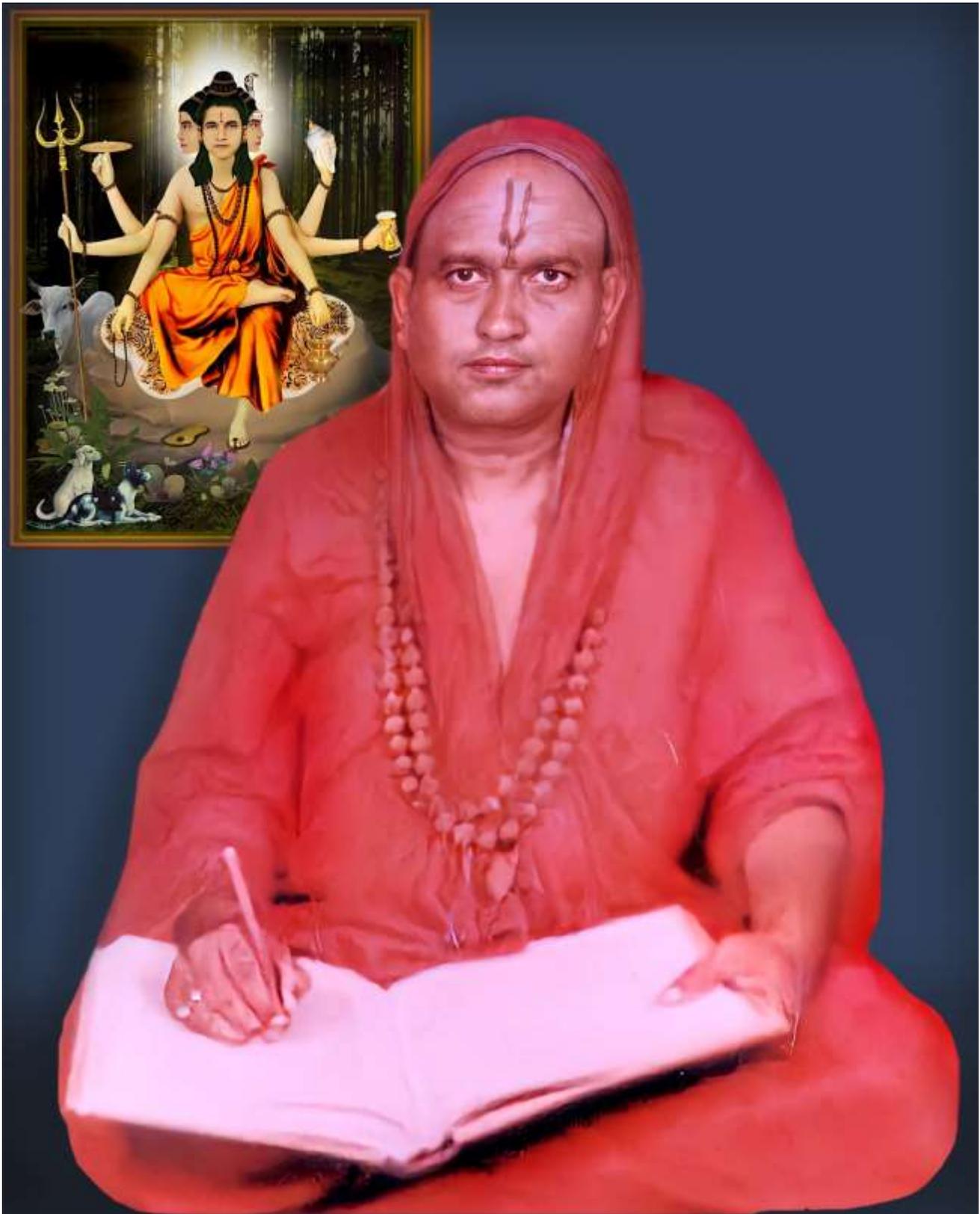


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 3]



(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 GANESH CHATURDHI

Insulting Depictions

September 9, 2005

O Learned and Devoted Servants of God,

It is pitiable to depict Lord Ganapati with the head of the elephant and offer grass and leaves treating Him as animal. The story itself is absurd because the story says that Lord Shiva cuts the head of Ganapati, who was prepared by Goddess Parvati. It is said that Lord Shiva was ignorant of Ganapati as the son of Parvati. How much ignorant is this fabrication?! Lord Shiva is said to be the deity of Knowledge (*Jnanam Maheshwaraat*). He is Sarvajna or omniscient. Is it not insulting Lord Shiva who is the ultimate Lord? Even in the story of Markandeya, people have fabricated that Lord Shiva killed Yama due to excess of anger and emotion and that later on He realized His hasty action. Lord Shiva really gets anger and becomes Rudra due to such insulting stories, which denigrate His divine personality.

Ganapati means the Lord of the devotees of His innermost circles that are liberated souls only. He is the ultimate Lord who comes down to this earth in human form to play well here. The ignorance is maximum on the earth and therefore, the earth is an excellent playground for His divine play or game. He comes down along with His devotees of innermost circle called Gana (*Kridayanta Maharnisam... Shankara*). It is just like a boy calling his closest friends to play a game. It is just like a person going to see and enjoy the cinema along with his family members. Therefore, the ultimate Parabrahman, which descended down in the human form along with the innermost devotees for the divine play on this earth is Ganapati (*Gananaantva... Veda*). What is the meaning of the elephant head? It means the nature of the elephant. The word head represents the intelligence or buddhi of elephant and not the head of the elephant physically. We scold a fellow as a donkey. It means that His nature is like the nature of the donkey and not his physical form. What is the nature of elephant? It is said “*Gajaana mati Bhirutvam*”, which means that the elephant has enormous strength but forgets its own strength and always fears for everything. Similarly, when the Lord comes down, He imposes ignorance on Himself to enjoy the role. The actor should forget himself in the role if he wants to

enjoy fully the role. Therefore, the Lord forgets His divine strength and acts like Jiiva (soul) and fears for troubles in this world. The Veda says that fear is the characteristic of the limited soul (*Atha tasya Bhayam Bhavati*). Then only the Lord can fully enjoy and also do full justice to the role. It is said that Goddess Parvati prepared the body and also introduced the life. This statement has inner spiritual meaning. Goddess Parvati represents Maya. When the Lord incarnates, Maya prepares the human body and also introduces life, which is Para Prakruti. Therefore, the life or awareness is only a part of the creation and is not Parabrahman. Ganapati also shows five faces like Shiva. This indicates that Parabrahman indicated by the word Shiva has entered the human body. Ganapati is said to be husband of Siddhi and Buddhi. They are not the two ladies. The symbolic representation shows the two ladies. Buddhi means knowledge associated with logical analysis. Siddhi means attainment. You have to attain the Lord in human form who is Sadguru by logical analysis so that you can eliminate the fraud preachers. Siddhi means attainment of the Lord in human form.

Dravya Yajna means sacrifice of the fruit of your hard work, which is said as Karmaphala Tyaga in the Gita. This sacrifice is praised as the highest stage of the spiritual effort and is emphasized everywhere in the Gita. The Veda also says that one gets the goal only by the sacrifice of fruit of his hard work (*Dhanena Tyagenaikena*). But in the Gita it is said that knowledge is higher than sacrifice of the material (*Shreyaan Dravya mayaat*). Now this is contradiction. Here you have to solve like this. When the material is wasted in terms of sacrifice that is done by ignorance. Such ignorance can only be removed by knowledge. Therefore, in such case knowledge of the inner meaning is better. The Veda also says that the food or money should not be wasted (*Annam Naparichakshiita*). But when the fruit of work is properly utilized without wastage, the sacrifice of material is highest because it is practical sacrifice. Therefore, instead of purchasing these leaves and branches of trees, you can use your money to serve Sadguru or real devotees or beggars or at least the hungry animals. You feed the hungry animals with these leaves. Then the sacrifice is properly done and will give you good result.

Today, people are worshipping the statue of Ganapati made by earth. Such worship is condemned in the scriptures and especially by Shankara as Parthiva Puja. Ravana used to do this every day and was finally destroyed. It is actually a sin to establish the Lord in the earthen statue and you are doing the initiation of life (Prana Pratistha). On the 10th day you are saying 'Udvasana', which means removing the life from the body. It means killing Lord Ganapati. You can invite the Lord but should never say to Him to get

out after your work is over. You are immersing the dead body in the river on the 10th day. Therefore, you should have a permanent photo or statue and worship it every day.

You must invite the Lord every day and should never say to the Lord to go. In fact, you should know that your invitation would never bring the Lord unless it is fully filled with devotion. Do you think that He is coming on your invitation and is going out on your Udvasana? Is He your servant? Some people say that if Lord Ganapati stays in the house the food materials are exhausted quickly. How foolish is this idea? He is the creator of this universe. He created the food and yourself. Should you have such an idea towards Him? Is this the devotion? You are treating Him as some human guest because when the guest stays for more days the food materials are exhausted. In fact, the statue or photo is not eating even a grain of the food.

In fact, Ganapati represents Sadguru who is in human form. If Ganapati i.e., Sadguru stays in your house forever, really the food materials get exhausted. In the correct sense of this statement Ganapati means the human incarnation and not the statue or photo. Thanks! At least you have recognized that Ganapati means the human form of the Lord and not the statue. Again, this statement means that you can keep Sadguru in your house for 10 days at the maximum and He should be sent out by 10th day. Therefore, you are treating the Lord as an outsider and not even equal to one of your family members, whom you keep forever and never say this statement. This shows the value you give to the God! You expect God to protect you in this world in every issue and finally to give the salvation in the upper world? On this day, we should analyse ourselves and feel ashamed regarding our behaviour to the Lord who gave us this human birth and created all this cosmic facilities. The story that Ganapati curses the moon has also the inner meaning. Moon represents the mind (*Chandrama Manaso* – Veda). This means that when the Lord comes in the human form, the mind sees the outermost human body only and laughs at the idea that He is the Lord as said in the Gita (*Avajananti Maam...*). The face of such a fellow should not be seen by real devotees and this is the meaning that we should not see the Moon on this occasion.

Message After Bhajan

You should take the inner sense of the story, which alone is truth. Scholars say the concept in symbolic language for the sake of illiterate and ignorant people. Ganapati was very brave and stood against even Lord Shiva. This means that when the Lord is with full knowledge in His original form, He is fully aware of His divine strength. But when the head of

Ganapati is replaced by the head of elephant, He forgot all His divine strength and feared for every thing. This is symbolic story. Actual meaning is that the Lord in His original form is fully aware of Himself and His power. But, when He comes down in the human form, He forgets His divine strength and fears like an ordinary soul. This gives the full enjoyment to the Lord in the human role. The vehicle of big Ganapati is the small rat. This means that when you enter the service of Lord, you need not think about your capacity to do the service. By the will and power of the Lord, you will do service of the God. You are just an external instrument and the Lord wants to give you the divine fame. The small rat is carrying the big Ganapati and this is not due to the strength of rat. It is by the power of Ganapati, the rat is carrying Him. When Ganapati and His brother Kumara got the competition for the selection to the post of Ganapati (The leader of ganas), the test was to go round the world and come back at the earliest. Kumara played the role of an ignorant devotee.

Kumara represented the serpent, which is famous for its egoism (Tamas) and jealousy (Rajas), Kumara went round the world. Ganapati surrendered to Narada who is the Sadguru. Nara means knowledge and Da is giver. This shows that if you catch and surrender the Sadguru, you can achieve the goal very easily. By the advice of Narada, Ganapati went round His parents. Shiva represents Parabrahman and Parvati represents the creation. Therefore, Ganapati went round the Parabrahman and also the creation. Kumara went round the creation only. The human forms of Shiva and Parvati represent the Lord in human form and His real devotees. Therefore, the service to the Lord in human form and His devotees is the ultimate path. The rat was a demon and became the enemy of the Lord. Finally, it turned as a servant to the Lord. This means that even if you misunderstand the Lord in human form for some time, if you realise the truth in course of time and surrender to Him, He will accept you as His servant and give a place in His innermost circle. You need not hesitate about your past behaviour. The Lord forgets every thing and showers love on you in the same way as He graces other devotees. Today, you are offering the sugar cane to the Lord Ganapati. The sugar cane consists of visible matter of cellulose and invisible sugar, which can be known by experience only. This represents the human incarnation. The visible cellulose is the visible human body. The invisible sugar is the unimaginable Parabrahman, which can be experienced only. Similarly, the leaves represent the best item of the food, which is green leaf-vegetables. The sages lived on leaves, which have herbal medicinal value. Such food develops the quality of Sattvam, which pleases the Lord. It is said that Lord

Datta appeared to a sage called Parnada. Parnada means he who eats green leaf-vegetables.

Unless you understand internal sense and get benefited, what is the use of celebrating a divine festival simply by wasting the money and by overeating?

Chapter 2 ENRICHING CHRISTIANITY

Part-I

November 27, 2005

[Divine Discourse by His Holiness Shri Datta Swami for Hindu-Christian Gathering:]

My dear devotees of Holy Christianity and Holy Hinduism,

If a Christian loves another Christian as his brother, there is no greatness in it. Similarly, there is no greatness if a Hindu loves another Hindu as his brother. The greatness lies if a Christian loves the Hindu as his brother and vice-versa. A true Christian must love a true Hindu as his brother and should treat a wrong Christian as an outsider. Similarly, a true Hindu must love a true Christian as his brother and must treat a wrong Hindu as an outsider. Suppose you are in white dress. An outsider is also in the white dress, but your own brother is in blue dress. Based on the colour of the external dress, will you treat the outsider, who is in the same colour of the dress as your own brother? Will you treat your own brother as an outsider because the colour of his dress is different from your dress? You are recognizing your own brother not by the external dress but by the internal body in which your own parental blood is flowing. Similarly, you are recognizing the outsider as the outsider based on the point that his inner body contains some other parental blood. Therefore, you must recognize your real brother not by the external religion but you must recognize your brother by the internal spirituality. If the spiritual values and levels are coinciding to your stage, such a devotee is your real brother whether he is a Hindu or a Christian or a Muslim or a Buddhist. For example, take the spiritual value of speaking the truth. Any person belonging to any religion must be your real brother if he speaks the truth. You must treat a person as an outsider even if he is belonging to your religion if he is a liar. The spiritual value is the real parental blood i.e., descending from the original Godfather. When this is achieved the Universal Spirituality becomes meaningful and alive. Therefore, analyse and judge the spiritual values of other person to make friendship with him irrespective of his nationality, language, caste, sex, age and religion. God will be immensely pleased if this attitude is developed. The main aim of our Universal Spirituality is only to establish such angle of view in the world. The religion is only external culture, which is related to language, habits of dress, habits of food

and habits of regional styles of life. The external religion is only ignorance like the covering smoke. The inner spirituality is like the internal burning flame of fire. The analysis is like putting on a fan that generates vigorous wind, which blows away all the external cloud of smoke and makes you visualize the true inner fire, which is the eternal spirituality.

If you realize this internal spiritual knowledge, which is like the underlying fire, you can see the perfect homogeneity and unifying single phase. The language differs and therefore, the words differ, but the meaning is same. The water remains as water, which may be indicated by different words used by different languages. There is one entity, which is beyond the imagination. Such entity is called as God or Parabrahman. Such God has no beginning and no end because God is unimaginable. The beginning and the end must be also unimaginable for an unimaginable item. The beginning and the end of the cosmic energy or space or the creation are also unimaginable. Therefore, the beginning and the end are unimaginable for the unimaginable item like God and also for the imaginable item like space. Therefore, the two points, which are the beginningless and endless characteristics cannot help you in understanding the real nature of God. If you start recognizing the God by simply these two points (beginningless and endless), you may think that God is an imaginable item like the space or energy or the creation. Infact, based on these two characteristics people have imagined God as an imaginable item like space or energy or creation. This concept has misled people to such a low level that people think that God is the very infinite space or infinite energy or infinite creation. Therefore, one should filter the concept of God at this juncture itself. One should think that God has no beginning and no end because the beginning and the end of an unimaginable item are also unimaginable.

Such God desired to create this Universe for entertainment. The very desire itself is the Creation. In view of God, this present materialized universe is only an idea or imagination or the very desire itself. Therefore, the desire to create the world is itself the desire and also the created world itself is a desire. Thus, the creation, maintenance and dissolution of the imaginary world are also imaginations or desires. A part of this infinite creation is the individual soul. The soul is like a drop of the infinite ocean of imagination or desire of God. Thus, quantitatively the entire ocean of imagination of God is very huge compared to the tiny soul. Remember that both the Universe and the tiny soul are made of the same substance called as imagination or desire. Thus, the force of the Universe is far greater than the force of the soul. Due to such huge quantitative difference of the same phase, the Universe, which is far stronger than the soul appears as a

materialized entity for the soul. But this infinite ocean of desire, which is the infinite Universe is a tiny drop compared to the infinite force of God. Therefore, again due to the same quantitative difference of force, the entire universe is just the very weak imagination from the view of God. Thus, imagination and materialization exist simultaneously true from the point of God and soul.

For the sake of entertainment, God desired to create the Universe. This statement is in the Veda (*Sa dvitiiya Maicchat*). In this statement, there is a very subtle intermediate stage, which is the essence of the desire to create the Universe. The desire to create the world is like the golden ornament but the essence of such desire is like the raw gold in which the ornament is not yet expressed. Such raw essence of the desire is pure awareness. The pure awareness is a special subtle form of energy, which is not qualified by any form. Such pure awareness is called as the spirit, which is not qualified and does not have any attribute. This is called as Nirguna Brahman, which means the pure awareness, which has no reference to the creation of the universe. It is a very critical and subtle point to recognize the pure awareness. The Veda says that only very very sharp intelligence can grasp that critical state (*Drushyate Tvagrayaa buddhya*). Shankara, the topmost genius among the spiritual preachers could grasp that state and proposed the concept of Nirguna Brahman or non-qualified pure awareness. Such pure awareness is the first creation of God (Parabrahman). This first creation is almost as critical and unimaginable as the very Parabrahman itself. The only difference is that Parabrahman is absolutely unimaginable for any sharp intelligence, but this pure awareness is imaginable only for a very sharp intelligence. This pure awareness is called as Mula Prakriti or Suddha Sattvam or Mula Avidya or Mula Maya or the Spirit in general. The Parabrahman maintains such spirit and it is only an associated item and is the first created item. The word Mula means the first. This spirit is in the form of knowledge. It is aware of itself, which means that it is knowledge. Knowledge requires both subjective and objective characteristics. It is subject as well as the object. Therefore, it is called as knowledge or Sattvam. This knowledge is the first form of energy. Energy is always active. Action is the characteristic of Rajas. Such Spirit is unaware of its own creator who is the God. Therefore, it is having ignorance or Tamas. Thus, the Knowledge itself is action and ignorance. According to the Gita, Knowledge is Sattvam (*Sattvaat Sanjayate Jnanam*), action is Rajas (*Rajah Karmani*) and ignorance is Tamas (*Tamastvajnanajam*). Thus, these three qualities are always inseparable. The pure knowledge (Suddha Sattvam) itself is pure action (Suddha Rajas), which is the pure ignorance

(Suddha Tamas). Thus, in the very first instant itself the three qualities are created simultaneously in the purest state. Since all these three co-exist, it is called as equilibrium of the three qualities. When the equilibrium is disturbed various items of awareness result in which the three qualities exist in various proportions. Such disturbance of the equilibrium resulting in various distorted items of the three qualities is the very creation. The various mixtures of these three qualities constitute this diversified universe, which is meant for the play of the God and for His entertainment. When the entertainment is over, all the three qualities go into the equilibrium state. Thus, the Universe is converted into Mula Prakruti.

God is in association with this Mula Prakruti in the beginning. At this stage, the Mula Prakruti is only a creation or created item and cannot do anything further. Its equilibrium continues. In fact, the Mula Prakruti is only inert and the continuation of such equilibrium is the inertia. God enters the Mula Prakruti and pervades it. Now, this Mula Prakruti is electrified wire. It is the ignited stick and is called as fire. Now, this Mula Prakruti becomes divine and is called Brahman, or the Holy Spirit. The Spirit, which is just the inert created item became Holy due to the existence of God in it. Now, Brahman multiplies its little part of the Mula Prakruti in which, Parabrahman does not exist. This means that God enters ninety nine percent of Mula Prakruti and not one percent. This little part of undivine Mula Prakruti is multiplied by the disturbed equilibrium and the Universe appears. Thus, the pure awareness in which God pervaded becomes Brahman. Now, Brahman becomes the spectator of the Universe. The little pure awareness into which God did not enter is modified into the Universe in which God does not exist. Here, the modification does not mean materialization. The modification means the undisturbed equilibrium being converted into disturbed equilibrium. In both the states, the substance is only awareness. You can compare this to a daydreamer's mind. The mind of the day-dreamer is Mula Prakruti. A little part of the mind is converted into dream. The mind, which is not converted, is a spectator of the dream. The dreamer is identified with the spectator part of the mind. Thus, the dreamer is witnessing the dream through his unmodified mind. The dreamer has not entered the dream and therefore, is not multiplied. When the dream city is burning neither the spectator part of the mind is burnt nor the dreamer. The spectator part of the mind itself can be treated as the dreamer because the dreamer entered that spectator part of the mind and exists in it. Thus, Brahman, the spectator of the Universe can be treated as Parabrahman. Such Parabrahman who is the spectator of the Universe is called as Eeshwara. Thus, Parabrahman is the original unimaginable

creator. Mula Prakriti is the first created item, which is the pure awareness. Brahman is the major part of pure awareness in which Parabrahman entered and occupied it. The same Brahman enjoying the Universe by vision is called as Eeshwara. Neither Parabrahman nor Brahman nor the Eeshwara has entered the Universe, which is the disturbed equilibrium of the three qualities. Thus, there is no disturbance in either Parabrahman or Brahman or Eeshwara. In Christianity, God is Parabrahman. Brahman and Eeshwara are called as the Holy Spirit. The Spirit is the substance with which the Universe is made of. The spirit is not Holy because God did not occupy it. Thus, the Universe is not Holy in toto. It is Holy with reference to the good devotees and the divine incarnations. It is unholy with reference to bad living beings and Saturn. Parabrahman who is a spectator for sometime develops a desire to enter this Universe in the form of a living being especially as a human being because the main aim is to preach the divine knowledge. The Veda says the same (*Tadevaanu Praavishat*). This divine human being in which, Parabrahman or Brahman or Eeshwara exists is called as human incarnation or God in Flesh. The human incarnation consists of four items.

The first item is God.

The second item is the Mula Prakruti, which is the pure awareness or Brahman or Aatman or Karana Shariiram (Causal Body).

The third item is the disturbed equilibrium of the three qualities, called as Jiiva or Sukshma Shariira (Subtle Body).

The fourth item is the Gross body made of five elements (Sthula Shariira), which is again imaginary only in view of God but a materialized form in view of other human beings.

If you analyse any ordinary living being it contains all the three bodies except God. If we analyse any inert item of the world it contains only the gross body made of the five elements.

God should be understood as the unimaginable creator. Next, God can be understood as the unimaginable spectator of the world. Lastly, God should be understood as the unimaginable actor, who has entered the universal drama in the form of Human Incarnation.

In the first state, God is called as Brahman. The same God is called as Parabrahman before that first stage. In the second stage, God is called as Eeshwara. In the third stage, God is called as Avatara Purusha or Sadguru. Anybody can go up to the first stage only and no intelligence can go beyond that first stage. This means Parabrahman can never be understood. The climax way to understand the Parabrahman is to grasp Him as Brahman. If you analyse carefully, Brahman is also an incarnation. The

Parabrahman is embedded in the pure awareness. The pure awareness is the medium, which can be understood by sharp intelligence. Therefore, anybody can understand God only through a medium. The finest and the subtlest medium is pure awareness. Scholars like Shankara like God in such rich medium. Some people like a person in costly silk cloth. Others can understand God in the form of Eeshwara. Ramanuja and Madhva have stopped at the level of Eeshwara, who is God in terry-cotton shirt, which is a mixture of silk and cotton. Brahman is unqualified pure awareness, which is called as Nirgunam. Eeshwara is the qualified pure awareness, which is called as Sagunam. Therefore, Shankara preached God to scholars. Ramanuja and Madhva preached God to ordinary people. There are some people, who are ignorant and cannot grasp even the form of Eeshwara. For such third category, God in Flesh is the easiest way, who is God in cotton shirt. Brahman is electrified raw Gold. Eeshwara is the electrified Golden chain. Human Incarnation is the electrified Iron chain. The Gold is costly and the iron is cheap. The awareness is subtle and can be grasped by scholars only. The human body is very easy and can be grasped directly by the eyes. But, in all these media, the electricity is one and the same. When you touch any of these three media, the electric shock is also one and the same. Thus, the experience of God can be obtained from Brahman in the transcendental meditation (samadhi). The same experience of the God can be obtained when Eeshwara appears in the energetic form pleased by severe penance (sakshatkara). The same very experience of God is also obtained by seeing Lord Krishna (darshanam). The experience of the God is one and the same. The medium and the approach differ. The first two methods are very difficult. The last method is very easy. The goal and the benefit are one and the same. Among these three, who is wise? The last person is the wisest, who obtained the same goal through easiest path. The experience of God is obtained through the medium only. The medium indicates the God. When you want to drink hot tea, you are shown a cup. You are told, "Have that Cup". Here the word cup means the tea and not the cup without the tea. When you touch the cup, you are experiencing the heat of the tea through the cup. If the tea is absent, the cup is cool. Thus, you can differentiate a cup with tea from the vacant cup. Thus, by experience you can differentiate Lord Krishna from any other ordinary human being.

The very presence of the human incarnation electrifies you with divine experience even without the preaching from the human incarnation. But, sometimes experience may mislead you. Experience belongs to the faculty of the mind. Sometimes there may be false experience due to the defective mind. You may feel the divinity through a miracle. Both God and

Saturn do miracles. Most of the people decide the divinity through the experience obtained from the miracles. Therefore, the faculty of intelligence should be opened to decide your experience. You must hear His knowledge. You must analyse His discourse. Knowledge is the inseparable ornament of God though knowledge is the very characteristic of a medium (awareness) only. God has given us that facility to identify Him through that inseparable characteristic. Love, bliss and miracles should associate such knowledge. Without knowledge, the decision should not be taken based on the other three characteristics. The other three are always associated with the knowledge but they also exist independently even without the knowledge.

Some people think that Shankara is a partial incarnation whereas Lord Krishna is the complete incarnation. If you visit a postgraduate class, the Professor is in full swing expressing the highest knowledge in its climax. But, when the Professor comes to L.K.G. class, he cannot express his full knowledge. He reveals only very little of his full knowledge to those elementary students. Does this mean that the Professor is really a schoolteacher in that class? The full knowledge exists in the Professor even in that elementary class. But, it is not expressed because those elementary students cannot grasp it. When Krishna taught the Gita to Arjuna, He revealed the climax of the spiritual knowledge. Arjuna is a very high-class soul. He did severe penance and could see Lord Shiva. He is like a P.G. Student. But, when Shankara was preaching the human beings in Kali Yuga, they are not of such divine level of Arjuna. Therefore, Shankara expressed the divine knowledge according to their level only. Krishna is the incarnation of the Lord Narayana. Shankara is the incarnation of Lord Shiva. The Veda says that Shiva and Narayana are one and the same (*Shivascha Narayanah*). But this example does not mean that every schoolteacher is a professor. It relates only to a Professor present in the elementary class. There are real schoolteachers also. Similarly, there are partial incarnations in whom only a little power or grace of the Lord has entered. In such people, God does not exist. Therefore, you should be careful in differentiating the real schoolteacher from a Professor acting as a schoolteacher in an elementary class. You should not say that every scholar is the incarnation of the Lord and at the same time, you should not say that Shankara is not an incarnation of the Lord because He was a scholar. All scholars are not incarnations of Lord but an incarnation of Lord can be a scholar.

A Christian was telling that a false preacher is a fox. What he said is absolutely correct. But, one should take a very long time and should do

very deep analysis before concluding negatively about any spiritual preacher. If the preacher is really the Lord and if you have misunderstood Him, you are acquiring the greatest sin by scolding Him. You are losing all the benefits of His Divine Knowledge. Therefore, you are put not only to the loss but also to the greatest sin. If you misunderstand a false preacher and treat him as the real preacher and praise him, you are put only to the loss but not to any sin by following his false guidance. You get loss, but you are not getting any sin. Even your loss will be shortly compensated by the Lord, who will meet you and drag you out of your wrong path. Thus, finally your loss is also compensated by the Lord. It is a well-noted saying, which says that a criminal may escape but the innocent should not be punished. A false preacher may be praised but a true preacher should not be criticized. Therefore, if you are not convinced with a spiritual preacher, salute him and politely leave him. Never criticize any preacher (Guru). You might have gone to higher spiritual level. The preacher may belong to the lower level. Even then you must respect him. As a college student, you should respect even the schoolteacher. One day you were his student. You have come to this level only by his guidance. All the preachers are like the steps of a staircase. The lower step is the basis of every higher step.

Primary Scripture

There are several religions and there are several scriptures corresponding to these religions. We must fix a scripture as the primary standard so that other scriptures can be standardized with reference to that. The other scripture also becomes standard with reference to which some other scripture can be also standardized. This is called as the process of standardization in Science. Such a primary standard can be the Veda. I know immediately the colours of your faces will change. Immediately, you will blame Me that I am not the preacher of Universal Religion. You will misunderstand Me as the preacher of Hinduism in guise. This situation will arise even if I take the scripture of some other religion also as the primary standard. The misunderstanding is inevitable and unavoidable. I have to take one scripture of some religion and I have to be subjected to the criticism. Therefore, I ignore the criticism. I know what I am in My inner consciousness. My inner self is the real witness. As long as I am the preacher of Universal Religion to My inner self, I need not fear for any external criticism from any angle. The reason for selecting the Veda as the primary standard is that even today the Veda is being preserved by oral recitation with the help of thousands of families. If you go to older and older times, millions of families were reciting the Veda just to preserve it

from any type of intrusions or deletions. In Indian spiritual field, there are several branches of philosophy who fight with each other orally. For all these branches, the Veda is the standard text. Such situation never existed in any religion in this world and does not exist even today. Even today, different schools of philosophy in Hinduism fight with each other and all of them quote the same Veda. Such competition was and is unique in Hinduism. In such competitive atmosphere, pollution of the Veda is impossible. If any word is added or deleted, immediately the other schools will shout because they fear that in such case the Veda may support a particular branch of philosophy due to the possibility of a new interpretation for a new sentence. Leave the past. Tell Me frankly whether such situation exists in any religion in this world even today. This is the main reason why I have selected the Veda as the primary standard. The diversity in Hinduism has done lot of good in this direction. The sanctity of the scripture is well protected. In the olden days, the books were in the form of written scripts of palm leaves. Printing was not there. Therefore, a very few scripts were only present. In such case, it was very easy to introduce a new palm leaf or to remove an older palm leaf because hardly one or two scripts were present in a very large region. Except this one reason there is no any other reason for Me to favour the Veda but you need not worry that the scriptures of other religions have to be judged with reference to the Veda only. Fortunately, all the scriptures of all the religions agree with the Veda. The primary standard is useful in very few places where there is disagreement. Even that disagreement arises only from the misinterpretation of the statement. If the correct interpretation is given all the statements are perfectly coinciding with the Veda. Moreover, one can decide the final version of any concept based on the logical analysis. If the logical analysis fails, then mere the Veda need not be taken as authority. If the logic disagrees you can reject any scripture including the Veda. ***Therefore, the Veda along with the logical analysis only stands as a primary standard.*** When you are convinced logically about a concept and when such concept is found in the Veda, then only the concept is authorised. Therefore, I am not rubbing the Veda on any head without the logical analysis. Therefore, one need not doubt about the fanatic. The primary standard means the original word of God heard directly. But, when other scriptures are perfectly in agreement with such word, where is the question of fanatic? Every scripture becomes the word of God. This point supports the Universal Religion, which says that the single God delivered the scriptures of all the religions. When the author is one and the same, how can there be difference between the scriptures? If there is any difference, it

is only by your misinterpretation. Therefore, primary standard is only for convenience but not for fanatic.

Chapter 3
CHAIN OF COLORED GEMS

Part-II

December 01, 2005

My beloved Christians and Hindus,

[This address was given to a gathering of Hindus and Christians.]

You are the cream of Christianity and Hinduism. In course of time, the devotees of other religions will also join you and make this group as a complete representative of Universal Spirituality. I wish all of you retain your identification of your individual religions. Let this group be a chain of gems of different colours. Let not the other gems be coloured by white paint so that the whole chain shall become a garland of white gems only. Let the pearls remain in the garland, which are white in colour. Let them not insist the other gems also to be coloured by white paint. A chain with different coloured gems looks more beautiful than a chain of mere pearls only. The thread running through all these gems is the Universal Spirituality. Religion is a gem with a particular colour. Spirituality is the thread that is holding on all the different gems in the garland.

Christians are the followers of Christ. Buddhists are followers of Buddha. Jains are followers of Mahavir Jain. Hindus are the followers of various forms of God. Muslims are the followers of all the prophets up to Mohammad. Thus, the word “Muslim” is general just like the word Hindu. You cannot say that only the followers of Krishna are Hindus. Followers of Shiva are also Hindus. Later on, the word Muslims was used specifically for the followers of Mohammad. Before the arrival of Christ and Mohammad, all the non-Hindus were called as Muslims. In Sanskrit, the word Muslims is represented by the word “Mlechcha”, which means all non-Hindus. Thus, in ancient times there were only two religions. One was Hinduism in India and the other was Mlechcha or Muslim out of India. Sage Vyasa wrote a scripture called the Bhavishyat Purana, which mentions about the arrival of Christ to India after His crucifixion and His conversation with king Salivahana. Therefore, this point has the validity from the scripture. The historical proof exists for the burial tomb of Christ in Kashmir (India) even today. We cannot help if some conservative people like the well frogs deny this.

The word Brahman means the greatest. Any item, which is greatest among a category, can be called as Brahman. An officer in a department is Brahman. The president of the country is Brahman. The officer is greatest among the staff of the department. The president is greatest among all the citizens of the country. The word greatest or Brahman is common to both the officer and president. This does not mean that the officer and president are equal. You have to take the sense of the same word according to the context. Similarly, the soul is greatest among all the items of creation. The soul can be called as Brahman. But, God is greater than the soul. Therefore, God is greatest among all the items, whereas soul is greatest among the items of the creation. Both God and soul can be called as Brahman. This does not mean that God is soul. Similarly, a non-Hindu is called as Muslim. The follower of Mohammad can be also called as Muslim. This does not mean that all the non-Hindus are followers of Mohammad.

When the body of Jesus was pierced by spear blood came out. This means that life was retained by the body of Jesus even after the crucifixion. This shows the yogic power of the Lord Jesus. Jesus was in Himalayas from 16th to 30th year of age. He did severe penance and was in association of great sages in the caves of Himalayas. He attained all the yogic powers. He used the yogic power and retained the life. This is only praise of Jesus and should not be misunderstood as false crucifixion.

Brahman refers to Parabrahman or God pervading all the pure awareness. A very little part of the pure awareness in which God has not entered is like the mud to prepare the pot. The rest of pure awareness pervaded by God is like the pot maker. The pot is this universe. The Veda says that the pure awareness used for the creation is just like ray of the sun (*Padosya Vishvaa Bhutaani*). Sage Vidyaranya in his famous philosophical book called “Vedanta Panchadasi” also mentions this same point. The mind or the nervous energy used for the conversion into dream is very very little. This spectator part of the mental energy is huge compared to the mental energy that is converted into dream. Due to the vast quantitative difference between the spectator energy and the modified energy, the modification is almost nil compared to spectator. Thus, the spectator is real and the modification is almost unreal. This is the concept of Shankara. The word Mithya does not mean completely unreal. It means almost unreal. A dream is almost unreal compared to the dreamer. A daydreamer will control the dream like God controlling the universe. A night-dreamer is controlled by dream like the soul. This difference is made clear through these two examples. If you see the difference between God and soul, the word God indicates the Parabrahman or God associated with

pure awareness. The word soul means only the pure awareness without Parabrahman. The quantity of pure awareness that is associated with Parabrahman is like ocean. The quantity of pure awareness, which is the soul, is like a tiny water drop. The ocean is Mula Prakruti. The soul is the drop of the ocean. Even without the reference to the God, there is lot of quantitative difference between the Mula Prakruti (Ocean) and the soul (drop). Both these are qualitatively same. But, once the Mula Prakruti is pervaded by Parabrahman, there will be qualitative difference also. The ocean and the drop are quantitatively different but are qualitatively similar. Suppose the ocean is illuminated by lot of energy. The drop is not at all illuminated. Now, the illuminated ocean is different quantitatively as well as qualitatively from the non-illuminated drop. There is no difference between Brahman and Eshwara. Brahman is the non-spectator. Eshwara is the spectator. You are sitting in the house peacefully and you are called as Brahman. Suppose you are seeing a picture in TV, you are Eshwara. Brahman and Eshwara are essentially one and the same. The work of watching the creation is the only differential point, which is not an essential difference. Therefore, Eshwara and Jiiva (soul) are qualitatively and quantitatively different. This is the theory of Ramanuja and Madhva. If you take the water item alone, the ocean and drop are qualitatively one and the same. This is the monism of Shankara. The dualism of Ramanuja and Madhva arises only when the illuminating energy of the ocean and also the quantity of water in the ocean are considered. The human incarnation is the illuminated drop. The energy that illuminates the ocean as well as the drop is beyond the spacial dimensions. Therefore, from the point of the energy, the quantitative difference between the ocean and the drop disappears. This means the God present in the universe and the God present in the human incarnation are one and the same both qualitatively and quantitatively. Due to the unimaginable power of this energy, even the quantitative difference in terms of water between ocean and drop also disappears. Thus, the cosmic Eshwara and Lord Krishna are one and the same qualitatively and quantitatively in terms of God as well as in terms of the pure awareness. Therefore, the entire cosmos is present in the small body of Krishna. In every aspect, the cosmic Eshwara and the human incarnation are exactly one and the same.

Part-III

My dear Christians and Hindus

Jesus Christ came to India and He was honoured by Indians. He wandered all over India and several Indians were attracted to His shrewd

preaching's given with excellent analysis. He lived up to 85 years of age. He was buried in Kashmir with all the spiritual honour. Hindus treated Him as their own preacher. Similarly, the Christians honoured Swami Vivekananda and His preaching was appreciated and Christians loved Him to the bottom of their hearts. The Christians treated Him as their beloved preacher. No two religions can mix so fast and so homogeneously as Christianity and Hinduism. The reason for this is that the spiritual skeleton is one and the same for the two religions. When the skeleton is similar, flesh and the skin cannot make any difference between the two bodies. Any two living beings belonging to the same category may differ by the quantity of flesh and colour of the skin but the skeleton is the same. The common spiritual sketch of the two religions is the concept of the human incarnation.

The Gita says "*Manushiim Tanumaashritam*", which means that God enters a human body. Similarly, the Christian scripture says "*God in flesh*". The God is one and the same who is mentioned in both the religions. The flesh may differ qualitatively and quantitatively. The Christian flesh may be rich in proteins and the Hindu flesh may be rich in vitamins. The composition of flesh may differ. The Christian skin may be white and the Hindu skin may be black. Thus, the differences are only external. Christian and Hindu should understand the same concept. Both may have external differences but internal casual body or Karana Shariiram or Atman or Soul is one and the same. The gross bodies may differ in flesh and skin. The inner subtle body may also differ due to different proportions of the qualities. But, the souls are one and the same. Thus, you both should find the homogeneity in the souls of a Hindu and a Christian. If you cannot appreciate the uniformity at this basic level itself, how can you find the uniformity between Krishna and Jesus? In both the human incarnations, God is one and the same. The God is surrounded by the casual body, which is the pure awareness. This casual body is also one and the same. The difference may be in subtle and gross bodies. The gross bodies of Jesus and Krishna might be different in colour. The composition of their flesh also may be different. When you compare the subtle bodies of the Jesus and Krishna there is difference. In fact, any subtle body is made of three qualities, called Sattvam (good qualities), Rajas (qualities of egoism) and Tamas (qualities of ignorance).

In fact, all these three are equal in proportions and exist in equilibrium. But, the equilibrium appears to have been disturbed. The inequality is only in expression or vision. In the case of Jesus, Sattvam is fully expressed. The other two are hidden. An exactly similar human incarnation in Hinduism is Lord Rama who is the embodiment of all good

qualities only. A branch in Hinduism, called as Vaishnava cult worships Lord Vishnu only as God. Vishnu is representative of Sattvam, Brahma represents Rajas and Shiva represents Tamas. They do not consider Brahma and Shiva as Gods. Christianity, Buddhism, Jainism and Islam can be similar to the Vaishnava cult. The impression about God in general is that He is the embodiment of all the auspicious and good qualities only. It is easy to love God associated with good qualities. All parents love their sons if they are good. Such love is great. But, a greater love is that which loves the son having both good and bad qualities. Such mixture of expression is Lord Krishna. The greatest love is that which loves the son having bad qualities only. Such expression of bad qualities is Lord Datta. ***The introduction of a bad quality to God cannot be generally digested.*** God created this universe. In such case, God only created all the qualities. God created even Satan. The Gita says that God created all the three qualities (***Ye Chaiva...***). The writer of a film story creates the role of a villain in the story. The producer of the film gives remuneration to that actor. The audience will be bored without the role of villain in the cinema. A person who takes the meals is also bored if there are no salt and chillies in the food along with the sweet. The day has no meaning without night. The summer bores without winter. The very goodness cannot be recognised without bad. Therefore, the creation of contrast is essential. If one realises this concept, no hatred or anger can rise in his heart. The anger or hatred is generally towards bad qualities only.

If you consider the Lord as the creator and maintainer of the entire universe and if you treat the universe as the body of the cosmic Lord, you have to accept that both bad and good qualities are in the body of the Lord. If you say that the body of the Lord contains only good qualities, a little part of the cosmos is only created by the Lord and maintained because good qualities are very few compared to the bad qualities in this universe. The region occupied by good qualities is very less compared to the region occupied by bad qualities. ***There is difference between the bad qualities in the Lord and the bad qualities in a demon.*** A demon uses the bad qualities to trouble the devotees and good people, which lead to the disturbance of the world peace. But, the bad qualities in the Lord are used to test the hypocritical devotees who boast that they are the topmost devotees. By such hypocrisy, egoism develops and they fall. To prevent such fall, the Lord conducts tests so that they will realise their true positions. For such tests, bad qualities are utilised. Thus, bad qualities of the Lord are the means for the spiritual preaching.

When a stone falls on you, you are not wrong. But, if you jump on the stone, you are responsible. Similarly, when a demon comes to you and shows his bad qualities and disturbs you, you are not responsible. But when you go to Datta and want to develop in the spiritual line, you have to be constantly tested and in such occasions, Datta exhibits the bad qualities to test your faith in Him. You can find fault with the demon but not with Datta. When some body throws a stone on you, you can find fault with him. But when you yourself jump on the stone and break your limbs, you cannot find fault with anybody. Datta did not come to you. You have gone to Datta. In fact, when you approached Datta, He threatens you in the beginning itself and tries to throw you out. But you have clinged to Him and constantly pestered Him for salvation. The sages pestered the Lord for salvation. The Lord agreed and made them born as Gopikas in Brindavanam. He stole their hard earned wealth, which was butter. By this, He broke their bond to the wealth. For us it appears as if the Lord cheated them and stole their wealth. But if you analyse their previous birth and their request, this act is perfectly justified. In fact, this act is done due to extensive grace of the Lord. The Lord is criticised as the thief and acquired bad name. He tolerated all this negative criticism for the sake of the sages. The Lord has no trace of need to steal their wealth. The Lord attracted their children and played doing lot of mischief. This cut their bonds with their children. Again, this brings bad name to the Lord because the Lord spoiled their children. In fact, the Lord does not spoil anybody. Thus, again this act is the extreme grace of the Lord only. The Lord danced with them in the midnight without the knowledge of their husbands. This is the climax of the sin. The Lord is criticised extensively for this act as the greatest sinner. The Lord is blamed like this. In fact, He has no desire even to look at any lady. The Lord is Infinite Ocean of bliss. He does not require any external object to gain happiness. The Veda says that the Lord has no desire, which is not fulfilled (*Apta Kamah...*). Such Lord got eternal defame in this world. Several devotees doubted about the divinity of Lord Krishna due to this. Even the greatest devotee like Hanuman criticised Krishna for such act. The actual reason in this act is that the Lord broke the bonds of Gopikas with their husbands. When the bonds with wealth, children and husbands or wives are fully broken, the salvation is complete. For the sake of salvation of sages, Lord Krishna sacrificed even His name and fame. This shows the unimaginable love of the God towards His devotees. Without understanding such background, ignorant people criticise Lord Krishna. Even Lord Jesus patiently suffered the negative criticism and all sorts of insults to protect His devotees. This shows the divine love of Jesus. Jesus kept silent in the

court when He was charged with so many crimes. The silence shows His deep love towards His devotees. Due to such silence only the judge ordered crucification. Unless the crucification is implemented, He cannot suffer for the sins of His devotees. Thus, the Lord tolerates anything, which damages His personality for the sake of His devotees. Due to the crucification, devotees misunderstood Jesus and criticised Him as incapable. Thus, the firm faith of the devotees was tested. Similarly, Lord Krishna or Datta test the devotees by exhibiting the bad qualities. Several devotees misunderstood Krishna for this dance and thus, the depth of their faith was exhibited.

Datta came as human incarnation in Punjab by the name Ramlal. Ramlal stayed in a village and attracted all the devotees by His divine knowledge and miracles. He was finally leaving the village. All the villagers followed Him stating that they cannot live without Him. They said that Ramlal was their very life and entire love. Then Ramlal stood for sometime and smiled. Ramlal asked the villagers whether they could accept Him as the husband of their wives. Ninety percent of the villagers scolded Him and returned back. Only ten percent accepted the statement of Ramlal and followed Him sincerely. Ramlal was extremely pleased with them and gave them full divine knowledge and assured them that He will protect them always. The word husband in Sanskrit represents “Bharta”, which means actually the maintainer and protector. Ramlal used the word in that sense. But, the people took the word in another sense and were misled. The egoism of the husbands was touched. They boasted that their extreme love was on Ramlal and that they can sacrifice anything or anybody for the sake of Lord Ramlal. Ramlal knows the item, which they can never sacrifice. Thus, Ramlal exposes the hypocrisy in the devotion. He used the word in different sense and tested their faith and sacrifice. The only protector and maintainer is the Lord. Thus, the Lord is the only husband for all the souls in this world. The difference between a male and female is only in the external gross body. The soul is the same in the gross body of male or female.

Some devotee from USA asked Me to analyse the philosophy of Osho. I think that Osho pleads for freedom in the love of even married human beings. He pleads that the secret contacts are wrong. He says that such illegal contacts should be frankly spoken out. This concept is wrong in two stages. In the first stage, the illegal contact itself is wrong. In the second stage, when the other partner knows such contact, the other partner undergoes unimaginable agony. To do sin is one mistake. To hurt the heart of any human being is another mistake. It is a double sin and such a soul,

whether male or female will be punished twice in the hell. According to the ethical scripture of Hinduism, a red-hot copper statue of the person with whom the illegal contact was done is placed before the sinner and he or she will be forced to embrace it. The attitude differs from one culture to another.

The villain stole the Helen of Troy. Helen led family life with the villain. When Helen returned back, again she had the normal family life with hero. But, when Ravana stole Sita, Sita did not even look at Ravana. Therefore, there is vast difference in the cultures of East and West in the root itself. I do not criticise or praise any culture. But even Jesus did not agree to any such illegal contact of any married human being. He criticised even the prostitution. Thus, the field of Pravrutti is one and the same in view of God, whether it is East or West. Therefore, this again proves that God is one and the same. Now the point of Lord Krishna comes for analysis. The field of Nivrutti is completely different. As analysed above the background was completely different. The meaning of the act was totally different. The act was done by the request of the soul. The act means the breakage of bond and complete liberation of the soul. The act does not mean any secret dealing to pacify the blind lust. The Lord has no trace of such necessity. The Lord did this act only in Brindavanam and only in the case of Gopikas. After leaving the Brindavanam He never repeated this with any other soul.

Part-IV

My dear Christians and Hindus,

I repeatedly say that Hinduism and Christianity have the same basic structure of spiritual knowledge. When God comes down as Human Incarnation, He is viewed in three ways. Some people view the Human Incarnation as God in-toto. When the electricity enters the wire, it pervades all over the wire. Wherever you touch the wire, you will experience the electricity. The Veda says the same “*Antar Bahischa Tat Sarvam...*”, which means that God pervaded all over the human body and is present inside as well as outside the human body of the Human Incarnation. This view is called as monoism (Advaita) of Shankara. This exactly coincides with the statement of Jesus “*I and My Father are one and the same*”. The Human Incarnation is convenient for the sake of human beings. The vision, touch, conversation and co-living are quite possible with Human Incarnation. The human body is exactly the similar medium in which the soul of a human being also exists.

For any transaction common medium is the best. It is unnecessary and wastage of time and effort to try to see God in the medium of energetic form. For such a divine vision, lot of severe penance has to be done. You have seen the same God in another medium called as energy. Is it not wastage of time and effort to try to see a person in a silk shirt, when the same person is appearing before you in the cotton shirt? The person is important and not the shirt. There is a saying, which states that one caught a small rat after digging a big hill. Some people try to imagine God embedded in the pure awareness, which is the finest form of energy. Such form of energy is very very subtle and can be perceived only by imagination. The pure awareness is only the costliest shirt. Therefore, the time and effort you have concentrated on the meditation to perceive God in such costliest shirt through your mind is the climax of wastage of your time and effort. ***The penance to see the energetic form and the meditation to imagine God in pure awareness are unnecessary efforts because you can see the same God in the human body of the Human Incarnation.***

Moreover, the human body is very very clear for the vision. The energetic form cannot be seen by the naked eyes. Only by special energy granted by the Lord, the eyes can see such energetic form. The internal eye, which is the mind, can only imagine the form of pure awareness. Moreover, touch is not possible in the case of the forms of energy as well as awareness. ***Conversation with the form of pure awareness is very much subtle and unclear.*** The conversation with the energetic form can take place but that is also limited to a few seconds only. ***The energetic form is highly unstable and is subjected to diffusion. The entropy of the energetic form is very low and the spontaneity is towards the increase in entropy.*** Therefore, a long conversation is not possible with energetic forms. The energetic form appears for a few seconds only and grants the boons for the penance and disappears immediately by the process of diffusion.

Such energetic form is not at all convenient for co-living. If you see Lord Krishna, the devotees could see the Lord for a long time. They could embrace Him for a long time. They could talk with Him for any length of time till their doubts are cleared. They could even hear the sweet songs from the mouth of the Lord. They lived with the Lord closely for years together. Such fortune is unimaginable and thus, the human form of God is the best. Only very very few fortunate devotees can recognize God in human form and receive all the benefits fully. Some devotees doubt the Lord in human form due to over logic and lose the golden chance. Therefore, a human being can approach God completely only through the human form. This is stated by Jesus ***“one can reach My Father only***

through Me". Thus, very fortunate devotees believe the monoism of the wire and the electricity and get the complete benefit.

The second view is to see the God and the Human Body as separate items. The monoism gets diluted because of the natural egoism and jealousy of humanity. They cannot accept a particular human being as God. For such acceptance, complete eradication of egoism and jealousy is needed, which is highly impossible. God is present in the heart of the Human Incarnation. The Lord is wrapped by the human body like a chocolate is wrapped by a covering sheath. The inner Lord is the main component and the external human body is only a minor component. The human body is recognized as a part and parcel of the Lord but it is of least importance.

One cannot experience the Lord just by seeing or touching the covering sheath. The main component is called as 'Sheshi' and the minor component is called as 'Shesha'. This is the philosophy of Ramanuja. Jesus also represents this concept. Jesus told that God is His Father and that He is the beloved son of the Lord. The son is always together with the Father and is not an outsider. The blood of the Father and the son is one and the same. Thus, both are essentially one and the same but God has major importance and the son has minor importance. Whenever Jesus talked that He is the Son of God, this line of philosophy appears, which is called as Vishishta Advaita or a special type of monoism. The Father and His son are physically separate but both are one and the same by their essence. The Father is like ocean and the Son is like a wave. The human beings cannot worship the God. For their convenience, a small part of God came down to give the divine experience.

The third line of view is Dvaita or Dualism. This results when the egoism and jealousy of a human being is in climax. They cannot accept any human being greater than themselves in any way. God is the Master and the Human Incarnation is only His dear servant. The servant is an outsider and has no blood relationship with the father. God sends His messenger to pass on His message on the earth. Every human being is a servant of God and thus, all human beings are spiritually equal. God chooses a particular servant as a messenger to the earth. Such choosing of the messenger is only a chance. This belongs to Madhva. God never enters any human body and will not come down to the earth. Only a little power and His grace enter the messenger.

Whenever Jesus claimed Himself as the messenger from the God, this line of philosophy appeared. Islam believes this type of concept for them. Mohammed is only a messenger from God. They do not accept the concept

of Human Incarnation. But, they respect the messenger and worship Him as the representative of God. Thus, this type of worship started the representative worship. A representative of God can be any object in the world. Not only the human body but also any non-living inert object can also stand as the representative of God. Based on this only, the Persians started worshipping Fire as God.

Some devotees feel that God is the all-pervading cosmic energy, which is also inert. Some meditate upon God as the all-pervading pure awareness, which is also another special form of energy only. Life or awareness is a special form of nervous energy. Some have started worshipping every human being or even every living being as God. Some have expanded the concept to every living and non-living object and thus, treated the entire cosmos as God. Scientists believe that the ultimate is only this world. Thus, this concept of representative worship ended with atheism finally. This concept has good sides also. When the Human Incarnation is denied, the false human incarnations are prevented. Otherwise, several preachers have started cheating the public by exploiting this concept. In that way, this line of philosophy is no doubt good.

Thus, the Christianity and Hinduism have the same structure of philosophy and can be treated as the two branches of the same tree. Only the language, culture, food habits etc., differ in these two religions. But, the internal spiritual essence is one and the same. Only these two religions accept the concept of Human Incarnation and treat the human form as God. I do not understand why there is a quarrel between Hindus and Christians, when such a wonderful homogeneity exists. The History also showed the mutual love and respect in these two religions as you can see the honour of Jesus in India and the honour of Hindu saints like Swami Vivekananda in Christian countries.

No other two religions have such fusion as Christianity and Hinduism. When such homogenous religions quarrel with each other, not to speak of quarrels between heterogeneous religions. Never a Church in India was attacked and never a temple in America was attacked. The Christianity is spreading in India very easily. Similarly, Hinduism is also spreading very fast in Christian countries. Therefore, I wish the fusion of these two religions in the beginning to stand as an example for other religions also to fuse with each other. This will be the first step for the Universal Spirituality.

Part-V

My dear Christians and Hindus,

The spiritual message of Jesus and Krishna are always one and the same in every aspect. Jesus always preached for the detachment from the blind worldly bonds like bonds with family members. He stated that unless one is prepared to leave parents, children, money and even life for His sake, one couldn't be His dearest disciple. He always preached the eradication of egoism. Whenever a supernatural act was done by Him, He always claimed that it was due to His Father whose glory is to be propagated. He never owned any supernatural act. He always preached that His Father only grants the boons and all the facilities on this earth. Krishna also told the same points in the Gita about detachment (*Nirmamah...*), removal of egoism (*Yadahamkaramasritya...*) and sanction of boons by God only (*Mayaiva Vihitan...*). These three aspects are very important steps to achieve the grace of the Lord.

You love your family members and such love gives you some pleasure in your heart. Therefore, your love is only for your self-satisfaction and such love is only selfishness. You are over powered by the emotions of love but you are not analysing by controlling your emotions. If you analyse, you can clearly understand that your love cannot protect either yourself or your family members. Your love is only some loss of your precious nervous energy and valuable time. Except this loss there is no use. By emotion you are becoming weak by losing energy. Why are you doing such foolish thing again and again? There is no benefit out of such act and there is only clear loss.

But if you divert your love towards God, He will protect and develop yourself as well as your family members in this world as well as in the upper world. By spending the same quantum of nervous energy towards God, you are getting all unimaginable benefits forever! How wise is this act! By protecting yourself and your family members, you are proving your love towards yourself and your family members. This is the true love. The former is only false love, which involves wastage of energy just out of selfishness. Thus, wise scholars overcome emotions and analyse any point with calm and energetic brain. The Gita says to apply the brain always to do the analysis and find out the truth before any action (*Buddhow Sharanam...*).

Most of the people do not understand this truth. Especially this is very clear in the case of parents who blindly love their children with the climax of the emotion spending their maximum precious nervous energy, which is

simply wasted without any use for themselves or for their children. I find, sometimes, some parents or elders are talking with just born babies! They talk so many sentences and they know very well that the baby cannot understand even a single word! They waste their nervous and oral energy for such a long time and they feel very great about such foolish act! Therefore, try to understand My point without any excitation and try to implement My advice. You can experiment My advice just for a month and then see the tremendous change in your circumstances.

The next item is eradication of egoism. Whenever you are doing some appreciable act, immediately you disown yourself from such act. You surrender all the credit to the Lord even before somebody praises about it. If somebody is praising you for such act, you pass on the ownership to the Lord at once. Otherwise, the wine of egoism will enter your brain and you are intoxicated with the egoism. You are transformed into a demon shortly. Some people disown the praise externally but accept the praise in their minds. This is just like drinking the wine negating it orally. In such case also the intoxication of egoism is inevitable. You are thinking that you are the owner or the master of your family.

You feel yourself as the king or the ruler and you think that your family is your kingdom. This is the climax of foolishness and ignorance. You cannot even rule the organs of your body like heart, kidneys, lungs etc. Even your body is under the control of the Lord only. How can you control other human beings? Therefore, you quit your post of headship of your family. From now onwards you recognise that the Lord is the head of your family. From this moment onwards you feel that you are just a member of your family like any other family member. You belong to the category of “Ruled” and you are not at all the ruler. Now, your family and your body are under the control of the divine master.

If anything happens to your body or to your family, do not get disturbed because the rectification is responsibility of the Lord who is the owner of your body and the family. The owner only has to worry about any disturbance. You are not responsible for either the disturbance or its rectification. Let any problem arise, you keep calm and peaceful. ***Even if you are disturbed and feel responsible, you cannot do anything.*** Suppose you are responding to the problem and try for its rectification, even then, you feel that you are acting as instrument or a servant of God to do that work. You must feel that you are assigned to solve that problem by the order of the Lord. When the problem is solved you must pass on the entire credit to the Lord only. As I told you, you can experiment My advice for a month and see the excellent works of the Lord.

You must always feel that the final granting authority is only the Lord. Except the Lord nobody or nothing or no force is responsible to accomplish anything. Everybody and everything act according to His wish. The Lord is not seen by you. Therefore, you think that somebody is kind enough to help you. The person who helped you is forced by the Lord to help you. That person is just carrying on the order of the Lord. Even if you scold him, he will not stop helping you. Even if you praise him, he will not help you if there is no sanction from the Lord. A messenger is bringing a signed cheque from the Lord. The Lord is in the house and you are not seeing Him. You have seen the messenger and the cheque in his hand. You are thinking that the messenger is very kind in helping you. You are praising the messenger. The cheque is handed over in the Bank. The staff are arranging for the payment of the cheque to you. You are praising the staff thinking that they are very kind to help you. It is the duty of the staff to arrange for encashment of the cheque. They will lose their jobs if they are not doing their duties. They are working for the fear of their jobs only. Therefore, you must recognise that the God is the signatory and that He is the account holder. You must understand that the Lord is paying His cash to you. You must analyse the root cause. The root cause is the cheque. The cheque is valid only when it is signed by the account holder. Therefore, you must recognise the force that makes the root cause valid and sanctioning the boons to you. By such deep analysis only, you will find the Lord as the cause of the cause. Then only you will become grateful to the Lord and express your gratitude to the correct person who is the Lord alone. Whenever any favour was granted, Jesus used to praise the Lord immediately and expressed His gratitude to the Lord. You must thank the Lord for whatever is given to you already. If you are not satisfied with the existing facilities, you will never be satisfied even if the Lord grants any number of more facilities. If you already satisfied and feel contented with whatever is given already, the Lord is further pleased to grant further facilities. Therefore, to achieve the grace of the Lord, the contentment with the existing circumstances is essential. Therefore, be always satisfied and be always cheerful with whatever you have already. This is the basis for achieving the grace from the Lord in more quantity in the future. You must always express the gratefulness to the Lord for whatever is already granted to you. You should not ask for anything more. When thousands of people came to see Jesus, He was having just four breads in a basket. He did not ask the Lord for more breads. He raised the basket with His hands and praised the Lord for giving those four breads. Immediately, the four breads were multiplied to thousands. The Gita also says about the necessity of self-

satisfaction with the existing things (*Nityatrupto...*). He will be rained with infinite grace of the Lord if you follow My advice. Again, I suggest that you experiment this for a month and then practice in your life.

All this preaching is only the practical philosophy, which requires firm faith in the preacher. The preacher should be the correct person. Only the Lord in human form can be such a correct preacher. If you believe a false preacher or an ignorant person as the true preacher, results cannot be seen. If you approach the real water and believe it as the water really, you can put your finger in it and feel the coldness, which is the correct result. If you put your finger in fire, you cannot feel the coldness because it is not water. Similarly, the false preacher gives negative results. If you put your finger in air, which is neither water nor fire, your finger neither feels the coldness nor is burnt. Similarly, an ignorant person acting as a true preacher can give neither correct result nor the negative result. You will be wasting your time energy with such an ignorant preacher. Therefore, catching the right guide (Sadguru) is fundamental step. If you mistake the true guide as some ordinary guy only, you are losing. The Veda says “*Ihachet Avedet...*” which means that if you miss the correct preacher in this world in this birth, you are a permanent loser. All those ignorant people who did not recognise Jesus and crucified Him were permanent losers. Similarly, all the ignorant people who cannot recognise Lord Krishna are losing the spiritual treasure forever.

Chapter 5
DATTA JAYANTI MESSAGE

Creation By Whose Will?

December 15, 2005, Morning

O Learned and Devoted Servants of God,

Any human being cannot do any work just by will even after long concentration. The same work happens as soon as the Lord wishes just once. This whole Universe is created just by His one wish. The faith is a long time concentrated will power. The will is common in both the Lord and human being. The will is a characteristic of awareness. This awareness is common item in both the Lord and the human being. Therefore, will is also a common item in both the Lord and soul (human being). All these worlds are created just by one wish of the Lord. But even if the soul wishes one crore times in a highly concentrated way called “Faith”, even an atom is not created. When both are forms of awareness, why does this vast difference arise? Just the one wish of the Lord appears as the solid Universe to all the souls! Even the highly concentrated will of a soul is not appearing as materialized form to other souls. Such will is not even appearing as imagination to other souls. It is appearing as imagination only to that particular soul, which imagined so. In one house, the bulb is not glowing inspite of putting on the switch several times. But in another house, the bulb is glowing when just once its switch is put on. In both the houses, same switches, same wires and same bulbs exist. But, the difference is that in the first house, there is no current. In the second house, there is current. Similarly, in the awareness of soul, God (Parabrahman) does not exist. In the awareness of the Lord, God exists. This awareness is called as Brahman, because awareness, which is the first creation of God, is greatest among all the items of creation. Brahman means anything, which is greatest among a category of items. The word Parabrahman means God or Creator, who is beyond Brahman.

Due to the power of God only, creation takes place. Mere awareness has no such power to create this Universe. This awareness is the will or imagination of God. This Universe appears always as imagination only to God. This Universe itself is an ocean of awareness. The soul is a drop in it. The power of the ocean is far greater than the power of the drop. Due to this only, this universe appears as materialized solid to the soul. This whole

universe is again a drop only in the awareness created by God in the beginning, which is called as Mula Prakruti or Maha Maya. God does not exist in the Universe. Therefore, this Universe becomes a scene to the spectator-God. Scene must be different from the spectator. The Mula Prakruti into which God entered and pervaded is called as Lord (Eshwara). This Lord is spectator and Universe is scene. Thus, both the scene and the outer cover of Brahman are forms of awareness only. The soul is also a form of awareness. Soul – Universe –Spectator become greater and greater as we pass on. God is neither in the Universe nor is in the soul. Therefore, both these have no power of creation. Spectatorship is the characteristic of the awareness. Therefore, even the soul is a spectator. But, the soul can see its own imaginary world as imagination and the Universe as reality. It cannot see this Universe as imagination. For the Lord only, this Universe including all the souls is an imagination.

The Lord knows and sees everything in the Universe. But, the soul sees and knows only a little in the Universe. Thus, the spectatorship also differs in both the cases. The soul can see and knows everything of its own imaginary world only. Though the Universe is entirely awareness, a part of it becomes spectator in the form of souls and another part is inert which does not see or know anything. This difference took place only by the will of the Lord. Therefore, a soul cannot throw away this difference created by the Lord and cannot treat both as one and the same awareness. The soul cannot say that the whole Universe has spectatorship. Some claim that they have realized the entire Universe as one awareness, which is totally against their own experience. Such experience of difference is the will of the Lord and so they behave differently for all practical purposes. No scholar talks with a stone! A stone cannot preach you and remove your ignorance for all practical purposes. ***Even the Lord views both the soul and inert matter differently as per their status, but He views both as His imagination.*** But the soul cannot see both as his imagination and the soul also views both differently like the Lord. If you refer to the external form of the Lord only, which is awareness, both the external form of Lord and the entire soul are one and the same. The difference is that the Lord is God embraced by the awareness, whereas the soul is mere awareness. The Lord is the wire with current, whereas the soul is the wire without current.

Therefore, the soul cannot achieve anything in this world just by faith only. Its external actions may achieve something in this world but not its mere internal will. Even this external action becomes sometimes invalid, because the field of its action is the world, which is without God. Some say that everything is possible by self-confidence or faith. But, this statement is

laudable only till it is not analysed! The wire without current cannot create even a ray of light in the bulb. People believe that self-faith can achieve anything and therefore, they conclude that the self itself is the Lord. Anything is possible only to the Lord. If a soul wishes to make everything possible, the only way is to catch the Lord and please Him. Self-Faith means the faith that is concentrated on the Lord, who came down as a self or as a human being. For the sake of the convenience of the soul to achieve such goal, the Lord comes down as a soul. The faith in such soul, to believe it as the Lord is called as Self-Faith. All the power of God is present in such human incarnation, because God and His power are beyond the spacial dimensions.

The soul can change anything just by its will in its imaginary world only but not in this physical world. It can change a stone into Lord Krishna in its imaginary world. But the soul cannot change a stone into Lord Krishna in the actual world. If you believe the fire as water and put your finger in it, it will burn and will not be cold. Therefore, before you believe, you must analyse and find out the truth in the object. You must identify the real water and then only you can believe it as water. Then if you put your hand, you can feel it cool. So, just by faith, everything in this world cannot become God. Even if you believe yourself as God and utter the same for crores of times, you cannot become God. First you must analyse and identify the God in human form and then believe Him. Such faith is a wise faith. Otherwise, the faith is a blind faith only. For the former, good results and for the latter bad results are inevitable. Hence, for the identification of God, analytical knowledge is the first and foremost requisite.

This whole universe is created by the Lord, who is the ‘Holy Awareness’ or “Para Shakti”. The most subtle and finest form of energy is awareness. The gross forms of the energy like light, heat etc., are the inert energies. Matter is the solidified form of energy. Thus, the whole creation is a form of energy according to both the ancient and modern scholars. Awareness is a form of energy and matter is a form of energy, according to the modern scientists. Therefore, there is no contradiction in stating that this whole world is a form of awareness. The homogeneous single phase of this world is energy, but this concept is only Science but not spiritual knowledge. A Scientist, who found such homogeneity cannot be a Philosopher. ***The homogeneity in this Universe in the context of philosophy is the perception of God everywhere in this world.*** The unity or oneness indicates God as per the Veda. The oneness here means the one God. Such a vision is the ninth step in devotion, which is madness as seen

in the case of topmost devotees like Radha. In such a state, the devotee leaves even all the duties as per the Gita (*Naishkarmya Siddhim...*).

Meaning of Sthita Prajna

Samnyasa or Renunciation is the only way to please the Lord as per the Gita (*Samnyasena Adhi Gachhati*). This does not mean orange coloured dress and a stick. “Sam” means completely. “Nyasa” means both attachment and detachment. Attachment to God and detachment from world are the meanings. World means both qualities and deeds caused by qualities. Both attachment and detachment must take place simultaneously. Each one is a cause for the other. Unless the detachment from world is completed one cannot attach to God. Unless one attaches to God, he cannot simultaneously detach himself from the world. Both are simultaneous as you see by both the eyes simultaneously. Those, who cannot resist the world, should detach from the world. Such detachment is external as well as internal. “Dama” is external detachment, which is like not going to cinema theatre in the world. “Sama” is internal detachment, which is like resisting the T.V. cinema in the house. The old feelings in Chittam appear on the screen of mind as cinema. Resisting the mental activity through senses is Yoga as told by Patanjali (*Chittavrutti Nirodhah*). If you resist seeing, hearing etc., the entry of external poison into mind is stopped. But, the poison was already precipitated in Chittam (storing capacity of mind) since from several births. Thus, the mental activity (Chitta Vrutti) is both external as well as internal. This activity is called as Sphota by Sanskrit grammar, according to which the Chittam has two meanings. One is addition of poison from outside (Samjnanam) and other is digestion of already existing poison (Smaranam). The poison is the bundle of worldly matters. Resistance of mental activity is to be done by the soul, which can be affected by the poison. But a Scholar (Jnani) does not resist this poison. He digests the poison and so takes it from outside also. Both these activities are done by the subtle body (Sukshma Shariiram), which is made of qualities or mind. The gross body (Sthula Shariiram) is a composite of senses, which do actions initiated by qualities. A Jnani separates from these two bodies and enters the third causal body (Karana Shariiram), which is pure awareness. He will not cross the boundaries of this third body, which is also called as Atman and such a Scholar is called Sthita Prajna. Prajna means pure awareness. Sthita means the person limited to pure awareness. Since he takes the decision of himself to be Atman, buddhi (intelligence) also becomes the pure awareness. Since he decides the meaning of “I” as pure awareness, the ahankara (I) also becomes pure awareness. You must

note that Prajna also means buddhi. The remaining two internal items (Antahkaranams) are Chittam, which is the C.D. cassette of precipitated feelings and Manas (mind), which is the screen. The internal T.V. show goes on and the spectator (Aatman) sees the show and enjoys it. His gross body is his own house, which is the cinema theatre. The whole show is the subtle body and the causal body is the spectator. The spectator has no link with the T.V. show and is only entertained. The spectator is not disturbed by the show and is only entertained. The spectator is not disturbed by the show and is called “*Gunateeta*” by the Gita (*Guna Guneshu Vartante...*). This T.V. show initiates the senses of the gross body, which do deeds according to the qualities of show. The Atman or spectator (I) is separated from the gross body also and so is not linked to the deeds and the qualities. Such soul is detached from qualities, deeds and their corresponding results. This does not mean that he does not receive the results of his deeds. The subtle and gross bodies did the deeds and so enjoy the results. But, this soul detached from these two bodies is a spectator of such enjoyment of the enjoyer. The soul is not enjoyer since it is not the doer of the deeds. The wheel that constitutes the deeds and results (Karma Chakra) is also not affected, which is related to his subtle and gross bodies only and not to his causal body or Atman. Subtle and gross bodies are the “doer” and “enjoyer”, constituting a show for the entertainment of the causal body, which is just a spectator. Since the subtle body is also made of awareness, it enjoys the results through its gross body. But, an ordinary human being identifies himself with the subtle body and gross body as “I” and therefore, becomes doer and enjoyer. But the scholar fixes “I” to the causal body only and de-links himself from doer and enjoyer.

There are two vessels containing vibrated water. Both the vessels undergo the stress due to water vibrations. The vessel is the gross body and water-vibrations are subtle body. An ignorant fellow identifies himself with vessel and water vibrations and so is vibrated and undergoes stress. But the scholar identifies himself with the water only and not with the vibrations and not with the vessel. He is not vibrated and has no stress and goes on enjoying the vibrations and stress. Even if he does a sin, he goes to hell and enjoys the punishment. The punishment is received by his subtle and gross bodies and he as Atman observes such enjoyment of punishment and enjoys by the entertainment. Ramana Maharshi got a boil on the body due to some deed. But He confined to the soul and so was not doer of that deed. When the boil was operated, He observed it and His subtle body enjoyed the pain. But He, as Atman was entertained by such operation. When the Gita says “*Atmavantam na Karmani*”, it means the Jnani enjoys the results of deeds

but he is detached to such enjoyment. “*Avasyamanu bhoktavyam... Kalpakoti Sataih*” means, one has to undergo the results of his deeds even after millions of births with interest. The doer can never escape the enjoyment of results. But in the case of a deserving devotee, the Lord comes down as human incarnation and enjoys his results. Except this way, the doer has to enjoy the results. But in that path, the devotee should not aspire for such unjust punishment of the Lord and should resist it, if he comes to know it. The Lord is called Datta for this reason only, since He donates Himself for the sake of His devotee. When Datta enjoys such results, He also behaves like Yogi. It means, He confines Himself to the soul and His subtle and gross bodies undergo the punishments. Therefore, a Yogi is just like the Lord in this aspect of spectatorship. The Lord has the power of creation of world and not the Yogi. But this difference is irrelevant during the aspect of spectatorship. Therefore, this Advaita (oneness) state of liberated soul and the Lord is meaningful, which was proposed by Shankara. This whole Universe is the gross body of the Lord and “Hiranya Garbha” is the subtle body of the Lord. Hiranya Garbha means the composite form of all the souls. Now, in the gross and subtle bodies of the Lord also, a number of reactions and changes are going on as a cinema. The Maha Maya is the Atman or causal body of the Lord, which is a spectator only. He confines Himself to this Atman and sees the show in His subtle and gross bodies.

The path of Karma has no salvation because the soul is not detached from subtle and gross bodies (*Bhunjanam Vaa* – Gita). He cannot entertain himself by confining to his Atman and so he resists bad qualities and bad deeds. He is very alert about good deeds and tries always to enjoy the heaven. But he often comes back to this world where good and bad are mixed. He is always exposed to the risk of trap by bad qualities and sins here. He is always with fear and has no independence. But in the path of “Jnana”, the scholar is fearless and is fully independent and is beyond both good and bad. Both give entertainment to him equally like sweet and hot items in a meal. This soul has Jnana of Atman, Rasa of the entertainment and Ananda of enjoyment of both good and bad equally. The Veda says that such liberated soul is characterised by these three qualities. As Rama, He killed Vali and as Krishna, He enjoyed the result of the sin. But the doer and enjoyer are only His subtle and gross bodies and not the Lord, who is confined to the Atman only as a spectator. Lord Krishna could see the show at the end in which His own sons and grand sons were killed and He was entertained by such show. When Arjuna could not kill his grandfather, because he identified himself with his subtle and gross bodies, the Lord

taught him “Jnana Yoga” by which Arjuna confined himself to his soul and killed his grandfather and went to hell. But he was the spectator in killing and enjoying the sin in the hell. Jains say that Krishna also went to hell, who was responsible for such a cruel war. Even if that were correct, the Lord would have enjoyed the hell as a spectator! Therefore, such a remark on the Lord is not at all affecting Him. Shankara taught about Atman, which is the causal body in view of ordinary human beings. When His case comes, God exists in Him beyond Atman and so God is called as Maha Karana or Cause of Causal Body. When He said that He is Shiva, this word Shiva refers to God and He confined to God only, just like the Yogi confines to Atman. This word Shiva means auspicious and so can refer to Atman also in the case of Yogi. The Veda says “*Ubhe Punya Pape Vidhuya...*”, which means that the Yogi transcends both good and bad and becomes equal to God. The Gita also says the same “*Ubhe Sukruta Dushkrute*”.

Flaw in Osho’s Philosophy

When the soul is de-linked from subtle and gross bodies, naturally all the bonds related to both these bodies like wealth, wife, children etc., are also de-linked just like the branches, leaves, flowers etc., get dried as soon as the root of the tree is cut. One should detach even to the aim of the deed. Then only the detachment to the subtle body is completed (*Anasritah... Maa Karma Phala Hetuh...* Gita). Shankara enjoyed the wives of late Amaraka King through His subtle body. When Goddess Saraswati raised this objection, while climbing the throne of Sarvajna, Shankara answered that such deed is not linked to Him because He never aspired for such a deed. It was an incidental situation in which, He was forced to do so and in fact, He was forced only by Goddess Saraswati Herself in the debate. Therefore, in such state, the soul is completely de-linked to the subtle body because even the samkalpa (aim of the deed) does not exist. Similarly, Lord Krishna was not attached to any sin in dancing with Gopikas, because they were sages aspiring for such an action by which they wanted to cut all the family bonds for salvation. Lord never aimed at such action and there was no necessity for such action in His case. Thus, He was completely de-linked with His subtle body and became only the Spectator. Similarly, sage Vyasa gave birth to children through the wives of his brothers on the order of his mother, Satyavati. In this case, Vyasa never had any desire for those ladies. Therefore, he is de-linked from the subtle body and hence, did not get any sin. The Gita says that the analysis of karma (deed) is very very complicated (*Gahana Karmano Gatih*).

A famous saint, who is the head of a mission (Peetham) was blamed for having contact with an unchaste lady. A samnyasi does not cut his bond with hunger, thirst, sleep and sexual desire. If he cuts bonds with these, he becomes Avadhoota, which is the highest stage. Therefore, a samnyasi eats, drinks, sleeps and desires sex. But he does not marry a lady who can provide all these facilities. If he marries, a family will be formed, which becomes an obstacle for spiritual work. Therefore, he needs the help of public for these facilities. He gets food and drink from others houses and can sleep also in others houses or in a math (a temple like residence). But, he cannot aspire for others wives or unmarried ladies for his sexual desire. One way is the leakage of periodical sperm during sleep and in his case, it is not a sin. Alternatively, the desire for sex can be pacified with the help of an unchaste lady. Such a facility was accommodated in the ancient system, which provided the system of prostitutes (veshya avastha). The prostitution system was very much hygienic and such control is present now also in very high-level hotels. The pacification of sex is just a biological need like hunger, thirst etc. Scholars equate the discharge of sperm to the discharge of urine or excretory matter. You may argue that it is better to become householder for this purpose. But, the householder loses almost all the time and energy in the bonds of children, who are the consequence of the householder's life. Therefore, in view of the higher goal, such alternative is not correct. Therefore, you should not find fault with the samnyasi who pacifies his biological need in very short time without any negative consequence. Neither that act is wrong nor the unchaste lady used for this is wrong. It becomes wrong only when a chaste married lady or unmarried girl is involved. The saint who was blamed was very famous and did lot of spiritual work for the benefit of the world. I immediately quoted a big politician who behaved in the same way and was highly respected as the great leader of the country. I supported him also because he sacrificed all time and energy for the welfare of the country. A family for him would have hindered his work. In the interest of a greater goal, such an act is not a sin.

But, again you quote Lord Krishna, who danced with chaste married ladies in Brindavanam. That is completely a special case. Those ladies were sages and Krishna was the Lord. The sages requested the Lord in the previous birth to cut all their family bonds and attract them towards Him. The Lord accepted and gave the boon of salvation to them. Such a background cannot exist in any other case. Moreover, the Lord did not repeat such act with anybody else after leaving Brindavanam. The Lord did not return back to Brindavanam atleast once to do the same act once again,

because the sages already achieved the salvation. Therefore, you cannot bring any case to compare with this special divine case. If it were some other case, the fellow would repeat the same act elsewhere also or at least return back to repeat the same act. Therefore, the case of Lord Krishna and Gopikas cannot be generalised and the philosophy of Osho cannot be accepted. He generalised a special case to everybody.

For a soul, this world is real and is called as Maya or Vikshepa. The world is the imagination of the Lord but it is real for all the souls. The world is not the imagination of the soul. The imagination of the soul is dream, which is called as Avidya or Avaranam. The Vikshepa and avaranam are made of ignorance. But the former ignorance is apparent only and the Lord has full awareness during the ignorance. It is called as “Saattvika Maya”, which means the ignorance illuminated with knowledge. It is just like a daydream of a dreamer who is in fully awakened state. The Avaranam has no knowledge and is deep ignorance only. It is like a night dream. The Lord is the daydreamer and soul is night dreamer. The Lord controls the dream and soul is controlled by dream. The soul can destroy its avidya but can never destroy the Maya. Avidya is the imagination or feeling of the soul and can disappear by the knowledge. But Maya is the materialised world for the soul and can never disappear. The soul is pure awareness and is called as atman or the causal body. The gross body is made of five elements. Both these bodies are part of Maya and can never be destroyed by the soul. The pure awareness is eternal. The five elements of the gross body are also eternal. The subtle body, which is made of qualities or feelings or imaginations of the soul, can be destroyed by the soul through knowledge. ***The subtle body is made of ignorance of the soul and can be destroyed by the scholar.*** After death this subtle body only goes to the other worlds. For a liberated soul following the Advaita philosophy, since the subtle body is destroyed, he does not go to the other upper worlds for enjoyment of good and bad fruits. It also does not go to the upper worlds of various divine incarnations of God Datta since the soul does not believe in mediated God. The soul merges with the unimaginable God and loses its identity (self-awareness) just like a river merging in ocean. Such a soul is very unfortunate for losing the divine enjoyment of following the mediated God. The causal body and the gross body merge in the cosmos here itself as said by the Veda (***Ihaiva Pranaah samavaliyante...***). In the case of human incarnation also, same thing happens but the fourth item, the Lord, is leftover. The advaita Philosophers should note this difference between Maya and Avidya. Shankara clearly told that the Avaranam disappears by knowledge but not Vikshepa.

The word Brahman stands for the Maha Maya or Mula Prakruti, which is the infinite ocean of pure awareness that generates, rules and dissolves the world at the end. These three actions are done by the power of God only, who is embedded in Maha Maya. The three letters A, U and M, which put together is called as AUM, indicate these three actions. The fourth letter (Turiya) is the silence, which represents the God, who is beyond even logic and imagination. Therefore, the sound AUM stands only for Maha Maya of Brahman and not for God. But if you recognise the fourth letter, which is silence, then it represents Maha Maya along with God. This is the essence of the Mandukya Upanishad.

The highest stage is not to aspire anything from the Lord. The Lord does everything according to His judgement and your deeds. The desire cannot bring any reaction in the Lord. Some devotees cry with very loud voice and do several actions for help from the Lord. The cry also will not bring any trace of reaction in the Lord. Draupadi cried for help from the Lord. The Lord did not react for the cry. Draupadi tore her sari to apply bandage to the finger of the Lord when it was cut. It was this deed that made the Lord to help her. The Lord would have helped her even without her cry. The Lord was watching the situation and was ready for the correct moment to act. The merit point in the cry of Draupadi was that she believed Lord Krishna as omnipresent and did not confine the Lord to His limited body. Therefore, she cried in the court itself even though the Lord was in far place. Devotion without any aspiration is the best. The next middle level devotion is to believe the Lord as omnipresent and pray at any place. The lower level of devotion is to try to inform the human incarnation personally. This is an insult to the Lord because you do not believe the Lord in human form as omnipresent atleast. If you think that the Lord is not omnipresent, how can He help you as omnipotent? The devotees, who have firm faith in Me as the human incarnation, often phone Me and submit their requests for protection. I advise them not to do so. By phoning, they are limiting Myself to this human body only and thus, I cannot become omnipresent. If I am not omnipresent, I cannot be omnipotent to help them. Above all this, the main point is whether the devotee requests or not, the protection from the Lord comes only based on the selfless service offered by him to the Lord without aspiring any fruit in return. When such service is absent, the Lord cannot do any help merely based on their requests or prayers and crying. Therefore, there is no need of prayer or request or crying to the Lord if the selfless service is absent. There is also no need of prayer or request or crying to the Lord if the selfless service is present. Therefore, a devotee should always concentrate on the selfless service to the Lord without aspiring any fruit in

return and the prayer should be only in the praise of the Lord and not for asking any boon or protection because even if you ask there is no trace of any use.

One should be very careful in doing the selfless service to the Lord. The service to the Lord may be sometimes only personal service of the Lord. It may not be the service for the welfare of the world. The service of Hanuman to Lord Rama was always personal service. The whole Ramayana was the personal affair of Lord Rama only. The fight with Ravana, jumping over the sea, bringing the Sanjiivi Mountain etc., were only for the personal service of Lord Rama either to help His wife Sita or to help His brother Lakshmana. In fact, Rama told Ravana on the first day of the war, that He would excuse Ravana if Sita was returned back. This means if Sita was returned, Rama would not kill Ravana and then the welfare of the world cannot be protected. This looks as if Rama was very selfish without caring for the welfare of the world. But Hanuman never misunderstood Rama at any place of the Ramayana. Whether the service is for the welfare of this world or for the welfare of the family of Rama, Hanuman did the service. The only aim of the service of Hanuman was to please the Lord Rama. You cannot analyse the attitude of the Lord in human form. When Rama neglected the welfare of the world for the sake of the happiness of Sita, there is a lot of hidden truth. You could not recognize even Rama as the Lord. How can you recognize even Sita? When the Lord came covered by thick sheath of ignorance, He designed His associated roles also in the same manner. Sita was Shri Maha Lakshmi, who is the topmost devotee of the Lord. The Lord meant that the entire world couldn't be equal to the devotee like Sita. Such a divine meaning cannot be captured by your intelligence because you could not analyse and find out the divinity in Rama or Sita. Rama told Lakshmana that He would destroy the entire creation if Sita is not found. This again indicates the same hidden divine truth. Externally it appears as if Rama is just a blind lover of His wife. Similarly, when Lakshmana became unconscious, Rama told that He does not need Sita any more and was prepared to commit suicide. Again, this appears as if Rama is a blind lover of His brother, who was placed even above Sita. Lakshmana is Adishesha, who was also hidden in a very thick cover of ignorance. Adishesha was topper than the toppest devotee. The Lord loved Adishesha even more than His life.

These hidden divine truths reveal the divine love of the Lord towards His top devotees. But externally it shows the blind love of a human being towards His family members. Hanuman did so much service to Lord Rama. Rama rewarded every monkey at the end but did not give any reward to

Hanuman. This appears as if Rama is very ungrateful to His best helper. Even Sita misunderstood Rama in this way and presented Hanuman with her chain of pearls. Hanuman cut the pearls with His teeth and threw it away. This again shows that Hanuman has no manners. But there are hidden truths in this scene. Lord Rama gave the highest post of Creator to Hanuman and that was not known to anybody. Hanuman preached by that act that the Lord does not exist in inert objects. He proved that the Lord exists only in a living being and showed Rama in His chest. Hanuman exposed the divine knowledge by such action. Thus, everywhere you will be misled and the Lord will test you. Without burning in the fire, gold cannot attain its original shining. Without examination no student gets the degree. Therefore, the faith on the Lord should be above the logic. The logic should be used only to recognise the Lord and should not be used once the Lord is recognised. You should use the torchlight till you reach the house, but once you reach the house, the torch light should be put off. The Lord is recognised by the special infinite divine knowledge, which is followed by love and bliss. Hanuman is recognised by the tail, but every possessor of the tail is not Hanuman. Even the animal has tail. Similarly, the divine knowledge is followed by love and bliss. But love and bliss need not show the presence of divine knowledge. Loving a girl and bliss from wine do not have divine knowledge. The divine knowledge gives love and bliss provided you deserve the knowledge by having the capacity to digest the truth. The divine knowledge must be true. Sometimes the knowledge of God may be false, which may also generate love and bliss in you. Exploiting your selfishness, false preachers give divine knowledge, which is not true, but it may give you love and bliss. Therefore, if you are ignorant and cannot understand your eternal welfare in long range, false divine knowledge also gives you love and bliss. A sweet may give immediate love and bliss to a child, who is ill. But it harms the child in long run. A sour medicine may create grief and repulsion to a child, which gives welfare in long run. But for an elderly wise man who is ill, the sweet gives grief and the sour medicine gives love and bliss. Therefore, the divine knowledge gives love and bliss only to a person, who can discriminate truth and false by logic. Therefore, the deservingness for knowledge (Jnanayoga adhikara) is also needed.

The possession of the divine knowledge, love and bliss is proved only when you receive them from the Sadguru. Unless you experience them, there is no proof of the possession of these by the other side. Unless you receive and experience the heat, the fire cannot prove its possession of heat. Therefore, the Lord is called as Datta. Datta means the donor of these three

qualities to the devotees. By such donation only, the Lord proves Himself to be possessor of these three qualities. Therefore, Datta can only be the Lord or Parabrahman. The word Parabrahman indicates that He is the possessor of these three qualities. The word Datta indicates that He proves His possession by donation of these to the devotees. This means that unless the Lord makes you experience about Him, He cannot be the Lord, provided you are a deserving person to receive the true divine knowledge and understand it. The fire may give you the heat but if a thick sheath of insulating material covers you, you cannot experience the heat. You will blame the fire and say that the fire does not possess the heat. When all the other persons are receiving heat and if you alone are not receiving the heat, you should find fault with yourself and detect the thick sheath of insulating ignorance that covers yourself. When all the people are receiving the love and bliss from the divine knowledge of the Lord, if you alone are not receiving the love and bliss, you should not blame the Lord without detecting your own cover of ignorance.

The Lord is the Master of this world, your family, your body and yourself. You are the pure awareness (Causal body) if you are a scholar and you are the waves of the awareness (qualities) or the subtle body if you are ignorant. In any case, you are just a part of your composite body, which consists of all the three bodies. Thus, you are in your body. Your body is in your family and your family is in this world. The Lord being the Master of this world, He is the Master of your self, your body and your family. You cannot control yourself or your body or your family or anybody in this universe. Indra became shocked like the inert stone when he was stared by Lord Shiva. In that state, his pure awareness is like the inert stone and he has no feeling at all. What does this mean? The Lord controlled the causal body and the subtle body of even Indra. After all, what are you before Indra? Certainly, you (causal body or subtle body or both) are controlled by the Lord. The hand and the total gross body of Indra became standstill by the sight of Lord Shiva. This happened when Indra tried to hit Lord Shiva who was in the disguise of Avadhoota. This means that every part of the gross body is also under the control of the Lord. Pandavas were great heroes. But they could not protect their wife when she was unclothed by force. This means you cannot protect anybody in your family. The parents of Markandeya could not protect him from death. In both these cases, only the Lord protected. Duryodhana could not control his grandfather Bhishma and his friend Karna. Bhishma gave the secret of his death to Pandavas, which is against the will of Duryodhana. Karna gave boon to his mother that he will not kill any brother except Arjuna. Such boon is against the will

of Duryodhana. Therefore, his own kith and kin went against his will and thus, he could not control his own family members or friends. Arjuna could not defeat the hunters who stole away the wives of Yadavas just before his eyes. Pandavas could not defeat Saindhava even if they fought with him for one day. All these examples show that you cannot control anybody in your family or anybody in the world. This proves clearly that you are not the controller of anybody or anything including yourself. You must always remember that you are always a zero and never a hero. You must surrender to the Lord in every step and in every fraction of second meditating upon the Lord as the Master of the world, as the Master of your family, as the Master of your body and as the Master of yourself. In nut shell, you must understand that the Lord is the Master of everything and everybody including yourself and surrender to Him completely as said in the Gita “*Tameva Sharanam Gaccha Sarvabhavena Bharata*”, which means that you should surrender only to the Lord by all means.

On this auspicious day I give these five Mantras to all of you to chant every minute with full realisation of their meanings. These are – *Om Jagadishwaraya* (Master of the world) *Namah*, *Om Kutumbeshwaraya* (Master of the Family) *Namah*, *Om Deheshwaraya* (Master of the Body) *Namah*, *Om Atmeshwaraya* (Master of Self) *Namah*, *Om Sarveshwaraya* (Master of Everything and Everybody in this world) *Namah*. These five Mantras will sweep away the dust of egoism from yourself. These five mantras act like the bomb to smash the precipitated hill of egoism from several previous births. Kala Bhairava, the main practical assistant of the Lord has a broomstick in one hand and the vessel of fire (bomb) in the other hand, indicate the sweeping of the temporary day-to-day egoism and smashing of precipitated egoism–hill that formed from several millions of births.

Evening Message

This world is a mixture of reality and imagination. Any drama is also similarly a mixture of reality and imagination. The stage, dress and actors are real. But the dialogues, feelings and corresponding actions are imaginary. Similarly, the human beings and this inert world are real. But, the bonds and feelings and the corresponding deeds are imaginary and arise out of ignorance (avidya) of the human being. All the human beings and all the inert things in this world are real and form the Maya. Of course, Maya is the imagination of the Lord but Maya is not imagination of the soul. Therefore, you should not try to remove Maya, which is impossible. You cannot destroy or remove the stage, dress and the actors from the drama,

which are real. But you can get rid of the dialogues, feelings and actions in the drama. But here also you cannot get rid of these also because you are forced by the Director of the drama to act. Therefore, you have to put on the dress of the role; you have to speak the dialogues and express the corresponding feelings, which is your bound duty in the drama. The only possibility is that you can keep yourself detached from the role, from the dialogues and from the feelings. You can act being detached and you cannot be detected about your detachment. You look like an attached actor for all the external purpose and for the audience. Therefore, you are not disturbed by the drama and yet can be the best actor. The attached actor undergoes tension and gets disturbed by the drama. Both look similar in their action externally but they differ a lot internally as said in the Gita (*Saktah Karmanyavidvamsah...*). You will be acting as if you believe the bonds in the drama as real. You will weep or smile for your dramatic relations in the drama according to the context. Everybody will think that you are under the illusion of the drama. You behave as if you believe the drama as reality. But internally you are fully detached from the dramatic bonds. Your love, anger, hatred etc., towards dramatic bonds look real for others but you thoroughly know that those bonds are fully unreal and illusory. It is diplomacy. Your detachment should be kept secret and should be known only to yourself. If you open the secret, your ignorant relations are hurt. It is not wise to hurt anybody when you can solve the problem without hurting anybody.

When Vasudeva, the father of Krishna died, Lord Krishna wept too much. It was His over action. The sage Narada asked Krishna secretly about His weeping and Krishna told Narada that He over acted in the situation to satisfy the relatives. In the end, when His sons and grand sons were killed in the mutual fight, He did not express any feeling because there was no relative leftover whom He should satisfy by superficial action. Thus, a scholar (Jnani) or the human incarnation acts in His role allotted in this drama but He will be always aware about Himself to be the actor of the role and not Himself to be the role. An ordinary human being forgets that he is an actor and identifies himself with the role, believing the dramatic bonds to be the real bonds and gets disturbed throughout the drama. Such an ignorant actor continues in the disturbance even after the drama. Similarly, the ignorant soul continues in the illusion even after death and does not get liberation. In course of time, such ignorant actor forgets himself every time and always continues in the illusion of his roles everyday. The wise actor also continues in the roles everyday but is never affected by the roles, since he is always aware of himself as an actor only.

If you examine the dream of a human being, the whole dream-drama is his imagination only. Therefore, such a dreamer remains as a spectator only and is not involved as an actor in the drama. But in the case of world drama, an ignorant soul is involved as a role always and cannot be the spectator because he forgets himself to be the actor. In the world drama, a scholar is also involved as a role always but he becomes the role as well as the spectator of the whole drama because he is aware of himself. Thus, the Lord and the scholar become equal as far as the acting in the drama is concerned. The Lord in the human form may be the creator, ruler and destroyer of the world but this point is irrelevant as far as the acting and spectatorship are concerned. Even the owner and Director of the drama is equal to an actor as far as the acting the drama is analysed. When the Producer and Director of the drama also act in a role in the drama, He is called as the human incarnation.

When you are acting in the drama, you may consider all the dramatic bonds as imaginary and unreal. But your bond with the Producer as employer-employee relationship is always real. Therefore, you cannot treat the Producer equal to other roles. Ofcourse, according to the strategy and story of the drama, you have to treat him as a role in the drama only. But you should not forget that He is your Master and that you are His servant. While following the story and dialogues of drama as per the rules of the stage you have to keep up your love, respect and devotion towards your Master atleast in your heart. You have to follow the role assigned to you by your Master. If the story of the drama forces you to treat even your Master as a role only, you have to behave like that only. But if the story is designed so that you have to recognise Him as your Master openly in the drama, you have to act similarly. When such fortunate occasion comes, you need not show superficial action in that situation. You can act sincerely from the bottom of your heart in recognising your master and in serving Him.

In this line, the action should not be done. You have to act really and sincerely. By such real behaviour, your Master is pleased. Such real behaviour is expected from you even after the drama. This means you must not show superficial action towards Master in any case. But if the story demands that you should not express your sincere behaviour towards your Master in the drama and you must treat Him as an ordinary role only, you have to do so but in such case only, you have to show the superficial action. If the story demands that you have to treat Him as your enemy, you have to do so superficially, keeping sincere love in your heart. The gatekeeper Jaya acted as Ravana and had to treat his Master as his enemy in the drama. Ravana behaved so as per the story but had immense devotion in his heart

secretly towards his Master. Therefore, when the drama was over, he reached back his own position and the Lord was very much pleased for his acting, which was highly critical.

Shishupala scolded the Lord through hundred abuses. In every abuse, he was showing topmost hatred and anger towards the Lord externally but internally he was crying in his heart for such language. Therefore, as soon as he was killed, the soul of Shishupala emerged as light and merged with Lord and all saw this. The Lord exhibited such merging to all to indicate that he was not at all furious with Shishupala. Shishupala successfully completed the task of his most critical role assigned to him by the Master and the Master openly congratulated him. He scolded the Lord under the ignorance and cried in the heart under the knowledge. Both ignorance and knowledge are alternatively released by the Lord as said in the Gita (*Mattah Smruthi...*).

If you are given a role of devotee, you are very fortunate because you can act sincerely from the bottom of your heart. You can immerse in your role sincerely and you need not feel that you are an actor. You must identify yourself to the role only. But if you are given the role of a villain, you have to drink fully the ignorance-wine and then only you can identify yourself with the role. In both these cases, you have to identify with your role. You have to keep the diplomacy only with regards to other roles in the drama in whatever role you may be present. You should not keep the diplomacy with regards to the role of the Lord. Whether you are a devotee or enemy of the Lord, you have to identify with the role without any diplomacy. In such identification, you can take the help of knowledge or ignorance if necessary, according to the requirement. But when you are not related to the Lord in the drama in anyway, then you need not identify with the role and you can keep up the diplomacy with regards to other roles. The Lord also assigns such diplomacy to other roles to you. The Lord expects you not to be disturbed in your role while acting with reference to other roles.

If you do not exhibit diplomacy towards other roles, you are unnecessarily disturbed by tensions. When you are acting with reference to Him, even tension and disturbance should be welcomed. Ravana, as enemy, experienced lot of tension in his role but he was rewarded at the end. Similarly, Sita, Hanuman, Lakshmana etc., also were subjected to lot of tension as devotees. The Lord also rewarded such tension. Therefore, in any role that is related to the Master, you should be sincere and identifies yourself with your role without any diplomacy and should welcome any sort of tension for the sake of your Master. But you need not undergo any trace of tension for the sake of other bonds in the drama. Ravana did not

bother internally even if his sons were killed in the war, because he knows that they are unreal dramatic sons only. But when the situation developed which lead to fight with the Lord, he felt lot of agony in the heart. But he acted reverse externally i.e., he wept for the death of his sons and felt happy to fight with the Master. Both these weeping and happiness were only external superficial acting. In the case of devotees, they felt happy for the victory of the Master and wept when the Master was in trouble. In their case, double game was not necessary. Their acting was homogeneous and no ignorance was needed. They were always aware of the Master as the Lord. But in the case of Ravana, ignorance was required for him to identify with his role always. When the Lord was in trouble, Ravana has to express happiness and for this ignorance was required. He has to be unhappy for the success of the Master and for this also ignorance was required. Therefore, ignorance was forced on him throughout the drama. The aim of the drama is to show the fate of an ignorant fellow who becomes enemy to the Lord really. The drama also shows the fortune of a real devotee also. ***Therefore, one should not think that one could reach the Lord even by enmity.*** The enmity of Ravana was unreal and was forced by the Lord. But your enmity is not so and is real. Therefore, the dramatic end of Ravana in the drama will be your real end. The real end of Ravana cannot be your real end. The dramatic end of the devotee in the drama is also the real end. Therefore, the real end of a devotee will be the real end of the dramatic devotee, which was also real. Therefore, the conclusion is that you can please the Lord only by your devotion. The real devotion is always in the form of sacrifice of work and fruit of work. This can be seen in the roles of devotees like Sita, Lakshmana, Bharata, Hanuman and Gopikas. Sita left the dramatic city and went to forest following the Lord. Lakshmana left his dramatic wife for the sake of real bond with his Master. Bharatha left the bond with dramatic wealth for the sake of real bond with his Master. Hanuman sacrificed work for the sake of the real bond with His Master. Gopikas sacrificed butter, which was the fruit of their hard work for the sake of the real bond with their Master. If you are unable to express your love to your Master through work and fruit of work, atleast you express your love through mind and words. At least express your gratefulness to the Lord through words (Prayer) and mind (Devotion) instead of wasting your words and mind for the sake of these unreal dramatic bonds in the world.

Chapter 6 LORD OF PRAVRITTI AND NIVRITTI

Gratefulness in Pravritti

December 18, 2005

O Learned and Devoted Servants of God,

God is the Lord for both Pravritti and Nivritti. You have to please the Lord even in Pravritti. If the Lord is not pleased in Pravritti you cannot please Him in Nivritti also. The fundamental requirement to please the Lord in Pravritti is to have satisfaction at every step. The contentment with whatever you have will always please the Lord. You must be happy with whatever is already given to you by the Lord and you must always thank for the past. You should not put your eye on the present or the future and put an application to the Lord. Even if you have travelled from one place to other place, you must thank the Lord for having protected you during the journey. You have reached the destiny only by the grace of the Lord. It is not sure that one will reach the destiny by a bus or train or aeroplane. If any accident takes place you are gone forever. Everybody is under the influence of strong ignorance and thinks that he has reached the destiny by his effort. Some people think that reaching the destiny does not need any effort and it is just a routine thing. Therefore, either you feel egoistic for your effort or you neglect the journey as a routine matter, which does not require any effort. Both these are illusions. You have reached the destiny by the grace of the Lord only. Therefore, in every stage you must remember the Lord and express gratefulness to Him. By such behaviour, the Lord becomes immensely pleased and is encouraged to do everything for you.

Jesus always used to thank the Lord in every small work also. He always thanked the Lord for the past and never was worried about the present or the future. He thanked the Lord for the four breads already given. He never was worried about the thousands of visitors, who came to see Him and they were feeling hungry. He never planned about the future consequence of such situation. The Lord was extensively pleased and multiplied the four breads into thousands of breads. Therefore, contentment with what already you have and thanking the Lord for whatever was already given will please the Lord. You must thank the Lord even for every respiration because it is only by the will and grace of the Lord, the lungs are working and the air is going in and coming out of the lungs. The heart beats

and every beat is only by the graceful sanction of the Lord. I find several people, who crave for money every time irrespective of whatever they had. They never attain the satisfaction at any stage of the growth of their financial strength. God becomes displeased with such people and will not grant further wealth because the fellow will never get satisfaction. There is no use of granting any amount of wealth because the fellow is never satisfied. When the satisfaction is absent, he will not thank the Lord with full heart. Even if he thanks, it is only for the future sanction. Therefore, if you really wish to have the grace of the Lord to remove your present financial crisis and poverty, the first step you have to take is to have satisfaction and complete contentment with whatever you already have. ***You plan with the existing funds and adjust yourself accordingly.*** If you have the will to adjust you can adjust to any quantity of wealth. When the adjustment is done, you will have the full satisfaction. Then if you pray the Lord, you will not ask for anything more because you are already satisfied. In such case, your prayer is not for the fulfilment of any desire. Your prayer requires the Lord Himself and not anything other than the Lord. Your prayer will be in His praise only and not for any desire because you had the full contentment already. Then, the Lord gets real pleasure from you and will force His grace on you continuously. He will rain wealth on you forever.

The wealth will be multi-dimensional. Wealth does not mean simply cash. Wealth means health, good children, good appetite for food and good digestion, good sleep, perfect peace, and success in every effort, continuous courage, knowledge and finally the salvation. Goddess Lakshmi is in eight forms and one form is only money (Dhana Lakshmi). Therefore, if you really wish to get rid of the eight forms of poverty from your life and if you really wish for the eight forms of wealth, the only qualification you have to attain is the full contentment with whatever you have already. The Gita says the same (***Nitya Truptah...***). Shankara was in such a state. When He praised Goddess Lakshmi, she rained golden fruits. He did not take even one fruit from that heap. He desired for Goddess Lakshmi and for Her grace, but He never desired for the fruit of Her grace. He derived bliss from praying Her and from Her constant grace. The gold rained by Her does not give bliss. It gives only tension and worry. It creates dissatisfaction always. It destroys the contentment. If you have ten gold coins you will aspire for one hundred. After getting hundred, you will aspire for thousand. There is no end for this. You will never achieve the contentment and you will be in the stream of dissatisfaction till the death. Therefore, if you touch the beginning of this chain, this infinite chain of wealth carries you away. If

you do not touch it you are always having the contentment. Shankara told that the poor fellow is always fortunate (*Koupinavantah Khalu Bhagyavantah*). Shankara also told that the money would lead to misery of dissatisfaction only (*Arthamanartham...*).

If Kaika was satisfied with whatever position her son had already, she could have not lost her husband. Her son might have been happy in the palace. By her greed only, she became a widow and was scolded by all the public. Her son also left the palace and lived like a saint in a village. If Sita had been satisfied with the ordinary deer present before her hut, she would have lived happily. Her desire for the golden deer brought all the troubles for her. If Ravana were satisfied with his beautiful wife, Mandodari, he would have been happy. His attraction for Sita ruined the whole family and kingdom. Dasharatha gave two boons to Kaika who was his youngest queen. He gave the two boons due to over attraction on her. She was very young and therefore, does not have any maturity of mind. Therefore, it is the foolishness of Dasharatha to have given the two boons to the youngest lady Kaika and those two boons finally took away his life. Rama wanted to fulfil the desire of Sita due to His attraction towards His wife. But, Lakshmana advised Rama not to go after the golden deer, which must have been a trick of the demons. Lakshmana had that wisdom of analysis because he left his wife and came to forest with full control of his mind and senses. Rama due to constant association with the beautiful Sita was so much attracted to her that He could not deny her desire.

Therefore, association with the people decides the whole fortune based on the nature of those people. If Rama valued the association of Lakshmana, He would have been very happy. He voted for the association of Sita and landed in troubles. He lost the discrimination power due to constant association with such a beautiful lady, who was very young and therefore, had immature mind. Thus, both Dasharatha and Rama were misled by the attraction towards their young beautiful wives. Bhishma was the protector of the throne of Hastinapuram. Protection means protecting the interest of the king and the way may be sometimes harsh.

Bhishma knows that his son Dhritarashtra was doing wrong. Had he become harsh and controlled Dhritarashtra, the whole Kaurava dynasty should have been protected. Bhishma could not become harsh and this mistake led to the total destruction of the dynasty. Similarly, Dhritarashtra could not control his son Duryodhana. After all, Dhritarashtra was the king and any order of the king has to be followed. He need not fear because powerful people like Bhishma, Drona, Krupa etc., were associated with him in seeing the implementation of his orders. In spite of such possibility, he

blindly followed his son due to blind attraction. The result of that was that his son was completely destroyed. This teaches us that the head of the family, father, should control his children and should not mind to use any amount of harshness in the future welfare of his children. Such harshness will be praised as the real love. Draupadi laughed and criticised Duryodhana when he came as a guest. Due to this, Duryodhana revenged on her. She reacted towards his revenge and took an oath that unless he is destroyed, she will not fold her hair. Bhima was emotional and always tried to fulfil her oath. But, Dharmaraja was wise and tried to avoid the war even at the cost of her oath. Bhima fulfilled her desire but the final result was that she lost all her children on the last day of the war. Finally, she repented but was of no use. Therefore, the head of the family as a husband should always control his emotional wife and should follow the path of wisdom like Dharmaraja. He should not be blind like Bhima just to fulfil the desire of his emotional wife. In long run, the path of emotion will be very sad and irreparable and no repentance can rectify that. Krishna was hit by the leg of Satyabhama. She was proud and was always controlling her husband. But finally, with the help of Narada, Krishna taught her a lesson and she ended in trouble. Rukmini was without any egoism and was obedient to her husband. Finally, she won her husband and got the ultimate success. This is a lesson for all household wives. Similarly, Rama also taught Sita a lesson about her undue attraction towards the golden deer. Therefore, unless you satisfy the Lord in Pravrutti, how can you satisfy the Lord in Nivrutti, which is more critical?

I passed through a severe phase of poverty in My life. There were days when I had just handful rice just once in a day only. But, I am telling you without any trace of hypocrisy that I was fully contented with whatever I had. I allowed all the family members to eat the food first and whatever little leftover was taken by Me with full pleasure and satisfaction. I was with full health and I was not having any trace of illness in those days. I was very active both physically and mentally. My concentration on God was at climax in those days. I always praised the Lord with full bliss and never asked the Lord for single paise. I was thanking the Lord always for that handful rice given to Me because I compared Myself with several beggars and pitiable animals like street dogs, which were not blessed even with that amount of food. My position in the list of living beings was very high. I never thought that My position was low. For that high position, I always thanked the Lord. It was the best time for Me to test the faith, loyalty and sincerity of My wife towards Me. I searched for any trace of dissatisfaction or displeasure in her mind towards Me. But, I am proud to

announce the truth that I could not find any such trace in her mind. She was always consoling Me and preaching Me the philosophy whenever I acted in grief. Whenever I remember those days, I feel that those days were the most sacred days in My life. In those days only, I raised to the highest spiritual level and I was completely absorbed in God. Thus, the poverty in materialistic line was the richest time for Me in the spiritual line. The wealth and happiness bring egoism and inertness to the brain. The poverty and misery destroy the egoism and will make you to think God always. Therefore, if you analyse really, poverty is wealth and wealth is poverty.

Chapter 7
MESSAGE ON CHRISTMAS

Establishing in Atman

December 25, 2005

O Learned and Devoted Servants of God,

When you are isolated from your subtle body, which is made of three qualities and feelings, you are also isolated from the gross body. Then you are identified with your causal body (Atman), which is pure awareness and in such stage, you are just a spectator of both the subtle and gross bodies. The gross body of Lord Jesus was crucified and the subtle body is undergoing all the torture and agony. He was confined to His causal body and was watching both the crucifixion of gross body and the agony of the subtle body. During the process of crucifixion, the reaction and statement of subtle body is in one line and the reaction and statement of the causal body is in another line. Even before crucifixion, one can note the mixed feelings and statements of both the bodies. Jesus prayed God to avoid the crucifixion if possible and His body was vibrating when He was imagining the future crucifixion. All this belongs to the subtle body. Finally, He said that let the crucifixion take place if it was the will of God. This belongs to the causal body. On the cross, He was asking God “Why have You left Me?” and this belongs to subtle body. When He said “I am surrendering myself to Your hand”, this belongs to causal body. Unless the critical, logical and analytical discrimination exists, one will get confused and will give wrong interpretations on these mutually contradicting feelings and statements. Thus, you can find Jesus as a perfect “Atma Yogi” and He stands as a successful practical follower of the spiritual knowledge of Shankara. Both Shankara and Jesus are the knowledge-suns of East and West. Both stand opposite to each other on the end points of the diameter of the earth as the single knowledge sun rising in diagonally opposite times.

If you are a true follower and the devotee of Lord Datta, you should welcome both happiness and misery with equal attention, looking both as sweet and hot dishes to be eaten alternatively during meals. You are enjoying the scenes of both happiness and misery in seeing a drama or cinema. You get bored with continuous sweets in meals and with continuous happy scenes in cinema. Why are you not bored with continuous happiness in your life? In fact, we see such rich people bored

with the continuous materialistic happiness. Sometime back in My lifetime also, I was bored with continuous happiness. One day I performed a special worship called “Rudrabhishekam” to the Lord and I was uttering the aim of that worship in the beginning, which is called as Sankalpa in Sanskrit. I was asking the Lord to give Me poverty and misery in that Sankalpa. My wife heard that and since she is also a scholar in Sanskrit, she was shocked and was shouting at Me. I smiled and finished the worship. With in few days, I got tremendous poverty in My life. The intensity of the poverty was so much that to give an example, we were purchasing hundred millilitres of milk and that was diluted ten times with water. The four kids were crying refusing to drink that water coloured with milk! Seeing them, one day I was weeping bitterly. Then My wife asked Me “Why are You weeping? You have invited this praying the Lord”. I said, “I am no doubt weeping. But I am enjoying this weeping and I asked the Lord for this only”. In that period of poverty and misery, My spiritual level touched the sky. But I thought that I should not trouble others for the sake of My spiritual effort. It was exactly the noontime. Suddenly I took bath and sat in meditation for one hour praying Goddess Maha Lakshmi. There was immediate response and the poverty and misery disappeared from that day itself. She rained the wealth on My family. Then I prayed Her to control Her grace because both drought and floods are dangerous. Even for that prayer, there was immediate positive response. The reason for telling you this personal aspect of My life is to tell you sincerely that you should welcome both happiness and misery like winter and summer or like day and night or like sweet and hot dishes in meals. But you should not trouble your family members, who are in the lower level of spiritual knowledge. You must take care of this aspect while pursuing your effort.

When I say that you should be the spectator of everything, it means you should watch both the internal and external shows of cinema. The internal cinema consists of your feelings and qualities dancing on the screen of your mind. This is the internal world created by you, which is made of the three qualities (Sattvam, Rajas and Tamas). Quality or feeling is a form of nervous energy, which is the weakest energy. It is not at all materialised matter. When you become the spectator of the external world, you can treat the qualities and feelings existing in the external world as just equal to your internal world. But the external world also consists of strong energies like heat of sun, electricity etc., and also matter in three states (solid, liquid and gas). This part (strong energy and matter) of external world cannot be your internal imaginary world. But this part will not disturb you at all and you need not fear about it. You have to be careful about the imaginary world

present in your self and in the external world, which is made of qualities. But the external world is also entirely imaginary to the Lord. For the Lord neither materialised part of the world nor the imaginary part disturb because 1) He is detached from the entire world, 2) the entire world is imagination only for Him and 3) In the world, the matter and energy do not disturb the Lord or the human beings. The house is not disturbing you but the feeling that the house is your property causes disturbance. You are an actor in the world drama. If you are detached, the dialogues and actions of other roles will not disturb you externally and you will not be also internally disturbed by the thoughts of the drama. The stage, dress, lights and the actors made of matter and energy will not disturb you at all. Therefore, to be a detached spectator, the materialised and strong energetic world need not be imaginary to you. That which does not disturb you is as good as the imagination. Even if the entire world becomes imaginary, the problem is not solved because imaginations also disturb you. Therefore, do not think that the Lord is the undisturbed spectator because the entire world is imaginary. ***He is undisturbed spectator because of the only reason that He is detached from all the feelings or qualities, which are imaginations.*** Thus, you should try to detach yourself from all the imaginations and you need not try to convert this entire world in to pure imagination. The spectator enjoys the action done by the actor and he is not involved in the action. For example, he enjoys by seeing the drinking of wine by somebody in the cinema and does not enjoy the wine directly. Therefore, the bad effects of wine do not touch the spectator because neither he was doer of action nor the direct enjoyer of the result of the action. Neither the spectator is Karta (doer) nor Bhokta (enjoyer).

The word “*Gunaatiita*” means that which is beyond the three qualities. The realised soul and the Lord are beyond the three qualities as said in the Gita (*Gunaatiitah..., Gunebhyascha..., Natvaham teshu..., Maamebhyah Param...*). At the same time, the Gita also says that any soul including the realised soul is made of the three qualities and is part of creation only (*Naanyam Gunebhyah...*). For the Lord, the entire world including realised and unrealised souls is only His imagination and therefore, the Lord is always *Gunaatiita*. The soul is also *Gunaatiita* as far as the imaginary world of the soul is concerned. But the soul is part of the creation and therefore, the soul is a part of His imagination. Hence, the soul is a feeling of the Lord. Therefore, the soul is made of Guna. If you take the soul from the angle of the Lord, the soul is Guna (feeling or quality). But from the angle of soul, its entire imaginary world is guna and therefore, the soul is beyond guna. Thus, the soul is guna from the angle of the Lord and

is beyond guna from the angle of the soul with respect to its imaginary world consisting of its feelings.

The Advaita philosophers are the most dangerous people with the burning thirst to become the Lord. For this, they will immediately exploit any trace of gap in a statement. When you bring the similarity of spectatorship to realised soul and the Lord, they say that the Lord is also pure awareness like the realised soul who has become Atman. He will not stop here. Then he will say that the pure awareness is in him and therefore, the Lord is in him. He will not stop here also. Then, he will say that he has become the pure awareness (atman) by limiting himself to it only and therefore, he himself is the Lord. He flows like water under the mat. He is like the sugar disease, which attacks slowly and silently all the vital organs. Finally, if he realises the truth, it is only self-destruction. Therefore, in his interest only you have to arrest him in the first step itself. You should say that the Lord is spectator but due to this He need not be awareness at all. He can watch or wish even without being awareness. He can burn anything and He need not be the fire. He can do anything without being the logical source of such action. The Veda says that He can run and He has no legs. He can catch and He has no hands (*Apani pado...*). This means the logic applicable to creation fails in the creator. According to the logic of creation one cannot run without legs and one cannot catch without hands. This logic applies to all the living beings because any living being is a part of creation only. The creator is not a part of creation like yourself. He is the creator, which means that He is beyond the logic that can be applied to all the items of the creation. The Veda says that the Lord is not the internal activities of the awareness (Antahkaranams), not its external activities, not the awareness of itself and not the non-awareness (Inert) (*Naantahprajnam, nabahihprajnam, naprajnam, nachaaprajnam...*). This means that the Lord is not any item of the creation including awareness because awareness itself is the most subtle and finest item of the creation. The word “Vishishta Advaitam” in Sanskrit means also a special type of monism. When you are made the in-charge of the post of the Lord, you should be always in dualism (Dvaitam) thinking that you are always the servant of the Lord. Then, you will continue in monism (Advaitam). But, when you think that you are the Lord and feel that you are in monism, you will be thrown into dualism. Thus, this type of monism is special. The Prajapati, who is the in-charge of the post of the creator (Brahma) misunderstood Krishna as an ordinary human being and also thought that he himself was the real creator. Egoism entered him. He played with Krishna by doing mischief. Krishna proved that He was the real creator. Due to this sin, Hanuman was appointed as the

new In-Charge for the same post for future creation. Hanuman will never be polluted by such egoism because He recognised Rama as the Lord and never thought Him as human being. Recognition of God in human form is the climax of spiritual knowledge of Hanuman especially when Rama did not perform any miracle and Hanuman Himself possessed all the miraculous powers. Therefore, you have become equal to the Lord when you are detached from all the feelings (bhavas or gunas) but you should always remember that you are not actually the Lord. You will continue in this perfect monism. But if egoism pollutes you, the dualism will appear before you as the control rod.

[Somebody asked Me that Shankara told in "Viveka Chudamani" that the idol worship etc., couldn't give the salvation except the self-realisation. His doubt was that whether He condemned the idol worship etc.]

You should understand His statement very carefully. Suppose one says that the third step would not lead to the upper floor. Only the tenth step leads to upper floor. Does this mean that the third step is condemned? Without the third step, the tenth step cannot exist. Everybody has to pass through the third step to reach the tenth step.

A person, who has reached almost the final stage will spend just ten minutes time for a brief planning of essential duties to be done by him and he spends all the rest time of the day for God only. All his duties will be done without any trace of hurdle in five minutes only. A beginner reverses this schedule. He spends 10 minutes for God and all the rest time for thinking and for discussing the duties to be done in the best way but his duties fail utterly. A person, who has reached the final stage, spends all the 24 hours for God only and does not spend even a minute for duties. Such a case is very rare and in such case, the Lord will perform all his duties in an excellent way as said in the Gita (*Tesham Nityabhi yuktanam...*).

In the Gita, everywhere Lord Krishna says that He is the Lord and He also advises Arjuna to keep the Gita as the top secret (*Rahasyam hyetat*). The reason for this is that every human being cannot digest the concept of human incarnation and particularly the present human incarnation. The basic reason is that every human being is polluted by egoism and jealousy. Some may believe the past human incarnations that do not exist before their eyes. But it becomes very very difficult to believe the present human form of God because the present human incarnation eats, drinks, sleeps and suffers with illness like us. When we see all these human activities of nature, the strongest ignorance (Maya) intoxicates us like wine and brings the doubts. Only the topmost devotee and even such devotee in a particular span of time only can digest this most bitter truth. A realised soul

understands the human incarnation in right spirit. The external human body is like the external shirt of a person. The shirt of that person can be cut by a blade like any other shirt. Similarly, the human body of the Lord follows all the rules of the nature. Arjuna could digest this truth just before the war because at that time he was in such a tragic mood so that he completely surrendered to Lord Krishna. At that time, Arjuna was mature to absorb that truth. Therefore, the Lord repeatedly emphasized that truth and that was the Gita. But when the war was over that mood was lost and even though Arjuna asked Lord Krishna to repeat the Gita, the Lord refused. If Krishna repeated the Gita, Arjuna could not have digested that truth of human form of God. Whenever a devotee asked Jesus whether Jesus was the divine messenger of the Lord, Jesus agreed, but asked the devotee to keep it as a secret. If you say “worship God”, any human being can digest this concept and therefore, such a message is universal. But if you show an individual and say that He is God, such statement cannot be digested by most of the human beings. Therefore, such concept should be kept as topmost secret. The Gita emphasizes this concept of human incarnation everywhere and therefore, the Gita cannot be universal. Of course, the Gita also contains universal concepts. But most part of the Gita contains only the emphasis of the most secret concept, which is related to the belief of the human incarnation. This is the reason why Jesus kept silent when the priests asked Him whether He was the messenger of God. If Jesus agreed to that concept the priests would have mocked more at Him and therefore, Jesus did not reply to that question. The most dangerous side of the concept of human incarnation is that several human beings exploit and claim themselves as Lord. They cheat the people through this concept. Therefore, Mohammad buried this concept completely and declared that no human being can be the Lord. In fact, He himself was another form of Lord. But He did not mind to lower Himself to the state of messenger of God in order to avoid the exploitation by other cheating human beings. Even Jesus told to most of His devotees that He was messenger of God only. He revealed the secret to a few deserving devotees only that He and His Father are one and the same. Even Lord Krishna never told to anybody that He is God except in the Gita to Arjuna. This secret is limited only to a few deserving devotees only and should not be spread as the universal point because most of the human beings are diseased by egoism and jealousy. If this one point is hidden, most of the people will hear and digest the divine knowledge. Therefore, the Lord does not reveal this secret to every devotee and spoil the devotee just because of this point only. The Lord is not interested in name and fame. He is only interested to uplift every human being some how or other. Only

demons and devils claim themselves as the Lord and wish to get name and fame and they are not interested to uplift anybody. The Lord in human form is ready even to become the servant of all the humanity if that can uplift the humanity.

Important Information from Shri Ajay

Two years back, one of my close friends who is occupying a very high position in profession at present was talking with Swami on phone. Swami suddenly told him “I will reveal a divine secret to you. Don’t reveal it to anybody. I am the Lord Datta who came down to this earth in human form to preach the true divine knowledge and to give the correct interpretation of the scriptures. In course of time this whole world will realize and follow My knowledge. Therefore, believe Me sincerely and follow Me. You will be benefited forever”. I heard this because I was just by the side of Swami at that time. A few days back the same above-mentioned close friend of mine phoned me and gave the following message “Dear Ajay! I am telling you a divine secret and don’t reveal this to anybody. A few days back I have gone to one great scholar of Hora-Nadi scholar in Bombay, who is considered to be number one in India. I asked him a question “Who is this person called Datta Swami?” The scholar took the card and read it as the answer to my question. His answer was “Datta Swami is the human form of Lord Datta, who is the combination of Brahma, Vishnu and Shiva. He is the incarnation of the full divine knowledge. He came to this earth to preach the true divine knowledge to the humanity. Don’t miss Him. If you miss Him, you have lost everything. In future, a very large number of followers will come to Him”. The scholar told exactly the same words, which were told by Swami to me on phone two years back, which you have also heard being near to Swami”.

When I mentioned this to Swami, He was laughing and told “Tell this secret to every one telling every one to keep this as secret. This way is best to propagate a message in very fast manner. If you say a message to anybody and request him to propagate it, he will not tell that to anybody. This concept should be kept really as a secret and this means that you should reveal this only to the deserving devotees who can digest this and feel very happy about it. Most of the people will have negative reaction to this message including topmost devotees. The reason for this is that egoism and jealousy are very hidden and undetectable diseases, which exist in the inner subconscious state. Even the devotee himself is not aware of this disease. This disease will suddenly spring up like a Tsunami wave. Of course, after leaving My body, several people can accept this point, because

I will not be present before their eyes. Ninety percent of people do not accept God in human form. In the remaining ten percent also, again ninety percent will not accept the present human incarnation and they can accept only the dead human incarnation. Only one can accept the present human incarnation and even such devotee slips several times as said in the Gita (*Kaschitmaam...*, *Bahunaam Janmanaam...*).

Therefore, it will be better if this information is circulated to the very close circle of My devotees only. This should not reach the beginner, who will immediately misunderstand Me and he will not listen any statement from Me. Whether a human being is God, or Son of God or messenger of God, it does not matter, as far as the message is concerned. People are reluctant even to accept a human being as the messenger of God. The priests mocked and could not tolerate Jesus even to accept Him as the messenger of God. Imagine their anger if Jesus declared Himself as God in His own words that He and His Father are one and the same!”

Chapter 8
SHANKARA'S TEACHING

Mithya

January 06, 2006

O Learned and Devoted Servants of God,

[Abstract of the Divine Discourse delivered in Town Hall of Narasaraopet on January 06th, 2006]

Shankara preached that this world is Mithya, which does not mean absence of everything or vacuum. He Himself defined the word Mithya as “*Sadasat Vilakshana*”. It means it is neither true nor untrue. It is true because it is giving entertainment to the Lord. The Lord created the Universe for entertainment as said in the Veda (*Ekaki Na Ramate*). If the creation is untrue then the Lord is again leftover alone and thus there is no entertainment to the Lord. But the Veda says that the Lord is entertained and His wish cannot become false, because He is called as ‘*Satya Kamah*’ by the Veda. But the creation is just His imagination only and is not a materialised form. Therefore, the truth is negligible because the imagination is made of the weakest mental energy. The imagination cannot be considered as existing item. When you are walking with a person imagined by your mind, nobody says that you are two persons. Therefore, anything which is negligible can be treated as non-existent and hence, it cannot be also treated as true. In this angle, Shankara convinced the theory of His preacher, called as Gaudapada who propagated the Ajativada. This means that the world is not at all born. The reason for this as given by Gaudapada is that anything is produced from something, which is also produced from some other thing. This chain leads to ad-infinitum (Anavastha Dosha), which means that there is no beginning or end for this chain. He also says that the second reason is that we do not see anything produced from something, which has no birth. Therefore, these two reasons conclude that this Universe is not at all produced. This is another form of the theory of Buddhists called as Shunya Vada. But Shankara modified this and gave existence as well as non-existence to the world through the theory of Mithya Vada. But this Mithya is from the angle of the Lord. The world is imagination for the Lord and not for the soul because the soul is a part and parcel of this universe only. Therefore, for the soul the world is completely real. In fact, the soul is Mithya compared to the world. The reason is

compared to the content of energy and power of the world, the energy and power of the soul is very negligible. Therefore, the soul is Mithya from the angle of the world.

The advaita scholar takes the reverse of this and says that the world is Mithya from the angle of the soul. The drop is negligible from the angle of the ocean but the ocean is not negligible from the angle of the drop. The ocean is negligible for the Lord, which is His imagination. Even the ocean of imagination is negligible from the angle of the imagining person. Therefore, the world is completely true from the angle of the individual soul. Shankara preached the concept of universe from the angle of the Lord because He Himself was the incarnation of Lord Shiva. Lord Shiva destroys the entire world just by one wish. An imagining person can destroy his entire imaginary world just by one wish. Shankara also proved His theory by practical demonstration. He swallowed the molten lead like a cup of drink. For Him, the molten lead is just an imagination. Shankara entered through the bolted doors of the house of Mandana Mishra because the house is just His imagination. But His disciples could not drink the molten lead because they are individual souls and are just drops of this entire world. Ramanuja preached the world as perfect true entity. Ramanuja is the incarnation of Adi Shesha, who is the serpent present around the neck of Lord Shiva like garland. Adi Shesha is an individual soul. Therefore, Ramanuja preached the concept of the world from the angle of an individual soul. Again, Madhva declared Himself as the son of Vayu, who is one of the angels governed by the Lord. Therefore, Madhva was also the incarnation of an individual soul only and hence, supported the view of Ramanuja only. Thus, the concept of universe is complete from the angles of both the Lord and the soul through the preaching of the three divine preachers. Similarly, Shankara declared Himself as the Lord (***Shivah Kevaloham***). The word *Kevala* means that He alone is the Lord. Since He was the incarnation of the Lord, His theory is correct from His angle. Ramanuja and Madhva preached that the individual soul is completely different from the Lord. This is again correct from their angle. Thus, the theory becomes complete from the angles of both the Lord and the individual soul. Well! If you really feel that you are the human incarnation of the Lord you can preach like Shankara. If you feel that you are an individual soul, you should preach the theory of Ramanuja and Madhva. Your inner consciousness is your best judge of your own preaching.

Chapter 9
EKADASHI MESSAGE

Sacred Directions and Times

January 10, 2006

O Learned and Devoted Servants of God,

[Devotees worshipped Swami on the day of this festival, January 10, 2006]

Today you have made Me sit facing North and you had the vision of Me in these early morning hours with a faith that Lord Vishnu is seen today through the North Gate. You think that the divine abode of the Lord is in the North and the hell is in the south. This is not correct. The Veda says “*Duramete Viparite Vishuchi*” which means that God and this world are quite opposite like the poles of North and South. The word *Vishuchi* means the instrument having the two needles indicating North and South in opposite directions. Thus, this is a simile only and the concept is that God and world are just diagonally opposite. Unless you leave the last point of the path of the world, you cannot enter the first point in the path of God. This indicates that the complete sacrifice of world is essential to achieve the grace of God. People have left the concept and are foolishly following the simile and say that God is in North and world is in the South. You can take east and west or upward and downward directions also to understand this concept. Similarly, people say that the sacred time is after Pongal when the sun turns towards North. People think that if one dies after this festival, they are salvated. Several great saints died before this festival and several sinners died after this festival. Again, this has inner meaning. The sun indicates the determination taken by the intelligence. The North side indicates God. This means that if you are determined towards God by leaving the world completely, you are salvated atleast at the time of death.

There is no use in taking scriptures in external sense only which will be just for entertainment only. If you see the Ramayana as a story only it is just like the present cinema. Every cinema shows a hero like Rama and a heroine like Sita. A villain like Ravana enters attracted by Sita. Rama wins over Ravana. Every cinema is based on this outline of the Ramayana only. In such case, if you see the Ramayana in the light of a story only, it is as good as seeing a cinema only for entertainment. If you take the inner spiritual sense, then only you are benefited in your spiritual effort. Such inner sense of the Ramayana is called as the Adhyatma Ramayana.

Hanuman is the greatest scholar in this universe because He recognised Himself as soul (Jiiva) and Rama as the Lord. Rama never gave any spiritual discourse nor Rama performed any divine miracle. He was covered by a very thick blanket of Maya. Hanuman studied nine grammars of Sanskrit from Sun and no scholar can compete with Hanuman in knowledge. Hanuman performed unimaginable miracles like jumping the sea and carrying the mountain by hand. Any human being in the place of Hanuman will certainly think that he is the Lord and Rama is the devotee. Hanuman remained unmarried and never did any work for selfish purpose in His life. But if you see the case of Rama, He looked very fond of His wife and almost blind in the love of His wife. Ravana was troubling the world and Rama is expected to kill him and save the world. But, Rama said to Ravana on the first day of war that if Ravana returns back Sita, He would just go back. Suppose Ravana returned back Sita, Rama will go back and Ravana will continue to trouble the world. Therefore, for Rama His wife is more important than the world. Hanuman heard this and if you are in his place, you will quit Rama blaming Him as a blind person in the love of His wife, who does not care for welfare of this world. You will say “I have supported you thinking that you will help this world. I never expected that you would come out as such a blind fellow in the love of your wife”. But Hanuman continued to be slave of Rama forever. When Sita was stolen Rama was weeping and told Lakshmana that He will destroy all the fourteen worlds if His wife is not seen. He is prepared to destroy this world containing so many saints for the sake of His foolish wife who brought all the problems due to her attraction towards the golden deer. Lakshmana told Rama that the golden deer is the trick of demons but Rama did not listen his advice and ran after the deer to fulfil the desire of His wife. Again, this shows the blind love of Rama on His wife. If you are in the place of Lakshmana, you will certainly leave Rama telling “I have left my wife in your service. But you are blind in the love of your wife. In such case, let me also go back to live with my beloved wife”. But Lakshmana did not even think like this. Thus, Rama behaved like a very strong blind fellow in the love of His wife.

The entire Ramayana is only the personal service to Rama attended by the devotees and there is no trace of welfare of this society. Generally, we expect the Lord to come down to this world to uplift the humanity. We join the Lord in such mission. We treat the Lord as a political leader who is in the service of the society and we support His mission. We donate to the politician expecting him to spend for the welfare of the society. But if he spends for his family, we will immediately criticize him because our

support is not for the service to his personal work. But in the Ramayana, you see all the devotees served Rama in His personal affairs only. Every thing was for the sake of protection of His wife only. Such protection is the personal duty of Rama. Lakshmana stood without food and sleep as a watchdog when Rama and Sita were enjoying inside the hut. Sita insulted Lakshmana blaming him that he was after her. In spite of such horrible insult, Lakshmana did all his best to get her back for Rama. Hanuman did all the works for the protection of wife of Rama. Such protection was the personal duty of Rama and has nothing to do with the welfare of the world. Therefore, the essence of all this is that you should not think yourself as the Lord by doing some miracles. Hanuman never thought like that. Similarly, you should recognise the Lord in human form not through miracles. Hanuman recognised Rama as the Lord even without any miracle. Hanuman never told that He is Brahman.

The present Advaita scholars who claim themselves as Brahman are perhaps greater scholars of the Upanishads than Hanuman! Hanuman did not worship photos and idols. Hanuman did not worship energetic forms like Vishnu, Shiva etc., He recognised the human form of the Lord and this is the main essence of the Ramayana. The path of Hanuman to please the Lord was simply service to the Lord. He never praised the Lord through bhajans. He never chanted the name of Rama using the garland of beads. He never did any penance or any other form of worship. All these are theoretical tricks to cheat the Lord. Service is only the real path to please the Lord. Hanuman sacrificed even marriage and even left His parents in search of the Lord in human form. If you are in the place of Hanuman you will certainly think like this “How foolish I am! Rama is craving for His wife and is not worried about the welfare of this world. If He gets back His wife, He will leave Ravana and allow him to continue his mischief to the society. If His wife is so dear, why should I be unmarried?” Even His mother Anjani should have advised Hanuman like this only. But His mother encouraged Hanuman. This means that after recognising the Lord in human form, the logic should stop. You have to use the torchlight on the way only and not after reaching the house. Similarly, you have to use all the logic to recognise the human incarnation, because several false human beings also claim themselves as human incarnations. Once you have reached the Lord, your ultimate aim is only to please the Lord and not to analyse the Lord. The Lord knows how and when to uplift the humanity. His ways are beyond your logic and imagination. You do not know your own welfare and you cannot uplift even your self. It is the outlook of the Lord regarding the welfare of the society. Hanuman was working with the king Sugriva.

Vali obstructed the wife of Sugriva, called Ruma. Hanuman can kill Vali just by one stroke. But He did not do so. The same case happened with Rama. The wife of Rama was prisoned by Ravana. The case was exactly the same as that of Sugriva. Hanuman did all His best in the case of Rama but never did anything for Sugriva who represents the society. Hanuman could have killed even Ravana for the welfare of the society. But He waited till the Lord comes because the Lord can give the punishment. You can punish any human being only by His instruction. The Lord is only the final judge and without the judgement, the punishment cannot be executed by any human being. Therefore, Hanuman waited for the punishment of Vali and Ravana. Therefore, your duty is only to serve the Lord and you should not differentiate the personal service and the service to the society. You have to act according to His wish and pleasure only. He will test your faith by exhibiting Maya. Therefore, the Ramayana gives the essence of spiritual knowledge regarding important points like recognition of human incarnation, position of miracles, path to please the Lord in human form, personal service and service to the society etc. If you take these divine aspects, then only you will be benefited by the Ramayana.

Knowledge is like sitting in your house without happiness or worry. Devotion is like travelling to the Lord by bus or train, which gives you happiness only. But service with sacrifice (Karma Yoga) is like travelling by aeroplane to the Lord, which involves full worry and misery only. To reach the Lord, only aeroplane is effective and therefore, you hear that a divine aeroplane came down to take a devotee. A bus or train does not come down from heaven. The path is full with thorns. After reaching the goal also, you have to sit on the thorny throne with thorny crown only. Lord Datta is said to be the ocean of bliss. This means that He is not enjoying the bliss but He makes His devotees to enjoy the bliss as said by the Veda (*Eshahyeva Anandayati...*). The Lord transfers the evil effects of His devotees on to Him and always suffers. By this, the devotees are blissful. Therefore, the path and goal are full of misery only and not the bliss. The spiritual aspirant must always invite troubles and misery in his life, which are the real friends to give the advanced training. But if you analyse carefully, such misery gives you the real eternal bliss. This bliss is eternal because it is associated with misery and is not affected by misery. Thus, the real eternal bliss comes only through the misery in the sacrifice. The bliss that comes in the happiness of selfishness is always temporary. It disappears when the misery attacks it. Therefore, you must try to derive the internal bliss through the misery obtained in the sacrifice. Misery also comes by sins but such misery will not give the eternal bliss. Therefore,

you should try to attain the eternal bliss by sacrificing everything and everybody in this world for the sake of the Lord in human form. Lakshmana, Bharata, Hanuman etc. did the same. Even Jesus says that unless one sacrifices all the bonds and even is prepared to sacrifice the life by carrying his own cross for the sake of the Lord, He is not pleased with such disciple. The bliss rising from misery and associated with misery can never be affected by misery and therefore, remains eternal. A person, who is grown up by the poison only as the food cannot be affected by the bite of a serpent.

The sacrifice of the world lies in the sacrifice of the three strongest bonds called as Eshanas. These are the bonds with wife or husband, children and wealth. Rama left Sita and never enquired about the delivery of Sita. He sacrificed the kingdom and went to the forest. Krishna loved Radha to the climax but left her permanently. At the end, when His sons and grandsons were killing each other on the seashore, He never bothered. He was prepared to sacrifice all His wealth to His beloved devotee called Sudama. Buddha left His wife, one-year-old son and the kingdom in one stroke and went to the forest. He gave the conclusion in nutshell by leaving the three strongest bonds in one stroke. Thus, the Lord showed the sacrifice of these three bonds in His three important human incarnations of Rama, Krishna and Buddha. Then only the sacrifice of the world is complete. The sages requested the Lord to help them in sacrificing these three bonds. Krishna attracted Gopikas, their children and stole the butter, which was their wealth. Thus, the sages got complete salvation and reached the highest abode of the Lord, called Goloka.

Rama acted like an ordinary human being and showed the Pravrutti, which means the behaviour in the world in absence of the Lord. Ravana was a greater scholar and a richer king than Rama. Ravana had all the supernatural powers unlike Rama. Thus, the personality of Ravana was far superior to that of Rama. But Sita was not attracted by Ravana. Similarly, Rama was not attracted by Surpanakha who was looking more beautiful than Sita. Therefore, in Pravrutti the human being should stick to his wife or her husband sincerely without any side attraction. Rama gave His entire kingdom to His sons only. This means that one should give his wealth to his children only in Pravrutti. But Nivrutti appears when the Lord enters this world in the human form. Lakshman left wife. Bharata left wealth. Hanuman left everything and everybody. Their sacrifice was for the sake of the Lord. Similarly, Gopikas came to Brindavanam in the night when Krishna was singing on the flute. Krishna requested them to go back to their houses to attend their husbands and children. But Gopikas refused.

They asked Krishna whether the wife who is worshipping the photo of her husband should leave the worship when the actual husband arrives to attend him or not? They treated the fellow human beings as inert photos. The soul is inert doll playing for the entertainment of the Lord and has no independence. Only the Lord has full independence. Krishna was pleased with this question and immediately danced with them. Therefore, the Lord is higher than the highest of Pravrutti. The husband is highest in Pravrutti. But when Nivrutti comes, the Lord is higher than the husband. Krishna showed Nivrutti. Gopikas faced lot of troubles in Nivrutti because the Lord was not a statue or formless awareness. The Lord was in human form similar to the human forms of their husbands. When the Lord was even in the form of a statue, Meera faced lot of troubles from her husband. Imagine the intensity of problems faced by Gopikas when the Lord is in the direct human form!

There are different levels of love even in Pravrutti. On one extreme end you see a wife maintaining an illegal contact with other person even with the knowledge of her husband. On the other extreme end, you see Padmavati, the wife of Jayadeva who died just by hearing news of the death of Jayadeva. In between these two extreme ends, different levels of love exist. A widow throws herself forcibly into fire. A widow wears only white sari and gets her head shaved like monk. A widow removes tilakam from her face but wears coloured saris and jewels. A widow marries another person and wears tilakam also. Thus, you find different levels of love in Pravrutti. Similarly, there are different levels of devotion in Nivrutti also. A love should be spontaneous and should not be forced. One level should not criticise another level. You should not force anybody to come to your level only. Any level should be natural without any force.

Krishna was associated with Gopikas and danced with them in nights for two years continuously. They tasted the sweet Lord like a cup of sweet. If you eat the sweet continuously, the value is lost. ***If Krishna stays in Brindavanam throughout His life, they would have fallen to the lowest level.*** Samba was the son of Krishna but he mocked the sages and got the curse. Being the son of Krishna, nobody expects him to behave like that. He did not treat his father as Lord due to constant association with Him. In constant association, you are observing the external body and its natural properties only. The internal Lord is invisible. Therefore, you will treat the Lord as an ordinary human being only. This is one extreme end of flood. The other extreme end is drought. Without even little association with the Lord, you cannot have the love practically developed in yourself. By studying the Ramayana, Gopikas could not develop love on the Lord. You

cannot develop the love on the sweet just by hearing explanation about it. Therefore, Krishna wanted to develop the devotion of Gopikas and left Brindavanam permanently. They tasted a small cup of sweet and got a long gap. This is the correct middle golden path. By this, the level of devotion rose to climax and Gopikas reached highest abode. In the absence of Krishna, Gopikas tried to get satisfaction from the drawings and statues of Krishna. But they could not get the satisfaction. This means that worship of statues and photos cannot be the perfect path. Uddhava, a messenger from Krishna, came and preached Gopikas that they should meditate on the all-pervading formless aspect of God. Gopikas refused and laughed about that suggestion. In their previous births, these sages did lot of penance on such formless aspect God only and could not get the satisfaction.

Radha became mad in the devotion of Krishna. You cannot take Radha as an example because madness does not come by any effort and it is spontaneous only. Therefore, the example for anybody in this world is Hanuman only, who sacrificed everything and everybody in His service. The service is the only real path and is the climax for any human being in this world. In the state of madness, everything disappears including service and you can never become mad by any effort. Therefore, you cannot blame Radha for not doing the service to the Lord. It is said that Adishesha, the head of the serpents is bed of the Lord. According to Ramanuja, Shesha means the soul. Any soul is shesha, who attends to do the responsibility of the Lord in human form. Lakshmana never slept and did not take even food in protecting Sita and such protection was duty of the Lord. Hanuman searched for Sita by jumping over the sea. Searching once own wife is duty of the husband. Thus, the duties of the Lord were taken by the devotees and this indicates the Shesha acting as the bed bearing the weight of the Lord on his head. Several heads of Shesha indicate several devoted souls.

[One devotee asked Me about the benefit of complete sacrifice of the Eshanas by wearing the saffron cloth.]

Even if you limit to this world only, such a person lives without any tension and worry. In such case, there is no trace of selfishness. Such person derives the eternal bliss in the misery obtained by sacrifice in the service of the Lord or even in service of the society. He lives with perfect peace and infinite bliss till his last minute of life. What more benefit is present in this world even in the case of atheist?

[A Christian devotee, Anil Antony, asked Me some questions just now. He asked whether the salvation is a free gift of God and not based on the work.]

This is the climax of foolishness. Even in the worldly affairs, a selection board sits and filters the deserving candidate to give the gift. If

anybody in this world gives a free gift without seeing the deserving qualifications, people will call him as a full mad person. Do you treat God as mad person, who is wiser than the wisest in this world? Jesus asked His devotees to go to villages and propagate His knowledge. Even today the Christian fathers wander all over the earth and they are propagating the divine knowledge by constant lecturers. Is this not work? If salvation is a free gift why should they work? How much divine work Jesus carried on? In Hinduism, you can support free gift by saying that a soul might have done lot of good work in the previous birth and the gift may appear as free gift because the soul did not perform any good work in this birth. But, Christianity does not believe the re-birth and therefore, such possibility of explanation is also ruled out here.

[His another question is that Christianity encourages the praise and prayer of the Lord for certain materialistic benefits. He asks whether such prayer is correct.]

The answer is that such a stage is not incorrect but it is a lower stage. The LKG class is the beginning of school education. You cannot say that LKG class is not correct. It is correct but it is lowest. The first step is true but does the lowest step exist on the ground. If you take the case of Jesus, He is in the highest step. He also praised and prayed the Lord but never asked anything for Himself. He asked anything only for the propagation of the fame of the Lord. The lowest step is certainly better than the pit, which is lower than the ground. Thus, the beginner is certainly better than the atheist, who does not believe God at all. Even though the beginner is selfish, atleast he believes the existence of God.

Miracle

(Swami gave a divine vision to a devotee called Sitamma. Swami appeared as Lord Vishnu with Shankha and Chakra on both sides of the face. According to her narration Swami appeared with bright crown and several shining jewels on the body. After giving this vision to the devotee, Swami asked her to explain all the details of the vision to the rest of devotees so that every devotee can feel happy about the vision. Sri C.B.K. Murthy, Smt. Bhavani, Sri. Ajay Kumar were some of the devotees present at that time who felt very happy to hear such divine vision. Sri. C.B.K. Murthy worshipped Swami by chanting 108 names on Swami (Ashtottarasatanamavali). Each name indicates a miracle done by Swami previously, which are narrated in a printed book called "Mahima Yamuna", which means the Yamuna River of Miracles.)

Chapter 10
MAKARA SAMKRANTI

Concept of Samkranti

January 14, 2006

O Learned and Devoted Servants of God,

Today the Sun is entering the Zodiac of Capricorn. The Sun represents the knowledge of the intelligence, which is in the final form called decision or determination. The Veda says that the Sun initiates the intelligence (*Dhiyo Yo Nah*). The Capricorn is famous for rigidity. When it catches something, it will not leave under any circumstances. Therefore, this whole physical model represents the rigid decision of divine knowledge. The Sun is diverting towards the north side. Indians consider the north side for divinity, because the pure white sacred snow hills called Himalayas and the sacred white river Ganga are present in the northern side. In the south side, a huge ocean of salt water is present, which represents this world. Thus, the North represents God and the South represents the world. This whole model now gives the following conclusion. The decision of knowledge should finally be diverted towards God and which must be rigid under any circumstances. This is the concept of the whole physical model. Once you take the concept, the physical model has no importance. When a student of Science looks at a diagram or a physical model in a laboratory and understands the concept of that, there is no need of the diagram or the model for him any more. In this month, all the crops yield grains and the food reaches the house. Till this month people are worried in the problems of agriculture. From today onwards, all the problems of agriculture are over and the food for the whole year has reached the house and thus, there is peace and settlement of the mind. Therefore, from this month onwards till the rains start a person can completely divert his mind towards God. Again in the rainy season the person is involved in the problems of the agriculture, which is also essential for procuring the food. Without food the body cannot stand and cannot be involved in the worship of the God. Thus, from this month onwards six months are left for complete concentration to God. After six months when the rains start the other six months are meant for the work essential in procuring the food. These six months are sacred because the person can spend in the concentration of God. The other six months are not sacred

because one has to involve in the worldly affairs to procure the food. Thus, these six months are called as ‘Uttarayanam’ or ‘Jnana Marga’ (path of knowledge), which is also called as Devayanam (the path of Angels). The other six months are called as Dakshinayanam or Karma Marga (path of work or Pitruyanam (the path of family affairs)). These two paths are explained in the Gita (*Shukla Krishna Gatee...*). Now, if the concept is understood there is no meaning in the time or in the festival. For a job holder in a city this concept remains as it is but the plan of time is completely different. Everyday consists of Uttarayanam and Dakshinayanam. When he goes to job at 10 a.m., and returns back at 4 p.m., the time between 10 a.m., to 4 p.m., is Dakshinayanam. The rest time is Uttarayanam. This means till one goes to job and after returning from the job, one has to concentrate on God. But people are not doing this and are converting the Uttarayanam also into the Dakshinayanam. When the person is in the home, he is involved in the family affairs only. Even if he finds some leisure, he is going to a cinema or watching a television, which again is related to family affairs only. Thus, the whole day is part of work and family affairs only. Today even the villagers are also similarly involved in-group politics in these six months. Thus, they are making the whole year as the path of work and family and the world. Thus, Uttarayanam or sacred time is the time whenever you are involved in God. The unholy Dakshinayanam is the time whenever you are involved in the affairs of family or world. Therefore, the concept will enlighten a scholar regarding the internal significance of this festival called as Samkranti, which means transformation or transition. Whenever you are transited from worldly affairs into the affairs of the Lord, such transition is called as ‘Samkranti’. Unless this internal meaning is recognized and is practiced, there is no use of celebration of this festival by wearing new clothes or by drawing diagrams on the floor with white flour or by preparing pongal and other sweets. All these things or foolish and a mere waste and have no significance of divinity. People are calling this day as Pongal, which indicates the sweet rice to be prepared on this day. Thus, the external physical significance is only stressed by this word. But the word ‘Samkranti’ has the internal spiritual significance.

On the occasion of this festival ‘Samkranti’, I am also following its significance by transforming Myself into the third stage called as Dhyanam or Involution. This third stage is related to Lord Shiva and is called as Pratyahara or the part of the conclusion. I am withdrawing Myself from all the items of the world and I am going to remain in the innermost source. In this stage, I am not going to catch any devotee like the cat (Marjala Kishora

Nyaya). I am leaving My hold on all the devotees and there is no need of telling that I am withdrawing My hold on all the worldly items. In this stage, those devotees who have complete faith on Me have to catch Me and have to keep their hold on Me like the baby of a monkey (Markata Kishora Nyaya). Till now, I am holding on My devotees with My grip like the mother cat catching its offsprings with mouth. But from today onwards the devotee has to catch Me with his or her own grip like the offspring of a monkey catches its mother. Therefore, My grip is transformed into the grip of the devotee. Thus, those who have very strong faith can alone have the rigid grip on Me and will follow Me to the eternal divine abode. There is a point up to which the teacher catches the student. In the elementary class, the teacher catches the student by force and makes him sit in the class with the help of a cane. But after sometime in the higher class the grip is reversed. The student has to catch the teacher and there is no need of cane in the higher class. Therefore, those devotees who have the firm faith on Me alone will come along with Me. ***Those devotees who have weak faith will fall on the way and I cannot care for them because it is against the principle of divine schedule.*** In the higher class, the teacher will not care for the student if he is absent for the class. The student has grown-up and need not be caned. From now onwards the journey depends on your grip and not on My grip. If I have to carry you till the goal with My grip, I have to carry all the souls. The teacher teaches the whole year but in the time of examination the teacher has no grip. Everything depends on the student only in the time of examination. Till now My life has passed through the two earlier stages called 'Jnanam' (Knowledge) which is related to Lord Brahma. The second stage was 'Gaanam' (devotional songs or devotion), which is related to Lord Vishnu. During the first stage, I cleared the concept. During the second stage, I was catching My devotees who have faith towards Me and I was dragging them towards Myself. By these two stages, the academic year is over. Now this third stage belongs to the time of examination in which the teacher will not interact with the student in any way from His side. The preaching and guidance are stopped. If there is any doubt, the student himself has to approach the teacher for clarification during the preparation holidays. In this time, the student has to approach the teacher and the teacher will not approach any student. The teacher is prepared to clarify the doubts provided the student approaches with interest. When this third stage is also over, there will be examination, which is the enquiry about the soul in the upper world. After that the result is given to the soul. All this information about My involution is strictly limited to the

circle of My devotees only and not to other general public. Therefore, this need not be misunderstood by others.

People are always under the illusion of majority. People think that whatever is done by the majority is always good. They expect their son to study, earn a job, marry and have children. The sons of majority are doing like this. Therefore, people think that this is the good path. Therefore, they expect their sons also to follow the same good path. If any son tries to deviate from this path the parents are worried. Ofcourse the deviation from this path may be towards positive or negative side. If one is leaving this earth, he may fly to the sky or may fall into the downward pit called Patala. Both are deviations. Similarly, if the son deviates from this normal path and becomes a lazy fellow and is trapped by bad habits the deviation is negative. In such case, the son should be forced to the normal path. He should be brought to the ground from the pit. But if the son deviates from the normal path and is turned towards God by becoming a monk, the parents should encourage and appreciate. If somebody is leaving the ground and is flying to the sky, it should be appreciated. Therefore, the negative deviation should be condemned and the positive deviation should be appreciated. The Scriptures say that if a couple is not having a son, they will go to the hell called 'Put' (Punnama Naraka). Does this mean that Shankara, Rama Krishna Paramahansa etc., who did not have sons have gone to the hell? Does this mean the demons that had sons have not gone to the hell? This statement of the scripture has to be understood with reference to the negative deviation. This means that one should marry and get a son by leading a disciplined regular family life and one should not be unmarried and should not be trapped by bad habits like moving with prostitutes. Thus, with reference to this negative deviation only the normal path is appreciated. This means that you should be on the ground and should not fall into the pit. This does not mean that you should be on the ground and should not fly to the sky. This is not with reference to the positive deviation. Therefore, the production of a son is appreciated with reference to a debatcherous life. But it should not be appreciated with reference to the life of a monk. Earning one rupee is appreciated with reference to the loss of money. But it need be appreciated with reference to earning 100 rupees.

The concept of majority is capturing the minds of even spiritual people. The spiritual preacher is encouraged to deliver the knowledge if a large gathering appears. When Krishna preached the Gita, there were lakhs of soldiers there. But He preached the Gita only to Arjuna because he was the only deserving devotee. If any spiritual preacher is in the place of Krishna, he would have requested for a mike so that he can preach the Gita

to all the people in the war!! Datta is surrounded only by very few deserving disciples like Pingala Naga, Alarka, Parashurama, Skanda etc. Shankara preached the commentary only to the four deserving disciples. A Professor is surrounded by a very few research scholars engaged in discussions. If you visit a school teacher, he is surrounded by a hundred children, who are not listening anything.

The love towards the family is more important than love towards society. But the love towards Lord is more important than love towards family. The love towards society should be concentrated to the limited family and the love should be further concentrated to a limited human being, which is the human incarnation. This is explained in the Ramayana. Rama neglected the welfare of the society with reference to the love towards His wife. He told Ravana to return back Sita and if Sita is returned Rama will go back to Ayodhya along with His wife. In that case, Ravana would have tortured the world and Rama will not punish him. Rama behaved like an ordinary human being. Every human being should follow the life of Rama, which is exemplary. One should care for his wife, children, brothers, parents etc., i.e., his family than the society. The family is more important than the society. The family loves you more than the society and therefore, you should love your family more than the society. To teach this, Rama behaved in that way on the first day of the war. Some people sacrifice their families for the sake of the welfare of the society. The family is also a part of the society. In fact, the family is the best part of the society for an individual. The Ramayana preaches the importance of the family bonds, which should be more important than the society. Sita stressed on the importance of love towards the husband. Lakshmana and Bharata stressed on the importance of the love towards eldest bother. Rama stressed the importance of love towards wife, brothers and parents. Dasharatha stressed the importance of love of a father towards the son. The love in these family bonds is demonstrated to the climax in the Ramayana. Lakshmana stood without food, drink and sleep for the sake of his elder brother for fourteen years. Such brotherly love is unimaginable and impossible in this world because Lakshmana left even his newly married wife for fourteen years for the sake of his elder brother. Can such brotherly love be possible in this world? It cannot be seen but then why such climax is demonstrated? The idea is that when you show the climax, people will follow at least to some extent. But if you show some extent only, they will not follow at all. But one should remember that all these family bonds are sacred and important with reference to the bonds with the society and not with reference to the bond with the Lord. All this is only within the limits

of Pravrutti. Now to show such climax in the family bonds, the love in the family bonds cannot be sufficient. The meaning is that to show the brotherly love to such climax, the bond between two brothers is not sufficient. If Rama and Lakshmana are simply brothers, such climax of brotherly love is not possible. Rama was the Lord and Lakshmana was His devotee, called Adishesha. The bond between Rama and Lakshmana is not simply the brotherly bond. It is the bond of a real devotee towards the Lord. That divine bond in disguise of brotherly bond can only show the climax. Lakshmana is aware of himself as Adishesha and was also aware of Rama as Lord Narayana. His love towards Lord is understood as brotherly love by the world. His love towards the Lord was hidden to the world, but was not hidden to Rama or Lakshmana. The proof for the recognition of Rama as Lord by Lakshmana was that Lakshmana was not astonished when he saw Rama converting the stone as a lady by touching it with His foot. If Lakshmana was not aware of Rama as the Lord, Lakshmana should have shouted with surprise and should have advertised that incident in Ayodhya after returning back. He watched that miracle with peace and silence. It means that Lakshmana is aware of Rama as the Lord. Therefore, Lakshmana could show such climax of love to Rama as the Lord and not simply as brother. But he never opened the secret and treated Rama only as brother because the purpose was to establish the brotherly love in the world and not to establish the love towards the Lord. The external colour was 'Pravrutti' for the sake of the world, but internally it is 'Nivrutti' in the view of Lakshmana or Bharata or Sita. Thus, Dasharatha, Rama, Lakshmana, Bharata and Sita played the Pravrutti part of the drama. The essence of Pravrutti is to give love and importance to the entire living beings of the world. Among the living beings, you must give more love and more importance to the humanity. Among the human beings (society), you must give more importance and more love towards your family. This is the field of Pravrutti. Neglecting the family for the sake of the society is foolishness. This is proved by Rama by neglecting the welfare of the society for the sake of His beloved wife, while asking Ravana to return back Sita. Similarly, neglecting the humanity for the sake of other living beings is also foolishness. The love should get more and more concentrated as you proceed from the world of living beings to the humanity and to your own family. Here ends the Pravrutti. The family of Rama played this part and preached Dharma or Justice. But while preaching the Pravrutti in all their family bonds actually Nivrutti was present in hidden state. Due to this hidden Nivrutti only the bonds of Pravrutti could reach the climax.

The second part of the drama is Nivrutti in which the Lord comes in human form who is not your family member. He is an outsider. Hanuman is not related to Rama through any family bond. His mother told Him that the Lord will come in human form and that He should wait on the mountain Kishkindha to meet the Lord. Thus, the recognition of the Lord in human form is open secret in Nivrutti. Hanuman left His family for the sake of the Lord in human form who is an outsider and was not His family member. Thus, the essence of Nivrutti is that you should leave even your family for the sake of the Lord when you recognize Him in the human form. You should leave the society for the sake of the family and you should leave the family for the sake of the Lord in human form. This is conveyed by the service of Hanuman to Rama. Thus, the love is reaching the climax of concentration at this single point of human incarnation. Jesus tells that one should leave all the family members and even must be prepared to carry on his own cross for the sake of Himself i.e., the human incarnation. He left His parents for the mission of the Lord. He never cared for His mother who came to see Him. When a woman shouted that His mother is sacred because she gave birth to the Lord, Jesus told that the statement is not correct. He told that the people who follow the word of Lord are really sacred and not His mother who just delivered the child like any other woman. This shows the importance of Lord over the family. Jesus gave importance to the Lord who is in the energetic form called as the Father of Heaven. The reason is that He cannot give importance to the human incarnation because He Himself was the human incarnation. But Gopikas, the devoted sages, proved the same truth in the case of the human form of Lord. For the sake of Lord Krishna, they left their families and wealth. When Krishna left the body, they jumped into fire. When Krishna left Brindavanam, they roamed with full madness. It is easy and palatable to show the climax of love on the formless aspect of God but it becomes very difficult when the God is in human form. When Meera showed the love on the statue of God even that gave her lot of troubles. Imagine the trouble faced by Gopikas who showed love on the direct human form leaving their families. Hanuman was having all the supernatural powers and in fact, He helped Rama by using those powers. But Hanuman never got egoism even though Rama did not exhibit any supernatural power. This shows that you should not recognize the Lord simply by supernatural powers. It also indicates that you should not think yourself as the Lord by getting some supernatural powers. Hanuman recognized Rama as the Lord even in the absence of any supernatural power. Hanuman never claimed Himself as the Lord even though He possessed all the supernatural powers. Here the point is that even a devotee

can attain the supernatural powers as in the case of Hanuman. The Lord may exhibit these powers as in the case of Krishna or may keep silent as in the case of Rama. These powers can also be attained by a demon like Ravana. These points must be well noticed when you are recognizing the human incarnation with the help of superpowers. Hanuman never worshipped the all-pervading formless aspect of God. He also did not worship any statue or even energetic forms like Brahma, Vishnu, Shiva etc. Such forms are the most inconvenient media. When the same Lord is present in the most convenient medium called as human body, it is ignorance and rigid foolishness to worship the other inconvenient forms. These points must be understood from Hanuman and such a devotee can be called as the real devotee of Hanuman. Hanuman did not recognize Krishna for sometime but finally He recognized Krishna also as the same Lord and worshipped Krishna. In this, Hanuman acted as an ignorant for the sake of others. The message of such action of Hanuman is that even great scholars and devotees are not realizing the most important point, which is that the Lord comes in human form in every generation. Nobody can live like Hanuman for such a long time to be present in the time of Rama as well as in the time of Krishna. Hanuman was associated with two subsequent human incarnations. Sometimes you may have two human incarnations in the same generation and this point is conveyed by Hanuman through the above incident. Shirdi Sai Baba and Akkalkot Maharaj were existing side by side in the same human generation and both were human incarnations of Lord Datta. Similarly, Rama and Parashurama co-existed. Balarama and Krishna co-existed.

Ravana was similar to Hanuman in possessing all the supernatural powers. He is an example for a devotee who considers the Lord only by supernatural powers. He accepted Brahma and Shiva who gave him the supernatural powers. He worshipped the energetic forms like Brahma and Shiva. He neglected the human form while asking the boons from Brahma. This itself shows that Ravana can never believe that the Lord comes in human form. The Gita states that the Lord comes in human form and the Gita never stated that the Lord comes in any another form (*Manushiim Tanumashritam*). This means that the Lord comes in human form to preach the divine knowledge and other forms are not convenient for spiritual guidance. When Lord came in the form of Fish etc., such forms were limited only to kill the demons and not for any spiritual preaching. Therefore, Ravana could not recognize the human form of God. There are people like Ravana who do not believe that God comes in human form. Such people are egoistic and jealous like Ravana and do not accept any

human incarnation present in their time. They worship God only in the formless aspect or energetic forms or statues. They claim themselves as Lord or Brahman. When Rama was not having any supernatural power, the negligence of Ravana was reinforced. Ravana was also an outsider and was not having any family bond with Rama like Hanuman. Ravana could follow neither Pravrutti nor Nivrutti. He neglected his wife Mandodari and was after Sita, who was an outsider. Sita was the wife of an outsider. Ravana craved for the love of Sita and loved Sita more than Mandodari. He neglected his family for the sake of outsiders. Thus, he violated Pravrutti. He could not recognize the human form of the Lord and opposed the human incarnation. Thus, he violated Nivrutti also. Therefore, he was completely ruined.

Thus, if you compare Lakshmana, Hanuman and Ravana the whole spiritual knowledge can be understood. Lakshmana stands for Pravrutti, who cared for his family. Hanuman stands for Nivrutti, who cared for the Lord in human form and loved Him more than His family. Ravana neither loved his family nor loved the human form of the Lord. He was thinking himself as the Lord and got ruined. Thus, the Ramayana is the essence of all the Upanishads and the Gita (*Vedah Prachetasaat...*). It is the practical conducted in the laboratory, which conveys the theory explained in the Gita. Therefore, Hanuman acted in the Ramayana and heard the Gita. Whatever He acted was found to be correct when He heard the Gita. Hanuman was on the flag of the chariot and Krishna along with Arjuna were in the chariot during the preaching of the Gita. This means that the practice of the spiritual knowledge is always in the higher plane than the theoretical preaching.

Whenever, you pray the Lord, be careful about the meaning of the prayer. You must utter that only, which you can really practice. In the prayer, you say that the Lord is everything for you. You cannot practice this. You cannot prove this as long as the Lord remains formless or in the energetic form or as the statue. But when the Lord comes in the human form and asks you to sacrifice a little for His sake, you will go back. For this inconvenience only you deny the human form. You like the statue or formless aspect or energetic form of God because they cannot ask you for any proof of your prayer. You want that God should believe your prayer and should blindly sanction whatever you ask. You think that God is innocent and should believe whatever you say without any practical proof or test. This is the main reason for the denial of human form of God. When you offer the food to the Lord, the formless God or the energetic form or the statue will not take even a single particle of your offered food. But if

you offer the same food to the human form, you will not get back a single particle to eat. This is the reason for denying the human form of the Lord. First you must be sure of the extent of value you give to God. Then, you must be sure of the extent of your faith when you meet the human incarnation and in recognizing Him as the Lord. If you have full value for the Lord and if you recognize the human incarnation, the full value to God must be proved practically in the case of that human incarnation. If you have full value for God but do not recognize the human incarnation, then there is no opportunity for you to prove your full faith to God. In such case, your full value to God is false and you are hippocratic. Jesus gave full value to God and sacrificed His life for the sake of God. In the end, He told the Lord that His will should be done. When He accepted the will of God to be done, He did not feel adversely in the crucification. Since the crucification was the will of the Lord, He followed it sincerely because He told that His will must be done. Therefore, whatever is told must be practiced. During crucification, He never asked the Lord to protect Him and stop the crucification. If He had asked for it, it would have been stopped immediately by the miraculous power of the God. Therefore, unless you have the determination of practice, you should not utter anything before the Lord. Once you utter you must follow it at least in the case of the Lord. Most of our prayers are lies only and even one percent cannot be practiced. By doing such false prayers one invokes the anger of the Lord only and not the grace of the Lord. Whatever value you have for the God should be proved in practice and such value only should be mentioned in your words while praying the Lord. Whatever little love you have for God, mention that much only in words. The God will not be displeased for your little love. In fact, He is more pleased because you are telling truth before Him. There are some people who call every greater human being as the Lord. The purpose of such usage is only to have some benefit from that greater human being. Thus, the word Lord has become means to achieve the selfish ends in the hands of clever materialistic people. The false human incarnations may be trapped by such clever people. But, the real human incarnation will get reversed.

[Some devotee asked about the washing of sins by taking bath in the river Ganga because Shankara told that swallowing even a drop of Ganga River will wash away all the sins (*Gangajalavakanika...*)]

People think that by taking bath in the river Ganga the sins are washed off. This is true but the process of washing is not recognised. The sin is punished in the hell and the punishment is more due to the interest accumulated for the whole lifetime of the human being. But the river Ganga

gives immediate punishment for your sin so that the punishment is not grown by interest. Thus, the sin is washed away by the exact proportional punishment without interest. People think that the sins are washed away without any punishment. This is against the divine administration and the scriptures say that the fruit of the action must be received by the soul (*Avashyam anubhoktavyam*). Thus, any statement of the scripture should be carefully analysed and understood. A fast conclusion will be misinterpretation and will mislead the people. According to such misinterpretation people will do large number of sins and take a dip in the river Ganga in the end. Therefore, the correct interpretation reconciling with other doctrines of spiritual statements must be done.

Chapter 11

DEVOTEE CATCHES GOD**Marjala-Markata Kisora Nyaya**

February 9, 2006

O Learned and Devoted Servants of God,

Initially the Lord attracts the devotee through miracles and creates belief and devotion in the mind of a human being. Thus, the human being is converted into devotee. Thus, from the stage of human being the soul carries on the journey to the stage of a devotee. This journey is taking place due to the effort of the Lord only. This is called as the “Marjala Kishora Nyaya”, which means the mother cat carrying on its off spring by catching it with her mouth. The effort of the human being is nil in this case. But, the human being must have open mind to receive the help from the Lord and to recognize the existence of the supernatural power of the Lord and thereby, to recognize the existence of the Lord. For such situation, the problems and troubles in the life which are due to Karma Chakra (the wheel of deeds) are also helping the soul. Thus, the troubles are the real helpers towards the spiritual line. The misery due to the troubles is praised by the Lord in the Gita (*Aartho... Udaaraah*). Kunti asked for constant troubles from the Lord. In this stage, though the effort of the soul is nil, the soul must have flexibility and open mind to recognize the helper, the Lord. The impartial Lord gives this opportunity equally to all the human beings but the atheist due to absence of open mind and due to foolish rigidity does not accept the existence of the Lord even after such help. Thus, though we say that the effort of the individual is nil in this case, to have open mind to realize the truth is also considered as the effort of the human being. When the effort of the human being exists, it is called as “Markata Kishora Nyaya”, which means the offspring is holding on itself by catching the womb of its mother-monkey. Thus, both these lines always co-exist and are mutual to each other.

In the sacred book “Yoga Vaashishta”, the preacher Vashishta preaches spiritual knowledge to Rama. In the very beginning itself, Vashishta emphasizes on the effort of the individual soul (Purusha Prayatna). Without the effort of the soul if the Lord has to carry on the devotee by His grip only, then the Lord has to carry on all the souls of the creation. Then only the Lord can become impartial. If that is done, there is

no meaning of the creation because the thrill of love disappears. The love of one in millions cannot be tasted by the Lord. If all the students in the class get cent percent and if all are given gold medals, then there is no thrill. But the teacher puts his effort equally on all the students, and every student has an equal opportunity to get the gold medal. When one gets the gold medal, we cannot blame the teacher to be partial. The teacher wishes and puts equal effort on all the students and aspires every student to get the gold medal. But the fact is that only one gets the gold medal. The aspiration of the teacher and his practical effort without any partiality is completely different and the actual fact that takes place is all together totally different. You cannot link these two contradicting extreme facts. It is true that the teacher wishes that every student should stand first and he puts equal effort on every student without any trace of partiality. At the same time, it is also equally true that only one student stands first. From the point of the teacher, we have to appreciate the way of mother cat. From the point of the student, you have to appreciate the way of mother monkey. The teacher tries to carry on every student to the goal like the mother cat. But only one student reaches the goal because of his strongest grip. Thus, both the lines are equally important from their own angles. The teacher is always like the mother cat. The off spring should be always like the baby monkey.

Initially the mother carries on the child like the mother cat. But when the baby grows, the child catches the finger of the mother and walks like the baby monkey. Initially the Marjala Kishora Nyaya is valid. In course of time, the Markata Kishora Nyaya is justified. In the advanced stage the baby monkey should not become egoistic thinking that the journey is successful because of its grip. The baby monkey should analyze the reason for its own grip. The energy of the baby monkey is due to its own flesh but that flesh was due to the milk given by its own mother. Therefore, the Markata Kishora Nyaya is an indirect Marjala Kishora Nyaya only. The Marjala Kishora Nyaya is direct whereas the Markata Kishora Nyaya is indirect. When the baby is not having sufficient energy, the mother helps like cat but when the baby is having sufficient energy the mother helps like monkey. As monkey also the mother only is traveling along the path. Therefore, the credit for the journey goes to the mother only. Thus, the credit for the energy as well as for the path goes to the mother only and not to the baby. By such analysis the baby should destroy its egoism. The truth is only the line of the cat but there is no thrill of love, if the line of cat is remembered always. If you think that your wealth belongs to the Lord, then there is no thrill of love in the sacrifice. You think that you have sacrificed your wealth because it is really the wealth of the Lord. Then you will not enjoy the love

in the sacrifice. Even the Lord will not enjoy the love if He thinks that everything is His own wealth. Thus, whenever the situation arises, the corresponding weapon should be used. When you become egoistic, you remember the mother cat and realize that even your effort is due to power of the mother-cat only. During sacrifice, you remember yourself as the baby monkey and enjoy the thrill of divine love. Thus, even egoism is necessary which has its own use. The egoism which is limited to the idea of just self is called as 'Sattvika Ahamkara'. That much egoism is essential in the divine service to enjoy the divine love. You should think the existence of yourself. Then you should also think that this much is your self-earned wealth. Up to this stage egoism is not wrong. But when you feel proud of yourself and your wealth, it becomes Rajasa Ahamkara. In that stage egoism is wrong. As the pride grows, you will even deny the existence of Lord. Such climax of pride is Tamasa Ahamkara, which is seen in demons and which is worst.

When you become proud, then you remember the mother cat and realize that everything including yourself is His wealth. Thus, the concept of mother cat destroys the pride. But when you sacrifice, you must retain the Sattvika egoism. Then only you can feel that you are sacrificing your own hard earned wealth. In such sacrifice you can enjoy the sweet divine love towards the Lord. The Lord also enjoys such sweet love under the ignorance. The Lord created both knowledge and ignorance. Every item is created by the Lord and has its own divine use. When you are enjoying the cinema, you can enjoy only under the ignorance. If you realize the truth that the cinema is only a created story, which is just a picture on the screen, you cannot enjoy it. Suppose you are captured by some scene and go on feeling sad, then you must have the true knowledge of the cinema and get rid of it. You have to wear cotton shirt in summer and woolen shirt in winter but not vice-versa. Both ignorance and knowledge are creations of Lord which have equal importance like a hero and a villain in the cinema. While doing service and sacrifice to the Lord, you should be like the baby monkey and enjoy the divine love. In such context your self-limited egoism is not wrong, which helps you to enjoy the devotion. Such egoism is like the visible walls of the house, which bear the load of the roof. The wall knows that the hidden underground foundation is bearing the entire load of the walls and roof together. Such awareness of monkey-mother avoids the infection of egoism. The wall is aware of the foundation and bears the load of the roof.

Similarly, you must be aware of the Lord but you should not make yourself zero and become effortless or inactive. Action is not possible if

egoism becomes zero. You must be aware of the monkey in the mind but you should be cat in the action. Don't take the wrong sides of Rajas and Tamas. They have good spiritual sides also. Rajas is the source of action and Tamas is responsible for determination. The action of jumping of Hanuman over the sea with full determination facing all the obstacles is Rajas and Tamas only. Similarly, Hanuman killing the demons indicates the same. Both ignorance and knowledge are praised by the Veda (*Avidyaya Mrityum...*) and the Gita (*Jnanam apohanancha...*). The liberated soul is equal to the Lord in the entertainment of the world without defects like egoism and he is just like the Lord who is above the three qualities and uses both knowledge and ignorance as instruments of play. A king and a beggar are equal in enjoying the cinema. The monkey-concept is ignorance and the cat-concept is knowledge. Both are equally important, equally sacred and are equally useful. The cat-concept should not be remembered always which makes you inactive. It destroys even your self-limited egoism which is essential for action. Action is essential for the divine service. At the same time, you should not forget the cat-concept and remember only the monkey-concept, which is very dangerous and leads you to the wrong side of the egoism in a fraction of a second.

Chapter 12
MAHA SATSANGA

Sin and Punishment

February 10, 2006

O Learned and Devoted Servants of God,

[Mr. Anil Antony came to Vijayawada from Mumbai to see His Holiness Shri Datta Swami and asked some questions. The replies of Swami are incorporated here as the divine message.]

You have to live in this world according to the instructions of the Lord. Regarding your life in this world, the essence of His instruction is that, you should be deceived by others and not deceive others, you should be harmed by others but not harm anyone, you should not insult others, but you can be insulted by others and you should be abused by others but not abuse others. One cannot attain God by doing penance even for centuries. But there is one easiest way to attain God. When you are deceived by others or when you are harmed by others or when you are insulted by others or when you are abused by others, the Lord comes to your side. It means you have attained God. Therefore, you should thank the people who have deceived or harmed or insulted or abused you. They have helped you in attaining God by the easiest way. Therefore, you should not deceive or harm or insult or scold even such people in return. They might have passed on the punishment to you for your sins on the will of God. In that case also, they have cleared your sins at an early stage without further interest on the punishment. Even in that way you should thank them.

Some people say that even good people are unnecessarily harmed. They criticize God. You cannot decide any person as a good person. Did you observe him every minute from his birth? You also think yourself as a good person. Are you aware of your sins done in your childhood? You might have harmed an innocent insect in your childhood. Do you remember that? Even mental feelings are sins, which may not be expressed in words and actions. The feelings of the mind are the source of words and actions. Therefore, the feeling may not hurt others today. But tomorrow it will hurt others which will come out in words and actions. Infact, intention is given more importance in the crime according to law. The judge gives more importance to the intention in giving the punishment. You are walking on the road and the ant is killed by your foot, without any intention. There is no punishment for such sins. But when you kill the same ant with intention,

you are punished by God. Therefore, mind is the source of action. If somebody harmed really a good person, then also leave it to God. You should not revenge. Why? The reason is that you cannot judge the exact nature and line of the case. You do not remember your own sins. Sometimes you do the sin thinking that it is good. You cannot be the standard in judging your own sins. Only the Lord can decide. Therefore, if somebody harmed really a good person, in the view of the Lord also, then the Lord Himself will punish him. You cannot take the law and order into your hand. You have to refer the case to the court. Let the Judge decide and punish the criminal. Therefore, the Lord said, "***Revenge is Mine***". If the revenge is justified, the Lord will certainly punish. The Lord will not revenge if you pray Him to do so. The Lord will not excuse even if you recommend the unjust case.

You neither have the power to punish nor to excuse anybody. The reason for this is that you are not omniscient. If a sinner realizes the sin and repents, the punishment is reduced. After repentance if you do not repeat the sins, the punishment is cancelled. If the sinner does not repent, he will repeat the sin again and again. Such sinner can be controlled only by punishment. If this is not true the police department has no use. There are some sinners who can be controlled only by third degree treatment. If such punishment and revenge are not required and if everybody can be transformed by preaching, then what is the necessity of the existence of Hell and Liquid Fire? If such possibility of transformation by love and knowledge is there, then why the Lord mentioned the word 'revenge' at all? Therefore, this means that there are some sinners who cannot be transformed by love and knowledge. Some clever people criticize Lord Rama and Lord Krishna, who have resorted to punish the sinners. Such clever people should answer about the word 'revenge' uttered by the Lord and also should explain the mention of the liquid fire in the scriptures. If all the human beings can be transformed through love and knowledge such words should not have been mentioned in their scriptures.

The Lord is the Father of all the souls. Your love on another human being is only brotherly love. The love of the father is far greater than the brotherly love. You are criticizing your father for punishing your brother! The Father tries His best to transform His son. On the first day of the war, Ravana was defeated by Rama. Rama could have killed him on the very first day. But Rama asked Ravana to go back and think that night. The Lord punishes anyone as last resort. Even then, the Lord does not have anger or hatred. The punishment is only the last method attempted for transformation. There also, the aim is only transformation. But when you

punish your enemy, such aim does not exist. Therefore, the punishment by Lord is also reflecting His divine love and kindness on the soul. Due to such sacred aim the Lord is authorized to punish the soul. He is just like a teacher who punishes the student for his misbehavior. The teacher does not get any sin in such punishment. The reason again is that the intention decides the action.

Therefore, when you live in the world according to instructions given by the Lord, the Lord is pleased with you. The Lord will make you happy in this world. Your happiness in this world is an indication of His grace. Therefore, you will be happy in the upper world also. He is the only one Lord for both the worlds. Therefore, if you are unhappy in the worldly affairs, you will be unhappy in the spiritual matters in the upper world also. If you are blessed in this world, you are also blessed in the upper world. Therefore, you follow His commandments and be happy in this world.

When you are serving the Lord, you should be happy in the sacrifice. You should not sacrifice to the Lord with unhappiness. The sacrifice with unhappiness will make the Lord unhappy. The result of such service is unhappiness in the upper world. Therefore, it is better not to sacrifice if you are not happy. Why should you purchase the unhappiness with such sacrifice? Are you unhappy when you are sacrificing to your family members? Therefore, the sacrifice with force or unhappiness is not only waste but also brings negative results in the case of Lord. In the case of family members if you sacrifice with unhappiness it is waste. Therefore, the intention is very important for the Lord. You should not do any sacrifice aspiring something in return. Such sacrifice is only a business. The business done in the case of your family members may bring benefit or loss. But in the case of Lord, the business always brings loss. Therefore, live in this world according to the instructions of the Lord given to you with regard to other human beings. With regard to the Lord do sacrifice and service to the Lord to that extent only up to which there is no force or pain or business.

Some people say that the Lord preaches with love and kindness in the world for transformation. If the soul is not transformed, the soul will be thrown to hell permanently at the end of this life. They say that the Lord should not punish the soul in this world. This is exactly similar to say that you should preach the student and if the student fails, he should be hanged to death permanently at the end of the period. You are not allowing punishing with cane during the period. Therefore, before the final punishment, temporary punishment must be also given to the soul. Before the final examination, interim examinations are also conducted. If the student fails in the interim examinations, there will be a chance for the

student to correct himself before the final examination. Therefore, interim punishments are part and parcel of the coaching before the final examination. The Lord adopts different procedures of coaching in different regions based on the psychology and attitude of the human beings. You should not criticize the procedure of the Lord which is different in some other religion and region.

The Lord is universal but the human beings in the universe differ in their attitudes. The same single Lord adopts a different procedure in a different region and such different procedure appears as a different religion. A few criticize the Lord of other religion. You are criticizing your own Lord of your own religion. The external behavior of the Lord differs due to different internal and external behaviors of the human beings in this universe. The external form, dress, language, food habits and culture of human beings differ from one region to the other. Accordingly, the external form, dress, food habits, language and culture of the Lord also differ to suit that particular region. The internal Lord and the internal essence of the same Lord is one and the same in His different human incarnations which have come in different regions or religions.

2nd Divine Message

The human being is entangled in the cycle of deeds called karma chakra. The thought in the mind is the seed which when grows generates action. The action certainly gives its result. Even if you escape the result of your action in this world, you cannot escape from it in the upper world. Infact the result in the upper world is very severe due to the compounded interest. Therefore, blessed are those who are punished in this world itself. Jesus says 'It is better to punish yourself for your sin in this world itself than to fall in the eternal hell'. The punishment reduces the thought to tiny state of seedling. The punishment cannot destroy the thought completely. The thought exists in a very microstate called 'the state of subconsciousness'. Even you are not aware of your subconscious thought. When the soul comes down from hell to the earth and enters the new human body, the child contains all the previous qualities or thoughts hidden in the subconscious state. Therefore, the child is unaware of anything and appears to be the most sacred. In the child, the thoughts are like the seeds without germination. Whatever may be the external atmosphere in which the child grows, the strong thoughts will certainly germinate and the thoughts will be like tender plants if not strong trees. But if the external atmosphere is favorable this strong thought becomes tree and weak thought will become

plant. These germinated thoughts will result in corresponding actions. The actions will give their own fruits whether here or there.

The fruits are the punishments, which will again reduce the thoughts to seeds. This is the cycle of the deeds. When it is said that you are enjoying the fruit of the action of your previous birth, it has to be understood following the hemisphere of this cycle. The action of your previous birth was punished in the hell which has reduced your thought to the seed. In this birth, the seed is grown and resulted in its corresponding action. Such action gave you its result in this world since you are captured here itself. The judiciary system in this world also functions under the direction of the Lord only. If you have escaped the judiciary system in this world, it is again by the will of Lord only. The Lord might have judged your case and might have given you a chance of transformation. Sometimes you are punished wrongly in a case. Do not abuse the court or God. Perhaps you are punished for some other sin. Do not think that you have escaped a punishment that you deserve in the court. Perhaps God is directing you for a severe punishment in the hell which cannot be provided by the court here. Therefore, do not think that you have fooled the court and think that the deity of justice is blind with a cloth tied on her eyes. This court is functioning according to the will of the Lord only because the Lord governs everybody and everything in this world. Therefore, do not blame God or do not say that God does not exist if some criminal escapes the punishment of this court.

Now the main point is how to escape from this cycle? You cannot escape this cycle by preventing the deed or punishment. If you are tied with a rope, you will not do the deed till you are tied. You will do the deed as soon as you are released from the rope. You may escape the result of your deed by some recommendations, but you cannot escape from it in the hell. The only way to stop this cycle is to destroy the thought which is the initiating seed. How to destroy it? The seed is the thought which is a living property or property of life. If it is inert property like light or heat, it can be prevented by physical methods. Only knowledge which is another living property can destroy this thought. Only a diamond can cut another diamond. The wrong knowledge which generates this sin is dangerous. Ignorance which is zero is better than wrong knowledge which is minus. Therefore, only right knowledge can destroy wrong thoughts. You can differentiate the right knowledge from the wrong knowledge through careful, patient analysis and discrimination. The knowledge of God alone can create even devotion in your mind and develop it. Thus, by knowledge alone you can get rid of this cycle and attain and please God. Shankara says

‘*Jnanat evatu kaivalyam*’, which means that the knowledge alone can give salvation. Jesus preached this spiritual knowledge throughout His life.

The atheist is always rigid and does not accept God even if a miracle is performed physically. He will attribute it to hypnotism and magic. When Lord Krishna showed the vision of His cosmic form in the court, Duryodhana became unconscious, but he attributed it to illusion and hypnotism. Therefore, a rigid foolish atheist can never be transformed and he shall be condemned forever like a student debarred by the university. One must have open mind to recognize the truth and must have the courage to come out of his conservative rigid circle. The atheist blames the devotees regarding these foolish conservative limits, but he himself is trapped by such limits! For a wise person even the subtle experience in small incidents taking place in his life is sufficient to realize the proof for existence of God. God is giving proof about His existence even in very small incidents that take place in every walk of your life. If you sit and analyse your past life with careful shrewd analysis, you can see the existence of God at every step who is trying to help you always.

Some say that God loves only His devotees and thus He is partial. This is meaningless. If all love Him equally and if He loves a few only, that is partiality.

[One devotee asked that God is having all good qualities only which are coming under a category of Sattvam. There should not be Rajas and Tamas in His qualities.]

Swami replied: You should not say that God is associated with good qualities. You should say that whatever quality is associated with God is good. Any quality directed towards God is good and any quality which is directed towards the creation is bad. Sattvam is knowledge. Rajas is work. Tamas is rigid determination. The knowledge of an atheist which opposes the existence of God is a bad quality even though it is Sattvam. The work in the divine service (Rajas) and the rigid determination in the faith of God (Tamas) are good qualities. The very knowledge is the process of work of mind and thus, knowledge itself is basically Rajas. When you believe your knowledge, such belief is Tamas. Thus, you cannot separate the three qualities basically in their original state. The scriptures (Shastras) say this. The three qualities are always in the inseparable equilibrium state when the pure awareness (Mula Prakruti or Holy Spirit) was created by God. When the equilibrium is disturbed, any one of these three qualities predominates and we call it by its name. The spiritual effort to attain and please God must contain these three qualities. The quality is neither in the God nor God is in the quality. Any quality must be associated with God only for its very existence. Any quality is created, maintained and is destroyed by God only.

The creation is said to be Rajas. The maintenance is Sattvam. The destruction is Tamas. This entire Universe which is the asylum for all the qualities is created and is maintained by the God. In such case, how can you say that God is associated with some qualities only and is not associated with some other qualities? Nothing can exist without His association. He is beyond this universe and therefore, He is beyond all the qualities. He uses all the three qualities for His divine play.

[Where from Satan came? From which source Satan got power?]

Swami replied: The same producer and director of the film, who appointed one actor as hero, has appointed another actor as the villain. The villain is also remunerated like the hero. Sometimes the producer-cum-director can enter the film in the role of a hero and such a role is called as the Human Incarnation of the Lord. The villain opposes the hero in the cinema. The hero wins over the villain giving a good message to the spectators. But remember that the hero who is the producer has remunerated the villain and also directed every action of the villain as the director of the whole picture.

[Mr. Anil Antony asked that Swami came as Human Incarnation in Hinduism. Why not similarly the Human incarnation appear in other western religions also?]

Swami replied: The answer is very crucial and has to be digested by different people in different angles. First of all, whether I am the Human Incarnation or not I cannot say because, I should not say it, whether I am Human Incarnation or not? Let us assume that I am a human incarnation from the angle of My sincere devotee. Whether My sincere devotee is right or wrong cannot be decided by any other person who is also a human being like My devotee. I cannot be a standard to My devotee, which others cannot accept. Therefore, My answer to this question is completely limited to My sincere devotee only, because others cannot accept Me as the human incarnation. Therefore, My answer given to My sincere devotee only shall be the following:

The fundamental point in your question is that Buddhism is silent about God Himself and so the topic of human incarnation cannot arise. The Islam also does not believe in the Human Incarnation and treats even Mohammad as a Messenger of God only. Since Islam says that He is the last messenger, there is no place for another messenger. Holy Christianity accepts the concept of Human Incarnation as God in flesh. But it limits only to Jesus and there is no place for second human incarnation. Ofcourse they accept the second coming of Jesus. But they say that the second coming is only in the stage of final destruction of world only. Since now the world exists and is not facing the final destruction, I cannot fit Myself in the place

of second Jesus. But, in Hinduism, the Gita says “*Yadaa Yadaa Hi*” which means that God will come in Human Form whenever it is necessary. Therefore, I can have place only in Hinduism. Ofcourse, such provision in Hinduism can be exploited by human beings who are not the real incarnations. But, for the fear of exploitation, the entire system cannot be rejected. For the fear of copying, the system of examinations cannot be abolished. For the fear of accident, the train journey cannot be avoided. Therefore, every system contains the possibility of both genuine and fraud cases. We have to carefully analyse and eliminate the fraud cases. Because of the fear of the rats, the house cannot be burnt.

Even if I want to come in other religions their doors are closed. Therefore, the only possibility is to come in Hinduism and establish the Universality of God. When the Universality of God in all the human incarnations of all religions is established, then it means that I have come in Human form in all the religions simultaneously. Except this one way there is no other way. I have no objection, to come in Human form in other religions also separately, provided you get the doors of the other religions opened for My entry.

[Mr. Anil Antony told that this question and the answer are the cream of light of the day. Everybody in the Satsang including Mr Antony told that ‘No one other than the Lord can answer this question in such wonderful way!’ Mr Antony told that his trip to meet Swami has become very fruitful. Swami told that even a trip to Kashmir cannot give such eternal bliss.

Mr. Anil Antony asked that Swami was mentioning major religions only and not other minor religions.]

Swami replied: The other religions whether major or minor are in the lines of the Major religions like Hinduism, Buddhism, Christianity, Islam and Science (atheism). Science is mentioned as a religion because atheism is mentioned as a religion under the headline ‘Nastika matam’. Religion means a line of thinking (matam). Jainism is almost similar to Buddhism. Their argument about seven-fold existence is discussed separately in different branches of Hinduism. The Persian religion concentrates on the worship of the fire which is similar to the branch of Hinduism called ‘Soura Matam’ in which the natural object, Sun, is worshiped as God. This concept is discussed in the topic of representative worship (Pratika-Puja).

[Mr. Anil Antony asked Swami about the greatness of a generous atheist over a selfish theist.]

Swami replied: The Gita says that the bad theist is greater than a generous atheist (*Apichet Sa Duracharah...*). The reason for this is that negation of God is -100. All the other good qualities are only +99. Therefore, a good atheist results as -1. The gratefulness to God is +100. All the other bad qualities are only -99. Therefore, a bad theist results as +1. Of

course, a good theist is +199. A bad atheist is –199. You should aim at +199 and not just at +1.

[Mr. Anil Antony asked Swami about the cause of the fear.]

Swami replied: The cause of fear is only the ignorance about God. The complete knowledge about God removes the fear completely. You can neither protect yourself nor others. Any item of the creation cannot protect any other item of the creation. The reason is every item has production and destruction. Even the Lord in the human form has birth and death but has no fear. Jesus knows about His future crucifixion. He never feared about it before or during the crucifixion. He never feared for the soldiers who came to arrest Him. He never argued about His case in the court, because He knows that the crucifixion has to take place by the will of God. Therefore, when you have the knowledge of God and the knowledge of His will, you will not fear even about the death. The death proves that everything and everybody other than God gets destroyed. Therefore, Jesus asked the people to fear about themselves and about their children and not about His death. Lord Rama jumped into the river with smiling face, Lord Krishna was smiling while leaving His body. Shri Pada Vallabha and Shri Narasimha Saraswati merged in the Krishna River with smiles. Therefore, one will not fear even for death if the divine knowledge is attained. The Gita says that death is only changing the old shirt. Where the divine knowledge exists like sunlight, the fear vanishes like darkness. Even in the last statement of Jesus, no trace of fear appears as He said that He is surrendering His soul to the hands of God. The Veda says that the limited knowledge is cause of the fear (*Atha Tasya Bhayam...*).

[Mr. Anil Antony asked Swami whether a very brilliant person in the worldly affairs is blessed by God indicating his higher spiritual level for such exceptional grace of God.]

Swami replied: Suppose there is a talented person in running but he is running in the wrong direction. In that case, the talent is harming him more because by that exceptional talent he is running fast and is going away from the goal in a very short time. The person who is not talented is slowly walking. The absence of talent in his case is very good because he is not far away from the goal even after long time. Even a country for its welfare needs people with good character who are not corrupt. The public will be really benefited by non-corrupt officials even though they are less talented. The public will not receive the benefits from the corrupt officials even though they are more talented. Their talent is applied in their selfish growth. Ravana was a great scholar with exceptional talents. But the world suffered due to him. A devotee with good character and lesser talent will always be better to give good results. God will bless him with exceptional

talent wherever and whenever it is needed. If the direction is towards God the exceptional talent is definitely due to the grace of God. The talent without divine knowledge results in destruction only at the end.

[Mr. Anil Antony asked Swami 'What is divine knowledge?']

Swami replied that the Knowledge given by the Lord in Human form like the Bible, the Gita etc., is divine knowledge. If the concept of Human Incarnation is realized, the divine knowledge is recognized. If the people can believe Krishna, Jesus etc., as the Lord in human form, the Gita, the Bible etc., is recognized as the divine knowledge. But the problem is that there are several interpretations of such divine scriptures. These interpretations are contradicting each other since these interpretations are given by different human beings and no human being can decide the correct interpretation. You yourself also cannot decide because you are also a human being. Therefore, the original author of that sacred scripture can alone convince you with correct interpretation. Such correct interpretation is called as the real divine knowledge. For this you have to recognize the human form of the Lord present in your generation.

The identity for such recognition is your inner self which gets convinced by such real interpretation, which is aided by your careful and patient analytical faculty of intelligence, called as buddhi. Even an illiterate person has such inner self and analytical faculty even in the absence of language.

Loving God above Family

Divine Message in Maha Satsang-II

[Mr. Antony told that one of his friends asked the following question: "Lord Jesus stated that unless one hates his parents and children, he cannot be the dear disciple of the Lord". Is this not the cruel statement of God to hate the old parents and just born baby?]

Swami Replied: The old parents look very pure because the qualities in them are just sleeping due to their weakness. Similarly, in the just born baby the qualities are in dormant stage, which are ready for germination and therefore, the baby looks pure. An old demon and a devil baby look pure and innocent because of the weak qualities or thoughts, which are precipitated in those souls for the past millions of lives. Due to the weak external atmosphere, which is their physical body, the qualities are just sleeping and they are not really pure. Can you love a sleeping snake? The real purity lies only in Lord Jesus or any other such human incarnation of Lord. Except the Lord and the liberated souls, which are top devotees, all other souls are impure by the qualities. Do you love your son only when he is a baby? Are you not continuing your love when he grows? Therefore, your love is on your son and not on his babyhood. Do you love all the

babies and all the old people in the world equally? Therefore, Jesus (Human Incarnation) asks you to cut your bonds with your parents and not your bond with their old age. Similarly, you have to cut your bond with son and not your bond with their childhood. Actually, you have no bonds with old age or childhood. If you have real bonds with old age and childhood, you should love all the old people and children in the world with equal intensity. The old age and childhood are only a pretext to cover your blind bonds with your parents and your son.

The parents and children are not loved by you based on their good qualities and devotion also. Even if they have bad qualities and even if they are not devoted to God, you love them blindly because they are related to you by the blood of your body. The blood along with the body is buried or burnt after death. Your body is merging with the five elements of this nature after your death. Thus, matter of your body enters some other body. Now analyse the meaning of your blood relationship. Jesus gave more importance to devotees than His mother. He told that the devotees are greater than His mother. Shankara left His mother for the sake of God. Prahlada allowed his father to be killed for the sake of the Lord. Buddha left His wife and one year child for the sake of God. Actually, God created you and the parental relationships is real in the case of God. The bliss you derive from the Lord is far superior to the momentary happiness you derive from your wife. These relatives cannot protect you except the Lord. If you analyse, these relationships are proved meaningless, which are illusionary. These bonds are dramatic and are not real. These bonds did not exist before your birth and will not exist after your death. That which did not exist in the past and that which will not exist in the future does not exist in the present also.

Two actors are acting like father and son in a drama. Before and after the drama the father-son bond is unreal. Therefore, during the time of drama also they are not really father and son. All the actors were, are and will be the employees of the manager of the drama. This employer-employee relationship with the manager is real and permanent in the case of any actor. Thus, the bond with the creator is only real. Jesus always remembered the creator as His Father. At the age of sixteen, He left all His people for the sake of God for a period of 14 years. Your relationship with God is reality and your relationship with your family members is false. Based on this analysis and knowledge you must vote for God, leaving the family. Thus, the love for God is based on reason and not based on blind love. Your family members are just equal to any other fellow human being. The dramatic father or dramatic son is as good as any other actor in the

drama. Thus, you can love your family members as your fellow human beings. You can serve them because they serve you which is just business. From this angle, your family members are different from the outsiders. Your real love must be on the Lord in human form like Jesus and on the other devotees, who will help you to improve your divine love.

[Mr. Antony told that some of his friends asked 'Why God needs a website? Why God needs money? He can do anything without the help of these things'.]

Swami replied: When the work is possible through the process that follows the laws of nature, supernatural power of God is not used. Only demons exhibit the supernatural powers even if there is no necessity. They want to draw the attention and attract the people for their name and fame. Their aim is not to uplift the humanity. Such attraction creates attention in the people. But it simultaneously creates tension also. The realization and natural love (devotion) cannot be created in excited state of tension. The devotion should be spontaneous and should be developed in the ground state only, which alone is sweet. This entire universe is created by the Lord only for tasting such real natural sweet devotion of devotees. The exhibition of miracles always creates fear and tension and a natural flexible state is not possible, in which only the sweet devotion can be tasted. The tension will block your mind and you will not dare to clear your doubts. It is not congenial for the growth and expansion of divine knowledge. Unless there is a bare necessity, the Lord will not perform miracles. When the work is not possible through natural phase, then only the supernatural power lightens. Even if the miracle is performed, the Lord will try to hide it so that the natural state is balanced. When Lord Krishna covered the sun with His divine wheel, He interpreted it as the cover of cloud. The intention of the Lord is not self-exhibition like a demon. The same supernatural miracle performed by a demon is used for his self-projection. The Lord likes to be loved by the devotees without exhibiting His supernatural wealth.

The son of a king who is good and humble likes to win the heart of a girl without exposing his identity. He does not like to exhibit his wealth to win her heart. Similarly, the God likes to attract the hearts of devotees by His divine knowledge which is His eternal divine beauty. If the son of the king has no self-merit, he tries to attract her by cheap exhibition of his identity and wealth. Thus, a demon like Satan tries to attract the human beings by cheap exhibition of the supernatural powers and tries to convert them as his devotees. Satan tried to attract Jesus by showing his kingdom. Jesus attracted people by His divine knowledge. When it becomes inevitable to do a miracle which cannot be hidden, the Lord tries to neutralize the tension by exhibiting strong negative qualities. Lord Krishna

lifted the mountain and protected the villagers from the rain. Such miracles cannot be hidden and misinterpreted. To bring them to the normal state the Lord exhibited very strong Rajas and Tamas like stealing butter and dancing with girls. In the case of Lord Rama, there was no necessity of such exhibition of miracles. There was no need for Him to show the negative qualities. Thus, the Lord is associated with all the three qualities to be used wherever and whenever necessary.

All the discoveries of science are only due to grace of God. The computer technology is the gift from God to humanity. Some are earning their livelihood through this technology. Livelihood is essential and is the basis of the body, which is the instrument of all spiritual efforts. This technology is used for the spiritual service. Are you objecting the creator of this technology to use it for His own work? You must be grateful to the Lord. You can use it for your worldly purpose but you should at least express your gratefulness by using it for His service also. Every scientific benefit is granted by God with primary purpose of using it in the spiritual line only. Majority of top scientists believe in God and accept their discoveries as the results of grace of God only. A discovery is always experienced as an accidental incident like a flash. It is not the result of the continuous hard work. During the hard work, a flash strikes to the brain of the scientist. The scientist gets disgusted during his hard work and suddenly a flash in the brain results in the discovery. If the discovery is the fruit of hard work, it should naturally come at the end of the hard work without any flash. Such flash is due to the grace of the Lord. Almost all top scientists agree to this truth. Only a few egoistic scientists do not agree to this.

Science is very helpful in the analysis of this creation, which helps to realize that no item of this creation is the creator. Science does not help to understand anything about the creator. Infact, even the philosophers and sages have not understood anything about the creator. The philosopher also analysed the entire creation. In this aspect, there is no difference between the philosopher and scientist. The only difference between them is that the scientist does not accept the existence of unknown creator beyond the creation, whereas the philosopher accepts Him.

For a philosopher, miracles are not necessary. He is very sensitive and recognizes the existence of God through the deep analysis of various incidents in his life. The scientist is not so sensitive. He needs the proof through physical miracles. Most of the scientists turn into devotees through such miracles visible to naked eyes. Such scientists have open mind and courage to accept the truth due to their wise flexibility. But a few scientists have very rigid mind and do not accept even the physical miracles

attributing these to magic and illusion. Such people should not be called as scientists. Science means rational flexibility to leave the old disproved concepts and accept the new proved concepts. People, who are rigid in their old fixed concepts, are called as conservatives. These people mock the devotees as conservatives and the joke is that they are the original raw conservatives!

The bonds with wife, children and money are the strongest bonds and are called as the three 'Eshanas', which are the steel chains. The Lord competes with these three to test your love on Him. It is not the question of requirement. It is the question of identifying your love. Your son is well settled and does not require money. But still you are giving your wealth to him only. That shows your love on him, which is not related with his requirement. You are covering your absence of love on God with this pretext of non-requirement. By such cover you want the favour from God. You can deceive a human being by such intellectual coverage, but can you deceive the Lord, who is omniscient? Instead of such tricks God will be pleased with you, if you say frankly that you do not want to give money since you do not have love on Him. Truth is always better than trick.

A lady was applying scent to the feet of Jesus. One disciple told that it is waste, since Jesus does not require it. But Jesus objected the disciple and accepted the scent which signifies her immense love on Lord Jesus. It indicates the divine love of the lady and there is no point of requirement here.

[Mr. Antony told that some of his friends say that by Cloning if a human being is created, man can become the creator or God.]

Swami replied: God created space, matter and energy just by His will as you are creating a dream of your imagination by your will. The dream resembles qualitatively the universe. But the magnitude or power is infinitely large in the creation of universe from God. Therefore, your dream is not as real as the universe. But you are talking about the creation of items of the universe. Certainly, you are not going to create the human beings which are the items of this universe by your will. You cannot create even a real atom by your will. Therefore, the comparison with God is absolutely meaningless. Assuming that you have created the human being, you are creating the human being with the help of some living matter and energy supplied to you. Even there you are creating a living item from another living tissue only and not from inert materials and inert energy. The parents have also created a baby from the living tissue like sperm and ovum. In what way your present process of creation is different from the

conventional reproduction as far as the basic point is concerned? Therefore, your dream of becoming God is far by millions and millions of miles.

You can represent the creator and the process of creation as a representative model when you are generating an imaginary world by your will and controlling that daydream by your will. Such representative model is also created by the Lord so that you will understand the concept of creating the universe by the Lord during His preaching the divine knowledge in His human form. A model only indicates the actual concept which should not be considered as another duplicate concept in micro level. Through this concept of dream, people have misunderstood that a soul is a spark of God since the dream can be considered as the same concept in the micro level. A diagram of power station on a sheet is only a model to explain the original concept. The diagram itself is not a micro power station and cannot generate even one milli volt of current.

[Mr. Antony asked about the information of dangers in spiritual journey.]

Swami replied: The only basic danger in spiritual journey is ignorance. The ignorance generates certain decisions. Based on these decisions you are slipping from the path. The ignorance does not like analysis by reasoning which is called as 'buddhi'. When the analysis is done, the ignorance becomes weak and decisions are cracked. If this process of analysis is repeatedly done, it is called as memorization. Such memorization generates continuous knowledge, which is like the light. Then the ignorance and its decisions are crushed which vanish like darkness. You never slip in the path as long as this light persists. I give an example here. You are acting as a king in a drama. Your dramatic son is artificially killed on the stage. You are weeping on the stage. You are ignorant that he is your dramatic son. Such ignorance created a decision in your mind and you are feeling that he is really your son. Such decision gives you real pain. Now if you analyse that this is drama, your ignorance disappears and subsequently your dramatic decisions and dramatic pain vanish. But, after a few minutes, you have left the analysis and so the ignorance, its decision and its pain continues. The ignorance is mainly created by the wrong interpretations of scriptures given by demons, who are born as some human beings.

Similarly, if you analyze your self and identify that you are the soul and not the body, all the worldly bonds disappear. This is called as Salvation. Now, you are qualified to attain and please God. With the help of the analysis of the scriptural knowledge, you can identify the Lord in human form. Here also you must remove your ignorance that He is the human body. As you have recognized your self in the human body by

analysis, you must recognize the Superself or the Lord in that human body. Again, by analysis you must recognize that your self (Purusha), which is an item of the creation is totally different from the Superself (Purushottama). Such knowledge will keep you always in His divine service. Therefore, the only danger is ignorance as mentioned by Sanat Sujata in the Mahabharata (*Pramadakhyo Mrutyuh...*). Lord Krishna started the Gita with Buddhi Yoga only, which is the analysis leading to divine knowledge. Shankara also emphasized on the removal of ignorance by the analysis, called as Jnana Yoga. Then only you can understand the statement of Jesus about leaving the worldly bonds for the sake of serving the mission of the Lord.

[Mr. Antony asked what is the easiest method to please God?]

Swami replied: What is the easiest method to pass the I.A.S. examination and to become the district collector? If corruption and copying do not exist, can there be any easy method for this? The fruit of pleasing God is very high and eternal. You can please the selection committee for the post of a peon easily because the standard of questions and answers is very low. But to please the selection committee for a very high post requires lot of hard work and sacrifice of pleasures in studies. Therefore, pleasing God is on one extreme end and the easiest method is on the other extreme end. Love alone can please the Lord. But the Love must not be only in theoretical stage, it should be proved practically. If somebody comes and acts love on you, are you not testing it? The beggar praises you, but you shout at him. Your father shouts at you. But you are submissive to him because you know that he loves you really and his shouting is only for your welfare. Therefore, love expressed in words and mental feelings can be also false. Your wife expresses her love through words and feelings. But it is real because it stands your test. When the situation demands she serves you day and night. Therefore, service is the proof of love. The theoretical love must be associated with practical love, which is service. When the guest comes, you are giving a cup of water. That is theoretical love. The water is freely available. Similarly, the words and mental feelings are freely available, which are supplied by God to all the human beings. After giving the cup of water if you offer a plate of Tiffin, that plate indicates the practical love. The food in that plate is your hard earned money. Therefore, prayer and devotion must be associated with service. A plate of Tiffin without water indicates your foolishness.

Therefore, prayer by words, devotion by mind and discussions by intelligence is like a cup of water and it must be followed by service, which essentially is the sacrifice of the fruit of your hard work (Karma Phala Tyaga). The work done in such service is sacrifice of work (Karma

Samnyasa). Thus, sacrifice of words, mind, intelligence money and work constitute the five parts of the total sacrifice. If you carefully analyse and frank to accept the naked truth, the sacrifice of hard earned money is the most difficult item. If the money is absent even the body leaves your soul which has to be maintained by money and there is no need of telling about other relatives. Therefore, this glaring truth is stated in the Veda as '*Dhanena Tyagena Ekena...*' which means that you can please the Lord by sacrificing your hard earned money. People who are unable to do this mock at this statement or misinterpret it. You have to realize the truth in yourself only and there is no need of others. It is the fire test which is called as the flame test in chemical analysis. But this does not mean that you throw some money and purchase the Lord. If the most difficult sacrifice can be done, it is foolish in not sacrificing easy items like words, mind, intelligence and work.

After this stage, the Lord competes even with your life. Gopikas jumped into fire when Krishna left His body. Jesus told that His disciple must be prepared to carry on his own cross for the sake of the Lord. He sacrificed His body, life and finally sacrificed the final item called the soul by submitting it in the hand of the Lord. Thus, total sacrifice is required to please the Lord and Jesus is the best example for such total sacrifice. Hanuman tore His heart with His finger nails for the sake of Lord. Prahlada did not leave the name of Lord even though the demons tried to kill him in several ways. You can understand the path by these examples and this is the meaning of the statement of Jesus that He is the path. It means that He proved the path practically through His life. This statement does not mean that Jesus is the path. It means that whatever practiced by Jesus is the path. If you catch Jesus you cannot reach the Lord. If you catch His practice and if you can practice that, you can reach and please God. This is the correct interpretation of His statement. Simply chanting the name of Jesus and crying for His crucifixion is not the path. He showed the path by practicing it. Similar is the case of Hanuman and Prahlada also.

[Mr. Antony told that some of his friends say 'Jesus told that He submitted His soul to God'. Based on this very statement some say that Jesus cannot be God.]

Swami replied: You are giving value to one statement of Jesus and you are not giving value to some other statement of the same Jesus. Jesus also told that He and His Father are one and the same. This statement of Jesus is also equally valid. Every human incarnation is a two-in-one system. When you say 'God in flesh', the word flesh means a living human being and not mere inert human body. Krishna said in the Gita that He enters the human body (*Manushiim Tanum...*). Here the word human

body means the living human being and not mere inert human body. The word human body means the composite of three human bodies and such composite is called as a living human being. Therefore, this means that the Lord enters the human being. The three human bodies in the composite are

1) The outermost gross body, which is alive due to the awareness that pervades all over the gross body.

2) The inner subtle body which is the bundle of qualities or feelings, which is alive because these qualities are just the vibrations of pure awareness.

3) The innermost causal body, which is the core pure awareness.

The gross body is crucified. All the statements are given by the subtle body only through the mouth of the gross body. This subtle body stated that His body was not prepared for crucifixion. Here, the body refers to the gross body, which is different from the subtle body. At the end, this subtle body stated that it is submitting its soul to God. The word soul refers to the causal body. This composite of three bodies stands as the meaning of the word Jesus. This composite is the meaning of the word 'flesh'. This composite is called as the human being or Jiiva. Strictly speaking the word Jiiva means subtle body only. The soul is called as Atman. God entered Jesus and therefore, God is in flesh. God is the fourth item and is called as 'Super soul'. It is this super soul or God who said '***I and My father are one and the same, I am the truth***' etc. Therefore, you should not confuse between the separate statements of subtle body and super soul.

Any ordinary human being is just a composite of these three bodies without the super soul.

Otherwise there will be glaring contradiction between such statements. The aspect of human being is to stand as a practical example for all the human beings. The aspect of God is to explain practically the divine nature of God. Any human incarnation consists of these two aspects, which is a mixture of human being (Nara) and God (Narayana). If you take any sweet, it is prepared by mixing sugar and flour. But the item is called as sweet referring to the property of sugar only, which is more important. Similarly, any human incarnation is divine referring to the nature of God only, which is more important. An electric wire consists of electricity and non-electric wire. But it is called as current referring to the more important electricity only. You call the lamp as light, which consists of flame and other materials like iron, sand, glass and cotton-piece with oil. It is called as light referring to the more important flame, neglecting other non-luminous materials. Therefore, you call Jesus as God which really means the God is in Jesus. Similarly, Hanuman is the incarnation of Lord Shiva. As a human

being, He acted as a servant of Lord Rama. As Lord Shiva, He jumped over the sea and killed several demons. Similarly, Lord Rama learnt the spiritual knowledge from sage Vashishta. This is the aspect of His human body. But as Lord Narayana, a stone was converted into lady by the touch of His divine foot. Similarly, Krishna is a driver of the chariot of Arjuna from the point of human being. As Lord Narayana, He preached the Gita to Arjuna and gave divine vision to him. The aspect of God is to teach about the God to the human beings. The aspect of the human being is to freely mix with the human beings and stand as an example for human beings.

Even the Prophet Mohammed is the Human Incarnation of the Lord. He did not reveal His divine aspect because it was not required in those circumstances. Thus, you have to realize the program of the human incarnation according to the requirement suitable to the surroundings. If Lord Krishna was born in West instead of Jesus, people might have been more spoiled. The people there were very cruel because nowhere in the world in the history, the human incarnation of the Lord was killed in such a brutal way. That shows their cruel nature in that time. For such nature only love and kindness can bring realization. If Krishna were born there, they could have very easily grasped the negative qualities like stealing etc., without understanding their significance and the significance of the human incarnation. Therefore, a suitable program was adopted by the Lord. You should not criticise Jesus joining such cruel people about incapability of self-protection. Similarly, you should not criticise Krishna, for stealing butter, which was only to cut their bond with their hard earned wealth. Similarly, attracting Gopikas by dance was only to cut their bonds with their husbands. Gopikas were sages in the previous birth and prayed the Lord for Salvation from the bonds. Hindus in India believe in previous birth and therefore, they can digest this background. If this happened in the West, Christians do not believe in previous birth and therefore, will certainly misinterpret these concepts. Therefore, the divine program can be understood in the context of the background of a particular region only.

Therefore, we have to understand the statements in the light of God as well as in the light of flesh accordingly, since both aspects are required for the devotees. The human aspect shows the path and the divine aspect shows the nature of the goal. Similarly, the nature of the program of the human incarnation depends on the level of the psychology of the people living in a particular region in a particular time. With the help of such parameters only you can appreciate the total behaviour of the personality of the human incarnation.

[Mr. Antony asked the significance of the present human incarnation.]

Swami replied: When you read the scriptures, which are the discourses of past human incarnations, you will get so many doubts for clarification. The original Lord is not available and we have to depend on the fellow human beings for clarifications. Suppose you are studying a correspondence course. When you get a doubt, you have to depend on your classmate who is studying the similar course. He is not competent to clarify your doubts and you will be poisoned by the wrong interpretation. Suppose you are studying the same course in a college and the lecturer is explaining in the class. Whenever you get a doubt, you can ask him then and there itself and you will surely get the correct interpretation in the correct moment. The clarification is important in the correct moment because without clarification the latter part of the lecture may not be understood or may be misunderstood. Such facility does not exist with the past human incarnation and past scripture. In this light only, Jesus modified all the Old Testament and gave correct interpretation as and when the people were asking Him. If Jesus is not in the present generation, He must be blamed with partiality towards that generation. God is impartial and comes in every generation.

The present generation is very much blessed because of this facility of computer technology. You can clarify your doubts through this computer system without any strain in the journey. All the divine preachers in this world are in contact with God and are doing the divine preaching to various levels. Their preaching may be mixed with some ignorance and it is not a fault because such mixing with ignorance in various proportions is required to various lower levels of human beings. The knowledge without any trace of ignorance can be grasped only by very few topmost devotees. The number of research students under a professor is very few. Therefore, the direct human incarnation is recognized by a very few top level devotees only.

The number of elementary school students are always many and the number of elementary school teachers are also many. As you rise in the level, the number of students and the number of professors become lesser and lesser. Therefore, you should not aspire for a large number of followers. For the direct human incarnation, there will be only very few deserving devotees of such top level. But such top devotees are spread here and there in all over the world. Therefore, there is a necessity for propagating the topmost divine knowledge of the topmost human incarnation all over the world. But the number of followers will not be topmost and it will be least only. Jesus said that His path is very narrow and only very few people travel in it. Lord Krishna told in the Gita that one in

millions only can perfectly understand Him (*Kaschit Mam Vetti...*). Therefore, the aim of the topmost human incarnation is not to have a large number of followers, which is impossible. The aim is only to see the topmost knowledge reach the few deserving devotees who are spread all over the world here and there. If you wish to have majority as followers, the divine knowledge has to be adulterated with ignorance. The naked truth should not be exposed in such case. Diamonds are always few in number, whereas the gravel stones are many.

The lower level devotees and the lower level school teachers should not be criticized. The levels of school, college and university are obvious due to the existence of various human beings in the corresponding levels. Therefore, you should not criticize the students of school and college. Today you are a student of university. But one day you were in the school and in the college. Without the guidance of the school teacher and college lecturer, you could not have entered the university. The direct human incarnation of the Lord is the topmost Professor who is having a few post graduate and research level students. Being the Head of university, the schools and colleges are affiliated to the university working under His headship. It is the huge system of divine preachers. The school teachers and the college lecturers are working under the guidance and will of that professor only. The system is split to suit the various levels and there is no split in the preachers. The whole system of divine preachers is perfectly working due to the grace of that supreme preacher only. There is no split in the preachers. Mixing up ignorance is inevitable and is done according to the level of the students.

The supreme preacher is only one in a generation and He will be covering all the preachers and religions under the concept of Universal Spirituality. Some lower preachers may oppose this concept and it is not the fault of those preachers. Since the students of some lower levels do not agree to this concept, those preachers have to proceed according to their psychology. The supreme preacher knows this fact and smiles only, if any preacher of lower level opposes this concept. It is by the internal wish of supreme preacher only, that preacher is opposing to have a grip on such students of lower level who do not like this concept. It is a very long journey to transform the entire Universe to realize this concept of Universal Spirituality. But one day or other this divine goal is achieved and the entire world will be like one family with one divine Father. The various cultures and religions need not disappear. But the innermost single continuous thread of the garland of Gems with various colours will be realized by every human being of this Universe. Such a state is called as World Peace.

Please remember that the divine preachers in this entire Universe are not at all split. They appear as if they are split in order to have grip on their corresponding students who are really split. All these divine preachers are connected by their innermost souls and are working by the grace of that Supreme preacher, who is the Lord in human form. The difference in the preachers is only apparent to satisfy the different psychologies of the followers. One preacher may criticize another preacher in order to satisfy the followers but all these divine preachers are internally united and are working on the single program only to transform this entire world to realize the Universal Spirituality, which is the absolute truth like the one Absolute God.

All the original preachers like Krishna, Jesus, Buddha, Mohammad etc., are brilliant diamonds and all the followers are the black charcoals. The diamond and charcoal are made of same carbon atoms. Similarly, the preacher and the follower are human beings. In diamond, there is a regular crystal structure. The charcoal is amorphous without any crystal structure. Thus, the correct logical interpretation makes the scripture shine like a brilliant diamond. The same scripture without regular logical interpretation becomes a black charcoal.

Revelation of the Human Incarnation

February 12, 2006

[At the time of departure to Bombay, Mr. Antony asked Swami “Why don’t You declare Yourself clearly that You are the present Human Incarnation?”]

Swami replied: Buddha did not speak even about God and therefore, there is no question of the topic of the human incarnation. Therefore, Buddha was safe. Mohammed denied the concept of human incarnation and declared Himself as only the Messenger of God. Anybody can become Messenger and therefore, Mohammed was also safe. Lord Krishna emphasized on the concept of Human Incarnation throughout the Gita, but Krishna told that He is the Human Incarnation only to Arjuna and not to any other person. Therefore, Krishna was also safe. Jesus told that He is the Human Incarnation by telling that He and His Father are one and the same. He told this to many people and this news spread everywhere. This statement is in the Bible and the Bible is His message given to the public. For this statement, He was brutally killed. Now, if I state the same in the present time, crucifixion may not be there due to improved legal atmosphere, but people will laugh at Me and will say that I am mad and should be admitted into a mental hospital. Ofcourse, this does not mean that I have accepted and stated that I am the human incarnation. Assuming that I am the Human Incarnation, I am telling this. Let this not be taken as My

declaration. This only means no human incarnation will declare Himself as God after the crucifixion of Jesus. Since then God is terribly afraid of such declaration. Therefore, even if I am the real human incarnation, I will not declare it. If I am not the human incarnation, I should not declare it. Therefore, in any case I cannot declare this.

The identification of human incarnation is the most complicated subject because of several hurdles in it. The first hurdle is that people are generally affected by the egoism and jealousy. A human being never likes to accept another human form as God. Even if some human being conquers his egoism and jealousy and accepts it, it is only temporary. It is impossible to smash the egoism and jealousy. You can only reduce them temporarily. When Krishna taught the Gita, Arjuna accepted Lord Krishna as the Lord, but just after eighteen days, Krishna asked Arjuna to get down from the chariot. Arjuna was reluctant because he expected Krishna, the driver, to first get down and then only the charioteer shall come down. It is the question of prestige of a charioteer in presence of soldiers. Just in eighteen days, the egoism and jealousy grew in Arjuna and he forgot Krishna as the Lord. By eighteenth day, he treated Krishna as driver only. Therefore, only one in thousands will accept the very concept of human incarnation for this reason. Even if one accepts this concept, he likes to limit it to the past dead human incarnations only. Unless one conquers his egoism and jealousy completely, one cannot accept the present human incarnation standing before his naked eyes. Therefore, only one in thousands accepts this concept of present human incarnation and starts to search for the address of the present human incarnation. This is told in the Gita as “*Manushyanaam Sahasreshu...*”. Thus, this verse refers to the devotees who are searching for the then human incarnation. This verse does not refer to the devotees who search for God because several people are theists and investigate for God. This verse says further “*Kaschit Maam Vetti...*”. This means only one in such devotees can identify the present human incarnation. This means though you have conquered your jealousy and egoism and though you are searching for the existing human incarnation, there are several hurdles before you identify the present human incarnation. What are these hurdles? As I told the first hurdle is your own egoism and jealousy. You may say that you have conquered them and therefore, you are investigating for the present human form of Lord. Though you have conquered, your victory is only temporary. They are the two sleeping snakes in your heart. They will rise at any time and bite you. Therefore, you must try for a permanent conquer and thereby, to destroy them forever. Then only the first hurdle is removed. Assuming that you have destroyed them, before you

reach Him still there are several hurdles. The priests of the temples, the preachers of ethics and puranas and Scholars, who preach the philosophy are the hurdles. They will not allow you to proceed, who wash your brain on the way. They are against the present human incarnation. If you reach the present human incarnation, they will lose income and fame from the devotees. They are earning money and fame by singing the glory of the past human incarnations. Infact, while Jesus was alive these people were His main enemies and the reason is very very clear. People started following Jesus who opposed the collection of money in the church. These people killed Jesus who was obstructing their income and fame. Even after the death of Jesus, these people misinterpreted the statement of Jesus that He will come again. Jesus meant that He would come again and again in every human generation to give the same divine opportunity to every generation because He was the impartial God. If this meaning is accepted their income and fame will be obstructed in every generation. Therefore, these people misinterpreted the meaning of this statement by saying that Jesus will come only at the end of the world. When the world is destroyed even if Jesus comes, there will be no problem. By this interpretation, they have cleared their way of business till the end of the world. The followers are also congenial for such misinterpretation because of their inherent egoism and jealousy to accept the existing human incarnation. Therefore, there was a co-operation from both the sides. Assume that you have passed this hurdle also. The next hurdle is false human incarnations that will trap you for the same reason of income and fame.

Ofcourse these false incarnations are based on the will of God only. He tests your scriptural knowledge by which only you have to identify the real human incarnation. They are just like the wrong answers present in the multiple-choice question. The same examiner who gives the right answer creates the wrong answers also to test the power of your discrimination. The discrimination results only if you digest scriptural knowledge with perfect logical analysis. Then only you can eliminate the fraud incarnations like wrong answers. Poundraka Vasudeva was such false incarnation, who looked like Narayana wearing the same dress and the same weapons. Krishna was not having the same dress since He was having His own special peacock feather on His head. Instead of weapons, He was carrying on a flute. Both these are not with Narayana. The main identification of Lord Krishna is only the Gita. The Veda says that the Lord is characterised by His own special divine knowledge, which cannot be preached by any other human being in that generation (*Satyam Jnanam..., Prajnanam Brahma...*). These fraud incarnations are like the artificial diamonds,

which resemble the original diamond in many properties. The artificial diamonds glitter with seven colours just like the original diamond. But, the refractive index of the original diamond is very high and a scientist can only identify it. The false incarnations also preach knowledge. But the power of the knowledge of the real incarnation is very very high. Yourself aided by your intellectual logical faculty (buddhi) can only be convinced and get cleared from all the doubts only by such special divine knowledge (*Prajnanam...*). One person who was very close to Me posed a big problem through a question. He told Me “I have analysed Your divine knowledge after hearing the knowledge of several divine preachers. My inner self is completely convinced by Your knowledge only. This means You are the human incarnation. I doubt You have given such procedure to me by which the result falls on Yourself only”. Then I replied “I have given you all the procedure as given by the sacred scripture, the Veda. I have also given equal position to your logical analysis before accepting that procedure. The scripture along with logical analysis gives the correct result. If the result falls on Me, what shall I do? Shall I change the Scripture? Shall I say that there should be no logical analysis? To avoid Myself as the result, shall I say that the person who does not convince your inner self shall be the human incarnation? You can put your logic and if there is a logical question on the analysis of the scripture, I can answer that. If you are convinced by all means, I cannot help it”.

If the scripture and the logical analysis lead that person as the result, he would have jumped with joy. If some other human being becomes the result, atleast he would have been silent. But, since the result happens to be Myself whom he is seeing everyday, the problem came. Therefore, the repulsion caused by jealousy and egoism will be following you always in your spiritual journey and you can be trapped by it at any time. Assume that you have crossed this hurdle also and caught the original human incarnation. Up to this point only the first half of the cinema is over.

From this point onwards the second half of the cinema starts, which is more complicated. The real human incarnation will not encourage and accept your identification. He will try to mislead you from the truth. When you observe His external physical body, it exhibits the same properties of any human body like hunger, thirst, disease, birth, death etc. This itself is sufficient to throw you out. Here you must analyse that God is in that human body and God is not that human body. You must understand the Gita “*Manushiim Tanumashritam*”, which means that God entered the human body. God in flesh also means the same. God is not the flesh. This analysis is given by the Gita itself clearly in the verse “*Avyaktam*

Vyaktimapannam". This verse means that the unimaginable (***Avyaktam***) did not become imaginable (***Vyaktam***). This means that the unimaginable God entered the imaginable body. Therefore, the unimaginable God did not become imaginable, which means that God did not become the human body. By this analysis, you can cross this hurdle. The external outermost gross body (Sthula Shariira) shows these properties and is like the shirt. The shirt of a king is as good as the shirt of a beggar in its properties. Since the shirt is same, the king is not the beggar. Similarly, since the gross body is similar to the gross body of a human being, the Lord is not the human being. If you cross this hurdle, there is second hurdle, which is the inner subtle body consisting of the three qualities. The subtle body of the human incarnation is also exhibiting the same three qualities as in any other human being. The subtle body (Sukshma Shariira) is common to both the human incarnation and the human being. Again, with the help of the same above analysis you should cross this second hurdle also. As you should not mistake the Lord to be the gross body, you should also not mistake Him to be the subtle body. Therefore, you should not mistake the Lord by His exhibited three qualities (Triguna Maya). Sometimes, the Lord tries to mislead you by exhibiting the bad Rajas and Tamas. Generally, there is an impression that the Lord has good qualities (Sattvam). Here you must analyse that He is beyond the three qualities and that He is neither good nor bad. The Gita says that the Lord is beyond these three qualities (***Nachaham teshu***). Assume that you have crossed this second hurdle also. The third hurdle is final. This third item in any human being is the causal body (Karana Shariira) or called as soul, which is pure awareness. This soul in any human being is also beyond the three qualities or subtle body as said in the Gita (***Gunebhyascha Param***). The Advaita Scholars are trapped at this point. In the above verse, the Lord is said to be above the three qualities (Maya) and in the present verse, the soul in the human being is said to be above the three qualities (Avidya). Though both Maya and Avidya are made of three qualities, Maya and Avidya are qualitatively similar but differ quantitatively. Both Maya and Avidya arise due to the self-ignorance.

When God forgets Himself, Maya arises, which is the creation. When the individual soul forgets itself, Avidya arises as a dream. Both the creation and the dream are made of the three qualities and arise due to self-ignorance. But there is a vast quantitative difference between the Creation and the dream. You can pass through your imaginary wall of your daydream. But you cannot pass through the real wall in the world. If you cross Avidya, you can attain yourself. But if you cross Maya, you can attain God. But you can never cross Maya as told in the Gita (***Mama Maya***

Duratyaya). Ofcourse the liberated soul, which is fully blessed by God, can cross Maya (*Maya metam tarantite*). But by crossing Maya, the liberated soul cannot become God because God is creator, ruler and destroyer of Maya. **By crossing a river or sea, you cannot create or control or destroy the river or sea.** Therefore, even the liberated soul, which has crossed the Maya could not become God. Can this ordinary soul, which can cross just Avidya become God? Therefore, even Hanuman who jumped over the sea did not claim Himself as God. Can this Advaita Scholar who can jump over a tiny drainage canal become God? Ofcourse the soul, which is beyond Avidya can be called as Brahman. The word Brahman is very loosely used in its original sense. Brahman means the greatest. Soul is the greatest among all the items of creation and can be called as Brahman. If you argue that the word Brahman is to be used strictly only for God, how is the Scripture Veda called as Brahman? The Veda is an item of creation because it was generated by God and therefore, the Veda is not the Creator (*Asya Mahato...*). Therefore, the word Brahman cannot be strictly limited only to God. The Veda is called as Brahman in the Gita (*Brahma Akshara Samudbhavam*). In this verse, the Gita says that the Veda is produced by God. Therefore, when you have used the word Brahman in one item of the creation, why not it be used in another item of creation? The Veda is called as Brahman because it is greatest in the category of Scriptures because it is the only scripture, which is protected from the pollution as it was passed on through recitation only from several generations. Similarly, in the category of the items of creation the pure awareness (soul), which is the finest form of nervous energy, can be called as Brahman. Therefore, the soul can be Brahman but not the God (Eeshwara). You cannot have even the qualitative similarity between the soul and God, because God is completely unimaginable and the soul is imaginable by shrewd analysis.

The Veda says that soul is an imaginable item for the sharp intellectual (*Drusyate Tvagraya*). This pure awareness (soul) is clearly seen through advanced instruments by a scientist. Therefore, by such careful analysis you can cross this final hurdle and conclude that God is beyond the soul or pure awareness also. In the human incarnation, the gross body appears as a limited human body but actually that limited body itself is the world simultaneously. This truth can be known only by the insight. Lord Krishna showed His limited body itself as the infinite cosmos to the inner eye of Arjuna. The Subtle body in the human incarnation is the Maya, which is the bundle of three qualities that pervade all over the universe. This means the Avidya in the human incarnation is simultaneously Maya.

The soul present in the human incarnation is the Mula Maya simultaneously.

This is the most complicated aspect of the human incarnation, which can be never understood even by sages. It becomes the unimaginable concept because this little human body of the Lord standing on a small place of the earth itself is the entire infinite cosmos. The Lord showed the entire creation in His mouth standing on a small place in a village. But the entire earth is in the mouth of the Lord and this scene is also present on the earth present in His mouth. By this itself, you can understand that the God is unimaginable. Thus, in the case of the human incarnation only Avidya is Maya simultaneously, the limited human body is the world simultaneously and the soul is Mula Maya simultaneously. But in the case of ordinary human being, such wonderful concept does not exist. In the case of the human being, the soul is a tiny particle of Mula Maya, Avidya is a small part of Maya and the gross body is a small part of the world. The ordinary human being is just a composite of the outermost coat (gross body), inner shirt (subtle body) and the innermost banian (casual body). There is no fourth person inside this composite. This composite of the three is dancing by the power of God, which is called as Mula Maya or the pure awareness, which appeared in the beginning of creation. Therefore, the soul or human being is controlled by Maya (Maya Vashikrutah). This Mula Maya along with its will (Maya) and its modification (creation) is under the control of the God (Vashikruta Mayah). This is the difference between the human being (Jiiva) and God (Eeshwara). In the human incarnation the fourth item, God exists who is wearing the banian, shirt and coat. The human being is a composite of three items whereas the human incarnation is the composite of four items. The Veda says God as the fourth item (Turiya) and the three covering bodies as Vishwa (gross body), Taijasa (subtle body) and Prajna (causal body).

Therefore, the identification of real human incarnation called as Brahma Jnana or Brahma Vidya is the most subtle and complicated subject, which you can understand only by careful analysis and lot of patience. The Gita says that one can identify this son of Vasudeva as the Lord only after continuous efforts through several births (*Bahunaam Janmanamante*). Identification of God as a statue is very very easy. Identification of God as formless is also easy to understand if you give a simile like space or air, which is formless and all pervading. The energetic form of God like Vishnu, Shiva, etc., is also easy to digest because no human being develops repulsion towards such energetic form since no egoism and no jealousy arise in that case. The problem of egoism and jealousy along with all the

above hurdles arise only for human beings to recognize the human incarnation. If the human being does not identify the human form of God here, such a human being also cannot identify the energetic form in the upper world because of the same repulsion of likes. As the human body repels the human form here, the soul covered by energetic body in the upper world rejects the energetic form of God also for the same reason. Therefore, such a human being is lost forever as said in the Veda (*Ihachet Avedeet...*).

Chapter 13 GOD, CREATION AND SOUL

Shankara's Difficulty

February 12, 2006

O Learned and Devoted Servants of God,

Shankara declared Himself as the Lord in Human Form. But He knows that immediately people will revolt against Him. At that time, the people were either Buddhists or followers of Purva Mimamsa. Both were highly arrogant and egoistic and they will not tolerate this concept in which they have to worship a human being as God. Therefore, Shankara was very clever and following their psychology declared that every human being is God. Ofcourse He used the word Brahman, which was misunderstood as God by the people. The human being is the greatest creation-item and can be called as Brahman. But He did not reveal this secret because He wanted to drag them first and convert them into theists. Simultaneously, He could establish the concept of Human Incarnation by this. He could make them accept that God can be in the human form. Since He extended this concept to all, nobody attacked Him with egoism and jealousy and thus, He was safe. The entire misunderstanding of Advaita Philosopher comes only when he compares the human incarnation with the human being. He should be appreciated because he has gone up to the soul, which is the finest item of the creation. Nobody can cross that item because God is beyond the soul and becomes unimaginable. The existence of unimaginable God is not accepted because it is beyond the experience. Therefore, any philosopher has to stop with the soul, which is a part of infinite Ocean of pure awareness, called as Mula Maya or Mula Prakruti. God associated with Mula Maya is called Parabrahman. The Mula Maya acts as the medium for us to receive God. If the Mula Maya is also absent, God cannot be received by us and becomes completely unimaginable. The Mula Maya is charged by God like the wire by electricity. Therefore, you can treat the Mula Maya or the infinite Ocean of pure awareness as God. Thus, such Mula Maya is the first incarnation of God, which alone can be grasped by our intelligence or can be experienced by us.

In such divine Mula Maya, which can be called as almost God or Parabrahman the will of creation arose. Such will is in the form of knowledge, action and decision. Therefore, such will is called as Maya,

which consists of the three qualities Sattvam, Rajas and Tamas respectively. Such Maya is also charged by Parabrahman and is called as Eeshwara. The original Mula Maya charged by God was called as Brahman. Thus, Maya is in the form of will only. This entire Maya is not materialised further in the view of God to become the Universe. It remains as will only in the view of God. The materialised world is the modification of just a drop of the ocean of Mula Maya thrown out as an object for the entertainment of God. In the view of God even this materialised world is almost like the imaginary world only being a tiny particle of the Infinite Ocean of Mula Maya. The human being is a part of this materialised world, which is the imaginary world only in the view of God. Thus, this materialised world (Prakriti) also can be called as Maya (*Mayamtu Prakritim*– Gita) in the view of God. The gross bodies made of five elements in this Universe are appearing as materialised forms in the view of the human being simultaneously. The human being is actually a part of this materialised Universe. The soul in the human being is a part of Mula Maya in its original form. Similarly, the subtle body or Jiiva is a part of Maya. The gross body, which is in materialised form is still an imaginary form only in the view of God. Thus, in the view of God there is no difference between the subtle body and the gross body as far as the point of imagination is concerned. This means though the gross body is made of five elements and the subtle body is made of three qualities, both these bodies are imaginations only in the view of the God. But in the view of human being the subtle body is imagination and the gross body is materialised form. Therefore, the conclusion is that in the views of both God and human being, the soul is pure awareness (Mula Maya) and the subtle body is made of three qualities (Maya). But as far as the gross body is concerned, it is imaginary form in the view of God and simultaneously materialised form in the view of human being. This means that in the drop thrown out from the infinite ocean of Maya, the Mula Maya remained in its original form as souls (Pure Awareness) and the Maya remained in its original form as Jiivas (three qualities). The remaining portion of the drop after becoming souls and jiivas is modified into materialized five elements, which are used in the formation of gross bodies.

Another Classification Mentioned in the Gita is like this:

The Mula Maya or the soul is called as Para Prakriti. The Jiivas (Subtle bodies or three qualities) and the five elements constitute the Apra Prakriti. The three qualities in the Apra Prakriti are Buddhi (Sattvam), Manas (Rajas) and Ahankara (Tamas). Buddhi is the concluding knowledge. Manas is the form of action doing Sankalpa and vikalpa.

Ahankara, which is the ignorance, is Tamas. The causal body is Para Prakruti whereas the subtle and gross bodies are Apara Prakruti. The difference between the soul and Mula Maya is that the Mula Maya is charged with God whereas the soul is not charged with God. Similarly, the Maya is charged with God and the subtle body is not charged with God. Therefore, the Brahman and Eeshwara are God. The soul and Jiiva are not God. The Mula Maya controls all the souls and the Maya controls all the Jeevas and five elements. The imagination in the view of God and materialisation in the view of human being are simultaneous concepts, which can be understood only by very shrewd imagination. The Mula Maya and Maya are divine as they are charged by God and form the basis of the creation. ***The creation, which is the drop thrown out is not divine because it is not charged or pervaded by God.*** The gross body, subtle body and the soul of the human incarnation are exceptional cases because these three are charged by God. But these three in the case of a human being are not charged by God but they are based on God since the entire creation (in which the human being is a part) is based on God. The Advaita Philosopher takes these three bodies as common in both the human incarnation and the human being and equates them. First, he is equating the soul of a human being and the divine Mula Maya, which are qualitatively similar but differ quantitatively. Even the Mula Maya, if not charged by God, is not God because the Mula Maya by itself is imaginable and God is unimaginable. After all the Mula Maya is only the creation of God. When the uncharged Mula Maya itself is not God, how the soul, which is a small particle of the uncharged Mula Maya in the thrown out drop can be God? The Mula Maya in the thrown out drop is not charged by God. The thrown out drop or creation is not charged by God because it must be different from God to be an object of God to give Him entertainment. In the human incarnation, though the soul is charged by God, since the rest creation is not charged by God, can become the object of entertainment to the human incarnation also. God in the infinite ocean of Mula Maya and Maya is one and the same present in the soul and jiiva of the human incarnation because God is beyond spacial dimensions. Therefore, the same God who is controlling the entire universe is present in the human incarnation and thus, this limited gross body is simultaneously the infinite universe, this limited subtle body is simultaneously the infinite Maya and this limited soul is simultaneously the infinite Mula Maya. Therefore, the limited Krishna is simultaneously the infinite Parabrahman.

The Advaita Philosopher neglects the existence of unimaginable item and thinks that Mula Maya itself is God. The Mula Maya is like the

Vashishtha Star, which indicates its near most star Arundhati, (Arundhati Vashishtha Nyaya). Similarly, the Mula Maya, which is very difficult to imagine indicates its nearest unimaginable Parabrahman or God. You may think that the unimaginable item may have equal possibility of non-existence. The Veda says that the completely unimaginable God exists (*Yasyaa Matam Tasya Matam*). The Lord comes in the human incarnation to give proof to this statement of the sacred scripture. The unimaginability means that which cannot be explained by Science. With the help of Science one can imagine anything, which is in the realm of space. But nobody can imagine that which is beyond space. The Veda says that first God created space (*Akash Sambhutih*). After the production of space only even the Mula Maya was generated. But we call Mula Maya as the first creation because space means non-existence of anything (Shunyam). Even the Mula Maya, which is qualitatively nothing but the soul, is the finest form of energy only which requires the presence of the space. Therefore, the Veda says that God created the pure awareness as the first item (*Tat Tejo Asrujata*). Thus, if space is considered as very fine form of the power, space will be the first created item. If space is considered as non-existence of everything as per science, pure awareness (Mula Maya) will be the first created item. Thus, this contradiction between the two Vedic statements is solved. Even in Science the special theory of relativity mentions the bending of space and this means that space is something. Therefore, both these statements are to be taken in different views of Science only. Therefore, God is beyond space and can never be imagined. The simultaneous existence of the limited human body of Krishna as the infinite cosmos as shown to Arjuna is a proof that the Lord is beyond spacial dimensions. Showing the entire creation in the mouth to His mother is another proof that He is beyond the space. Thus, the Lord gave proof for the unimaginability of God as mentioned in the Veda. When He lifted a mountain on His finger it may be explained by Science. Sometimes a small object may contain lot of energy. A small atom bomb releases lot of energy. This explanation is under the realm of spacial dimensions. But the above two examples cannot be explained by Science. Therefore, all of us have to accept the existence of unimaginable God. The only information about such God is the existence of such God only as said in the Veda. (*Asthiityeva...*).

[Replies To Questions From Smt. Gayathri. 1) Good and bad have no Universality. It depends on the regional culture etc.]

Swami replied: If majority follow certain concept, it cannot be valid as correct under the name of culture. Suppose majority of officials are corrupt. Can you say that corruption is correct because it is their culture?

The cultural differences like difference in the dress, language etc., may not be related to good and bad but there are certain universal concepts of good and bad irrespective of any region. For example, killing of any living being is a sin and thus, non-vegetarian food is bad irrespective of any regional culture. Ofcourse, I accept that it can be controlled only step by step as mentioned in the Manu Smriti and Patanjali's Yoga Sutras. You can resist the non-vegetarian food on several holy days and slowly resist it forever.

[2) Penance for achieving powers from God etc.]

Swami replied: Penance is nothing but severe worship of God. Penance for boons and powers always resulted in destruction at the end. Kumbhakarna asked for long sleep as boon after doing penance. When he was awakened, he met with death in the hands of the Lord. But Muchikunda got the same boon without penance and when he was awakened, he got salvation in the hands of the Lord. The materialistic problems are solved by God even by devotion and even if not asked. Tyaga Raja was a devotee of the Lord and was never worried about the marriage of his daughter. But it was performed in the best way by the grace of the Lord. Ravana asked for powers by penance and was finally destroyed by the Lord. Prahlada, a devotee never asked powers from the Lord. But he showed all the powers resisting the various methods of killing and he was protected by the Lord finally. Therefore, devotion without any aspiration is the best way by which the boons will be granted and powers will also be achieved whenever necessary. Whether it is the ancient time or the present time the concept is one and the same.

Chapter 14

BEYOND CONTEMPORARY ADVAITA**Clarification of Shankara's Teaching**

February 13, 2006

O Learned and Devoted Servants of God,

Shankara told “*chaitanyam mayopahitam Brahma, Mayavachhinnam Eshwarah, Avidyopahitam Atma, Avidyavachhinnam Jivah*”. This means that the pure awareness (Mula Maya) associated with Maya is Brahman, integrated with Maya is Eshwara, associated with Avidya is Atman and integrated with Avidya is Jiiva. This concept is to be clarified for clear understanding. Let us take an example. The pure standstill water is Mula Maya. The vibrated pure water is Maya. Assume that the water has the property of awareness. When the standstill water is aware of itself, it is Brahman. If the vibrated water is aware of itself, it is Eshwara. Such explanation given by scholars is not complete because in such explanation Brahman and Eshwara are big quantities whereas Brahman in small quantity is Atman and Eshwara in small quantity is Jiiva. The scholars say that there is no qualitative difference between Brahman and Atman and between Eshwara and Jiiva. Such explanation misleads the human being to think himself Brahman or Eshwara.

The real explanation should be given in the following way:

All the above explanation is correct but is incomplete. You should say that Brahman is standstill water in which Parabrahman or God is pervading like the dissolved sugar. In the case of Atman and Jiva, the sugar is absent. Thus, there is qualitative and quantitative difference. Brahman is an ocean of standstill sweet water. Eshwara is the ocean of vibrated sweet water. Atman is a drop of sugarless (sweet less) standstill water. Jiva is a drop of sugarless vibrated water. Thus, Brahman and Eshwara are divine since they are charged by the God. Atman and Jiva are not divine since they are not charged by God. Now let us take the case of Brahman. Brahman is ocean of standstill sugar water. In this case, the awareness may be limited to sugar or water. It means Brahman may be aware of the Parabrahman, which is the divinity of Brahman. Alternatively, Brahman may be aware of itself (pure awareness), but in this state also it remains divine though it forgets its divinity. Same is the case with Eshwara but in Eshwara there will be three states of awareness. Eshwara is vibrated ocean of sugar water. The

awareness may be limited to sugar or the core water or the vibrated water. This means that the awareness may be limited to Parabrahman or Brahman or Eshwara. The divinity always exists in the awareness of Parabrahman only. The divinity though exists but is forgotten in the awareness of Brahman or Eshwara. In Brahman or Eshwara, the forgotten divinity is not real ignorance but is only apparent and temporary. It is just like a daydreamer enjoying in his daydream temporarily with apparent ignorance of himself.

If you take the state of Atman, the awareness is limited to itself, which is a drop of standstill pure awareness. There is no divinity in Atman and thus, there is no case of forgetting the divinity. In the case of Jiva, there will be two states of awareness. In one state, the awareness is limited to vibrated water and in another state, the awareness is limited to the core water present in the vibrations. In both states, there is no divinity and there is no question of forgetting the divinity.

In the case of Brahman and Eshwara since there is no real ignorance, the awareness of Parabrahman exists in the state of Brahman or in the state of Eshwara. The state of Brahman existed before the creation and will exist after the dissolution of creation. Ofcourse, before creation the pure awareness was in standstill state. After dissolution of creation, the creation is condensed into a state of trace (*Avyaktam*). But this trace is negligible and therefore, after dissolution also the pure awareness is almost in the standstill state only. Even in the state of Eshwara, the awareness of Brahman exists. This means that though the vibrations are present, the awareness of the standstill water still persists. This means the vibrations exist but due to awareness of standstill pure awareness, Brahman is not really affected by the vibrations. The awareness of vibrations also simultaneously exists which creates entertainment. Brahman is watching the vibrations but is not vibrated. You are watching the cinema peacefully and yet you are watching the scenes, which lack peace. All this is possible in the case of Atman and Jiiva also. A realized soul remains as Atman while simultaneously continuing in the state of Jiiva. A realized soul and Brahman are equal in having such equal state of entertainment. But by such equal state, the realized soul and Brahman are not equal. A king and a beggar are equally enjoying the cinema, which does not mean that the king and beggar are equal. The awareness of Parabrahman is always alive in the state of Brahman or Eshwara and therefore, the entertainment, finally goes to Parabrahman only.

Unimaginable Parabrahman is like the sugar. Mula Maya is the ocean of pure awareness, which is like the ocean of sugar less standstill water.

This ocean developed vibrations and the vibrated ocean is Maya. From this ocean a pot of water is taken out which is the creation or Prakruti. The Jiiva is a drop of vibrated water present in the pot. The core water present in the drop is called soul. In the case of realized soul, the vibrations cease and the soul results in its original state. Jiiva is qualitatively similar to the ocean but differs quantitatively. But the sugar enters the ocean and now this ocean is called as Eshwara. The core water present in the ocean is called as Brahman. This ocean before the entry of sugar is called as Mula Maya with reference to the core water and Maya with reference to the vibrated water. Such ocean without sugar was also called as Mahat Brahma in the Gita (*Mama Yonih...*). Once the sugar enters, the ocean became divine. The ocean is Brahman with reference to the core water and Eshwara with reference to vibrated water. The vibration is will. Now, the Jiiva is different from the ocean both qualitatively and quantitatively. Atman or Jiiva can be compared with Mula Maya or Maya in qualitative nature. But once the Mula Maya or Maya is transformed to Brahman or Eshwara by the entry of Parabrahman, Atman or Jiiva is different from Brahman or Eshwara both qualitatively and quantitatively. By this, Parabrahman, Mula Maya, Maya, Prakruti, Atman, Jiiva, Brahman and Eshwara are explained. If these terms are clearly understood separately, the ninth term Avatara (Human incarnation) can be understood.

The human incarnation is a drop of vibrated sugar water from one angle, which is simultaneously the ocean of vibrated sugar water. Thus, this case is looked as Jiiva or Atman from one angle and is looked as Brahman or Eshwara from another angle simultaneously. The sugar enters a drop of water present in the pot and this is mentioned in the Veda (*Tadevanu pravishat...*) and in the Gita (*Manushiim tanumashritam...*). Thus, the human incarnation differs from any human being qualitatively and quantitatively, if viewed from the other angle. The Avatara appears as human being with qualitative and quantitative similarity in the view of ordinary human beings. But in the view of realized devotees the human incarnation differs qualitatively and quantitatively from any human being. Krishna proved this to Arjuna by giving divine vision of His cosmic form (Vishwaroopam). Since, sugar is beyond spacial dimensions, the drop of sugar water is exactly the infinite ocean of sugar water. This is true only in the case of human incarnation. An ordinary human being is a drop of sugar less water, which is different from the ocean of sugar water both qualitatively and quantitatively. The Advaita philosophers mistake every Jiva as a drop of sugar water and thus, equate with the ocean of sugar water both qualitatively and quantitatively because sugar is beyond space.

Chapter 15
MAHA MAHA SATSANGA

Form of the Formless

February 26 2006

O Learned and Devoted Servants of God,

[This is the Maha Maha Satsanga—Great Great Discourse, which was given by Swami on February 26 2006, on the occasion of Mahashivaratri]

Whenever you think about God, the thinking itself is a form made of awareness or mind, even though you claim that you are thinking about formless God. You can never think anything, which is formless because your thinking itself is a form. The form may have some specific boundaries like a statue. The form may not have specific boundaries like air or water. But the air or water also has some regular or irregular boundaries since the air or water has certain limits. You call the space as formless object. But the space has some limitations somewhere and you do not perceive those limits. Such limits may not be perceived but certainly exist. Therefore, the concept of your formless object has some boundaries, which are either irregular or not perceived. When you think God as awareness (Chit), the awareness is mind, which is nervous energy. Energy is in the form of waves and thus cannot be formless. According to the special theory of relativity of Einstein, the space is also a form of energy because space exhibits the property of bending. In that case, the space also cannot be formless. Even if you consider the space as infinite vacuum, you are aware of the space. Such awareness itself means that space has become a form of awareness or mental energy. Therefore, strictly speaking there is no formless object in the creation. You are calling the object, which has either irregular or infinite boundaries, which are imagined, as formless. Since, such formless object also is a form in strict sense. Formless concept is impossible.

Therefore, whether you say that God created the space or God created the energy in the beginning, both statements mean the same because space is also a form of energy only. The Veda said that Parabrahman created the space in the beginning (*Atmana Akasah...*). The Veda says again that Parabrahman created energy in the beginning (*Tat Tejo...*). Both the Vedic statements mean the same in terms of the latest concept of Science. However, let such space or energy be called as formless God in your language. Even to think such formless God, it becomes very very difficult

for any ordinary human being. Even a scholar cannot maintain such concept in his mind for a long time. Even if you maintain such concept, such God is not the absolute God because absolute God is completely unimaginable as per the Veda and the Gita (*Yasyaa matam..., Mamtu Veda Na...*). God imagined as space or awareness (mental energy) is not the absolute the God, who is beyond space and awareness. The Veda says that God created space. The Veda says that God is beyond awareness. The creator is always beyond the creation. Even in the absence of the creation, the creator must exist. According to the Brahma Sutras, God is the cause of this Universe as creator and is the material cause also. The pot maker is the creator of the pot. The mud is the material cause of the pot. Even in the absence of pot, the pot maker and the mud exist. Therefore, God existed even before the creation of the Universe. The pot maker and mud exist even after the destruction of the pot. Similarly, after the destruction of the world also God must exist. Similarly, God must exist before the creation of the space and after the dissolution of the space. You can never imagine the situation, which is before the creation or after dissolution of space. Your intelligence cannot cross the spacial dimensions and therefore cannot cross the concept of space. That means you can never imagine the God. The Veda says that God alone knows God (*Brahma vit Brahmaiva...*).

Therefore, when you imagine God as the all-pervading space, such imagination itself is an item of creation only. Such imagination is only the incarnation of the God. When you imagine Him as space, God has entered the space and God is in the space. Similarly, if you imagine God as all pervading energy, you have imagined the energy only in which God is present. Therefore, you perceive God as space or inert energy or mental energy (awareness) and such form of God is only the incarnation of God in the form of space or inert energy or awareness. This means you can perceive only the incarnation of God and never the absolute God.

When you have perceived God as space, you are calling God as formless. If this space is taken as vacuum or nothing, God does not exist as per Buddhism or the old Science. But now Science accepts space as a form of energy. Therefore, according to Science nothing does not exist at all. For Science the example of nothing is space and now the space has become something. Therefore, now a scientist cannot say that God does not exist because non-existence or nothing is vacuum or space, which is a form of energy only. Buddhism adopted ancient logic i.e. old Science, which believed in the space as non-existence of everything. Since, Science, which is the modern logic overrules the ancient logic, Buddhism is naturally rejected by the modern Science. If a scientist says that God does not exist,

he is no more a scientist because he is not aware of the latest special theory of relativity. Thus, an atheist is an out dated scientist. All the modern scientists, who are aware of the latest concept of space, have to believe in the existence of God.

Therefore, when you cannot perceive God in His original form and you can perceive God only through some medium of creation like space or energy or awareness only, why not perceive God through the medium of matter also? If God exists in space, this means God is existing in this Universe. If God is present in the Universe, the Universe cannot be a separate object of entertainment to God. The Veda says that this Universe is created for His entertainment (*Ekaki Na...*). If you are present in the cinema and become the cinema by pervading all over the cinema, the cinema is not a separate object for you and therefore cannot give entertainment to you. If you are the spectator of the cinema, you should be separate from the cinema. You are the separate subject and the cinema is separate object. If the subject and object are one and the same, there is no existence of object at all. It means God did not create this universe. If the creation is absent, there is no entertainment to God. This leads to the inability of God to create a separate object for His entertainment. Such inability makes God impotent and then God cannot be omnipotent. Therefore, the separate existence of the Universe in which God is not present, must be accepted to avoid all these contradictions.

But, the Veda says that God entered this Universe (*Tadevanu Pravishat...*). The Veda does not say that God entered the entire Universe. God entered the Universe through some limited form only. Therefore, the entrance of God into the Universe is accepted. At the same time since God did not enter the entire Universe, the Universe exists as a separate object for His entertainment. You may say that God entered the entire Universe as per a Vedic statement (*Eesha vasyam idam...*). But if you carefully analyse that statement, it also means that God enters this big Universe through a small form only. The translation of that Vedic statement reveals the correct meaning like this: In this large world, any small world can be pervaded over by the Lord entirely. This is the true translation. The small world means the human body and the big world means this entire Universe. This means that the Lord enters this big world through a small world, which is the human form. The human form alone can be called as the mini world. The large world contains nine items, which are the inert five elements (earth, water, energy, air and space) and the four living items called as Antahkaranams (mind, intelligence, self-awareness or egoism and awareness which stores all the information). All these nine items are

common between this large world and the small human being. Therefore, the conclusion of the Veda is that God enters this large world through a small human form. This can be explained by common experience also. A spectator, who is seeing the cinemas, wishes to take up a role in the cinema. Thus, he enters the cinema through a role and still the cinema entertains him. Therefore, the Gita also says that God enters this world through human form only. The Gita also says that God becomes Jiiva or human form by entering such human form (*Jiiva Bhutah...*). You have entered the role or dress of a king in the drama, which means that you have become the king in the drama. For all the practical purposes you are king in the drama. But you retain your identity as the actor in the role and therefore you have not become the king in the true sense. The audience can treat you as the king but at the same time they are aware that you are not the real king. Similarly, the devotees treat the human incarnation as God for all practical purposes. But whenever egoism and jealousy enter their minds, they can analyse and know that the God is in the human form and therefore the human form is not really the God. Neither God has become the human form nor the human form has become the God. Such clarification will subside their egoism and jealousy and their devotion can become again alive.

Therefore, God cannot enter the space because if God enters this space, God becomes the Universe and entertainment is lost. The power of God is material cause of this world. The power is modified into this world as the mud is modified in to the pot. Therefore, the formless God, you think, is only the power of God and not the original God. The space is only the modification of the power of God, which is like the mud. God is like the pot maker who is not modified in to the pot. In this example let us assume that the pot maker created the mud and then made the pot from the mud. While creating the mud the Lord is the creator or designer as well as the material. But while creating the pot from the mud, God is only the pot maker or designer. The pot maker while creating the mud is not modified because only the power of the pot maker is modified into mud. Therefore, the material cause for the mud is the power of the pot maker and not the pot maker directly. This is the concept of Dvaita of Madhva. In the concept of Ramanuja, which is called as 'Vishishta Advaita', the pot is considered as an associated body of the pot maker. Instead of the pot, you can take the example of the cloth. The cotton thread is the material cause of the cloth. The weaver is the creator of the cloth. The weaver has created the thread and the power of the weaver is modified into thread as explained above. The weaver is wearing the cloth made by him and this point alone is the extra concept in this theory. The weaver treats the cloth wrapped on his

body as another external body. The Gita also says that your external gross body is like a shirt. Therefore, Ramanuja assumes this world as the body of the God. The Advaita scholars mocked at this concept due to their ignorance. They said that the changes in the world would mean the changes in the body of the God, which means that God is changed. This is absolute foolishness. When the body is compared to an associated shirt, the changes in the shirt cannot be the changes in the person who is wearing it. If you take the body of a realised soul like Ramana Maharshi, He treated His body as his shirt. He separated himself from the body and limited himself to the soul. He observed the surgery of his body like a person who is the spectator of his shirt being stitched by some body. Thus, if you take God as a realised soul, the changes in this Universe cannot touch God. To reject the mocking of Advaita Scholars, Madhva avoided the example of weaver in which the wrapped cloth is treated as the body. He took the example of pot so that the pot cannot cover the body like the cloth. Therefore, the pot cannot be treated as the body like the cloth. Shankara took the world as an imagination or a daydream of a person. The person is not modified into the imagination. Only his mind or his mental energy (awareness) is modified into the imaginary world. This awareness (Chit or Parashakti or Mula Maya) is just like the cotton thread of a weaver or the mud of the pot maker only. God created this awareness in the beginning and here also the power of God created the awareness, which is modified into the world. Thus, just like the mud or the thread, the awareness is the material cause of the world. The power of God is the material cause of the awareness. Now the most important point comes.

What is the difference between God and His power? Both the God and His power are inexplicable and exist in the same state. Therefore, if the power is modified, we can say that God is also modified. In that case instead of the power of God, God directly becomes the material cause of awareness. The real point is that since God and His power are inexplicable, the process of modification of the power of God into awareness also becomes inexplicable. In such case you cannot use even the word 'modification' when you say that the power of God created the awareness. Shankara took awareness as God and for Him God is the awareness-incarnation. This awareness-incarnation is taken as the original God by all the Acharyas and also the Brahma Sutras. If you go beyond awareness you cannot understand God and cannot preach to anybody about God. For such original God no word can also be used. When you utter a word, some thought comes to your mind as the meaning of that word. The original God is beyond thought and therefore, any word fails to indicate Him. If such

God is preached nobody will believe in the existence of such God. People will say that such God does not exist. In this way the Buddhists became atheists. Therefore, any preacher should say that the absolute God is the awareness-incarnation. It means awareness is God. The creation of the world by awareness can be explained through the modification. The soul in the human body is also the drop of such awareness. Now you can say that as the soul creates the dream, God creates the world through modification (Parinama). The Vishishta Advaita scholars criticized Shankara that in such case God undergoes modification. To avoid this Shankara used the argument of Vivarta, which is an apparent modification. What is the difference between Parinama and Vivarta? The water became ice and this is Parinama. A very little awareness called as the mind, which is the power of the soul has become the dream and this is Vivarta. Therefore, in Parinama either all or a large amount of the material is modified. In Vivarta only an iota of the material, which is a negligible trace is modified. Since it is negligible it can be treated as nothing. Both are modifications but the difference lies in the quantity that is modified. Therefore, the power of God, which is modified into awareness, is little compared to God who is the source of that power. This proves that all the three Acharyas preached the same concept and only their followers have misunderstood and got confused.

The awareness assumed as God by the Brahma Sutras and Acharyas is different from the soul, which is the drop of awareness present in the human body as soul. The awareness assumed as God is having God hidden in it and it is the divine awareness. The soul is not divine due to absence of God. Therefore, when you compare God with the soul, the God in your comparison is not the original God but He is the awareness-incarnation. The awareness-incarnation can be compared with the soul of any human being because the awareness in both the cases is qualitatively one and the same. If you take the soul of Krishna and the soul of a human being both are one and the same qualitatively as well as quantitatively. But the soul in Krishna is divine and the other soul is not divine. One is electric wire and the other is ordinary wire. The original God who is beyond the entire creation can never be compared with any type of awareness because God is unimaginable and the awareness is imaginable. Therefore, the creation of awareness by such unimaginable God is also unimaginable and cannot be called as modification. The creation of the world by the power of the awareness can be called as modification because the awareness, its power, the process of modification and the modified world are imaginable items. Therefore, the entire philosophy of the Acharyas is revolving in the

imaginable items only and never touched the unimaginable God. Only the blessed soul who is one in millions can only recognize the existence of such unimaginable God. This is the main point in the Brahma Jnana or the spiritual knowledge. The awareness, which is the material cause, is also not affected really. When you break the pot by a stone, the pot is broken and not the mud. Thus, neither the pot maker nor the mud is broken. Therefore, neither God nor the Mula Maya is affected by changes in this world. Therefore, even if you assume that Mula Maya is God, this concept is not affected. Therefore, even concept of Shankara remains unchanged. According to Shankara this Mula Maya and the world are negligible compared to God. The existence of any negligible item is treated as almost nil. In this view also God is unaffected by Mula Maya or its modification which is the world. Therefore, all the three Acharyas have preached the same concept in different ways.

Therefore, the space or energy or awareness, which is treated as formless by you, has form because the creation always has limits compared to the creator. Thus, your formless God is only the modification of the power of God and does not contain God. Therefore, the entire Universe is not God, which means that every item in the Universe is not God. The Veda (*Neti neti...*) and the Gita (*Mamebhyah Param...*) say the same. Therefore, the formless form of God or any form of the creation like the Sun or a statue also does not contain God. All these are modifications of the power of God, which is called as Mula Maya. You can worship these forms as representative models of God. A chart represents a machine. A chart is not the machine. The chart does not contain machine. The chart represents the machine as a model. You can learn the concept of machine from the chart. But if you catch the chart you have not touched even an atom of the machine. Thus, if you catch the space or energy or awareness or a statue or any living being in the Universe, you have caught the creation only but not the creator, because the creator is not in the creation. When you catch a particular human form like Rama or Krishna or Jesus or Sai Baba only, you have caught the God because God exists in that particular human form only. The Gita says that if you catch any item of the creation, you have caught only item of that creation but not the creator (*Bhutejya yanti...*). The Gita says in the same verse that if you catch Krishna, you can catch God because God exists in Krishna. Krishna means the then Human incarnation, which stands for a present Human incarnation present in your human generation. If the word Krishna stands only for the past Human incarnation, for Arjuna the then existing Krishna should not have been the God. Only the past Rama should have been the God for Arjuna. Similarly, Hanuman should

have worshipped the past human incarnation like Vamana or Parasurama in that time and He should not have worshipped Rama, the then human incarnation.

The existence of present human incarnation is always opposed by priests and scholars. If the Lord is in the human form, every person will reach Him only and respect Him by submitting Guru Dakshina at His lotus feet. Similarly, the persons will go to the Lord in human form to receive the divine knowledge from the Lord directly, which will be the correct interpretation of the divine scriptures. The person will certainly respect and submit Guru Dakshina to the Lord in human form. By this the priests and scholars will neither get money nor fame from the public. Every human being is fond of money and then fame. A poor man strives for money. A rich man strives for fame. Therefore, money and fame are attracting the entire humanity without exception. Even Scholars and saints are after the fame. If the human incarnation exists, all the money and fame will go to the Lord in human form only. The human beings do not like this and therefore, repel against the then human incarnation. Apart from money and fame, people are fond of love and respect. Even the family members will respect and love the Lord and the head of the family can never tolerate this. All these are the real naked factors creating jealousy and egoism in the minds of all the human beings. Just like the light of the Sun, heat of the fire etc., egoistic jealousy is the inseparable inherent characteristic of any human being. Even if one removes this, it lies in the sub-conscious state in hidden form like a seed. Whenever the favourable time comes the seed of jealousy will germinate and the egoism comes out like the sprout. Therefore, no human being can remove this egoistic jealousy permanently. The fever is subsided by the medicine, but the fever will again come in the next season. Again, you have to use the medicine. Therefore, you can never eradicate egoism and jealousy completely because it is the inherent characteristic of the human being. Now what is the medicine? The medicine is only knowledge, which includes the analysis of human incarnation. Whenever the egoistic jealousy flares up like the fever, immediately you must remember the verse in the Gita, which is “*Avyaktam Vyaktimapanam...*”, which means that fools think that the Lord (Avyaktam) is modified into the human being (Vyaktam) in the case of a human incarnation. God is in flesh. This means neither God is flesh nor flesh is God. The Lord said in the Gita that He enters the human body (*Manushiim Tanumashritam*). The word *Ashritam* means entry. The current entered the wire, which means that the current is present in the wire. Neither current is wire nor wire is current. Neither current has become wire nor wire has become the current. The

human incarnation is a two in one system. In one kit both tape recorder and radio are present. Both co-exist in one kit. None is the other. The external inert gross body is the kit. The inner subtle body (Jiiva) along with the innermost causal body (Atman) together called as Jivatman is like the tape recorder. The Lord is like the radio. When the Lord likes a particular human soul (Jivatman) due to its exceptional divine love, the Lord enters such human body and gets associated with such devotional soul. The Lord comes down to this earth for some work. He needs some residence to stay. Instead of taking a single residence for Himself, He prefers to stay in the body of a devotee so that such association pleases Him as well as the devotee. You have gone to some town for some work. You have a close relative there. You will visit his house and stay with him. By this you can finish your work, you can please the relative and you will be also happy in his association. Therefore, the Lord never likes to create an inert human body for Himself alone during His visit. This concept is clearly mentioned in the Veda (*Dvasuparna Sayuja Sakhaaya*). The word Sakhaaya means that the Lord visits the house of His devotee who is very friendly to Him. Therefore, the Lord enters the gross body of a devotee and stays with him for sometime so that not only His work is done but also He pleases the devotee. This explanation dilutes the egoistic jealousy in several ways. This concept opens the chance for every devotee to become the human incarnation. When the chance is open like this the jealousy gets reduced. A student got gold medal. The chance to get the gold medal was opened to all the students. Therefore, one need not be jealous on the topper. Again, when you realize that the Lord is neither the human body nor that human soul, the jealousy goes down. Jealousy comes up only when you think that a particular human body is the Lord. When somebody says that the inner soul is the Lord and not the external gross body, the jealousy gets reduced. But the jealousy continues because that particular soul only is the Lord and not your soul. This verse clarifies that the Lord is neither modified into the external gross body, nor modified into the subtle body and nor modified into the soul. The Lord is beyond the three bodies and is called as Avyaktam or unimaginable. The three bodies are called as Vyaktam or imaginable items of creation. Therefore, the Lord never becomes any human being and no human being can become the Lord. This is the philosophy of Madhva, which pleases Islam. The memory of this knowledge acts like a medicine to subside your egoistic jealousy. You can never suppress it by force. If it is suppressed by force, it will re-jump with a million times of force. When it is suppressed you will regain your normal health, which is the devotion. The current might have pervaded all over the

wire, but still current is current and wire is a wire. But you can treat the electric wire as the current. You recognize the current by a shock. The wire is giving shock. Therefore, the wire is current. This concept is explained in another verse by the Gita (*Vasudevah Sarvamiti...*). Both these verses are not contradicting each other. The first verse should be used to suppress the jealousy and the second verse must be used to worship the human incarnation with devotion. You have to use the antibiotic to kill the bacteria. You have to use the tonic for gaining strength. Both are medicines in different times of context. One kills the life and the other improves the life. The life of the bacteria must be killed and your life must be improved. It should not be vice-versa.

In the Gita, it is told that nobody knows the Lord (*Mam tu veda na kaschana...*). The Veda also says that Brahman alone knows Brahman. Again, the Veda says that the latest knowledge of Brahman is that it can never be known. But, again, in the Gita it is said “*Kaschit Mam vetti tattvatah*”, which means that one in millions knows the reality of the Lord. Both these verses look like contradicting each other. The contradiction is removed if you take the meaning of the second verse like this: one knows finally that the Lord can never be known. People think that they know the Lord. But one in millions only realizes that the Lord can never be known. The meaning of the second verse indicates that one in millions understands the reality of the Lord, which means the human incarnation. The Lord is always unknown and therefore, the Lord is hidden in the human form. The Lord uses the medium to preach the divine knowledge. Therefore, He enters the human body and pervades all over it. The container always reflects the nature of the contained material. The wire gives shock like the current. Therefore the Lord is experienced. One can only experience the Lord through the medium but the real nature of the Lord can never be understood. Even a layman experiences the current by shock but can never understand the real nature of the current. Such experience is possible only in the medium into which the Lord entered by His will. You cannot force the Lord to enter into every object you like. The priests say that they have invoked the Lord in the statue by reciting some hymns. They also say that they have expelled the Lord from the statue by reciting some other hymns. They cannot bring even the life, which is a creation of God into the dead body by reciting hymns. How can they bring the creator by hymns? Similarly, they cannot expel the life from a living body by reciting hymns. How can they expel the creator? The priests pose the entry of the Lord into the statue for doing some business with you. As soon as the business is over they again pose that the Lord is expelled. Thus, the Lord is used and

exploited for earning money and respect from you. The statue may belong to the human incarnation like Rama, Krishna etc. If the real human incarnation exists in the place of statue no business can be done with you. The human form of the Lord will eat whatever you offer and will take away your Guru Dakshina. Therefore, the concept of human incarnation can be accepted but not the concept of present human incarnation in the present human generation. The priests fear that the entire business is lost. Therefore, in Kali Yuga they have eliminated the human incarnation up to the last day of destruction. In Kali Yuga, Buddha was rejected as a human form of Lord because Buddha is coloured as an atheist. The only human incarnation in Kali Yuga is Kalki who will not come up to the last day of Kali Yuga. Thus, throughout the Kali Yuga, the business is undisturbed. The priests or the scholars can get Guru Dakshina and fame as devotees. The devotee is next to the human incarnation. Infact the Lord is more pleased if you worship His devotees. Thus, the priests and scholars can get the Guru Dakshina and respect directly as devotees. This indirect business showing the statue is cheating you in the name of the Lord. The priests and Scholars fear that you will give respect and Guru Dakshina to the maximum extent to the Lord only. Therefore, they show the Lord through the statue and want to earn the money to the maximum possible extent. The priests may revolt against Me as they have done towards Jesus. But if they can analyse their self, this is the fire, which indicates the true knowledge. It is told that Jesus will sprinkle the fire and not the water. If you hide the truth and support the worship of statue it will be like sprinkling the cold water. But if you conclude that the statue indicates the present human incarnation, such knowledge is like sprinkling of fire. All the statues are in the human form only. It is very difficult even to think the formless God. Therefore, certain forms in the nature like Sun, Mountain etc., were worshipped. Afterwards regular forms like Statues came to stand for the past human incarnations. But all these statues indicate that you should worship the present human form of the Lord who is the Sadguru. Shankara brought the devotees from the field of inert objects into the field of living beings. It is better to think that all the living beings are God than to think the inert objects as God. Something is better than nothing. The final stage shall be to show the Lord existing in particular human form. God is in human form and this does not mean that all human forms are God. All ores are minerals but all minerals are not ores. Shankara Himself was that divine human incarnation. When He revealed the final truth, He was killed by Kapalikas at the age of 32 years. Similarly, Jesus was killed at the age of 32 years

since He finally declared that He and His Father are one and the same and criticized the priests for exploiting the people in the name of God.

You can never think the original form of God. The moment you think about God you have perceived God hidden in the form of awareness. Any thought of God is only the awareness-incarnation of God. Therefore, you can receive God only as an incarnation. When God appears hidden in the energetic body, it is treated as divine vision. Lord Krishna appeared so in exhibiting Vishwarupam. Jesus also appeared in energetic body on a hill while He was alive in the human form. This shows that there is no difference between the incarnations of God whether it is the awareness-incarnation or space-incarnation or energy-incarnation or human incarnation. The awareness or space or energy or human body is only an item of the creation. You can only perceive the creator through a medium of creation only. The human form is the best medium for human beings, which clarifies all the doubts and gives the light of the divine knowledge. Shiva Ratri means the night of ignorance, which is removed by Shiva. Shiva is said to be the source of knowledge or Jnana Karaka (***Jnanam Maheshwarat...***). The Shiva Lingam is also in the form of a wave, which is characteristic of energy according to Science indicating the light energy that removes the night. Night is a long chain of dark moments. Similarly, ignorance is a long chain of doubts. When all the doubts are cleared all the ignorance is removed. Such day is only the real Shiva Ratri. The devotion leads you to the Lord. The devotion is improved by hearing the stories of Lord, which reflect His divine qualities. The Knowledge from the stories is like the fertilizer, which improves the plant of devotion. But the doubts are like the worms and insects that destroy the plant. A fertilizer cannot destroy them. Only spiritual knowledge, which is also another chemical like fertilizer can alone remove the doubts and the devotion will grow into a strong huge tree. You can attain the Lord by devotion, but attaining the Lord is not the goal. Even Duryodhana went near the Lord with a rope to tie Him and Vishwarupam threw him out. Gopikas also went near the Lord to tie Him with devotion rope. Therefore, pleasing the Lord is the final goal. You can please the Lord only when your devotion is proved through service, which shall be without any aspiration for any fruit in return. Therefore, the divine knowledge must be associated always till you please the Lord as stated in the Gita (***Adhyatma Jnana Nityatvam***).

Chapter 16
REMOVAL OF EGO

Recognition Is Sufficient

March 17, 2006

O Learned and Devoted Servants of God,

Several devotees are repeatedly asking Me about one point. How to remove egoism towards human incarnation? The answer for this is that if you are aware of the thief, it is sufficient and he cannot steel anything from your house. It is not necessary to kill the thief and remove him permanently. Similarly, if you are aware of jealousy and egoism, the effects are nullified. If you are alert about the thief, who is closely associated with you as your relative, it is sufficient. It is not necessary to kill him or to throw him out from the house. You can keep him in your house constantly, but be alert about the enemy always. Then the thief cannot harm you in anyway. Similarly, jealousy and egoism are the characteristics of Jiiva, which are called as Matsarya and Mada. They are very close relatives and you cannot remove them from yourself. Therefore, whenever repulsion comes towards human incarnation, you recognise the root of such repulsion, which is jealousy and egoism. When you have recognised the correct root of your repulsion, the repulsion cannot affect you. But if you are mislead, you may think that the root of repulsion is the analysis of your intellect. Then you will think that the repulsion is correct and now you are trapped by the net of those two hidden thieves called jealousy and egoism. These two thieves create repulsion but do not appear as the cause of repulsion. If you identify those two thieves, then the repulsion has no strength and will subside. The repulsion will become strong when you think that the root of repulsion is your shrewd analysis. Two thieves who are present in your house as close relatives steel your money. Then they will create an impression in your mind that the money was taken by your wife for some emergent need. Now you are satisfied and do not refer the matter to your wife. You feel that the loss of money from your pocket is justified since it is properly used. Similarly, those two thieves create hatred towards human incarnation and hide themselves. You will think that this hatred is the decision of your intelligence. Therefore, you will maintain the feeling of hatredness towards the human incarnation and feel such hatredness is correct decision of right knowledge. If you refer to your wife, the truth will

come out. Similarly, you refer to your intelligence and analyse the whole matter carefully with the help of your intelligence. Now the truth will come out. You will realise that your relatives have stolen the money. Similarly, you will realise that egoism and jealousy which are the characteristics of mind are the culprits. Now the repulsion disappears and your enemies become ineffective. An ineffective enemy is as good as a dead person and can never harm you. Therefore, do not think of removing or controlling the enemies by force. Always use the analysis called as Buddhi Yoga or Jnana Yoga to make the two thieves ineffective. Therefore, the Lord started the Gita with Buddhi Yoga or Jnana Yoga.

Mind is considered as one of the senses by the Gita (*Manahshashthani...*). The Veda says that the body is the chariot. Mind is the chain to control the horses. Senses are the horses. Here the horses, chains and the chariot can be treated, as one item i.e., vehicle. The body is the car. Senses are the wheels. Mind is the steering rod. Now all the three items are car only. Intelligence is the driver. The soul is the owner (*Atmanam Rathinam...*). The mind cannot be the driver by itself. Mind wishes (Sankalpa) and immediately thinks the reverse of it (Vikalpa). Mind can be only an instrument in the hands of intelligence. Mind can never take decision. Only intelligence concludes finally. Jealousy and egoism belong to the plane of mind only. Finding the truth by the analysis is the characteristic of intelligence. Therefore, you must always refer to your intelligence and analyse. Then the mind is controlled by the intelligence. The jealousy and egoism become ineffective in creating the wrong direction. Now you can convert these two as your friends who will help you in your spiritual effort. You can become jealous by seeing great devotees, which will activate and hasten your spiritual effort. You can be fearless about anything since you have become the devotee of the present human incarnation. Such fearlessness and confidence is only the egoism diverted in the right direction. If you expel or kill these two, you have lost the chance of getting their help in your spiritual effort. In fact, these two are also created by God and every created item has positive use only. Due to your ignorance only, you are making anything negative.

Knowledge is of two types. Simply hearing the greatness and qualities of the Lord belongs to the plane of mind only and this is the religious knowledge. By such knowledge, you will develop devotion to the Lord. Such knowledge is like fertilizer to grow the plant (devotion). But doubts and repulsions caused by jealousy and egoism are like insects, which attack the plant. The fertilizer cannot kill the insects. Therefore, the plant does not grow and does not become strong. When the Lord conducts tests, this plant

falls on the earth by the powerful wind. If the insects are killed the plant will become a huge strong tree and will not even shake. Only pesticide can kill the insects. This pesticide is the spiritual knowledge, which alone can kill the insects. Both the fertilizer and the pesticide are chemicals. Thus, both religious and spiritual knowledge belong to Jnana Yoga only. Both should simultaneously exist as said in the Gita (*Bodhayantah Parasparam, Kathayantascha...*). Bodha refers to spiritual knowledge and Katha refers to religious knowledge. When the qualities of Krishna were heard by Rukmini from sage Narada, she developed devotion by such religious knowledge. The good qualities and the beauty of the Lord are the religious knowledge, which attracted her. But she also heard that Krishna was a thief of butter and danced with Gopikas in Brindavanam during nights. This is the bacterial insect that attacks the devotion. Sage Narada gave her the spiritual knowledge also, which killed the insect. She came to know that Gopikas were sages, who requested the Lord for liberation from all worldly bonds like money, husband etc. By stealing the butter, their bond with money was cut. By attracting their minds through dance, their bonds with their husbands were cut. Krishna never repeated this anywhere with anybody. Since, their bonds were cut, He never returned back to Brindavanam and never repeated this with Gopikas. The Lord inside the body of Krishna is Infinite Ocean of bliss and does not require any external object for receiving happiness. Thus, the religious knowledge belongs to the external human body only and this spiritual knowledge belongs to the eternal Lord present in the body. The external human body perishes like the shirt, but internal Lord is eternal like the person who wears the shirt. Religious knowledge belongs to “flesh” or the human body (*Manushiim Tanum...*) and the spiritual knowledge belongs to the “God” or the Lord who entered the human body (*Ashritam...*). Unless we have the knowledge of both, the external and internal items, your devotion cannot be eternal. God or Lord is the name of the internal item. Jesus, Krishna etc., is the name of the external human body. These, external names are given only when those bodies appeared. But the name of internal item, which is God or Lord, existed even before those bodies appeared. The name, which generated along with the generation of a human body, must end when the body perishes. But the eternal name continuous forever. If this spiritual knowledge is understood, all the quarrels between all the religions will disappear.

For the generation of the devotion, the external body and its qualities are required like the fertilizer. If you put the pesticide without the fertilizer, the seed is killed without any germination. Similarly, if you develop only

the spiritual knowledge without the religious knowledge, there is no devotion in your heart. The unimaginable God can never develop devotion in your mind. You cannot even think about God. You can never serve the God. Therefore, the devotion can never be generated. The seed will never germinate. The Advaita scholars have lot of pesticide but not even a trace of fertilizer. The seed of devotion is killed by such pesticide and therefore they can never enjoy the fruit of the tree finally. The Gita is a mixture of both fertilizer and pesticide. The Upanishads are pesticide (Nirgunam). The Ramayanam, the Bhagavatam etc., are the fertilizer (Sagunam). Both are equally important. Without religious knowledge the devotion can never be even generated and without the spiritual knowledge the devotion can never grow. Therefore, it is meaningless to think of the importance of devotion without the help of knowledge. Shankara stressed on the knowledge and Ramanuja stressed on devotion. Both are equally important and essential.

Chapter 17
JEALOUSY AND EGOISM

Training for Reducing Ego and Jealousy

March 18, 2006

O Learned and Devoted Servants of God,

The jealousy and egoism towards human incarnation are not directed towards the inner Lord present in the human body but are towards the external human body. People think that the human incarnation is just the human being i.e., the human body only. Every human being has jealousy towards another human being in this world. Nobody can tolerate the point of “greatness” of another human being in any aspect like wealth, knowledge etc. Unless this repulsion towards the co-human beings is removed, the jealousy towards human incarnation cannot be eradicated. For this purpose, the devotee is required to undergo training in removing his jealousy towards the co-human beings. Therefore, recognise the greatness of every human being than yourself and develop the submissiveness towards any human being in this world. Feel that you are the lowest among all the human beings. Always see merits in others and see only defects in yourself. Such vision will give you the submissiveness towards any co-human being. Your egoism will be destroyed by such training. Love all the human beings, seeing only good side in every human being. Serve the entire humanity as the most obedient servant. Such training will remove the jealousy towards the external human form of the Lord. Even if you have not realised the Lord in the human form, you will not have jealousy towards the human incarnation because you are loving and serving every human being. Thus, even before realization of the inner Lord, you have started serving the Lord as a human being also. In course of time you will experience the presence of the inner Lord and then slowly you will realise and become the devotee. You are advised to be slightly inferior to every human being and this does not mean that you should go down completely and develop inferiority complex, which is also dangerous. The patient expects that his temperature should be decreased by the doctor and this does not mean that his temperature should be taken to zero. It means only that the extra temperature is to be reduced. Even slightly lesser than the normal temperature is also not dangerous. Egoism is the extra temperature. Removal of egoism does not mean the removal of your self-existence.

Some people condemn themselves always as sinners. They think that this is removal of egoism. That is over action only and not the removal of fever but that is bringing down the body-temperature to ice cold zero. You are advised to serve the humanity till you recognise the human incarnation, in order to avoid the danger of insulting the human incarnation by mistaking Him as the human being. Once the human incarnation is recognised, the training is to be stopped. Further service to humanity can be carried only under the instruction and guidance of the human incarnation. People have misconstrued this concept and have concluded that serving the humanity is serving the God. They plead that God exists in all the human beings. In such case you can serve yourself and such service is service to God. There is no need of serving other human beings. Some people have gone to this extreme end also and started meditating upon the God present in themselves. Infact, this concept of the existence of God in all human beings is liked by everybody because by such concept every body becomes God. If the humanity is served without the discrimination of good and bad, the sinners should not be punished by the court and the sinners must be served. If God exists in all the human beings, why some human beings at the end are thrown into liquid fire? This means that God is thrown into liquid fire. Shankara condemned this concept of serving the humanity equal to the service to God (*Loka Sevaka Mata Khandanam*). Therefore, one should not remain in training only and forget the main aim for which the training is advised. Infact, the Lord came in the form of fish, tortoise etc., also. The Lord appeared as a small beautiful fish in the hands of a king. The king took it to home and kept it in a vessel containing water. The fish grew to the size of vessel by next day. Suppose the king was a non-vegetarian and killed the fish for eating, how much sin he should have committed towards the Lord! Therefore, the Lord in the form of Buddha and Mahaveer preached non-violence and condemned killing any living being. You should love all the living beings. But you should not continue in that line only and forget the basic goal of searching the Lord in the form of some living being. In Bhagavatam, a sage called Bharatha loved a deer so much that he was borned as a deer in the next birth. The Veda also condemns the continuous service to good people also without searching the human form of Lord (*Devanam Pasuraha...*). Serving the good people gives you the heaven only from where you have to return back after some time of enjoyment. Therefore, the good qualities without the concept of the God are not yielding permanent fruits. When you start serving the devotees, the concept of God has started and you will soon reach the human incarnation of God through the blessings of the devotees.

The names like Rama, Krishna, Jesus etc., belong to the external human body, which has taken birth. Such names are generated only after the birth of these human bodies. Therefore, such names are certainly the names of the external human bodies only, which are like the shirts. When the human bodies perish, these names also must perish. But these names exist as eternal names even after the disappearance of these human bodies due to death. The reason is that these names were directed towards the inner Lord even during the time of existence of these human bodies. A person is carrying vegetables for selling. You call him by the name “Vegetables”. The person is not vegetable and the vegetables are not the person also. But the possessor of the vegetables is called by the name of the possessed material. Similarly, when the name “Krishna or Jesus” was called, this name was directed towards the internal Lord also. Therefore, even if the human body perished, since the Lord is eternal, Krishna or Jesus is also eternal. When Krishna said that He will come again and again, whenever necessary (*Yadaa Yadaa hi... Gita*), it means the eternal Lord present in the human body will come again and again through different human forms. Similarly, when it is told that Jesus will come again, it means the Lord present in that human body will come again. Here the names Krishna and Jesus indicate the Lord and not the human body. When some body says that He will come again after 20 years, it does not mean that he will come in the same shirt. Even in the case of the ordinary human beings the name indicates the inner eternal soul also. When people say that Subba Rao died, it means that the name indicates the external human body. People say that Subba Rao’s last journey is today. It means that the name indicates only the external body, which is going to be cremated in the burial ground on that day. In these sayings the name indicates the external human body. But after one-year people say that today is the yearly ceremony of Subba Rao. When you have stated that Subba Rao finished his last journey one year back, how can you bring Subba Rao again after one year? Here the name indicates the inner soul. Therefore, even in the worldly terminology the name indicates both the external body and inner soul according to the context. Therefore, when you say that Jesus was crucified and killed, the name indicates the external human body. When you say that Jesus will come again on final day of destruction of this world, the name indicates the inner Lord. Thus, the same name indicates the external or internal item according to the context. When you say that Krishna danced in Brindavanam, the name indicates the external human body. When you say that Krishna will come again and again whenever necessary, the name indicates the inner Lord. If you realise this discrimination, you have no quarrel with any religion. When you say

that Jesus or Krishna will come again, it means that the inner Lord is going to come in different human bodies again. When you are drawing the picture of Jesus or Krishna, the picture represents the external human body only and not the inner Lord. You can never draw the picture of the inner Lord because He is beyond the realm of imagination. You cannot say about the existence of two unimaginable Lords. When the Lord is unimaginable, He can be only one. If you say that there are two entities, it means that both the entities are imaginable. Therefore, you have to accept that there is only one unimaginable Lord or God. The external human bodies are different and cannot be one. When I say that Krishna is Jesus, it means that the Lord in the body of Krishna and in the body of Jesus is one and the same. It does not mean that the two different bodies are one and the same.

When you are worshipping the statue or photo of the past human incarnation, your photo or statue also indicates the eternal Lord existed in that human body. The Lord being eternal exists even today. Therefore, your photo indicates the Lord existing today. The statue or photo only indicates the existence of the Lord in a human form. It does not mean that the Lord existed only in that human body and is not present in any human body later on. If the Lord can exist in one human body, what is the objection for the Lord to exist in another human body also? Once the concept of the existence of the Lord in human body is accepted, you must not have any objection to accept the Lord in another human body also. When you say that the current flows in this wire, you should not object the possibility of the flow of same current in another similar wire. If you object, you are a blind, rigid, ignorant lay-man and you can never be called as a scientist. Such conservative people will never change and even the liquid fire in the hell cannot change them. When Jesus told that one could approach the God through Him only, it means that one can approach the unimaginable God through the medium of human form only and does not mean that one can approach the unimaginable God through that particular human body called as Jesus only.

The worship of the statue or photo is useful to develop the devotion in your heart towards God. But such worship will not create love in the heart of Lord. Ekalavya worshipped the statue of Drona and learnt the technology of shooting arrows. The statue developed concentration of his mind and he became an expert in that field. But such worship did not develop any love in the heart of Drona. Infact, Drona did not show any love on him and got his thumb cut. Through statue, Drona did not teach him anything. He could not get the astras like Brahmastram from Drona, which is based on some secret hymn to be taught by the Drona. Arjuna got the technology of

shooting arrows (Shastra) and also the astras from Drona, because he served Drona in physical human form. The devotion or love to the God involves both sides i.e., your love on God and God's love on yourself. The second love comes only when the first love is present. For the first love the worship of statue or photo is helpful. For the second love the worship of human form can only bring the result. In worshipping the statue or photo you need not offer food as Naivedyam or Money as Dakshina. In this line of worship, you can clean the statue or photo and decorate it. The constant vision on such photo or statue develops love and concentration in your mind. The statue or photo will not eat the food offered by you or will not take money offered by you. Keeping the statue or photo as the screen, the priests or managers are deceiving you. You are offering food and money in the name of Rama and Krishna. But Rama and Krishna are not taking that. Since, the priests and management is helping you to develop your love on God through the maintenance of statue or photo, you can offer them some remuneration. But when you offer, beware that you are offering to the priest or manager. Let your offer be direct based on their merits. When they have no merits, do not offer anything in the name of Statue or photo. Based on the deservingness of the priest you can offer anything. If the priest is only to the level of a worker by cleaning the statue, you can treat him as equal to your servant washing your house and offer in the same level. But since the priest is in the presence of the statue of God, you must show respect to him unlike to your servant. If the priest is of the level of a preacher, you can offer to your best. Sometimes the priest may be the incarnation of God like Sri Rama Krishna Parama Hamsa. Then you surrender everything including yourself at His divine lotus feet. Thus, the priest may vary from an ordinary level of the worker to the highest level of human incarnation. The priest should not feel great simply by his presence before the statue of God. His greatness is recognised by his virtues and divine knowledge. The priest should not keep himself to the level of worker earning some lively hood in the name of the statue of God. He should develop spiritually to the level of Sri Paramahamsa. Collection of offerings from the devotees should be direct. Sri Shirdi Sai Baba was offered lot of money by devotees directly and He did not deceive the devotees by keeping any statue of God before Him. On analysis, one can easily find the intention of this drama using statues and photos of God. Actually, the statue or photo indicates the human form of Lord only. It indicates that you should search for the present human form of the Lord. Even the Shiva Lingam of Lord Shiva indicates the shape of wave, which means the life energy. It concludes that the Lord is present in a living form. First the people worshipped inert objects like

sun, river etc. Later on the Shiva Lingam appeared which indicated the life energy. At last, the statues and photos of human form appeared concluding that the Lord comes mainly in human form only. In the Gita, the Lord mentioned that He enters the human body only.

You can become God and can become even the master of God provided you follow one condition. That condition is that you should never think that you are God. Take the case of Hanuman. He became God and attained even the power of creation of world. Brahma sutras say that the soul may attain all the powers except this one power. But Hanuman, as an exceptional case attained even that power and became exactly Lord. But He always thinks that He is the servant of the Lord. Radha became the queen of Goloka, which is above the Brahma Loka. The Lord sits in Brahma Loka and her feet are above the head of the Lord. The Lord in the form of Krishna also pressed her feet. The Lord applied the dust of the feet of Gopikas on His forehead. Therefore, Radha became the master of the Lord. But still Radha feels that she is only the most beloved servant of the Lord. This is the correct route of becoming the God or even greater than God. But if you think that you are the Lord already, such route is not correct and then you will not attain even a trace of the grace of the Lord. Only demons thought that they are the Lord and some demons thought that even they are greater than the Lord. You cannot achieve the fruit by this path of egoism and sanctioning yourself as the Lord already. Hanuman killed the devils and demons. What does it mean? It means that the concept of Hanuman will remove the concept of egoism of devils and demons by which one thinks that he is already God.

Chapter 18 NARAYANA

God's Incarnation

March 19, 2006

O Learned and Devoted Servants of God,

The meaning of the word Narayana is the Lord who has taken the shelter of a human body. The word Nara means the human body. Ayana means the person who has taken Nara as his shelter. This meaning of this word exactly coincides the verse in the Gita “*Manushiim tanumashritam*”. The Lord is beyond the scope of even the intelligence and logic. You cannot understand anything about Him in any angle as said in the Gita “*Mamtuveda Nakaschana...*” In the Veda, there are several statements which say that He is beyond the words, mind, intelligence and logic. The only information about the Lord is that He is not known in anyway (*Yasyamatam* – Veda). God is completely unimaginable as He is beyond space and time. If you say that He is the life energy or awareness, He is understood atleast by scientists or scholars having sharp imagination. All forms of energy are imaginable today. If you say that God is a statue on the seven hills, it is also very easy to understand and to even see Him with eyes. Whatever you imagine is only a part of creation and not the creator. Even the awareness, the most subtle and finest part of creation is called as Para Prakruti. Prakruti means the creation. The awareness is the material and also the designer in creating this Universe. This awareness or Para Shakti is also called as Brahman because it is the greatest among all the items of creation. The word Brahman is used for the Veda also because the Veda is the greatest of all the scriptures. The second Brahma sutra also mentions about Brahman, which is the Mula Maya or Para Shakti. This is the first and finest part of the creation. This designs the whole Universe and also all the scenes of this world–cinema. You cannot go beyond this. But God is beyond this Mula Maya. What is the proof for such God? God gives us the experience of His existence. Therefore, we can say that the God is unimaginable but surely exists (*Astityeva-* Veda). Such God is called as Parabrahman and this word means that God is beyond Brahman. Thus, this word also does not give any positive information about the God. The sages recognised the existence of God by eliminating every item of the creation by saying that this is not God.... this is not God... this is not God (*Neti*

Neti- Veda). They could only say what is not God, but could not say what is God. God gives us the experience of His existence by entering an item of the creation. The current gives the experience of its existence through a metallic wire. Similarly, God gives the experience of His existence through an item of creation. The best item of the creation is human being. The human being contains inert matter (five elements) which includes inert energy also like light, heat etc., under the name fire. Apart from the inert matter and inert energy, the life energy also exists in fully developed state like life, mind, intelligence, bliss, egoism and chittam, which stores the information like a computer chip. God is greatest and therefore enters only the greatest item of the creation i.e., the human being. When the king enters a city, he stays in the most dignified palace. The human being is the most evolved living being. There are instances when God enters even the bodies of some animals for a limited purpose of killing a demon. When He enters such bodies of animals, He finished His work and disappeared immediately because such bodies are not congenial to preach the humanity. Ofcourse by using His special power He can preach even through the body of the animal. But when easiest and most convenient way is available, even a fool will not use the most inconvenient way to get any work done. When the human body is available, which has all the natural facilities to do the work of preaching, why should He use the unnatural and inconvenient way for the same work? Once, Shri Paramahansa crossed river by a boat by paying a rupee. One yogi crossed the same river by walking on the water with the help of the supernatural power. The yogi told Shri Paramahansa that he spent 30 years to attain that supernatural power. Shri Paramahansa told him that the cost of his spiritual effort for 30 years is just one rupee. This story is sufficient to explain the logic of the entry of God into human body rather than entering a statue or animal or some form of inert energy like light etc. Some people feel that God is all pervading like space. But space is also inert energy. If God becomes everything, or enters every human body, there is no meaning of creating this Universe for entertainment. The subject acting a spectator should be different from the object to be seen for entertainment. He can see everything in the world through His all-pervading awareness. You can call awareness as His power but you should not take any example from the world to understand the link between the source and power. In any worldly example the source and its power are imaginable items. Therefore, the link between the two imaginable items is imaginable. But the link between God and awareness is unimaginable because it is link between unimaginable God and imaginable awareness. Therefore, it will be foolishness if you try to approach God through the

awareness. It is the climax of the foolishness if you think that the awareness itself is God. You should not forget the awareness is also a created item though it is most subtle and finest form of energy. When God enters the awareness, you can call this awareness as Parabrahman from the point of God or you can call this awareness as Brahman from the point of the awareness. You can call an electric wire as electricity or wire from different angles. Awareness is only medium. Awareness charged by God is the super awareness. Mere awareness is called as Atman or soul, which can be also called as Brahman being the greatest item of creation. Therefore, you must be very careful about the terminology here. The awareness charged by God can be called as super awareness and not mere awareness. Thus, it can be called as Parabrahman and not Brahman. Ofcourse, you can call it as Brahman also from the point of medium but you must remember that it is not pure Brahman, which is Atman (soul), but it is the charged Brahman. Therefore, the second Brahma sutra refers to such charged Brahman by the word Brahman because pure awareness is separately called as Mula Maya or Para Shakti and a drop of this Mula Maya is called as Atman separately. When the word Brahman is introduced by the second Brahma sutra, people misunderstand that Brahman is pure awareness. Only the charged Brahman can create, maintain and destroy this Universe. The Pure Brahman or Pure Awareness cannot do anything by itself.

Even the pure awareness disappears and God can remain alone. In such state there is no desire. In this state pure awareness completely disappears. The pure awareness should be either aware of other things or should be aware of itself. In the awakened and dream states, pure awareness is aware of other objects. In awakened state the pure awareness is aware of this physical world. In dream state it is aware of the objects, which exist as its own imaginations. In the meditation state the pure awareness remains aware of itself only. But in deep sleep this pure awareness completely disappears and only the physical body exists. In this state of deep sleep the awareness is neither aware of itself nor aware of other objects. In this state the objects in the form of imaginations do not exist but the objects in physical form exist. Therefore, when the awareness of itself or other objects disappears, we say that the awareness disappeared. To say this concept in terms of science, in deep sleep the chemicals of brain exist but the energy produced by the chemical reaction of chemicals in the brain does not exist, which is called as nervous energy or awareness. You will be clear if you analyse this state through science than through dry logical words. This indicates that God or Parabrahman exists even in the absence of the Mula Maya. In that state no one exists to say even that God alone exists! There is

no use of such state for us to discuss because it is beyond any discussion. Our discussion can start only with Mula Maya or Pure awareness. A very little part of this Mula Maya is modified into this world. This little world is just a state of imagination only for the rest of the unmodified and unlimited awareness, which is charged by God. Therefore, the Mula Maya creates this world-cinema by designing several scenes as a series of pictures. This Mula Maya was called as “*Parabrahma Mahishi*” by Shankara, which means that this Mula Maya gives entertainment to God as His wife. In these pictures she creates several roles into which God likes to enter for further variety of entertainment. Such entertainment becomes complete only when such role is covered by full ignorance. Such role gets its self-awareness (Awareness of Parabrahman) for the sake of the devotees who are to be uplifted. But God closes this self-realisation and enjoys the role with full ignorance in the association of His family members like parents, children, brothers and relatives. The closet circle like wife and children are definitely the liberated souls only, who give entertainment to God with full ignorance in their own states. Such members of close circle are not losing the chance of the upliftment because they will be liberated at the end because they were already liberated souls. The brothers, parents and other relatives may be also liberated souls some times according to the requirement of the God. Therefore, the devotees need not wonder about the ignorance of closet circle of the human incarnation. An officer goes to a park for some change along with his family. If the family members also carry the files to be signed by the officer, the purpose of the picnic is totally lost.

The total essence of your spiritual effort is that whether the Lord can replace your wife, children and money. These three bonds are strongest called as Eshanas. The day when all these three disappear and only God exists in these three places, your spiritual effort is over. But the God must be the human incarnation and not the statue of temple or formless aspect of God. Some can replace these entire three by God but such God is either a statue of a temple or the formless aspect of God or the celestial energetic body. Ofcourse, they have realised the value of God completely. They should be appreciated. They have studied the course by regularly attending the classes and finally appeared in the examination but they failed in the examination. They have realised the value of God but they have not conquered their egoism and jealousy towards co-human beings. The sages have sacrificed everything and everybody for God but could not recognise the human incarnation. They sacrificed all the Eshanas for God but their God was the energetic form like Vishnu, Shiva etc. When they were born as Gopikas and left everything and everybody for the sake of human

incarnation, then only their spiritual effort was completed and got the complete grace of God. The whole complication lies in the recognition of the human incarnation only and the Brahma Jnanam or Brahma Vidya is most difficult only due to this concept. The Veda does not mention much about the human incarnation because the Veda was told by God in an energetic body called as Brahma Deva. The Veda was told by Brahma Deva to angels who are again the souls existing in the energetic bodies. Therefore, in the Veda the incarnation of God in energetic body like Brahma, Vishnu and Shiva is only elaborated. The preacher and the receiver are in the same medium called energetic form. Therefore, the preacher explained about the energetic incarnations only, which are congenial to the medium of energetic forms. But the epics like the Ramayana, the Mahabharata, the Bhagavatam written by Valmiki and Vyasa were human beings. Rama and Krishna were the human incarnations. The human beings require only such human incarnations, which are convenient to the medium of human form. Krishna is the God in human form and preached the Gita for human beings. The sages neglected such epics and gave importance to the Veda only and worshiped the energetic forms. The main reason is their egoism and jealousy towards the co-human beings. There is no difference between the human incarnation and energetic incarnation. God is common in both. In human incarnation the medium is made of five elements whereas in energetic incarnation the medium is made of one element only which is called as fire or energy. If the human body contains a soul, it is human being and if the same human body contains God it is human incarnation. Similarly, if energetic body contains a soul it is angel and if the same energetic body contains God, it is energetic incarnation. Vishnu is energetic incarnation and Indra is an angel. Krishna is human incarnation and other people were human beings. An angel is greater than human being but not greater than human incarnation. A peon in silk shirt is greater than a villager in the cotton shirt, but he is not greater than the officer in the cotton shirt. Indra is greater than any human being but not greater than Lord Krishna. The villagers in cotton shirts are unable to recognise officer in the cotton shirt, who came to mix with them closely. They treat the peon in silk shirt as the officer. The villagers of Brindavanam were prepared to worship Indra and could not recognise Krishna who is the officer of even Indra. Even Indra could not recognise his own officer present in the cotton shirt!

[Reply To Nikhil: Q) Nikhil asked that Vedas speak more about the attainment of self rather than recognition of superself?]

Swami replied: The Upanishads speak more about the self-realisation than about the recognition of incarnation. But the major front portion of the Veda deals with praying the energetic incarnations because the Veda was preached to angels by the energetic incarnation of God. The self-realisation is required for both human beings as well as angels. Even angels suffer with egoism and jealousy. The state of angels is more dangerous than the state of human beings because they neglect their co-energetic forms due to the repulsion towards common medium and also reject the human forms as they are in lower state. The human beings, though neglect their co-human form, at least respect the higher state of energetic forms. Self-realisation is the first step in spiritual effort, which was stressed by Shankara who came first. The Eshanas can be cut only by self-realisation and unless you are detached from old bonds, you cannot form a new bond with God. The old bonds with wife, children etc., will compete vehemently with God especially when the God is in human form. These bonds are related with the gross body only, which is limited to this birth only. Unless you cross the gross body, these bonds will never disappear. Even if you crossed the gross body, the effect of the gross body will be present in the form of feelings (Vasanas or Samskaras), which is the subtle body. Therefore, you have to cross the second hurdle also, which is subtle body. The source of feelings is the pure awareness, which is causal body, the soul. When you identify yourself as the soul, your effort for self-realisation or self-attainment is stopped. Now you are eligible for the formation of a fresh bond with God after hearing his greatness and speciality. In this stage you have also realized that you are only the self and not the super self. Therefore, self-realisation means not only the realisation of your soul but also the realisation of your soul not as the super soul. Then only the point of formation of bond with God arises. The urge or attraction or love for God is called as devotion, which is stressed by Ramanuja.

For the development of such devotion on God, which is limited to mind only, even a statue in temple is sufficient. Ramanuja stayed in the temple of Sri Rangam for this purpose. In this second stage the human incarnation is just introduced only and not stressed because the devotee is not completely devoid of egoism and jealousy towards co-human beings. Therefore, Ramanuja stressed on the energetic incarnation like Vishnu and His representative statue in Sri Rangam. When the devotion is completely developed and the egoism and jealousy are completely eradicated, the devotee can recognize the human incarnation and render practical service, which is devotion extended from mind to action as a proof of the devotion. In this state, Madhva, the final preacher entered who introduced Hanuman.

Hanuman worshiped Rama, the human incarnation with practical service. Thus, the three preachers came subsequently to show the three steps one after the other. The whole spiritual journey ends here when you become like Hanuman recognizing Rama, who is the human form of the God. Please remember that you should not become Hanuman but become like Hanuman. If you become Hanuman, you will catch Rama who is the past human incarnation. Please realize that Hanuman did not worship Vamana or Narasimha or Parasurama who was His past incarnation. Therefore, become like Hanuman and search your present human incarnation as Hanuman searched the then human incarnation in his generation. Suppose you live long up to the future generation also and suppose your present incarnation left His human body. Then you must recognize the human incarnation of future generation. Again, here you should be like Hanuman who recognized Krishna as the human incarnation in the next generation.

[Mr. Steve asked whether Islam, which believes in spreading the religion through violence, can be treated in par with other religions?]

Swami replied: Q'ran says that a Muslim should protect even the enemy belonging to other religion. It says that a Muslim can speak about the preaching of Allah to the enemy and then leave the enemy in protected place. It never says that the religion should be spread by violence. It speaks about the war for justice, which is not the war for propagation of religion. For that matter, the Gita arose only from the state of war, which was fought for establishing justice. Even the Bible says that the rigid fools who do not realize should be thrown to the liquid fire, which is violence. Therefore, violence is not wrong. But the cause of violence should be perfectly justified. When Mohammad came, there were three hundred religions, which were quarrelling among themselves with lot of violence. He tried His best by preaching the concept of one God. There was no alternative way to subside the violence between them. Actually, after Jesus, the concept of human incarnation was fully realized but this concept was exploited by cheaters. Every fellow became a prophet and declared himself as the human incarnation. The followers started preaching that particular form is only the one God. You can imagine easily the situation at the time. When violence is justified, it is called as punishment given by God. If the violence is not justified, it becomes Chaos due to egoism of a demon, which can be subsided only by divine punishment. Actually, at the end, Hinduism speaks about the incarnation of Kalki and Christianity speaks about the final punishment given by God. Both these situations are of terrible violence only. The last resort of God is only punishment, which can alone bring peace atleast temporally for some time when the world is filled with brutal

conservative fools, who are the wild beasts in the human form. The Lord says in the Bible “***Revenge is mine***” which means the Lord punishes the unjust people. The Lord said in the Gita that He will destroy the evil person (*Vinasaya cha...*). God is double-edged knife. Not only He protects the justice but also, He punishes the injustice. A rich weak human being may protect the justice but may not be able to punish the injustice. A poor strong fellow may punish the injustice but not protect the justice by giving compensation. Thus, the human beings have limitations but the Lord is strong as well as rich and therefore is capable in both sides. This is the meaning when Jesus mentioned about the divine kingdom on the earth. He means that one may escape the king on this earth but can never escape God. When you are affected by injustice, pray for compensation only (***Ask that shall be given.*** -Bible) and not for the punishment of enemy. You will be compensated. When you do not pray for the punishment of enemy, you will see the punishment of your enemy soon from God. You may react to your enemy with equal or double force. But God will react with million times of force. Draupadi was pestering Krishna for the destruction of her enemies. The Lord fulfilled her wish but all her sons were killed by enemies and Lord did not protect them. Sometimes God punishes your enemy through yourself. Arjuna killed the enemies, forced by the Lord. But Arjuna was not having the intention to kill the enemies and was against the war. Since he was forced by the Lord, he fought the war for justice. When Muslims followed Mohammad in His war for unifying the religions, it was justified because there was clear divine instruction. Since Mohammad was the last divine preacher, now the war for justice need not be carried on because in the absence of divine preacher there is every possibility of misunderstanding of every situation as requirement for war for justice. Therefore, the instruction of Mohammad was limited to that time because He was capable of deciding the correct requirement for war for justice. Mohammad removed the concept of human incarnation because the effects of exploitation were severe in that time. Muslims should realize that human incarnation means that God entered in the human body and not that God modified as human body. Mohammad objected only modification of God into human body. This is not condemning the concept of human incarnation. God only enters the human body and Mohammad himself was the human incarnation because God entered into Mohammad and gave Quran. The Gita clearly says that God entered the human body (*Manusheim Tanu Ashritam...*) and that God is not modified into human body (*Avyaktam Vyakti Mapannam...*). The Bible also says that God is in

flesh and does not say that God has become flesh. Thus, there is no difference between three religions.

Chapter 19 'I' IN DEEP SLEEP

March 20, 2006

O Learned and Devoted Servants of God,

[Shri Lakshman asked about the existence of 'I' in deep sleep as referred by Shri Ramana Maharshi?]

Swami replied: The existence of 'I' requires the existence of awareness, which is the nervous energy. In deep sleep there is no existence of nervous energy and therefore there is no question of the existence of 'I' in that state. The 'I' requires the awareness of itself. This awareness or nervous energy is a special form of inert energy only. The inert energy produced by the chemicals in the brain flowing through nervous system becomes the awareness or nervous energy. The rain water fallen in the river Ganga is called as the sacred Ganga. The same rain water fallen in a tank is called as tank water. In deep sleep the energy existing in other systems is called as the heat of the body. Thus, there is no difference between the heat energy and nervous energy in the fundamental essence. When the nervous energy is absent, the feelings are also absent which are called vasanams or samskaras. But the same feelings exist in the form of Gunas, which are the pulses stored by the inert energy existing in the brain. The qualities exist like a computer chip in the computer. Then the computer is not in the state of working because in that state the electricity is not flowing in the computer. This electricity can be treated as the nervous energy, which is absent in the deep sleep. The chip in the computer is in the form of material and this material is the brain. The pulses are in the form of inert energy. This inert energy can be even called as matter from the angle of a scientist. The scientist does not distinguish matter and energy at this level of inert energy. Thus, the Jiiva, who is a bundle of qualities, exists as a bundle of pulses called as "Sphotas" by the Hindu scriptures (Shastras). These pulses are stored by the inert energy called as chittam. You are not aware of any information stored by chittam. These pulses are the waves of the inert energy. Thus, the very material of pulse is the inert energy. Therefore, the material of these pulses is chittam. You can call chittam as matter in the microstate as per the terminology of a scientist. When the same chittam or inert energy flows in the nervous system, the same chittam is called as nervous energy or awareness. Thus, basically there is no difference between

the awareness and inert energy. The same inert energy when flows in a superior part of the brain in doing decisions is called as intelligence (Buddhi). The same inert energy flowing in nervous system becomes aware of itself is called as egoism (Ahankara). The same inert energy flowing in the nervous system, aware of other objects or other information is called as mind (Manas). The mind, intelligence and egoism can be treated as awareness or nervous energy because in these three faculties the awareness of other objects (as in the case of mind and intelligence) or the awareness of itself (as in the case of egoism) exist. But, in the case of faculty of chittam in the state of inert energy, the awareness does not exist. Therefore, you are not aware of the information stored by chittam.

Whenever, a particular part of the information is required by the other three faculties, that part of information is supplied by chittam to these three faculties. Such supply of part of information is called as memory (*Smaranam*). When the part of information is supplied by chittam, the part of information is transferred from the inert energy to the awareness or nervous energy. Once the part of information is caught by the awareness, the part of information is memorized. Here you have to carefully analyse the concept. The points in this concept are 1) the part of information is stored in the inert energy as a pulse and during the time of storage the part of information is not remembered because the energy that stores the part of information is only the inert energy and not awareness. 2) When the part of information is stored in the inert energy, you are not aware of the information either in the deep sleep or in the awakened state. 3) When you are recollecting that information, the awareness is bringing out that from the tank of inert energy called as Chittam. 4) While bringing that information, the awareness is also carrying it on and storing the information in itself for sometime and during this time the awareness can also be treated as store of information and can be called as Chittam temporarily. These points give you the conclusion that chittam, which is the storing energy (capacitor) is in the form of inert energy permanently as well as awareness temporarily. During the deep sleep, the chittam is no doubt inert energy only. But even during the awakened state, when you are not recollecting the information, the information lies in the inert energy only. Therefore, the inert energy-form of chittam is constant during the deep sleep as well as during the awakened state. The RAM in the computer is always present whether the computer is working or not. But during the awakened state, at the time of recollecting the information, the awareness also acts like a RAM temporarily while registering the information on the screen. During this time the awareness can be also called as chittam. Therefore, the

characteristic of chittam is storage, whether the chittam is in the form of inert energy or awareness. The awareness-form of Chittam is temporary as it is limited to the awakened state or dream state. In the state of meditation there is no question of storage of information by awareness because the awareness is not aware of any other thing and it is aware of itself only. It is stated that chittam has another function apart from storage (Smaranam). The other function is receiving the information (Samjnanam). The awareness (Chittam) is receiving the information from the tank of inert energy containing all the information or the same type of awareness receives the information from the external world also. Thus, the awareness working in receiving the information from the internal store of inert energy or from external world is called chittam.

Actually, the energy is always inert because it has no independence and is working as per the direction of God. Therefore, the energy is always inert. Work is a form of energy according to science. According to science, matter is also a form of energy. Therefore, energy, work and matter are inert items only. The energy is doing different works according to the different systems or machines in which the energy exists. The current is same and it does work of cutting through a cutting machine and does work of printing through a printing machine. Therefore, the same inert energy flowing through nervous system does a specific work and this specific work is called as awareness. Thus, awareness is a special work of the same inert energy, which is flowing in the nervous system. The same inert energy flowing through lungs does mechanical work by contractions and expansions. When the awareness is aware of itself (Ahankara), such awareness is the self-spin of the energy, which is also work. Thus, the egoism (Ahankara) is work only. When this same inert energy is vibrating with discussions (Sankalpa and Vikalpa), such vibrational work is called as mind (Manas). Finally, when the energy is revolving in a constant direction, it is the work of determination and such work is called as intelligence (buddhi). When the same inert energy stores the information by itself by revolutions, such work is called as chittam, which is out of the nervous system. But the inert energy in this state still exists in a part of the brain. The same inert energy while flowing through nervous system may also store the information and is also called as chittam. The same awareness (Inert energy through nervous system), while receiving the information from its inert form or from the external world is also called as chittam. Thus, chittam is in two forms. One form is inert energy, which is constant, and another form is awareness, which does not exist, in deep sleep. Chittam also does two types of work. One type of work is storing the information

and another type of work is receiving information. Chittam in its two forms (inert and awareness) does storage type of work. Chittam in its awareness-form only does the work of receiving the information. As long as the inert energy flows in the nervous system, chittam is in the form of awareness. But when the nervous system is shut down, chittam remains in its basic form of inert energy in a specific part of the brain. When the inert energy is flowing in the nervous system it does other types of work like mind, intelligence and egoism. Therefore, awareness is a specific form of work of inert energy, when it flows in a specific machine called as nervous system. This awareness is in the form of the four Antahkaranams called mind, intelligence, egoism and chittam. Thus, awareness is a specific work of inert energy and the various types of specific work are the four Antahkaranams. Here the scientist includes brain also in the nervous system. I have made a temporary sub-division of brain and nervous system to distinguish the two forms of Chittam for the sake of convenience. Again a scientist understands the various types of work of awareness in the view of interaction between energy and matter. The matter here is the various types of biological cells. This is the view of a biologist. For a physicist the matter and energy are one and the same at a deeper level. I have represented the works in terms of energy neglecting the difference between matter and energy at this deeper level of physics.

You have met your friend and he told you that he would marry after one year. Now the awareness received this information as chittam (Samjnam). This information is not stored by awareness in itself. It is passed on to a specific part of the brain where the inert energy, which is also called as chittam, stores this information. Now the information has gone out of awareness. Therefore, you are not remembering the information either in the awakened state or in the dream state or in the meditation state. In these three states only awareness exists. In the state of deep sleep the awareness does not exist and in this state there is no question of remembering that information. After some days somebody asked you about the marriage of your friend. Now you will remember that information by recollection. Now what is happening? Your awareness is going to the specific part of the brain and is collecting back that information. During this stage of re-collection (Smaranam), the awareness is also receiving the information (Samjnam). Thus, recollection is always followed by receiving. Receiving can be done even alone without recollection i.e., when you are receiving some new information it is not recollection but only collection of information (Samjnam).

In deep sleep the computer is shut down and only the chip exists in the computer. This means that the nervous system is shut down. The inert energy in the brain, which is storing all-important informations, is only leftover. Since the nervous system is shut down, the inert energy is not flowing in the nervous system and therefore the specific work or awareness is not produced. The concept of 'I' is only a type of work in the state of awareness. When the awareness is absent, this special type of work cannot take place and therefore the concept of 'I' cannot exist. But the concept of 'I' is stored as a bit of information in the inert energy in the brain. But since such inert energy is not awareness, the concept of 'I' is not experienced in deep sleep. When the person awakes from the deep sleep, the inert energy carrying on the pulse of the concept of 'I' flows in the nervous system. Since the nervous system is functioning and since such functioning is awareness, the awareness of 'I' is generated i.e., you feel about yourself. When a mad man awakes, the inert energy flows through the nervous system but this pulse is absent because it is not stored in the brain. Therefore, when a mad man awakes, he does not experience or feel about himself. Similarly, a small child also does not feel about itself. Therefore, after the deep sleep when the inert energy flows from the brain through the working nervous system, those pulses, which are stored in the brain, can only be carried on into the nervous system and such pulses can be only experienced. Therefore, if you are not a mad man or a child, the concept of 'I' exists in the brain as a pulse (signal) but you are not experiencing that pulse because the energy in your brain is inert and is not in the form of awareness since the nervous system is shut down. In the case of a mad man or a child the concept of 'I' does not exist even in the awakened state and the Advaita Scholar is worried about the existence of the concept of 'I' in the deep sleep!

What is soul or Atman or causal body? Is it the awareness present in the nervous system? Or is it the inert energy present in the brain? The concept of 'I' exists in both. The egoism 'I' exists as a pulse in the brain in the inert energy and the same pulse exists in nervous system being experienced. If you say that the soul is awareness, it is born every day and it dies every day. This is the soul from one angle, which is mentioned by the Gita (*Athachainam Nityajatam...*). Please note that this view is mentioned as an angle and is never condemned by the Gita. From another angle, it is the inert energy present in the brain, which is eternal as mentioned in the Gita (*Ajo Nityah...*). Awareness in the nervous system is in the form of work. Inert energy in the brain is in the form of energy. In one angle the soul is specific work and in another angle, soul is inert energy. Energy and

work are inter-convertible and both are the same entity in different forms. Therefore, essentially it does not matter, whether you take the soul as work or energy. According to science even the matter is a form of energy only. Therefore, the gross body, which exists in deep sleep, is as good as the inert energy in brain or as good as the awareness in the basic sense in the nervous system. The gross body made of matter, the subtle body made of pulses (whether in the state of inert energy or in the state of awareness) and the causal body which is the inert energy in the brain or awareness in the nervous system are one and the same and come under one category called as creation. The condensed energy is matter. Work is another form of the same energy. A scientist does not distinguish these three states. These three are the different forms of creation and creation is different from creator. Your analysis of these three states is of no use because you are dancing only in the same medium of creation without touching the creator. Creation itself is work. It is work of the God. The working material is energy or matter or both. Energy and matter are also different works of God only. God is unimaginable and the work is imaginable. The link between work and God is again unimaginable. The link between a person and work is imaginable because both person and work are imaginable. Thus, there is no example in this world to imagine the God or to imagine the link with His work. Only the work is imaginable through which you can be sure of the existence of God. Thus, this wonderful Universe, which is the work of the God, proves the existence of God but the analysis of Universe neither gives any information about God nor any information about the link of Universe with God. The Universe indicates the existence of God but neither gives the information of God nor the experience of God. After realising the existence of God, you can experience God through some item of the creation into which God entered. The best item of the Universe is the human being through which you can experience God and also clarify your doubts with God directly. If God exist in every human being, every human being should clarify your doubts. Infact since you are also one of the human beings and since God is in yourself also, you should clarify your own doubts, which means that you should not get any doubt and therefore no human being should have any doubt. Therefore, God enters into a specific human being only like Krishna or Jesus etc., who can alone clarify all your doubts and through whom alone you can experience God.

In the deep sleep both matter and inert energy exist. The gross body as matter and the normal heat of the body as inert energy clearly exist in the deep sleep. In deep sleep the work of inert energy and various systems like blood circulation, respiration etc., also exist. Even the nervous system

exists but it does not function. Therefore, the work-form of energy through nervous system called as awareness only does not exist. Due to this the qualities (Gunas) and the feelings (Vasanas and Samskaras) are not lost because they are stored as inert pulses in the inert energy of brain. The life energy, inert energy and the inert matter are inter-convertible forms. These are the three phases of the same component. Ice, water and water vapour are the three phases of the same component called the H₂O compound. The creation is the component and the matter, energy and work are the three phases of the same creation. All the three phases are inter convertible. The Veda says “*Annat Purushah*” which means that the food is converted into life energy or awareness. The food is both inert matter and inert energy. The energy is always active and is a form of work. In the matter also the rotations, vibrations and revolutions of particles are constantly taking place. Awareness is only a special type of work of the energy in a special design of matter called nervous system. Therefore, the inter-conversion is easily acceptable. Ofcourse, this inter conversion of food into awareness is out of the control of man but that does not mean the inter conversion is incorrect. Therefore, for the generation of awareness, both matter and energy are required. In deep sleep the matter and energy exist but the matter (Nervous system) is not functioning. At the time of death, the inert energy along with matter in very subtle form comes out as a replica of this human body, which is called as Prana Shariiram by the Veda (*Manomayah Prana shareraneta...*). This body called as Prana Shariira contains the inert energy (Tejas) and subtle matter in the form of all the systems. Therefore, the materialised nervous system in very subtle state also exists in the energetic body. Such body is called as energetic body because the part of matter is very very little and most part of the body is only energy. Since the nervous system is present, the awareness exists and therefore the mind exists. In this state of fear of death, the awareness is terribly vibrating and therefore most of the awareness is in the state of mind only. When the body is going to hell, the portion of matter is relatively more and it is called as Yatana Shariiram. When it is going to the moon (Pitru Loka) the energy part is still more. When it is going to upper heaven the energy part still increases. When it is going to other higher worlds most of the body is energy only. When it is going to Brahma Loka, the body is almost full of energy only and is radiating. The body going to heaven is called as Bhoga Shariiram. The body going to Brahma Loka is Divya Shariiram. In all these bodies, since the portion of Tamas (matter) is very little, the state of sleep is absent. These bodies are mainly made of Rajas (energy) and awareness (Sattvam). The angels have energetic bodies and do not have sleep and

therefore, they are said to have motionless eyelids (Animeshah). Thus, in the case of these bodies, the soul is eternal whether it is in the form of inert energy or awareness.

According to science when you analyse this entire Universe, it consists of matter, energy and work. Space is a form of energy. Solid, liquid and gas are the three states of matter. Fire is energy. Light, heat, electricity, magnetism etc., are the various form of energy. Mechanical work is a form of work. Awareness is a special form of work. Therefore, finally you have the three forms, which are matter, energy and work. All these are inter-convertible. Matter is a condensed form of energy and therefore matter can be treated as energy. Energy is always active and action is work. Therefore, matter and energy can be treated as the two forms of work. But work requires the working material and power or force, which is energy. But again the working material and power are energy only. But the energy is essentially work only. Therefore, science ends with the work, which is independent. But we do not see any work, which is independent without matter and energy. Therefore, this entire creation, which is essentially the work only requires the working material and force behind it. This working material and force are unimaginable and are called as the unimaginable God (Parabrahman). The entire creation is only the dance (work) of Lord Shiva, who stands for Parabrahman. Parabrahman or the unimaginable God is hidden in the energetic body of Shiva and therefore we say that Lord Shiva stands for Parabrahman. Otherwise if you take Shiva as the body, which is a composite of matter, energy, work and awareness, then Shiva Himself becomes essentially the work only because all these four items are essentially work only. Therefore, one has to accept the existence of God as a working material and the force, which are unimaginable. The word creation also means the process of work. The product of the work is also work here. Therefore, creation stands for work as well as product. The Veda says that His power or energy or force (Shakti) is in several forms and the forms are awareness, force and work. Awareness is a form of work. Force is the matter and work is the general work like mechanical work etc., (*Paraasya Shaktih...*). You can approximately imagine God as the worker and the working material as His Maya or His power. Both God and Maya are unimaginable. Only the product, which is in the form of work or creation, is imaginable.

The Gita says that the five elements along with mind, intelligence and egoism are categorised under one heading called as Apara Prakruti. The last three items indicate the awareness. The Gita says that the second category is Para Prakruti, which is Jiiva and which maintains the entire Universe

(*Bhumiraponalo...*). This concept is very critical and also is multi-dimensional. If you say that awareness is Para Prakruti, it has already come under the Apara Prakruti. If you say that Jiiva means the living being, it is absurd because no living being is maintaining this entire Universe. Therefore, you have to take the right meaning in the careful way and in doing so several angles of the concept are simultaneously created. Infact, the meaning of any statement of the Lord is to be analysed very carefully since the statement is always multi-dimensional. The living being which includes human being has already come under the category of Apara Prakruti because the awareness in the form of mind, intelligence and egoism has already appeared in this category. The category Para Prakruti is mentioning only one item, which is called as Jiiva. Among the four Antah Karanams mind, intelligence and egoism have already come under Apara Prakruti. The fourth Antah Karanam, which is chittam is not mentioned in that category and therefore it should have been the item mentioned under the category of Para Prakruti. But we have seen that chittam is in two forms. One form is awareness and another form is inert energy. If you take chittam in the form of awareness, experience shows that chittam is limited to tiny living beings only. No living being is maintaining this world and therefore chittam under this category cannot be the form of awareness. If you take chittam in the form of inert energy in this category, the agreement is coming. This entire Universe is maintained by inert energy. Now the point comes that how the inert energy becomes Jiiva? If you take chittam as inert energy present in the brain storing all the pulses of information (gunas), it is Jiiva only, who is existing even in the state of deep sleep. Even the concept of 'I' in form of pulse (bit of information) is existing in this form of chittam. Therefore, even if you define Jiiva as a form of egoism there is no objection in this interpretation. If you consider the various pulses (bits of informations) as a mini Universe from the point of a design, this chittam (Jiiva) is maintaining this mini world. If you take the inert energy of this chittam in macro scale, it is maintaining this entire macro Universe. If you like to call this inert energy as awareness, basically there is no objection. The awareness is essentially work and the inert energy is also basically work only. The awareness is meaningful only as long as the concept of 'I' (pulse) exists. As long as God remains spectator, this entire inert energy can be the awareness because God is aware of the Universe. For God, nervous system is not required to maintain the awareness of the pulse of egoism. Therefore, from the angle of God there is no objection even if you call this entire inert energy of the Universe as awareness. From the angle of God all the inert energies are awareness only

because He is aware of the entire creation. Since, the entire creation and the entire inert energy (maintainer) are under His control only, all the awareness is inert. The word inert means that which is controlled. All the living beings are also controlled by God and therefore all the living beings are also inert including the souls. The Veda says “*Atmeshvaram...*” which means that God is controller of souls. The distinction between inert and awareness is only from the point of living being. In the angle of living being the inert energy flowing through nervous system can alone be called as awareness. In the final time of destruction of world, the spectatorship of God is withdrawn. The Universe is in the state of imagination even during the time spectatorship of God. When the spectatorship is withdrawn, the Universe exists in the same imaginary state. Thus, from the angle of God there is no difference between the state of existence or the state of dissolution for the Universe. In both the states it is imagination and it is in a very subtle and negligible state only. When the spectatorship is withdrawn, you can treat it as the state of deep sleep of God. In this state all the souls are also like the inert pulses present in the computer chip. The souls will not experience the creation and therefore from the point of souls the creation is invisible or inexperienced. Such state is called “*Avyaktam*”, which means the state of inexperience or invisibility. For God also the universe exists in invisible state in the case of dissolution of world. From the point of God, you should not say that the Universe has been converted to subtle state from the solid state because the Universe is always subtle for God. From the point of God dissolution of Universe is only withdrawal of the spectatorship. A daydreamer withdraws himself from his imaginary world. He is no more a spectator and he is in deep sleep or in the awakened state itself without referring to that imaginary world. In both these states the imaginary world exists and it is maintained by the inert energy called chittam. The imaginary world is subtle and negligible whether the dreamer is a spectator of it or not. But if you take the soul the concept is quite different. In the time of dissolution of the world, the soul is not at all aware of the world. When the soul comes into the world from the state of dissolution of the world, the soul is experiencing solid world. Therefore, the world is solid for the soul during the time of existence of world and the same world is not experienced during the time of the dissolution of the world. Therefore, for the soul there are only two states regarding this world. Either the world is experienced as solid or the world is not at all experienced. Never the world becomes imaginary to the soul. For God the world is always imaginary either in the state of existence or in the state of dissolution. When God comes down by entering into a human body as

human incarnation, the situation is completely different. When God identifies Himself with human body and forgets Himself, the human incarnation experiences this world as solid. But the same God in human body, when remembers Himself, this solid world becomes imaginary world. In such remembered original state, He can pierce through solid wall because the wall is only imaginary for Him. Shankara entered the house of Mandana Misra through the bolted doors in such state.

Now the point comes: Why should God enter human body? The entertainment from the world is little when the world is viewed as imaginary world only. The entertainment is full if the world is viewed as solid world. For getting the full entertainment, God enters the human body and identifies Himself with that human body. After entering the human body also, if He remembers Himself constantly, then there is no meaning to enter the human body because in such state the world looks imaginary continuously. In such case God can remain in His original state and see the imaginary world continuously. He was having no entertainment before creating the imaginary world. After creating this imaginary world, He got some entertainment. Something is better than nothing. After this He wanted full entertainment. Therefore, He entered the human form and became the human being for the full entertainment. Rama got full entertainment continuously because He never remembered His original state. The word Rama means the entertainment only. Krishna also got entertainment similarly but often He was disturbed and dragged back to His real state by the devotees and necessities. The word Krishna means 'dragged'. This is clearly stated in the Veda (*Ekaki Na ramate...*). Here, the Veda says that God created this Universe for entertainment and after sometime He entered the Universe for full entertainment. Here, the Veda says that after entering the human body He has become both *Sat* and *Tyat*. *Sat* means His original state and *Tyat* means leaving His original state and identifying with the state of human being. Some interpret that God has entered everything and every living being or every human being. If that is so, He cannot have any entertainment if He has become everything. He must have enjoyed the entire inert objects of the world only if He has become every living being. If He has become every human being, He must have enjoyed the inert objects and all the living beings other than the human beings. In both these states the entertainment is not full. If He has become only one human being the entertainment is full because in such case, He enjoys all the inert objects, all the living beings other than human beings and also all the other human beings. The scope of the magnitude of the object of entertainment is

widened to maximum extent in this case. Therefore, He becomes one human being only like Rama or Krishna or Jesus etc.

[Smt. Gayathri asked if Veda has been preached to the angels only, how can it be the final authority to human beings?]

Swami replied: For angels and the human beings, all the concepts of spiritual effort are common only. For all God is unimaginable. Any one can experience God only through a medium, which must be a part of the creation only, be it an energetic body or a body made of five elements. Between angels and human beings only this point differs. For angels the composition of body is only one element, which is energy (fire element). For human beings the composition of body is all the five elements. This difference does not make any difference in the spiritual effort. Egoism and jealousy towards the common medium is also same for both angels and human beings. The Ramayanam, the Mahabharatam and the Bhagavatam are important for human beings because they deal with the human incarnations, which are congenial for human beings. These three do not come under the Puranas in which only maximum pollutions occurred. In these three epics even if pollutions are there the concept of human incarnation cannot be affected. Infact the puranas deal with energetic forms like Vishnu and Shiva only and can be treated as replica of the Vedas. The Gita is the essence of all the Vedas and therefore, when the Gita is the final authority, it means the Veda is the final authority because the Gita is another form of the Veda.

Chapter 20
MORE ON 'I'

Awareness Is Not God

March 25, 2006

O Learned and Devoted Servants of God,

From the beginning of the creation of this world, man was searching for God. Some people were satisfied by realising the existence of God, which was experienced by them through some items of creation and through some important incidents in the life. They never claimed that they have detected God. They have only analysed the entire creation and found that every item of the creation is not at all the God. They declared that nobody could detect God. Therefore, they concluded that God is unimaginable. But they said that God exists because they have experienced the existence of God through some items of creation, which are imaginable and through some incidents, which can be analysed. The medium through which they experienced God can never be God. Therefore, God was unimaginable for them. This is the correct approach to God. But some egoistic people, who were very confident of their intelligence, analysed and declared that they detected the real nature of God. They said that the real nature of God is awareness. That means awareness is directly the God. Therefore, they have imagined God and for them God was imaginable for high intellectuals. But, either they were egoistic in detecting the real form of God or they were impatient to accept the unimaginable God. The so-called awareness discovered by these people can never be God because awareness is not completely unimaginable item. Ofcourse, one has to take lot of pains in imagining the pure awareness, which is very very near to the unimaginable God. The item, which is imagined by lot of analysis with lot of difficulty, can be only imaginable item with most difficulty, which can be treated as almost unimaginable and this cannot be the perfectly unimaginable God.

Several statements of the Veda clearly speak that God is completely unimaginable under any circumstances. Silence can only indicate God. Silence means that no word can be used to indicate God. In the creation every imaginable item has the specific name, which cannot be used for any other imaginable item. For example, the word pot means only a particular object. The word cloth means another particular object. You cannot use one

word for any other object. But God can enter any item of the creation. Therefore, the name of every item can be used to indicate God because there is no specific word for God, who is not at all a specific object. Even if God does not enter an item, the name of that item can be used to indicate God, because you are keeping that item as the representative of God. For example, God never enters the inert planet like sun. But still Sun can represent God due to some similarities. God removes ignorance. Sun removes darkness. The lotus buds are opened by sun. The ignorant intelligence is also enlightened by God. Therefore, sun can represent God to some extent. Therefore, the word “sun” can also represent God. Thus, in one extreme end no word can indicate God (*Yato vachah*- Veda). At another extreme end, the name of any item into which either God can enter or any item which can represent God, can indicate God. All the prayers of God by thousand names (Sahasra Nama) indicate God. When a word indicates God, it is the name of medium into which either God entered or which stands as representative of God. This means you can experience God through a specific medium when God enters it. Alternatively, you can also imagine the experience of existence of God through a representative item like sun. You can experience the existence of God through Lord Krishna because God entered and exists in the human body of Krishna. In case of sun you can imagine the existence of God through the properties of the sun. Thus, there is difference between the worship of human incarnation and worship of the representative item like sun, statue etc. The Veda says that you can worship sun as God, which means that sun is not directly God (*Adityam Brahmaiti...* Veda). There is difference between the direct worship of king and indirect worship of his photo. In both cases the king is pleased. But in the direct worship the king is extremely pleased because every bit of your service is experienced by king directly. When God enters the human body, God has not become the human body. God is in the human body. Therefore, the human body is not God. You can only experience God through human body. Therefore, by seeing the human body you have not seen God, but you have only experienced God through that human body. Therefore, God is invisible. Ofcourse, a devotee can be satisfied by treating the human body as God and can feel satisfied that he has seen God. From this angle the Veda says, “A blessed fellow has seen God” (*Kaschit Dhirah...*). This is only an assumption. You can assume an electric wire as the current because you experience current by touching the wire anywhere. Therefore, for all practical purposes the electric wire is current. Thus, there is a very narrow delicate margin between the reality and assumption in this case. To solve this very delicate difference, you can say that the wire is

current from the point of experience of the existence of current and thus this assumption is perfectly correct. But if you say that you have seen the current, the reality comes and in this case, you have seen only the wire and not the current because current is invisible. Therefore, the conclusion is that you can experience the existence of current through the wire but you cannot see the current actually. Thus, God's existence is experienced through the human incarnation but God is not imagined. The Gita says that nobody knows God (*Mamtu Veda Nakaschana...*). This verse establishes the complete unimagability of God. Again, the Gita says that one blessed devotee in millions can experience the existence God (*Kaschit mam...*). These two verses will contradict with each other if you say that the first verse means that nobody knows God and second verse means that one knows God. The first verse means that the real nature or form of God cannot be known. The second verse means that the existence of God can be known. The Veda also says these two sides. Several Vedic statements reveal that God is completely unimagable and can never be known. In the Veda Lord Yama says that they have come to know that God cannot be known. This statement indicates the point that God is completely unimagable. The Veda again says that only the existence of God can be known. This statement does not contradict the first statement. Thus, the Veda and the Gita are exactly synchronised in this context.

Awareness is indicated by the words like Atman (soul) or "I". Advaita scholars feel that you have detected the real nature or form of God, which is the awareness. No doubt, awareness is almost unimagable item. But it does not mean that awareness is completely unimagable. Ofcourse, if you cross the awareness, nothing further is known. Awareness is in the climax position of the entire creation. It is the greatest of all the items of the creation and therefore it is called as Brahman. It is the greatest among all the imaginable items. These scholars say that awareness is unimagable to majority of people. Therefore, they say that God is unimagable with respect to majority who are ignorant. Since scholars are in minority, only scholars can know the real form of the God. This is their interpretation of the above two statements in the Veda and the Gita. They do not stop here. They go one step further and say that since awareness is in every human being. If any body knows and limits himself to the pure awareness present in his body, he becomes God because God is the pure awareness. To support this advanced step, they quote the Veda which says that the knower Brahman becomes Brahman (*Brahma vit Brahma...*). They also quote the Gita that the knower is God (*Jnani Tvatmaiva...*). Here, the Veda means that God is only knower of God. The scholars reverse this and say that the

knower of God is God. Their reverse meaning contradicts the Gita, which says that nobody can know God. When the Gita says that the knower is Atman, it does not mean that the knower is God because Atman is not God. The Gita means only that by the self-realisation, one can become the self or Atman.

All the arguments of Advaita scholars are perfectly correct except one small point, that is the awareness or Atman is God. Awareness is not known to majority and therefore the soul is unimaginable to majority. The soul is certainly known to minority who are very sharp scholars. The Veda says that Atman is known only to sharp scholars and the Veda does not say that Atman is God in this context. The Veda says here that Atman is embedded in the human being secretly (*Drusyatetvagraya..., Atma guhayam...*).

Awareness requires the existence of two items. One is the inert energy that is obtained from the digestion of food (*Annat Purashah*- Veda). The second is nervous system, which alone can convert this inert energy into awareness on functioning. Thus, awareness is dependent on these two items but God is independent and does not depend on the requirement of any other item. Thus, the scholars who are based on the scriptures only are also answered about this concept through scriptures and logic (Tarka Shastra). Matter (food) is converted into energy and awareness is a form of energy. Thus, matter and awareness are inter-convertible. When a human being called “Ahalya” was converted in to inert statue and again when the statue was converted into human being, this inter-conversion is proved. When Ahalya became a stone, her soul did not go to upper world. It remained there only. Awareness is an item of creation and therefore exactly duplicate souls were created by Lord Krishna when these souls were stolen by Prajapati. All these points clearly show that awareness is a conversion of inert matter and a form of inert energy and an item of creation only. If one accepts science, it is very easy to prove that awareness is a special form of inert energy flowing through the nervous system while functioning. The robot is just a duplicate of human being. The current flowing in the wires is the awareness flowing in the nervous system. The information stored in the chip is exactly the information stored in the brain. The brain is a system of several microprocessors working simultaneously, which grasps all the points regarding an object in one instance. You treat brain as a CD in which the information is stored in the form of written impressions on the matter or you can treat brain as the RAM in which the information is stored in the form of pulses by electro magnetic energy. This does not make any difference for a spiritual approach. That is a topic of science. Even in

science a physicist does not differentiate matter and energy. Thus, in science it is clearly proved that awareness is inert energy only which on functioning in nervous system becomes a specific form by doing specific work. In fact, awareness is a form of special work done by the inert energy. Since, work is also a form of energy, all these specifications come under the topic of science only and has no spiritual significance. But science clearly analyses any item, which is not God and helps us to realise that it is not God.

Science analyses every item of creation and with the help of such analysis we can know that every item of creation is not God. Science cannot show what is God but it can show clearly what is not God. There is no item in the creation, which is not analysed by science. Therefore, any item of the creation is not God. Even the so-called philosophy has not shown God. It has shown only what is not God. the Veda says that the sages who were greatest philosophers rejected every item of creation as not God (*Neti... Neti...*). They have concluded that God is beyond words, mind, intelligence, logic and even any type of imagination. Thus, both philosophy and science fail to give any positive information about the God. Thus, you should not reject both philosophy and science because even if they have not shown God, atleast they have shown that every item in the creation is not God. Thus, these two have helped us in not falling in the illusion by which we may think that some item like awareness, which is very near to unimaginability is God. Atleast science and philosophy could protect us from going into wrong route. Therefore, every spiritual seeker should develop sharp analytical faculty of logic, which means science only. In fact, any student of philosophy (Vedanta) is supposed to learn logic (Tarka Shastra). It is just like that a student of physics must learn mathematics. Some people are misleading devotees by telling that since God is beyond logic, logic should not be entertained. This is a very dangerous statement. This means that you should leave logic and blindly follow whatever nonsense is preached. Even though logic may not help in finding the real nature of God, at least the logic will help to identify and reject the nonsense, which is the matter of items other than God and thus prevent you in not falling in the trap of such nonsense. You should have the weapon of logic in your hands so that you are not mislead into wrong path, though logic does not show you the right path. Therefore, all the Acharyas like Shankara, Ramanuja and Madhva were great scholars of logic. All their commentaries were dealing with the items, which are not God through powerful logic and thus they eliminated the wrong routes and wrong items that are claimed to be God. By this analysis only they could indirectly

establish that God is completely unimaginable and He is beyond logic. The Gita says that the Brahma Sutras with logic can only draw conclusions (*Brahma Sutra Padaischaiva...*). Even in the Bible, whatever Jesus spoke was very logical and He was rejecting the wrong interpretations of priests through powerful logic only. Therefore, at least for this purpose logic is useful.

The existence of God is experienced by yourself due to the will and grace of Lord. Therefore, you are able to get that much information about God. Without His will and grace even that much information cannot be experienced by you. Beyond that, there is no will of God to realise His real nature. For this, the reason is that as long as you are having some deficiency, you will not be proud. If you know the real nature of God, you will catch the hair of God in no time like the demon Bhasmasura. By this you will fall in the spiritual effort. To save you from this fall God is keeping that one secret in His hand. The preacher of Marshal Arts keeps one type of shot as secret in his hand so that if the student fights with the preacher due to egoism, that one secret shot can be used to defeat the student and to destroy his egoism. A good student realises this and keeps silent about that shot and he praises the preacher for his love on the student. An egoistic student tries to know that one secret shot. After sometime, the student claims that that one secret shot is also known to him by his self-discovery. But the other student condemns the egoistic student and says that the secret shot discovered by him is already the known shot preached by the preacher. Thus, he proves that the secret shot is always with the preacher and that every student must be humble before him. Similarly, the Advaita scholar claims that he has discovered God as the pure awareness, which is the soul. But the real Vedic scholar condemns him by saying that pure awareness is one of the imaginable items of the imaginable creation only. Thus, the secrecy of the real nature of God is maintained and every human being must be humble before the God.

If you can succeed in proving that the soul is not God, the king is defeated and the war ends. The soul is the king of all items of the creation and it is almost unimaginable. In fact, realisation and achievement of soul by limiting yourself within the boundaries of pure awareness always is a very great achievement and should be highly appreciated. Realisation of soul is called as Brahma Jnana because the soul is Brahman or the greatest item of creation, which is also called as Atma Jnana or Jnana Yoga or Sankhya Yoga or Buddhi Yoga or Yoga. By this achievement (Yoga) one gets full liberation (Moksha) from all the worldly bonds and tensions. One will attain perfect mental health, which is the basis of physical health. Thus,

Yoga is very much followed by even doctors. It is an important topic of medical science. It is Pravrutti only, but it is very important requirement for entering into Nivrutti. It is like the rank in the entrance examination to get seat in professional college. Shankara stressed on this first step, which is the basis of the other steps. If the first step is removed, all the other steps will fall down. Liberation from all worldly bonds (Moksha) is strictly the last topic of Pravrutti and first topic of Nivrutti. When you are detached from gross body, all the family bonds disappear. When you are detached from subtle body all the qualities disappear and therefore the jealousy and egoism which are the strongest qualities of the soul will disappear. Then only you are eligible to recognise and serve the human incarnation and please the Lord, which is the final goal of spiritual effort. Some people say that attainment of God is final goal. But it is not correct. Going to the office and finding the officer is not the final goal. To please the officer and by that getting your work done is the final goal. Ofcourse, in the case of God there should be no aspiration of any selfish work, in which case only all your works are done in a fraction of second.

1. Shri Lakshman (Bombay) enquired about the source of 'I'.

'I' is a pulse either stored in the inert energy or being transported by the awareness–energy. The pulse itself is a form of energy or work. Work itself is a form of energy. Therefore, the inert energy is the source of I. The entire Universe is the design of this energy only. Thus, all the items of the creation are forms of this energy. Even matter is condensed form of energy. Space is energy according to the latest science. When the food is eaten, it is converted into energy during digestion. This is conversion of matter into energy since both are inter-convertible. You may treat the soul, which is indicated by 'I' either as inert energy or awareness. If it is inert energy it is eternal. If it is awareness it is born in the morning and dies in the nights during deep sleep. In any case there is no difference because awareness is a special form of work-energy that is produced by the association of inert energy and nervous system. I give a very good example here. The current stored in the battery is permanent energy. When this current flows into the electric bulb, the light is produced. When the switch is put off, the light disappears but still its source, the current is stored in the battery as permanent energy. The light is temporary form of the current energy. Here the brain is the battery. The inert energy is current. The nervous system is the electric bulb. The awareness is light. Light is a temporary form of current. Similarly, awareness is a temporary form of the eternal inert energy. The energy is in permanent as well as temporary forms. Thus, the

soul can be temporary awareness or can be permanent inert energy. The word “inert” is used in two senses. In one sense, the controller is always life energy or awareness and the controlled is inert which may be inert energy or inert matter. You can lit the fire or you can put it off by pouring water. Thus, the fire energy is in your control. But remember, when the fire attacks you, you are turned to ash against your will. Now the inert energy is the controller and the life energy is controlled. Similarly, you can change the position of a stone as per your will. You are controlling the stone. But when a big stone falls on you; you are crushed against your will. Now the stone is controlling you. Therefore, the life energy and the inert energy (or inert matter) are like the two roommates. One may follow other’s word and vice-versa in various contexts. From this point of sense, you cannot decide that awareness is always not inert. All the three items, which are the soul, the inert matter and the inert energy, are controlled by the Lord and from this angle the awareness is always inert. The other sense is that awareness is knowledge and inert is ignorance or absence of knowledge. In this sense also, knowledge is a special work-form of the inert energy done through nervous system. In the inert matter or energy such nervous system is absent and therefore such special work (awareness or knowledge) cannot be produced.

The Gita says that both the awareness and inert energy (Para and Apara) are Prakruti (Creation) only. The Gita further says that the Para is bearing this whole creation like the mud bearing the pot. This Para is material cause (Upadanam) as well as the designer-cause (Nimittam) of the Universe. You are finding either inert matter or inert energy everywhere in the world. Even the inert matter is inert energy. Therefore, this entire world is inert energy only. You are not finding the awareness everywhere in the world in this manner. The inert energy is continuous and awareness is discontinuous limited to living beings here and there. How such discontinuous awareness is bearing the Universe? Ofcourse, if you forget the difference between awareness and inert energy by treating both essentially as the energy only, you can call the entire energy as awareness. But remember that the word awareness here does not mean that specific energy produced in the nervous system. You do not find the nervous system spreading in the entire Universe. Therefore, the whole creation can be simplified, as one item called as inert energy and it is not the creator. It is only the creation. Therefore, the Veda says that God created energy (*Tat Tejo...*). Here energy means the entire Universe. The different forms of this energy are space, air, fire, water, solid (earth) and finally the life energy and awareness. The Veda says that God created energy and the Veda also says

that God created space, air etc., in the sequence. Fire is only the form of energy, which is a mixture of light and heat. Here fire should not be taken as the general energy. Since space is also energy, there is no contradiction in the Veda in these two statements. Therefore, in deep sleep, the pulse “I” exists in the brain which may be treated as the RAM or CD (Inert matter or Inert energy). Even in the awakened state you are not experiencing this pulse every time. You are speaking so many things without referring or experiencing this ‘I’. Thus, in such times, even in the awakened state the ‘I’ is stored in the inert energy-bank only. In the case of mad man, this pulse is erased after effected madness. In the case of child this pulse is not yet created and does not exist in inert bank. Thus, this pulse may exist in the bank even in the awakened state or may not exist in the bank or awareness. Therefore, this point is of no use in the knowledge of God and all effort of the Advaita scholar is only catching a rat after digging a big mountain. Several people are mislead by the imperfect analysis of these Advaita scholars. They are attracted by these scholars by this chance of big lottery through one rupee ticket. They say you can become God just by realising soul and limiting yourself to it. Anybody can be easily attracted by one crore fund through one rupee ticket. They further say that every one can get this fund by the one rupee ticket! Thus, this is bigger than lottery! By simply knowing one’s self, everyone becomes God! Who ever purchases ticket gets one crore fund!

The Advaita scholars want some common point between the Lord and the human being. He assumes that awareness is the common point because God also wished to create the Universe. Wish is the characteristic of awareness. Thus, he bends the Lord to the logical rules of nature. In nature it is perfectly correct to say that anything, which wishes, must have life energy or awareness. But this logic fails in the Lord. He can wish without being the awareness. He is all pervading without being the space. He goes everywhere without being the air etc. The Veda says that the Lord runs without feet and catches without hands (*Apani Pado...*). How can you detect any point in the unimaginable God? No point of God is known. Therefore, there is no question of any common point between God and human being. All the points of human being are known and are imaginable. Even the soul is imaginable, which may take lot of strain to imagine. Therefore, this path is totally absurd. Even if you assume that awareness is the common point, can you become God by just that one common point? You remove all the other points from God by saying that all the items other than awareness are not true and therefore God is limited to pure awareness only in the reality. By the same argument all other points in yourself are

also not true and only awareness in yourself is true. Now you say that the common point, which is awareness, is only the truth. Therefore, you say that your soul is God. This is similar to the following fantastic example. You say that both the king and yourself are human beings. Further, you say that all other items and points in both of you are not true. Therefore, it is true that you are the king. It is simply rejected by the practical experience itself. Where is the Lord, who controls the summer sun? Where is the human being who dies by sunstroke in summer? Therefore, the practical experience, scriptures and logic clearly prove that awareness is not God. But do not be discouraged by not becoming God. By becoming self, you are eligible to serve and please the Lord in human form and by this path you can become even the master of the God and not to speak of becoming God. Radha became master of God and Hanuman became God. Both are liberated souls and both worshipped the human form of Lord only. Liberation is essential to enter in to the service of the Lord. Service means sacrifice, which pleases the Lord to the maximum extent. Sacrifice is nothing but liberation. By passing the entrance examination you are getting a seat in the professional college by which you can attain the professional degree in course of time. But by passing the entrance examination the Advaita scholars want to get the professional degree directly. Shankara meant this path only by stating that you can become God by realising self. Somebody says “You will become the engineer and you must first pass the entrance examination”. Here the intermediate step of getting the seat in engineering college and studying the engineering course for four years is understood. This intermediate step is hidden for encouraging the student to concentrate on the entrance examinations. Such encouragement is not cheating the student by hiding the truth. But it shows only the extreme interest and love on the student.

[Shri Nikhil (Florida-USA) asked that if a man loses the information stored in the brain by an accident or smashed in a nuclear explosion, which is capable of removing the information (Vasanas) being more powerful radiation, this might upset the theory karma because the vasanas are responsible for the action and fruits. This means the accident of nuclear explosion can give complete liberation and spiritual effort is a waste.]

Swami replied: The answer for this is that you must distinguish the three basic qualities and the Vasanas, which are the elaborated branches. No doubt the Vasanas (information) are erased by such shocks. But the Vasanas are reduced into their sources, which are three basic qualities (Sattvam, Rajas and Tamas). When the Vasanas are erased, the intensity of basic quality increases and according to the intensity the fruits are rendered. The three basic qualities with specific intensities constitute the code language, which brings the fruits on decoding in the heaven or hell. This

point can be explained by a small example. Two murderers are destroyed in the nuclear explosion. The information is erased from the souls. But the basic quality of the murderer, which is Rajas is increased in intensity according to the proportion of Vasanas. Suppose the first criminal murdered ten good people. The Rajas in him will be 10^{10} . Suppose the second criminal murdered six good people. The intensity of his Rajas is 10^6 . In the hell Chitra Gupta decodes this basic quality and accordingly the punishment is ordered by Lord Yama. Thus, the detailed information of the case is not required in the divine system. Such information is required by the court here, which cannot detect the basic qualities. These three basic qualities are more powerful form of energy and cannot be erased by the nuclear energy. In the final destruction of the world also (Maha Pralaya), these three qualities remain in the subtlest state, which bear the entire plan of the Universe. Such state of the qualities is called as Avyaktam, which means that the state is not expressed. During that time, all the individual souls remain along with their own information in the condensed form of the three qualities. When the creation restarts the whole Universe is expressed in the same design and the souls are also expressed according to their previous proportions of the three qualities as said in the Veda (*Dhata Yathapurvam...*). The word sat means existence. Since the existence of God can be realised, it can be treated as the real characteristic of God. Therefore, the Veda says that you must limit yourself to the existence only regarding God (*Astityeva...*). In this statement the word Eva means “only”. Thus, this word does not allow any further word as the indicator of some more information of the real nature of God. Thus, the word Chit has no place in the case of God. Chit means pure awareness. Ananda (Bliss) is a quality of chit, since it is not found in inert objects. The soul can be Chit. It can attain bliss on liberation. Therefore, every soul is chit and the liberated soul is Chit–Ananda. Since the liberated soul exists very much (from your point) it can be Sat-Chit-Ananda. Therefore, the Veda says “*Tat Sat*” which means that God is only Sat, which means that the only information about the God is that God exists.

Chapter 21

PURIFICATION OF BRAHMIN PRIESTS**Become Great Preachers**

April 2, 2006

O Learned and Devoted Servants of God,

Oh! Brahmin priests! Even today you are the qualified agents for the propagation of divine knowledge of the Lord. Even today the public is inviting you only for the ceremonies, which are either auspicious or inauspicious. Every human being is attending the ceremonies and is spending some of his time, energy and money either willingly or unwillingly. Every body is forced by the tradition to attend these ceremonies. Even a human being who is fully busy with his business or profession and does not spend a single minute for spiritual knowledge and the God is attending these ceremonies and is spending at least one full day for these functions. If these ceremonies are done in real spirit, every human being should slowly turn towards God and must have attained some spiritual knowledge. But, unfortunately there is no iota of change in any human being after these ceremonies. If at all there is any change, such change is coming only due to the spiritual functions conducted by spiritual preachers heard by these human beings when they attend these special spiritual meetings. In fact, in the olden days all these ceremonies were only spiritual preaching and every priest was really a spiritual preacher. The priest conducting these ceremonies was called as Vashishta. Vashishta was a great spiritual preacher who preached Jnana Vashishtam (Divine Knowledge). Vashishta was attending all the ceremonies like the ceremony of birth, thread marriage, marriage of Rama. Vashishta attended all the ceremonies and conducted them as functions of materials (Dravya Yajna) and occasion of chanting prayers (Svadhyaaya Yajna). When the Vedic hymns are chanted by using some materials like sticks, fire etc., such function becomes a mixture of these two. In fact, today every ceremony performed by Hindus is a mixture of these two sacrifices only. Once the meaning of hymns is revealed, then the interest and quest for God starts. Such quest is called as Tapo Yajna. Then these hymns are explained, discussed and analysed deeply. The final conclusion of such discussions is called as Jnana Yajna. Today the spiritual function where the audience with interest and the preacher giving right knowledge through sharp discussions, is a mixture of

Tapo Yajna and Jnana Yajna. Thus, the Yajna or the ceremony (function) has two sides. The external side is the mixture of Dravya Yajna and Svadhayaya Yajna and the internal side is the mixture of Tapo Yajna and Jnana Yajna. When Vashishta conducted a ceremony, both these sides were fulfilled. Vashishta is the priest externally and spiritual preacher internally. Such a person who is both priest as well as spiritual preacher can be only called as Vashishta. The degree M.B.B.S. trains the doctor both in medicine as well as in surgery. But now the doctor giving medicine and doctor doing the surgery are completely separated. A priest is not acting as spiritual preacher. A spiritual preacher is not acting as priest. Therefore, today every human being has to spend the time separately for the priest and for the spiritual preacher. But the priest is inevitable because the ceremonies are compulsory. The spiritual functions are optional. A person is attending the ceremonies without failure but is not attaining any spiritual knowledge. Suppose he does not attend the spiritual function, in such case what is the result? He or she is not getting any spiritual knowledge and lives and finally dies like an animal involved only in the welfare of his or her body and his or her family. Majority of the people belongs to this category only.

In the absence of spiritual knowledge even justice (Dharma) is cracked. Simply preaching about not doing injustice and threatening about the hell cannot control the injustice. Suppose there is a corrupt person. If you say that the corruption is not good, nobody will hear. If you say by corruption one will be arrested by police, he will find the ways to divert the police. If you say that the corrupt fellow will fall in the hell, the corrupt fellow does not believe this and asks for the proof of the hell. Even if somebody believes in the existence of hell, the priests also are becoming corrupt by showing the corrupt methods to escape the hell. Therefore, mere propagation, threatening by showing police, courts and hell are not effective in controlling the injustice. Unless the injustice is controlled, the society cannot be reformed, which will be constantly subjected to disturbance and social evils continuously. The permanent solution to establish social justice or for the liberation of an individual soul is only the spiritual knowledge. The knowledge of mere ethics including the threat regarding liquid fire etc., cannot control the elite intellectuals. The spiritual knowledge alone can establish the real justice and also can give the liberation of the soul. Thus, the Gita, which is the best spiritual knowledge, is competent to establish justice in the society and to give liberation of spiritual soul. Thus, the Gita mentions about the establishment of justice (*Dharma Samstapanarthaya...*) and also mentions the liberation or Moksha (*Muchyante...*), achievement of God (*Mameti...*) and also

pleasing the Lord (*Mama Priyah...*). Thus, Dharma, Moksha and Kaivalya are the three birds for one shot, which is the spiritual knowledge.

Oh Priests! In the present situation you have to become the spiritual preacher also and you must be elevated to the post of Vashishta. Both Pravrutti and Nivrutti sides should be present in the same Yajna. At least some basis of spiritual knowledge must be in every ceremony. Mere chanting of the Veda and using materials develop only Pravrutti, which is the fulfilment of worldly desires. If this side is only developed, such developed Pravrutti develops social corruption also. Then the human beings do every thing for the welfare of themselves and their families only. Therefore, there is no other alternative for the Lord who comes down in human form to spread the divine knowledge to uplift the humanity from injustice and to lead the humanity in achieving the grace of God except approaching all of you to help Him in His mission. If you are elevated as spiritual preachers, every human being will have compulsory spiritual knowledge at least at some basic level. Then every human being will attend the spiritual preaching of great spiritual preachers also for further clarifications. For this purpose, you have to learn the meaning of the Veda. Recitation of the Veda is not at all required in the present time when the Vedas are stored as printed books. In olden times, since there was no printing technology, preservation of the Veda by recitation was essential. Today you can conduct the ceremony by directly reciting the hymns from a printed book. But some of you feared that in such case every body will do this and then you will lose your profession. Therefore, some of you created a Sanskrit verse which states that one should not read the Veda from a printed book (*Likhita Pathakah*). With this fear only you kept the recitation in living condition. Then there is no alternative than to learn the Veda by recitation from a Vedic teacher. Again, there is fear that every body may learn the recitation so that you lose your jobs. Therefore, you have limited the Veda to your caste only. Thus, keeping this target in your mind you have developed a big vicious circle. You can keep your vicious circle alive even if you say that a Brahmin only can conduct the ceremony even by reciting from printed book. Such recitation will not spoil your condition in any way. By this you can save the unnecessary time wasted in memorising the Veda from a Vedic teacher. In stead wasting so much time in memorising the Veda, it is better you allot this time for learning the Sanskrit language. Now, you can explain the Veda, which alone can generate urge for knowledge (Tapo Yajna). Then only the Jnana Yajna can come in to picture. Then only this society will be reformed and every human being will get liberation and attain the real grace of God.

You are supposed to be relatives of great Vedic scholars like Kashyapa, Bharadwaja etc. The Veda also states this (***Brahma Bandhuriva...***). You have come down from the sages like a light from another light. You have the genes of those secret sages. Even today the society is respecting you based on this single point only. But the light that came from another light also must have light. The genes must show the same old characteristics. But such characteristics are not seen. This is shameful on your part. You do not know the meaning of even a single statement of the Veda. Therefore, your practice reflects your ignorance of the Veda. The Veda says that food should not be wasted (***Annam na Parichakshita***). But just see your leaves after finishing your meals. How much food you have wasted? This wasted food thrown out becomes food for bacteria, which causes diseases even to good people. Then, in what way you are different from a demon who harms good people? Food is the form of wealth which gives health. Health is the best wealth. This food is Dhanya Lakshmi, who is Lakshmi in a particular dress. Dhana Lakshmi is the same Lakshmi in another dress. If you have insulted Dhanya Lakshmi, Dhana Lakshmi is also insulted because Lakshmi is one and the same in both forms. This is the reason for the poverty of the Brahmins. If you do not like an item, you must keep it separately in another plate before you taste it because the Veda says that the tasted food should not be eaten by others (***Uchchishtam abhojyam***-Veda). Therefore, it is said before eating itself you should separate the unwanted food (***Yat rochate tat grahyam...***). Don't be angry with Me for this harsh truth. I am also a Brahman like you. I am your real well-wisher. My advice may not be liked by you but it is true and will be in your welfare only. I invite at least the realised souls from you to join My mission as My soldiers in establishing both Pravrutti and Nivrutti. Let every ceremony performed by Hindus be used as a platform for spreading the spiritual knowledge apart from meddling with material and chanting Vedic hymns. If you follow My advice you will be blessed in this world by Goddess Lakshmi and you will also be blessed by the Lord Narayana in upper world to get the final salvation and to please the Lord.

(This discourse was given by Swami spontaneously in a ceremony in which several Brahmin priests participated. Swami showed the clean leaf on which Swami took His food and comparatively showed the leaves of other Brahmin priests on which lot of food was leftover. Swami became emotional and gave this discourse to all the priests.)

The Second Day Discourse For Brahmin Priests

Oh! Brahmin Priests! Shankara always argued with the Vedic Scholars who were Brahmins and Spiritual Preachers controlling the masses as their followers. In the Bible, you find Jesus often addressing the priests,

who controlled masses and even the Government officials. Therefore, you are essential agents for propagating the spiritual knowledge in the masses. If you are covered, all the public is covered. The huge public cannot be approached directly. Therefore, all the human incarnations of Lord that came down who preach the spiritual knowledge to the entire humanity contacted only these Brahmin priests cum spiritual preachers. When a marketing manager of mutual funds visits a town for the investments, he conducts a meeting with the agents of that town. If the agents are convinced, the investors in the town are captured. Even if the marketing manager approaches some investor, the agent is necessary while contacting the investor. The reason is that the agent is always in contact with the investor and the investor bends finally to the agent only due to personal and continuous contact. The agent has influence on the psychology of the investor due to continuous contact. Of course some elite investors may directly contact the marketing manager and learn about the various schemes and may directly invest with the help of the marketing manager only without the agent. But such cases are rare. The investors in mass come only through agents. In the simile the human incarnation is the marketing manager and the agents are the Brahmin priests cum spiritual preachers. The investors are the entire humanity. Shankara and Jesus always debated with these priests. Shankara and Jesus always argued and criticized the priests for their defects. The psychology of a child or an ignorant person is that he does not like the continuous criticism. But Shankara and Jesus were eager in the welfare of the humanity and were vigorous in transforming the priests. In fact such transformation helps not only the humanity but also the priests. The ignorant priests did not like such vigorous criticism and therefore Shankara was killed by the black magic of a priest and the priests crucified Jesus. The psychology of a child or an ignorant person is similar, which does not like continuous and severe criticism. But from the angle of the teacher such criticism shows eagerness of the teacher in the welfare of the student. The father of a Sanskrit poet called Bharavi was continuously criticising his son whereas the public was appreciating. One day Bharavi decided to kill his father. But while Bharavi was hearing secretly, his father was explaining to his mother that the father should never appreciate his son. Shastra says that if father appreciates the son, the longevity of the son is reduced. What does this mean? If father appreciates the son he will be easily captured by pride and egoism. Then the fall comes quickly. If the father appreciates, the son will think that the appreciation must be true because it comes from the mouth of the father. Therefore, a real well-wisher looks at the defects only but the psychology of the other side does

not permit. Therefore, the preaching must be from both the angles, which are the eagerness for transformation of the student and also from the angle of the psychology of the ignorant student. Therefore, criticism must be always mixed with appreciation. In the Gita, you find Lord Krishna appreciating Arjuna here and there while preaching. The parents should follow such path only regarding their children. You have tasted the Prasadam of Ugadi just a few days back, which was a mixture of both sour as well as sweet. Therefore, I am adopting the same mixture-technology in advising you. In fact, the Lord always adopts this mixture-technology. But why Shankara and Jesus adopted the severe path of criticism? They were also incarnations of Lord. The reason is that the situations were serious. When the defects reach climax and the priests were fully blind, such path was essential. Suppose your son is blind in wrong path, will you not be serious and criticize severely? But now the situation is not so serious because at least some of you have open mind and are prepared for transformation. Some of you have come to Me with appreciation and wanted to hear Me further. Some of you have expressed apology and stated that whatever happened was due to the ignorance of the truth. But, at the time of Jesus, all attacked Him vehemently because they were all completely blind and rigid with full ignorance.

I am the incarnation of Shri Dattatreya, who was the son of the sage Atri. I know your minds and some of you have an immediate doubt about this statement. Some of you have even developed repulsion to this statement in your minds. If I do not clear this point now itself, even others will be attacked by the same repulsion. Jealousy and egoism are very powerful and contagious virus, which cause the repulsion-fever. Let Me kill this virus now itself without allowing it to progress. When I say that I am the human incarnation of Lord Datta, it means God embedded in the causal and subtle bodies of Datta entered into My human body. I am just a composite of Gross, Subtle and Causal bodies. In the energetic gross body of Lord Datta present in Brahma Loka, even now God with causal and subtle bodies still exists. But by His inexplicable Supernatural power (Maya), God along with causal and subtle bodies from that energetic body of Lord Datta has come down and entered into Myself. Due to His Maya, as I told, still God with causal and subtle bodies exist in that gross energetic body of Lord Datta. Therefore, when I say Datta entered into Myself, Saguna Brahman (God with causal and subtle bodies) has entered into Myself. God by Himself is called as Nirguna Brahman, which means God without attributes (Gunas). Therefore, Lord Datta is speaking through Myself. This is the clarification of the concept of human incarnation.

Therefore, do not misunderstand that Lord Datta is Myself. Lord Datta needs a medium composed by five elements in this world. His energetic gross body is not suitable in this world. I am just the wire and Lord Datta is the current. By this angle you can destroy this virus. When I told that I am Lord Datta, it means the electric wire can be assumed as current. People say 'current' by showing the electric wire. From this angle you can treat Me as Lord Datta just like treating the electric wire as current. Lord Datta was also a Brahmin and I am also a Brahmin. Dattatreya is the ultimate God but even in that human incarnation the influence of the Upadhi is always there. Therefore, He has some soft corner towards His caste and based on the same reason, I too have soft corner towards you. The Upadhi is like the external shirt and is not at all the person. The Upadhi is not even a part of the person. The shirt is not your limb like leg or hand. It is only an externally associated item. Yet, it has some influence on the mind. When the police officer puts his uniform dress, his mood becomes serious. When he is in civil dress associated with his family members his mood is jovial. Therefore, the external dress has some influence on the mind. Similarly, the caste, which is an external factor, certainly has some influence on the mind. Therefore, My original source as well as Myself have the same shirt and have the same influence. Therefore, please understand Me and realise that I love all of you and My advice is totally aimed at your welfare and upliftment only and not to harm you in any way. Therefore, treat Me as your friend due to the common dress that is the caste and take My advise positively. Please do not misunderstand that God has caste feeling. God and the soul (pure awareness or causal body) are attribute-less. Caste feeling is an attribute (Guna) present in subtle body only. Therefore, neither God nor the causal body of God has caste feeling. Even the causal body of any human being cannot have caste feeling because the causal body of any living being is attribute-less. The difference between a human being and Lord Datta is that in the human being the soul is controlled by the attributes. Therefore, the human being is over powered by the caste feeling. In the case of Lord Datta, God and His causal body are not controlled by attributes. Therefore, the caste feeling is under the control of Lord Datta. Even in a realised scholar, the causal body is not under the control of the attributes and therefore, scholars are not controlled by the caste feeling. Association with an attribute does not mean that you should be controlled by that attribute. Even a controller is associated with the attributes just like a king is associated with his servants. Therefore, remember that the human incarnation of God is associated with all the Gunas, but He is not controlled by the Gunas. Every human incarnation is Datta only, which is associated

with the three main qualities (Sattvam, Rajas and Tamas). All the good and bad qualities are condensed into these three main qualities only. The three faces of Datta indicate these three main qualities. Thus, Datta does not mean the form with three faces. The Gunas are under His control and will be used by Him whenever the necessity arises. In this occasion, the Lord wants to encourage the priests by removing the misunderstanding that the Lord is their enemy due to this criticism. Therefore, the Lord used this attribute to apply it as an ointment on the wound created in their hearts due to this soar and strong acid-criticism. There are some clever human beings who say that they do not have caste feeling. In their case, the caste feeling is not present only in their words. But it is present in their mind and action. In the case of Lord Datta here, the caste feeling is neither in His mind nor in His action. It is present only in His words. Great people maintain homogeneity in minds, word and action. Clever people who are bound to hell maintain heterogeneity in mind, word and action (Trikaranas). The attribute limited towards for a good purpose is not sinful.

The Veda means knowledge. The root word of the Veda is *Vidul*, which means knowledge (*Vidul Jnane*). If you are reciting the Veda and if you do not understand any word of it, how funny will be the situation! If somebody is called as Harischandra Prasad by name and tells lies everyday, how funny it looks! Similarly, you are called as Vedic Scholars (Veda Pandita). Again, the word Pandita means knowledge. The root word is Panda, which means spiritual knowledge (*Panda Parmartha Jnane*). In the Gita while writing commentary on the word Pandita in the second chapter on the beginning verse itself Shankara stated this meaning (*Nanu Sochanti Panditah*). Now the Veda means knowledge and Pandita means also knowledge. Therefore, the word Veda Pandita is stressing on knowledge. Even the word Adhyayana means knowledge according to the Sanskrit grammar. Therefore, how much shameful it is, if you simply recite the Veda without knowing its meaning? When the meaning is not known, how can you practice it? You have recited the Vedic sentences like *Annam Na Parichakshita, Aham Annadah, Ahamannam, Annat Purushah, Aham Brahma, Annam Brahma* etc. You don't know the meaning of any of these statements. Therefore, you have thrown the food on the leaves. All these statements say that the food is Brahman and the food is yourself. Brahman means the greatest item among a category. Food is the greatest item because it is the basic need of the life. The basic aim of the activity of every living being is only food. Therefore, food is Brahman. You are a form of food. Your gross body is the form of matter-aspect of food. When the food is digested, the inert energy is released. This inert energy is

responsible for functioning of lungs, heart, kidneys etc., in the body. When this inert energy flows through nervous system, it becomes awareness-energy. The various works of this awareness energy (mind, intelligence, chittam and egoism) constitute your subtle body. The pure awareness is your causal body or soul. You are just a composite of these three bodies. Thus, the food in the aspect of matter becomes the gross body and in the aspect of awareness-energy becomes subtle and causal bodies. The food as inert energy is a part of the gross body itself. Thus, you are totally food. How have you become Brahman? Since food is Brahman and food is yourself, therefore, you have become Brahma. Therefore, food made you Brahman. Now by rejecting the food you have insulted yourself and you have insulted Brahman. The Veda is also called as Brahman because it is the greatest scripture (Refer Gita: *Brahmakshara Samudbhavam*). Therefore, you have insulted even the Veda. How much sin you have committed by insulting this food? Can there be a greater sin than this? Food is the source of all your activities. Even your spiritual effort is an activity by which you can attain salvation and please God. Therefore, food is the root cause of even your spiritual effort.

Yaska, the sage who prescribed the grammar for the Vedas explained the stage of a priest who recites the Veda without knowing its meaning. He compares such priest who carries a bag of gold and delivers it to the house and takes just one rupee as the porter's charge. The priest is delivering crores of rupees to another human being through the Veda just for one rupee (dakshina). This happens because the porter does not know the contents of the bag. The priest who does not know the meaning of the Vedic sentences recited by him is just similar to that foolish unfortunate porter. Without knowing the meaning, how devotion is developed? In the absence of devotion there will be no fruit from the God. Suppose, you go to your father and deliver a dialogue of love in some foreign language, which you don't know, without knowing the meaning of any word of your dialogue, do you have any trace of love in your heart? Suppose your father asks whether you know the language in which you have delivered your love dialogue and you say that you don't know the language. Then your father will hate you. Therefore, the meaning only can generate feeling and not mere word. Love is a feeling. Devotion is love. The Lord will be moved only by love to answer your prayer. Yaska says that the ceremony performed merely as a mixture of Dravya Yajna and Swadhyaya Yajna only is just like cooking the food without fire (*Anagnawiviva...*). The interest for God does not arise when the meaning is not known and so no question of love. In such ceremony Tapo Yajna and Jnana Yajna are absent. Yaska says

that such ceremony is useless because it does not yield any fruit. The process of cooking cannot yield the cooked food because everything was present except the fire. The process of cooking itself is absent and therefore, the fruit of cooking does not arise at all. Similarly, when the process of devotion is absent, how the grace of God, which is fruit of devotion, can come? The person who is doing the ceremony is not getting any fruit. It is a waste of time, energy and money. The public is fooled by you due to ignorance and you are also fooling yourself. Sometimes when the ceremony is over the fruit appears and you think that the fruit is due to your ceremony. If that is true, in every case for every ceremony the fruit should appear. But only sometimes the fruit is appearing. What does this mean? Due to the rotating cycle of good and bad fruits (Karma Chakra) the good fruit appeared accidentally at that time. You attribute the fruit to your ceremony. A palm fruit is just going to fall and exactly at that time the crow landed on that branch. You think the fruit has fallen due to the landing of the crow. This is called as 'Kakataleeyaka'. If the fruit has fallen due to the landing of the crow, every time whenever the crow lands a fruit should fall. The Gita says the same (*Naadatte kasya chit...*). The Lord says that He is not giving good or bad fruits by Himself. Only the good or bad actions of a soul are giving the corresponding fruits. Ofcourse in the path of highest proved devotion, the Lord may consider a special case and may yield some good fruit. The technique in such case is also very complicated. Generally, in such case, the Lord brings the good fruit from the future cycle to this present birth like the premature withdrawal of a deposit. People think that the Lord gave the good fruit by His grace even though they have not done a good deed. It is the fruit of some good deed done by them in the previous birth, which is not known to them. Only in a very very rare case, God undergoes your punishment and yields good fruit for your exceptional devotion. In such case your exceptional devotion itself is considered as a good deed. Therefore, even in that case the theory of Karma is not violated. For such line also devotion is needed, which is a feeling that depends on the meaning of the word and not on the sound of the word. In what way you are different from a tape recorder uttering the same sounds? The sound may generate a little feeling but such feeling is very much negligible compared to the feeling generated by knowing the meaning of the words. Unless you know the meaning and discuss with sharp analysis and unless you draw the right conclusions and practice such final decisions, how can you prove your real love towards God? Without the proof of love, God will not react because God is not the human being who can be fooled by false love. Some human beings may be satisfied by the expression of love itself and may be

trapped without the proof of such love. Such human beings are ignorant fools. In the olden days, kings were fooled by poets in this way and the poets were rewarded with wealth. But God is not such a foolish king who can be trapped by the poetry without the proof of love. Hanuman never praised Rama by any prayer as you can see in Ramayana. Every action of Hanuman was a proof of love towards Rama. Therefore, Rama made Him the Brahma as the future creator. All this can be known only by knowledge. Therefore, you must become a Vedic Scholar and you must turn every ceremony into Jnana Yajna. If you simply recite the Veda you cannot be called as Veda Pandita and you shall be called as Veda Pathaka, which means a person who sounds the Veda.

The infrastructure for conducting a professional college is already present. Buildings and laboratories are present and only attendants and non-teaching staff exist. What is the use of such infrastructure without technical staff and teaching staff? Can the students be benefited? Similarly, huge temples with statues and priests along with management members exist. The temple is the building. The statues are the laboratories. The priests who just wash and decorate the statues are the attendants. The management members are the non-teaching staff. The public attending such temples are the ignorant students. If a college without technical and teaching staff exists, and if they say that the student will get the degree in that college, can you believe it? Similarly, if the priests or the management committee advertises about a temple that by visiting the temple one can get upliftment in this world and can get salvation, you should not believe it. If a student goes and observes the clean and decorated equipment with full meditation and prays it, can the student become engineer or doctor? Similarly, if you go to the temple and concentrate and pray the decorated statue, you are neither getting your desires fulfilled in this world nor getting the salvation in the upper world. There should be the technical and teaching staff to teach the theory and practical in the college. The present temples without such scholars are just like the colleges without teachers. It is just like a beautiful human body without life. Therefore, you must appoint a scholar also along with a priest in the temple or let the priest be a scholar. You are having the faculty improvement programme in a college. Similarly, let all the present priests be taught Sanskrit language and learn the concepts of all the scriptures. Even the knowledge of Sanskrit language is not necessary. Language is just a vehicle of communication. Let the priest be trained in the concepts of the scriptures so that when the public attends the temple, the priest need not recite some unknown hymns in Sanskrit. Let the public sit before the statue. The statue represents the concept of human incarnation.

Let the priest or the scholar explain the concepts of spiritual knowledge in different angles. Then, only a temple becomes meaningful and serves the purpose for which it stands. In the olden days the temple was under the control of a learned scholar called as Mathadhipati. Matham means temple and it is a centre for knowledge. Every temple was a Matham only. The king never interfered in the administration of the temple and never touched the funds of the temple. The king spends only the revenue collected from the public for the public works. Similarly, all these temples today must be handed over to a committee of great saints and let the administration of the funds be handed over to them. You doubt about the corruption and misuse of the funds. Do you think that the corruption and such misuse is not present today? It is present in every place. When the spiritual knowledge is propagated, not only the present corruption in the temples but also the corruption in the entire country will disappear.



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