

DIVINE POETRY
LAKSHMAN GITA



HIS HOLINESS ShRI. DATTA SWAMI

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Chapter -
THE UNIMIGINABLE PARABRAHMAN

LAKSHMANA GEETA-I

Lakshman:

When I reach the state of awareness of awareness
 That is the final state of salvation in which state
 I experience the Brahman and that is Samadhi
 Oh! Sadguru Dattaswami! Explain to me clearly

Swami:

I am the knowledge, love and bliss
 The Vedas call Me Parabrahman
 Knowledge, love and bliss concentrated
 Multiplied by infinity is Myself.

My power is called Maya,
 Which is inexplicable for you
 I keep this secret of Maya with Me only
 Otherwise, human beings will catch My hair

To keep the soul always at My feet
 I do not disclose the secret of Maya
 By this, the soul always surrenders to Me
 Otherwise, he will claim himself as the Lord.

Through Maya only I created this world
 I enjoy by seeing this everlasting cinema
 For enjoyment I created ignorance
 Which covers Me and I forget Myself

I am not sleeping and not caught by dream
 I am dreaming in the day opening My eyes
 The ignorance is at My will to stay or not
 Unlike the ignorance of a night dreamer

My awareness is not your awareness
If it is so, when you weep I should weep
All should also weep at the same time
Your awareness is negligible part of Mine.

All the souls put together along with this world
Form a pinhead drop in Me, almost nil
I am the mightiest ocean of knowledge, love and bliss
Which are the characteristics of consciousness

Even all the souls weep together at a time
I cannot be touched, all those being negligible
Awareness of awareness is consciousness, no doubt
You are seeing only the qualitative similarity

Drop and ocean are qualitatively water, may be
Can the drop become the ocean by this equality?
Water is Brahman but ocean is Ishwara
You are already Brahman but not Ishwara

Shankara touched this qualitative aspect only
To attract Bhuddists who were atheists then,
He told “Oh drop! You are already water”
But the drop thought that is was ocean

Bhuddist was fooled like this by Shankara
He has to accept his existence and If He is Brahman
Qualitative realization was brought like this
That is the beginning stage, which should be so

Slowly when he analyzes the qualitative aspect
And goes into quantitative angle, truth is seen
He realizes that He is only water and not ocean
Then he surrenders to ocean to become devotee

Knowledge by analysis leads to devotion
Devotion needs the ocean to be present before eyes
For this purpose the ocean enters a human body drop

Through His power of Maya, called human incarnation.

“*Anoraneeyan mahato maheeyan*” the Veda says so
 This means that the ocean has entered the drop
 In the same time it is ocean and also the drop
 That is the human incarnation, which is God and man.

This human incarnation is called Parabrahman
 Which is greater than Brahman, soul, and Ishwara
 Brahman is water, Ishwara is ocean and drop is soul
 All these are quite logical terms to grasp.

Parabrahman is greater than all these
 The word “Para” means “greater” actually
 It is greater than the drop, ocean and water
 Since it is the ocean hiding in a drop by Maya

You cannot face Ishwara directly at any cost
 By that force, you will disappear along with this world
 You can face Parabrahman, which is the ocean
 That speaks with you hidden in a drop like you

As the ocean is hidden in the drop by Maya
 The ocean can enter you also by the same Maya
 But the ocean independently cannot hear you
 The voice of the drop is nowhere in the voice of ocean

Therefore, approach Parabrahman and serve Him,
 As a servant without aspiring anything from Him
 If He wishes, you can get the samadhi
 In which the Ocean enters you as a shadow.

Shankara never told that you are Ishwara
 He told that you are only Brahman
 Awareness of a drop-like awareness is useless
 Awareness of an ocean-like awareness is greatest

You cannot achieve this samadhi by your effort
 Your effort is not heard by the roaring ocean

The ocean comes down to hear you in this way
If you do not use this opportunity, you are lost

When the king comes to hear the public
You are keeping silent staying in your home
When the king is busy in a battlefield
You go there and submit your complaint!

This is the state of Advaita philosopher
He is the foolish disciple of Shankara
Egoism and jealousy cover his eyes
He cannot see the ocean in a drop

But he, a drop, wants to contain the ocean
How can the ocean enter him who is a drop?
He discards the technique and the example
How can he become the example by the same technique?

Therefore, follow Satguru who is the ocean in a drop
If you follow another drop what is the use?
You are a rabbit and If you see the Lion
You will vanish on the spot with fear.

Therefore, the Lion came as a rabbit
Remember, the Lion is covered by the skin of rabbit
It is not at all a rabbit, it speaks "I am Lion"
You rabbit! Don't imitate that rabbit like Lion.

Recognize and serve that rabbit like Lion with love
Because it looks like a rabbit, it is your friend only
There is no need of fear since the Lion is not exposed
It behaves like a rabbit in all its activities.

A human incarnation also behaves like a man
With all the qualities of nature only
This will generate love and nearness in your heart
For you to approach and love, this technique is adopted.

When your service that is the proof of your love is full

Then the Lion enters your body as a shadow for sometime
Through His Maya to give you His experience
The Lion cannot enter you unless you die.

Death does not mean the physical death of the body
By which the egoism of the soul is not lost
Spiritual death is crossing 'I' for ever
'I' disappears only in the selfless service

The service should be to the drop containing the ocean
You can never approach that mightiest ocean directly
Therefore, the ocean and the drop is the only alternative
When 'I' is removed, 'My' also gets removed.

If 'My' is lost all the desires are lost
The desires are the branches of 'My'
'My' is the trunk and 'I' is the root
Removal of trunk with branches is the spiritual death.

If you remove the root also along with the trunk
You have become just the inert skin of rabbit
The Lion can wear this shirt of rabbit skin
Ofcourse, the Lion should also wish to accept that shirt

Therefore, your effort should not be only for spiritual death
You should also try to please the Lion always
The Lion can never enter the living rabbit
What is the use of this? You have become inert.

You cannot experience anything as you are not alive
Is it not the greatest foolishness for you?
It is like getting an award after death
Which you cannot receive and you cannot enjoy your fame

Therefore, live like a rabbit and do not cross your 'I'
Let the root be there even if the trunk and branches are cut
You can experience the love of the Lion through your 'I'
The Lion becomes your servant in this world and also there.

Hanuman crossed both 'I' and 'My'
 He became the inert skin, which is the shirt of the Lion
 Hanuman creates, rules and destroys the world
 But Hanuman is only inert and the Lion does everything.

In this state the soul of Hanuman does not exist
 The inner Lion speaks that He is the Lion
 For you it appears as if Hanuman is speaking
 But it is the monkey incarnation of the Lion.

Radha did not cross her 'I'
 She retained her 'I' limiting to her body
 Her awareness is the awareness of her body
 Let the Lion be with its own rabbit skin cover.

She does not want to die spiritually
 To become a new skin shirt for the Lion
 She wants to live like a rabbit with its own skin
 To experience the love of Lion which exists separately.

But for this experience, Radha has no other desire
 All the branches and the trunk were cut
 Only the root 'I' is retained and there is no 'My'
 Hanuman cuts both his 'I' and 'My'

Hanuman cannot experience the love of the Lion
 Because he is only the inert shirt of the Lion
 Hanuman is not hearing his own fame
 The Lion is only hearing the fame of Hanuman.

Hanuman becomes the Lord of the fourteen worlds
 But what is the use? Hanuman is not existing
 Radha is limited to one world only
 Which is called 'Goloka' that is the top most world

Limiting to one world means
 Radha retained 'I' with limited feeling of body
 Hanuman spreads into all the fourteen worlds
 Meaning that he crossed 'I' and became infinite.

If you become infinite, you become inert
 If you remain finite, you are alive
 'Goloka' is above the fourteen worlds
 Radha is cleverer than innocent Hanuman

Remember that both Radha and Hanuman cut
 The 'My' with all the worldly desires
 Both served the Lord with real infinite love
 For the Lord Hanuman tore his heart and Radha died

Remember that Hanuman is not innocent
 Because Hanuman is the monkey incarnation of the Lion
 Rama was the human incarnation of the Lion
 Lion is the Master and the same Lion is the servant.

Radha is a rabbit with its own skin
 Radha never desired the Lion to enter her
 She does not want to become inert skin
 Lion remained as Lion and rabbit as rabbit

But the Lion became the servant of the rabbit
 The Lion is doing everything by the wish of Radha
 Radha is sitting on the head of the Lion
 Served by 'Krishna Lion' as '*Srimat simhasanesvaree*'

When Radha was left in 'Brindavanam'
 Krishna spoke to Radha through 'Uddhava'
 All the above message in the name of '*Parabrahma jnana*'
 And gave the following letter written by Himself.

"I am the Lion covered by the rabbit skin
 You are the rabbit covered by your own skin
 But due to your love and sacrifice, you act as the Lion
 I am acting as the rabbit catching your feet.

Oh rabbit! Remaining as a real rabbit
 Both internally as well as externally
 You converted me as a rabbit internally also

Just I remain as a Lion in the visible form.

I am the ocean contained in a drop
 You are only a drop in a drop
 How miraculous is your love
 Practically you are the ocean and I am the drop.

I create rule and destroy this world
 As your eyebrow moves and orders Me
 The twelve-hour night passed like twelve seconds
 While I was pressing your tender feet in 'Brindavanam'.

Now the twelve-hour night is passing as
 Twelve hundred hours in Dwaraka without you
 The same blue water is Yamuna as a small river there
 And also is the mighty ocean here in Dwaraka"

The word Radha came from the word Dhara
 Radha represents Dhara, which means
 The continuous stream of love without any break
 Such a devotee can be Radha whether male or female.

In this Kali age Ramakrishna Paramahansa
 Is considered as Radha for His continuous love
 He liked to be a limited ant, which is alive
 Grasping the inert sugar, which is infinite.

LAKSHMANA GEETA – II

Lakshman:

Oh! Datta Swami! You are Lord Datta
 Kindly open my eye of knowledge
 Shankara told that Jeeva is Ishwara
 If Avidya of Jeeva is removed.

Swami:

Avidya means ignorance of the soul
 When Avidya is removed, the soul realizes
 That it is water, which is common with Ishwara

Water is common in the drop and in the ocean

Avidya means the ignorance of qualitative aspect
 Maya means the ignorance of quantitative aspect
 Maya exists as long as the space exists
 Quantity is based on the space

A drop occupies little space
 The ocean occupies large space
 As long as space is existing
 Both drop and ocean exist

When the Advaita philosopher is alive
 Space exists and so the quantitative difference
 When he dies also, space still exists
 Since his son here is seeing the space

The son cannot say that the space disappeared
 For his father who died
 Did the dead father tell his son about the space?
 How can the son tell that unless he dies?

Space never disappears, be sure
 Maya never disappears, Ishwara is eternal
 This means, the ocean will never vanish
 Ishwara called Mayi always exists

Mayi means Brahman possessing Maya
 Maya means Prakriti as per the Gita
 Three qualities and five elements are Prakriti
 Space is one of the five elements

Ishwara can never disappear
 Therefore space also can never disappear
 Maya is eternal and so Mayi is eternal
 Jeeva is also eternal as quantity is eternal

What is the proof for the awareness also
 To be present when space disappears?

Nobody and nothing exists in absence of space
So, the awareness also disappears

Awareness is the characteristic of a living being
Do you have awareness existing independently?
Awareness of awareness cannot exist
When awareness itself disappears

Therefore, Brahman is not awareness
Because Brahman is beyond space
Shankara called awareness as Brahman
And told that you are Brahman

This is like a person be called a dog
And beat him as you can beat a dog
The word Brahman means only 'Great'
Awareness is great, let it be called Brahman

All this was done by Shankara at that time
To turn Bhuddists who say everything is nothing
Shankara asked 'Do you exist to grasp that nothing'?
Bhuddist replied 'Yes, I exist to grasp that nothing'

Shankara asked 'When you exist, how everything is nothing?
You are the awareness called as Brahman
Therefore accept that Brahman which exists'
Bhuddist thought that He is Ishwara and accepted

Yes, Bhuddist now says that Brahman exists
That was sufficient for Shankara in those days
And atheist says that Brahman exists!
He thinks that Brahman is Ishwara or God

Shankara told that when Maya is removed
Both Jeeva and Ishwara disappear, Brahman remains
When space disappears, drop and ocean disappear
For your information water, the Brahman also disappears

Let Brahman also disappear with Maya

Because we called awareness by the name Brahman
 Actually awareness is not at all Brahman
 Since Brahman is beyond space and imagination

Awareness and awareness of awareness
 Both are imaginable words
 So both are not Brahman
 Brahman is beyond imagination

All this Maya is a play of Shankara
 To bring the Bhuddist to the right path
 For a Bhuddist everything is nothing
 And so God is also nothing for him

Shankara Himself knows the truth
 When He took bath in the sea at Puri
 He says 'Oh! Lord! Qualitative difference
 Does not exist between You and me

But the quantitative difference exists between us
 I belong to You, You do not belong to me
 A wave is contained in the sea, no doubt
 But the sea is not contained in a wave'.

*(Satyapi Bhedapa gamee Natha Taavakeenoham Na Mamakastvam
 Saamudrohi Tarangah Kvachidapi Nahi Samudrah Taarangah -Shankara)*

The disciple of Shankara thought that he is Ishwara the ocean
 The disciple is only Brahma, the water as per Shankara
 Brahman is confused as Ishwara also
 Brahman is both Ishwara and jeeva
 As the water can be both ocean and the drop

Shankara swallowed the molten lead
 To show that He is the Ishwara also
 Who swallowed that Haala Hala poison
 The disciple could not touch the molten lead

The advaita philosophers never touch

Shankara's prayer at Puri and about the molten lead
 They simply leave these two incidents
 Because they are very inconvenient for them

Shankara is the ocean contained in the drop
 He is the human incarnation of Siva by the power of Maya
 He is both water and the ocean
 He can say 'I am Brahma' and 'I am Ishwara'
 He appears as a drop like jeeva externally

A jeeva can say 'I am Brahma' and 'I am jeeva'
 Since he is water qualitatively and drop quantitatively
 He can never say that he is Ishwara
 Since he is only a human being and not human incarnation
 Shankara told '*Sivoham*' which means that He is Ishwara

Ajay: Like this, Swami preached Lakshman
 And asked him whether he wants a vision

Lakshman:
 Oh! Datta! You have cleared all my doubts perfectly
 I am memorizing your gospel again and again
 I am swimming in the infinite ocean of the bliss
 I have no desire to have any vision
 The divine knowledge itself is divine vision

I am pleased more for your thirst of knowledge
 Knowledge is the true form of Brahman
 Narayana means the abode of knowledge
 He is 'Ananta Padmanabha', Ananta means infinite
 The Veda says that the true infinite knowledge is Brahman

Ajay:
 Swami said like this and blessed Lakshman
 With a wonderful vision of Ananta Padmanabha
 Lying in a horizontal position as Brahman
 Then, Swami stood vertically and appeared as
 Ishwara called 'Vishwaroopa' with huge personality

Lakshman was immersed in the bliss
 For several days he was remembering this
 He was narrating about the vision several times
 With pious tears and vibrating voice

LAKSHMANA GITA – III

Swami:

Oh! Lakshman! What a diamond you are
 How sharp your spiritual question is!
 Brahman is beyond space and time
 You can never imagine Brahman.

The meaning of Brahman being ‘Great’
 The word Brahman is used for many
 The Gita calls the Veda as Brahman
 Because the Veda is a great scripture

Similarly consciousness is great
 Among all the forms of energy
 Like light, heat etc., which are inert
 Consciousness is living force, the awareness.

Energy is greater than matter
 Among the forms of energy also
 Consciousness is the greatest form
 Since living is greater than non-living.

Hence, consciousness is also called as
 Brahman, the great among energy forms
 The Veda is greatest among all scriptures
 So the Veda is also called as Brahman

Lion is the king of animals
 Here the king means great
 King does not mean the real king
 Who sits on the throne and rules.

Among a group of items

The greatest is called as Brahman
 Man is also Brahman among living beings
 Man is the greatest creation among them

Every man can be called as Brahman
 A great Scholar in the logic is called as
 'Tarkasastra Brahma', which means that
 He is the greatest Scholar in logic.

Man is greatest among the living beings
 Lion is greatest among the animals
 Both man and lion are called Brahman
 Each confined to its category only

As the king means the real king
 Brahman means that which is greatest
 Greatest is greater than every great
 It is not confined to one category

Brahman is greatest of all the categories
 It is beyond words, mind and imagination
 Greatest among one category cannot be Brahman
 For, greatest is greatest among all the categories

Therefore, the soul is not the real Brahman also
 Real Brahman means Brahman in the real sense
 A member of the lion's club is called lion
 Can he kill the elephant as a real lion?

The word Brahman is used in apparent sense
 Awareness is greatest among the items of creation
 But Brahman in real sense is greater than awareness
 Therefore Brahman is the greatest

You cannot see Arundhati star in the sky
 But Vasishtha star is clearly seen
 Arundhati is very near to Vasishtha
 So Vasishtha is shown as Arundhati

Similarly Brahman is beyond imagination like Arundhati
 Consciousness can be understood like Vasishtha
 Consciousness is very near to Brahman
 Since Consciousness is the greatest in the creation.

As you show Vasishtha as Arundhati
 Consciousness is shown as Brahman
 Vasishtha and Arundhati are different stars
 Consciousness is creation and Brahman is creator.

Since Arundhati can never be seen by you
 You can never imagine Brahman
 The only way is to show Vasishtha as Arundhati
 Consciousness can be imagined as Brahman

The soul is neither Brahman nor Ishwara
 The drop is neither water nor the ocean
 Water is present in the ocean only
 Ishwara is only the real Brahman

The entire creation is only water vapour
 Jeeva is only a particle of that vapour
 Jeeva is different from Ishwara
 Both qualitatively and quantitatively.

Just a drop from the ocean evaporated
 Became the creation and you the soul
 Just a drop in that vapour only
 Ofcourse water vapour can be treated as water
 Like this Jeeva may be Brahman qualitatively

'Padosya Viswaa Bhootani' the Veda says
 Out of millions of rays of Brahman-Sun
 One ray is modified as the world
 Ramanuja says this as real modification.

Water molecules are seen in water and vapour
 It is only 'Aabhasa', apparent modification
 Shankara says so; both theories are same

If you analyze both differ in experience.

Infinite dilution of water drop is vapour
Both differ as image and its reflection
Image is matter and reflection is light
Matter and light energy are inter convertible

You are water drop and ocean also
This is the pseudo-Advaita
You are water only but not ocean
This is the Advaita of Shankara.

You are a water drop, a small part of
The Ocean, is the concept of Ramanuja
The whole sum is Ishwara
His small limb is the Jeeva or soul.

You are a drop of vapour only
Which is not in the ocean
Neither you are in the ocean nor you have water
This is the theory of Madhva

The Bhuddist Atheist is attracted
By the pseudo-Advaita at the outset
Slowly he realized that he is not ocean, only water
At last he realized that he is only vapour not even water.

Slowly the soul descends down by the ladder
As the egoism and jealousy vanish
Water vapour is also water by essence
There is a continuity of water from drop to ocean.

Water or water vapour is not Brahman
We called water by the name Brahman
Water is the real consciousness, the object
Water vapour is only apparent consciousness, the reflection

Now Ishwara also is not Brahman, it means

Since even water is not the Brahman
 But Ishwara is always Brahman, because
 Brahman is always hidden in Ishwara.

No doubt first only Brahman existed
 It wanted entertainment and it created the world
 But, how the second came from one?
 If second is not there how Brahman was entertained?

This is the secret of creation, called as Maya
 Which is inexplicable like Brahman
 Certain middle aspects of creation are only known
 Beginning and end of creation are unknown

Unless you cross the space Brahman cannot be realized
 The Veda says “Brahman created the space”
 Before creation of space Brahman existed
 In the absence of space only Brahman can be seen.
 (*“Aatmana Aakash Sambhuta”* – Veda)

You break your head for hundred years
 Absence of space can never be imagined
 Then how can you imagine the Brahman?
 It exists before the creation of space.

“Consciousness creates space in dream
 The dream space disappears with dream
 The consciousness remains after dream
 Consciousness beyond dream space is Brahman”

If Advaitin says the above argument, My Friend!
 The consciousness after the vanished dream space
 Exists only based on this real space only
 It means consciousness requires space base.

This real space may disappear, then
 The consciousness remains, but there should be
 Another more real space for that, since
 No proof for the consciousness without space.

The Veda calls more real space “Parama Vyoman”.

When all types of spaces disappear, then only
Space disappeared, for, there was no any space
Before the creation of the space by Brahman
Brahman is not space based as it is beyond space.

Brahman without any type of space
Can never be imagined by any one
Any body is in the space only
Who can cross this space?

Even Devas and Rishis are in the space only
Even they cannot imagine Brahman, not to speak of men
“I am a Deva, how can I tell about Brahman?”
Yama told Nachiketa in the Upanishat.

No example can be given to Brahman
Every example in the world is space based
No example in this world is the actual Brahman
When it cannot be even the example for Brahman
“The final conclusion of many seminars
Conducted by Devas and Rishis concluded
That Brahman cannot be known by any means
At least this, if one knows, he knows Brahman a little.

If any one tells that he knows Brahman
He does not know even a little of Brahman
This is the knowledge of Brahman, Brahma Jnana
That I can give to you,” told Yama to Nachiketa

Therefore by your analysis, you can never
Even imagine Brahman, how can you see it?
If you leave the self effort, egoistic path
And cry for Brahman, surrender as a devotee.
Brahman appears, talks, touches and lives with you.

‘Brahman alone knows Brahman’ the Veda says
Brahman preaches you about itself

The Veda told, “Brahman reveals its body
If you love Brahman with selfless service”.
(‘Brahma vit Brahma’, ‘*Yame Vaisha Vrunute*’ – Veda)

Body means human body, the Gita says
It is ‘Sthula’ body, which is the external
The internal body, Ishwara is ‘Sukshma’, in it
Brahman the ‘Karana’ body is always hidden.
(*Maanusheem tanu Maashritam* – Gita)

In Purna and Paripurna human incarnations
Brahman, Ishwara and human body exist, no Jeeva
In Purna, Brahman exhibits itself to some extent
In Paripurna Brahman exhibits itself to the full extent.

Purna is Rama and Paripurna is Krishna
Other incarnations are Kala, Amsa and Avesa
Kala means a ray of power of Ishwara enters
Amsa means a part of power of Ishwara enters

In Kala and Amsa human body and Jeeva exist
Vyasa is Kala and Kapila is Amsa incarnation
In Avesa, Ishwara enters human body and its Jeeva
For some time for a purpose as in Parusurama
Ishwara is always with Brahman, remember it always

Incarnation as fish, tortoise etc., are temporary
They came for killing demons, then vanished
Never Ishwara enters the inert statue
The Veda says, “For Ishwara there is no statue”.
(*Natasya Pratima Asti* – Veda)

The Gita says that if you worship inert statue
You will be born as inert object only
Inert statue is only just to have a vision
Like seeing the photo of your son, who is away.
(*Bhootani Yanti Bhoota jyah* – Gita)

The statues and photos are imaginary forms

Nobody has taken the direct photos
No doubt, Devas exist in the bodies of light
Which can be seen by penance and they talk.

But, you cannot touch and live with them
Devas are also Jeevas in divine light bodies
Brahma, Vishnu and Siva are the three light bodies
In which Ishwara is hidden in whom Brahman is hidden

The only difference between Vishnu and Krishna is
In Vishnu the body is light, in Krishna the body is five elements
You cannot touch and live with Vishnu
You can touch and live with Krishna

You do lot of penance to approach and see Vishnu
Without any effort Krishna came to you
You respect a copper coin when you earn it
You neglect even a gold coin when some one gives it

Krishna looks like you exactly with same body
Vishnu looks different with a body of light energy
Man always likes a different one
And repels with a similar one.

Egoism and jealousy are the two layers
That covers the two eyes of every man
Man can never accept the man
But God in man is the gold coin.

The external clothes only differ
In Krishna and Vishnu
Krishna is the only shirt
That gives full bliss and satisfaction to you.

The same person is present
In both the clothes
The person is Ishwara
In whom Brahman is hidden.

The essence in one sentence is that
 You should worship Narayana in the Nara form
 That one sentence alone if taught
 It falls like arrow, which is stem of grass.

The same sentence when taught
 With the Veda, Shastra and logic authoritatively
 It inserts in you like the fire arrow
 The Gita says that Knowledge is fire.

LAKSHMANA GEETA-IV

Swami:

True, Maya has beginning, since
 Brahman existed alone before creation
 But, once the cinema started, it never ends
 If it ends, Brahman gets again bored

The word Maya means wonderful as per its root word
 The power of Brahman and product of power, the world
 Both are wonderful, it means both power and world,
 See the building and imagine the wonderful architect

Some say that Maya means that which does not exist
 Maya reversed is Yaama, meaning that which is not true
 A drop of ocean evaporated is the world, so minute
 So negligible before Brahman, almost nil

World is almost nil only for that Brahman
 Not for Jeeva , who is a drop in the world-sea
 The world is a drop in the ocean of Ishwara
 Brahman hides always in Ishwara

Brahman, beyond imagination, existed and exists always
 For entertainment, bored Brahman created space
 Now the space based ocean of consciousness is created
 Such ocean is Ishwara in whom Brahman was hidden

Ishwara also becomes beyond space by His power

Power belongs to the internal Brahman only
The consciousness is space based and is external body
A drop of this ocean vaporized to become world
This vaporization is due to power of Brahman only

You can't say that consciousness beyond space
Since you cannot imagine anything beyond space
How can you call that by a name like consciousness?
Which we understand here as a property of living beings

Understood is always space based
Not understood means beyond space
Brahman means greatest, by this word
Nothing is understood, what is that greatest

But by the world consciousness we understand
That it is a quality of living beings
That does not exist in non-living things
We say that it is here and it is not there
Awareness of awareness is only awareness
Light of light is only light
Everyone easily understands awareness
Brahman cannot be understood by anyone

Ishwara creates rules and destroys this world
Again and again I say that Ishwara is Brahman
Ishwara is huge iron structure electrify
Electricity pervading all the iron is Brahman

An iron wire electrified is human incarnation
Ishwara and incarnation are one and the same
In both the pervading Brahman is common
Don't forget that Brahman is beyond space
And so it is not affected by the special size

Space creates small and big sizes
Brahman is beyond these two sizes
Hence Brahman is same in both
The external bodies only defer in sizes

Same person wears a small shirt
 Or covered by a big shirt, person is same
 Person is not small in small shirt
 Person is not big in big shirt

The human incarnation is Ishwara
 Every human being is not Ishwara
 Krishna alone became huge Vishwaroopa
 Same Brahman in small Krishna and in big Vishwaroopa

Every Jeeva cannot show Vishwaroopa
 The Veda says that Brahman entered this world
 As a Jeeva but not as every Jeeva
 As Krishna but not as every Yadava

Brahman is not in any Jeeva
 Brahman is only the base of Jeevas and world
 That too Brahman is not touching the world
 For, the changes in the world cannot touched Brahman

As a day dreamer imagines a city
 Brahman imagines this entire world
 He is the base of the city, not touching it
 Even if the city burns the dreamer is not burnt

World means inert objects and living Jeevas
 Even if the Jeeva weeps, Brahman is not pained
 The city of the daydreamer has men moving
 The men may be cut the dreamer is not pained

Brahman is not anything or anybody in the world
 Brahman is not in anything or in anybody in world
 Brahman is not touching anything or anybody in world
 Nothing and nobody can affect Brahman in any way

The ordinary wire is neither electricity
 Nor electricity flows in that wire
 Not that wire even touches the electricity

“I am the electricity” the wire claims!

“I am the electricity” the electric wire can say
 since electric shock is given throughout the wire
 same can be send by the electric iron structure
 Therefore, only Avatara and Ishwara can say
 “I am Brahman”, not every Tom, Dick and Hary

Hundred water molecules in small space is water
 Hundred water molecules in large space is vapor
 Water and water vapor are one and the same but due to space
 Water is water and vapor is vapor

Can you drink a cup of water vapor?
 Can water defuse by itself as vapor
 Both are different due to this space
 You have to talk anything standing in the space

You are in space and you will be in space
 Even if the creation is destroys, space exists
 All the creation also is condensed as a pulls
 And is hidden in the mind of Ishwara

Just like in a computer, the pulls chip
 Comes out exhibited, the world goes
 As Avyakta into the mind of Ishwara
 The Veda says “He created again as it existed”
 (“*Dhata yatha poorva maklpayat*”--Veda)

Unless this space disappears, how can you say
 That world made of five elements is destroyed?
 How do you say that Narayana sleeps
 On the banana leaf after destruction?

The show may be stopped the film exists
 In destruction world goes from Vyakta to Avyakta
 Yes, the cinema was not there before production
 But once produced, it is eternal in the film

Water vapor is nil for the ocean
 It is not nil for the particle of the vapor
 World is almost nil for Ishwara only
 And also for the incarnation, since both are same

You are a drop in the ocean of the world
 The world is a drop in the ocean-Ishwara
 You and the world are in one vapor phase
 Ishwara is in a different water-phase

All the matter is energy, no doubt then
 Excretory product and food are same energy
 Pig eats the former and man eats the latter
 Pig and man are also forms of same matter
 But pig and man are quiet different

The king and peon are the same one man
 What is the use of this similarity?
 What is that peon has achieved by this?
 It makes the peon become lazy

Lakshman:

In deep sleep the happiness is experienced
 By the "I", when all disappear which is Brahman

Swami:

This advaita ghost catches innocent
 Let them remember that great Hanuman
 Ghosts run away by His name
 Even He never told that He is Brahman

He is all the eight powers, greatest yogi
 A scholar in nine grammars of Sanskrit
 No one on this earth can have more knowledge
 No one is a better devotee, He is the greatest Jeeva

Common tell Me, Is there any advaita scholar
 Greater than the greatest Hanuman?
 He has all the miraculous powers

His Master Rama never showed any miracle

Hanuman never told that He is Brahman
He always told Himself as servant of Rama
Rama was an ordinary human being
Whom Hanuman worshipped as Ishwara

In deep sleep you are not aware
Does it mean your body disappeared?
Your friend who awoke is seeing your body
If you are not aware does it mean your body is absent?

You are a scholar in an Indian language
You are not aware of even the existence of a foreign language
Does it mean that the foreign language does not exist?
You are not aware but everything exists

You gained happiness in the deep sleep
Because you seized to work by body and mind
You took food, energy is released from food
Which is stored and you feel energetic, as it is not spent

This energetic state is the happiness you have
That happiness is the characteristic of Jeeva
Happiness and sorrow are the two wings of Jeeva
Happiness is not the bliss, bliss is eternal

After deep sleep you are happy for a minute
Shocking news comes to you, you weep
Bliss cannot be shaken by anything
Even animal gets happiness after deep sleep

In deep sleep the awareness exists
Awareness itself is the work, which receives happiness
It stores all that happiness, a form of energy
You awake and feel the concentrated happiness

Your "I" is only your soul that is Jeevatma
The life energy that is consciousness is happy

Your self-knowledge remains in deep sleep
 You get knowledge of yourself
 That is not the knowledge of Brahman

Self-knowledge of a dog is that
 It knows that it is a dog
 Self-knowledge of a lion is that
 It knows that it is a lion
 This is the awareness in awakening stage

Since the word self-knowledge is common in both
 Dog is not lion and lion is not dog
 District collector and Bill Collector are not same
 For, the word “Collector” is common

A small shirt and a big shirt are there
 In the big shirt the person is present
 Even if the small shirt equates with big shirt
 Neglecting the quantitative aspect
 What is the use? In the small shirt person is not present

Even if Jeeva, a drop of awareness
 Becomes equal to Ishwara, ocean of awareness
 What is the use? Ishwara contains Brahman
 Jeeva is not having Brahman internally

An ocean of milk with dissolved sugar is Ishwara
 A cup of milk with dissolved sugar is human incarnation
 A cup of milk without sugar is Jeeva
 Milk is awareness, cup is body and sugar is Brahman

Since Brahman is beyond space with all miraculous powers
 Ishwara is pervading all over world though not seen
 For such miraculous state of Ishwara Brahman is the cause
 Ishwara is also embedded in incarnation, ocean in cup
 Awareness by itself is not all pervading
 Due to Brahman only it pervades all world as Ishwara

Living beings are discontinuous items

Awareness is limited to the limited living being
 Hence, awareness without Brahman in it
 Can be a limited part of the creation only

Drop of awareness is Zero, common in you and Krishna
 But in Krishna the number one is behind the zero
 Krishna is ten, you are only zero
 Due to common zero, zero is not ten
 That number one is Brahman

Awareness in both the bodies is one and the same
 The same three qualities are existing in both
 Dead bodies of both are equal
 Thus these three zeros are common in both Krishna and a man

In Krishna the number one that is Brahman
 Stands behind the three zeros associated
 Krishna is thousand and the man is zero only
 The three common zeros are equal to a big zero

What is the use of searching a common item?
 You have to search for the differentiating item
 It you want to become equal to Krishna
 Achieve that number one by effort
 Without any effort the Advaitin sits silent, satisfied
 Seeing the common item zero
 The entire world including awareness is zero
 Before Brahman, since it is negligible

It is like a lazy student seeing
 The common human body in a merit student
 Stops studying, thinking that he is also meritorious
 Yes, he can be meritorious if he recognizes
 That very merit which is the differentiating item

When the lazy student says with jealousy
 That the merit and merit student do not exist
 Shankara wanted this lazy student accept the merit
 He told, "You are that merit student"

Similarly, Buddhist was that jealous student
Who denied the very existence of Brahman?
Shankara told him “You are that Brahman”
He accepted and said “Brahman exists, since He exists”
He mistook Brahman for Ishwara
And told “I am Ishwara”

Don't behave like that Buddhist kid, an atheist
You are a grown up student, the theist
You should concentrate on that differentiating item only
Which is the miraculous Brahman

Awareness of body is awakened state
Awareness of dream is dream state
Only awareness is the state of deep sleep
Awareness is the life energy

Awareness is work and always is in working state
Energy, a radiation is always vibrating in brain
In deep sleep this awareness alone exists
As the body and outer world exists

The miraculous Brahman has come to you
In Human form to preach you everything
Listen and follow Him with full devotion
Prove your devotion by your selfless service

Then only that differentiating item, the Brahman
Pleased with your practical selfless service
Blesses you with all things you need here and there
It can even enter you to make you the incarnation