls. The question here is that why God did not control the minds of the souls? God is the creator of souls. A soul is awareness and awareness is called as Para Prakruti or creation of God only as said in the Gita (*Prakrutim... Jiiva bhutaam*). The soul is neither God nor part of God. God is unimaginable. Creation is imaginable and soul is a part of the creation. Hence, the soul has neither total control like God nor partial control being part of God. If the Upanishad told that souls are sparks of God, here, the souls are actually sparks of energy

created by God. The word Brahman is used for both God and energy. Any greatest item is called as Brahman. Hence, energy, the greatest item of the creation is also called as Brahman. Thus, Brahman stands for both God and energy. Souls are sparks of energy and not sparks of the unimaginable absolute God. Confusion arises here since Brahman meaning energy is taken as God in this place. Hence, souls have tendency towards freedom or randomness or independence that has every possibility to lead to indiscipline. Those souls following the advices given by God always are happy like the passed students.

God is the cause of every activity but not the cause of any fruit since direction in the activity is not related to God. The Veda says that God is like the bull tied to your life-cart (*Abadhnan purusham pashum*). The bull is the fundamental cause of your journey. But, the direction of the cart is decided by you and not by the bull. If you go to forest, you are beaten by robbers. If you go to another city in which your friends live, you are honoured there. Bull is not responsible for both the fruits, even though bull has taken you to receive the fruit decided by you. Bull is the power of activity and you are the director of the activity to receive the fruit! The department of electricity has given electrical power to a house. The power can be used for several good benefits. The department also gave warning that if one puts the finger in the plug point, shock will be received. In spite of this warning, if somebody in that house receives the shock, the department of electricity should not be blamed saying that the cause of the shock is the electricity supplied by the department!

God being the creator of souls is Father as said in the Gita. In Krutayuga, the souls obeyed the words of God like servants. After some time, continuous obedience brought boredom in to minds of souls leading to aspiration for freedom. Ethical scripture says that son follows father like a servant up to 15th year. After that age, freedom springs in the mind and father should advise him only as friend and should not order like a master. At this age, father gives freedom to the son understanding the difficulty in his psychology. Yet, the father continues to advise his son like a friend in order to lead him in the right path of justice without doing sins. But, the son becomes adult and develops ego to misuse the freedom. As the son becomes more and more old, his ego also grows and ripens in advanced age, which is this Kaliyuga and which is mentioned as 'today' in your question. You are sympathising your brothers and sisters suffering with punishments. If your sympathy is so much, how much sympathy should be in the mind of God, who is the Father? Will the father harm his own children at any stage? The punishments given to sinful souls are only for

their temporary reformation at least. Since the preaching of spiritual knowledge, which is permanent reformation failed in these cases, the Father is implementing the temporary reformation in the form of punishment. Punishment indicates the kindness and love of the divine Father towards His issues and not revenge. The intensity in the punishments of the hell indicates the eagerness and anxiety of Father to reform the souls as early as possible. You are criticizing the pain that makes the child to weep while doctor gives injection of medicine and not seeing the health that is going to come after some time. God has long sight and your sympathy shows only your short sight. When the disease becomes serious, the doctor-father does surgery to the children. Krishna killed His own son Samba (who was highly indisciplined to mock the sages) with His own hands in the end! At end of Kaliyuga, final surgery is done when the sin-disease ripens to the last stage. After this operation called as Mahapralaya (ultimate surgery) or final dissolution, again Krutayuga starts with souls having full health. In all this cyclic process, no place is available for you to pass any trace of criticism on God provided you take the suffering as the process of cleaning the child with soap during bath for which the child suffers and weeps towards which you sympathise! All this process clearly speaks about the kindness and love of God towards His issues, which should be appreciated as good work only. Entertainment associated with good work need not be criticized. If you understand that God is Father of all souls having infinite love towards His issues including yourself, this criticism doesn't find even an iota of place to stand anymore and anywhere.

The omnipotence of God can certainly change the soul in a fraction of second. But, such change will interfere with the freedom of the soul given by God. Without interfering with such given freedom, if the soul changes by spiritual knowledge, such change is appreciable. You are viewing the suffering of souls in negative sense. You are not seeing the positive side of the suffering. Suffering reduces the ego of the soul and makes the soul to be very alert and surrender to God. Happiness increases ego and carelessness to go far from God. When Krishna asked Kunti to ask a boon, Kunti requested the Lord to give always difficulties to her in view of the above said advantages (*Vipadah santu nah shashvat...*). Difficulties viewed in negative angle will bring also these doubts. If the same are viewed in positive angle, we can understand that God is clearing the soul due to His excess of love. God Vishnu told that He will take away your money when He wants to bless you really (*Yasyaanugrahamichchaami, tasya vittam haraamyaham*- Vishnu Puranam). We think that excess money brings happiness. In fact, excess money brings several problems and even sons

killed their fathers for kingdom! Excess of money is always prone to frequent losses, which bring lot of tension in your mind. The happiness due to excess of money develops ego and carelessness leading you far and far from God. Hence, the very basic concepts are misunderstood by us in reverse way. When God is blessing an issue with spiritual development through difficulties called as 'Saadhana', you are sympathising that issue! ***The life histories of great devotees were always filled with difficulties given by God for their purification.*** This basic misunderstanding of the truth is like red spectacles on our eyes to see the world as red in colour. If this basic misunderstanding (red spectacles) is removed, we see the truth.

One should not say that due to admission of defective candidates in to the college by the management, failures of students are happening and thus creation of defective souls in the beginning of creation itself is responsible for the suffering of the souls observed today. The simile of college to creation can't be taken in this point. Simile is always limited to a specific point of the concept. When we compare the face to be pleasant like moon, only the point of pleasantness limits the simile. Other points like moon appearing in night, moon having black spots etc., can't be extended to the concept. In the concept, God has created all good souls only in the beginning and the souls were good and obedient for very long time (Krutayuga is longest period). This long obedience naturally develops tendency for freedom in a soul, which is a part of creation and not creator either totally or partially. Such tendency is natural and can't be taken in wrong sense. Even in the presence of freedom some souls obeyed the commandments of God and are always in elevated level. Hence, freedom can't be argued to be always the source of indiscipline as time passed on. The percentage of indisciplined souls increased slowly and in the present Kaliyuga 90% of souls is indisciplined. Still 10% souls exist with discipline and obedient to God. Hence, one can't argue that freedom always leads to indiscipline.

Pravrutti is voting for justice against injustice and Nivrutti is voting for God against even justice. God shall be voted against even welfare of the world in Nivrutti. The wise devotee knows that God always works for the welfare of world and for uplifting justice and that God is testing the devotee by appearing in opposite way. Hence, the devotee of Nivrutti always keeps God in the highest place and the fruit of Nivrutti is also highest in which God takes the entire responsibility of the devotee. But, God never encourages Nivrutti and in fact opposes it as far as possible. You may also misunderstand the severe difficulties of a Nivrutti-devotee due to your ignorance about such devotee! God always encourages Pravrutti only,

which is related to the peace of entire society. To encourage the path of justice, God provided incentives of heaven. To discourage injustice, He created the hell. For severe good and bad deeds, corresponding fruits are seen in this world itself. Such provision also gives authority of perception of the concept. To eradicate ignorance totally, the permanent measure of preaching spiritual knowledge by God Himself directly through human incarnation is also frequently provided. All these measures show that God is making hectic efforts to protect all His issues (souls) from suffering of sins.

Why these divine measures are failing so that the difficulties always continue in this world? You are forgetting the basic importance of difficulty. In absence of difficulties, the happiness loses its value and continuous happiness brings boredom, which is a difficulty by itself. Hence, even if the difficulties are permanently removed and happiness alone is maintained, the birth of difficulty is inevitable. You can't enjoy the meals with full sweet dishes only. Alternative hot dishes make the enjoyment of sweet dishes meaningful. Both winter and summer and happiness and grief are simultaneously created for the purpose of the meaningful enjoyment of soul. Ignorance of the basic concept brings misunderstanding of God. God always arranges the life cycles of His issues with happiness and grief arranged alternatively. But, the life cycles of some souls are observed with continuous grief only! The reason is that these souls always insisted God to remove their difficulties in previous births without understanding the good side of alternative arrangement. They think that they have soaped God through prayers and the foolish God cancelled their sin, removed the punishment and gave happiness-award freely. They don't know that God postponed their punishment loans with accumulated interest and withdrew the fruits of good deeds like premature deposits given to them. Certain souls even perform sacrifice and service practically, which must generate practical fruits. It is true that practical devotion yields practical fruits separately to be enjoyed by the souls, but, don't cancel any sin. The sins are cancelled only if the reformation comes through spiritual knowledge forever. Towards such permanent rectification, God is coming down in human form to preach the spiritual knowledge directly since any doubt is perfectly clarified by the omniscient God (*Jnaanitvaatmaiva—Gita*).

The need of the hour at any time in this world is true spiritual knowledge that gives the right direction towards the right goal. In absence of right direction, any amount of devotion (emotion) and service with sacrifice (practice) becomes waste. Walking towards right goal will lead

you to the right goal slowly. Running towards wrong goal will lead you to wrong goal quickly. Your emotional force or Bhakti yoga (devotion) and fast running or Karma Yoga (practice) are waste if the spiritual knowledge or Jnaana Yoga giving right direction is absent. This spiritual knowledge is continuously masked by misinterpretations and misunderstandings of souls in every generation. This is the reason for the God to come in human form in every generation. The true knowledge without any doubt spontaneously develops emotion and practice without any effort and leads to goal as told by Shankara (*Jnaanaadevatu kaivalyam*). The preacher (Guru) is confined to Datta or Parabrahman, who is Brahma, Vishnu and Shiva and this point is projected in the verse “*Gurur Brahmaa...*”. Datta means the unimaginable God given to souls through incarnation that preaches the right spiritual knowledge.

Chapter 22

May 18, 2017

O Learned and Devoted Servants of God,**1. Even just born babies are punished of severe diseases and accidents. What is the answer for this?**

[Shri Anil asked: Some times, we find even just born babies are punished by suffering of severe diseases and accidents that lead to death. There is no possibility of doing any sin in this world in such early stage. If You say that their punishments are due to previous sins done in past births, the soul is receiving the punishments without the memory of its corresponding sin. The sinner is punished in this world by court so that the sinner is aware of sin responsible for the punishment. What is the answer for this?]

Swami replied: A good question indeed. When a soul is born in this world, the attitudes (samskaras or vaasanaas) follow it, provoking the soul to do related deeds and if these are severe, fruits are given in this world itself. Since sins and fruits appear in this life itself, the soul can correlate the fruit as punishment to its related sin and may develop fear towards the sin, which is at least the temporary reformation by reducing the intensity of sinful attitude. Hence, the severe deeds giving immediate fruits in this life itself encourage the soul to do justice and prevent it from doing injustice. In this way, this concept exactly resembles the procedure of courts here.

In this context, your objection is that in the case of children, the awareness of the sin related to the punishment doesn't exist since the deed was done in the previous birth. As per the above concept, the deed of previous birth doesn't give the fruit in this birth. The fruits were already enjoyed in the upper worlds and the soul coming down is leftover with reduced sinful attitudes, which grow as the child grows depending upon the external atmosphere and result in fresh deeds here. If the deeds are not severe, their fruits add to the list of punishments to be enjoyed in the upper worlds. If the deeds are severe, the punishments are given here itself. The main reason for this concept is that this world is not the place of enjoyment of fruits (Bhoga loka), but, is the place of doing deeds with discrimination (karma loka). But, the enjoyment of fruits of severe sins is an exception to the general rule since fruits of severe deeds are enjoyed here itself. Exceptions always exist for general rule. But, the exceptions are always few and the general rule applies to majority.

The case referred by you is an exception to the general rule. The general rule is that the past deeds of previous births are not enjoyed in this Karma loka as these are enjoyed in the upper bhoga lokas only. Let Me

explain this exception taking an example. A soul killed a small baby in the previous birth and another soul suffered a lot for the death of its baby. Now, this parent-soul kills the baby of killer so that the killer suffers. The suffering soul spontaneously relates this punishment by thinking that it must have killed some baby in the previous birth (or in this birth in the case of severe sin). Hence, this general inference is sufficient to connect a punishment to the corresponding sin. Exact perception is not necessary since such perception-knowledge occupies the brain totally and the soul is unable to do anything in this world.

When a disease kills the baby, the parent soul suffers in this incident also. A driver of a vehicle killed the baby due to careless driving. Here, the driver is not the direct killer with any such intension. But, the parent soul of the baby suffered a lot. This driver is born as the parent soul and its baby is killed by the disease, which is not the personified killer. The careless driving that killed the baby in the previous birth was also not personified. Hence, the driver suffered due to the death of his baby due to non-personified killing in the form of disease. Each case has several parameters and highly specific. A study of exceptional case is very critical and can be understood only by patient analysis of several interrelated three-dimensional network. God says that the analysis of cycle of deeds is very complicated (*Gahanaa karmano gatih*—Gita).

In the above examples, the fundamental question is that the baby also underwent suffering of death due to its previous sin. But, the ignorant child doesn't relate its death-punishment to the previous sin even by inference, which can be done by an adult only. In what way this is useful to the baby? The sinful parent and sinful baby are associated together so that both souls are punished simultaneously by the single incident through the concept of simplification of procedure. The parent is punished, who realised also through general inference. But, what about the child, which has no power of inference due to its ignorance? The answer for this point lies in the existence of subconscious state, which is filled with undetectable strong attitudes. The general consciousness does not have clear knowledge of this hidden subconscious state that provokes any soul to do the sin in spite of knowledge received and in spite of its efforts. This is the reason for doing sins in spite of the efforts of the soul to control itself. The suffering of death by the baby has reduced the corresponding sinful attitude present in the subconscious state, which is not detected by the general consciousness. For a sin done in this life, the received punishment along with its related sin is in the plane of general consciousness. Hence, in case of such punishments of severe sins, *the sinful attitude present in the general consciousness gets*

reduced. Hence, you can't say that the death of the baby-soul is useless. The general consciousness of the baby only relates the punishment to the corresponding sin existing in the general consciousness itself. But, this punishment of the baby-soul is not useless since it reduced the intensity of unknown sinful attitude of the sub-consciousness.

When spiritual knowledge is heard, the general consciousness is cleaned from its related sinful attitudes. This is the first state of hearing (Shravana). When you memorise the concept of spiritual knowledge during its propagation, it penetrates the deeper level of the consciousness, which is the sub-consciousness. On such frequent penetrations, it stays forever in the sub-consciousness and cleans it thoroughly. The penetration by memory is the second state (manana) and permanent stay of it in sub-consciousness is called as digestion (Nididhyaasa). Thus, the spiritual knowledge reforms the entire consciousness and brings permanent reformation of the soul.

The previous and present births are like yesterday and today only since the awareness dies in deep sleep and is reborn on awakening as per the Gita (*Atha chainam...*). The non-eternality of the awareness is understood clearly when the life of a birth is compared to a day and the death is compared to deep sleep. There is a difference also between death and deep sleep. When the awareness disappears in deep sleep, the attitudes are stored in a disk called Chittam in the form of pulses (Sphota). When the awareness is reborn, it takes these pulses into it by coming into contact with the disk. As soon as you are awakened, the general awareness in the first instances is fresh and simple without these pulses. In the death, this general awareness leaves the gross body along with all pulses from disk by entering into the energetic body. The gross pulses that come into contact with awareness easily are called as general consciousness and the general awareness can grasp any desired gross pulse at anytime very easily. The subtle pulses that exist in the awareness without being grasped by awareness are called as sub-consciousness state. You can say that the awareness remains eternal in the energetic body along with all types of gross and subtle pulses. During lifetime the pulses are in a separate disk only in deep sleep and the awareness becomes only general consciousness during the routine daily life since only gross pulses are grasped. In the time of a conflict, these subtle pulses (sub-consciousness) get grasped by the general consciousness and influence the direction of action even though the weak general consciousness is resisting it. The individual soul after leaving the gross body after death does not associate with sleep and the awareness is constantly maintained to receive the fruits in the upper worlds. The concept of sleep exists in this karma loka only, which gives rest to the brain

that needs rest being a materialised machine. The brain and nervous system in the energetic body of the soul are very subtle, made of energy only, and do not require rest. This is the reason for the need of sleep in the gross body and for no need of sleep in subtle body after death.

Mind doing discussion, intelligence giving decision and ego, the pulse representing self or self as body come under *Apara Prakruti*. Mind and intelligence are occasional modes of work of awareness. Ego is also a pulse like other pulses that is occasionally grasped by awareness. Once awareness (chit) exists, all the pulses are constantly associated with awareness and this bundle of pulses is called as *chittam* or individual soul (*Jiiva*). The *chittam* and *chit* are constantly associated as long as the awareness exists. ***The general awareness without the association of any pulse is chit or para prakruti.*** Chit is the specific work form of energy of a computer when power enters into it. Chittam means the bundle of pulses of electromagnetic energy stored in the disk. Just like the water on evaporation leaves minute solid impurities, the awareness on disappearance in deep sleep leaves the pulses in the disk of the brain. In the energetic body the awareness never disappears and hence the individual soul is always active like water with its impurities. Awareness is the work process knowing the object. The object should be a pulse. All the pulses are filtered in deep sleep and in absence of any object the process of knowing or awareness disappears. In meditation, the general awareness without all the pulses exists still because an impression of awareness acts as a pulse (object) to maintain awareness. When this impression also is filtered, awareness disappears due to the absence of any object and this happens in deep sleep.

Chapter 23

DREAM-STATE & DEEP SLEEP ABSENT IN ANGELSMay 18, 2017 2nd Message**O Learned and Devoted Servants of God,****1. Does the absence of a dream state apply to angels and to Narayana also?**

[Today Shri Phani asked: While explaining Mandukya Upanishat, You told that angels don't sleep and hence there is no dream-state for them. But, the state of Taijasa represents dream only. Does this fact apply to angels (energetic forms of souls) and to Narayana also (energetic incarnation)?]

Swami replied: In the case of angels, there is no dream-state due to the absence of sleep. The deep sleep is also absent. Only the state of awakening is present, which is exactly similar to the dream state of human beings. In the dream state of human beings and also in the awoken state of angels the similarity exists because in both states only energy and awareness exist. Due to this similarity, you should not mistake the awakening state of angels to be their dream state since angels do not sleep. This awakening state of angels can be compared to the dream state of human beings due to similarity. In the case of angels, only the awakening state exists in which awareness and energy exist. In the awoken state of human beings, matter also exists apart from awareness and energy. This matter differentiates the awakening state of human beings from the awakening state of angels. The seer or witness without the unimaginable God as well as the seen always contain the same components.

Before the entry of unimaginable God, Narayana is also an energetic form containing energy and awareness like any other angel. The properties of the medium don't change by the entry of God. Hence, the energetic form of Narayana also doesn't have sleep and thus doesn't have deep sleep and dream. It also has one state of awakening in which energy and awareness alone exist as the object in the upper world as well as the medium of seer. Due to the entry of the unimaginable God in to this energetic form, Narayana becomes omniscient and omnipotent. Due to this merge of unimaginable God, Narayana is the unimaginable God for all practical purposes for the angels. Similarly, the materialised form, Krishna, is the unimaginable God for all practical purposes for the human souls here. The medium of God in the upper world or on this earth is maintaining its own properties as the other souls in their bodies maintain. The unimaginable God in Narayana or Krishna doesn't interfere with the properties of the

medium into which He entered, pervaded and merged. The difference between Narayana and Krishna is that the external energetic medium (body) of Narayana remains forever whereas the external body of Krishna is destroyed like any other human body on this earth. The body of Krishna has all the three states of deep sleep (Praajna), dream (Taijasa) and awakening (Vishva). In the deep sleep of Krishna, the unimaginable God called as unimaginable awareness is the witness (sakshi) that exists though the relative awareness of the body disappeared. Hence, this unimaginable awareness or unimaginable God (since two unimaginable items can't exist) is mentioned as the awareness of deep sleep. This unimaginable awareness is also indicated by 5 adjectives like creator of world etc. Hence, the three states explained here refer to the example of human incarnation and not to the human beings. Apart from these three states, the fourth state (Amaatra) is also mentioned, which clearly projects the state of unimaginable God. In the dream state of Krishna, the body of witness (sakshi) of the upper worlds made of energy and awareness exists in the form of Narayana or Datta. In this dream state the relative awareness of the body also exists in which the unimaginable awareness is dissolved. In the awakening state also, the relative awareness exists in which the unimaginable awareness is merged that becomes the witness of the world containing matter, energy and awareness. Thus, the unimaginable God enjoys the upper worlds through Narayana or Datta and enjoys a materialised world through Krishna. ***Such witness of the creation by merging with the medium brings the entertainment to the full extent with more and more clarity.*** The important point here to note is that the example described here is not human being but human incarnation. If you say that the human being is explained here, two factors contradict this: i) In deep sleep awareness should not exist and even if it exists as per your foolishness, such awareness can't have the five adjectives described there and ii) there is no need of mentioning the Amaatra state of silence (silence indicates the unimaginable God) in the case of ordinary human being, which is totally imaginable in and out.

Chapter 24

May 19, 2017

O Learned and Devoted Servants of God,

(The following queries made by some people through emotional arguments, which were captured by Dr. Nikhil, a scientist and best devotee to God, are answered by Swami.)

1. How do You justify the detachment from family in spiritual path that hurts and harms the family members?**Swami replied:**

Introduction: Some people submit criticism to know the truths in the spiritual knowledge. If we answer them without deviating from truth (since we don't aspire anything from them), such people will certainly convince. But, there are some people, who put forward their criticism with some other hidden background like greediness, ego, jealousy etc., they will never convince because of their different personal background. Such people are not seekers of truth, but, defenders of their weakness only. Atheists are better than such double personalities because atheists are straight and homogeneous in and out. We can convince even atheists, who are sincere in their mind and word. We can never convince such theists, who play double game by keeping one thing in mind and speak something else. *God excuses harshness of demons but not cheating from theists.* You felt sorry for the extreme criticism (especially on Rama and Shri Baba) because you are a true devotee of God. It is said that not only scolding God is a sin but also hearing such scolding is a sin (*Shrunoti tasmaadapi yassa paapabhaak*). I appreciate your sincerity in passing on such bitter criticism also in view of answering doubts of anybody in this world. A doubt is based on partial knowledge and partial ignorance. But, such bitter criticism is based on ego and total ignorance twisted into playing double game. It is waste of time to awake such people, who are pretending to sleep.

Nobody should be detached from the family members and from the responsibilities to be done to the family members. At any cost, no other soul should be hurt or harmed. If a person is attached to an illegal prostitute and gets detached from the family, it is a severe sin. But, if a person is attached to God and gets detachment from family in a similar way, is it a sin? Here, the detachment from family without attachment to something else is impossible because the mind has always a tendency to attach to something. If the total bond energy of family is 100 calories and if the person is attached to some other item and the new bond energy is also 100

calories, the bond energy of the family becomes '0' since the new attachment is complete. If the new bond is with a prostitute, certainly the person will go to hell since it is total injustice. But, if the new item is God and if one says that the person has to go hell because total injustice is done to family, this point is to be analyzed carefully. The reason is that such detachment is praised in scriptures like the Veda (*Yadahareva virajeat tadahareva pravrajat*). Several great devotees are seen with such total detachment and were praised as salvated. If one doesn't believe scriptures and these great devotees also and is rigid of the concept proposed by him, there is no other way than to discuss the issue with logic alone. In such case, following points are to be considered:

- a) Detachment from family denotes indirectly the attachment to the God. If one criticises the detachment from family in such case, it is the indirect criticism to God only.
- b) Mere detachment from family without any other attachment is impossible due to nature of mind and hence such mere detachment need not be criticised, which is impossible.
- c) Detachment from family due to attachment to a prostitute is condemned as sin and hence such detachment needs to be criticised.
- d) Detachment from family due to attachment to God need not be criticised provided such detachment: i) does not hurt the family and ii) does not harm the family due to non-performance of family-responsibilities. (i) can be achieved if a trial is made to preach the family regarding the value of God or keeping one's attachment to God as secret if the trial fails. (ii) can be achieved by performing all the family-responsibilities with detachment in mind and appearing externally as if attached to the family. Neither hurting nor harming family becomes possible in this path. One must have control on expressions so that the mental attachment to God is not detected by family. We say that hurting or harming anybody is a sin, be the new item is God. If family doesn't cooperate one's spiritual path, the above way should be followed. If the practical service to God is not liked by the family, such practical service also should be done in hidden way. If the hidden way is detected by the family, it should be also stopped since God is not in need of your practical service in anyway. It is done by yourself and God never aspired for it. When you do the practical service on your own accord, then only, it is real devotion. Such practical service should also be done without aspiring for any fruit in return. In view of all these parameters, you can't blame God (human incarnation) in anyway. Under such

conditions only your service is evaluated as a real by God. ***If you blame, blame yourself and not God in anyway.***

- e) One should not think that he is deceiving the family by hiding the truth about his devotion (theoretical and practical) to God and thus cheating the family. Even in worldly issues hiding the truth is not a sin in the context of protecting the souls from hurting and harming. A sage harmed a saint by telling the hidden address of saint to thieves and went to hell. Speaking truth is lower justice and non-violence is higher justice.
- f) All these ways are provided to you provided you have real devotion to God. If you don't have real devotion to God and if you have real love to your family only, all these points disappear and are out of context.
- g) If God creates a situation in which you have to vote either to God or to family, we advise you vote for God since He is the real protector of yourself and your family. You must use your spiritual knowledge to understand that the Almighty does not need anything or anybody from you in reality and that He is only testing your devotion so that you know your true position in the spiritual path, which helps you to know the quantity of further concentration you have to put in the practical spiritual path.
- h) The detachment from family is never aspired by God or scripture or spiritual knowledge. This is totally a misunderstanding and misinterpretation. The detachment from family was never aspired even by that prostitute. The attachment of the person to the prostitute is so strong from the side of the person that a spontaneous detachment from family resulted. At least, you can blame the prostitute for trying to attract the person towards her. In the case of God, He repels devotees and devotees are running after Him. You must blame the devotees and preach them not to be foolish to attach to God, which results in the detachment from families. In fact, Uddhava tried to preach Gopikas not to be foolish about human incarnation and preached about the abstract God, who is the soul itself. Gopikas could not even hear that preaching! If you were in the place of Uddhava, you must have returned calling Gopikas as mad to be admitted in mental hospital! Do you agree that there is at least a place where your points can't enter? Uddhava didn't return like you. He converted himself to a strong devotee of contemporary human incarnation! He was a student of Deva Guru (teacher of angels).
- i) You have completely misunderstood the truth by thinking that some external agency (God or scripture) is washing the brains of people to try

for detachment from family! My Lord! In this point, you are 100% mistaken. Spiritual knowledge says that detachment from family should not be tried at all. Krishna advised Gopikas to go back to their families and strongly threatened them that such detachment from families will lead to hell. Gopikas threatened Krishna that they will commit suicide if Krishna refuses them. My dear friend! The love of Gopikas to Krishna is not due to detachment from family (like family-quarrels etc.), but, due to attachment to Krishna. Krishna never encouraged such attachment to Him resulting in spontaneous family-detachment. In fact, He not only discouraged it, but, also threatened showing the hell. ***Why do you blame Krishna? Blame Gopikas and if possible, turn them by your preaching, if you can do so.***

- j) My boss! You are thinking that the detachment from family resulted by the preaching of some external element and go on criticizing that external element concentrating your sight on one side only. Please see that the reason for such attachment to God is not propagated by any external agency and even God repelled it by creating several obstructions. ***Even God is unable to remove that attachment to Him!*** God will thank you if you can remove that attachment by your marvelous preaching! The natural consequence of such attachment to God is detachment from family. If you want to stop the family-detachment, the only way is to stop the attachment to the God. You may think that the abstract God is O.K. and the human incarnation like Krishna is the real culprit. ***Shankara was based on abstract God only and left the single family bond, His old mother!*** The only solution for this is to preach atheism, which alone can save the family bonds forever!
- k) Nobody said that one will attain God through family-detachment. It is said that God is attained only by attachment to God. Detachment from X will not lead you to attach to Y. You may argue that detachment from X is a natural consequence of attachment to Y and hence attachment to Y must be discouraged. When you are unable to prevent a person to attach to even a prostitute, can anyone try to prevent any devotee to attach to the mighty personality of Almighty?
- l) In spite of the propagation of the spiritual knowledge, only very few (countable on fingers) could be able to attach to God in real sense. Why do you bother about such minority? Almost all the souls are really attached to their families only and you need not tear your throat so much for such minority, which will never turn even if millions like you preach them! You tear your throat on unjust happenings due to things like corruption etc., affecting the large majority of the society. Ofcourse, I

am not preventing you in adding false God-men to that quota. I am only requesting you not to add a genuine God-man in that quota criticized by you.

- m) The detachment from family is a natural consequence of tasting the real devotion to God. By leaving the coffee, you can't attain the divine nectar. Detachment from family is not a pre-requisite for the attainment to God. The detachment from family is a natural consequence of tasting the God in reality. The only path for you to stop the detachment is to propagate only the non-existence of God and not removing human incarnations.
- n) Of course, we fully agree with you to condemn the exploitations and atrocities of false human incarnations and false God-men, who crave for fame, money, illegal sex, foolish superiority etc. But, because of these false exploitations, which may be 99% in this Kaliyuga, you should not discard the true human incarnations like Rama, Krishna etc., also. You must also criticise the exploited public for believing false God-men without proper analysis. You have gone to a fraud doctor without analysis and if the patient died, you are also equally responsible. ***Due to your ambition for materialistic achievements, the false God-men are appearing and you are equally responsible for the exploitation.*** The person giving bribe and taking bribe-both are equally to be punished.
- o) You must not criticise true incarnation and a true devotee doing service and sacrifice on his/her own accord without any force or cheating. There may be one such true diamond and you should not add that to other gravel stones.

2. The God-men are very dangerous in destroying the family bonds.

Swami replied: The God-men are of two types: Human incarnations and devotees to God. The true God-men never aspire anything or anybody from you. They never approach anybody for anything since omnipotent God is always with them. You, yourself approach God-men for right spiritual direction. Even after your approach, they do not aspire anything from you even in their minds since there is no need for any aspiration as long as God is with them. You must test the God-men to see any such aspiration in their minds. If any such aspiration exists, they are not God-men and they are only devil-men. It is your responsibility to test the preacher before you accept him as your guide. True God-men preach you about your such responsibility and give procedure of testing also. You can filter 99% false God-men through miracles. The rest 1% false God-men can be filtered by the spiritual knowledge (since devils also perform miracles).

Your service and offerings to true God-men should be from your innermost consciousness only after doing sharp analysis from all sides. If you think that you are in higher spiritual plane, God (through God-men) conducts tests to show your actual position so that from that actual plane you will concentrate on the further journey. This is the responsibility of the human incarnation selected by you (remember that It didn't approach and selected you). If the required guidance is not given by it to its devotee, it is not a true human incarnation. It does not fear for any reaction from you on showing the truth to you. False God-men certainly avoid displeasure from devotees and hide the truth since they expect some benefits from you. The Veda says that the spiritual knowledge given by God must be true (*Satyam Jnaanam*). Truth is first adjective used. Truth alone leads you to the true goal in true path. You must avoid false God-men by proper analysis and for the sake of false God-men, you should not criticise all the God-men. We shall not burn the house occupied by rats. You must capture the rats by using boxes and make the house free of rats.

3. It is better to believe God and do social service like training the children, who need justified life in future.

Swami replied: This is a stage of theoretical devotion on God and practical devotion on family and society. Certainly, this stage is better than atheism. In this stage the concept of contemporary human incarnation is totally eliminated. Here, only unimaginable God, energetic incarnations and representative models of energetic incarnations are believed. Even the photos and statues of past human incarnations are negated because these will certainly lead to the concept of human incarnation. The total eradication of the concept of human incarnation is done here and the reasons for this are: a) Greediness may restrict the practical sacrifice, which is the main hidden fact for avoiding even the worship of models and to confine to abstract form of God only and b) If ego and jealousy towards the human form is the hidden fact, practical sacrifice is done in worshipping the models, but, worship of contemporary human form of God is avoided. Thus, greediness, ego and jealousy are the main factors for such spiritual procedures. The true background of any selected procedure must be extensively analyzed. The spiritual knowledge is also arranged in stages. The eligibility of a specific devotee (Adhikaari) to a specific part of knowledge (Vishaya) must be analyzed in view of the suitability (Sambandha), which alone gives benefit (Prayojana) since he/she can grasp that much only. These four factors (Anubandha) must be carefully kept in mind before preaching any devotee. If you give spiritual knowledge higher than their eligibility, there will be violent reaction from their side. Jesus

told that He and God (Father) are one and the same. This concept of human incarnation was revealed by Him to His close eligible devotees only. Unfortunately, this concept went to the ears of non-eligible devotees, who got Him crucified! Seeing this condition of the receiving society, the next Prophet Mohammad eradicated the concept of human incarnation. Swami Dayananda also eradicated not only this concept but also idol-worship seeing atrocities of false human incarnations and priests respectively. ***The seriousness of the time made them to take such extreme step.*** In normal condition, in which exploitations are absent, the true concepts must be protected. You can filter a false human incarnation very easily by analysis. In absence of exploitations by priests, idol worship develops theoretical devotion in the mind of devotee in preliminary stage.

If each bond with family and God has 50 and 50 calories, doing social service with faith in God is certainly a good step. Accepting concept of human incarnation is a better step. Accepting the concept of contemporary human incarnation is the best step. While doing social service in the good step, you must associate it with spiritual knowledge. The social service without spiritual knowledge is like the false projected hypocrisy of an atheist. The stress on the concept of God and on hell will certainly bring the resistance to sin in society. In this good stage, you must not leave the responsibilities for family, which should not be left even in the highest stage (***Niyatam kuru...*** Gita). While doing all the responsibilities even in the highest stage (since you can't leave the responsibility that was already accepted in marriage), it is better to have detachment from the family bonds in your mind. The reason is that these family bonds will bring mental tensions in future due to various reasons. If you are mentally detached, you are not disturbed by such mental tensions, which spoil your health affecting your effort to do social service with faith in God. Your Honour! This mental detachment is for your health only and not related to God in anyway.

In developing the children to lead justified life in future, the concept of God and spiritual knowledge is the basic foundation. Unless you preach about the omnipotent God, who punishes anybody for the sin in the hell or even here itself, even if one escapes the law here, the foundation will never be strong. The question "what will happen if I do sin and escape the judicial system here by tricks?" will certainly rise in the mind on one day or other. The inbuilt-resistance to sin by the concept of God is the only solution for your program. You are seeing the injustice ruling everywhere and the only reason for this is negligence of spiritual knowledge from the beginning in the education-system. In the olden days the situation was reverse and hence

justice ruled everywhere. Education of children and social service to poor (who are easily diverted to vices) without spiritual knowledge become just dead bodies without life.

4. How can human being be God?

Swami replied: When a human being is possessed by evil spirit, neither human being becomes evil spirit nor vice-versa. At the same time, we treat that human being as the evil spirit for all practical purposes. The electrified wire is electricity, but neither electricity is transformed in to wire nor vice-versa. Possession of spirit is in the experience in the world and a similar case is the human incarnation. This can be accepted through logic. To fulfill the desire of some ardent devotees, the omnipotent God can become human incarnation. You may not like it and the human incarnation did not come for you. You can't object the concept needed for the sake of those few devotees. If you don't like it, does it mean that nobody should like it? You have your abstract God and they will have the human incarnation. Nobody should interfere with others. None should generalise his concept and rub it on others by force.

5. Are miracles real?

[Miracles are false. It should be confirmed the presence of scientists. Rama is cruel in sending Sita to forest. Even if you say that Sita was punished by Rama for her verbal scolding towards Lakshmana, it is not justified. Dharma Raja is also not justified to play gambling and to tolerate de-clothing of his wife.]

Swami replied: Till now, you have criticised God-men and incarnations. I could tolerate that because false God-men and incarnations are many in this Kaliyuga. I also thought that you are criticising those false culprits only. I only requested you not to extend your criticism to true God-men. I am unable to tolerate your criticism on Rama in leaving Sita neglecting the family bond for the sake of false washer-man. I explained that Rama punished Sita for such cruel verbal insult shown in the case of Lakshmana, the highest devotee of God. You are not agreeing with My explanation also in the case of Rama.

- i) Sita scolded Lakshmana with horrible allegation that his intention is to marry her if Rama dies. This is not an ordinary family quarrel referred to a judge in the family-court. If they are ordinary human beings, the warning from judge is justified. But, Rama is God in human form, the highest judge for the entire world. Lakshmana was the highest devotee. Even Sita is Shri Maha Lakshmi. This entire scene was created by God to project a very important point that God tolerates even if you criticise Him, but, can't tolerate such horrible scolding towards such highest devotee. The scolding by Sita indicates that even very great souls can

err. Rama did not ask Sita to enter into fire. It was the proposal made by Sita only. Rama simply told that Sita is liberated from Ravana and she can go to any place she likes. Rama told that she can marry Vibhishana to become queen of Lanka. This is exactly a retort for her scolding towards the highest devotee. The level of the devotee is so high that Rama gave punishment to her in action also by leaving her in the forest. Rama told Lakshmana that Sita should be left near the place of sage Valmiki and never told that she should be left in forest before cruel animals. The incident of washer-man was also created by God. Just like Sita blamed the purest devotee, the purest Sita was also blamed by the washer-man. The illiterate washer-man can be excused but not Sita. Rama never doubted Sita at any time. Rama also didn't give punishment since she scolded Him. God Vishnu tolerated the demon's criticism towards Himself. But, God didn't tolerate the demon insulting His devotee, Prahlada. You have criticised Rama treating Him as an ordinary human being. If Sita is not punished here, she can't enter His abode with that sin. Rama cleared the sin here itself and made her entry to His abode easy. This shows the real love of Rama towards Sita. I am asking you a simple point. So much long time has passed away and do you think that no intellectual is born so far to criticise Rama like you? Are you the only intellectual to expose the truth of Rama in this world? You said that judge will laugh on Rama and Sita for the family quarrel. Judge will laugh at you for treating Rama, Lakshmana and Sita as ordinary human beings!

- ii) You think that materialization of matter alone is miracle, which should be done in presence of invited scientists. In fact, Shri Satya Sai Baba did miracles in presence of several to scientists. In the presence of a top professor of science, He converted the statue of an animal in to real animal when the professor thought that Shri Baba was creating inert materials only by magic. Don't you give any standard to that scientist? God is giving various experiences to devotees in their lives by solving their impossible problems and don't you think that these are miracles. Millions of devotees in millions of generations have experienced the miraculous powers of God in their lives in the case of variety of incidents in which the impossible incidents have become possible by His miraculous powers. Certainly, magic exists in this world and false God-men exhibiting magic in the name of miracles shall be criticised. But, what about various impossible incidents, which were made possible as experienced in the lives of millions of devotees since the creation of this world? Do you say that such experiences are also magic? Do you

think that all these devotees are uneducated and unwise without analysis?

- iii) Dharma Raja was not human incarnation. He was only a devotee. All the points raised by you like gambling etc., are certainly sins and He was punished for his sins by Lord Krishna. To err is human. In fact, you should have criticised Krishna, the human incarnation on several grounds and not a poor human being like Dharma Raja. Rama came only for Pravrutti, which is to vote justice against injustice. Rama never expressed His divine power to do any miracle. He left Sita just for the sake of the verbal sin committed by her towards the highest devotee. Leaving Sita for the sake of public criticism is not the real concept though it appears as real externally. In this external concept also, Rama gave message to rulers that they should react to the public criticism by giving practical proof. ***The example shown by Rama was too much, but, from that the politicians will at least respond even in ordinary issues.*** (N+1) rule is applied here. Unless you fix the highest as the goal, the lower goal can't be achieved by people practically and this is (N+1) rule. The issue of greatest devotee is the internal concept (Nivrutti) and the issue of public criticism to be answered is the external concept (Pravrutti). The message shall be taken in both ways.

Chapter 25

June 04, 2017

O Learned and Devoted Servants of God,

[Shri G. Lakshman asked: In the light of Your explanation of Mandukya Upanishat, please clarify the following.]

1. Regarding the state of deep sleep of Human Incarnation like Krishna.

Swami replied: The Upanishat mentions four states,

i) Awaken State or Consciousness (Jaagrat): The human being or Human incarnation observes this world in which objects constituted by inert energy, inert matter and awareness are seen. The seer in the human being is the individual soul made of awareness. The seer in the Human incarnation is the individual soul of the human being with which the unimaginable awareness or unimaginable God is mixed. Both God and individual soul are simultaneous seers. The external container of the seer is gross body made of inert energy and inert matter. If the seer is only human being, naturally the seer will be individual soul alone. God or unimaginable awareness has the inherent potency to see always the entire creation.

ii) Dream state or Sub-Consciousness (Swapna): The seer is both human being and God in the Human incarnation. Both God and individual soul are simultaneous seers. The object is the imaginary world made of inert energy and awareness. The external container is subtle body made of inert energy. If the seer is only human being, naturally the seer will be individual soul alone. God or unimaginable awareness has the inherent potency to see always the entire creation.

iii) Deep Sleep State or Unconsciousness (Sushupti): In the case of human being, there is no seer in this state because the individual soul or awareness disappears due to resting nervous system. Since awareness is a specific work form of inert energy functioning in a specific nervous system, it disappears if the system stops working. Of course, the inert matter and inert energy exist in the gross body. This gross body can't be object since the subject or awareness disappeared. In the case of human incarnation, the same above state exists since human incarnation is nothing but the human being. Hence, the individual soul of human being or awareness disappears as usual. The unimaginable awareness is leftover as soon as the individual soul disappears like the dry clay is leftover when the water in the wet clay gets evaporated. In Human incarnation, the only seer here is unimaginable God or unimaginable awareness. For this God, the entire creation is the

object. We can't mention this state in the case of human being since the seer is absent. The word unconsciousness denotes the total ignorance of the human being in this state. With reference to unimaginable God, this state is simultaneously the state of super consciousness. In the state of super consciousness, we mention unimaginable God without medium. Here, the same unimaginable God is in the medium. The Upanishat uses several adjectives to the seer in this state like creator of the entire world, controller of the entire world etc. Hence, this state belongs to human incarnation only and not to the human being. God or unimaginable awareness has the inherent potency to see always the entire creation.

iv) Divine State or Super Consciousness (Amaatra): This state is nothing but the state of unimaginable God without any medium. This state is exactly the same state as mentioned in the deep sleep of Human incarnation, which is the state of unimaginable God. God or unimaginable awareness has the inherent potency to see always the entire creation.

Here, if you take the Human incarnation as the unimaginable God only, all the above four states are applicable. If you take the Human incarnation as the ordinary human being only, the third and fourth states do not apply and only first and second states are applicable. Therefore, the deep sleep state of Krishna can be told in two ways as per your view, which is whether you take Him as the absolute unimaginable God or mere ordinary human being. Here, one clarification is very important. The unimaginable God and unimaginable awareness are treated as one God only since two unimaginations can't exist. In the case of human being, the inert energy (working element) converted into awareness (work) exist in the first two states. In the third state of deep sleep, the inert energy along with materialized gross body exists but not the awareness (awareness means to be aware of something and this denotes that awareness is only work and not an entity like working element). In the case of human incarnation, the working element (kaaraka) exists along with the work (kriyaa) or awareness. This means that in deep sleep state, God is aware of everything. In the case of human being, even though working element (inert energy) exists, the work (awareness) is not generated since the working system (nervous system) is not functioning. In the case of Human incarnation neither inert energy nor the system exists. But, still, the working element (unimaginable God) is omnipotent to generate any work without the presence of working system and even the working element called as inert energy. Here, the work is generated by the absolute working element called as God. Hence, in Human incarnation the unimaginable awareness means not the work that can be generated with the help of inert energy and

nervous system only, but it means the ultimate working element called as unimaginable God. Hence, awareness means work in the case of human being and in the case of God, awareness means the same unimaginable God due to the absence of any second item. If this clarification is understood, one can easily understand the sense in which awareness was taken as God by the three divine preachers (Shankara, Ramanuja and Madhva). The awareness taken by them as God is simply unimaginable awareness, which is the unimaginable God Himself. Ofcourse, in the case of Shankara, very critical understanding is necessary because He said that this unimaginable awareness is relative awareness of human being, which is generated by inert energy and nervous system. Such treatment is only to encourage atheists and should not be taken as the real idea of Shankara.

Shankara has taken this unimaginable awareness as the absolute God without mediation. For such unimaginable awareness or God, the entire creation is non-existent (Paramarthasattaa). The creation becomes existent to the soul since soul is a part of creation (Vyavaharasattaa). We should not misunderstand that since the soul is the unimaginable awareness, for every soul, this creation must be non-existent. But this is contradicting practical experience. By this itself you can understand that the soul is only treated as unimaginable God to encourage atheists, which is not a real reality. Later on, Ramanuja and Madhva have taken this absolute God as a mediated energetic incarnation (called Narayana). Both these strictly stuck to relative reality (Vyavaharasattaa) only. Hence, mediated God taken as energetic form, soul and creation are three real entities for them. The soul is said to be a tiny part of God because God is taken as energetic form and the soul is a tiny part of energy (awareness is work form of inert energy only) and hence soul is said to be a spark of God. This soul-spark should not be taken as the spark of absolute unimaginable God since unimaginable God is beyond whole-part concept.

2. Regarding the visible objects to the eyes of Angels in the upper worlds.

Swami replied: Angel is a soul in energetic body present in the upper world. Human being is the same soul present in materialized body on this earth. For the human being there are two regions of vision: a) Human Visible region in which the matter and energy to certain frequency are visible and b) Human Invisible region – Energy beyond certain frequency is invisible to naked eyes but visible to powerful instruments. For angels, there is only one visible region called divine visible region in which energy of all frequencies and matter are visible. The frequency of energy of the body of angels is beyond both above mentioned human regions (i.e., human

visible region and human invisible region). Here, you should not get the doubt that in future, science may develop some more powerful instruments to detect the high frequency of the body of angels so that we can see the angels one day or other through invented instruments. This is not possible because the will of God in the process of creation is that by which no human being can see any angel through any instrument. This will of God checks the future possibility of any invention to see the angels. In the Vishnu Puranam, it is mentioned that the upper worlds can be seen by any human being even with his naked eyes by the grace of God only.

Therefore, the angels can see their upper worlds fully with their eyes and also can see this lower world (earth) with their eyes very easily. The energetic body of the angel contains inert energy and awareness only without inert matter. The existence of awareness without the materialized nervous system in the body of an angel is by a super technology that was provided by the will of God. This will of God again answers the difficulties of science in understanding the super technology in the absence of matter. For angels, there is no state of deep sleep. ***In the case of angels, both the dream state and awoken state are one and the same.*** In the case of human beings, the dream state contains energy and awareness only and the awoken state contains matter in addition to these two. For angels, in the upper worlds since matter does not exist, the awoken state is just the same dream state only. This is the case of upper invisible energetic worlds in which matter is absent. Even if matter is present, the angels can see the matter. I will explain this point with the help of the moon. The Moon is said to be the Pitru-loka or the world containing the departed souls from the earth existing in the energetic bodies. This Pitru-loka in which the departed souls exist, is invisible to any human being through any instrument and does not contain any materialized object. This Pitru-loka exists on the planet of moon itself but in the planet of moon, matter also exists apart from inert energy. The departed souls present in the energetic bodies existing in Pitru-loka can see the materialized objects present on the planet-Moon. If a human being goes to moon, it can't see the Pitru-loka and the departed souls present in the energetic bodies existing in Pitru-loka. Hence, one should not say Pitru-loka is absent on the planet-moon. The moon is also said to be a deity or angel or a soul present in the energetic body as the Lord of the planet-moon. This deity (Moon) can't be seen by any human being through any instrument on the planet moon. Hence, one should not say that the inert Moon-planet alone exists and that it is foolish to believe either Pitru-loka or Moon-deity on the Moon-planet. The will of God stands as a barrier between the potency of human being and the upper worlds.

However, this does not mean that the upper worlds and angels are beyond the creation called as imaginable domain. All these worlds (both upper worlds and this earth) are in the imaginable domain only and the unimaginable domain is only the absolute unimaginable God, who is the absolute reality before which this entire imaginable is non-existent only. Hence, the unimaginable God, absolute existent, is able to create, control, destroy and do any change in the non-existent relative creation. If the creation is also an equally existent item, God can't do any of these actions. ***One existent cannot alter another equally existent item.*** Soul and world are equally existent items. Hence, soul can't create even an atom. But the same soul can create any object in its non-existent imaginary world. The difference between earth and upper worlds is only a sub-division within the imaginary domain or creation based on the will of God, which is an unimaginable action of unimaginable God.

3. How is the third state not applicable to human beings since deep sleep exists for human beings?

[Prof. Bhanoji Rao asked:- You said that third state is not applicable to human beings, but deep sleep exists for human beings also and hence it must be applicable to human beings.]

Swami replied: The third state is not applicable to human beings in the sense that there is no seer (sakshi) in the third state because the individual soul or relative awareness disappears. In the first and second states, the seer exists as individual soul. From the view of this single point only, I said that the third state is not applicable to the human beings. In human incarnations, this third state exists based on the same above point only, which is that in this third state the seer exists, which is the unimaginable awareness or absolute God. In the deep sleep of human beings, the whole gross body exists with all the systems and inert energy. All the systems except nervous system and relatively concerned part of the brain are functioning. Even in the brain, other part is functioning sending signals to other systems for their respective functioning. That part of the brain is not considered here since these signals are only inert signals like traffic signals. We are concerned only with the awareness. Hence, in the deep sleep state except the functioning of the nervous system and the work of nervous system (awareness), everything exists. We are not bothered about this entire gross body and the surrounding world since there is no process of knowledge or awareness in this state.

4. What about the Coma state?

Swami replied: In the Coma state, if the awareness is totally absent it is as good as state of deep sleep. ***If partial awareness exists, the nervous system is not functioning fully.*** Such partial state varies between the states

of dream and awakening based on the various stages of partial awareness. Coma is different from death because in death all the systems of the gross body stop functioning. In coma, the gross body is alive even though the nervous system is not functioning or partially functioning. Clinical death means the disappearance of awareness in the body. In the actual death, all systems of the gross body stop functioning forever. During death, the awareness leaves the gross body and enters an energetic body along with all its strong pulses called as attitudes (samskaras or vasanas). Such type of leaving is again by the will of God only and hence science is unable to detect the individual soul after death.

5. What about the Cow slaughter that is being discussed today in the entire nation?

Swami replied: Cow is an animal of soft nature, which does not harm you in anyway. But, there are other soft natured animals also like goat, deer etc. *The basic law is that you can kill even a human being if that human being is attacking your life.* The same applies to any living being. You can kill a tiger or a lion or a wolf, which will certainly attack you even if you do not harm it. Applying this basic law, it is not justified to kill any soft natured animal, which does not harm you. You may argue that you are killing it for the sake of your food. You may say that you have to save your life by the food only and hence it is inevitable. I agree if the situation is like that in which you are unable to get food by any alternative way and you have to save your life in draught by killing even a soft natured animal. This is justified as special justice in emergency (*Dharmasukshma in Apatdharma*). But this is not justified when God has given plenty of alternative food. You may argue that even cutting the paddy etc, is also slaughtering living beings because plant has life. Here, you must distinguish life from awareness. *Life is only an inert mechanism of taking oxygen and leaving carbon dioxide.* In view of this, plants are said to be living beings. But, there is no development of this life into advanced stage called as awareness, which exists as mind, intelligence etc. When the awareness exists, the living being killed experiences the same pain, which you get when you are killed. There is homogeneity between yourself and zoological kingdom of life containing insects, birds, animals etc. All the plants come under a different subject called Botany in which the life is limited to simple mechanism of inert respiration only. If you have studied Botany and Zoology as different subjects, this question will not attack your mind. You may further argue that the flesh or vegetable contains the same chemical components like Carbohydrates, Proteins, Vitamins etc., and hence eating flesh and vegetable food are one and the same. I fully agree

with your point and say that there is no sin in eating flesh because of the presence of same ingredients of plants. If you go to the cause of acquiring the flesh and vegetable food, an animal with awareness is killed for flesh and a plant without awareness is cut for grains. In the stage of cause, there is lot of difference because awareness exists in zoological items and the same does not exist in botanical items. You may argue that you are not directly cutting the animal for the flesh. You might have not done the sin directly, but since you are consuming the flesh, the butcher is cutting the animal. Hence, as a consumer, you are indirectly an equal participant of the sin. I do not want to enter much into ethics or scriptures in this subject. I stand simply on one point, which is that just you think that you are in the place of that animal being cut and then imagine the pain. This one point is sufficient in this subject.

Therefore, killing any soft natured animal or any soft natured human being is a sin provided it does not attack your life. Except this one point, you should not kill any human being or any soft natured zoological living being. All other reasons can be enquired by law and corresponding justified punishments other than death sentence should be given. Hence, ***cow slaughter is only a part of the total concept and this part should not be emphasized as the total concept.*** You try to extend this partial concept to the other similar items also and arrive at the general total concept. Taking the advantage of the slaughter of other soft animals, you should not kill the cow.

The fundamental cellular fluid in Botany is cytoplasm whereas the fundamental cellular fluid in Zoology is protoplasm. The neuro spot giving awareness exists even in unicellular organisms (Amoeba) of Zoology. If you justify killing of animals for the sake of food, you have to simultaneously justify the killing of human beings for food by demon or present carnivorous human beings present in the forest. Kaapaalikas eating the dead bodies of human beings are justified. Proteins primarily synthesized in plants are good for health whereas proteins re-synthesized in flesh are not good for health. Bhagavan Shri Satya Sai Baba even as a boy used to become curious if a bull of cart was beaten. The highest justice is non-violence (***Ahimsa paramo dharmah...***). If you say that you will kill the animal by giving anesthesia, it is also not justified because you have no right to take away the God given life from its enjoyment. Will you justify your killing also by the demon if anesthesia is given to you? In such case, even an atheist will argue such human killing is unjust!

Shri Ramakrishna Paramahansa was found killing blood (bed) bugs in His cot. The blood (bed) bug or a mosquito can be killed harming you

seriously. But, non-harming ant or butterfly etc., should not be killed. Bhagavan Shri Shirdi Saibaba showed the wound on His body when a devotee beat a buffalo. By this, He is preaching that human being doing violence should keep in the place of victim and imagine the suffering of the violence. Can He be a non-vegetarian as some people criticize? Buddha left this family life on seeing when a swan was shot. In the Valmiki Ramayanam, an inserted incident was told that Rama killed a deer in Panchavati forest. He killed certainly the golden deer since He knows it as a demon in disguise. Rama was never a non-vegetarian as spoken in the Valmiki Ramayana itself (*Na maamsam Raghavo Bhunkte...*). Even Jesus, the embodiment of love, was not a non-vegetarian and reports otherwise are false, which were created by the non-vegetarian followers only. Mahavir preached extreme non-violence by restricting the justified non-violence also so that people will not do atleast the justified non-violence. Here, (n+1) rule applies, which is to preach the highest goal so that atleast high and higher goals are achieved by the followers.

Non-violence is the fundamental justice and no divine scripture in the world can preach atleast the justified non-violence. Scriptures are polluted by the insertions done by the followers and hence, logical analysis is the ultimate filter to reject such insertions. Sometimes the human incarnation may not oppose such fundamental non-violence also since it is strongly established. The human incarnation may neglect even such fundamental issue in view of concentration on other issues so that when other issues are rectified, this fundamental issue can be taken by next human incarnation in course of time. Such fundamental strong issue is dealt by partial controls step by step. The scripture says that fish should not be captured on holy days in holy places. This is a partial control in the initial stage. Finally, the scripture preaches the step called as '*Mahavratam*', which is not to catch the fish in any place on any day. Full and permanent reformation on any issue can come only through the divine scriptural knowledge. Enforcement through rules can bring only partial and temporary control.



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