

PARABRAHMA SUTRAS



HIS HOLINESS SHRI. DATTA SWAMI



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अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११ ॥

avajananti mam mudha manushim tanumashritam |
param bhavamajananto mama bhutamaheshvaram || 9-11||

**Ignorant people disregard Me when I descend in the human form.
They do not know My Supreme Nature as the Lord of all beings.**

-Shrimad Bhagavad Gita IX, 11

CONTENTS

1.	Discussion about Parabrahman.....	10
2.	The word ‘Parabrahman’ has been used before	10
3.	Parabrahman means ‘different from all the <i>greatests</i> in each category’	11
4.	Is God existent or non-existent?	12
5.	God’s existence is different from worldly existence.....	13
6.	God is known to God	14
7.	Unimaginability depends on the imaginable.....	15
8.	God is known as the Unknown	16
9.	Unimaginable nature of God.....	16
10.	Brahman means ‘greatest’ in general	18
11.	Our inability to understand the differing meaning of Brahman as per the context	19
12.	Unimaginable God differs from all other imaginable ‘greatest items’	19
13.	Worldly greatest items remain the greatest only in limited contexts	21
14.	How can the Unimaginable God be known and seen?.....	22
15.	Simile for God in a medium.....	23
16.	God enters a living body	23
17.	God wills, but is not awareness.....	24
18.	God does not enter an inert medium	24
19.	God enters a medium to preach spiritual knowledge	26
20.	The Veda describes only the medium of God.....	27
21.	Atman or soul is the subtlest part of the human body.....	29
22.	An individual soul and God exist in the body of an Incarnation 29	
23.	Jiva cannot exist without Atman.....	30
24.	Unimaginable God is treated as the imaginable soul	31
25.	Unimaginable God cannot be mentioned directly.....	32
26.	Awareness is God’s medium; not God.....	32
27.	God is beyond worldly logic.....	33
28.	God can express qualities without being the corresponding item	34
29.	The reason for God being unimaginable.....	34
30.	No worldly item can be perfectly compared to God.....	36
31.	Atman, a partial simile or reflection of God	37

32.	Creation is generated from God in an unimaginable way	38
33.	Awareness is both a metaphor and medium for God	39
34.	Other metaphors are not mediums of God	40
35.	Soul: medium and metaphor for God.....	41
36.	No soul is God	41
37.	God is not the flesh	42
38.	Soul is selected as the best simile for God.....	42
39.	Except God, nothing is absolutely eternal.....	43
40.	The soul stands for God also because it is a medium for His entry	43
41.	The subtlest soul is used to explain Unimaginable God	44
42.	God is beyond both body and soul.....	44
43.	God is beyond the soul or any item in the world	45
44.	Even the charged soul is only an ordinary soul.....	45
45.	The body of a Human Incarnation is the holy place	46
46.	Only the Incarnation's body is the holy place.....	47
47.	Krishna specifies His body as the holy place.....	47
48.	God is the knower but He is not awareness	48
49.	The soul is called Brahman (greatest) only within a limited category.....	49
50.	The soul having special knowledge is called Brahman.....	49
51.	Food is called Brahman.....	50
52.	Two interpretations of "You are That (Brahman)"	51
53.	God can charge even the inert gross body	52
54.	There is no difference between the body and soul in the basic sense.....	53
55.	The soul is the product of food	53
56.	Soul is only a created item	55
57.	Science agrees that the soul is a product of food	56
58.	In death, the soul is not destroyed but exits the body	56
59.	Soul is the hard condensed form of past strong qualities	57
60.	Soul is a process (verb or action)	58
61.	Bliss is not God.....	60
62.	Bliss is Brahman in the sense of 'greatest in the category'	61
63.	Awareness and bliss are both processes.....	62
64.	The soul or Atman is inert energy.....	62
65.	The 'worker' producing knowledge (work), must be inert	64
66.	The inert energy that remains in deep sleep is devoid of qualities.....	64
67.	Inert energy is the material cause of creation.....	65

68.	Mula Prakriti or inert energy is also work in God's view	66
69.	Awareness is a verb even in the relative view of souls	66
70.	Matter is an entity in our experience	67
71.	In generating awareness, the worker is the inert body	68
72.	In God's view, even the primordial energy is a form of work	68
73.	Creation is a work without object	69
74.	In the absolute plane, the One (God) remains without a second 71	
75.	Experience of entities is valid in relative plane.....	71
76.	Illusions created by primordial energy can be realized but not experienced	72
77.	Space or primordial energy is called as Mula Maya or Mula Prakriti.....	73
78.	The forms of Maha Maya constitute Maya	75
79.	Separateness of the absolute and relative planes.....	75
80.	Commentaries given from different planes led to contradictions.	76
81.	Our real world is unreal for God.....	76
82.	We can never practically attain God's view	77
83.	The absolute and relative planes do not coexist.....	77
84.	We alone experience the illusory relative plane.....	79
85.	None can cross the illusion of primordial energy	80
86.	The work must be different from inert energy	83
87.	Work and energy are equivalent but separate	83
88.	Consumption of energy and generation of work are proportionate.....	84
89.	Intangible work differs from energy due to the association with the instrument.....	84
90.	Intangible work is not an entity.....	86
91.	Awareness is work	87
92.	Limited simile for God and creation	87
93.	Limitations of ancient logic	87
94.	No perfect similie for God and creation.....	88
95.	Relation between the Unimaginable God and imaginable creation.....	89
96.	Absence of an independent observer in the case of God and world	89
97.	Magician and magic castle: a better similie	90
98.	Existence of God in the Human Incarnation to negate atheism 91	

99.	Unbroken cosmic inert energy in deep sleep	91
100.	The entire creation evolved from space	92
101.	Space is Brahman in a limited sense	93
102.	If space were God, nothing would be unimaginable.....	94
103.	Space came from God, who is experienced only in the Human Incarnation	94
104.	For preaching the spiritual knowledge God enters a human form alone	96
105.	God's power can enter a human form to preach lower spiritual knowledge	97
106.	God's direct entry and the entry of His power	97
107.	Unattainable God reveals His body.....	99
108.	Human Incarnation is mentioned in the Veda and Gita	101
109.	Human Incarnation is most relevant to humans	101
110.	The gross, subtle and causal bodies of the Human Incarnation are inert before God	102
111.	The soul, controlled by God, becomes the controller in the absence of God.....	103
112.	Soul's control is partial	104
113.	God's will overrules the soul's control	105
114.	Proof of soul's limited control	105
115.	Characteristics of items are bound by the order of the God.	106
116.	Awareness and matter are the same basic inert energy	107
117.	Atman, Jeeva and the gross body are made of the same basic inert energy	108
118.	God enters both jivaatman and gross body	109
119.	God is the complete and totally different from jivaatman ...	109
120.	Meaning of Deha and Dehi in the Gita	110
121.	Awareness of space is Atman. Awareness of other objects is jiva	111
122.	Self-awareness means the awareness of primordial energy .	111
123.	Atman (space) is the creator, maintainer and destroyer of the universe	112
124.	Space cannot plan and hence is not God.....	113
125.	Awareness was absent in the beginning.....	114
126.	Planning of creation must be by an unimaginable awareness 114	
127.	The imaginable self is not the unimaginable God.....	115
128.	Unimaginable awareness is the work of God alone	116
129.	God is totally unimaginable	117

130.	The unimaginable God can function without inert energy and the nervous system.....	118
131.	Even unimaginability is not the characteristic of God	119
132.	Unimaginability is only for the identification of God.....	120
133.	Unimaginable God is imaginable to Himself.....	121
134.	God is not the all pervading inert space	122
135.	There is no difference between such an all pervading God and a Human Incarnation.....	123
136.	Blank space is not beyond creation.....	123
137.	It is impossible to cross ultimate space in the process of thinking	124
138.	Deep sleep is not the awareness of God.....	124
139.	God does not live in this world but enters it	125
140.	Work cannot be an object of itself. The object of self-awareness is space.....	126
141.	Brahma Jnanam is the detection of Unimaginable God in an imaginable medium.....	127
142.	Detecting the presence of God does not mean that God has become imaginable	128
143.	God is neither awareness nor all-pervading; He is unimaginable.....	128
144.	Importance of knowledge.....	129
145.	Knowledge enables the correct detection of God and path..	130
146.	Satguru gives true knowledge and is Himself the goal too ..	130
147.	If knowledge is complete, no preaching is necessary	131
148.	Ordinary soul and the Son of God	132
149.	Human Incarnation is an alloy of God and soul.....	132
150.	The preacher uplifts; scholars merely reveal the truth	133
151.	Shankara was actually discussing the Human Incarnation...	134
152.	Shankara allowed the erroneous extension of His teaching.	135
153.	Shankara: preacher and scholar.....	135
154.	Commentaries for all and prayers for theists	136
155.	Theists were corrected later	136
156.	Shankara preached both monism and dualism	137
157.	Correlation of monism and dualism by equal opportunity...	137
158.	“Soul is God”: Indicative of immediate future.....	138
159.	Knowledge, devotion and service: consecutive steps	139
160.	Ramanuja revised part of Shankara’s teaching	140
161.	Messengers stressed relevant parts of the teaching	141
162.	Human being is essentially Mula Maya	141

163.	The Gita indicates the unimaginable nature of God.....	142
164.	Infinity partially indicates unimaginable nature.....	142
165.	Identification needs knowledge; devotion is non-different..	143
166.	Service alone yields fruit.....	143
167.	Sacrifice to Sadguru is the path of the Veda and Gita	144
168.	God's existence alone is known; not His nature	145
169.	No interconversion between God and medium	145
170.	One cannot touch God through the soul.....	146
171.	God is not touched due to the unimaginable link.....	147
172.	Impossibility of touching God through creation	148
173.	Within creation, the characteristics of the cause enter its effect 148	
174.	Eternal self—only an approach to the final concept	149
175.	Energetic bodies are not proof of inert energy having awareness	150
176.	Awareness is never independently associated with inert energy 151	
177.	Awareness in angels manifests through a nervous system without food and oxygen.....	151
178.	Departed souls have gaseous bodies	152
179.	Four parts of Bhu Loka with increasing energetic content ..	153
180.	Yama and Dharma are the same God in different forms.....	153
181.	The soul returns even from the higher, more energetic worlds 154	
182.	The worlds of Brahma, Vishnu and Shiva are no exceptions	155
183.	Is Brahma Loka the final destination or not?	155
184.	Contradiction is removed based on repulsion of common media.....	156
185.	Go Loka is for exceptional devotees fixated to one form of God.....	157
186.	Worshippers of past incarnations return from Brahma Loka	158
187.	God created the world and entered only in a specific part of it 158	
188.	Need to enter only a part of creation	159
189.	Similies for God, the untouched Creator of creation	160
190.	Human Incarnation for unification of religions and spiritual guidance	161
191.	God preaches for sport; His servants revise His preaching..	161
192.	Prajnanam is not awareness; it is the greatest spiritual knowledge	162

193.	God is the Possessor of special knowledge.....	163
194.	Awareness, human body and Krishna: progressive indicators 164	
195.	In case of ordinary human: Brahman means ‘greatest in the category’	164
196.	None of the categories (koshas) are the greatest.....	165
197.	Peace is mistaken for bliss	166
198.	First waking moment called as pure self-awareness	167
199.	Awareness is a specific type of work of inert energy	168
200.	State of an Avadhuta, the climax of Advaita, is only half the journey	168
201.	Awareness is dependent on inert energy and the nervous system	170
202.	Awareness is unreal even in the relative plane; inert energy is unreal only in the absolute plane.....	170
203.	Calling awareness to be the ultimate is thrice laughable	171
204.	Sight is different from imagination.....	172
205.	Enjoyment of freshness is only in the first waking moment; not in deep sleep.....	173
206.	Nirgunam means absence of awareness; inert energy is the same in individual and cosmos	174
207.	Happiness by conservation of inert energy and happiness from God.....	175
208.	Qualities of awareness are different intensities of inert energy 176	
209.	The attributeless Atman is the basic form of Jiva	178
210.	The Jiva (doer-enjoyer) is different from the soul	179
211.	Self-Attainment: final destination of atheists and intermediate destination of theists.....	181
212.	Both Buddha and Shankara preached to atheists	182
213.	Pantanjali recommends restraint in world to facilitate divine mission	183
214.	Attaining Atman: self-attainment (for atheists) and attainment of contemporary human incarnation (for theists).....	184
215.	Atma Yoga means self-attainment and attainment of God ..	185
216.	Atman, Brahman and God are not one and the same even though all are beyond qualities	185
217.	Shankara’s theoretical twists never affected the true path ...	186
218.	Shankara’s twists were for disciples’ welfare.....	188

219.	Removal of ego and desire are essential to become God through a human incarnation.....	189
220.	Ramanuja and Madhva only elaborated the second part of Shankara's teaching	190
221.	God is not awareness just because He wished to create.....	191
222.	Analysis of five categories: Prajnanam is the greatest.....	192
223.	Prajnanam alone is the inseparable identity mark of God's medium	193
224.	God speaks through the human incarnation	194
225.	Two components in a single phase.....	195
226.	God follows nature, except for emergencies.....	196
227.	The wonderful exchange.....	197
228.	Avoidance of sin for devoted souls.....	198
229.	Sins of atheists are different.....	199
230.	The risk of service to human incarnation.....	200
231.	Both good and bad in the world are for God's entertainment 202	
232.	God and soul are both attributeless yet different.....	203
233.	Accidental instances cannot prove an all-pervading awareness 204	
234.	An instrument (nervous system) is necessary for the generation of awareness.....	205
235.	The soul is relatively unimaginable; God is permanently unimaginable.....	206
236.	The soul becomes imaginable but God never does	207
237.	Jiva and Atman are both modifications of food alone	207

PARABRAHMA SUTRAS

1. Discussion about Parabrahman

अथातः परब्रह्म व्याख्यास्यामः।१।

athātaḥ parabrahma vyākhyāsyāmaḥ|1|

Then and therefore, we will discuss about Parabrahman.

The word Brahman is used for God and also for those non-God items, which are the greatest among their categories. Hence, confusion about the meaning of the word Brahman arose, which led to a number of splits¹ in the arguments. After this confusion (then) and since the confusion is to be solved (therefore), the word Parabrahman is introduced by the author of these sutras, Shri Datta Swami, to mean God alone and not the other non-God items.

2. The word 'Parabrahman' has been used before

प्रामाणिकाभ्यां प्रयुज्यते।२।

prāmāṇikābhyāṁ prayujyate|2|

The word Parabrahman is used by two authorities i.e., Krishna and Shankara

Krishna used this word in the Gita (*Anaadimat param brahma...*) and Shankara also used it in His prayer (*Maunamvyaakhyaa prakatita Parabrahma...—Dakshinamurti Stotram*) and hence, this word is quite ancient. You need not reject this word just because it is used by a modern person like Datta Swami. Generally, people give value to ancient sages and

¹ Arguments resulting from greatly differing opinions about Brahman.

not to modern preachers. However, this is not correct. We should analyze the concept and decide its value. A modern preacher like Shri Ramakrishna Paramahansa is a good authority. The ancient sage, Charvaka, who propagated atheism, is not an authority. The author tries to satisfy the blind psychology of people regarding their taste for ancient sages through this Sutra, although analysis of the concept is the real ultimatum.

3. Parabrahman means 'different from all the *greatests* in each category'

परं भेदे श्रेष्ठपुनरुक्तेः।३।

param bhede śreṣṭhapunarukteḥ|3|

The word 'Param' in the Gita means 'different' and not 'great', since the latter results in the defect of repetition.

The word 'param' in the Gita (*Param brahma*) is generally interpreted to mean 'great'. But this interpretation is not correct because the word Brahman already means the greatest among all in that category. If you say that the word 'param' again means great, it results in the defect of repetition of the same sense of the word Brahman. Brahman means 'greatest' according to its root word. Hence, here the word param means 'different'. Param has both the meanings. Here the word Brahman has been restricted to 'imaginable greatest items' in their respective categories. The word Parabrahman means the unimaginable greatest God, who is **different** from the imaginable greatest items, which are represented by the word Brahman. The word Parabrahman is also a combination of two words—Param and Brahman. Both these words combined together become the single word Parabrahman. In the Gita the two words are separately represented but they can be combined to give the word Parabrahman.

Note:

The word Parabrahman is already introduced by Shankara and Krishna. Although there is no such reference in the Veda, the word param is used as an adjective like *Param Jyoti*, *Param Atma* (Paramatma) in the Veda. The main point is that it was not necessary to stress on the difference between Brahman (categorical greatest) and Parabrahman (God, the absolute

greatest). This is because the ancient sages had the capacity to take the appropriate meaning of the word Brahman according to the context. But gradually that capability was lost and confusion arose. Hence, based on the present need, it is important to coin a word such as Parabrahman. If the correct meaning of Brahman were taken according to the context, then there would be no need of the word Parabrahman. Now with a separate word Parabrahman assigned to God, there will not be any further confusion.

4. Is God existent or non-existent?

उभयत्र सदसत् समन्वयः।४।

ubhayatra sadasat samanvayah|4|

In the Veda and the Gita, the words 'sat' and 'asat' are used in [mutually] contradicting senses, but they can be correlated to mean the same, by logical discussion.

In the Veda, God is said to be both 'sat' and 'asat' (*Sadeva somya...*, *Asadvaa...*). But in the Gita, God represented by Parabrahman is said to be neither 'sat' nor 'asat' (*Na sat tan na asaduchyate*). This appears to be a contradiction between the Veda and the Gita. Sat means existence. 'Asat' means non-existence. Let us take the Veda. When God is said to be 'sat', it means that God is 'not asat'. It only means that one should not think that God does not exist. Similarly, when God is said to be Asat, it means that God is 'not sat'. Again, it only means that one should not think that God's existence is similar to the existence of worldly items. Hence, the Veda is effectively saying that God is neither 'sat' nor 'asat'. Therefore, the resulting concept in each statement of the Veda combined, gives the concept of the Gita. Thus, the Veda and the Gita are correlated because the Gita is said to be the essence of all the Vedas.

Note:

Why is God said to be non-existent (Asat)? Does it mean that God does not exist?

God certainly exists. The point here is that in order to say that something exists, you must know some information about it. You imagine or think of that information and then say that the object exists. For example, we say that the pot exists, the cow exists, the tree exists etc. All these items, cow, tree etc. are imaginable items. We imagine them and we say that they exist. You first

know about them and then say that they exist. But you do not know anything about God. Due to the absence of any prior information about God, we cannot say that He exists. Thus, it is said that He is non-existent; however, here non-existence only indicates the absence of prior knowledge about God. It does not mean that He is actually non-existent.

5. God's existence is different from worldly existence

जेयपुर्वास्तित्वाभावश्च विद्यते च श्रुतेः।५।

jñeyapurvāstitvābhāvaśca vidyate ca śruteḥ|5|

The existence of Parabrahman is not the existence of non-God items, in which the knowledge of the non-God items is a prerequisite condition. Parabrahman exists as per the statement of the Veda.

All the non-God items are worldly objects, which are parts of creation. All these items are known first and only then is their existence mentioned. When you say that a pot exists, it means that you are stating its existence only because you already know the pot. Hence, mentioning the existence of any worldly item requires the knowledge of that item beforehand. If you do not know anything about an item, you will not say that it exists. Hence, mentioning the existence of worldly items always requires prior knowledge of the item. But God is beyond the world and is unimaginable since God is not known. Hence, the existence of God is not similar to the existence of worldly items.

The existence of worldly items requires prior knowledge of the item. This prior knowledge is absent in the case of God. So clearly, God cannot have the existence of worldly items. You say that the pot exists. This means that you already had the knowledge of a pot. Now you say that God also exists. Does it mean that you had prior knowledge about God? No! It is impossible to know God (*Yasamatam tasya matam—Veda; Maam tu veda na kashchana—Gita*). Thus the existence of God is different from the existence of worldly items in that there cannot be prior knowledge of God. Hence, God can be said to be an item not having the existence similar to that of worldly items. God is non-existent (asat) in this sense. It does not mean that God is really non-existent because God really exists as per the Veda (*Astityeva...*) and hence, God exists (sat).

Note:**How does God exist according to the Veda?**

In the Bible, Jesus said that He had come to fulfill the statements of the scripture. It is told that He came to fulfill the scripture. So, the scripture is not simply a book that came from God. It is fulfilled or proved in this world itself. As per the Veda, the only information you can get about God is that God exists. You cannot know how God is. God is unimaginable. Now if He exists, then why do you say that He is non-existent? It only means that if you take the existence of any worldly object, you know it first and you then say that it exists. Here, you do not know anything about God and still you say that God exists. Thus, God's existence is not like the existence of any worldly item, where prior knowledge of the item is necessary to say that it exists.

6. God is known to God

आत्मज्ञेयं महिमेवास्ति।६।

ātmajñeyam mahimevāsti|6|

God is known to God and hence, the prerequisite condition is fulfilled. For human beings, the unimaginable God can exist like the unimaginable miracle.

You may insist that mentioning the existence of anything must satisfy the prior condition of its knowledge. Even this rule is not violated since God has the knowledge of Himself. The Veda says that the knower of God is God Himself (*Brahmavit Brahmaiva...*). Hence, even though God is unknown to human beings, He is known to Himself. Then, you may say that God exists only for God since the prior condition is limited only to God. This is not correct because you also agree with the existence of an unimaginable miracle in the world. When the miracle is demonstrated, it is unimaginable but its existence in the world is accepted. Hence, an unimaginable item like a miracle exists even for human beings.

Note:**Why does God keep Himself in an unimaginable state?**

God has been coming to earth in human form from the very beginning. He has been preaching to atheists. He has also been showing miracles. Then why

does God maintain Himself in an unimaginable state? If you know everything about God, after sometime your value for God will decrease. If a topic is not understood by you, you will have some difficulty regarding that topic. But if it is completely understood, then you will have a light view of it. Therefore, God maintains His unimaginable state, to save human beings from getting egotistic. For this divine purpose alone does He keep Himself in an unimaginable state.

The statement "God knows Himself (*Brahmavid Brahmaiva...—Veda*)", does not refer to human beings. It does not mean "Every soul (human being) becomes God upon knowing God, since each one is already God". What is actually meant by the Vedic statement is "Who is the knower of God? God alone! Nobody else can know Him". The meaning of the scripture is: nobody other than God can know Him. When He comes in human form and performs miracles, nobody can understand those miracles. But the miracle is under His control. So God exists, but we do not know His existence, that is all.

7. Unimaginability depends on the imaginable

ज्ञेयत्वाश्रितमज्ञेयम्।७।

jñeyatvāśritamajñeyam|7|

The concept of unimaginable nature requires the relative existence of the concept of imaginable nature.

To recognize day, night should relatively exist. Similarly, to recognize the existence of unimaginable nature, the imaginable nature must relatively exist. If everything is unimaginable, there is no significance of the very concept of unimaginable nature. Therefore, the world with imaginable items exists, so that the unimaginable nature of God can be recognized significantly through relativity.

Note:

If everything is unimaginable, then we cannot call anything as unimaginable. We can say that day exists only as long as there is night for comparison. So to say that God is unimaginable, an imaginable world is also necessary side by side. He has therefore created the world to be imaginable. Only when imaginable exists can you say that the unimaginable exists. If there is no night then there is no day either. Day exists only relatively with respect to night. If it is continuously day alone, then the existence of night cannot be detected. There must be some contrast for detecting the existence of something. Let's

say that X is other than Y. If everything is X then there is no significance of X since there is no non-X entity. So there must be some relative contrast for detecting any item.

Similarly, if only the world exists and everything is imaginable then nobody will say that anything unimaginable exists. When everything is imaginable there is no point in talking about the unimaginable. But to prove that the unimaginable God exists, the imaginable world should exist so that you have the imagination or recognition of the contrast. It is like saying that there are only two numbers, 1 and 2. We say that 2 exists and that which is not 2 is 1.

8. God is known as the Unknown

अमतं मतमिति श्रूयते गीयते च।८।

amataṁ matamiti śrūyate gīyate ca|8|

God is known as the 'Unknown'. This is said in the Veda and also in the Gita.

The Veda says that angels and sages have come to know only one point about God after long hectic discussions. That single point is that God is unknown (*Yasyaamatam tasyamatam...*). Even the Gita says that nobody knows anything about God (*Mamtu veda nakashchana...*). Therefore, the unimaginable nature of God is clearly established by the sacred scriptures.

Note:

By the statement 'God is unknown', are we defining Him as 'The Unknown'?

When we use the word unknown or unknowable, the word does not give any knowledge about God. Suppose you do not know a topic in mathematics and say that the topic is unknown to you. Does it mean that because you used the word unknown, that you know the topic? The very meaning of 'unknown' or 'unknowable' is that you do not know it.

9. Unimaginable nature of God

आम्नाय विस्तराच्च।९।

āmnāya vistarācca|9|

The unimaginable nature of God is elaborated in the Veda by various statements.

The Veda clearly elaborates the unimaginable nature of God through the following statements: “Words cannot give knowledge of God” (*Yatovaachah, Na tatra vaak...*). “Even the mind cannot touch God” (*Apraapya manasaa saha*). “Intelligence cannot reach God” (*Namedhayaa, Yo buddheh paratah...*). “You cannot understand God through logic” (*Naishaa tarkena..., Atarkyah...*). “The senses cannot grasp God” (*Nachakshushaa..., Aprameyah..., Atindriyam...*). All these statements have elaborated the concept of the unimaginable nature of God that cannot be imagined by any means.

Note:

What is meant by “Words cannot touch God?”

Words cannot touch God means that no word can be used to indicate God. It does not mean that when we pray, He does not hear us. All the properties and all the items in creation are generated from Him. Even the process of hearing is generated from Him. So, He has the power of hearing. He hears without being a person. One should not think that He does not hear. He is unimaginable, but He hears, He sees and He can talk. He can talk without being awareness. Sometimes, the speech comes from space (Akasha Vani)². He does not need any medium. It only proves that He can speak without any medium. If He speaks like that, you will develop some astonishment and thrill but you will not pay attention to the meaning of what He spoke. When He enters a human form and speaks through it, you will not get unnecessarily excited. Suppose Jesus is preaching to you in person, you will listen to what He is preaching. However, if the same speech of Jesus comes from space, your attention will be diverted towards the miracle rather than the meaning of His words.

How can the scriptures, which are imaginable by themselves, describe the unimaginable nature of God?

Some medium is necessary for communication. The fact that God is unimaginable, can be explained or conveyed only through a medium of language. The medium is only a worldly item and it conveys some information about God. However, with that information, you have not got even the slightest direct information about God. The only information that was

² Miraculous voice heard from the sky.

conveyed was that, God is unknowable. All you came to know about God from the scripture was that God is unknowable. ***If one does not know even that aspect, then God would be completely unknown and then there would not be even a mention or discussion about God.***

What is knowledge about God?

The only possible knowledge about God is that God is unknowable. What is the use of such knowledge about God? Suppose you mistake some knowable item to be God, then after logical discussion, you will realize that it is not God. This is also knowledge of God. It is knowledge related to God. First you have to know that you are not God. Then you should know what the path to please God is. All these are knowable. Only God is unknowable. But this unknowable God also becomes knowable! How? When He incarnates in human form, He becomes knowable through the medium.

10. Brahman means 'greatest' in general

ब्रह्म योगात् वेदादिषु गीतं श्रुतञ्च।१०।

brahma yogāt vedādiṣu gītāṁ śrutañca|10|

The word Brahman is used for imaginable items like the Veda through its root meaning i.e., 'greatest'. Such usage is found in the Gita and its similar usage for other items is seen in the Veda too.

In the Gita, it is said that Brahman is created by God (*Brahmaakshara samudbhavam*). Here, Brahman cannot mean God. It means the Veda, which is the greatest among all the scriptures due to the absence of additions and deletions. This is because the Veda is protected by the system of oral recitation for generations together. The word Brahman is also used in the Veda to mean other 'greatest' items like food (*Annam Brahmeti...*). Therefore, the word Brahman is not restricted to the unimaginable God and hence, God is confused to be any 'greatest' worldly item in its corresponding category. Only for this reason, the author would like to restrict the word Parabrahman to the unimaginable God and avoid the confusion.

11. Our inability to understand the differing meaning of Brahman as per the context

आर्षप्रकरणसामर्थ्याभावात् कलहः।११।

ārṣaprakaraṇasāmarthyābhāvāt kalahaḥ|11|

The present confusion and splits³ are due to the absence of the ability of the sages to take the meaning of the word Brahman according to the context.

The ancient sages had the divine ability to take the correct meaning of the word Brahman as per the context. Therefore, there was no confusion in the case of the sages and hence, the same word Brahman was used to mean both God and other 'greatest' worldly items. According to the context in the Veda, the sages would accurately select either God or the relevant worldly item as the right meaning of the word Brahman. Hence, there was no necessity of using a separate word like Parabrahman for God. But today, human beings do not have such a divine ability due to the fall in their standards. Hence, there is a real need for introducing an isolated word i.e., Parabrahman, which is restricted to mean God alone.

12. Unimaginable God differs from all other imaginable 'greatest items'

श्रेष्ठमप्यज्ञेयं भिद्यते परमत एव।१२।

śreṣṭhamapyajñeyaṁ bhidyate paramata eva|12|

God and other worldly items can be called 'greatest'. But the unimaginable God differs from all other imaginable worldly objects. Hence, the word 'param' meaning 'different' is used before the word Brahman.

A worldly item, greatest in its category, is called as Brahman. God, being greater than all these greatest items, is really the greatest and hence, can be called as Brahman. Thus, the 'greatest' sense of the word Brahman

³ Differing and contradicting views about Brahman.

is common to God and all other greatest worldly items. But God, being unimaginable, differs from all the worldly items, which are imaginable. Hence, there is the common point and also a point of difference between God and other worldly items. The word Brahman is used for God and other worldly items based on this common point. While accepting the common point, the point of difference is added by the prefix 'param', which means 'different'. Thus, a new word is not created. The word Brahman is maintained. But for the sake of differentiation, an extra word, 'param', is prefixed. The word param only brings the focus on the point of difference and does not contradict the common point of 'greatest nature' (Brahman).

Note:

Among all the inert items, the soul is the greatest because the soul has knowledge. It is the greatest among all worldly items. Say you take a category of students. One fellow has won the World Cup in cricket. From the point of view of the game of cricket, that person is the greatest among the category of students. Likewise, from the point of view of possessing knowledge, the soul is the greatest. If you take any general soul, then the soul is the greatest among all worldly items.

What knowledge does the soul have?

Knowledge in the case of a soul means just knowing or the ability to know; that is to say that it is not inert. Any living being like a bird or animal has awareness. ***Here, knowledge means simply the basic concept of awareness.*** Divine knowledge is not implied in this context. Among living beings if there is a mathematician, then he is the greatest due to the basic concept of knowledge, plus the extra feature that he knows i.e., mathematics. From the point of view of mathematics, he is the greatest among all the living beings. So, from the point of view of knowledge or awareness, living beings are the greatest among created items. They are greater than inert items due to the presence of life or awareness. Among living beings, the human being is the greatest due to his advanced intellect and ability to know. Similarly, among humans, a scholar is the greatest. Based on monetary value, gold is greater than copper. Among all golden ornaments, the ornament with a wonderful design is the greatest. Thus, depending on the particular context, different items can be called as the greatest.

13. Worldly greatest items remain the greatest only in limited contexts

एकमेव संदर्भमात्राणाम्।१३।

ekameva saṁdarbhamātrāṇām|13 |

All the greatest worldly items remain the greatest as long as the context of their categories is maintained. Otherwise, if the contexts do not exist, God alone becomes the greatest and all the worldly items are no more the greatest.

Any worldly item, which is the greatest in a particular category, remains the greatest only as long as the context of the category is maintained. If this context disappears and God is also considered, the worldly item is no more the greatest because God is greater than any 'greatest' item. ***When the context of the category is in reference, you cannot bring God into the picture to remove greatness of the worldly item.***

It becomes out of the context. Due to the significance of the context, you cannot say that no worldly item is the greatest since God is greater than any greatest worldly item. In view of the scope of the context, you cannot resist the usage of the word Brahman for any worldly item. Thus, ***you cannot fix the word Brahman only for God and avoid the context of the category.*** Hence, an isolated⁵ word like Parabrahman is required.

Note:

How is Brahman used in a particular context?

What is the meaning of the word Brahman? Brahman means 'the greatest'. In a classroom, there are students and the teacher. The teacher is the greatest since he or she is better than any student. So, in the class, the teacher is Brahman. ***Brahman is just alternative word for 'greatest'.*** In the entire creation, God is the greatest. If we confine only to the context of the classroom, the teacher is the greatest. Here, we are limiting the context only to the classroom. Can we not say "Among metals platinum is the greatest"? Here, context is clearly defined as 'among metals'.

14. How can the Unimaginable God be known and seen?

वेदाहमैक्षदित्यविरोध औपाधिकं हि।१४।

vedāhamaikṣadityavirodha aupādhikaṁ hi|14|

The Veda says that God is known and seen. This does not contradict the above-said unimaginable nature of God. These statements only refer to the medium into which God has entered.

The Veda says that God is not seen by the eyes. But the same Veda says elsewhere that a fortunate devotee sees God (*Kashchit dhirah...*). Similarly, the Veda says that God alone knows God. But the same Veda says that a devotee knows God (*Vedaahametam...*). This seems to be a contradiction in the Veda. Actually, there is no contradiction because God enters a medium for the sake of devotees. ***Then the medium is charged by God and the***

⁵ Separate or specific

verbs like known, seen etc., apply to the charged medium and not to the original God.

15. Simile for God in a medium

विद्युल्लतेव।१५।

vidyullateva|15|

An electric wire is seen but not the electricity. This is a simile for mediated⁶ God.

When electricity charges the metallic wire, the wire is treated as electricity. The electric wire is seen but you can say that the electricity is seen. The electricity is seen through the wire indirectly, although not directly. Electricity pervades all over the wire and when the wire is touched anywhere, the electricity is experienced through the touch of the wire. Therefore, the verbs like seen, touched etc., apply to the wire and not to the electricity. But indirectly, the electricity is experienced through the shock. Similarly, God is experienced through the medium, since the medium can be treated as God like the live wire.

16. God enters a living body

सुपर्णाद्वयश्रुतेः जीवोपाधि तत्।१६।

suparṇādvayaśruteḥ jīvopādhi tat|16|

The Veda says that there are two birds on a single tree. This means that God enters a living body and is in association with the soul.

The Veda says that God and soul exist together in a living body (*Dvaasuparna...*). Therefore, the medium of God is always a living body and not any inert item in the world. The bird represents a living item. **God**

⁶ Mediated God means God in a medium. More specifically, for human beings on Earth, it means God-in-human-form or the Human Incarnation.

is beyond living and inert items. God can exhibit any property of any item because all items and properties of the world are generated from God alone. Hence, God exhibits the properties of life also, though He is beyond life. Hence, God and soul are treated as two living items or two living birds.

17. God wills, but is not awareness

ईक्षतेर्नाशब्दोपाधि।१७।

īkṣaternāśabdopādhi|17|

The will of God does not mean that God is awareness. It means only that the medium of God is not inert.

The Veda says that God wished to create this world (*Sa ikshata...*). People thought that this Vedic statement means that God is awareness and not inert energy or matter because awareness alone can wish. Actually, it means that the medium of God is not inert. ***This means that the medium of God is awareness.*** The final conclusion is that God enters the medium of a living being and not inert statues or inert light (energy) etc. The Veda never speaks about the nature of the original God because the Veda has already spoken elaborately that the nature of God is unimaginable. The Vedic statements regarding the nature of the medium are misunderstood to be the statements regarding the nature of the original God.

18. God does not enter an inert medium

आम्नायान्न प्रतिमा भूतेज्यागानाच्च।१८।

āmnāyānna pratimā bhūtejyāgānācca|18|

The Veda says that God is not in the statue. The Gita also says that those who worship the inert five elements, will be born as inert elements.

The Veda says that God does not exist in the statue (*Natasya pratimaa*). The statue is only a representative model of God and God does not exist in the inert statue. Similarly, [He does not exist in] inert energy

like light etc. The Gita also says that those who worship inert matter and energy (inert five elements) are born as inert objects in the world (*Bhutejya yaanti...*)⁷. Hence, the medium into which God enters is not inert, but is a living being, which is mainly characterized by awareness. The body of the living being is inert but a living being is mainly characterized by life, mind etc., which is awareness.

Note:

⁷ This means that the Gita criticizes the worship of inert items since they are not God and God does not enter them either.

Does God only charge the soul and not the body of the Incarnation?

If you simply take the body, it is inert. But God charges an inert body containing the soul. This means that He only enters a living being. It does not mean that He will not charge the body. If there is a requirement, He will charge the body also. When Krishna lifted Mount Govardhana, God charged the entire body of Krishna. Suppose some devotee wants to touch God directly, then He charges the entire body. Some devotees want to embrace the body of the Lord. Then the Lord charges the body of His Incarnation.

Will God enter animals?

He can enter animals too. But generally, He enters animals only for doing some destruction of evil. Or He may become the Tortoise to lift the mountain⁸. In these cases, He may pervade the soul but may not pervade the body. In fact, there is no part of the body where soul does not exist. Except for hair and nails, awareness is present all over the body. So, He may pervade all over the body, except hair and nails. In the case of Krishna, He lifted the mountain on His fingernail. There God pervaded all over the body of Krishna including the inert nail. Actually, there are two possibilities: either God may Himself pervade or His power may pervade all over the body. Now, in case of animal incarnations, there is no guarantee that God Himself will pervade the animal body; only His power may pervade.

19. God enters a medium to preach spiritual knowledge

ज्ञानोपदेशात् मानुषोपाधि गीयते।१९।

jñānopadeśāt mānuṣopādhi gīyate|19|

The purpose of the mediated God⁹ is preaching spiritual knowledge to human beings. Hence, the medium is that of a human being and this is told in the Gita.

The main purpose of the entry of God into a medium is to preach spiritual knowledge to human beings and hence, the medium must be a

⁸ This refers to the tale from the Puranas in which Lord Vishnu took up the form of a giant Tortoise to serve as the bearing upon which the Mount Meru was placed for the churning of the Milk Ocean.

⁹ Incarnation of God; God in the medium of a human body.

living being and especially, it must be a human being. This is clearly told in the Gita that God enters the human being (*Maanusheem tanumaashritam*).

20. The Veda describes only the medium of God

उपाधिसंज्ञा पञ्चकोशदेहानामपि।२०।

upādhisañjñā pañcakośadehānāmapi|20|

All the Vedic statements are trying to give the way to detect the medium in which God enters and they do not speak about God. Even the Vedic statements about the five sheaths of three bodies, speak only about the medium of God.

The medium of God is a human being, which consists of the five sheaths (pancha kosha). The Veda says that the five sheaths like food, oxygen, mind, intelligence and bliss are recognized as God (*Annam Brahmeti...etc.*). ***The statements refer to the medium of God and not to God directly.*** These five sheaths constitute the three bodies of the human being, which are gross, subtle and causal states [or bodies]. Food (annam) and oxygen (pranah) constitute the gross body. Mind (manah), intelligence (buddhih) and bliss (anandah) constitute the subtle body. The material of the subtle body (jiva) is awareness, which is the causal body (Atman). The causal body is always [automatically] mentioned whenever the subtle body is mentioned. Water is [automatically] mentioned whenever the water-wave is mentioned. Gold is mentioned whenever the golden chain is mentioned. A bundle of golden ornaments is called as gold directly. Hence, when jiva is mentioned, naturally Atman is mentioned through jiva and a separate mention of Atman is not necessary. Ananda is simply intense and continuous happiness (sukham) and thus, it is a quality. jiva is a bundle of various qualities. Mind is a bundle of wishes. A wish is a quality. Intelligence is a bundle of confirmed wishes and thus, it is also a bundle of qualities. Hence, the jiva is a group of qualities, which are like waves of water. Awareness is the water in these waves or qualities.

Note:

Whenever you try to describe God, you can only describe the medium in which God is present. Whenever someone talks about God, He can only talk

about the medium in which God is present. He cannot talk about God directly. When I explain the nature of the medium, it is because God has identified with the nature of the medium. So by explaining about the medium, you can say that God is explained. But when you say or think that by that explanation, God Himself is explained, then God withdraws from that the medium to show you that only mediated God was explained and that the original God was never explained. When you say that the live wire is electricity, I will ask you to show me the electric current. Electric current is a stream of electrons that cannot be seen directly. You will show Me a live wire and say that it is the electric current. It does not mean that you have shown Me the stream of electrons. You have shown me a metallic wire in which the electric current is present. I will think that the metallic wire itself is the current. That is no problem, because the entire wire is charged by the current. Temporarily, it serves the purpose. But suppose, I think that the metallic wire itself is really the current, which is a stream of electrons, it is not true. The wire is after all only a chain of metallic crystals. The stream of electrons is different. For the time being, through the medium, I can say that the current is the chain of crystals. This is the concept of mediated God.

What is bliss?

Bliss is intense happiness. Happiness is a quality of awareness or the soul. An inert stone cannot have bliss or misery. Bliss is only a quality. Misery is also a quality like generosity, love etc. When God charges a soul, that soul will never undergo misery, it will always be in intense happiness. Through such intense happiness one can detect the presence of God. Bliss is not God; it is only a quality of awareness. Awareness is the medium in which God is present. When God is present in awareness (soul), that awareness will always have intense happiness. This is because God can enjoy misery as well as happiness. So, He is in continuous happiness. The quality of bliss can indicate the existence of God in the awareness (that particular soul). When electric current passes through a metallic wire, the metallic wire become red hot. The red color and heat are the properties of the metal alone. But they can indicate the presence of the current. The red color itself is not the current. Bliss is not God, but bliss can indicate the existence of God in that awareness. Bliss is a quality of awareness. It does not mean that awareness has only one quality: bliss. Other qualities like misery are also present in the awareness. In an ordinary soul, you can see misery as well as happiness. But when God charges a soul, only happiness exists; there is no misery because He enjoys even misery. Such bliss, one can take as the identity mark of the existence of God in that awareness.

Can a soul which does not contain God, ever have bliss?

By the grace of God, even a soul that does not contain God, can have bliss. Liberated souls have continuous bliss. Bliss is common in a liberated soul and a Human Incarnation. The Lord identifies Himself even with a liberated soul. There is no difference. Even if God is not present in the liberated soul, He still gives complete status to the liberated soul except for the power of ruling, maintenance and destruction of the world. He identifies with them and

considers them to be equal to Him. If you worship a liberated soul as God, there is no problem. God is pleased. It becomes indirect worship. You love your son very much and suppose I honor your son, will you not be pleased?

21. Atman or soul is the subtlest part of the human body

मानुषतनोः सुक्ष्मतमांश आत्मा।२१।

mānuṣatanoh sukṣmatamāṁśa ātmā|21|

Atman or soul is only the most subtle part of the human body.

In the Gita, it is said that God enters the human body. This does not mean that God enters the inert human gross body alone. The human body is the human being and is a composite of three bodies (gross, subtle and causal). The causal part is called as soul or Atman. Hence, when the Gita says that God enters the human body, it means that God enters a human being, which is a composite of the gross, subtle and causal bodies.

22. An individual soul and God exist in the body of an Incarnation

स्थूलवृक्षे जीवात्मा सुपर्णः।२२।

sthūlavṛkṣe jīvātmā suparṇaḥ|22|

In the Vedic statement, the gross body is the tree and jivaatman, the composite of the subtle and causal bodies, is said to be the bird.

The Veda says that two birds exist on the tree. Here the inert gross body is the tree. The two birds on the tree are God and the jivaatman. Here the jivaatman is the composite of the subtle and causal bodies, and is the owner of the gross body. The tree and the bird are mentioned as two items. The tree stands for the gross body. The bird stands for both the subtle and

causal bodies, because these two bodies cannot be isolated since they are like water and its wave.

23. Jiva cannot exist without Atman

अपृथक्करणं तयोर्न काम्य आत्मा।२३।

apṛthakkaṛaṇam tayorna kāmya ātmā|23|

Jiva and Atman cannot be isolated from each other. Though Atman can exist without jiva, it is not desirable.

Jiva cannot exist without Atman as the wave cannot exist without water. Hence, when jiva is mentioned, Atman is also automatically mentioned. Now according to Advaita, in a realized soul, the Atman can exist without jiva. But here also, the qualities of the world are subsided and the water (soul) remains without worldly qualities (waves). However, divine qualities (waves) must exist even in the realized soul. A soul without any quality is not real salvation. Such salvation of monism (Advaita) is only the useless inert state of a stone that is obtained in deep sleep everyday. Hence, though the soul without any quality can be achieved by effort, such a state is meaningless. Therefore, the soul too should not exist without any quality in salvation. Salvation is only the liberation from worldly qualities and a simultaneous achievement of divine qualities.

Note:

Divine qualities

Devotion to God, love for God, surrender to God and working for God's mission are all divine qualities. Salvation means the liberation from worldly qualities and attainment of divine qualities. It does not mean avoiding all qualities, becoming quality-less. Leaving minus and getting plus should be the aim; not attaining zero, even though the zero-state can be achieved. The unconscious state is quality-less, but what is the use of such a state?

The Avadhuta state is by the grace of God

The state of an Avadhuta is coming to zero after leaving the minus. But people remain at zero and do not progress further to the plus. They refuse to achieve the plus. One should have good qualities after removing the bad qualities. Becoming quality-less is like becoming unconscious and entering into

deep sleep. When all the bad qualities are removed, the soul becomes quality-less. Yet the good qualities are not achieved. In this intermediate state the soul will have a quality-less state. The Avadhuta state is achieved by the grace of God alone. By the grace of God he leaves the worldly qualities and by the grace of God, he attains divine qualities.

24. Unimaginable God is treated as the imaginable soul

परब्रह्म तादात्म्यात्सुपर्णवत्।२४।

parabrahma tādātmyātsuparṇavat|24|

God is also said to be a bird in the Veda. Here the unimaginable God has charged the jivaatman, the bird. Hence, God is also treated as a bird.

Here God is also said to be a bird. This does not mean that God is also another composite of the subtle and causal bodies¹⁰. God is unimaginable and cannot be said to be any known item. The subtle and causal bodies are known items and hence God cannot be said to be a composite of other subtle and causal bodies. Hence, God cannot be called the bird. But here God is said to be another bird, because when God enters the human being, He charges that jivaatman. Hence, God is treated as another jivatman. When electric current enters a wire, the current is treated as the wire itself. In this way, the unimaginable God is treated as the imaginable jivaatman or bird.

Note:

Why is the Lord treated as a second jivaatman in the Human Incarnation?

God enters the jivaatman, but when God is to be mentioned how can He be indicated? The jivaatman is the medium (bird)¹¹. God has to be called as another jivaatman. Now if you call God as the medium, there is already one jivaatman. Alternatively, if you say that God is the jivaatman, then God exists separately as jivaataman¹² and hence that point will be again rejected. The

¹⁰ The jiva, which is called a bird in the same example in the Veda, is a composite of the subtle and causal bodies.

first bird indicates the medium and the second bird means that He is different from the first bird. This is a subtle point that you have to think and digest it slowly.

25. Unimaginable God cannot be mentioned directly

अनिर्देशात्सुपर्णो द्वितियः परमात्मा।२५।

anirdeśātsuparṇo dvitīyaḥ paramātmā|25|

The unimaginable God cannot be mentioned directly. God is mentioned as the bird or jivaatman, since He has charged the same jivaatman. Since God is different from the jivaatman or bird, the second bird denotes the 'different' God.

The unimaginable God cannot be mentioned directly. Since the unimaginable God has charged the jivaatman or bird, God has to be mentioned as a jivaatman or bird alone. Whenever God enters a medium, God has to be mentioned by the name of that medium alone. The live wire stands for the [unseen] electric current. Hence here, God is mentioned as a jivaatman or bird. But there is one doubt in mentioning God as the second bird. When God charges the bird, the bird itself stands as God and there is no need of a second bird. Yet here a second bird is mentioned. This means that God is not the bird actually and is quite different from the bird or jivaatman. Hence, the second bird means that God is not actually the bird but is mentioned as a bird only since God has charged the bird. The word 'second' denotes the separate existence of the original God.

26. Awareness is God's medium; not God

सङ्कल्पकृदुपाधि नचित्तदत्ता नाग्निः।२६।

¹¹ The Unimaginable God can be indicated only by the medium in which He enters. It is through the medium alone that He reveals Himself to us.

¹² The jivaatman is already mentioned as the first bird. If that first bird, the jivaatman were God, why would the second bird be mentioned additionally? Hence the argument that the jivaatman itself is God must be rejected.

saṅkalpakṛdupādhi nacittadattā nāgniḥ|26|

When God is said to have will, the medium is awareness. This does not mean that God is awareness. If that were so, God is also said to be the Burner of the entire creation in the end. This does not mean that God is fire.

In the Veda it is said that God wished to create this world (*Sa ikshata...*). People thought that due to the will, God must be awareness because awareness alone can wish. It is also said that God burns the entire creation in the end as per the Brahma Sutra (*Attaa charaachara...*). This does not mean that God is the inert fire!

27. God is beyond worldly logic

सर्वकृत् सर्वयोनित्वात् गुणशासी न लोकतर्क्यम्|२७|

sarvakṛt sarvayonitvāt guṇaśāsī na lokatarkyam|27|

God being the source of all items of creation and their properties, can do everything without being them. Items have specific properties only by His order. God is beyond worldly logic.

Creation contains various items. Each item has certain prescribed qualities. All the items and their qualities are generated from God alone. Only by the will of God does a quality exist in a particular item. No item has any inherent quality by itself. It is only by the order of God that an item has a particular quality. If God wishes, the qualities may change. By the will of God, fire may become cold and water may become hot. In the world you recognize the item by its quality thinking that the quality is inherent of that item. Worldly logic is not the standard because it too is based only on the will of God. This worldly logic cannot be applied to the case of God, who is omnipotent and can change the quality of any item. God being the source of all qualities, can possess any quality. But simply due to that reason, God need not be concluded to be the item possessing the quality as seen in this world. Without being awareness, God can wish. Without being fire, God can burn anything. Hence, you should not apply the logic of identifying items by their qualities to God as in the case of this world. A quality indicates the potential work of the item. Burning is a quality and is

also the potential work of the item (fire). Therefore, God can have any quality and is potent to do any work.

28. God can express qualities without being the corresponding item

नानुमेयगुणक्रियः श्रूयन्ते।२८।
nānumeyaguṇakriyaḥ śrūyante|28|

The Veda says that God can have the quality to do the potential work without being the corresponding item.

The Veda says that God can run without legs and catch without hands (*Apaani paado...*). According to worldly logic, any item that runs must have legs and any item that catches must have hands. But God runs without legs and catches without hands. This means that God is beyond worldly logic and hence is unimaginable.

29. The reason for God being unimaginable

अतिबोधाकाशातीतमनूह्यं तत्कारणम्।२९।
atibodhākāśātītamanūhyaṁ tatkāraṇam|29|

God is unimaginable because God, the generator of space, is beyond the space. Intelligence can never go beyond space.

The Veda says that God is the cause of space (*Atmaana aakaashah...*). The cause can be seen in its original form, only when its effect is destroyed. The lump of mud can be visualized only when the pot is destroyed. Hence, to understand the original God, space must be destroyed. When space is destroyed and does not exist, the situation is totally unimaginable, in spite of your intensive imagination even for a hundred years. Since your intelligence cannot cross space, God who is beyond space, can never be imagined by human intelligence. This is the reason for God being unimaginable.

Note:

Why does God maintain His unimaginable nature?

God is unimaginable but He enters a medium also and becomes imaginable. There are two aspects. The medium is imaginable; you can see, touch, talk, embrace, and kiss the feet of Jesus. All this is imaginable. Now the unimaginable component is homogenously mixed with the imaginable component, just like electricity in the live wire. Thus, the medium itself is God. Now God is not unimaginable; He is now imaginable through the medium. Why then is this unimaginable component retained? Suppose God were only imaginable, then everything would become known and imaginable. That would develop some negligence towards God.

Presently, you are experiencing God through the imaginable medium but you are not experiencing God directly. God is still unimaginable and by this your devotion and attraction to God is kept alive and it continues. Whenever something is known to you it will develop negligence in you. If God is completely unknown then also you will neglect God. So God should have both the aspects of known and unknown. Because God is known, you will develop devotion. However, since God is known to you, your devotion will fall after some time¹³. Then you should take the unimaginable aspect. The actual God present in this medium is still unknown. When you take the unimaginable aspect, the attraction comes alive again and negligence will disappear. To create devotion, God becomes imaginable and to continue the devotion and to avoid negligence, He is also unimaginable. Thus He is both imaginable and unimaginable. In an electric wire, you treat the wire (imaginable) as the electric current (unimaginable) since the current has pervaded over the wire. Here the current becomes imaginable. At the same time electricity remains as electricity. You have only seen the wire; the chain of metallic crystals; not the stream of electrons (electricity). So, both these concepts of imaginability and unimaginability are there to create devotion and continue the devotion respectively.

If you take Jesus, He has done unimaginable miracles that no one else can do. Don't you think that the unimaginable component is there in Him? Yet you touch Him, talk to Him and so on. All these are imaginable components. The imaginable component attracts and the unimaginable component maintains the devotion.

30. No worldly item can be perfectly compared to God

नोपमेयदोषोपमानं तदुपाधिवाच्यम्।३०।
nopameyadoṣopamānaṁ tadupādhivācyam|30|

¹³ Due to familiarity or overfamiliarity, devotion will decline.

There is no worldly item that can be perfectly compared to God. Hence, any simile for God has defects. God can be said to be the item if God enters it due to identification.

All worldly items have dimensions of space and hence are not beyond space. If the items were beyond space, they would also be unimaginable. But all the items of the world are only imaginable. No imaginable item can be a simile to the unimaginable God. Hence, a complete simile for God is absent in this world. In fact even a simile among worldly items is never perfect in all aspects. Someone's face is compared to the moon. The moon increases and decreases¹⁴ in a month but a person's face has no such increase and decrease. Even an imaginable item cannot be a perfect simile to another imaginable item in the world. Then how can you find a perfect simile for the unimaginable God among imaginable items? Of course, God enters into an imaginable item as His medium. In that case the medium itself is said to be God just as the live wire is said to be the electric current itself. Here also the medium is treated as God but actually the medium is not God directly.

31. Atman, a partial simile or reflection of God

उपमानप्रतिबिम्बमात्मा वाच्योपि कश्चित्।३१।

upamānapratibimbamātmā vācyopi kaścit|31|

Atman, the soul, is a simile or a reflection of God in certain aspects. Sometimes, God enters a specific soul and in that case, that specific soul can be treated as and said to be God.

In the above Vedic statement, which says space is generated from Atman, the soul or Atman, is a simile or reflection of God. As said above, the simile is always incomplete and cannot have all the aspects. Shankara said that the soul is a reflection of God. Even here, all the aspects are not covered. The sun is very hot. But its reflection in water is not hot. Therefore, there is no difference between a simile and a reflection. But when God enters a specific soul like Krishna, Krishna is treated as God,

¹⁴ Waxing and waning.

because the unimaginable God cannot be directly mentioned and can be mentioned only through a medium in which God exists.

Note:

Are statements like “Space is generated from Atman” similes or the absolute truth?

This statement is the absolute truth, but God is mentioned through the medium, Atman. The generation of space from God is the absolute truth. But God is said to be the bird or Atman. Here the indication of God is done through Atman. This part alone is the simile.

32. Creation is generated from God in an unimaginable way

कार्यं तु न तर्क्यं विनोदाय पुत्रीजायार्थं श्रुतगीतम्।३२।
kāryam tu na tarkyam vinodāya putrījāyārthe śrutagītam|32|

This creation is generated from God and hence can be treated as His daughter. In the world, any effect gets the qualities of its cause. But the imaginable world gets no quality of the unimaginable God. Hence, creation is a separate individual entity giving entertainment to God and can be treated as His wife. God is beyond the worldly logic of cause and effect.

It is said that Brahma¹⁵ married His own daughter, Sarswati. The inner meaning is not understood. Daughter means that the world is created by God. In the world any product gets the qualities of its cause. The color of gold is seen in its chain. But in the world, the cause and effect are both imaginable items. Now although the world is imaginable, God, its cause, is unimaginable. Hence, this case of God and the world is beyond the normal logic of worldly cause and effect. Hence, though the world is an effect, since it is generated from God, it is also not an effect, since the qualities of the Cause have not entered the effect. Therefore, from the second angle, the world can be treated as an independent entity giving entertainment to God like a wife. The Veda and the Gita are authorities for both the concepts of

¹⁵ Creator

the world being the product of God and also of it not getting any quality of God. The Veda says that world is produced by God (*Yato vaa...*). The Gita also says the same (*Aham sarvasya jagatah...*). The Veda says that no item in the world is God, and that every item is completely different from God (*Neti neti...*). The Gita also says the same (*Natvaham teshu...*).

Note:

Qualities of cause have not entered the effect?

In case of a golden chain, gold is the cause and the chain is the effect. Qualities of gold such as the yellow color come into the chain also. Now, the qualities of God are not known to us. He is unimaginable and all the items in the world are imaginable. So the qualities of God have not entered the world. All the characteristics of God are unimaginable. In the cause-effect relationship the qualities of the cause should also enter the effect. But the world contains imaginable characteristics. Since the world is generated from God; it is the effect of the Cause. But it not like a worldly cause and a worldly effect. Worldly cause-effect cannot be applied to God. If we were to apply worldly cause-effect in this case too, then the characteristics of God would enter the world. Then the characteristic of the world also be unimaginable. If God is unimaginable then the world would also be unimaginable since the cause enters the effect. But it is not so. Anything produced from an unimaginable item must also be unimaginable. Hence, even though a cause-effect relation exists between God and the world it is not worldly cause-effect. Both gold and chain are imaginable items so worldly cause-effect applies. But here God is unimaginable. You cannot have a comparison between imaginable and unimaginable items.

33. Awareness is both a metaphor and medium for God

अन्ये ज्योतिरादयो रूपकप्रतीका अत्मोपाधिरपि।३३।

anye jyotirādayo rūpakapratīkā atmopādhirapi|33|

The soul indicated by awareness stands as both, a representative model or simile, as well as the medium. Other inert items like light etc., only stand as representative models or similes in the form of a metaphor.

To explain an aspect of God, any item in the world, inert or living, can be taken as a simile or a representative model. Therefore, the soul of an ordinary human being can also be taken as a simile for God. But a specific soul like Krishna can also act as the medium, because God enters a specific soul as a Human Incarnation. God does not enter any inert object to become an Incarnation. When God is said to be the light, the light only stands as a simile but not a medium. In a simile, the comparison is clear. In a metaphor, the simile is not clear even though it is also a comparison. When a simile is stressed in comparison, it becomes a metaphor. In a simile we say that someone's face is like the moon. Here the word 'like' clearly exposes the simile. In a metaphor we say that the face is the moon. In a metaphor, the comparison is hidden to stress the similarity between the face and the moon.

34. Other metaphors are not mediums of God

रूपकं भ्रान्तमुपाधौ निषिद्धमीक्षतेः।३४।

rūpakam bhrāntamupādhau niṣiddhamīkṣateḥ|34

People misunderstand the metaphor to be the medium of God. This misunderstanding can be checked by the point that no inert item can be the medium of God, since God always enters a soul alone.

When we hear statements like “God is light” as in the Brahma Sutra (*Jyotiradhikaranaat*), we are misled into thinking that God enters inert light. The reason is that in a metaphor, we say that God is light. This is only a hidden simile and we should understand that it is just a comparison. It means that God preaches spiritual knowledge and removes ignorance as light removes darkness. The basic concept that God never enters an inert medium helps us in detecting this point. By this basic concept, we can understand whether it is a comparison or the medium of God. God enters only a soul, which is indicated by awareness. It is already clarified that even awareness is only a medium of God and not God directly.

35. Soul: medium and metaphor for God

विशिष्टात्मा रूपकोपाधिः।३५।

viśiṣṭātmā rūpakopādhiḥ|35|

When God enters a particular soul as His medium, such a medium can stand not only as a medium but also as a metaphor in place of an ordinary soul.

Inert items can be rejected as the media of God based on the above basic concept. But when a soul is mentioned, how can we know whether the soul is a metaphor or a medium for God? The word ‘soul’ can stand for either possibilities of medium or metaphor. This objection can be overruled because the soul acting as a medium for God is already an ordinary soul, which can always act as a metaphor. This means that if you take the soul acting as a medium also to be a metaphor, there is no harm. According to the requirement of the context, you can take the soul as an ordinary soul standing as a metaphor or as a specific soul standing as the medium of God. A single soul can stand for both the possibilities as per the requirement of the context.

36. No soul is God

मुख्य ऊहकृत् सर्वोऽपि तस्मिन्नेव नतदुभयत्र।३६।

mukhya ūhakṛt sarvo'pi tasminneva natadubhayatra|36|

Any soul can stand as a simile for God since a soul is important and is the generator of its own imaginary world. Even the soul of a Human Incarnation is not God and God only exists in it. Hence, no soul is God.

God is generally compared to the soul, because the soul is the most important item in the body similar to God, who is the most important. God is compared to the soul in another aspect also, which is that God created this universe just like the soul creates its imaginary world. For God, this world is just an imagination. Hence, the soul is the best simile for God. Even in the case of a Human Incarnation, God only exists in the soul. This clearly means that God is not the soul. No soul is God and hence the soul in

the Human Incarnation is also not God. The only difference between the Human Incarnation and an ordinary human being is that in the Human Incarnation, God exists in its soul where as in an ordinary human being, God does not exist in the soul.

37. God is not the flesh

आश्रितमेव मतान्तरेऽपि।३७।

āśritameva matāntare'pi|37|

The Gita says that God lives in the human being. Another religion also says the same.

The Gita says that God enters and lives in the human being. The word ‘aashritam’ clearly means that God is not the human being, but that God has entered the human being. Even another religion, Christianity, says that God is in flesh. It clearly means that God is not the flesh.

38. Soul is selected as the best simile for God

उपमान नित्यत्वधर्मो द्वितीये गीतः।३८।

upamāna nityatvadharmo dvitīye gītaḥ|38|

In the second chapter of the Gita, the comparative concept of the simile is well-discussed.

In the second chapter of the Gita, the soul, which is selected as the best simile for God is introduced and the concept of comparison is clearly established to give the reason for selection. The comparison is that God is eternal unlike the temporary world. Similarly, the soul is also not destroyed even if the body is destroyed. Due to this comparison alone, is the soul selected as the best simile.

39. Except God, nothing is absolutely eternal

सापेक्षकनित्य आत्मा मुख्यनित्याभावात्।३९।

sāpekṣakanitya ātmā mukhyanityābhāvāt|39|

The soul is eternal with respect to the body, which is destroyed. This is only relative eternity with reference to the body. Except for God, nothing is absolutely eternal and hence there is no exact simile for God in the world.

The eternity of the soul is only relative with respect to the body that is destroyed after some time (*Hanyamaane...—Gita*). This relative eternity of the soul is taken as a simile for the absolute eternity of God, because there is no absolutely eternal item in the world that can be compared to God. Only the best available item among the relatively eternal items can be selected for comparison. In the beginning of the Gita this subject of eternity of the soul with respect to the body is clearly explained, which gives the reason for the selection of the soul as a simile for God.

40. The soul stands for God also because it is a medium for His entry

अवतार ग्रहणविशेषाच्च।४०।

avatāra grahaṇaviśeṣācca|40|

The soul not only stands as the best simile for God as regards eternity, but is also an important item, since the soul is selected for the entry of the God in case of a Human Incarnation. This is another reason.

Another reason for selecting the soul is that a human being having a soul is selected for the entry of God when He incarnates in the world. From this point also, the soul is an important item and hence is used to represent God.

41. The subtlest soul is used to explain
Unimaginable God

अबोध सूक्ष्मतमसाम्याच्च।४१।

abodha sūkṣmatamasāmyācca|41|

The unimaginable God can be best-explained by the most subtle soul in the world.

The soul is most subtle and it is very difficult to imagine the soul. Thus, the soul can be treated as almost unimaginable, which can stand as the best simile for God. A really unimaginable item does not exist in the world and hence an exact simile for God even in this aspect is impossible. Hence, the most subtle item that can be imagined through a lot of strenuous effort, can be treated as an almost unimaginable item and can be compared to God, since that is the best thing available. From this aspect too, the soul is selected as the best simile for God.

42. God is beyond both body and soul

क्षरशरीरकूटस्थाक्षरयोरतीत इति गीतः।४२।

kṣaraśarīrakūṭasthākṣarayoratīta iti gītaḥ|42|

The destroyable body is kshara. The soul existing in the group of five elements is called as akshara. God is clearly said to be beyond both kshara and akshara in the Gita.

The body that is destroyable by death is called as kshara and is made of the five elements. The soul, which is relatively eternal with respect to the body, is present in the body and is called as akshara. The Gita says that God is beyond both the body and the soul (*Kutasthokshara...., Yasmaat ksharamatito'ham...*). Hence, there is no point in saying that the soul is God.

43. God is beyond the soul or any item in the world

पुरुषतादात्म्यात् पुरुषोत्तमो न पुरुषातीतः।४३।

puruṣatādātmyāt puruṣottamo na puruṣātītaḥ|43|

God is said to be Purushottama and not purushaatita, since the unimaginable God requires the medium of soul or purusha for expression.

The point is that if God is beyond the soul or purusha, then God must be called as Purushaatita, meaning that God is ‘beyond purusha’. The word purusha stands for the soul because it means the soul that is ‘lying in the body’ (*Puri shaya...*)¹⁶. But here, God is said to be Purushottama, meaning that God is the ‘best Purusha’. Purushottama means that God is already Purusha or the soul. The word Narottama means the ‘best man’, meaning that he is a man. Therefore, the word Purushottama is not correct according to the concept mentioned here. This objection is rejected. God is beyond the soul and is also beyond any item of the world. Due to this reason, God cannot be expressed directly. God requires a medium for expression. The best medium for expression as said in the above sutras is the soul. Hence, God expressed through the word ‘soul’ alone is called as purusha. Since, the soul charged by God is not an ordinary soul that exists in ordinary human beings, it is called as the best soul or Purushottama. Hence, God is the charged soul and also beyond the soul, which is charged by Him.

44. Even the charged soul is only an ordinary soul

पुरुषोत्तमोपि गीत आत्मेति।४४।

puruṣottamopi gīta ātmeti|44|

Even the charged soul or purushottama is only an ordinary soul if you take the soul as it is. This is made clear in the Gita.

¹⁶ Purusham purishaaya ityaachakshirana - Nirukta 1.13

Even the charged soul called as the best soul or purushottama, consists of two components, which are God and the soul. Even during the stage of charging, the two components stand separately in a single phase. Therefore, the soul-component remains as soul itself. This point is made clear in the Gita, when Krishna says that He is the ordinary soul that exists in any ordinary human being (*Ahamaatmaa...*). The soul here in the charged state denotes God just for the facility of expression of God.

Note:

Does Krishna say that He is only an ordinary soul?

When He says that He is the soul existing in ordinary human beings, He is referring to the medium in which He is present. That medium (soul) is as good as any other soul. In a live electric wire, the wire is as good as any other metallic wire. By referring to the medium in which God is present, He is identifying with the medium, soul, which present in every human is being. He identified Himself with the wire. He is only indicating the medium there.

45. The body of a Human Incarnation is the holy place

विशिष्टात्मनः शरीरं क्षेत्रमिति लोकवत्।४५।

viśiṣṭātmanah śarīram kṣetramiti lokavat|45|

The body in which the God-charged soul exists, is called as the kshetram (pious place), which means the sacred place in which God is believed to exist in the statue of a temple¹⁷.

The body of the Human Incarnation in which the God-charged soul exists is called as kshetram. Kshetram is the sacred place having a temple of God and in which God is believed to exist in the statue. If you take Kashi, it is called as a kshetram or a pious place because it is believed that

¹⁷ The common Hindu belief is that God exists only in the statues of God in temples that are located in some special sacred places that are called as kshetrams. Other idols or statues are considered to be only representative symbols of God, in which God does not actually exist.

Lord Shiva exists in the Lingam present in the temple at Kashi. Though the same Shiva Lingam exists in any temple present in any other city, it is not called as a Kshetram because the existence of Lord Shiva in the Lingam of the other city is not believed. Hence, the bodies of ordinary human beings are called by the word shariram. The same body and the same soul exist in the Human Incarnation also. But since God exists in the soul of the Human Incarnation, the body of the Human Incarnation is called as kshetram like Kashi city. Even though, the same body and the same soul exist in other human beings also, those bodies are not called as kshetram, since God does not exist in those souls. In the Gita, it is said that the body of Krishna is called as kshetram.

46. Only the Incarnation's body is the holy place

इदमिति निर्देशात् नाभावसर्वाभ्याम्।४६।

idamiti nirdeśāt nābhāvasarvābhyām|46|

The Lord is denoting His body alone by the word 'this'. If the Lord meant the body of every human being, this denoting word would be absent or a word like 'all' would have been used there.

The Lord says in the Gita that 'this body' is the kshetram. The word 'this' denotes only a single body. The word 'this man' denotes only one specific person. If the Lord meant that the body of every human being is a kshetram, He would not have used the word 'this'. Then the statement would be 'the body is said to be kshetram'. Alternatively, the Lord would have used the word 'every' before body so that the statement becomes 'every body is called as kshetram'. Both these options are not used in the verse. Hence, the word 'this' denotes the body of the Lord alone.

47. Krishna specifies His body as the holy place

न पार्थस्य पक्षद्वयाभावात्।४७।

na pārthasya pakṣadvayābhāvāt|47|

The word 'this' certainly does not indicate the body of Arjuna. Arjuna being one among the several, the above two options would have been selected.

The doubt here is that the single body denoted by the word 'this' may mean the body of Arjuna and not of Krishna. This possibility is rejected because in that case, any of the above two options¹⁸ would have been used so that the body of an ordinary human being becomes the reference. When an ordinary human being stands here by any of the above two options, naturally the body of Arjuna is also covered since he is also one among the ordinary human beings. Since the above two options were not selected, the body referred here must be the body of Krishna alone, since Krishna alone is a special human being, being the Human Incarnation, who is different from all other human beings.

48. God is the knower but He is not awareness

क्षेत्रज्ञश्चापि द्विरुक्तेरतर्क्यबोध्यः।४८।

kṣetrajñaścāpi dvirukteratarkyabodhyah|48|

The Lord says that God is also the knower. Here the word 'also' is stressed by two repeated words. This means that God beyond logic is also the knower like the soul, though God is not the soul.

The Lord¹⁹ said that God is also a knower like the soul. Here the word 'also' is very much stressed by repeating words i.e., 'cha' and 'api'. Such repetition indicates that God is not the knower simply by the reason that God is the soul. The stress indicates that God is the knower not by the normal way of being the soul but that God is the knower in some special way. The normal logic is that the soul is the knower because the soul is awareness. The special logic must be that God is the knower even though He is not awareness. God is beyond awareness and so if God is the knower, the reason is not because God is awareness. The special reason is that since

¹⁸ 'The body' or 'every body'

¹⁹ Lord Krishna says in the Gita "Kshetranjam cha api maam viddhi..."

God is the source of everything in creation and can do anything, God can know anything without being awareness.

49. The soul is called Brahman (greatest) only within a limited category.

महावाक्यत्रय ब्रह्म न तत् ज्ञानवर्गोत्तमत्वात्।४९।

mahāvākyatraya brahma na tat jñānavargottamatvāt|49|

The three great statements of the Vedas speak about the soul being Brahman and here Brahman does not mean God. The soul being the greatest in the items of the creation due to its characteristic of knowledge is called as Brahman.

The first three great statements of the Vedas (Mahavaakyas) say that the soul in the first person, second person and the third person is Brahman²⁰. As already explained earlier, Brahman stands for the greatest item in a category. The soul is the greatest among all the items in creation due to its special characteristic of knowledge and hence can be called as Brahman. Also as explained before, Brahman means God as well as any greatest item in a category. Hence, the word Brahman here need not be taken to be God because the soul, being the greatest in the entire category of items in creation due to its specific characteristic knowledge, is called as Brahman. Therefore, these great statements cannot be taken as the authority for the soul being God.

50. The soul having special knowledge is called Brahman

क्रमवृद्धौ प्रज्ञानमप्यात्मा गीतः तदग्राह्यम्।५०।

kramavṛddhau prajñānamapyātmā gītaḥ tadagrāhyam|50|

²⁰ "I am Brahman (*Aham Brahmasmi*)"; "You are Brahman (*Tattvamas*)"; "This person is Brahman (*Ayamatma Brahma*)"

The soul is the knower and the capacity of knowledge gradually develops and reaches the climax, where the soul is charged by God. Even such a charged soul is only an ordinary soul, upon analysis. God, the Charger, cannot be grasped.

The fourth great statement says that the soul having special knowledge is Brahman²¹. Here the soul charged by God alone can give the special knowledge. Such a soul can be called as God since God can be indicated only through such a medium. Hence, the word Brahman here can mean God. At the same time, this word can also stand for the soul because the soul is also called as Brahman. Since God is beyond imagination and is not grasped even in such a charged soul, only the ordinary soul is grasped. This means that even the soul charged by God is also ordinary if you analyze it. In the Gita, Krishna, charged by God, said that even He is the ordinary soul that exists in any human being (*Ahamaatmaa...*). This means that even though the soul of Krishna is special and different from other souls due to the presence of God in it, if you analyze, even such a special soul looks like an ordinary soul because the unimaginable God existing in such a charged soul is not grasped.

Note:

Does the capacity of knowledge gradually develop and reach a climax in a Human Incarnation?

Among living beings, there are birds, animals and human beings. Human beings have higher levels of knowledge compared to the others. Within human beings we see that knowledge increases from an ordinary school boy to an intelligent boy to an adult. Then we have great scientists and scholars, having very high knowledge. But a person charged with God gets the highest knowledge. His knowledge is the highest. The human being charged by God is the highest. The knowledge gradually increases in that order and the climax is the human being charged by God.

51. Food is called Brahman

अन्नश्रवणात् देहोऽप्यात्मा तद्विशिष्टे स्पृष्टम्।५१।

annaśravaṇāt deho'pyātmā tadviśiṣṭe spraṣṭum|51|

²¹ "(The Possessor of) Special knowledge is Brahman (*Prajnanam Brahma*)".

The Veda says that even the gross body constituted by food is God in the Human Incarnation. The body can also be called as soul.

The Veda says that food is God. Food indicates the gross body, which can also be called as soul or Atman. Here the context is the Human Incarnation. God charges not only the soul but also the body if required for the devotees wishing to touch God. The entry of God, through a medium into this world is only to satisfy the desire of intensive devotees. The word 'food' indicates the gross body, which is also the greatest among the materialized and designed items in creation. Hence, it can be called as Brahman or the greatest in this sense also. Even in the Human Incarnation, the gross body denoted by Brahman (greatest item), looks like any other gross body, since God in it is not grasped.

Note:

When electric current enters a wire, the whole wire is pervaded by the current. Likewise, when God charges a human being, even the gross body of that individual is God. When you touch the feet of Jesus you are touching God. You are serving God. When you see Jesus with your eyes, you have seen God. Some devotees want to see, touch, and talk with God. To fulfill the desire of such topmost devotees God comes in human form. Jesus said "I came to fulfill the scriptures".

52. Two interpretations of "You are That (Brahman)"

अज्ञे वात्सल्याशिषा सन्नहितभाविक्रिया प्रोक्तं वा।५२।

ajñe vātsalyāśiṣā sannihitabhāvikriyā proktaṁ vā|52|

If you say that Shvetaketu in the Veda is ignorant, the present tense of the verb can be taken as the immediate future tense to suit the blessing given by his loving father or we can take Brahman here as the soul as said in the above sutras.

When the Veda says that you are Brahman, we can take it in the usual sense as said above²². Brahman stands for the soul and therefore, the soul present even in an ignorant person like Svetaketu, is not an exception to this concept. Alternatively, we can take another angle also, in which the father is blessing his son (Svetaketu) due to excess of love, so that the ignorant soul is blessed to become God by becoming a Human Incarnation in the very near future. Here the verb is in the present tense (“You are That”). The present tense of a verb can be used to mean the immediate future in a blessing. For example, if I say, “You are going”, it could mean that you are going to go very shortly. This angle is also good since it reflects the blessing of the father in which his excess love is exhibited.

Note:

The immediate future can be expressed in projection by the use of the present tense. Suppose I say “I am going”, it means that I will go shortly. The immediate future is expressed in the present tense clause. The father is giving a blessing to his son that his son will become a liberated soul by spiritual effort or sadhana, and he will be selected by God as a Human Incarnation to enter this world. In the Human Incarnation, the soul is treated as God. He is giving a blessing to his son to rise to that level. He wants his son to get the grace of God as early as possible. Present tense here refers to the immediate future. This shows how much the father loved the son.

The first interpretation of this Mahavakya that any soul, being the greatest created item is Brahman, coincides with other two Mahavakyas, “My soul is the greatest (*Aham Brahmasmi*)” and “His soul is the greatest (*Ayamatma Brahma*)”. The soul in me, you and him is treated as the greatest and is given the word Brahman. The second interpretation is also possible. One can enjoy this second one also, in which a particular soul might be selected by God to enter this world. In that case the soul will be treated as God. If the contradiction is removed by the first explanation, the second interpretation is not needed.

53. God can charge even the inert gross body

स्पर्शाय गोप्यो न भेदो द्रव्यजडशक्तिचिताम्।५३।

sparśāya gopyo na bhedo dravyajadaśakticitām|53|

²² The soul is Brahman since it is the greatest of created items.

The sages wished to touch God and they were born as the Gopikas with such a desire. There is no basic difference between matter, inert energy and awareness.

God can charge even the inert gross body, if there is such a requirement. You cannot limit the omnipotent and unimaginable God to being capable of charging only the soul. The sages were born as the Gopikas to touch God by embracing etc., and for this purpose, God charged the body of Krishna also so that by touching His body, they could touch God. God fulfilled their desire since they were anxious to reach God for several births. Moreover, there is no basic difference between inert energy, matter and awareness. According to science also, matter is a form of inert energy. The same inert energy in the form of a special work is called as awareness. So there is no basic difference between these three phases. Hence, there is no basic difference in charging any phase. Even from the angle of the medium, there is no hurdle at all.

54. There is no difference between the body and soul in the basic sense

मयट् पञ्चमीकार्यरूपं श्रूयते स्थूलम्।५४।

mayat pañcamīkāryarūpaṁ śrūyate sthūlam|54|

It is stated in the Veda that the gross body is a modification of matter or food, which is described as its cause.

The Veda says that the soul is the modification of food (*Annarasamayah*). The Veda also says that the soul is the product of food (*Annaat purushah*). This clearly proves that the soul is just another form of food alone. Therefore, there is no difference between the body and the soul in the basic sense.

55. The soul is the product of food

जीवो नित्योऽपि पुर्वकार्यमेवोपचितो नवगुणैः।५५।

jīvo nityo'pi purvakāryamevopacito navagūṇaiḥ|55|

Even though the jiva is eternal, he was the product of food in the past. Even now jiva gets stronger by the new qualities produced with the help of the basic awareness that is generated from the food consumed in the present.

The soul taken as a group of qualities is called as jiva. The soul or jiva is eternal in the sense that he comes from the past several births. He is not generated in this birth from the present food. But still, the jiva was the product of food at some time in the past. From the present food, general awareness is generated, which is modified into qualities based on the present environment. The soul becomes stronger and stronger by the added new strong qualities. However, weak qualities produced in the present birth fade away. ***Hence, in spite of the eternity of jiva (soul), you cannot do away with the basic concept that the soul is the product of food.***

Note:

How are the qualities formed from food?

Food is the source of awareness. In the eighteenth chapter of the Gita, three types of foods are mentioned: satvik, rajasik and tamasik foods. Stale food which was kept for a long time is tamasic food. For example fermented food produces ethyl alcohol. Ethyl alcohol produces some drowsiness, laziness, inertness etc. When you consume some fatty food it produces some sort of ego and pride. Thus food has some influence on a person's qualities. The association with people and environment etc. also influence the formation of qualities in a person.

Is the soul of an Advaitin also a product of food, even though all his qualities are destroyed?

Even though in an Advaitin, who is in the state of an Avadhuta, all the qualities are destroyed, some energy is needed for the body to function. So food is necessary. In him, the qualities are destroyed but awareness is maintained and is functioning. The awareness is thinking at least about space. When everything disappears in the mind, the mind becomes blank. What is this blankness? It is nothing but space. The mind is thinking about energy or space. So the process of thinking is going on. It is imagining space. The awareness is still functioning. The process of knowing is still continuing. The process of knowing is completely withdrawn only in deep sleep, where it becomes inert energy. Even then energy is necessary, for the respiratory system, heart etc. to function. All this energy comes from food. Hence food is needed.

56. Soul is only a created item

गीतः पराप्रकृतिः प्रकृतेः श्रेष्ठैव।५६।

gītaḥ parāprakṛtiḥ prakṛteḥ śreṣṭhaiva|56|

In the Gita, the soul is said to be Para Prakriti, which means the best part of creation. Here para means 'best' and not 'different', because both para and apara are said to be prakriti or creation.

The soul or jiva is said to be only a part of creation in the Gita. The inert part of creation is called as apara and the living part is called as para. Since, both are parts of creation alone, no part is God or the Creator. Moreover, we have said above that both para and apara are interconvertible. Inert energy is a form of inert matter. Awareness is a special work of the inert energy. Therefore, the interconversion of energy into matter and energy into work are scientific concepts. Hence, you cannot say that para

means different from apara. The difference is only superficial. Basically, both are one and the same and hence para can be said to be the best form of apara and hence both constitute the same item of creation.

57. Science agrees that the soul is a product of food

मौननिषेधविज्ञानचार्वाकौ मतावत्र तर्कात्।५७।

maunaniṣedhavijñānacārvākau matāvatra tarkāt|57|

Science, keeping silent about God, and Charvaka the atheist, objecting to the existence of God, are correct in the point that the soul is a modification of food.

Science and atheism establish that the soul is only a modification of food. In this point, both are acceptable. Regarding the existence of God, science is silent and atheism opposes the existence of God. In this point both are refuted and rejected by us. This rejection does not mean that we shall totally reject anybody. We reject only a point and not all the points without analysis. Without analysis, you should not reject any point of anybody.

58. In death, the soul is not destroyed but exits the body

अन्ननिषेधाद् गतो नित्यो न नष्टो विज्ञातः।५८।

annaniṣedhād gato nityo na naṣṭo vijñātaḥ|58|

When the food is not given, the person dies and in death, the eternal soul or jiva exits the body. But contrary to science, it is not destroyed.

According to science the soul is formed in this birth alone and is destroyed in this birth itself. The soul functions only as long as food is digested. ***When the food is not digested due to disease or damage, the person dies. In death, the soul is not destroyed but exits.*** This exit of the soul from the body is not accepted by science and we differ from science in

that. But this does not mean that we are refusing the concept of conversion of food into the soul.

Note:

At the time of death does the soul enter another medium?

The jiva leaves the body only by entering a new medium. As soon as the jiva leaves a body in death, an energetic body is formed. If the soul is to go to hell, the energetic body taken is called as a yatana shariram (body of pain) and if it is to go to heaven, the body taken is called as a bhoga shariram (body of pleasure).

The soul does not require any food when it is in an energetic body. The soul is basically energy and it is present in an energetic body after death. When it is present in the material gross body the energy is gained from matter (process of digestion of food). The conversion of matter into energy takes place only when the soul is present in the material gross body. When it is present in the energetic body, the energy is supplied from the energetic body itself. That energetic body in turn gains energy from the cosmos by the arrangement of God.

59. Soul is the hard condensed form of past strong qualities

वज्रमशिवात्।५९।

vajramaśivāt|59|

The soul or jiva and the feelings or qualities generated in this birth are like the hard diamond and the soft charcoal paint on it.

A diamond is a hard condensed product of carbon atoms. Charcoal paint is a soft product of the same carbon atoms. Hence, both diamond and the black paint are products of the same carbon. On washing, the paint goes away, but the diamond is left over without the slightest damage. Similarly, the weak qualities generated from the awareness, produced by food in this birth, are like the charcoal paint. The strong qualities generated from food in the past births have got condensed and the hard jiva is formed. ***Deep sleep or death destroys the weak qualities of this birth but not jiva, who was the hard condensed product of the strong qualities of the past births.***

In any case, the soul or jiva is the product of awareness, which is generated by food alone.

Note:

Certain qualities get fixed in the jiva, in several births. Today you are listening to this knowledge and you are very much convinced by it. Now this samskara of knowledge, about which you are convinced in your heart, becomes a hard samskara²³ in the jiva. That continues for birth after birth. But in case of routine matters such as something that you shared with your friend today, you will forget it after a few minutes²⁴. Some other feelings may remain with you throughout this life; for example, this is my wife, this is my child etc. Only the strong qualities continue forever in all births. The eternal jiva, who leaves the body after death, is a group of hard qualities, which were with him for births together. When all the samskaras are removed or dissolved, there is no jiva. Only Atman remains—the general awareness. General awareness dissolves by death or even dissolves in deep sleep. This means complete dissolution of the jiva. Suppose by special effort all the hard samskaras are dissolved, then the jiva is dissolved. General awareness is in any case is not permanent. Only inert energy is left over. It mixes with the cosmic energy. From the cosmic energy some atoms, stones, trees; some inert things are formed. That is why an Advaita philosopher who dissolves all the qualities and who becomes quality-less, will be born as a stone, tree etc. The very individuality of the jiva is only due to the samskaras, since the jiva is nothing but a bundle of the hard qualities or feelings. Or the jiva can be thought of as a mixture or group of certain fixed qualities, like the composition of a particular alloy.

60. Soul is a process (verb or action)

ईक्षतेति क्रिया सैवात्मा न तु कारकः।६०।

īkṣateti kriyā saivātmā na tu kāraḥ|60|

²³ Strong feeling or quality

²⁴ That is an example of the weak feelings or qualities.

A wish is actually a verb²⁵ [an action or process] and not any agent that wishes. The soul or jiva is only a special work and not the working element²⁶.

The Veda says that God wished to create this world. Hence, people claim that God is awareness due to that wish. Here 'wish' is actually a verb and not a noun. This means that the awareness, which is a wish, indicates an action or process and not a working element. ***Already, we have established that awareness is a special work of inert energy, functioning in the special system called as the nervous system.*** Therefore, the soul is the name of some special work done by the inert energy in the nervous system. It is similar to the grinding work done by the electric current in a grinding machine. Hence, the word soul is only a verb and not a noun, if you analyze deeply on a scientific and logical basis.

Note:

²⁵ Verbal Noun; A noun derived from a verb. Even in its noun form, it indicates an action or process. It does not indicate an object. Hence, from the logical sense, it is a verb rather than a noun.

²⁶ Working element is the device or instrument through which the work takes place, such as the grinding machine in the case of grinding work.

Suppose someone says that he wishes. Here the wish is a verb; it not a noun; it is not a working element. It is only work. People say that God wished. By this people say that God is the wish. Hence, God is awareness. So the wish is awareness and awareness is work. Even the wish is work. Awareness is an alternative word for wish. Thus awareness is work alone. So how can one say that awareness is a noun? You cannot infer the working element through the work. Work is work alone. The working element is God. Through work, you cannot establish the working element. Suppose some cutting working is done. Whether it is done by a knife or by scissors or by nails, who knows? Thus the work cannot indicate the working element. By saying 'God wished' you cannot describe the nature of God. Suppose some milk has disappeared. Some human being might have stolen it; or a cat might have stolen it; or the sun might have evaporated it; who knows? So, through work you cannot infer the working element.

61. Bliss is not God

अनन्तघनसुखानन्दोऽपि क्रियैव तस्येति श्रुतेर्न तत्।६१।

anantaghanasukhānando'pi kriyaiva tasyeti śruterna tat|61|

Even bliss is a verb and not a noun on deep analysis. The Veda mentions the bliss of God and hence bliss is not God. Bliss is only continuous and intensive happiness.

Some say that bliss is God. But bliss is only intense and continuous happiness and thus it means that it is a verb [action or process]. If you say that someone is happy, the happiness appears as a noun, but it is only a verb on analysis. The Veda says that such happiness is the bliss of God (*Brahmana anandah*). If you say that this is the house of the king, it does not mean that the house itself is the king.

Note:

Bliss is not the working element and hence it is only a verb. A verbal noun is not an entity. A verbal noun is an artificial noun created from a verb and it denotes an action. Grammatically, it may be a noun. But it does not mean that a verbal noun is a noun. Essentially, a verbal noun is a verb or action alone. In the statement "He walked", 'walked' is a verb. "A morning walk is good for health". Here 'walk' is a verbal noun. But even here, 'walk' does not denote an entity or working element. Essentially, it remains a verb alone. The working element is not indicated by the verbal noun.

You are happy. Happiness is a verbal noun. It is not an entity. Bliss which is intense happiness, is also a verb. It is only a verbal noun and hence essentially a verb. We cannot take bliss from anybody and store in a battery like electricity. Similarly, grinding is work. Can you take the grinding work and store it in a battery and do grinding? No. Work is not an entity. Inert energy (electricity) is an entity. The grinding machine (matter) is an entity. Awareness is not an entity. It is only a special form of work. The Maha Maya plane constitutes three things: Inert energy, matter and awareness. I can transport a grinding machine. I can transport electricity but I cannot transport grinding work. In the human body, the matter and inert energy doing a certain type of work, is referred to as awareness.

62. Bliss is Brahman in the sense of 'greatest in the category'

सोऽपि वर्गोत्तमो ब्रह्म श्रुतः।६२।

so'pi vargottamo brahma śrutah|62|

If you say that the Veda says that bliss is Brahman, here the word Brahman stands for the best in the category of desirable qualities. The contradiction appears when you always give the same meaning to Brahman.

The Veda also says that bliss is Brahman (*Anando Brahma*). Here the word Brahman stands for the best in the category of desirable qualities. Bliss is the most desirable quality of awareness. Hence, bliss can be called as Brahman. Like this, you have to give different meanings for the word Brahman in both these contexts²⁷. Otherwise, there will be a self-

²⁷ The two contexts are: (i) The bliss of Brahman implying that bliss is different from Brahman and (ii) Bliss is Brahman. Brahman means God in the first context while it means the greatest quality in the second context.

contradiction. If you say that this is the house of the king and at the same time say that the house itself is the king²⁸, it becomes a self-contradiction. In the first statement, king means a living person. In the second statement, king means the best among houses. Now both the statements can be correlated.

63. Awareness and bliss are both processes

चिदानन्दौ क्रियावाचकौ न कर्तारौ।६३।

cidānandau kriyāvācakau na kartārau|63|

Awareness and bliss are verbal nouns and not genuine nouns.

The word 'chit' or awareness is a noun created from a verb and is not actually a noun. A man is a noun. Walking is a verb. Walk is verbal noun, indicating a verb or the work. It is not an entity that does the work. The root word of 'chit' is a verb having two meanings. One is the process of knowing and the other is the process of remembering. Hence, chit or knowledge (jnanam) is not an independent entity like a man that does the work. Similarly, bliss is a noun created from the verb indicating the process of being happy and is not an independent entity that does the work.

Note:

'Chit' means awareness. Awareness means to know. Awareness or chit is a verbal noun. It is not even an entity. Hence chit is not even as strong inert energy. When it is not even an entity, you are treating it as God! I am reducing the importance of awareness; it is not even an entity like matter and inert energy.

64. The soul or Atman is inert energy

जानाति नन्दति क्रिये कर्तात्वात्मा जडशक्तिरतति।६४।

²⁸ In the sense of 'King of houses'.

jānāti nandati kriye kartātvātmā jaḍasaktiratati|64|

The verbs are 'knowing' and 'being happy'. The actual noun or entity doing the work is Atman, which is the inert energy that pervades.

You know. You are happy. These two verbs give the verbal nouns, which are chit (jnanam) and bliss (ananda). The actual noun [entity] that does these works is the human body, which is inert energy in the form of inert matter. ***This inert energy is called as the soul or Atman that pervades all over the body.*** Since awareness is also a special work of inert energy, the inert energy pervades all the systems of the body including the nervous system. All the other systems of the body are pervaded by the inert energy itself directly.

Note:

Does the work of knowing always require a different worker?

Knowledge is work, so a working element different from the work must be present. A man walks; here the man is different from the process of walking. So, when the working element is different from work, and when knowledge is work, the working element in the case of knowledge cannot be knowledge (consciousness); it must be inert (other than consciousness). Inert energy alone is doing the process of knowledge. Thus, the working element of knowledge is inert. When knowledge is work, the working element must not be knowledge. That which is not knowledge is inert. Therefore, the inert energy alone is working through the nervous system and this inert energy itself is the working element. I have derived this concept through logic in this sutra.

Inert energy in the deep sleep is called as Atman which is the soul. Jiva is awareness. There you have to discriminate. Actually, according to philosophers, awareness in deep sleep is the soul. But awareness in deep sleep becomes inert energy. It means inert energy is the soul. When we scientifically analyze what the philosophers say, the soul turns out to be inert energy. Philosophers think that awareness remains in deep sleep. But it is wrong. The soul is awareness only in mediation. You should analyze whether you are talking about the soul from the point of view of science or philosophy. Philosophers are proved to be wrong ultimately by science. We are only analyzing created items here, and for analyzing created items, science is the ultimate authority.

65. The 'worker' producing knowledge (work), must be inert

ज्ञानक्रियावाचककर्ता जड एव क्रियाश्रयत्वात्।६५।

jñānakriyāvācākakartā jaḍa eva kriyāśrayatvāt|65|

Knowledge is a verbal noun. The entity or the actual noun doing the work of knowing can only be inert, since the work of knowing always requires a different worker, which can only be inert.

The process of knowing or knowledge is only a work and itself can never be an entity. Work needs an entity as the worker or working element, which must be other than the work of knowing. Then the worker here can only be inert and not knowledge. Since, the work is knowledge and the worker cannot also be knowledge, the worker must be inert. Any work needs a different entity as the working element or worker.

66. The inert energy that remains in deep sleep is devoid of qualities

सुषुप्तिसिद्ध निर्गुणजडशक्त्यात्मा नित्यः।६६।

susuptisiddha nirguṇajaḍaśaktyātmā nityaḥ|66|

The eternal Atman or the inert energy that remains in deep sleep is devoid of qualities, which are properties of awareness.

The entity that does the work of knowing is the inert energy or Atman that remains in deep sleep. It is eternal because inert energy is never destroyed even in the final dissolution of the world. This Atman is nirguna, meaning devoid of qualities. Here the word quality is restricted only to the property of awareness and not a property in general. In deep sleep, awareness disappears and hence all its qualities also disappear. This inert energy which is left over in deep sleep, and which is devoid of qualities, is called as Nirguna Atman. ***Remember that the word quality here is confined only to the property of awareness and not to any inert property.***

67. Inert energy is the material cause of creation

आत्मा ब्रह्म सृष्टिमूलं मूलप्रकृतिः सर्वमिदम्।६७।

ātmā brahma sṛṣṭimūlaṁ mūlaprakṛtiḥ sarvamidam|67|

This inert energy remaining in deep sleep called as Atman, can also be called as Brahman because this inert energy is the material cause of creation. It is called as mula prakriti. Since matter is also its form alone, the body is also inert energy and thus basically continuous homogeneity is achieved as this inert energy forms this entire creation.

The inert energy limited to the body is called as Atman. Even the body or matter is basically inert energy and hence there is no discontinuity in the inert energy. Even space is inert energy. In this way the homogeneous Brahman is the result. This greatest inert energy can be called as Brahman or Mula Prakriti. ***Since, the body cannot limit the inert energy in the basic sense, Atman is simultaneously Brahman.*** This entire creation is generated from this mula prakriti, which is called as Brahman (Kaarya Brahman).

68. Mula Prakriti or inert energy is also work in God's view

परमार्थे तस्य दृशि सापि क्रियैव व्यवहारे कर्ता।६८।
paramārthe tasya dṛśi sāpi kriyaiva vyavahāre kartā|68|

Even this mula prakriti or inert energy is dynamic and is also work. But this absolute concept is in the view of God alone. In the relative view of souls, this inert energy or matter is the entity that does the work.

Even this mula prakriti is just the work of God in the view of God, which is the absolute reality. ***But in the view of souls, the relative reality becomes absolute and hence for souls the same inert energy acts as an entity doing the work.***

69. Awareness is a verb even in the relative view of souls

व्यवहार एव चित्क्रिया परमार्थानुपपत्तिः।६९।
vyavahāra eva citkriyā paramārthānupapattiḥ|69|

Awareness is a verb even in the relative reality or in the view of souls. Hence, there is no use of dragging down the view of the absolute reality to save chit.

There is no need of bringing the absolute reality into the present discussion just because chit is proved as a verbal noun or a verb in the relative reality itself, and inert ***energy was proved to be the noun or entity or doer.*** There is no use of converting [declaring] the inert energy into work in the view of God, because there is no necessity for such an effort. Already in the relative reality itself, chit is proved to be a verb or a verbal noun and not an actual noun. ***Matter is an illusion created by the work of resistance of force by atoms.***

70. Matter is an entity in our experience

शक्तिनिरोध क्रियाभ्रमद्रव्यं न अनुभवात्कर्तुः॥७०॥

śaktinirodha kriyābhramadravyaṁ na anubhavātkartuḥ|70|

If you say that even matter is an illusion created by the work of the force of resistance by atoms, it is negated, due to the experience of an entity.

In atoms, a lot of empty space exists as per science. In fact, solid matter consisting of packed atoms is mostly vacuum and hence the experience of the solid state of matter should be the experience of vacuum alone. But our experience of the solid state is quite different. When you put your finger on a solid, the finger should penetrate in to the solid since there is mostly vacuum existing in the closely packed atoms. But the finger does not penetrate into the solid, which is quite the opposite experience. The reason for the non-penetration of the finger is not due to the absence of vacuum in the atoms. The subatomic particles revolving rapidly in the atoms create a resistance-force, which does not allow the finger to penetrate in to the vacuum. Due to this an illusion is created for the observer, and the observer thinks that there is no vacuum at all in the solid. Hence, the solid state of matter is the effect of the work of this resistance alone. ***Now from this we can conclude that even matter is a form of work like awareness.*** In that case, similar to awareness, even matter, should not be an entity or a working element. All this is the argument of the opposition²⁹ to establish that awareness is also an entity like matter or to establish matter also is work or a non-entity like awareness.

The answer for this opposing argument is given like this: Solid matter is a form of the work of force or inert energy just as awareness is the work of inert energy. ***But the result of the illusion created by such work ends in experiencing matter as an entity.*** Such experience of an entity is not the result in the case of awareness, even though awareness is also a form of work like solid matter. Due to the difference between the final experience of awareness and solid matter, you cannot treat awareness as an entity like solid matter. Hence, the opposition is negated.

²⁹ The opposition refers to the opposing philosophers whose philosophies are centered around the concept that awareness or consciousness is divine.

71. In generating awareness, the worker is the inert body

जातृकर्तुरनुभवो जडशरीरस्य।७१।

jñātrkarturanubhavo jaḍaśarīrasya|71|

In the case of awareness, the entity or the worker is the inert body of the living being as experienced.

You experience awareness as work and not as an entity. For work, there is always a simultaneous requirement of its worker or entity. Now in the case of awareness being experienced as work, what is the worker that is experienced? *As per our experience, the entity in the case of awareness is the gross body of the living being.* When a human being is aware of something, the entity or worker or working element is the inert human body itself. Hence, the above sutra (70), which says that inert matter is an entity, is a support for this concept. Here, the inert solid human body is experienced as an entity. Thus matter is confirmed to be an entity. **Hence, matter stands as a perfect entity in the experience of the relative world.**

72. In God's view, even the primordial energy is a form of work

क्रियारूप मूलशक्तेरनुभवोऽपि भ्रमः परमार्थे।७२।

kriyārūpa mūlaśakteranubhavo'pi bhramaḥ paramārthe|72|

Even the primordial energy is a form of work alone and its experience as inert energy is an illusion, but this illusion is restricted to the absolute plane.

We have proved that matter is also a form of work and its experience as matter is an illusion. Similarly, the inert energy, which is in the primary causal form as primordial energy, is also a form of work alone and its experience as energy is also an illusion. But this illusion cannot be taken to be an illusion in the relative world, which is the experience of human beings. **Only in the absolute plane, which means in the view of God, is this primordial energy treated as a form of work and as an illusion.** Here

you must differentiate the case of matter from the case of primordial energy. In the case of matter, the illusion of the experience of the solid state is due to the work of the primordial energy. Thus, the worker is known in the case of matter in the relative plane itself. But if you take the case of the primordial energy, it is realized as work but the worker is not realized in the relative plane because the primordial energy itself is the ultimate worker in the relative world. Hence, the worker of primordial energy can be only realized in the absolute plane and never in the relative plane. Hence, you cannot completely declare the primordial energy to be an illusion since the worker of primordial energy is never realized in the relative plane. ***The worker of the primordial energy, which is to be realized to be work, is God Himself*** and since God cannot be realized in the relative plane, you cannot cross the illusion of primordial energy. ***Only God can cross this ultimate illusion of the primordial energy or Mula Prakriti or Mula Maya.***

Note:

If you see even the primordial energy, it is only a field of force. Force means somebody is forcing. The person who is forcing must exist. That worker is God. But you can never cross the primordial energy, which is in the form of space. Space is primordial energy. Hence, the worker, who is God, can never be realized. God is beyond space. Space is a force or work or dynamism. Who is the worker? It is God alone.

Work is invisible; it is not noticed. The worker is inert energy. Inert energy itself is again work. The ultimate climax becomes the primordial energy. The primordial energy is also the work of God. God is the only Reality.

The resisting force is creating the illusion of matter. If we proceed like this, then the resisting force is an entity. The primordial energy itself is force and also work. Finally, who is the ultimate worker? God is the Ultimate Reality or worker. This is the philosophy of Shankara. This is how He proves the world to be unreal, with respect to God. We are also a part of the illusion. What are we? We are primordial energy itself. We are matter. Matter is an illusion of energy. Before God, we are also an illusion. Part of the illusion is also the medium of God (Human Incarnation)—with respect to God; not with respect to you. The human form means, human form. That is very important.

73. Creation is a work without object

सृष्टिरकर्मक क्रियैव शिवनृत्यम्।७३।

The creation is a work without an object and hence is called as the dance of Lord Shiva (God).

There are two types of work³⁰. One is objectless work (akarmaka kriyaa) and the other is work with an object (sakarmaka kriyaa). “Rama killed Ravana”. In this statement the verb has an object. The verb is the work of killing and the object is Ravana. In the statement “Rama walks”, the verb is the work of walking, which has no object. Now in the absolute plane, even the primordial energy, which is the ultimate cause of this creation, is proved to be a form of work alone. Hence, the entire creation, which is only different modified forms of the primordial energy, becomes work alone. ***Now, this work of creation has no object because the entire creation consisting of all objects has become work.*** There is no object or entity leftover, which is not work. But remember, this state is the absolute plane and not the relative plane in which we are experiencing certain forms of work as objects and certain other forms of work as work. Therefore, in the absolute plane, no object is leftover and hence the entire creation becomes a work without an object. ***When we say that somebody is dancing, the work of dancing is also without an object. Therefore, this entire creation is stated to be the dance of God (Lord Shiva).***

Note:

Here, I have used the analogy of dance. This entire creation finally ends in primordial energy. Energy is only work or force. A worker is needed. There is nothing like dance other than the dancer (worker). Dance exists, but dance is not an entity. It is only relatively true. To explain the concept of relative truth, I have introduced the concept of dance. Also, by dance, He can get entertainment. The world is His imagination alone. The dance is only His imagination. It is not like something material. Other than the dancer, nothing exists. The dance is the relative truth and the dancer is the absolute truth. Since the entertainment is not complete³¹, He enters the world. He enters the

³⁰ The same concept as transitive and intransitive verbs. The verbs denote an action or work.

³¹ Entertainment is not complete merely by watching passively. So, God does not merely watch the Cosmic Dance (creation) passively, but He enters this Dance in order to participate and get better entertainment.

human body and through the human being, He gets the experience. Without entering the dance, the experience [entertainment] is not complete.

Here mainly energy is work or force. It requires a worker or the forcing element. Except that it does not exist. It fits to dancer and dancing. Suppose you are dancing such a way that you are building a house. Is there any house? No. It is only imagination. By dancing you are creating some house is building. There is no house. It suits to the science concept also. Finally, everything is energy. Energy is force or work. Except God nothing is there. The world is relatively true. God is the Absolute Truth. But we cannot experience that. We are part of the world. We are not the dancer; we are part of the dance. This concept completely relates to God alone. For the sake of our imagination [and understanding the concept], dance is the best simile.

74. In the absolute plane, the One (God) remains without a second

एकाद्वितीयं परमार्थं श्रुतेः।७४।

ekādvitīyam paramārthe śruteḥ|74|

In the absolute plane, the One remains without a second, as per the Veda.

In the absolute plane, we have concluded that the entire creation is only the dance of God, which is work without an object. The worker or working element or the entity that performs this work of dancing (creation), is God Himself. Due to the absence of any object, God is said to be the one Subject³² without a second, in the absolute plane. This is mentioned in the Veda (*Ekamevaadvitīyam Brahma*).

75. Experience of entities is valid in relative plane

भ्रान्तकर्तृणां सदानुभवोऽस्माकं व्यवहारे।७५।

bhrāntakartṛṇām sadanubhavo'smākaṁ vyavahāre|75|

In the relative plane, the experience of entities exists, even though in reality they are only illusions.

³² God is the subject, without any object (second).

In the relative plane, which consists of the experience of souls in this world, you should not drag the absolute plane and get confused. As long as you are in the relative plane, you cannot cross the ultimate illusion of the primordial energy as explained above and hence you can never touch the absolute plane. Hence, the concept of illusion cannot be mentioned in the relative plane, when you are experiencing an entity, even though you have realized it to be an illusion. Since your experience is not cancelled by the illusion, the illusion is only realized, but not experienced.

Note:

Matter is an illusion of energy. We experience matter and we realize the matter to be an illusion. In relative plane, matter continues to exist though in reality it is an illusion.

76. Illusions created by primordial energy can be realized but not experienced

अस्ति मूलमायया अपि व्यवहारे।७६।

asti mūlamāyayā api vyavahāre|76|

Even in the relative plane, the illusion created by the primordial energy cannot be experienced.

Even the illusion created by the primordial energy in the case of the experience of the solid state of matter, cannot not be experienced, even though it is realized by science. As said above, even though science proves that the closely packed atoms in the solid state of matter contain a very large volume of vacuum, the penetration of finger is resisted by the opposing force created by the revolution of subatomic particles in the matter. This experience of resistance to the finger is misunderstood as the solid state and hence is an illusion. Therefore, in the relative plane itself, you have realized the worker of the resistance as the primordial energy. But you are still unable to overcome the illusion and you feel a different experience of the solid state. When you are unable to overcome the illusion created by a known worker like primordial energy, how can you overcome

the illusion created in the case of primordial energy, in which the worker is the unimaginable God, who can never be realized?

77. Space or primordial energy is called as Mula Maya or Mula Prakriti

मूलाकाशरुपत्रयं महामाया।७७।
mūlākāśarupatrayam mahāmāyā|77|

The root space appears in three forms and these three forms are called as Maha Maya.

The primordial energy is called as Mula Maya or Mula Prakriti, which is in the form of space. When this primordial energy is condensed, it appears in the forms of light etc. When it is further condensed, it appears in the form of matter through illusion as explained above. When the primordial energy or its forms work through a special technology³³, such work is called as awareness. Therefore, awareness as the work-form, light etc., as the condensed forms and matter as the intensely condensed form, are the three forms of primordial energy. These three forms are called as Maha Maya.

Note:

³³ A special system or device. When energy works through the special technology of the nervous system, awareness results.

Matter is a condensation of energy as per physics. Physics uses the word condensation. The resistance force gives the illusion of matter. Condensation only means a high force of resistance; i.e. higher intensity of resistance.

When the intensity of energy increases, the energy is condensed into matter as understood from the equation: $E = mc^2$

The science of cosmology discusses questions like how did matter form? How did the earth form? It can be understood in terms of the simple concepts of dilution and condensation. Energy is condensed to form matter. Energy is the dilute form and matter is the condensed form. Thus, this creation evolved from space (primordial inert energy) alone.

What is the difference between work and energy?

We have seen that energy is realized to be work. But any work needs the existence of worker, the working element. That working element must be beyond the work, and when the work is energy, the working element is God. The necessity of the existence of God thus arises even in science. God, who is beyond space and work, is the working element. The working element must exist. Otherwise, the work cannot exist. If the work does not exist, it means that energy does not exist. If energy does not exist, matter does not exist and awareness does not exist. That is, creation cannot exist. This world is only relatively real as told by Shankara. His statement is perfectly correct. The world is only an illusion with respect to God; but not for us.

Bonds³⁴ are only feelings. You can realize that these bonds are unreal. Practical realization is possible. Maha Maya³⁵ and Mula Maya³⁶ are illusions (for God) but you cannot cross³⁷ them. You can however cross Maya³⁸ and remain in Maha Maya, by your effort. The avadutas have practically crossed Maya by their effort. But they cannot realize matter and energy as unreal. They cannot

³⁴ Family bonds and the bond with money or one's life.

³⁵ The state in which the various forms of inert energy, the various forms of matter and the various qualities of awareness are all resolved (dissolved) into their basic forms of inert energy, inert matter and awareness, is called Maha Maya. The three entities energy, matter and awareness remain differentiated and are considered real.

³⁶ The state in which inert energy, matter and awareness are all resolved (dissolved) into the primordial energy and the primordial energy alone remains as real is called as Mula Maya.

³⁷ You cannot practically experience that they are unreal.

³⁸ The state in which the different forms of inert energy, forms of matter and qualities of awareness are differentiated and considered to be real is called as Maya. It is the state in which almost all the living beings and humans normally are.

realize sunrise and ultraviolet rays as unreal. They can cross Maya alone by self-effort. The Maha Maya is considered absolute with respect to the plane of Maya. It can be called as the absolute reality or Brahman. That is what Shankara did. On the ladder, with respect to the lower relative plane, the higher relative plane can be taken to be absolute. The shape of a mud pot is Maya. The mud is Maha Maya. But if consider that matter is also condensed energy ($E = mc^2$), then matter is also unreal. But this state cannot be practically achieved by you. You cannot practically pass through a mud wall. That requires God's grace.

The world consist of matter and energy. Mula Maya and Maha Maya cannot be unreal for souls. For the soul, qualities and shapes can be unreal (Maya). The lower plane (Maya) can be unreal and the higher plane (Maha Maya) remains real, since the soul exists in that plane itself. When I consider the world to be Maha Maya and Mula Maya, it is real. When I limit the world to only shapes and feelings, it can be treated as unreal.

78. The forms of Maha Maya constitute Maya

महामायाकार्यगुणवर्णरूपाणि माया।७८।

mahāmāyākāryaguṇavarṇarūpāṇi māyā|78|

The forms of Maha Maya are quality, color and shape, which together constitute Maya.

The forms of Maha Maya constituting awareness, condensed light etc., and the most condensed matter, are quality, color and shape respectively. These three forms of Maha Maya are called together as Maya. A quality is just a specific design of awareness. A color is just a specific frequency of light. A shape is just a specific design of matter.

79. Separateness of the absolute and relative planes

द्वे दशे पृथग्वाच्ये।७९।

dve daśe pṛthagvācye|79|

The absolute and relative planes are completely separate.

The cause is the absolute plane and its effect is the relative plane. Gold is the cause and the chain is its effect. The lump of gold has no shape but its effect, the chain, has a specific shape. When you are talking about the beauty of the shape of the chain, the quantity or quality of gold is not touched. When you talk about the quality and quantity of gold, you should not talk about the beauty of the design of the chain. The former is the absolute plane and latter is the relative plane. When you are in one plane, you should not bring the other plane and get confused.

80. Commentaries given from different planes led to contradictions.

पृथक्कृतदशाद्वयवादिनो गुरवः।८०।

prthakkr̥tadaśādvayavādinō guravaḥ|80|

The spiritual preachers give commentaries standing in either one of these two planes separately.

The three great spiritual preachers i.e., Shankara, Ramanuja and Madhva gave commentaries standing in one of these two planes separately. Shankara stood in the absolute plane and gave His commentary. Ramanuja and Madhva stood in relative plane and gave their commentaries. You cannot mix their commentaries and get confused due to the contradiction. The two planes contradict each other and therefore, the corresponding commentaries also contradict each other. You should not compare these commentaries and create contradiction between the commentaries.

81. Our real world is unreal for God

सन्नस्तस्यासज्जगत्।८१।

sannastasyāsajjagat|81|

The world is real for us human beings, where as the same world is unreal for God.

God is the cause and the world is the effect. We human beings are also part of the world. God is in the absolute plane and the world is in the relative plane. We and the rest of the world stand in the relative plane alone. Therefore, we and the rest of the world are true for each other. God should not be referred to in the relative plane. If we go to the absolute plane, we along with the rest of the world become unreal for God. The view of God is confined to the absolute plane and cannot be referred to in our view. Similarly, our view is confined to the relative plane and should not be referred to in the view of God.

82. We can never practically attain God's view

तस्यद्गुच्यते न गम्यते राजमहिषीवत्।८२।

tasyadrgucyate na gamyate rājamahiṣīvat|82|

God's view is only explained by us and not practically attained, similar to the aspect of the king and the queen.

Our view regarding us and the rest of world cannot exist in the absolute plane. We can just imagine the position of the absolute plane but we cannot have practical existence in the absolute plane. When we talk about the absolute plane, it does not mean that we have actually reached the absolute plane. We are only imagining the position of absolute plane, which is practically impossible for us to attain. We can say that world is unreal in God's view. This does not mean that our view practically becomes God's view, and it does not mean that the world becomes unreal for us. You can say that the king can shout at the queen, but it does not mean that you can shout at the queen.

83. The absolute and relative planes do not coexist

मनुष्योपाधौवपि न दशाद्वयविरोधः।८३।

manuṣyopādhaūvapi na daśādvayavirodhah|83|

Even in the case of the Human Incarnation of God, the two planes do not co-exist to contradict each other.

When God enters the medium of a human form, such a Human Incarnation is an ordinary human being externally but is God internally. If you cannot recognize Him internally, you will speak only in the relative plane regarding the world in His view. If you recognize Him as God internally, you will speak in the absolute plane regarding the world in His view. Once the absolute plane is mentioned, the relative plane does not exist. If you do not recognize Him as God, even though He is in the absolute plane, you will misunderstand Him to be in the relative plane alone. Hence, even in His case, the two planes do not co-exist and contradict each other. If you have realized Him as God, there is no relative plane in His view since the relative plane cannot co-exist with the absolute plane³⁹. Even if you have not realized Him as God due to your ignorance caused by ego and jealousy, the absolute plane alone exists in His view and not the relative plane. In your ignorant view also, His view of the world is only the relative plane⁴⁰. Thus here also, there are no two planes co-existing.

Note:

Once you mention about the absolute plane, the relative plane disappears. The absolute plane is the absolute truth. When the absolute plane is realized, the relative plane disappears. For example, you see a rope, but you mistake it to be a serpent. The rope is the absolute plane and the absolute truth. The serpent, which is an illusion, is a relative truth. Once the absolute truth is realized, the relative plane disappears. Once you realize the rope, the serpent disappears. As long as you see the serpent, the rope is not realized. So only one plane exists at any given time; both planes cannot co-exist.

In the Human Incarnation, God is there in the human medium. The human being is in the relative plane and is a part of the world. God is in the absolute plane. When the absolute plane is realized, the relative plane should disappear. So, when we mention about the absolute plane, the human medium—the relative plane—does not exist. For the Human Incarnation, the world is also imaginary. The Human Incarnation talks about God alone. When

³⁹ In other words, you know that for Him, the world including the primordial energy is experienced as an illusion.

⁴⁰ You think that He is not God. So you think that for Him too, the Mula Maya and Maha Maya cannot be experienced as illusions. Thus you feel that His view of the world is of the relative plane.

you talk about God, the relative plane does not exist. Thus for the Human Incarnation, only one plane exists.

One cannot understand God, but for God, the world is in the relative plane, that can be understood. The nature of God is not realized. Once you recognize God, the entire world becomes the relative plane and does not exist, in His view. We are imagining His view. For us, the world continues to exist, but in His view, the world does not exist. This does not mean that we have reached His view. I gave an example also, adi mahashivat.

[As discussed with Swamiji] God in the Human Incarnation is in the absolute plane. He cannot get the experience of the relative plane. But the soul that He resides in, is in the relative plane. God lives in the soul and extracts the experience of the relative plane from the soul. So it is a symbiotic relationship.

84. We alone experience the illusory relative plane

भ्रान्ता वयं न सः परमार्थानुभवाभावात्।८४।

bhrāntā vayan̄ na saḥ paramārthānubhavābhāvāt|84|

The illusion of the relative plane is only for us and not for God, due to the lack of practical experience of the absolute of plane for us at any time.

The Human Incarnation is always in the absolute plane and the relative plane never exists for Him because the illusion causing the existence of the relative plane is never for God. Hence, there is no question of the existence of the relative plane in the view of God at any time. Only we, the ordinary souls, are affected by the illusion and experience the existence of the relative plane. Since we can only imagine about the absolute plane and can never practically experience it in reality, we will not believe in the existence of the absolute plane even in the view of the Human Incarnation. Since, our practical experience is always confined to the relative plane, we always try to imagine the relative plane even for the Human Incarnation. Hence, the basic reason for us to not believe in the existence of the absolute plane for the Human Incarnation, is our lack of practical experience of the absolute plane at any time.

85. None can cross the illusion of primordial energy

मूलभ्रमाकाशान्नातीताः पण्डिता अपि।८५।

mūlabhramākāśānnātītāḥ paṇḍitā api|85|

Even the scholars can never cross the fundamental illusion created in the case of primordial energy, which is space.

Even the scholars and scientists cannot cross the original illusion created in space or Mula Maya. Nobody can cross the spatial dimensions and imagine anything beyond the space. Space or primordial energy is realized as work but its worker existing separately other than space (or beyond the space) cannot be imagined by any scientist or scholar. The worker of primordial energy (work), God, can never even be realized and experiencing Him is absolutely impossible. A scientist or scholar can cross Maya and Maha Maya through the realization of the worker, though crossing Maya and Maha Maya cannot be experienced. You can cross Maya and Maha Maya in realization at least, though not in experience. But you can neither cross Mula Maya in realization nor in experience because the worker of Mula Maya (God) can never be realized. When something is not even realized, there is no question of experiencing that. Experience comes subsequent to realization.

Note:

Realization is different from the experience. Realizing Maya means realizing that the shape of the pot is unreal, and that mud alone is real. Though you have realized this, you still continue to experience the existence of the pot. Similarly, matter is an illusion. It is energy in reality. When you place your finger on matter, the finger does not pierce through due to the resistance force developed due to the revolving of the sub-atomic particles. This is the scientific view. Yet we continue to experience matter. Though you have realized the unreality of matter, you still experience matter.

Then what about crossing Maya? The shape of the pot is unreal. It is Maya. The mud is matter. Matter is energy. Matter and energy are Maha Maya. Both matter and energy are dissolved into primordial energy, Mula Maya. Now, you cannot cross this Mula Maya (space, or the primordial energy).

Crossing Maya and Mula Maya

The shape of the pot is Maya (illusion). The mud is real (relatively). Matter itself is an illusion of primordial energy. So the matter is Maha Maya. The shape of matter is Maya. When you realize the shape of the pot as unreal, you have crossed Maya. When you realize that the matter is also an illusion of energy (the resisting force of primordial energy); it also becomes unreal. But you cannot cross the Mula Maya that is space.

Scientists who have seen the movement of sub-atomic particles have crossed the Maha Maya in realization, but not in experience. There is a difference between realization and experience. Realization is theoretical knowledge, while experience is practical knowledge. The scientist has not experienced the unreality of matter. He can say that a wall is mostly empty space, but he cannot pass through the wall. Jesus can pass through the wall, since God can even cross the primordial energy. Though I have realized that the wall is mostly empty space, I cannot pass through the wall, because the resisting force of the atomic particles, resists me.

Let us say that I have mistaken a rope to be a snake and am scared of it. Somebody tells me that the rope is not a snake, so, I realize that the rope is not a snake. But I am still afraid of going near the rope, because I have not experienced the rope in practice.

Another example: I have realized that the beauty of a girl is unreal. Still when I see a beautiful girl, I get attracted. The practical knowledge is different from theoretical knowledge. I know that the beauty is only an unreality, and it is only matter and energy. The colour of the girl is only Maya. The shape of the girl is only matter. Energy with a certain frequency gives the colour. I have realized that the girl is an illusion of matter and energy, but still I am attracted to her. Qualities (feelings) are also Maya. Her love is also Maya alone. But I have not experienced the unreality of Maya. The colour of the girl is Maya alone. The shape of the girl is matter alone. The love of the girl is Maya alone. But I have not experienced the unreality of Maya. Theoretical knowledge is different from practical knowledge. That is why when I see a beautiful girl, I still foolishly get attracted to her, entrapped by her beauty. I fall in the trap of her beauty and love which are Maya.

What is real in this world?

God is the only Ultimate Reality. I have realized the existence God, but I have not experienced God. If you see the Human Incarnation, He can pass through the wall, because He has not only realized God but also experienced God. The practical knowledge is there. On the other hand, we only know that the wall is unreal. It is only theoretical knowledge. If we experience God and have practical knowledge of God, then we can also pass through the wall. For us too, the world will become unreal and we will not be trapped by the beauty of the girl. That is the difference.

Even though a very beautiful lady was applying perfume on the feet of Jesus, Jesus was not trapped by her beauty. If some ordinary human being were in the place of Jesus, he would have been trapped by her beauty. If a disciple were in the place of Jesus, he would be trapped. What is the difference between Jesus and an ordinary human being? Jesus had the practical knowledge of God; a disciple only has theoretical knowledge of God. That is the difference. When you attain the practical knowledge of God, then you will become God.

How can we get that experience of God?

That is possible only by the grace of God. Your effort alone, without the grace of God, cannot succeed. As an example, let us see this verse "*Raja mahashivat*". You can say that the king can slap the queen. But that is only theoretical knowledge. You are keeping yourself in the place of the king and saying that the king can slap the queen. Can *you* really slap the queen? You have not become the king. You are imagining yourself in the position of the king and you are saying that the king can slap the queen. But you cannot slap the queen. That is the difference between the theoretical and practical knowledge. You have realized the view of the king. But you have not experienced the kingship. You are not the actual king.

Thus, knowing that the world is unreal, does not make it unreal to you practically. You have only realized it. Crossing Maya and Maha Maya practically, is very difficult by human effort, unless the grace of God comes. It is possible by the grace of God. Only by the grace of God can the world become unreal.

How can the grace of God be achieved?

The grace of God can be achieved by devotion—through theoretical and practical love. All this is known by the knowledge. Thus, knowledge is the first step. Theoretical love is the second step. Practical love, is the service to God, through the sacrifice of work and through the sacrifice of the fruit of your work. Practical knowledge comes only through practical love. Jesus did penance on the hill. Then he came in to the world and He sacrificed practically for the service of the God. He worked for mission of God, day and night. He sacrificed His life for the sake of God. So, through practical sacrifice, he became God. Knowledge leads to determination. Determination can lead you to practice.

Only by practice, can one achieve practical knowledge. Knowledge, devotion and service, are the three steps.

86. The work must be different from inert energy

न जडशक्तिरेव क्रियाभावापत्तेः।८६।

na jaḍaśaktireva kriyābhāvāpatteḥ|86|

We should not say that the work is simply the inert energy. If so, the new word, work, should not arise at all.

We can say that work is a form of inert energy. But we should not say that there is no difference between inert energy and work. If there is no difference between inert energy and work, what is the necessity of introducing a new word, work? Work must be different from inert energy and therefore, a new word, work, was created. If you say that there is no difference between inert energy and work, there should have been no work other than inert energy.

87. Work and energy are equivalent but separate

एकत्वे न पदद्वयं न च पृथग्भावः।८७।

ekatve na padadvayaṁ na ca pṛthagbhāvaḥ|87|

If both are one, there should be no two words and both should not have separate existence.

If work and energy are only one entity, there is no need of having of two separate words like work and energy. If both are one and the same, then as soon as energy is produced, the corresponding work must also get generated simultaneously. There should not be two sequential stages of energy and work.

88. Consumption of energy and generation of work are proportionate

समप्रमाणव्ययजननात् विनोपकरणं तयोः।८८।

samapramāṇavyayajanānāt vinopakaraṇam tayoh|88|

The consumption of energy and the generation of work take place proportionately in equal quanta. The instrument is not involved in the conversion since it is not consumed at all in generating the work.

If both energy and work were different from each other, then for the generation of every quantum of work there would not have been a corresponding disappearance of one quantum of energy in the body. For example, suppose one calorie of energy disappears, when you walk one mile. If you have walked two miles, two calories of energy must disappear correspondingly. This means, that only the energy is converted into work; not any other item like the instrument. By walking two miles the instrumental legs do not disappear partially by two quanta (like two calories). Hence, the instrument is not involved in the conversion of energy to work. Therefore, work is only another form of energy.

89. Intangible work differs from energy due to the association with the instrument

द्वैतमुपकरणवशात् भिन्नम् तयोरव्यक्तम्।८९।

dvaitamupakaraṇavaśāt bhinnam tayoravyaktam|89|

Work becomes different from energy due to its association with the instrument. The work differs from the notable energy and the notable instrument by being unnoticed.

The above two versions are contradicting to each other. One says that energy and work are one and the same. The other says that energy and work are different. The conclusion of this contradiction must be given. We say that the work is basically energy but it becomes different due to the

association with the instrument. The notable⁴¹ energy becomes un-notable⁴² work due to the association with instrument and hence, the work can neither be identified as the notable energy nor as the notable instrument. The process of walking is work. It is different from the instrumental legs and also the causal energy. We can notice only the energy and the legs but the work, which is different from these two, cannot be noticed. The inert heat energy can be noticed by the thermometer directly and the instrumental legs are directly noticed by the two eyes. But the process of walking as invisible work, cannot be noticed directly.

Note:

⁴¹ Tangible

⁴² Intangible

Suppose the legs are walking. The inert energy in the form of heat, that is present in the legs, and which is working as mechanical energy, can be measured by the thermometer. You are also able to notice the legs by your naked eye. Both energy and instrument are thus notable. But the work, walking, is not notable. You are only seeing the legs moving. You are not measuring work. There is no work-meter. Work is neither the legs nor the heat energy present in the legs, nor the distance traveled. It is only inferred; not perceived. Work is not notable.

Suppose you have walked one mile. You can see the legs. You can also see the amount of energy (in the form of heat) spent by the legs by using a thermometer. You can also measure the distance walked—1 mile. One mile is a unit of distance. Likewise, if 10 calories are spent, that is only heat energy. But the units of work are not noticeable. Then what are the units of work? There are no direct units of work; there are only indirect units in terms of energy. Work is measured indirectly in terms of energy. Hence, work is unnoticed. Work is only inferred; not perceived.

Why is energy called as inert energy?

Inert in this context is not to be understood in terms of whether it is dynamic or static. Inert means, that which cannot know or that which cannot have knowledge. So, inability to know or inability to possess knowledge, is the criterion. Electricity does not have the characteristic of knowledge. Hence, it is inert. Whether it is static or dynamic is irrelevant; whether or not it can possess knowledge is the issue. The process of knowing is not there in electricity, therefore, it is inert.

90. Intangible work is not an entity

अस्तितु न कारकमग्रहणात्।९०।

astitu na kārakamagrahaṇāt|90|

Since the work is un-notable, it is not taken as an entity,
but the work exists.

Since the work is not noticed, being different from the notable energy and notable instrument, we say that the work is not an entity. An entity is always easily noticed. However, this does not mean that we say that the work is non-existent. Work certainly exists, though it is not treated as a notable entity.

91. Awareness is work

अस्ति शक्तेरव्यक्तक्रिया चित् नाडीमण्डलं उपकरणम्।९१।

asti śakteravyaktakriyā cit nādīmaṇḍalaṁ upakaraṇam|91|

The awareness certainly exists as an invisible form of inert energy. Here the instrument is the nervous system.

The awareness is the work and the entity is the inert energy produced by the oxidation of food. The nervous system is the instrument. From the above analysis, the awareness exists, but being un-noticed, it is of secondary importance and does not have the primary importance of entity. Awareness as work is quite different from the inert energy as well as the nervous system. It is the invisible form of inert energy due to proportionate conversion and certainly is having existence.

92. Limited simile for God and creation

मृद्घटपक्षयोः अन्योन्यपरिहासो जलानयने।९२।

mṛdghaṭapakṣayoḥ anyonyaparihāso jalānayanane|92|

The two parties supporting the mud and pot mock at each other in the context of bringing water.

The mud and pot are taken as simile for God and world during creation process. The party supporting the existence of separate pot is mocked by the other party since the first party is unable to bring the water with the pot from which the mud is withdrawn by the second party. The reverse mocking also takes place because the second party which believes in the only existence of the mud also cannot bring water with the help of the lump of mud.

93. Limitations of ancient logic

अग्नितापकणबन्धशक्तेरज्ञानात् हास्यौ।९३।

agnitāpakaṇabandhaśakterajñānāt hāsyau|93|

Both the parties should be mocked at since both are ignorant about the binding energy that is introduced into the lump of mud while the pot is heated and the binding energy is responsible for bringing water.

Both the parties are not aware of one scientific point here. In the lump of mud the bond energy binding the mud particles is absent. It is introduced in to the pot, when the pot is heated in fire. The bond energy binding the mud particles in a specific design is responsible for bringing the water. This important point is not noticed by both the parties of ancient logic and the fight between them is to be mocked.

Note:

Both Advaitins and Vishishtadvaitins have forgotten the binding energy. Here I am referring to the ancient philosophy. At the time of Sankara and Ramanuja, Science was not developed. They neglected the binding energy formed when mud is heated in the fire. The molecules of the crystals are bonded. This bonding energy is rejected in both the philosophy. They give importance only to the mud (cause). Effect they consider only the pot. Bonding energy between the crystals gives the shape (effect). Shape of the pot is based on the binding energy. If you take the shape of the pot as binding energy, it is not unreal. Energy is not unreal. If take the binding energy into the category of cause, then it become unreal.

94. No perfect similie for God and creation

कारणकार्याकर्षणे परापराजयः|९४|

kāraṇakāryākaraṣaṇe parāparājayaḥ|94|

If you drag the binding energy towards the cause, the effect fails. If you drag the binding energy to the effect, the cause fails.

If the binding energy is also taken as cause, the first party fails to bring water with the imaginary design of pot alone. If the binding energy is taken as the effect, which is separate from the lump of mud, the second party fails to bring water with the lump of mud.

95. Relation between the Unimaginable God and imaginable creation

ऊह्यानुह्य बन्धाभावात् न पर्याप्तम्।९५।

ūhyānūhya bandhābhāvāt na paryāptam|95|

The simile is not complete in all aspects because God is unimaginable and the world is imaginable. Moreover, the third factor, binding energy, does not apply to God.

You are comparing the mud and pot to God and world in the process of creation. The simile is just correct in one aspect only, which is that the pot is produced from the mud. Apart from this aspect the simile is not capable in explaining the process of generation, which is unimaginable. The mud and pot are imaginable items and hence the process of generation is also imaginable. But here, God is unimaginable and the world is imaginable. The process of generation between unimaginable and imaginable items must be unimaginable because only a process of generation between two imaginable items can be imaginable. In the simile, the binding energy is a third factor, which does not exist in the case of God and world. The world is produced from the God without any association of another factor.

96. Absence of an independent observer in the case of God and world

द्रष्टुरस्थानात् क्रियाकारणयोः सदृशतर्कस्य।९६।

draṣṭurasthānāt kriyākāraṇayoḥ सदृशतर्कस्या|96|

The observer in the case of God and world does not exist in the plane of God or in the stage of creation. Moreover, the observer is trying to analyze with the help of items of creation similar to him.

The observer is observing both the mud and pot separately. The observer is existing practically when there is lump of mud and also practically when the pot is generated from the lump of mud. In the case of

God and world, the observer is existing only in the plane of produced world (Pot) and the observer does not exist in the plane of God (Lump of mud) or during the stage of generation. In the case of simile, the observer is authorized to speak about the cause, the process of generation and the effect. But in the case of God and world, the observer (human being) does not exist in the plane of God or in the stage of creation of world. He exists only in the plane of created world. In the simile, the observer is quite different from the lump of mud, the process of generation of pot and the produced pot. But in the case of God and world, the observer is a part of the produced world, trying to investigate the process of creation of world and trying to investigate the nature of the creator with the help of examples like mud and pot, which are parts of the world like himself.

Note:

Existence can be an illusion. Suppose you are imagining something that is not real. Your imagination exists for you, but still it is unreal. Unreal also can exist. If world does not exist God is not entertained. It is existing but unreal. Still as an imagination it exist.

97. Magician and magic castle: a better simlie

इन्द्रजालमिव हेतुलक्षणाभावात्।९७।

indrajālamiva hetulakṣaṇābhāvāt|97|

A better simile is the generation of magic castle from the magic-master, in which, no characteristic of the magic-master is seen.

At least, in the case of mud and pot, the observer is able to find out the mud in the pot through the characteristics of mud like black color, hard touch etc. But in the case of God and world, the observer cannot find any characteristic of the unimaginable God in the imaginable world. A better simile will be the production of magic castle from the magic-master, since the magic castle does not show any characteristic the magic-master in it, with the help of which, one can imagine the cause of the castle.

98. Existence of God in the Human Incarnation to negate atheism

नरावतारेऽपि तदस्तित्वानुभवो विद्युल्लतायामिव नास्तिकत्वप्रतिषेधमात्रः।९८।

Narāvatare'pi tadastitvānubhavo vidyullatāyāmiva nāstikatvapratīṣedhamātraḥ|98|

Even in the Human Incarnation, the existence of God is experienced, as in the case of an electric wire, only to negate atheism.

Even in the case of Human Incarnation, the existence of unimaginable God is experienced, but not any characteristic of the unimaginable God. The human being charged by God is treated as God by devotees, but on true analysis, neither the human being is God, nor is God the human being. The current is a stream of electrons and the metallic wire is a continuously bound chain of metallic crystals. When the metallic wire is charged by current, the metallic wire is treated as current, but this does not mean that the stream of electrons (current) is actually converted in to the chain of metallic crystals straightly. Hence, even in the Human Incarnation, God is not experienced, but only the existence of God in the human being is experienced. If the existence of God cannot also be experienced, there is a danger of conclusion of non-existence of God leading to atheism. Hence, God in human form gives proof for His existence only to condemn atheism. This should not be misunderstood as the direct experience of God or God's characteristics.

99. Unbroken cosmic inert energy in deep sleep

सुषुप्त्यात्मा ब्रह्म जडशक्तिः शरिररूपात्।९९।

susūptyātmā brahma jaḍaśaktiḥ śarīrarūpāt|99|

The Atman, which is the basic inert energy of awareness in the deep sleep, becomes the cosmic inert energy or Brahman, since the continuity is not broken by the body, which is a form of inert energy itself.

The word Atman is used in the basic form of awareness, which is the inert energy confined to the living body. In deep sleep this Atman becomes the same cosmic inert energy, which is called as Brahman. The inert body that separates this Atman from the entire cosmic energy is also a form of inert energy only, since matter is a form of inert energy. Like this, the Atman in the deep sleep merges with the entire ocean of cosmic energy in essence. In deep sleep the awareness disappears. This means that the special work of inert energy in the nervous system is stopped due to resting nervous system. Hence, in deep sleep, only inert energy remains in its original form.

100. The entire creation evolved from space

अनन्तगुणाकाश ब्रह्मणो विद्यन्ते श्रुताः
 सृष्टिस्थितिलयहेतुमत्त्वसुषुप्त्यात्मत्वादयः।१००।
 anantaguṇākāśa brahmaṇo vidyante śrutāḥ
 sṛṣṭiṣṭhītilayaheṭumattvasuṣuptyātmadvādayaḥ|100|

In the concept of space being called as Brahman, several merits exist like it being the creator, maintainer and destroyer of the universe, it becoming Atman in deep sleep etc., as heard in the Veda.

The cosmic inert energy is the space from which the entire creation is evolved. Matter, awareness, light, heat etc., along with their modifications constitute this universe and all this is evolved from the primordial energy, which is the space. In Veda it is said that space is generated from God and from space the entire creation is evolved. Hence, space is the first item of creation, which acts as the primary source for the whole creation. The modifications of the space are due to illusions only and thus the entire universe is an illusion form of the space only, which is the inert primordial energy. Hence, the universe is space only and we can say that the universe is maintained by space. When the illusions are removed, all the modifications in the universe disappear and this is the final dissolution of the universe into space. **Therefore, the space can be called as Brahman, which is the creator, maintainer and destroyer of the universe.** All these points are correlated with Brahman. It is said that the universe is created,

maintained and destroyed by Brahman. It is also said that the entire world is Brahman only since the world is based on illusion. All these are merits of the primordial energy to be called as Brahman, the greatest in the universe. The concept that the soul or Atman in its basic form in deep sleep is Brahman is also correlated.

Note:

For scientist and atheist space is God. Here in this sutra I am speaking from the point of science. But it is inert. Because of this one defect the space is ruled out as God. Why space need not be called as Brahman. The reason is that Human Incarnation does miracles and establishing the existence of unimaginable item.

101. Space is Brahman in a limited sense

वर्गोत्तमे ईक्षाश्रुतेः धुतः गुणः ब्रह्मसूत्रात्।१०१।

vargottame īkṣāśruteḥ dhutaḥ guṇaḥ brahmasūtrāt|101|

All the merits of the space are thrown away by the Vedic statement, which says that God wished to create the world and this is in the Brahmasutra. Here, space is Brahman due to its greatness in the category.

Space is called as Brahman because it is the greatest in the universe. But it cannot be God for philosophers, although it is God for all atheists and scientists. The reason is that space has the single defect that it cannot wish to create the universe as said in the Veda. In the Veda it is said that God wished to create the universe. By this single point, all the merits of the space are thrown away in the Brahma Sutra (*Ikshaternaashabdham*). Therefore, space is called as Brahman in the sense that it is the greatest among all the items of creation. Using the word Brahman here does not mean that space is God.

102. If space were God, nothing would be unimagivable

गीतो मतान्तरोऽपि नोह्यापदक्रियाभिरवतिर्णः।१०२।

gīto matāntaro'pi nohyāpadakriyābhiravatiṛṇaḥ|102|

As per the Gita and also as per the other religion, the Human Incarnation is supported through unimagivable miracles, which would not exist if imaginable space were God.

We are establishing this point not simply based on the theoretical statement in the Veda. It has logic and experience also as supporting evidences. If space were God, there would be no unimagivable concept existing in the world. Since, God or space would be imaginable, there would be no place for the existence of an unimagivable point in the world. The human form of God and several devotees of God also perform miracles, which are unimagivable and which are experienced in the world. Scientists and atheists always oppose these miracles to save their basic concept of primordial energy being God. The source of all these miracles is the unimagivable power whose source is unimagivable God. Thus, God in human form arrives in the world to give the experience of logical evidence for the existence of unimagivable power of God and thereby to prove the existence of unimagivable God. In the Gita, Krishna said that He demonstrates the statement of spiritual knowledge of the scripture (*Vedantakrit...*). In Christianity also, Jesus said that He came to fulfill the statement of the scripture.

103. Space came from God, who is experienced only in the Human Incarnation

अत्मापि परब्रह्म प्रकरणतर्कात् नित्यतनुमदवतारात् च।१०३।

atmāpi parabrahma prakaraṇatarkāt nityatanumadavatārāt ca|103|

In the same Vedic statement, the word Atman stands for God due to the logic of the context and due to the only possible human soul always associated with a body in the Human Incarnation.

The source of space was also denoted by the word Atman in the Veda (*Atmana akashah...*). Here, based on the context the word Atman should be taken to mean God. If you take the soul of an ordinary human being as God, it cannot generate space in the real world from which the entire universe evolved. Moreover, the Human Incarnation indicates the human body containing the soul as the medium for God. The only expression of God entering the world is through the human soul along with the human body. The human soul does not exist independently without the body even after death. After death also, the soul attains an energetic human body to go to the upper worlds. In this world no soul is seen without a materialized body. Hence, the human soul indicates the soul with its gross body, which is always associated with it. Thus, the usage of the word Atman to mean God is perfectly justified from all angles.

Note:

When we say that space came from Atman, what is meant by Atman here?

I am referring the God present in the Human Incarnation. Both the original God and God in the Human Incarnation are one and same. I require a medium to specify the address of God. That is why I have taken the Human Incarnation. God in the Human Incarnation is the Maintainer of the entire world. It is the same original God. The Human Incarnation is just an address. It can be Rama, Krishna, and Jesus as the medium; any one of them. The original God remains the same.

Between space and soul, who is Brahman?

The soul is inert energy or space alone. What is the difference between space and soul? The soul in deep sleep (sushupti) is inert energy or space. Both are one and the same. Soul in the waking state can be called as Brahman, based on one point and that is knowledge. It has that one merit of knowledge over inert energy, and hence can be called as Brahman, from that point of view. Based on this one point alone is the soul Brahman. Inert energy does not have the process of knowledge. Otherwise, space or inert energy due to all the other merits, is Brahman.

104. For preaching the spiritual knowledge God enters a human form alone

मत्स्येप्यात्मा न जडे शक्तिर्वा नर एव ज्ञानात्।१०४।

matsyepyātmā na jaḍe śaktirvā nara eva jñānāt|104|

Even in the fish-form of God, the soul with a living body exists and this rules out the entry of God into inert objects. Alternatively, God's power can also enter the fish-form to accomplish the purpose. Hence, only in a human form does God enter for preaching the spiritual knowledge in which alone it is possible.

If you say that God came in the form of fish, tortoise etc., also which are not Human Incarnations and hence if you argue that God cannot be confined to human form only as medium, the answer for this is given here. Even in fish etc., the soul exists in materialized gross body. Hence, our statement that God enters the soul associated with a materialized gross body need not be contradicted. By this, the possibility of entry of God into inert objects without soul is ruled out. Now, after establishing the fundamental concept of entry of God into a soul like this and after negating the entry of God into inert objects without soul, we propose another alternative concept

in the case of the above divine fish etc. The fish etc., came just to kill the demons and not to conduct any preaching of spiritual knowledge. Hence, instead of God, the power of God which can kill the demons could have also entered the fish etc., by which the divine purpose is fulfilled. Now, we can say that God enters only the human form for preaching the spiritual knowledge, since human form alone can preach the spiritual knowledge.

105. God's power can enter a human form to preach lower spiritual knowledge

शक्तिरपिमुक्तजीवज्ञानीश्वरेभ्यो न तद्विरोधः।१०५।

śaktirapimuktajīvajñānīśvarebhyo na tadvirodhaḥ|105|

For the sake of lower levels of humanity, liberated souls also come down to preach by the power of God and this possibility does not contradict the concept of God entering only the human form for preaching.

The power of God can also enter the human form to preach the spiritual knowledge to the lower levels of humanity. The liberated souls acting as servants of God preach spiritual knowledge to the lower levels by the grace and power of God. This possibility does not contradict the entry of God into human form to preach their spiritual knowledge to the top most minority level of spiritual aspirants. The spiritual knowledge is preached both by power of God and God through human forms according to the need of the levels. This alternative choice of entry of power into human forms for preaching does not disturb the concept of God entering the human form only for preaching.

106. God's direct entry and the entry of His power

गीतः स्वप्रवेशः शक्तेरपि तादात्म्यं नावसरात्।१०६।

gītaḥ svapraveśaḥ śakterapi tādātmyam nāvasarāt|106|

The direct entry of God into human form is clearly mentioned in the Gita. Even in the case of liberated souls

charged by His power, He identifies with them fully and the direct entry is not there only due to no need.

In Gita, God has mentioned clearly about the medium for His direct entry to be the human body only (Manushim tanumashritam). He did not mention the other living forms like fish etc. The liberated souls also preach and this possibility is also clearly mentioned (Jnaaninastattvadarshinah). The Lord also said that there is no difference between Himself and such liberated soul (Jnaanitvaatmaiva). He also stated that such liberated souls involved in preaching are very dear to Him (Priyohi..), since they are His best devotees (Bhaktaastetiva..). The Lord identifies Himself with them in all aspects and He did not enter directly since there was no need for lower levels. Except this one point of absence of need for direct entry, God treats such liberated souls as full representatives of Himself.

Note:

What is the difference between God directly entering and His power entering?

God's power is unimaginable, God is also unimaginable. But God is the source of the unimaginable power. Source and power are different. Suppose you wind a copper wire, and when the wire is unveiled, Kinetic Energy is produced. The work of winding came from you. The K.E. supplied by you has again generated in the unwinding process of the wire. Similarly if you rub your hands together, heat will be produced. The generated heat is your work only. Similarly when you can introduce your power in the form of work into something and that something can regenerate your power as work again. In the same way God can enter His power into something and that power can be regenerated for doing some divine work. This is different from you your self entering into a house and stay. You are speaking directly to some body. Here there is no mediating working element. You are directly doing the work. Is there a difference? There is a difference. You are taking and that talk is being recorded. In this case intermediate cassette is there. You have introduced your voice into the cassette and that cassette is regenerating the voice. Instead you talk directly, now cassette is not there. There is a difference between you talking directly and cassette taking. Suppose God want to kill a demon, He can introduce His power into a human being or any living beings and that can kill the demon using that power. For such acts God need not directly enter. Suppose your cassette is speaking some lesson, suppose somebody gets some doubts, can the cassette answer? Suppose you are teaching and somebody ask some doubts, can you answer or not? Thus there is a difference between the knowledge which is cassetted and sent through somebody and the knowledge directly preached by God. When a messenger is

sent he carries on the message. A post man brings a letter to you, and while reading the letter you gets a doubt, can the post man clarify? Suppose somebody is speaking to you through telephone you can ask the doubts and he can clarify. Messenger is different from God directly coming. Suppose God is in messenger then messenger can clarify the doubts.

Especially in the case of knowledge the direct involvement is needed. Suppose some demon has to be killed, God can introduce the power into some body and he can go kill and come. Suppose you teach some students and you ask the students to take class, and when some questions arise the student will not be able to give answer to that question. He may answer to certain extent but he cannot answer to the full satisfaction of the class. So preaching knowledge is different from killing some demon. For preaching knowledge God has to come directly for doing other things God need not come directly His power will do. Fish killing the demon to protect Vedas, in that God need not be present. He can introduce the power in to the fish and the fish can kill the demon. Suppose Krishna is sent as a messenger by God to this world and when He is preaching Arjuna, and when Arjuna asks some doubts, Krishna cannot answer as God answer. In such case when Arjuna asks some question, then Krishna has to rise His hands upwards and tell Oh Lord Arjuna is asking a question what is the answer for that?! The God has to speak to Krishna then Krishna has to speak to Arjuna. Instead of all these non-sense God can directly enter into Krishna? Killing demon is decided and it is a unidirectional work, but preaching knowledge is not a unidirectional work, it is multidirectional and creative work. So preaching God has to come directly. Even Satan can do miracles. Jesus was tested by Satan to produce bread from stones. Jesus told that you should not test God. So, miracle is unidirectional power. But when Satan put a question Jesus cannot answer the question, again God has to give the answer. More over God is pleased to come directly and preach. Instead of sending some body and when some question is put that fellow again come to you for answer and again the answer is conveyed to the questioner, all these difficulties are removed when Lord Himself come down. Killing a demon is not thrilling, simply go and kill. It is unidirectional. God will get pleasure if God preach directly. There is a thrill in preaching directly and clearing the doubts directly. God is entertained in such work. It is multi directional work and God enjoys it. Krishna is recognized as God only through Gita, not by miracles. Even Satan can do miracle.

107. Unattainable God reveals His body

न लभ्योऽपि विवृणुते तनूं स्वामिति श्रुतिः।१०७।

na labhyo'pi vivṛṇute tanūṁ svāmiti śrutih|107|

As per the Veda even though God is unattainable, He reveals His body.

Veda says that God is beyond even imagination and logic and therefore cannot be obtained by anybody through any effort (*Namadhayaa...*). But in the same place, Veda says that God is attained by topmost devotees, who are very anxious to attain Him. In the same place Veda again says that God reveals His medium or body to such devotee in which He exists so that God is attained by devotees indirectly. Nobody can attain God directly. The only way to attain God is indirect method in which God enters a medium and identifies with it. When the current enters the wire, the current pervades all over the wire and the current is experienced through shock by touching the wire. Here though wire is touched directly, current is experienced through the wire indirectly. Even though this appears as indirect way, it is also the direct way because the current pervades all over the wire. Similarly even though medium is experienced, it means God is experienced through the medium. Hence, in one angle it appears as indirect way but from another angle it is as good as the direct way.

Note:

[13-01-08] The unimaginable God cannot be obtained by any body. Because He cannot even be imagined. That is why some people wanted to see God. Wanted to talk to God. So God enters to some medium and reveals His body. You can talk, see, and touch God. I am talking about the mediated God here. The original God enters a medium and reveals that medium. The original God is unattainable.

[4-1-08] Is this means that God is having unique body?

If the body is unique body He would have told so and so body, but He has not mentioned that. He told that I will come in body; 'tanu' means general body or body in general, not a unique and specific body.

[4-1-08] What is this shock?

Shock here is the unimaginable nature of God. You experienced a miracle from Jesus. The miracle is unimaginable. Jesus asked Lazerus to become alive, he become alive, the dead body become alive. Is it not unimaginable? So what is that you experienced, what is the shock you received? Shock is nothing but the unimaginable nature of God. Infact you have shocked by seeing that incident and it can be treated as real shock also! Detection of unimaginable nature does not mean that you have imagined the unimaginable nature. You have only detected the existence of unimaginable nature. Jesus give life to the dead body, it is unimaginable. What you have understood? The

unimaginable power exists in Jesus that is what you have understood. The unimaginable nature has not become imaginable to you. You have only understood or detected the existence of unimaginable nature in Jesus. That is the shock.

Gita says that God takes a body for the divine purpose of satisfying the devotees

108. Human Incarnation is mentioned in the Veda and Gita

तनुसाम्यं गीतं श्रुतञ्च।१०८।
tanusāmyam gītam śrutañca|108|

The same word 'tanu', meaning body or medium is used in the Gita as well as in the Veda.

Gita says that God takes a body for the divine purpose of satisfying the devotees. In Gita, the body is indicated by the word 'Tanu'. In Veda also the same word 'Tanu' is used in the same context (Vivrunute tanum svaam...). Hence, the mediation of God as heard in Gita has been mentioned in Veda also. Since Gita is said to be the essence of all Vedas, every important concept of Gita can be found in Veda also.

109. Human Incarnation is most relevant to humans

श्रुततनुमत्स्यादिरुक्तो मानुष्याधिकगीतं परं नः।१०९।
śrutatanumatsyādirukto mānuṣyādhikagītam param naḥ|109|

The Vedic word 'tanu' indicates incarnations like fish etc. and this is explained previously. In the Gita, the additional adjective 'human' is mentioned and the human form of God is important for humanity.

In Gita, an additional adjective 'Human' is used before the body. Gita says God enters the human body. In Veda, the word 'body' is only present. However, the body cannot be the inert item, since this word is used only in the case of living beings. According to Veda, you may say that God enters

any living body as in the case of Fish etc. (Matsyaavatara). But regarding this point, we have already given enough explanation in the preceding sutras. We can treat even the entry of God's power into fish etc. as Incarnation in loose sense. The main purpose of human body is to preach spiritual knowledge and give guidance to humanity and therefore, the Human Incarnation is the most important for humanity.

Note:

In Veda only 'body is mentioned' hence that means God can enter an inert body rather than a living body? [4-1-08]

Gita is the essence of Vedas, in Gita it is mentioned that 'Manusheem Tanumastritum' and even in Veda it is told that if you love God, God will come through a body, and He will reveal His body. If He comes in an inert body can there be expression of love, in the inert body? The whole mantra which refers this is like this 'If some body loves Him too much then He comes and He reveals Himself through the body'. Loving, receiving love and again showing love, expression of love, all these cannot be through an inert body. Inert body cannot express the response to love. So taking the Gita also into account 'Manusheem Tanumastritum', it means human body. Thus inert body is completely ruled out. In another Upanishad it is also told that He does not live in statue.

110. The gross, subtle and causal bodies of the Human Incarnation are inert before God

त्रयमपि तनुः पुरस्तस्य राजदास्यः शुल्कमिव।११०।

trayamapi tanuḥ purastasya rājadāsyah śulkamiva|110|

All the three are indicated by the word 'tanu' before God. It is similar to the female servants sent by the king being treated as dowry.

The innermost causal body (Atman), the inner subtle body (Jeeva) and the outer gross body are the three components of the meaning of the word 'tanu'. Here, the gross body is inert and the jeeva and atman are alive. This distinction between living and non-living disappears before the most powerful God. All the living and non-living beings are under the full control of God and hence, there is no distinction between the controlled

items as far as the aspect of control is concerned. A simile is given to this point. When the king sends his daughter to the house of her in-laws, some female servants are also sent along with golden ornaments. All these are treated as the dowry given for the sake of his daughter. The female servants are completely controlled by the king's daughter and the female servants act according to the simple will of the king's daughter. As far as this controlling aspect is concerned, there is no difference between the inert ornaments and the living servants. Hence, both the servants and the ornaments come under the single word 'dowry'. Similarly the non-living gross body and the living jeeva & atman come under the same word 'tanu' since all these three are fully controlled by the God.

Note:

[4-1-08] In Gita it is mentioned that, 'Manusheem Tanumastritum', He enters human body. Here it may appear that human body means only inert human body, and God enters. One may think that instead of soul, God is there in the inert body. But He enters into a human being not inert human body, He enters into a closest devotee or son of God. There the soul of 'son of God' is also present and God has entered the soul of 'son of God' and body of 'son of God'. Now, when God enters soul is also treated as a part of gross body only, there is no difference between inert gross body and alive soul, because of both is controlled by God. By the word 'tanu' both gross body and soul are indicated here.

111. The soul, controlled by God, becomes the controller in the absence of God

तदभावे भेदः श्रुतात्मेश्वर उपमाने च।१११।

tadabhāve bhedaḥ śrutātmeśvara upamāne ca|111|

In the absence of God, the distinction is significant. God is said to be the Lord of the souls. Even in the simile, the distinction is similar.

The distinction between the living and non-living items becomes significant in the absence of God. The living jivaatman (jeeva and atman) controls the non-living gross body. According to the will of jeevatman the gross body moves. But once God enters, this distinction disappears because

both jeevatman and gross body become completely controlled items. Veda says that God is also the Lord of the souls (Atmeshvaram...). In the simile also, the female servants control the ornaments in the absence of king's daughter, but once she is present, the servants are also controlled like the ornaments.

112. Soul's control is partial

तत्रापि नान्तः पाक्षिकं बाह्यमपि तदपि तस्मात्।११२।

tatrāpi nāntaḥ pākṣikaṁ bāhyamapi tadapi tasmāt|112|

Even there, there is no internal control and even the external control is partial and even that is only due to the will of God.

In ordinary human beings, the soul or jeevatman is the partial controller of the external gross body because the gross body moves according to the will of the soul. However this does not mean that the soul or Para prakriti is the absolute controller of the inert gross body or Apara prakriti. Both these are just the colleagues of the same class of creation. The soul cannot control the gross body internally since the soul cannot rectify the damaged internal systems like heart, kidneys etc. of the gross body. The external control is just by co-operation as per the order of God. When the inert gross body is hit by another huge inert stone, the soul is unable to control the fall of the stone and is unable to live in the gross body. The soul runs away in this situation, called as death. Therefore, even the external control is partial only as per the wish of God.

Note:

[4-1-08] The soul cannot control the gross body internally

God has full control over the soul. Soul only has partial control of inert gross body. Even the partial control of the soul over the gross body is also by the wish of God only. Other wise suppose some paralysis comes due to punishment of some sin, the legs and hands are paralyzed, even if the soul wishes the legs and hands do not move. Even the external control disappears. Even partial control of the inert gross body is not 'inherent' of the soul. It is only by the will of God, that partial control is given. What is the partial control? If soul wishes the legs move. Even the heart, kidney etc are not

controlled by soul, but legs and hands are controlled by the soul. But when paralysis comes the legs and hands do not move, even if the soul wants. This means even the partial control is disappearing. Therefore the partial control is only by the will of God. Some time even the partial control is also may be lost. So soul and the inert gross body are just like colleagues and one is not controlling the other. They are two separate items created by God. Some partial control of Y by X is given by God and not inherent.

113. God's will overrules the soul's control

तस्येच्छया पाक्षिकास्तमयः क्वचित्।११३।

tasyecchayā pākṣikāstamayaḥ kvacit|113|

By His will, even the external control disappears as seen in some divine incidents.

Even the external control of Apra prakriti by Para prakriti disappears sometimes, as seen in some divine incidents. Sometimes, when God withdraws His wish, even this partial control of inert gross body by the soul disappears. The limbs like legs and hands of the gross body do not function if God wishes so or according to the punishments of the sin as given by the administration of God. Therefore, the movement of limbs of gross body according to the will of the soul is only a granted boon by God to the soul. Such control is not inherent claim of the soul. In the case of paralysis, the limbs do not move inspite of the intensive wish of the soul. Hence, there is no difference between the inert Apra prakriti and the alive Para prakriti as far as the control of God is concerned.

114. Proof of soul's limited control

इन्द्रोऽपि स्तब्धो नराणामपि दर्शनात्।११४।

indro'pi stabdho narāṇāmapi darśanāt|114|

Even Indra was paralyzed and such a state is also seen in human beings.

Even the nature of the self, which is the process of thinking is also under the control of God. Even the soul of Indra, the king of angels, was paralyzed by Lord Shiva in one incident. The soul of Indra could not function at all and lost its characteristic of thinking. When this is the case of Indra, the soul of a human being is nothing before the Lord. When a human being enters the state of coma, the process of thinking stops and this proves that the soul has no control even on itself.

Note:

[4-1-08] Has Indra got body like us?

Indra, an angel has energetic body (soul in energetic body). Not the materialistic body, but body made of light. Once Jesus has shown a vision on the hill to His disciples there three light body appeared, including Jesus. This is an example for existence of energetic body.

Then coma is also a state of deep sleep and that soul enjoys it, rather than a punishment?

In the state of coma, awareness is there, only brain is paralysed some little awareness exists. But awareness totally disappears in deep sleep. It is almost deep sleep not completely deep sleep. Very little functioning of nervous system in the case of coma.

115. Characteristics of items are bound by the order of the God

स्वरूपलक्षणान्यपि तदाज्ञावशानि।११५।

svarūpalakṣaṇānyapi tadājñāvaśāni|115|

Even the characteristics of items are bound by the order of the God only.

In this creation, every item has some inherent characteristic by which the item is identified. Fire is identified by heat and the water by cooling. These are the inherent characteristics of the items. But even these items and their inherent characteristics associated with these items are by the order of God only. By the will of God only, the fire is hot and water is cool. If God wishes, the fire becomes cool and the water becomes hot. Thus, the association of a particular characteristic with its corresponding specific item

is only due to the will of Lord. Hence, the process of thinking, which is the inherent characteristic of soul, is also due to the will of God. If the Lord wishes a non-living item can start thinking and a living item can stop thinking like an inert item.

Note:

[13-1-08] Soul means awareness. What is the characteristic of awareness?

To think, to know. Here entity is awareness and characteristic is thinking. Both these are separately created by God. Both are independent. Only by the wish of God both these are associated together. Suppose the Lord wishes an inert stone may start thinking, and a living man may stop thinking. If He wishes we will stop thinking. We will become just an inert stone. And an inert stone can start thinking if He wishes.

An entity and its characteristics or property are associated due to the will of God only. It is not inherent right. The characteristic of awareness is to think, but it is not an inherent right, it is only given by the God. Lord wished let soul start thinking, then soul started thinking; let water become cool then water become cool, let fire become hot then fire become hot, so the entity and the property are associated only due to the will of God. Both are separately created by the Lord, and both are associated together by the will of Lord.

[4-1-08] Is the process of thinking is linked to the mind, not to soul?

There is no different between soul and mind. It is one part of life. We can use the word soul for mind, intelligence, ego, and storing capacity, these are four anthakarnas (manas, bhudhi, chitta and ahamkara). What is soul? Soul is nothing but awareness, mind also got the function of awareness, there is no much difference, only same entity in different functions. Mind is doing Snakalpa and vikalpa. It proposes something and it disposes. Intelligence is determination. They are the process of thinking or awareness only, but awareness is soul. Science do not accept the soul, they simply take the nervous system and process of thinking only.

116. Awareness and matter are the same basic inert energy

एकजडशक्तेः विशिष्टकर्मसङ्क्षेपौ।११६।

ekajadaśakteḥ viśiṣṭakarmasankṣepau|116|

Awareness is a special work of inert energy. Matter is a condensed form of inert energy. Hence, awareness and matter are the same basic inert energy.

All the three above mentioned bodies are basically one and the same inert energy. The awareness is nothing but a special work of inert energy. The matter is condensed form of inert energy. Hence, in all the three bodies the basic material is inert energy only. Hence, there is no superiority of any body over the other body.

Note:

But awareness has the property of knowing even though basically it is inert energy?

It is superiority in function only. But the working element is the inert energy only. Gross body is made of matter. What is matter? Matter is condensed form, of inert energy. Awareness is a special work function of inert energy. In all the three what is the real material ? it is inert energy only, so there is a commonness of inert energy in all the three bodies. Working element and worker are one and the same, basically there is no difference. It is inert Energy only. If you take scholar and illiterate basically there is not difference. Both are men.

117. Atman, Jeeva and the gross body are made of the same basic inert energy

कार्पासकवासस्त्रयवत्|११७|

kārpāsakavāsastrayavat|117|

The three bodies are like the three cotton clothes.

The Atman, jiva and gross body are made of the same basic inert energy only. These are like the innermost cotton banyan, inner cotton shirt and outer cotton coat existing one above the other. These three clothes are made of the same cotton. Similarly, the three bodies are made of the same inert energy.

The word tanu means all the three bodies, which are causal, subtle and gross.

118. God enters both jivaatman and gross body

अतएव जीवात्मा तन्वन्तर्हितः।११८।

ataeva jīvātmā tanvantarhitah|118|

Therefore, jivaatman, the composite of causal and subtle bodies, is mentioned by the same word 'tanu'.

The word tanu means all the three bodies, which are causal, subtle and gross. Since, the distinction between living causal – subtle (jivaatman) and non-living gross bodies disappears in the presence of God, the jivaatman is not given separate status and is mentioned by the same word tanu itself, which not only means gross body but also jivaatman. Therefore, in Gita, when it is said that God enters the human body (tanu), it means not only the human gross body but also the jivaatman existing in the gross body.

119. God is the complete and totally different from jivaatman

पूर्णशासको भिन्नो न जीवात्मवत्।११९।

pūrṇaśāsako bhinno na jīvātmavat|119|

Unlike the jivaatman, God is totally different and the complete controller.

In the case of jivaatman and gross body, both are forms of the same inert energy. In the case of God and the human body, which consists of jivaatman and gross body together, God is totally different from the human body and jivaatman. The human body and jivaatman are parts of creation, where as God is creator. In the case of jivaatman, his control over the gross body is limited, which also depends on the will of God. But in the case of God, the control of God over the entire creation is complete.

Note:

[13-01-08] What is the meaning of control of God over the entire creation is compete?

For example the soul has partial control on the legs. If soul wants to move the leg moves. Suppose the leg is attacked by paralysis. Even if the soul wishes it cannot move. So, it is only a partial control and not complete control. But in the case of Lord it is not like that. If God want the leg will always move. Even if the leg is attacked by paralysis, the leg will move. That is complete control.

120. Meaning of Deha and Dehi in the Gita

अवान्तरभेदातीतो जीवात्मा देही गीतः।१२०।

avāntarabhedātīto jīvātmā dehī gītaḥ|120|

If the sub-division between Atman and jiva is overlooked, jivaatman is treated as one entity as mentioned as 'dehi' in the Gita.

In Gita only two entities are mentioned. One is the gross body (Deha) and the other is the jivaatman (dehi), who is the composite of jiva and atman. Atman is general awareness and jiva is specific awareness. If this sub-division is neglected, both Atman and jiva stand as one entity only, who was referred as Dehi in Gita. In that case, there are only two bodies viz the external gross body (Deha) and the internal jivaatman (Dehi).

Note:

[13-01-08] Atman and jiva both together are called as Dehi, in the second chapter of Gita in the beginning itself. Only two entities are recognized, body and soul. Soul is considered here as causal body and subtle body. Three bodies are not mentioned in Gita. This is because the two bodies put together are treated as one body. Casual body is stand still water; and jiva is bundle of waves. And there is no wave without water. Therefore they cannot be isolated or separated. And both together are treated as one entity.

121. Awareness of space is Atman. Awareness of other objects is jiva

मूलाकाशध्येय आत्मा तदन्यध्येयो जीवः।१२१।

mūlakāśadhyeya ātmā tadanyadhyeyo jīvaḥ|121|

Atman is the awareness of the primordial energy or space.
Awareness of other objects is jiva.

Atman is called as general awareness. In such case, the object of awareness is nothing and it is blank vacuum or space. But the space is also subtle most inert energy since science says that space bends around the boundary of any item. Hence, in general awareness, the object is space or primordial energy or Mula Maya. There is nothing like nothing. Nothing means the space only. Thus we can say that Atman is aware of its basic essential form viz Mula Maya. When awareness fixes objects other than space, the same awareness is called as jiva.

Note:

[13-01-08] The primordial energy can aware of its own self. Self awareness means the awareness of self or space or primordial energy. Space is also treated as energy. Therefore the atman or self is only primordial energy. Self-awareness means awareness of space or awareness of the subtle energy.

122. Self-awareness means the awareness of primordial energy

मूलप्रकृतिरात्मा स्वज्ञानावशेषे।१२२।

Self awareness means Atman and here the self is the primordial energy itself.

Atman is said to be the self awareness. Here the word self means the basic essential form of Atman, which is the all pervading inert energy in the form of space called as primordial energy. Hence, awareness of space itself is self awareness. There is no contradiction between self awareness and awareness of space because self means space, which is the primordial energy.

Note:

Inert energy that is doing the process of awareness can become the object of knowledge. Awareness is process of knowing the knowledge and it needs an object to be known. So when the basic inert energy or the space or primordial energy become the object of the process of knowing then that is the self knowledge, self realization or self awareness. Here object of worker is worker. Not work. Work cannot be both object as well as work. Work is the process and worker is the entity. You cannot call worker as process as well as entity. It is different from the process. You are walking. Walking is process. Your self is the entity. So, both are different. Thus both must be different. If you say work of work; it is meaning less.

123. Atman (space) is the creator, maintainer and destroyer of the universe

सृष्टिस्थितिलयाः तत आत्मनि युज्यन्ते श्रुतेरपि।१२३।

sr̥ṣṭiṣṭhītilayāḥ tata ātmani yujyante śruterapi|123|

Therefore Atman is the creator, maintainer and destroyer of the universe even as per the Veda.

Since Atman is the space or primordial energy, we can say that atman creates, maintains and dissolves the world. It is clearly understood that the entire universe is created, maintained and dissolved by primordial energy. Even Veda says that the entire world is generated from space (Aakaashaat

vaayuh...)). Since space is primordial energy and primordial energy is self, we can replace the space by the self or atman.

Note:

When the self is the basic inert energy, when that inert energy is the primordial energy that is the space, and in Veda, the creation is process is described as; God created space, from space air came, from air fire came, from fire water, from water earth, from earth plants, from plants animals, like that creation process is told. So space is the starting point. Of course God created space. Leave God what is the starting point of creation? Space only. According to the special theory of relativity space bends around the boundary of an object. It means that space is energy; it is proved by special theory of relativity. Energy itself cannot create but it is the material for the creation. The consequent idea is explained in the next sutra, which reject the Lordship of space. Energy is the creator in the sense that it is the material used for creation. Gold is the creator of ornaments, this does not mean that Gold itself will create the chain. This meaning is in the limited sense only. Creator here means the materialistic cause. Today science says that energy is the creator, by the theory of probability, they explain everything without any planning element or managerial element in the beginning. Suppose you take science it, does not accept the creator. According to science energy is the creator. They say that there is no planning and it is based on probability.

[13-01-08] What is the meaning of Maintenance and destruction?

All the matter is energy only. Hence we can say that it is maintained by energy. If you remove the energy present in the matter, then where is the matter? Matter is a form of energy. Hence the form is maintained. When all the matter is destroyed it is converted into energy. So it is dissolved into energy. Any matter can be destroyed by the energy. Hence energy is the creator, maintainer and destroyer as per science.

124. Space cannot plan and hence is not God

न स्वयमसङ्कल्पात् जीवस्तु पश्चात्।१२४।

na svayamasankalpāt jīvastu paścāt|124|

But the primordial energy itself being inert, cannot plan. The awareness was not there in the beginning, and it resulted only at the end in the chain of creation.

As per Veda, God created space in the beginning. From space gradually the other elements came and finally from the earth plants and from plants the awareness (purusha) is produced. Hence, you cannot bring awareness to the space before it was generated. Therefore, for this single defect of absence of planning, space cannot be treated as God.

125. Awareness was absent in the beginning

अघनपृथिवीपूर्व घननाड्यभावान्न चित्।१२५।

aghanaprthivīpūrvarṁ ghananāḍyabhāvānna cit|125|

Due to absence of solid state earth in the beginning of creation, the solid nervous system, which generated awareness could not have existed.

The awareness cannot exist in the beginning, since solid matter was not created. For the awareness to be generated, a designed material called as nervous system is needed. Since, solid state of matter is generated from earth only, the existence of nervous system in the beginning of creation is impossible. Without nervous system, awareness cannot be generated. Therefore, you cannot justify the planning of creation in the beginning of creation itself. If there was no plan, such regular systematic creation could not have existed.

126. Planning of creation must be by an unimaginable awareness

अनुह्यं मायया परब्रह्म घनाभावे।१२६।

anūhyaṁ māyayā parabrahma ghanābhāve|126|

If the solid state is absent, the existence of awareness must be proved in an unimaginable way and this unimaginable component is God.

If you say that awareness existed in the beginning of creation even without nervous system, logically it is impossible. Then you have to say

that awareness must have existed in unimaginable way. This means that you have accepted the existence of unimaginable component in the beginning of creation, through which only, the possibility of existence of awareness without nervous system can be justified. Either you have to justify through logic or through unimaginable way. The path of logic is closed due to absence of solid state of matter in the beginning of creation. The only way left over is the unimaginable path, for which the unimaginable component is to be accepted. This unimaginable component is called as God by us and is denoted by the word Atma in Veda (Atmana aakaashah...).

Note:

[8-01-08] Suppose you take original God, the original God can be indicated by the word Atman, in metaphor. By the use of the word "lion", lion is not the actual lion staying in the world. But an important person is called lion. He is not an animal lion. Just like the animal lion is dignified and important in the world, this person is important and dignified in the society. Thus by metaphor we call him by lion. Just like the soul is important in whole this body; God is important in this entire world. So, God can be called as Atman. Just like a human being is called as a lion. In that sense it is the original God.

Suppose we take the mediated God, God comes in the human form. When the original God is present in the human body, the original God is the same original God from whom the entire creation came. So, why I am taking the original God present in the human form, because the human form or medium helps me to give the address of original God. We cannot show and cannot give the address of God without medium. I can refer the original God present in the human form also as original God. Either original God without medium; in that case metaphor sense; like lion; or God in the human form. Same original God is in the medium for indicating the address. There is no difference between the two. So the word Atma and Atman both are one and the same.

127. The imaginable self is not the unimaginable God.

नाड्याधारजीवात्मनो भिन्नम्।१२७।

nāḍyādhārajīvātmano bhinnam|127|

This unimaginable awareness is totally different from the imaginable awareness, which depends on the functioning of the nervous system.

You cannot say that the awareness present in the human body is the same awareness that existed in the beginning of creation. Both are totally different from each other. The awareness in the human body is based on the function of nervous system and is imaginable by logic. But the awareness in the beginning of creation is unimaginable due to the absence of solid human body and solid nervous system in it. Hence, you cannot say that the imaginable self existing in the human body is the unimaginable God.

Note:

[8-01-08] In the process of creation mentioned by Veda, God created space first, from space air came, from air fire; from fire water; from water earth; from earth plants; from plants animals like that. If you say that awareness is present already in the beginning of the creation; awareness requires the existence of solid nervous system. But earth is not present when space is created. When earth is not there how there can be solid nervous system. Without solid nervous system there cannot be any awareness.

128. Unimaginable awareness is the work of God alone

कारकजडशक्तेरभावः प्राक्।१२८।

kārakajaḍaśakterabhāvaḥ prāk|128|

In the beginning of creation, there was no space or inert primordial energy, which might be treated as an entity to do the special work or awareness.

The awareness is only a work and not an entity. In the human body the awareness is the work of inert energy in the functioning nervous system. Similarly, the awareness in the beginning of creation must be the work of some entity only. Such entity must be God and cannot be the inert energy, since neither inert energy nor nervous system existed before the beginning of creation of space.

Note

But as soon as a man is born he will have awareness continuously if he is healthy, then it can be called as an entity?

129. God is totally unimaginable

आकाशाभावात् ख्यात रूपाभावान्नोद्दयम्।१२९।

ākāśābhāvāt khyāta rūpābhāvānnohhyam|129|

In the beginning, space did not exist and God cannot be any known form of inert energy existing in the beginning. God is totally unimaginable.

If you say that God is also the primordial energy, which is the entity to do the special work or awareness, it is ruled out, because before the creation of space the inert energy did not exist. Hence, the only possibility of the entity to do the special work or awareness must be the unimaginable God and not the imaginable inert energy. However, if you argue that such God is also unimaginable form of inert energy, your argument has no validity because all forms of inert energy are known in the world. All the known forms of inert energy like matter etc., are available in the world as introduced in the chain of creation in sequence. Then you have to say that God must be some unknown form of inert energy. Such assumption is meaningless because in such case God becomes totally unimaginable.

Note:

[8-01-08] Suppose you think that God has pervaded all over space, then the space is existing in the creation, all over the creation space is present, then God is existing in all over the creation. If God is existing everywhere in the creation, how the creation can become the object of entertainment to God? Suppose you are pervading all over the cinema, can the cinema become an object of entertainment for you?

In bible in the Old Testament, it is mentioned that God does not live in the creation. If God is in the space then God has to live in the creation. But Old Testament says God does not live in the creation. And in Gita also it is mentioned 'Neti Neti. If one says God is in the space then God must be in the creation. But God is not in the creation but only enters the creation, through human form. God has entered the world temporarily, not permanently for ever. If God is pervading every where and everything then all the living being

must be God? In that case there is no sinner. So pervading of space by God is ruled out.

130. The unimaginable God can function without inert energy and the nervous system

नाड्यभावे तस्या अपि नोह्यमुभयतः।१३०।

nāḍyabhāve tasyā api nohyamubhayataḥ|130|

In the absence of the nervous system, inert energy can also be done away with, since the unimaginable God can function without both.

Assuming that God is some unknown form of inert energy, even then, you cannot achieve success in establishing awareness because of the absence of solid state nervous system. Once the unimaginable component is introduced to do away the nervous system, the inert energy also can be done away. The unimaginable God can do the process of awareness without the requirement of inert energy as well as the nervous system.

Note

[13-01-08] The inert energy can also be done away. What is the meaning of this?

When you are thinking inert energy is doing some work in the nervous system. That work is the process of thinking. Worker or working element is the inert energy. Thus for us the working element is needed and also the nervous system is also needed. When space is created initially, matter was not created, according to Veda. So when matter was not created, there cannot be any nervous system. Nervous system is the solid state. When solid is not there, nervous system cannot be there, therefore the awareness cannot be there. But if you say that the space or inert energy can think without nervous system, by introducing some unimaginable component in it that inert energy can think even without nervous system; that is your conclusion. When an unimaginable thing is thinking for that the working element is not needed. Once it is unimaginable, nervous system is not needed; even the inert energy is also not needed. Therefore God is unimaginable without either inert energy or nervous system. Both can be done away in case of God. When you do away with nervous system, God can also do away with inert energy also. After all once you are accepted the unimaginable it can think but need not be inert energy.

131. Even unimaginability is not the characteristic of God

अनूह्यता न स्वरूपं तस्याभावात्।१३१।

anūhyatā na svarūpaṁ tasyābhāvāt|131|

The unimaginable nature is not the characteristic of God since it disappears in the case of God.

The characteristic of any item exists for all the observers as well as for itself. Your form, the characteristic of yourself, does not change whether it is observed by others or yourself. God is unimaginable to all of us. If you say that the unimaginable nature is the characteristic of God, it should remain constant for all of us and God also. It means, God must become unimaginable not only to all of us but also to God Himself. But it is not so. Veda says that God is understood by Himself (Brahmavit Brahmaiva...). This means that God is imaginable to Himself. If the unimaginable nature is a characteristic of God, God must be unimaginable to Himself as He is unimaginable to others. But that is not so. Therefore the unimaginable nature of God is not a characteristic of God.

132. Unimaginability is only for the identification of God

न स्वरूपमुढासूत्रवदभिज्ञानम्।१३२।

na svarūpamuḍhāsūtravadabhijñānam|132|

The unimaginable nature is only treated as a characteristic for the identification of the unimaginable God like the yellow thread in the neck of a married lady standing for identification of her marriage.

Since no characteristic of God is known, God is treated as unimaginable. This very aspect of God helps us to detect His existence in a specific medium. Since this aspect of unimaginable nature helps us to detect His existence, it can be treated as an aspect equivalent to the characteristic though it need not be the real characteristic. The yellow thread of a married lady is never removed and hence can act as the identifying mark to be treated as a characteristic. But this does not mean that the yellow thread itself is a part and parcel of her body like her leg or hand, which is the real characteristic. Hence, the inseparable mark of identification need not be a real characteristic.

Note:

Unimaginable nature is not a characteristic of God, but an associated characteristic which can be treated as a real characteristic. It is like the yellow thread of a married lady. It is not like her leg and hand which is her real characteristic. But just like leg or hand cannot be separated from the body, the yellow thread of the married lady is also not separated. It can be treated as real characteristic. But not actually real characteristic. It can be removed. If husband dies then it is removed. It is separable but as long as the husband is alive, it is never separated. So as long as the husband is alive the yellow thread can be treated as leg or hand. Thus inseparable associated characteristics can be treated as the real characteristic. Similarly the unimaginable nature is not a real characteristic but can be treated as a real characteristic for identification.

133. Unimaginable God is imaginable to Himself

कर्तुरपि ज्ञानभगवत् तदूह्यं स्वस्य सत्तायै।१३३।

karturapi jñānabhagavat tadūhyam svasya sattāyai|133|

At least the author should know the unknown subject. Similarly, the unimaginable God must be imaginable to Himself at least so that the existence of any unknown item becomes valid.

At least one should know the unknown entity, if it has to exist. If it is unknown to every one, such entity does not exist at all. When you say that an unknown subject exists, it means that all most all do not know it except one or two persons. If no body knows the subject including the author, it means such subject does not exist at all. Therefore, the unimaginable God must be imaginable to Himself at least so that the existence of unimaginable God becomes valid.

Note:

[13-01-08] God is unimaginable to us and He is imaginable to Him self. Is it valid statement?

A characteristic should remain unchanged whether you are the observer or others are the observer. Suppose your body colour is red, the red color is your characteristic. Whether other's observe or you observe it should remain as red. If you treat unimaginable nature as characteristics of God, then God must be unimaginable to Himself also. But God is imaginable to Himself. Therefore it is not the original characteristics but only a treated characteristic.

Note:

Unimaginable characteristic is not a real characteristic. Because a real characteristic should remain unchanged even for self. Suppose you have got your form. Such and such form. That form is observed by others. The same form is also observed by you. But here if the unimaginable nature is the real characteristics of God, then He should be unimaginable to Himself also. The real characteristic will not change even if the observer is self. But God is imaginable to Himself. Your face is your characteristic the face is not changing when you observe it in the mirror. Your hand, it is observed by others and observed you also. It remains the same. If unimaginable nature is the real characteristic, God must be unimaginable to Himself also. But God is imaginable to Himself and there fore it is not the real characteristic. It is only an associated characteristic for the sake of others.

134. God is not the all pervading inert space

न व्यापकजडाकाशः सोपाधिरथवा।१३४।

na vyāpakajaḍākāśaḥ sopādhirathavā|134|

God is not the all pervading inert space. If God is pervading the space, He is only mediated God and not the original God.

Some say that God is all-pervading like the all-pervading space. There is only one space which is all pervading as is witnessed by us. The all pervading God is not separately witnessed. In such case there are two possibilities. One is to call the space itself as God. This possibility is ruled out because the inert space cannot plan the systematic design of creation. The second possibility is that God must be hidden in the space so that God is also all-pervading. If you take the second possibility, the all pervading space pervaded by God is a mediated God only and not the original God. The space is the medium in to which the God entered. In such case one

cannot claim that all pervading God is the original God. The space is the medium in to which the God entered. In such case one cannot claim that all pervading God is the original God.

135. There is no difference between such an all pervading God and a Human Incarnation

तदभेदात् देहत्रयस्य नरावतारमतम्।१३५।

tadabhedāt dehatrayasya narāvatāramatam|135|

The three sub-divisions of human body are also primordial energy. There is no difference between such all pervading God and the Human Incarnation.

The all pervading God is established as God pervading all over the space or primordial energy. The human body, which is a composite of causal, subtle and gross bodies, is also primordial energy in essence. Matter is condensed inert energy and awareness is special work of inert energy. In such case what is the difference between the all pervading God and the Human Incarnation, which is the human body pervaded by God? Both are mediated God only and not direct unimaginable God.

136. Blank space is not beyond creation

अज्ञानात् अतीतं मूलाकाशातीतमसाध्यम्।१३६।

ajñānāt atītam mūlākāśātītamāsādhyaṃ|136|

By ignorance one may think that blank space is beyond creation, but for anybody it is impossible to cross space.

On analysis, it is found that the all pervading God is also mediated and not original God. In the absence of analysis, you will assume that all pervading God is original and non-mediated God. Such assumption is due to ignorance only. It is impossible to imagine the unimaginable God. Even if you leave every thing and make your mind blank and empty, still your mind is thinking the empty space only, which is the basic primordial

energy. By ignorance, you are thinking that you have surpassed all the creation and that you are thinking about the original God, who is beyond the creation. If you analyze, your mind cannot cross the ultimate space or primordial energy. You have not crossed the creation, but you have reached the ultimate plane of the creation, which is space or Mula Maya.

137. It is impossible to cross ultimate space in the process of thinking

आकाशत्यागासम्भवात् सर्वस्यापि चिति ध्यातुः।१३७।

ākāśatyāgāsambhavāt sarvasyāpi citi dhyātuḥ|137|

One may cross everything but one cannot cross the ultimate space in the process of thinking as long as the awareness exists even in the ultimate state of meditation.

By ignorance one thinks that he has left everything by not imagining anything in the world. In such state also, the person is thinking about the empty space, which is the first item of the creation. Hence, it is not possible to think crossing the entire creation as long as the awareness exists. In the meditation, one claims that he is concentrated on the self, by leaving every aspect of the world. But on analysis, you will find that in such state of meditation also, your awareness did not cross the creation, since your blank mind means that it is thinking about the vacuum, which is the space or primordial energy that is the first item of creation. You are thinking that your mind has gone beyond the creation but actually it is not so. The reason is that your mind can never go beyond the spatial dimensions and touch the unimaginable God, who is beyond space.

138. Deep sleep is not the awareness of God

जाग्रत्स्वप्नध्यानचित् न सर्वाभावसुषुप्तिः।१३८।

jāgratsvapnadhyānacit na sarvābhāvasuṣuptiḥ|138|

The awareness exists in the states of waking, dream and meditation. In deep sleep awareness is totally lost and this is not the awareness of God.

In the state of meditation the awareness of space exists. In the state of awakening the awareness of the other worldly objects exists. In the state of dream, the awareness of the objects created by mind exists. Only in the state of deep sleep the awareness totally disappears and the awareness of everything is absent. But this does not mean the awareness of God, since here awareness does not exist at all, awareness of God is impossible. When God is aware of Himself, the awareness of God exists and such state cannot be equated to deep sleep where awareness of every thing including God is lost. The totally unknown state of deep sleep indicates the totally unknown state of God and this does not mean the knowledge of God. If some teacher says to a student that he should forget everything and remember the lesson only, this does not mean that the student should go into deep sleep to forget everything including the lesson!

139. God does not live in this world but enters it

न वसत्यपि प्रविशति कतिपयावसरात् सर्वबोधाय च।१३९।

na vasatyapi pravisati katipayāvasarāt sarvabodhāya ca|139|

God does not live in this world but enters the world for the requirement of a few devotees, being omnipotent, but His preaching benefits all.

God is beyond creation and hence God does not exist in the world as supported by Veda (Neti Neti..), Gita (Natvaham teshu...) and Christian scripture which says that God does not live in this world. This only means that everything and every body in the world is not God. But this does not mean that God will enter the world. Veda says that God enters the world (Tadevaanupraavishat). If you say that somebody is not residing in the city of Bombay, it does not mean that he will never visit Bombay. However, the above scriptural statements deny your all pervading God! The visit of God into this world is justified by the requirement and desire of certain top devotees. If you object the entry of God by rule, you are opposing the omnipotency of God. Suppose you object the entry of God by establishing the

lack of requirement for any devotee, it is also absurd. You may not require the entry of God but how can you deny the requirement of others, who need entry of the God for the sake of personal service? The entry of God is not for the sake of all human beings but it is for the requirement of a few devotees. You cannot generalize the policy of requirement to all the human beings. However, even though God comes to satisfy a few devotees only, He preaches the spiritual knowledge that benefits all. You can be also benefited by taking Him in the level of preacher only through personal discussions.

140. Work cannot be an object of itself. The object of self-awareness is space.

क्रियावाचकं क्रियैव न कर्ता शून्यमात्मा चिति।१४०।

kriyāvācakaṁ kriyaiva na kartā śūnyamātmā citi|140|

The verbal noun is a verb alone and is not the worker.
The vacuum becomes the self in awareness.

Knowledge is the process of knowing and it is a verbal noun, which is nothing but the verb itself. Walk is verbal noun, which means that the verb is in the form of a noun and this does not mean that the verbal noun is different from the verb. The Advaita philosophers speak about the knowledge remaining without object and they say that it is knowledge of knowledge or awareness of awareness or self knowledge or self awareness. Knowledge cannot become the work as well as the object. It is work only. There cannot be walk of walking or talk of talking or sight of seeing. In the self awareness, the awareness is the work or process of knowing and that cannot become the object also simultaneously. When you are aware of yourself, you are aware of your physical body. The physical body is the object and awareness is the work. Both are quite different from each other. Similarly in the awareness of awareness or knowledge of knowledge, the object is blank space or vacuum, which is the primordial energy or the inert energy. The basic form of awareness or knowledge is this inert energy only and hence it can be called as the self of awareness or knowledge. This self or inert energy becomes the object and hence in the word ‘Self knowledge’ or ‘self awareness’, the self is inert energy or space. The worker may be the body (kartaa) or may be the inert energy (kaarakam) present in the body.

The work is neither the body nor the inert energy. In this sutra the work is denied to be the body and it simultaneously means the inert energy also present in the body.

141. Brahma Jnanam is the detection of Unimaginable God in an imaginable medium

अनूह्यमूह्येन ब्रह्मज्ञानं सर्वानूह्ये नास्तीति।१४१।

anūhyamūhyena brahmajñānam sarvānūhye nāstīti|141|

The knowledge of God is to detect the unimaginable God through the imaginable medium. If both God and the medium are unimaginable, then it means that both are non-existent.

If the medium is also unimaginable like the God entering it, then, you can never detect God. This results in the total non-existence of God. The medium must be imaginable, which is the basis for projecting the unimaginable nature unlike the other imaginable media, which project only the imaginable nature. The alive wire gives shock indicating the existence of electricity in it. Similarly, the imaginable medium containing God projects the unimaginable nature of God indicating the existence of unimaginable God. If the wire is also unseen like the unseen electricity, then, there is no basis for detecting the existence of unseen electricity. This means that there is no wire and no electricity. Similarly, if the medium is also unimaginable, there is no basis for the existence of unimaginable God to be indicated through imaginable medium. Therefore, for the projection of the existence of unimaginable God, the existence of imaginable medium is essential and this is the reason for creating this imaginable world through which only the unimaginable God can be detected. Such detection of unimaginable God in a specific imaginable medium is called as the knowledge of God or Brahmajnaanam.

142. Detecting the presence of God does not mean that God has become imaginable

अनूह्यत्वस्य ज्ञानमेवानुभवः परीक्षाफलयोः।१४२।
anūhyatvasya jñānamevānubhavaḥ parīkṣāphalayoḥ|142|

The unimaginable nature is experienced in the stage of detection as well as in the final result and the experience is the very knowledge itself.

When the unimaginable nature of God is experienced through imaginable medium, it means that you have attained the knowledge of unimaginable nature of God. This does not mean that the unimaginable nature of God becomes imaginable. Knowledge of unimaginable nature means that the existence of unimaginable nature is detected or known. Without the knowledge there cannot be experience. The experience of unimaginable nature means only the knowledge of existence of unimaginable nature of God and in this point there is no possibility of the unimaginable nature becoming imaginable. Through the knowledge of existence of unimaginable nature of God, you have concluded the existence of unimaginable God in a specific medium. Here either in the stage of detection or in the stage of result of detection, there is no possibility of knowing the unknowable nature of God. You can only know the existence of the unknowable God and this does not mean that you can know the unknowable nature of God.

143. God is neither awareness nor all-pervading; He is unimaginable

सर्वव्यापकात्मवादावतीत्य गम्यमनूह्यम् वेदेन।१४३।
sarvavyāpakātmavādāvātītya gamyamānūhyam vedena|143|

We have to reject both the arguments of God being everywhere and God being awareness. With the help of the scripture, we have to reach the goal, which is unimaginable God.

We are denying the two arguments viz., the argument of awareness being God and the argument of the all pervading God. We are establishing the argument of unimaginable nature of God. The above two arguments are like deep pits existing side by side and we have to travel in the narrow path existing between these two pits to reach the goal of unimaginable nature of God. Since awareness is the specific work of inert energy in the functioning nervous system and the concept of all pervading God does not require the need of any spiritual effort as every one is God, the above two pits are to be avoided. These two arguments can be denied by the scripture also. Veda says that God is the controller of souls (Atmesvaram..) and this denies that God is soul or awareness. Veda also says that nothing and none in this creation is God (Neti Neti..) and this denies that God is every where in this world. There are several Vedic statements speaking that God is unimaginable and even Gita says that no body knows God. Like this, we have to escape the danger of falling in the above two pits and reach the true goal of the unimaginable nature of God.

144. Importance of knowledge

सन्मार्गदर्शनदृढनिश्चयकरम् ज्ञानम्।१४४।

sanmārgadarśanadr̥ḥhaniścayakaram jñānam|144|

Knowledge shows the true path and creates strong determination.

Knowledge is the most important power in spiritual path as per Shankara. Out of several paths, you have to discuss with sharp analysis to find out the correct path to reach the goal. When all the doubts are cleared, determination to implement effort in practice results. Deep analysis of knowledge alone can clarify all the doubts. Hence, these two are the important effects of spiritual knowledge and therefore lot of importance must be given to deep analysis of spiritual knowledge.

145. Knowledge enables the correct detection of God and path

शङ्करमातृत्यागो देवार्थे न पार्थस्य।१४५।

śaṅkaramātrītyāgo devārthe na pārthasya|145|

In interpreting the correct version of God, the sacrifice of mother by Shankara was correct, whereas Arjuna was not correct.

Shankara wanted to go out for serving the divine mission of the Lord by propagating the true spiritual knowledge to convert the atheists existing in that time into theists. He was the only son and she became very old. No relative helps her since she was boycotted by village. In such situation, it is the bound duty of the son to serve her, since Veda says that mother is God (Maatrudevobhava..). But Shankara took the interpretation of this Vedic statement to mean that God is the mother. In Pravrutti, the first interpretation is correct since the mother stands first among all the souls. But in Nivrutti the second interpretation becomes correct because one is having several mothers in several births. Such relationship is the bond between souls and it varies from birth to birth. But the bond with the God is eternal in all the births and is the most important. Shankara was convinced about the second interpretation with the help of deep analysis of knowledge. No body could change His determination since He was complete in the knowledge from all sides. If the knowledge is partial, one will not leave the mother especially in such situation. Arjuna was not having the complete knowledge and hence hesitated to fight with his grandfather even though the Lord Krishna decided the war. Thus, if the knowledge is partial, one will either take a wrong decision or will be misled in to wrong decision by others. If the knowledge is complete, none of these two possibilities can happen.

146. Satguru gives true knowledge and is Himself the goal too

उभयफलं सद्गुरौ गुरौ तु प्रमादः स्यात्।१४६।

ubhayaphalaṁ sadgurau gurau tu pramādaḥ syāt|146|

In the case of the Satguru both the fruits are achieved but in the case of a guru there may be the danger of slipping.

Satguru is the human form of God, who shows the correct path and also clarifies all your doubts with perfect analysis. Hence, the importance of Satguru is very much in the spiritual path. In the case of Satguru, He is also the goal of your spiritual effort. If you have attained Satguru, you have already reached the goal. With the help of His knowledge and sharp analysis, you have to only identify Satguru as the goal. The case of Guru is different. Sometimes, he may err and mislead you to the wrong goal. If the guru gives correct knowledge, you can identify Satguru with the help of such sharp knowledge. Sometimes, the guru may appear as Satguru and you may be stuck-up with such guru and not reach the goal.

147. If knowledge is complete, no preaching is necessary

पूर्णज्ञस्य न ज्ञानं निश्चयधारागोप्यः सफलाः।१४७।

purṇajñasya na jñānaṁ niścayadhārāgopyaḥ saphalāḥ|147|

If the spiritual knowledge is complete, there is no need of preaching even from the Satguru as in the case of the Gopikas, who could maintain the determination and succeed.

The spiritual aspirant having complete knowledge from all sides by achieving it through sharp analysis will straightly catch Satguru and serve Him with full determination and there is no need of any spiritual knowledge even from Satguru. The spiritual knowledge helps only to detect the Satguru. If Satguru is detected by your sharp analysis of spiritual knowledge, there is no need of spiritual knowledge from Satguru also. Gopikas were divine sages, who have already detected the human form of God as Krishna. They straightly loved and served Him with full determination and Krishna did not preach them any spiritual knowledge as there was no need of it. They were only tested by the Lord in the strength of their determination that has to be maintained forever. Those sages who maintained the same strong determination could withstand the tests and succeeded to get the eternal grace of the Lord. Some of them could not

maintain the same strength of determination during the tests and hence failed.

148. Ordinary soul and the Son of God

यन्त्रपुत्राविव स्रष्टुः परमात्मनोऽपि।१४८।

yantraputrāviva sraṣṭuḥ paramātmano'pi|148|

Like the machine and the son of an engineer, the creation and the son of God exist.

All the human beings are part of the creation of God. A liberated soul is one of the human beings and when he is blessed by God, God enters in to him to make him the Human Incarnation of God on the earth. Such a blessed liberated soul is mentioned as the son of God. The son of God differs from all the other human beings and the rest of creation by having God in him. The entire creation including all the other human beings is also the product of God and the son of God is also the product of God. But the difference between the son of God and the rest of creation is the presence of God in the son of God and the absence of God in the rest of creation. A machine invented by the engineer is said to be his product. Similarly, the son of the engineer is also said to be the product of the same engineer. But the difference is that the blood of engineer exists in the son, where as, the blood of engineer is absent in the machine. Thus one has to clearly understand the meaning of the son of God.

149. Human Incarnation is an alloy of God and soul

श्रुतप्रवेशो गीतो लोहमिश्रवत् शक्त्यंशी विशिष्टः।१४९।

śrutapraveśo gīto lohamiśravat śaktyamśī viśiṣṭaḥ|149|

The entry is told in the Veda as well as the Gita like the alloy of two metals. The major component is decided by power as in Vishishtadvaita.

The entry of God in to creation is explained by Veda (Tadevaanupraavishat.). The entry of the blessed liberated soul in to God is mentioned by Gita (Praveshtumcha...). In both the scriptures, the word entry is common. This shows the homogeneous mixing of God and liberated soul to form a single phase like the two metallic components mixing together homogeneously to form a single phased alloy. Since, God is unimaginable and unseen, He becomes undetectable. The Human Incarnation appears as the detectable liberated soul or human being only. In the case of alloy, if one of the two metals is a trace and is undetectable to the eye, the alloy appears to be the major single metal only. In the case of gold, a small amount of copper is mixed but the alloy appears to be gold only due to the major detectable gold only. In the quantitative sense, the major amount of metal is treated as the major component. But if the trace-metal happens to be very costly, the minor component can be treated as the major component from the point of the value of the metal. Similarly, even though God is undetectable to the eye, from the point of the value, God happens to be major component and the liberated soul is only the minor component. Hence, the theory of Ramanuja treating God as major component (Amshi) and the soul as minor component (Amsha) is correct from the point of the value of power of the component.

150. The preacher uplifts; scholars merely reveal the truth

उद्धारकाः गुरवो न केवलसद्विदः त्रयोऽपि।१५०।

uddhārakāḥ guravo na kevalasadvidaḥ trayo'pi|150|

The three preachers meant to uplift the disciples and they were not mere scholars to expose the truth.

Shankara, Ramanuja and Madhva are equally respectable preachers, who have preached the same truth by stressing a part of the truth or some times twisting the truth to suit the context for uplifting the human beings existing in their times. A preacher can twist the concept or stress a part of the concept for the sake of uplifting the spiritual aspirants existing in that time. Such freedom is sanctioned by God to the preacher since the uplift of the human beings is the main goal to be achieved. The projection of the complete concept without any twist may some times become useless and

may even harm the people. The practical problems are more important for a preacher to uplift the disciple and mere projection of theoretical truth without any practical use is done by a scholar. Thus, a preacher is totally different from a scholar. The preacher modifies the spiritual knowledge in such a way so that the disciple climbs the higher step. A scholar is never bothered about the uplift of the disciple and is bothered only in projecting the plain concept as the ultimate truth. The preacher is also a scholar but a scholar need not be the preacher.

151. Shankara was actually discussing the Human Incarnation

शाङ्करे विशिष्ट एव भेदात् विद्युद्वल्लीव।१५१।

śāṅkare viśiṣṭa eva bhedāt vidyudvallīva|151|

According to the angle of Shankara a specific soul, which is different from other souls is considered to be like an electrified wire.

Shankara was always speaking about the human being charged by God called as Human Incarnation like Himself, Krishna etc. Only in Human Incarnation, the discussion about the soul being God comes into picture. Such discussion of a specific soul is called as shaarirakamimaamsaa. There is no need of any discussion about any ordinary human being because, after all, he is a human being only. There is no need of any discussion about God because God is God. There is no need of discussion about current and wire independently because current is current and wire is wire. The discussion is only about the electric wire. The discussion is about the point that whether the electric wire can be treated as electricity or wire. This dilemma comes because the current is invisible and only the wire is visible. Similarly, God in Human Incarnation is unimaginable and only the human being is visible and imaginable. Shankara preferred to treat the Human Incarnation as God only and not as human being because such Human Incarnation defers from all the other human beings due to expression of unimaginable nature. Even though the unimaginable God is not directly projected, He is indirectly projected through the exhibited unimaginable nature, which is experienced.

152. Shankara allowed the erroneous extension of His teaching

अतिव्याप्तिः न निरुद्धः तदस्तित्वलाभात्।१५२।

ativyāptiḥ na niruddhaḥ tadastitvalābhāt|152|

The extrapolation of the concept of Human Incarnation to all the souls was not contradicted by Shankara, since it has its use in the case of atheists, who accepted the existence of God.

The concept of Shankara was extended by all human beings to themselves and every human being concluded that he is God. The silence of Shankara about this misunderstanding was of great use in that time. Then, Shankara was surrounded by Buddhists and Purvamimamsakas, who were complete atheists. At least they agreed in the existence of God even though they have misunderstood that they were God. Atheism to theism is essential step in the beginning for anybody and hence Shankara kept silent about such misunderstanding. This shows that Shankara was not a mere scholar to expose the truth but also a preacher (Guru) to uplift the foolish atheists.

153. Shankara: preacher and scholar

शङ्करो विद्वान् गुरुश्च पृथक् उभयोः।१५३।

śaṅkaro vidvān guruśca pṛthak ubhayoḥ|153|

Shankara became a scholar for theists and became a preacher for atheists separately in the case of clarifying the misunderstanding.

Shankara clarified the misunderstanding to the minority of theists but kept silent and allowed the misunderstanding to continue in the case of majority of atheists. If He clarifies to atheists also, instead of climbing one more step, they will descend from the climbed step! Effort for promotion will result in demotion! However, the minority of theists were clarified so that they were promoted to the higher step. The clarification should not be given to both in uniform way. That is the talented treatment of the preacher to his disciples. If he is a mere scholar, he will clarify the truth by removing

the misunderstanding and will not bother about promotion or demotion of the disciples. Shankara was a scholar as well as a preacher.

154. Commentaries for all and prayers for theists

उभयधा भाष्याणि स्तोत्राण्येकधा दैवात्।१५४।

ubhayadhā bhāṣyāṇi stotrāṇyēkadhā daivāt|154|

Since, Shankara was God in human form, His commentaries simultaneously uplifted atheists and theists by His diplomatic style. The prayers composed by Shankara were meant only for theists.

The commentaries of Shankara were meant for majority of atheists, which maintain the misunderstanding. Shankara composed several prayers on God referring to the component of the soul in Him for the sake of minority of theists. These theists were expected to view the commentaries as discussions about a specific soul or Human Incarnation. Thus, the commentaries are diplomatic, serving the purpose of atheists by creating misunderstanding that every soul is God and also serving the purpose of theists by specifying the soul of Human Incarnation only as God. Hence, the commentaries were carefully composed by Shankara, which uplifted atheists and simultaneously theists also according to the sense of their level. Since Shankara was the human form of God, such intellectual capacity was exhibited.

155. Theists were corrected later

विपरीतमेके नान्ये सीसपानात्।१५५।

viparītameke nānye sīsapānāt|155|

The theists can take the angle of atheists from the commentary but not the reverse. The mistake of the theists was rectified by drinking the molten lead.

When the theists also misunderstood like atheists and started thinking themselves as God, because the angle of atheists can also be taken by

theists due to its attraction, Shankara had to clarify the truth. When Shankara told that He is God (Shivoham), some theists misunderstood and started telling the same. The meaning of I was taken as awareness and when Shankara told “I am God”, theists thought that since I exists in them also, they must also be God. Since king is a man, since every one is a man, hence every one must be king! This was their logic! Then Shankara swallowed the molten lead and corrected the statement by saying that He alone was God (Shivah kevaloham). From the diplomatic commentary, even though the theists can take the angle of atheists, vice-versa is impossible, because the atheists can never accept the concept of Human Incarnation.

156. Shankara preached both monism and dualism

एकोणमात्रो भ्रान्तः स्तोत्रनिदर्शनात्।१५६।

ekakoṇamātro bhrāntaḥ stotranidarśanāt|156|

Shankara was misunderstood to be a preacher of the one angle of monism alone through His commentaries. This can be disproved because the second angle of dualism was very clear through His prayers.

Shankara is misunderstood today as the author of the commentary pertaining to atheists only and is misunderstood as the preacher of monism, which states that every soul is God. The other angle of commentary that it deals only with the case of specific soul of Human Incarnation was forgotten. At least, this angle was made very clear in His prayers and these prayers, which show that soul is a servant of God, are now completely neglected. If the commentary had only one angle of monism, Shankara should not have composed the prayers in which the monism is completely absent and dualism is well established. Therefore, the prayers are indication of the second angle of the diplomatic commentary.

157. Correlation of monism and dualism by equal opportunity

समावकाशात् द्वयोः समन्वयः।१५७।

Due to the equal opportunity, both the angles are correlated.

One angle of the commentary is that every soul is God. Another angle is that a specific soul like Krishna alone is God. The first angle is for atheists, who will never accept the second angle. The only consideration to maintain the first angle is that at least they will accept the existence of the God. In both the angles the common point is that there is a chance of a selected soul to become God. There is equal opportunity to every soul to get this fortune. In every human generation God comes in human form and some times there may be more than one Human Incarnation in one generation itself based on the requirement. The deserving soul gets that chance and the chance is open to all the souls. Therefore, this is not like the cruel capitalism that only one is born with golden spoon to become the king. There is only one post of the king and only one can become the king. But there is equal chance for anyone to become the king by achieving the deserving qualification. Hence, this is like the justified capitalism. Even in democracy, only one is becoming the president of the nation, but every one has equal opportunity to contest for the post and to succeed. This is not the cruel capitalism, but it is a justified democracy based capitalism. Even in justified capitalism there is only one president, whereas in spiritual field there can be more than one Human Incarnation in one time. Some times, different souls with different compositions of the three qualities are selected for different programs in one time of human generation itself. Hence, the spiritual field is the most liberalized one.

158. "Soul is God": Indicative of immediate future

अतिसन्निहितभविष्यति लट् पितृवात्सल्यातिशयात्।१५८।

atisannihitabhaviṣyati laṭ pitṛvātsalyātiśayāt|158|

The present tense is used in the immediate future due to an excess of paternal affection.

Every soul has equal opportunity to become God in the post of Human Incarnation. This does not mean that every soul will become the

Human Incarnation in one generation itself. This also does not mean that every soul is already God, whether the soul deserves or not. But Shankara being God, wishes that every soul should become God as early as possible. This shows the climax of eternal love of God on the souls. The immediate future can be mentioned in the present tense, which indicates that the soul should become God as early as possible. Shankara being God, having climax of affection on the souls created by Him only, wished every soul to become God as early as possible. In this sense, Shankara told that every soul is God. This does not literally mean that every soul is already God. This means that Shankara wishes that every soul should become God as early as possible due to the climax of His paternal affection on the souls. Gita says that God is the father of the souls (Ahambijapradah pitaa...).

159. Knowledge, devotion and service: consecutive steps

ज्ञानभक्तिसेवाकर्माणि तस्यापि रुक्मिण्या इव।१५९।

jñānabhaktisevākarmāṇi tasyāpi rukmiṇyā iva|159|

Knowledge, theoretical devotion and practical devotion as service, are the three subsequent steps followed by Shankara also as in the case of Rukmini.

The knowledge of the goal, the knowledge of the correct path to reach the goal and the knowledge of yourself that you are not already the goal is called 'triputi' or the three components of spiritual knowledge. This is the first step. After getting the knowledge of the goal, the interest on the goal called as devotion is developed and this is the second step. Due to devotion, one gets the association of God. Now starts the practical devotion, which is sacrifice of work and fruit of work without aspiration for fruit, to get the real grace of God. This is the third step. Rukmini heard the details of Krishna from sage Narada and this is first step. In the second step, she developed love to Krishna. Due to this love, Krishna married her. She did not aspire to become the queen, but became the servant by pressing the feet of Krishna continuously. The commentaries of Shankara refer to the first step. The prayers composed by Shankara refer to second step. Shankara left even His old mother and was intensively involved in the mission of God through out His life and this refers to the third step. Thus, Shankara

represents the total spiritual path of three subsequent steps so that none can add anything after Him.

160. Ramanuja revised part of Shankara's teaching

उक्तभागपुनश्चरणार्थं शिष्यशेषः श्रुतेः।१६०।

uktabhāgapunaścaraṇārtham śiṣyaśeṣaḥ śruteḥ|160|

To revise a part of the preached knowledge, the disciple, Adishesha came and all this is supported by the Veda.

After Shankara, slowly, almost all atheists were converted into theists, but they were under the illusion that they were already God and avoided devotion and service. In course of time, their theism was well established and the time was ripened for them to realize the truth and climb the next step. The second step followed by Shankara already in composing the prayers on God was to be stressed upon in that time. The second step was to be revised, which was already preached by Shankara long ago. A professor teaches the lesson completely and leaves the class. The students may have difficulty in some parts of the lesson. To clarify those parts, the professor will not come again to teach the class. He will send his senior research students to revise the hard parts of the lesson. Similarly, God Shankara sent His disciple, Adishesha in the form of Ramanuja to stress upon the second step. Ramanuja is said to be the Human Incarnation of Adishesha. You can find the stress on devotion already in the preaching of Shankara (Bhaktireva gariyasi). Hence, devotion was not invented by Ramanuja. It was already invented and introduced by Shankara. Shankara was Lord Shiva and as per Veda Shiva is Narayana (Shivashcha Narayanah). Adishesha is the servant of Lord Shiva existing as jewel in the neck. Since, Shiva is Narayana, Adishesha being the servant of the Narayana, shall be also the servant of Shiva. The followers of Ramanuja themselves agree that Ramanuja is an incarnation of Adishesha. Hence, none can contradict any point of this concept.

161. Messengers stressed relevant parts of the teaching

परं दूताभ्यां स्वभागयोरेव कालानुकूलम्।१६१।
param dūtābhyām svabhāgayoreva kālānukūlam|161|

Afterwards, when the proper time came, He sent His messengers to stress the two relevant parts of His own spiritual concept.

Ramanuja never criticized Shankara. He criticized only the disciples of Shankara (*Yaduchyate Shaankaraih...*), who misunderstood the monism and were not spiritually developing. Every Tom, Dick and Harry started thinking that he was already God. Therefore, the truth was revealed to them through Ramanuja. Since, the concept of theism became firm, nobody became atheist. Those who realized the truth climbed the step of devotion accepting dualism. Those who were not convinced remained in monism only and did not become atheists. Subsequently, Shankara sent His another servant Vayu, an angel, in the form of Madhva to preach the third and final step of practical devotion. Madhva, Himself claimed as the incarnation of Vayu and Vayu is only one of the angels. Dualism is not a new invention of Ramanuja and Madhva. It was already stressed in the prayers by Shankara. Ramanuja and Madhva stressed the devotion and dualism, which are parts of the total spiritual concept of Shankara only.

162. Human being is essentially Mula Maya

मूलमायैव नरो भागात् तदतीतहेतोरपि न ग्राह्यम्।१६२।
mūlamāyaiva naro bhāgāt tadatītahetorapi na grāhyam|162|

The human being is the Mula Maya alone in essence and it being a part of the illusion and God being beyond the entire creation, God is not grasped by any human being.

The human being is a composite of three parts: The outer most gross body being the condensed matter, the inner subtle body being the group of different works of inert energy and the inner most causal body being the

very inert primordial energy, all these three are in essence the Mula Maya or the primordial energy only. Since the primordial energy is the illusion created by God, the human being becomes a part of the illusion itself. God being beyond the entire illusion cannot be grasped by the human being. These two points are the reasons for the human beings in not grasping the original nature of God.

163. The Gita indicates the unimaginable nature of God

अनूह्यतैव गीतमाश्चर्यम्।१६३।

anūhyataiva gītamāścaryam|163|

The surprise that is mentioned in the Gita is nothing but the unimaginable nature of God.

In Gita it is said that one sees God with surprise, one hears about God with surprise and one speaks about God with surprise. Finally Gita says that nobody understands God even after hearing lot about God (Aashcharyavat...). The surprise mentioned about all aspects of God indicates just the unimaginable nature of God. There is no surprise if the concept is understood. When any point is not understood, then only the surprise arises.

164. Infinity partially indicates unimaginable nature

सीमानूह्यमेव अनन्तं न मध्ये यथाकाशः।१६४।

sīmānūhyameva anantaṁ na madhye yathākāśaḥ|164|

The word infinite denotes the unimaginable nature in the boundaries only and not in the portion between the boundaries as in the case of space.

The infinite space cannot be compared to the unimaginable God. In the case of space, only the boundaries are unimaginable, where as the form of space is well understood as vacuum or subtle inert energy. In the case of

God, both the form and boundaries are unimaginable. Hence, the word infinite cannot project the real nature of God. An imaginable item like space is said to be infinite since its boundaries are unimaginable and not the portion between the boundaries. In the case of God, not only the boundaries but also the portion between the boundaries is unimaginable. The word infinite shows only partial unimaginable nature, which is limited to the boundaries only.

165. Identification needs knowledge; devotion is non-different

भक्तिर्मनसा गुणानां धिया तत्त्वस्य ज्ञानमेकं परमभिज्ञाने।१६५।

bhaktirmanasā guṇānām dhiyā tattvasya jñānamekaṁ paramabhijñāne|165|

Both knowledge and devotion are the same worship of the qualities and nature of God through the mind and intelligence respectively. But the knowledge of God is helpful in finding out the correct address of God in the medium.

Shankara stated in His commentary that devotion is the knowledge of God. He did not differentiate knowledge and devotion of God. Knowledge is thinking the nature of God through discussions involving intelligence. Devotion is thinking the qualities of God through mind. Both are different forms of the same worship and hence the difference disappears. On knowing the details of God (Knowledge), the interest on God (devotion) develops simultaneously and hence knowledge and devotion are inseparable forms of the same worship of God. Devotion and knowledge do not have any difference, once God is correctly detected. For detection of God only knowledge helps and not the devotion.

166. Service alone yields fruit

सेवाकर्म फलजनकं तयोर्जातम्।१६६।

sevākarma phalajanakaṁ tayorjātam|166|

The work or service is born out of knowledge and devotion, which alone is the source of the fruit.

Worship of God through work is called as seva or karmayoga, which is consequence of knowledge and devotion. In fact, this consequence is very important and is the source of grace of God. The knowledge and devotion have no value if the consequence is not seen. This consequence involves the sacrifice of work and fruit of work. This consequence alone can yield the fruit through the grace of God.

167. Sacrifice to Sadguru is the path of the Veda and Gita

भ्रान्तदृष्टद्रव्ययज्ञनिरासो गीतः श्रुत एव।१६७।

bhrāntadr̥ṣṭadravyayajñanirāso gītaḥ śruta eva|167|

The twisted sacrifice of materials as seen today was rejected by the Gita and in the real sense, this is in the path of Veda alone.

Veda deals with this karma or work involving the sacrifice of material or fruit of work in elaborate manner. Almost all the Veda gives stress on work and sacrifice of material only (Dravyayajna). But Gita gives a lower position to the sacrifice of material than the place of knowledge (Shreyaan dravyamayaat..). Therefore, there is a contradiction between Veda and Gita. This contradiction can be removed by understanding the position of Dravyayajna in the time of Gita, which is almost the beginning of Kali age. The sacrifice of material was misunderstood by the ignorant priests as seen today. The priests sacrifice the material in to physical fire without knowing the actual meaning of the word fire. Fire means Satguru, who is the human form of the God. Due to lack of proper knowledge of the word fire, the sacrifice of material is twisted and became a wastage of material. In this context of the twisted sense of Drayayajna, the Lord condemned such foolish wastage of material and advised to give importance to knowledge so that the proper sense of the sacrifice should be understood first before its practice. Therefore, there is no contradiction between Veda and Gita in the real sense of sacrifice (Yajna). In fact, Gita stressed a lot on the sacrifice of work and material (fruit of work) everywhere as karma yoga.

168. God's existence alone is known; not His nature

अनूह्यमिति नोह्यं यदस्तित्वमात्रज्ञापकं न स्वरूपम्।१६८।
 anūhyamiti nohyam yadastitvamātrajñāpakam na svarūpam|168|

One cannot argue that God is imagined to be unimaginable, because the unimaginable nature only indicates the existence of God; it is not the real inherent characteristic of God.

The unimaginable nature of God is not the inherent characteristic because it changes when God Himself becomes the observer. This means that God is unimaginable for others and is imaginable for Himself. Since the inherent characteristic cannot be altered by the change of observer, the unimaginable nature can no more be the inherent characteristic of God. This was already established in the above sutras. Hence, no inherent characteristic of God is known or experienced. Experience is not different from knowledge. The unimaginable nature acts as an inherent characteristic like the inseparable yellow thread to identify the married lady. The yellow thread is said to be inseparable but is not really inseparable. Therefore, by experiencing or knowing the unimaginable nature of God, you cannot claim that you have known or experienced God. If you claim that you have imagined God as unimaginable, and if you argue that by this way you have imagined God, then, even that becomes futile. The reason is that even if you imagined God as unimaginable, since the unimaginable nature is not the inherent characteristic of God, you have not touched God or God's inherent characteristic through the experience of unimaginable nature. This means that you have caught only the yellow thread but not the lady. Hence, in no way can you imagine God. By this, the logical way of arguing that God is imagined as unimaginable is also totally rejected and there is no way to imagine God. The final conclusion is that the unimaginable nature gives the existence of God in that medium.

169. No interconversion between God and medium

नान्योन्य परिणामः तद्धर्मप्रदर्शनात् तदेव।१६९।
 nānyonya pariṇāmaḥ taddharmapradarśanāt tadeva|169|

There is no inter-conversion between God and the medium but the medium is treated as God due to the exhibition of the characteristic of God by the medium.

When it is said that God has become the medium or that the medium has become God, it does not mean that there is a real conversion of one item into another. When the electric current flows in a wire, it does not mean that the current, which is a stream of electrons, is really converted into the solid wire, which is a stream of solid state crystals or the reverse. The wire can be treated as current and you can say that the current has become the wire or that the wire has become the current. This does not mean that there is a real transformation or conversion of the wire into current or the current into the wire. The wire in which the current flows gives a shock and from the experience of this shock, you are saying that the current exists in that wire. Here, the shock is the characteristic of the wire. When the wire exhibits the same characteristic of the current, i.e. shock, we say that the wire has become the current. Similarly, when the medium in which God is present exhibits the unimaginable nature, we can say that the medium has become God, because, the characteristic of God (unimaginable nature) is exhibited by the medium. However, you need not say that the characteristic of God is known, because, as already said above, the unimaginable nature is only the inseparable associated characteristic of God and not His inherent characteristic. However, the inseparable associated characteristic can be treated as the inherent characteristic for all practical purposes.

170. One cannot touch God through the soul

आत्मा गीतः पराप्रकृतिः न तल्लभ्यं सर्वत्र सम्बन्धस्यानूह्यत्वात्।१७०।

ātma gītaḥ parāprakṛtiḥ na tallabhyam sarvatra sambandhasyānūhyatvāt|170|

The soul is said to be the best part of creation by the Gita and hence the deep analysis of the soul or any item of creation cannot touch the unimaginable God since the link between the unimaginable God and the imaginable creation is also unimaginable.

God cannot be attained by the deep analysis of any item in creation including the self. The self is a part of the creation alone since it is called as Para Prakruti or the best item of the creation by the Gita. God can neither be obtained by going down deeply into the self or going down deeply into any item in creation since the self is also just an item of creation. Self may be most precious but still it is only an item or a part of creation. The reason for not touching God by going down in the creation is that the link between the unimaginable God and the imaginable creation is also unimaginable. As you cannot touch the unimaginable God, you cannot touch the unimaginable link between God and creation also.

171. God is not touched due to the unimaginable link

ऊहयानूह्यबन्धोऽपि नास्ति नाधारः स्पृष्टः।१७१।

ūhyānūhyabandho'pi nāsti nādhāraḥ sprṣṭaḥ|171|

The link between the unimaginable and the imaginable does not exist in the world and since it is unimaginable, the support of creation is not touched.

The link between two imaginable items is imaginable as available in the creation. The link between two unimaginable items is unimaginable but such a link is meaningless since the two unimaginable items can be conveniently merged into one unimaginable item. The link between an unimaginable item and an imaginable item is also unimaginable because of the non-availability of such a link in creation. Therefore, self analysis or for that matter, the analysis of any other item of creation, cannot even touch God. Therefore, taking God as the support of the entire creation, you cannot make efforts to touch God by going down through any item of creation, applying deep analysis. There is no doubt that God is the basic support of the entire creation. But since there is no direct touch of God with the creation, due to the unimaginable link between God and creation, God cannot be touched by penetrating the unimaginable link. The ultimate item that can be touched by the deep analysis is only the primordial energy (cosmic energy). But since this primordial energy is inert, it cannot be treated as God.

172. Impossibility of touching God through creation

कारणस्पर्शस्पृहा नात्र सूत्रभाष्येन्द्रजालवत्।१७२।

kāraṇasparśaspr̥hā nātra sūtrabhāṣyendrajālavat|172|

The temptation to touch the cause through the analysis of the effect fails in the case of the unimaginable God and the imaginable world. Even the Brahma Sutras and Shankara have given a suitable simile of a magic master here.

There is a temptation for everybody to think that there is a possibility of touching God through the analysis of creation because God is the cause and the world is the effect. This temptation is justified if the cause and effect are linked to each other by logic as in the case of mud and the pot, or gold and the chain, etc. The cause and effect in the world are both imaginable items. The characteristics of the cause are seen in the effect also since the cause spontaneously enters the effect during the very process of creation. But in the case of God, neither did God enter the world, nor did any characteristic of God enter the world. Therefore, the temptation is never fulfilled in the case of God. As already said, the simile is the magic master and the magic (castle) created by him. Neither the magic master nor any characteristic of him exists in the magic created. Shankara has given this example (Maayaaviva vijrumbhayatyapi...). Even the Brahma Sutras refer to this example (Atmanichaivam vichitraah...)

173. Within creation, the characteristics of the cause enter its effect

हेतुलक्षणान्यपि कार्ये मूलकणाः नवरसायनेऽपि।१७३।

hetulakṣaṇānyapi kārye mūlakaṇāḥ navarasāyane'pi|173|

In the effect, the characteristics of the cause are also seen along with the new characteristics of the effect. Even in the production of a new chemical compound, the subatomic particles as the cause, enter the effect in toto.

Even though the new characteristic of an effect appears like the shape of the pot or the shape of the chain, the characteristics of gold or mud are

also seen along with the new characteristics of the effect. Hence the appearance of new characteristics in the effect does not contradict the characteristics of the cause, which also simultaneously enter the effect. You may argue that when the poisonous sodium and the poisonous chlorine combine as cause, the non-poisonous sodium chloride is produced, in which the poisonous nature of the cause is not seen. This does not mean that the cause has not entered the effect. The poisonous nature of the cause is due to the number of electrons present in the outermost valence shell. The disappearance of the poisonous nature is only due to the change of the number of electrons in the valence outermost shell. But if you take the subatomic particles like neutrons, protons, and electrons in the cause, the same subatomic particles have entered the effect in toto. This proves that the cause, visualized as a lump of these subatomic particles, has totally entered the effect. Hence even in this chemical reaction, the entry of the cause into the effect cannot be denied.

174. Eternal self—only an approach to the final concept

आत्मविचारलब्ध मूलप्रकृतिसापेक्षक नित्यत्वं आमुखं सिद्धान्तस्य गीतः।१७४।
 ātmavicāralabdha mūlaprakṛtisāpekṣaka nityatvaṁ āmukhaṁ siddhāntasya gītaḥ|174|

The relative eternality of the primordial energy established in self analysis is an introduction through an example, to the final concept as said in the Gita.

Deep self-analysis can touch the primordial energy as the ultimate basis. This primordial energy can be assumed as God because it is relatively eternal in comparison to its modifications, which are the items of creation. Hence the concept of differentiation between the really eternal God and the really non-eternal creation, can be introduced through the concept of differentiating the relatively eternal primordial energy from the relatively non-eternal modifications of the primordial energy. Hence, the ultimate primordial energy, called as self, is obtained in the self-analysis and this is relatively eternal compared to the rest of creation. This can be treated as a training through an example for the ultimate concept. This principle is followed by the Gita, which introduces the relatively eternal self and the

relatively non-eternal body in the beginning itself (second chapter of the Gita).

175. Energetic bodies are not proof of inert energy having awareness

अद्रव्यचित् देवेषु नेह जडशक्तिं गमयति।१७५।

adravyacit deveṣu neha jaḍaśaktiṁ gamayati|175|

The awareness in the angels without the solid nervous system cannot establish that the inert energy found in the living beings on earth, is always associated with awareness.

If you argue that since the awareness exists in the energetic bodies of angels, in which the solid nervous system is absent, and hence the inert energy has the possibility of awareness without the solid nervous system, your argument is straightly rejected by one simple point. According to your argument, if the inert energy can have awareness without the association of the solid state of matter, the inert energy seen in this world, does not exhibit awareness anywhere. In the case of angels, you have to accept the unimaginable technology of the unimaginable God to generate awareness. The unimaginable technology itself indicates the existence of the unimaginable component in it and thereby establishing the existence of unimaginable God. In fact, in angels the energetic body has a nervous system of matter which is highly subtle beyond our perception. Even if we establish the inert energy having awareness through its unimaginable power, as God, the same inert energy in living beings requiring nervous system for the generation of awareness cannot be concluded as God, based on the same argument itself. Hence the possibility of inert energy having awareness is ruled out as far as the practical perception of this creation (human beings) is concerned.

176. Awareness is never independently associated with inert energy

क्वचिदपि देवदेहात् बहिः जडशक्तिलेशस्य चिदभावात्।१७६।

kvacidapi devadehāt bahiḥ jaḍaśaktileśasya cidabhāvāt|176|

Nowhere in creation is awareness seen even in a small part of independent inert energy, which is away from the energetic body.

In no place in creation does inert energy is independently associated with awareness. You are referring to the inert energy present in the energetic body of the angel and not referring to the independent inert energy associated with awareness outside the energetic body of angels. Since you fail to show even a small part of the independent inert energy in creation associated with awareness, it is meaningless to try to establish the entire inert cosmic energy to be associated with awareness. Hence the energetic body of the angel must have some subtle nervous system of solid state to generate awareness in the angel, if you are not willing to introduce the unimaginable power of God by which the awareness can exist in angels even without the nervous system. In fact, the subtle nervous system made of very subtle matter exists in angels to generate awareness. As far as possible, the creation follows the rules of nature without the interference of the super power of God.

177. Awareness in angels manifests through a nervous system without food and oxygen

ऊष्मपानात् चित् नाडीमण्डलेन तत्र नान्नप्राणौ।१७७।

ūṣmapānāt cit nāḍīmaṇḍalena tatra nānnaprāṇau|177|

In the case of angels, the inert energy is directly grasped from cosmic energy, which generates awareness through the subtle nervous system and here there is no need of food and oxygen to generate inert energy.

The energetic bodies of angels do not have a digestive and respiratory systems to carry on the oxidation of food to generate inert energy which is the working element in the nervous system-machine to generate the awareness. Since angels travel in the region of vacuum also above the region of air, the respiratory system is impossible. The electromagnetic radiation travels even in vacuum, without air and hence the energetic body of the angel travels in vacuum, without air. Since angels do not take any food, neither air nor food is available for the generation of inert energy. These angels said to be the drinkers of cosmic energy (ushmapayinah). This means that the energetic bodies take the inert energy directly from cosmic energy, which enters the subtle nervous system and generates awareness. Since the human body does not have the ability to take cosmic energy directly, the food and air are required for the generation of inert energy. Hence, the awareness in a human body disappears in the absence of food and air. In the case of angels, since the inert energy is directly taken, the awareness is continuous even without food and air. The angels are called as animishas, which mean that their eyelids are never closed. This means that they never sleep. Hence angels are said to be relatively eternal compared to human beings.

178. Departed souls have gaseous bodies

पितरो धूमतनवः श्रुतेः प्राणमयादयः।१७८।

pitaro dhūmatanavaḥ śruteḥ prāṇamayādayaḥ|178|

The souls escaping human gross bodies have gaseous bodies containing all the systems like the respiratory system, as per the Veda.

The state of angel is completely different from the jivatman escaping the gross body after death. The jivatman is surrounded by the gaseous body as mentioned in the Veda (Manomayah praanashariara...). This jivatman is associated with digestive and respiratory systems, which are also subtle. The subtle nervous system also exists as in the case of angels. This gaseous body is referred to as smoke or dhuma in the Gita. These souls travel to the hell and suffer without food along with the horrible torture. Of course, the souls going to a little higher and better Pitru Loka, in the same line, get the

food from the moon. This state is intermediate between the lower human beings and the higher angels.

179. Four parts of Bhu Loka with increasing energetic content

भूचतुर्था क्रमतेजोवृद्धिः।१७९।

bhūścaturthā kramatejovṛddhiḥ|179|

The Bhu Loka is subdivided into four sub-worlds and as we go up, the component of energy in the body increases gradually.

The Bhu Loka is the starting world, which is subdivided into Martya Loka, Preta Loka, Naraka Loka and Pitru Loka. The lowest Martya Loka is the region in which the human beings live with materialized human bodies. As we go up, the matter gets transformed into energy. In Pitru Loka, the body has a lot of energetic-phase and very little matter-phase. After pitru loka, the next bhuvan loka starts in which all the bodies are of complete energy. The respiratory and digestive systems in the body, become weaker and weaker as we go to Pitru Loka. The souls in Pitru Loka, take almost moonlight as their main food in which the concept of matter becomes almost negligible. The souls in the Pitru Loka or moon are almost having energetic bodies.

180. Yama and Dharma are the same God in different forms

प्रेते भूतक्षेपको धर्मः परयोः कालस्वर्णः।१८०।

prete bhūtakṣepako dharmah parayoh kālasvarṇah|180|

In the Preta Loka, God called as Dharma liberates some souls as ghosts. The same God is black in hell and of golden color in Pitru Loka.

God enters the bodies, which are relevant to the concerned worlds. In Preta Loka, God is having gaseous body which is partially energized. God here is called as Dharma Deva, who enquires the souls and gives judgment regarding their lines of journey. Some of these souls have very strong attachment to the world even after death and hence they are thrown down to martya loka by God pending the enquiry. They roam in this world as ghosts for sometime and then face the enquiry. The same God exists in the relevant bodies in hell (Naraka Loka) and Pitru Loka called as Yama. The body of Yama in hell is black, whereas it is of golden color in Pitru Loka, which represents the light of the moon. This black color is due to the major component of gaseous smoke in the body. Hence, the composition of matter and energy changes from sub-world to sub-world in the case of the same deity, Yama. This is an indication of the increase of intensity of radiation and a decrease of matter in the body as we go up.

181. The soul returns even from the higher, more energetic worlds

तेजस्तीक्ष्णतराः भुवरादयः पुनरावर्तिनः।१८१।

tejastīkṣṇatarāḥ bhavarādayaḥ punarāvartinaḥ|181|

From the second main upper world, Bhuvar Loka, the intensity of the energetic bodies increases gradually and the souls return from all the upper worlds.

The second main world is Bhuvar Loka or Dyu Loka or Jyotir Loka, where the body is full of energy only. The third upper world starting from the sun upto the Dhruva Star (Pole Star) is Suvar Loka or heaven. Above this, Mahar Loka, Jana Loka, and Tapo Loka exist. Finally, Brahma Loka exists. As the body goes to the upper and upper worlds the frequency or intensity of the energy increases. Including Brahma Loka, the soul returns back to the earth (Martya Loka) from all the upper worlds.

182. The worlds of Brahma, Vishnu and Shiva are no exceptions

तैजसोपाधिब्रह्मलोकास्त्रयः पुनरावर्तिनो गीताः।१८२।

taijasopādhibrahmalokāstrayaḥ punarāvartino gītāḥ|182|

The souls return even from the three worlds of Brahma, Vishnu and Shiva, who are the energetic bodies of God, as per the Gita.

Brahma Loka is the abode of mediated God in energetic forms. It has three regions: Brahma Loka, the world of Brahma or the Creator, Vishnu Loka, the world of Vishnu or the Ruler and Shiva Loka, the world of Shiva or the Destroyer of creation. Those souls existing in materialized human bodies on earth, which worshipped these energetic forms without recognizing the contemporary human form here due to the repulsion of common media cannot recognize God in energetic form in Brahma Loka due to the same principle, since these souls exist in energetic bodies after death. This is mentioned in the Gita (Aabrahma bhuvanaat...).

183. Is Brahma Loka the final destination or not?

कृष्णस्त्रयोऽपि नित्यानित्यविरोधो गीतायाम्।१८३।

kr̥ṣṇastrayo'pi nityānityavirodho gītāyām|183|

Krishna is said to be Brahma, Vishnu and Shiva, as per the Gita. Since Brahma Loka is said to be both eternal and temporary, there is a contradiction in the Gita.

The same Brahma Loka is said to be eternal for some other souls, who do not return back. The priests say in the beginning of the ritual that they are praying for the departed soul to reach Brahma Loka forever (Shashvata Brahma Loka Nivaasa siddhyartham...). Moreover, Krishna says that souls reaching His abode do not return back. You cannot say that Brahma Loka means the abode of the four-headed Brahma, the Creator, and hence the souls may return back from such an inferior world. In such a case, Vishnu Loka and Shiva Loka must also have the same fate since Veda says that all

the three are one and the same (Brahmachā Narayanah, Shivashchā Narayanah). If you say that Vishnu Loka or Shiva Loka is eternal, Brahma Loka must also be eternal, since Krishna said that He is the Creator, Ruler and Destroyer of the world (Aham sarvasya Jagatah..., Mayi sarvamidam...—Gita), His abode must be the same as that of Brahma, Vishnu and Shiva. Since Krishna said that His abode is eternal, the abodes of these three must also be eternal. In such a case, there is a contradiction in the Gita, since Brahma Loka is eternal and also non-eternal.

184. Contradiction is removed based on repulsion of common media

समोपाधिविरोधात् उभयथा गीतनानावतारात्।१८४।

samopādhivirodhāt ubhayadhā gītanānāvatarāt|184|

Due to the repulsion of common media, both possibilities are correlated and the basis is that same Krishna is reincarnating again and again as per the Gita.

This contradiction is removed, if the total essence of the Gita is realized. Throughout the Gita, Krishna projected Himself everywhere. This is not projection of His individual personality. It is only emphasis of the contemporary human form of God. Krishna says that He incarnates again and again in this world (Yada yadahi..). If you consider Krishna's Incarnation only and neglect His other incarnations, it is foolish because the other incarnations are also the same Krishna as per the Gita itself. The devotee, who recognizes and serves the contemporary Human Incarnation, controlling the repulsion of the common media, also recognizes God in the energetic form in the upper world by controlling the same repulsion. In such a case, He lives in Brahma Loka for ever. The devotee who neglects the contemporary human form in this world due to the principle of repulsion also will not recognize the energetic form of God in the upper world due to the same repulsion. In this case, the soul returns back. Hence, both cases are possible. In the first case Brahma Loka is eternal and in the second case Brahma Loka is non-eternal from which the soul returns back. Thus, the contradiction is removed.

185. Go Loka is for exceptional devotees fixated to one form of God

यथारूपगवां लोके तैजसे तदतिशयगोपिकानां योगरूढाभ्यां कृष्णः।१८५।

yathārūpagavām loke taijase tadataśayagopikānām yogarūḍhābhyām kṛṣṇaḥ|185|

The devotees who are fascinated to the specific forms of the parts of the contemporary human form, reach the same form in the energetic body in Go Loka as in the case of the Gopikas. The word Krishna is taken in Yoga as well as in Yoga Rudha.

The Go Loka is above Brahma Loka. The intensive worship of the contemporary Human Incarnation fascinated towards its specific form goes to Go Loka. Go Loka means the assembly of parts of the human body of contemporary Human Incarnation without any change. After getting the energetic body, such a soul desires the same specific form in the energetic body also. For example, the Gopikas were very much attracted to the specific form of Krishna and they desired the same specific form in the energetic body also in the upper world. Hence, the Gopikas observe the energetic form of Krishna in Go Loka. If the devotee is not fascinated to the specific form of the contemporary Human Incarnation, the devotee can go to Brahma Loka to accept any energetic form of God. Any devotee fascinated to the specific form of the contemporary Human Incarnation will reach the same form in an energetic body in Go Loka. Hence, Go Loka is a special world meant for intensive worship of contemporary Human Incarnation. The deity of that Go Loka is Krishna, meaning intensively attractive human form of any contemporary Human Incarnation. Gopikas see the deity as the specific Krishna of dvapara age, where as other devotees see the same deity as their contemporary Human Incarnation by which they were intensively attracted. Hence, the word Krishna here means not only a specific human form of dvapara age but also any specific human form of God in this world. The word Krishna by root meaning (Yoga) refers to any attractive contemporary human form of God. At the same time this word also stands for the specific human form of God of dvapara age by way of fixation of word in an item (Yoga Rudha).

186. Worshippers of past incarnations return from Brahma Loka

गोपीभिन्नाः पुर्वतैजसभक्ताः पुनरावर्तिनः।१८६।

gopībhinnāḥ purvataijasabhaktāḥ punarāvartināḥ|186|

The devotees who worship the energetic form of the past Human Incarnation like Krishna differ from the Gopikas and hence return back.

The fate of the devotees of Krishna on this earth, today, cannot be the same as that of the Gopikas. The devotees of Krishna have not recognized the reincarnation of Krishna today. Hence, these devotees could not conquer the repulsion between common media and are worshipping the energetic form of past Krishna of the upper world only. When these devotees attain energetic bodies after death, will not recognize Krishna in Go Loka due to the same repulsion and hence return back from Go Loka. The difference between these devotees and the Gopikas is that the Gopikas worshipped their contemporary Human Incarnation and not the energetic form of their past Incarnation like Rama. But today, these devotees are just reverse to Gopikas, who worship the energetic form of the past Incarnation like Krishna and neglect the reincarnation of same Krishna existing as their contemporary Human Incarnation.

187. God created the world and entered only in a specific part of it

पृथक्सृष्ट्यनुप्रवेशाभ्यां न लोककार्यवत् पाक्षिकमेवावसरसम्मतम्।१८७।

prthaksṛṣṭyanupraveśābhyāṁ na lokakāryavat pākṣikamevāvasarasammatam|187|

The creation and entry are separate stages; the creation and entry are not simultaneous as in the case of worldly cause and effect. Therefore, the entry must be into only a part of creation since there is such a requirement.

Since God has become totally unimaginable, the devotees aspiring to see, touch and talk with God for their life time are to be satisfied by the

Omnipotent God by entering a medium which is most convenient to them. God did not enter the entire creation during the process of creation itself, like gold entering the chain during its formation itself. Though God is the cause for the creation, He is unimaginable, unlike the imaginable gold. Therefore, the logical process of cause and effect as observed in the world cannot be applied to God. This is clear in the Veda. The Veda says that God created the world and then He entered the world. If the entry of God follows the logic of worldly cause and effect, there cannot be two separate stages of creation and entry. You cannot say that gold created the chain and then entered it. During the process of creation of the chain itself, gold enters the chain. But the Veda clearly separates the two states of creation and entry (Tat srushtvaa tadevaanupraavishat). This means that God has not entered the entire world like the gold entering the entire jewel in the process of creation itself. If you say that after creation, God has entered the entire world, we have no objection regarding its possibility provided the requirement is needed. The omnipotent God can enter the entire world provided there is such a requirement. If such entry is done, the devotee cannot be separate from God to talk, see and touch God. Since the requirement opposes such entry, the entry of God into a specific item is only justified.

188. Need to enter only a part of creation

दृशे द्रष्टृदृश्ये भिन्ने मितरूपप्रवेशः।१८८।

dr̥śe draṣṭṛdr̥śye bhinne mitarūpapraveśaḥ|188|

For sight to exist, the seer and the seen must be separate.
Even if the seer enters the seen, the entry must be through a
limited form alone.

The simultaneous entry of God into the entire creation like the case of worldly cause and effect contradicts the very basic reason for creation. According to the Veda, the basic reason is the entertainment of God by watching His creation. The seer must be different from the seen so that the sight connects the two leading to entertainment. If the seer becomes the seen or pervades all over the seen, the connecting sight disappears. For the convenience of the sight, the seen must be separate from the seer. Even in the case of the entertainment of a person, by seeing his own imaginary

world, the seen is in the seer but the seer is neither in the seen as said in the Gita (Natvaham teshu te mayi...) nor is the seen itself as said in Veda (Neti Neti .., Nedam tat...). When there is a requirement, the seer can enter into the seen through a limited form only so that the seer can see the rest of the seen. Hence in the Veda, the first stage is the creation of the world by God within Himself as the imagination and observing the world as a seer separately. The second stage is the entry of the seer in to seen through a limited form called the Human Incarnation as per the requirement.

189. Similies for God, the untouched Creator of creation

आत्मोहोपमा बह्वंशेषु अस्पर्शे मायावी श्रुतेः।१८९।

ātmohopamā bahvaṁśeṣu asparśe māyāvī śruteḥ|189|

The simile of awareness creating imagination is good in several aspects. Another simile of magic and its master is used in the aspect of the untouched cause as given by the Veda.

The awareness in the form of mind creates imagination or dream. This is a good simile only in the case of God creating the world. It is a good simile because several aspects are similar. The imagination is within the mind and is fully controlled by the mind. The imagination is relative truth and the mind is the absolute truth. The relative truth can totally disappear leaving the cause. All these are merits of the simile. Due to such a lot of merits even a metaphor can be used here so that we can say that God as awareness and the world as imagination. This does not mean that the simile and the concept are one and the same and hence God is awareness and world is just His imagination. This also does not mean that all the aspects of the simile must be seen in the concept. For example, in this simile, the missing aspect is that God is not in the world as the awareness is in the imagination. The imagination being a modification of the awareness like the chain of gold can show the cause in the effect. Any part of the imagination is awareness only. Any part of the chain is gold only. But the Gita says that God is not in the world (Natvaham teshu...). The Veda also supports it (Neti neti..., Nedam tat...). To cover this missing point, another simile of magic master creating magic is taken. Anywhere in the magic, the magic master is not seen. This simile is given by the Veda (Indro

maayaabhih...). Hence, God is not touched anywhere in the entire world and no characteristic of God can be seen anywhere in the world.

190. Human Incarnation for unification of religions and spiritual guidance

सर्वमतसमन्वयबोधप्रज्ञाता मानुषीं तनुमाधत्ते।१९०।

sarvamatasamanvayabodhaprajñātā mānuṣīm tanumādhatte|190|

To unify all the religions in the world and to give exceptional spiritual guidance to the entire humanity, God alone, who is capable of possessing such exceptional spiritual knowledge called Prajnanam, takes the human body.

The main aim of God entering into the world is to give excellent guidance to the spiritual aspirants. No soul can give such exceptional guidance equal to God. Such guidance is based on the exceptional unique knowledge of omniscient God. Since He is the author of the spiritual scriptures, He alone can give the correct interpretation and the essence of all the scriptures. Since the same God came in different forms to different parts of the world and gave the exceptional spiritual guidance to the entire humanity through the scriptures of various religions, He alone can correlate all the scriptures and establish the Universal Spirituality and the subsequent peace and harmony in the world. Such basic exceptional and universal spiritual knowledge is called as Prajnanam. For this purpose, it goes without saying that the suitable medium to fulfill this main aim is only the human body. Hence, God comes in human form only to accomplish this excellent goal.

191. God preaches for sport; His servants revise His preaching

स्वयमेव मृगयावत् मतान्तरसूत्रश्रुतिगीताभ्यः पुनश्शरणाय शक्त्यापि।१९१।

svayameva mṛgayāvat matāntarasūtraśrutigītābhyaḥ punaśśaraṇāya śaktyāpi|191|

As in the case of hunting of king, God directly comes in the human form to preach the unique spiritual knowledge as per the other religions, Brahma Sutra, Veda and the Gita. For the revision of the already preached knowledge, God sends His servants also and does the work through His power.

The power of God also can accomplish this excellent goal and thus God need not enter directly to do this divine work. But God takes the fascination to do this work directly. Even though the king can get a deer in the forest killed by hunters for food, the king directly goes to the forest for hunting the deer. The hunting gives pleasure to the king directly. The king is interested in the process and not in the final fruit. Similarly, God can change this humanity just by His will. The task of preaching the humanity gives Him nice entertainment. In this task, His direct participation gives Him greatest pleasure as in the case of king in hunting. Brahma Sutra tells the same point (Lokavattu..). Veda (Prajnanam Brahma) and Gita (Jnanitvaatmaiva..) also say that God directly comes to preach the spiritual knowledge. Krishna preached Gita and sages recognized Him as God due to Gita only inspite of His negative maya exhibited. Shankara concentrated on spiritual preaching only. Even other religions say that God comes in flesh as in the case of Jesus, who mainly concentrated on giving the spiritual knowledge. The revision of spiritual knowledge that was already preached by God can be done by God through the liberated souls using His power. Shankara preached all the concept but stressed a portion only in His time due to circumstances. Later on, the other part of His spiritual knowledge was revised by Ramanuja and Madhva, who were liberated souls sent by Him through His power.

192. Prajnanam is not awareness; it is the greatest spiritual knowledge

प्रज्ञानं न चित् योगात् रुढं प्रशस्तवेदान्ते।१९२।

prajñānam na cit yogāt ruḍham praśastavedānte|192|

The word Prajnanam cannot mean mere awareness by taking just the root meaning because this word is fixed to specify the greatest spiritual knowledge only.

The word Prajnanam is misinterpreted as mere awareness. This word means the greatest spiritual knowledge. The word jnanam by the root meaning (Yoga) means mere awareness. But it is fixed (Rudha) in the knowledge only. We call all animals and birds as ignorant due to lack of knowledge (Ajnana). The birds and animals have plenty of awareness. But we do not call them as Jnanis (knowledgeable). Even the word Jnana is not used in all the living beings having awareness. It is impossible to use the word Prajnana in the case of animals and birds since Prajnana means special knowledge. Hence, fixing the awareness as the meaning of the word Prajnana in the Vedic statement “Prajnanam Brahma”, which means that Prajnanam is God, just with the help of Yoga, is a horrible venture!

193. God is the Possessor of special knowledge

गुणातिशयो गुणी प्रज्ञानमभिज्ञानं प्रज्ञाता तत्।१९३।
 guṇātiśayo guṇī prajñānamabhiññānam prajñātā tat|193|

The possessor of an excess of any quality is mentioned by that quality itself. Hence, the special knowledge means the possessor of it and it stands as the identity mark of the possessor.

The above Vedic statement does not mean that the special spiritual knowledge itself is God. It is only an identification mark of the human body into which God entered. The possessor of any quality in excess can be denoted by the very quality itself as per Sanskrit grammar, which is the personification of the quality. For example, it is said that no age shall be seen in the case of potency (tejasam hi na vayah). Here the potency itself has no age. Here potency means the possessor of the potency personified. Similarly, the word Prajnanam means the possessor of Prajnanam, through personification. Hence it means that the possessor of exceptional spiritual knowledge is God.

194. Awareness, human body and Krishna:
progressive indicators

चिन्मनुष्यवासुदेवः क्रमेण तरतमसूचिकाः।१९४।
cinmanuṣyaṅvāsudevaḥ krameṇa taratamasūcikāḥ|194|

The awareness, human body and Vasudeva gradually specify God with more and more accuracy.

The awareness is the basic material of any knowledge. Hence, the awareness can stand as a broad step of the address of God. This means the Incarnation of God is available in the living beings only, which are characterized by mere awareness. This means that God will not be available in inert objects. The human body is like the specific street and the awareness is like the name of the city in which the street exists. The name of the city denies the address in the other cities. The name of the street denies the address in other streets. At the same time the name of street does not mean that every house in that street is the address in which a specific person is available. Hence, the human body does not mean that God is available in every human body. The specific number of the house denies the address in other houses. Vasudeva is the number of the house in which God lives (Vasudevah sarvamiti...—Gita). Here, Vasudeva means the contemporary Human Incarnation in any specific generation and not the particular Vasudeva who was specific Human Incarnation in one past specific generation only.

195. In case of ordinary human: Brahman means
'greatest in the category'

सामान्ये पञ्चकोशब्रह्मार्थो योगे।१९५।
sāmānye pañcakośabrahmārtho yoge|195|

In the case of an ordinary human being, the five categories or koshas are praised as Brahman to mean greatest in a category as per the root meaning.

In the analysis of the five categories (panchakosha), the food, respiration, awareness as mind, awareness more developed as intelligence and bliss, we can take either an ordinary human being or the Human Incarnation. If we take the case of an ordinary human being, each category becomes greatest and can be called as Brahman to indicate the maximum greatness in certain specified vicinity. The word Brahman indicates greatness by its root meaning (Yoga). The intensive happiness or bliss is also treated as limited (kosha), which means that for any human being, happiness is not unlimited. The specialty of knowledge that any human being possesses can be taken as prajnanam, which is greater than the knowledge of all the other living beings. Thus a special scholar is appreciated as Brahman or a very great person among all the human beings. If a human soul is referred to, the word Brahman stands only for maximum greatness.

196. None of the categories (koshas) are the greatest

श्रेष्ठविचारे सङ्क्रमणं विकारप्राचुर्ययोरप्यानन्दस्य।१९६।

śreṣṭhavicāre saṅkramaṇam vikāraprācuryayorapyānandasya|196|

In the search of finding the greatest category among the five categories, no where is the analysis stopped. Even the final category of bliss is not the greatest, either in the sense of modification or in the sense of majority.

In the case of ordinary human being, the analysis continued because no category is found to be the greatest or Brahman. Within the sphere of the affairs of human souls (Pravrutti), the greatest item is being searched in this analysis. Each category is great but not the greatest. Food and respiration stand for inert objects and trees, which are not the greatest. The mind stands for birds and animals, which are also not the greatest. Intelligence stands for human beings which are not the greatest. Happiness or bliss is finally concluded as the greatest item because happiness is the ultimate aim of Pravrutti and even for misunderstood Nivrutti. Unfortunately, happiness is always limited because it is linked with non-eternal items of the world. The entire creation is non-eternal and hence the happiness derived from the creation cannot be eternal or infinite. Therefore, even happiness is found to be only limited (Kosha). The word Anandamaya stands for either a

modification of happiness (Mayat stands for vikara), or it stands for majority of happiness (Mayat stands for praachurya). In the first case, since the happiness from the world is non-eternal and limited, any modification of such happiness is also finite and cannot be the greatest or Brahman. In the second case, if you have major region of happiness, there must be minor region of misery because happiness is finite. Therefore, infinite happiness from world is impossible and such finite worldly bliss cannot be the greatest (Brahman).

197. Peace is mistaken for bliss

शान्त्यानन्दभ्रान्तिः जाग्रत्स्वप्नदुःखाभावसुषुप्तिपरं सत्याभावात्।१९७।
 śāntyānandabhrāntiḥ jāgratsvapnaduḥkhābhāvasuṣuptiparaṁ satyābhāvāt|197|

The soul is mistaking peace for bliss after deep sleep due to the absence of the loss of awareness as in the waking and dream. This is due to the relative experience of disturbance and peace and also due to the lack of tasting true bliss even once.

The withdrawal from the non-eternal world and fixation of yourself in the eternal primordial energy, which in limited form is the self itself, also does not give infinite bliss. The withdrawal from the non-eternal world will certainly remove all the miseries. The removal of misery is peace but not bliss. The removal of minus is zero but not plus. The resistance of loss is not real profit. Relatively, the absence of misery may appear as bliss in comparison to misery but it is not bliss in the absolute sense. Suppose all people have lost their investments in a business and you have not lost anything from your investment. It only means an absence of loss and not the presence of any trace of profit. The Advaitins say that such self is attained in deep sleep. This is correct because it is stated by Shankara (Sushuptyekasiddhah). But in deep sleep, you are not having any disturbance or expenditure of nervous energy or awareness. Either in the waking state or in the state of dream, there is a lot of disturbance due to the expenditure of awareness or over work caused by the association with worldly affairs. But in deep sleep, the awareness or the work of nervous system, or the expenditure of inert energy functioning in the nervous system, is arrested. This gives a conservation of energy and it is only the prevention of loss. After deep sleep, you are enjoying this peace created by

the storage of your own energy without any loss. Such enjoyment is termed as bliss, since you are not aware of the real bliss that is granted by God. You are thinking the enjoyment of peace as bliss due to the comparison with the experienced disturbance and due to lack of even a single time experience of real divine bliss. Hence, the peace is felt as absolute bliss and under such circumstances, it is also justified.

198. First waking moment called as pure self-awareness

सुषुप्त्यन्तप्रथमक्षणशुद्धात्मा ध्यानवत्।१९८।

susuptyantaprathamakṣaṇasuddhātmā dhyānavat|198|

The pure awareness of self exists in the first moment of the waking state just after deep sleep and this is almost similar to the state of meditation.

The immediate waking state after deep sleep is the awareness of self or blankness or space or inert energy that existed during the deep sleep. The immediate moment after deep sleep is almost the state of deep sleep and the waking state is not yet developed. This first moment contains awareness of waking state and inert energy of deep sleep. In the deep sleep, only inert energy existed without awareness. But the first moment after deep sleep can be taken as the awareness of itself (basic form) or the inert energy. This first moment is similar to the meditation state, in which the mind is withdrawn from all affairs of waking state and remains in the awareness of blankness. However, the first moment after deep sleep is a better state of meditation since all the affairs of waking state are absent naturally. In the meditation state the affairs of waking state are subsided by force and hence it is not absolutely a pure state of absence of affairs. Hence, from this point of comparison, the first moment after the deep sleep can be called as pure awareness of self. This first moment can be treated as almost the state of awareness during the deep sleep. However, you should strongly remember that the awareness is totally absent during the state of deep sleep.

199. Awareness is a specific type of work of inert energy

चित् तत्क्रिया विशिष्टनाडीमण्डलरीतिमति परा अपि।१९९।

cit tatkriyā viśiṣṭanāḍīmaṇḍalarītimati parā api|199|

Awareness is work of inert energy only associated with a specific style introduced by the specific nervous system. The other works like respiration etc. are also similar.

Awareness is the work of inert energy in the nervous system. It is like the dance of a dancer in a trained specific style. The dancer is the inert energy and the dance is awareness. The specific style is the nervous system. The current is inert energy. The grinding machine with a specific design is the nervous system. The grinding work is the awareness. Therefore the inert energy working in a specific style in the nervous system, designed in such a specific style, is the awareness. Hence, awareness is a specific form of inert energy only. The inert energy functioning in the respiratory system does a special work of respiration. The inert energy functioning in the digestive system does a specific work of digestion. Awareness is nothing but inert energy, but awareness differs from the inert energy due to the specific style introduced by the nervous system. In the deep sleep, this specific style of work is totally absent and hence only the inert energy remains. The experience of this inert energy during the deep sleep is impossible due to the absence of the specific style of work or awareness. Pure awareness is nothing but the first moment after deep sleep, which can be almost treated as the awareness of self during the deep sleep.

200. State of an Avadhuta, the climax of Advaita, is only half the journey

विजय्यवधूतो नातर्कसङ्गोन्मतो ब्रह्मात्मास्तु।२००।

vijayyavadhūto nātarkasaṅgonmatto brahmātmāstu|200|

The Avadhuta is a successful controller of the dissociation from worldly affairs and he is different from a mad person who

is associated with affairs without logic. Let him remain as God and there is no other way.

The pure awareness is possible only in the state of first moment after deep sleep or in the successful state of meditation. If the meditation is successful, it means the soul could totally throw away all the affairs (Vishayas) of waking state. Such a successful state is called as Avadhuta, in which the peace is enjoyed under the impression of bliss. This is the climax state of Advaita, in which there is no reference to God other than self. Since, such peace is attained from the soul, the soul is mistaken as God and the peace is mistaken as bliss. For an atheist, nothing more is possible than this, since he never believes God other than self. When a boy does not believe in the existence of college or University other than the school, the only possible way is to see the boy in getting the highest degree of the school. The boy after passing out from the school feels that he has obtained highest educational degree that is possible on the earth. The responsibility of the teacher under such unfortunate circumstances is only to see the boy in successfully getting the highest degree of the school. Shankara did such work in the case of atheists, who were the foolish rigid boys of the school believing that there is no higher institution other than their school. Hence, the highest possible degree in Advaita is the state of Avadhuta only. The Avadhuta differs from the mad person. The mad person is in association of affairs of waking state without logic. A normal person is in association of waking state with logic. The Avadhuta is in total dissociation of all affairs of waking state. Such dissociation of affairs of the world is a good prerequisite for the strong association with God. Hence, the state of Avadhuta is intermediate step in the spiritual journey. But if one stops in the intermediate state only, he is most unfortunate because neither he is in his native place nor he is in the place of goal. Enjoying the worldly affairs is better than such state of Avadhuta. If we advice a student to study well by withdrawing himself from all other activities, our goal is his studies. If he withdraws from all activities and does not study at all, such withdrawal is useless and it is better for him to keep himself engaged in some activity!

201. Awareness is dependent on inert energy and the nervous system

जडशक्तिनाडीमण्डलनयनेनैव नेया चित्।२०१।

jaḍaśaktināḍīmaṇḍalanayanenaiva neyā cit|201|

The awareness can be transferred from one place to the other along with the inert energy and the nervous system only.

Awareness is not even an independent item like inert energy or the nervous system. The current can be transferred from one machine to another machine. The grinding machine can also be transferred from one place to another place. But the grinding work separated from the current (inert energy) and the grinding machine cannot be transferred from one place to the other place. If the grinding work is to be transferred from one place to the other place, you have to transfer the grinding machine which is in working condition due to the current working in the machine. Hence, the awareness can be transferred from one place to another place along with the working nervous system (the person possessing the nervous system) along with the working inert energy in it. This makes it clear that the awareness has no status of even an independent item like inert energy and the nervous system. In such a case, what is the use of creating a great field of philosophy around it?

202. Awareness is unreal⁴³ even in the relative plane; inert energy is unreal only in the absolute plane

चित् मिथ्या व्यवहारेऽपि जडशक्तिस्तु परमार्थे।२०२।

cit mithyā vyavahāre'pi jaḍaśaktistu paramārthe|202|

Awareness is relatively true even in the present relative plane of existence of the world. The inert energy becomes relatively true only in the absolute plane, when the entire world is dissolved into inert energy, called as primordial energy.

⁴³ Mithya or relatively real.

Of course, if you analyze the inert energy, it is also a work in the absolute plane. The nervous system being matter is also a form of inert energy and thus it is also inert energy. When the entire creation is converted into inert energy in the final dissolution, such final state of inert energy in the absence of any modification of it is called as primordial energy. This primordial energy is also work only and the working element or worker of this primordial energy in the absolute plane is God. But we are discussing the awareness in the present existing stage of creation i.e., the relative plane. The awareness is realized as work even in the present relative plane. In the present relative plane, the primordial energy maintains its status as an entity or an absolute item. You should not bring the concept of the absolute plane to the present relative plane and conclude that since inert energy is also a relative item in the absolute plane, it is equal to the awareness, which is a relative item in the present relative plane. The difference between the inert energy and awareness is that the former is relative in the absolute plane and the awareness is relative even in the present relative plane. This is the basic confusion of Advaitins, who say that the entire creation including primordial energy, is relative (mithya) in the present relative plane itself.

203. Calling awareness to be the ultimate is thrice laughable

चित् परमार्थसदिति त्रिधा हास्यं दृगप्येवम्|२०३|

cit paramārthasaditi tridhā hāsyam dṛgapyevam|203|

To say that awareness is the absolute truth is a point to be laughed at thrice. Even the view or sight of the seer is similar to awareness.

This theory of relativity is mainly based on the view of the seer. The view or sight of the seer is also mithya even in the relative plane like awareness. The reason is that the view is a specific style of awareness only. Seeing, hearing etc. are the various modes of awareness only. In such a case, how can the seer discuss about the absolute plane? With respect to the primordial energy itself, the view (drishti) is a relative truth even in the present relative plane of existence of the world (vyavahara dasha). How can this view become an authority to talk about the relative existence of the

primordial energy in the absolute plane, when the entire world is converted into inert primordial energy in which the seer and the sight have also become a trace of inert primordial energy? Hence any seer should limit himself or herself to the present existing relative plane only. Therefore, twice impossible for the seer to become the absolute truth before which even the primordial energy stands as a relative truth only in the absolute plane. The primordial energy is the daughter of the absolute truth and the view (awareness) is the daughter of the primordial energy. It is twice impossible for the awareness to become the absolute truth. The granddaughter cannot even become her mother and is aspiring to become her grandmother! This is a point to be laughed twice. Advaitins say that the granddaughter is already the grandmother, when there is no possibility of the granddaughter becoming the grandmother at anytime in the future. Hence, the statement of the Advaitins is a point to be laughed at thrice!

204. Sight is different from imagination

दृगन्ताः शोचनीयाः दृग्हयोर्भेदात्।२०४।

ḍṛgantāḥ śocanīyāḥ ḍṛgūhayorbhedāt|204|

The Advaitins who keep the sight as the ultimate truth are really pitiable since there is a lot of difference between sight and imagination.

The state of Advaitins, who have misunderstood Shankara, is really pitiable. They are keeping the sight (Druk) or awareness as the absolute truth and trying to discuss the entire philosophy around it. They have taken the granddaughter who is just a kid and are treating this kid as the grandmother! They are so confused that they treat the mother and grandmother as the issues of the granddaughter! They feel that the awareness has generated the God taken as the human incarnation and also the primordial energy. They say that the awareness created the cosmic energy and the cosmos in which the human incarnation is also a product. The sight involves practical implementation, whereas the imagination involves theoretical assumptions. You can say that the wall is relatively real with respect to God existing in the form of Shankara. This is your imagination. Shankara crossed the bolted doors of the house of Mandana Mishra proving this concept. You can mention this point and imagine the

relative reality of creation including primordial energy with respect to God (Shankara). By such imagination, your sight has not reached the state of that imagination so that you can also pass through the bolted doors. Hence, you are not God (Shankara). Shankara proved this by swallowing molten lead and asking His disciples to do the same. The disciples failed to do that because their imagination and practical sight are quite different. In the case of Shankara, being God in the absolute plane, the imagination and sight become one and the same, since the entire world including primordial energy is just imagination of God. When you see something in your imaginary world that also remains as imagination only and hence, your sight and imagination are one and the same in your imaginary world. But when you see something in the world, your sight is not your imagination since this world is not your imagination.

205. Enjoyment of freshness is only in the first waking moment; not in deep sleep

भोगोज्ञानं जाग्रदादावेव न प्राक्तदात्मनः।२०५।

bhogojñānaṁ jāgradādāveva na prāktadātmanah|205|

The enjoyment of freshness itself is a mode of awareness, which starts only in the first moment of the waking state and not in deep sleep at all. The object of this state is the blankness or space or inert energy or self.

In the waking and dream states the inert energy is in the state of functioning through the nervous system and hence is always associated with its special work called as awareness. Hence in these two states, the awareness cannot be realized as a dependent on the inert energy only. Only from deep sleep, when the awareness disappears and the inert energy alone is realized, all the show of awareness disappears. Only from deep sleep you can realize that the awareness is a dependent of the inert energy and you can realize that the basic and eternal form of awareness is inert energy, which is an entity as the worker or working element. In the very first moment of waking state, there is awareness or perception of blankness or vacuum (space), in which no modification of space (any worldly item) exists. From this state of that first moment, you are inferring the existence of the same state during the deep sleep also. It is a matter of straight self-

experience of any human being that it is not aware of even the blankness during the deep sleep. In deep sleep, blankness or space or finite inert energy exists but it is not identified, since awareness or the special mode of work of the same inert energy is absent. Inert energy was not functioning in such special style called as awareness during deep sleep. The enjoyment of freshness due to the perception of blankness (absence of any worldly items or affairs) is also done in the very first moment of the waking state only (yassaakshaat kurute prabodhasamaye—Shankara). Enjoyment is a mode of awareness. When the awareness itself was absent in the deep sleep, how can there be the enjoyment of freshness during the deep sleep? This blankness or vacuum or space or primordial energy or inert energy is nothing but the self of the awareness. The worker or the working element is the self of the work. The conclusion is: In the deep sleep only the inert energy remains which is the subject and it has no object because the inert energy does not function to have the awareness by which it can know some thing different from itself. As soon as the deep sleep ends, the inert energy starts functioning and is associated with the awareness by which itself becomes the object of its own process of awareness. Therefore, after the deep sleep the awareness of self or inert energy exists, in which awareness is the subject (grasper) and the self is object (grasped). But, during the deep sleep, only the self exists, which is not grasped by the awareness since the awareness is absent. Hence, the self only remains in the deep sleep as the subject. In the deep sleep, since awareness is totally absent, enjoyment cannot also exist during the deep sleep because enjoyment is a mode of awareness. It means enjoyment cannot exist without awareness. The enjoyment of freshness or blankness of affairs happens only in the first moment of the waking state. From such enjoyment, you are inferring a possibility of such enjoyment during the deep sleep also. In fact, there is no enjoyment of freshness during deep sleep and your assumption based on the inference is not true at all. During the deep sleep, the blankness of affairs existed but such blankness was not grasped or enjoyed due to absence of awareness.

206. Nirgunam means absence of awareness; inert energy is the same in individual and cosmos

गुणो रूढः चिति चिदभावो निर्गुण उपाधेर्भेदः।२०६।

guṇo rūḍhaḥ citi cidabhāvo nirguṇa upādherbhedaḥ|206|

The word guna is fixed in the property of awareness. Therefore, the word nirguna means the absence of total awareness. Due to the media the inert energy is differentiated.

Shankara stated that the self in the deep sleep is nirguna i.e. not associated with any gunas or qualities. Though the word guna means property of any entity in general through yoga (root meaning), but the word guna is fixed in usage in the properties of awareness only like seeing, enjoying, hearing, fear, courage, generosity etc. The word guna is used in the three qualities i.e. sattvam, rajas and tamas. These three qualities are confined to the properties of awareness only as we see in the chapter of Triguna Vibhaga of the Gita. The property of burning of fire is indicated by the word dharma and not guna. Therefore, the absence of any guna in deep sleep means the absence of all the characteristics of awareness. In conclusion, it means the absence of awareness itself! When the awareness disappeared, the remaining item is only the basic form of awareness which is inert energy lacking all the gunas. Hence, Shankara referred the inert energy only through the word Nirgunam in the deep sleep. Such inert energy is qualitatively one and the same cosmic energy. The inert energy remaining in the deep sleep quantitatively multiplied by infinity becomes the cosmic energy. The cosmic energy being the creator, ruler and destroyer of the world is the greatest or Brahman (Here Brahman is not in the sense of God). Therefore, the self is qualitatively the same Brahman. The difference between the self (Atman) and Brahman (cosmic energy) is only quantitative due to the difference in the media of human body and the cosmos. Thus the difference between Atman and Brahman is only due to their media (Upadhi bheda) as per the explanation of Shankara.

207. Happiness by conservation of inert energy and happiness from God

गीतक्रियाव्ययनिग्रहात् सैवात्मा न भिन्नस्स इव।२०७।

gītakriyāvyaayanigrahāt saivātmā na bhinnassa iva|207|

In the Gita, control over unnecessary expenditure of inert energy is stressed to attain happiness from the self and this

proves that the self is basically inert energy. In the case of Nivritti, such control is not needed since God, the source of happiness, is different from inert energy.

Since the self is limited inert energy only due to the limited human body, its expenditure is to be balanced to enjoy the freshness that can be obtained from the control of self or Atma Yoga. Since awareness is work and since inert energy is a form of work, the expenditure of awareness is the expenditure of inert energy itself. If this expenditure is not controlled, the freshness of the stored inert energy, which is the basic form of awareness or self cannot be obtained.

Hence, the Gita says that the expenditure of inert energy through activities during the states of waking and dream must be controlled to enjoy the stored inert energy (Yuktacheshtasya karmasu, Yuktassvapnaavabodhasya, Yogobhavati…). The Gita also says here that the food, which is the source of inert energy, should also be controlled because of the limitations of the efficiency of the digestive system.

Otherwise, food being the source of inert energy, could have been recommended for eating without control (Yuktaahaara…). The word Yoga in Pravritti without referring to God means only the control of the extra expenditure of inert energy to enjoy its freshness due to its storage. The word yoga in Nivritti means the attainment of God in human form like Vasudeva and the happiness attained from Yoga in Nivritti has no relevance to such expenditure. In fact, in Nivritti, a lot of expenditure of inert energy is to be done in divine service. Such expenditure has no relevance for happiness since the happiness is derived from God here. But in Pravritti, the happiness is due to the freshness of stored inert energy only by controlling its unnecessary expenditure. If the self (inert energy which is the basic form of awareness) is a special entity like God, the unnecessary expenditure need not be mentioned in the Yoga of Pravritti.

208. Qualities of awareness are different intensities of inert energy

अन्नचर्याभिन्नक्रियागुणात् गुणाभिन्नचित् श्रुता।२०८।

annacaryaabhinnakriyāguṇāt guṇābhinnacit śrutā|208|

The various qualities are the different activities resulting due to different intensities of inert energy based on the different modes of reactivity of digestion of food. By this analysis, the conversion of food into awareness as said in the Veda can be understood. The awareness is not different from the qualities.

Different foods have different speeds of digestion liberating the same inert energy with different intensities. The intensity of inert energy is related to the speed of its special work or awareness. These different speeds of the special work (awareness) are the different qualities of awareness. The work will be in some speed. Without speed, the work cannot exist at all. This means that the awareness cannot exist without the quality. In fact, awareness is only a bundle of qualities. There is no race (Jaati) apart from its individual items. There is no humanity apart from human beings. Humanity means the single word embracing all the human beings and is not an individual entity apart from its items. Similarly, awareness is the bundle of various qualities. If you remove all the qualities, awareness does not exist at all. If you remove all the human beings, there is no existence of humanity at all. This bundle of all qualities is responsible for doing any work related to awareness. Works like reading, talking, seeing etc., are done by their corresponding qualities only. Hence, a specific quality is a specific sub-style of bundle of the specific styles of works. Awareness is a specific style of work of inert energy in the nervous system. This specific style of work is sub-divided into various sub-styles and these sub-styles are called as qualities. There is no separate awareness that can exist beyond qualities. The specific style does not exist separately from its components, which are specific sub-styles. Thus, awareness becomes abstract as a race (Jaati), when it is separated from its individual components. All these qualities are again grouped into three ranges, which are called as sattvam, Rajas and Tamas. The mild intensity of the inert energy creating less activity due to improper digestion of certain foods is called as Tamas. Thus, the food prepared long back causes improper digestion leading to less intensity of inert energy resulting in less activity and is the food of Tamas (Yaatayaamam…Gita). Similarly foods causing intensive stimulation generating more enzymes causing more digestion resulting in high intensity of inert energy and its corresponding rapid activity are foods of Rajas. Foods which are balanced between these two are foods of Sattvam resulting in balance of activity and peace. Thus, the inert food, through the speed of digestion and influence of reactivity influence the intensities of inert energy resulting in various trends of activity becomes responsible in generating

various qualities. Certain foods like masaala generate specific hormones, which are responsible for the quality of desire and sex (Kama guna). Thus, all the qualities are only the effects of various chemical reactions taking place with different rates. The inertness of the food and the awareness of quality lose their difference in this way. The link between inert energy and awareness can be understood through the analysis of the link between these two called as quality. By this we can understand the conversion of inert food into awareness as said by Veda (Annatpurushah).

209. The attributeless Atman is the basic form of Jiva

क्रियाकारकनिर्गुणात्मा जीवमूलरूपो गीयते।२०९।

kriyākāraṅanirguṇātmā jīvamūlarūpo gīyate|209|

The Atman or soul is the working element and is beyond all qualities as per the Gita. This Atman is the basic form of Jiva.

The awareness, which is not at all different from qualities, is responsible for various types of works of the human being in its life. This awareness or the bundle of qualities, which is just a special type of work of inert energy in nervous system, is called as Jiva. Hence, Jiva is called as the doer or worker by Gita (Naanyam gunebhyah kartaaram….).

Therefore, awareness is completely confined as the meaning of the word Jiva only. Atman is different from such Jiva because Atman is not affected by the qualities and their corresponding works. This Atman is referred as the inert energy which is totally different from the bundle of qualities or awareness in Gita (Gunebhyashcha param….). The inert energy or Atman is the working element of the specific work called as Jiva. The specific work of the inert energy in nervous system, which is subdivided into qualities, is the work done by the working element or soul. The working element is beyond the work or the bundle of sub-works called as qualities and hence the working element or soul or Atman is called as Nirguna (Nirgunohyaatmaa….). The link between the specific work (Jiva) and the working element (Atman) is referred in the above verse of Gita. In the above verse it is said that Jiva is also Atman in basic sense. The work is a form of inert energy according to science. Therefore, the basic essential form of Jiva is Atman. Atman is like stand still water. Jiva is like

bundle of waves present in the water. The waves are forms of kinetic energy representing work.

Hence, the working material is Atman and the work is Jiva. Generally Atman and Jiva are easily confused as one item and it is very difficult to isolate both from each other. Jiva and Atman treated as single item

(Jivaatman) called as Dehi can be easily separated from the gross inert body. But it is very difficult to isolate the waves in the disturbed water from the water as the work and working element. It is easy to isolate the disturbed water (Jivaatman) from the vessel (Gross body). But, it is very difficult to isolate the disturbance in the form of waves from the water.

210. The Jiva (doer-enjoyer) is different from the soul

कर्तृभोक्तृजीवभिन्न आत्मा विश्वजडशक्तिब्रह्म।२१०।

kartṛbhoktrjīvabhinna ātmā viśvajaḍaśaktibrahma|210|

The Jiva, who is the doer and enjoyer of works and fruits respectively, is different from his basic form of inert energy or soul. The soul is qualitatively the same cosmic energy or Brahman.

For the first time, it is the Shankara, who isolated Jiva from Atman. The word Jiva means life or awareness. The word Atman means the material that pervades all over the qualities like water pervading all the waves. When Jiva disappears in deep sleep, the awareness also disappears since awareness itself is called as Jiva. The work disappears, which is the awareness. The working element is left over, which is the inert energy. The inert energy is not at all involved in the qualities that initiate the work.

Hence, the inert energy or soul is not bound by the work and its fruits. Though inert energy is the basic essence of awareness and is responsible for all the activities directly, yet, it is not at all responsible for any activity and will not receive the fruit. It is the Jiva who initiates the work (Karma) and becomes the doer (Karta). Hence, the same Jiva becomes the enjoyer (Bhokta) of the fruits of the work. The inert energy is the basic working element but it is not involved in any way in the work. When you kill some body, you are responsible for the murder and you have to enjoy the punishment. The inert knife with which the murder is done is not at all responsible. All these points like not doer, not enjoyer, not initiator of work

etc., clearly prove that the soul is inert energy only and isolate the inert energy from its specific work or awareness. All these points are common to the cosmic energy (Brahman) also, since the soul is a drop of cosmic energy. A drop of ocean is qualitatively one and the same ocean. The difference is only quantitative due to limited human body of the soul and unlimited cosmos of the cosmic energy. The difference between the soul and Brahman is only by virtue of difference between human body and cosmos, which are the corresponding media (Upadhi bheda). The cosmic energy is the creator, maintainer and destroyer of this creation and thus satisfies the Vedic definition of Brahman. Since all the items of the creation are just modifications (apparent modifications as per Shankara and real modifications as per Ramanuja) of cosmic energy, you can say that the entire creation is essentially Brahman or cosmic energy as said in Veda (Sarvamkhalvidam…). The apparent modification is in the view of God and real modification is in the view of human being and thus there is no contradiction between Shankara and Ramanuja. The conclusions of science, today, were already discovered by Shankara in this way. The word Brahman here is the inert cosmic energy and not God.

God being the source of all qualities and works can wish, where as the cosmic energy can never wish. By this point, the cosmic energy is not God. However, by this point you should not conclude that God is awareness. God wishes, being the omnipotent and not because that He is awareness. He can also burn anything and this does not mean that He is fire.

Awareness cannot burn anything in the creation. If you say that that awareness, for which, this creation is imagination can burn anything in the world, in such case you have to differentiate that awareness from this awareness of human being by this point. Then, you cannot say that this awareness or soul of human being is that awareness or God. Since, you do not have the perception of that awareness in any human being, your assumption of that awareness is not correct. In the absence of authority of available perception, it is better to call that awareness as unimaginable item, which can wish due to its unimaginable nature itself. In such case, assumption of that as awareness is meaningless. You cannot also argue that the word Brahman always stands for God only, since, Veda is also called as Brahman, in the sense of greatest item in Gita.

211. Self-Attainment: final destination of atheists and intermediate destination of theists

सममुभयोः मध्यमान्तौ च ब्रह्माप्यर्थे तु|२११|

samamubhayoḥ madhyamāntau ca brahmāpyarthe tu|211|

For both theists and atheists, this state is common as intermediate and final respectively. Even the word Brahman is common to both, but the sense differs.

Shankara established the nature of Atman or soul as inert energy and proved that it is the same cosmic energy or Brahman. By getting rid off Jiva, who is the doer and enjoyer of all works and by attaining the soul, one gets total peace by disassociating with all worldly affairs. This is called as the attainment of self by filtering the essence of Jiva, which is the inert energy or Atman. Since, Jiva is the work of Atman, leaving Jiva means only stopping the work of Atman as in the deep sleep. Thus, Atmayoga means attainment of deep sleep during the state of waking itself and therefore it is the attainment of peace in the waking state itself. This state is also needed for theists to do the divine service of God. This state is the final state for atheists where they enjoy the peace as bliss and treat soul as God. But the theists also enjoy the peace as peace and soul as soul in this state. Such attainment of peace is essential even for theists, who try to please God and achieve bliss from God. This Atmayoga is the final state for atheists and intermediate state for theists. The final degree of the school is common to a student, who stops there, and also for a student, who advances to college. The stopping student feels that it is the ultimate degree and the advancing student feels that it is an intermediate degree. This difference in their feelings has no relevance in doing efforts to attain the degree. Hence, the final degree of school is open to all and need not be specified for anyone of these students. For this reason, Shankara did not specify theists or atheists as relevant for His commentary, which establishes the Atmayoga. Shankara did not mention God beyond Atmayoga in His commentary, for the reason that the atheists will run away if such mention of God related to theists only is done in His commentary. Therefore, the commentary of Shankara is universal to all humanity irrespective of theists and atheists. The word Brahman satisfies both theists and atheists. For atheists, the cosmic energy is the ultimate God or Brahman. For theists, the cosmic energy is the greatest item in the creation or Brahman. Since,

Brahman can mean both God as well as greatest item in a category, the theists and atheists are not separated in using the word Brahman. Both are separated only in the sense of the word to be taken in relevance to their context.

212. Both Buddha and Shankara preached to atheists

नास्तिकानां उभौ कर्मकामनिग्रहबोधकौ।२१२।

nāstikānām ubhau karmakāmanigrahabodhakau|212|

For the sake of atheists both Buddha and Shankara were forced to preach the Yoga of Pravritti only, stressing on the control of actions and desires.

The Yoga in Pravritti (Atmayoga) is totally different from the Yoga in Nivrutti (Brahmayoga) since atheists do not believe in God. The Yoga of Nivrutti is irrelevant to them. The only possible advice to help them is the Yoga in Pravritti which is the attainment of the stored inert energy or self. The Yoga in Pravritti is common to both atheists and theists, which is the attainment of perfect physical and mental health that gives happiness, but not the bliss of God.

This happiness is non-eternal, where as the happiness from God is eternal and is called as bliss. The happiness in Pravritti yoga is nothing but peace attained by arresting the loss of inert energy in the worldly affairs. Hence, the storage of inert energy is mainly based on the discipline of life and the control of desires, which are responsible for extra activities leading to extra expenditure of inert energy. Since the inert energy cannot be supplied infinitely, by taking infinite food, the control on expenditure is essential. Since the expenditure is only work (Karma) and the initiator of work is the desire or qulaity, control of desires has to be advised in the Yoga of Pravritti. Hence Buddha stressed on the control of desires, to attain happiness in the case of atheists and this is the reason for His silence about God.

Shankara was also concentrating on atheists and hence had to follow the path of Buddha by saying that God does not exist separately other than the self. This is also another style of atheism. Hence, Shankara was said to be a follower of Buddha in disguise (prachchhanna bauddha). You must remember that neither Buddha nor Shankara were atheists but they had to

act like atheists in dealing with atheists. Buddha kept silent about God in the case of atheists. Shankara, being the top most genius, introduced the word Brahman which means both inert cosmic energy as well as God.

Since, self is a part of the cosmic energy and qualitatively the same, Shankara extended the word Brahman meaning cosmic energy to soul also. The word Brahman can be taken as God also in the sense that it is the ultimate. Since, cosmic energy is the ultimate for atheists, it can be called as God of atheists.

213. Pantanjali recommends restraint in world to facilitate divine mission

लौकिकव्ययनिरोधः पतञ्जलेः तस्मै पूर्णव्ययः।२१३।

laukikavyayanirodhaḥ patañjaleḥ tasmai pūrṇavyayaḥ|213|

Even Patanjali appreciated the control of expenditure of inert energy for worldly affairs so that the expenditure is totally diverted towards the divine mission.

The expenditure of inert energy in the world, has to be controlled for the Yoga, both in Pravrutti and Nivrutti. In Pravrutti, you can derive peace as happiness directly from the stored inert energy due to the control of expenditure. But in Nivrutti, you have to spend the entire inert energy without any control in the divine mission of God. In Nivrutti, since God, who is beyond the inert energy, is the source of happiness, you need not worry about its expenditure.

But in Nivrutti, the expenditure must be for God alone and not for the world. Hence, the control of worldly expenditure is also advised in the Yoga of Nivrutti by Patanjali (Yogah chittavrutti nirodhah). The Yoga Sutras of Patanjali keep the Lord or Ishwara as the goal and hence the Yoga of Patanjali is not the Yoga of Pravrutti for atheists, which is the Nirisvarasankhyayoga of Kapila (sage not the human incarnation).

214. Attaining Atman: self-attainment (for atheists) and attainment of contemporary human incarnation (for theists)

आत्मसंयमस्तेषाम् परमो ब्रह्मापि गीतः।२१४।

ātmasaṁyamasteṣām paramo brahmāpi gītaḥ|214|

For atheists self control is the ultimate and hence the self itself is the ultimate God. The self also means God in human form as seen in the Gita.

The Aatmasamyama Yoga is mentioned in the Gita, which means that the self should be controlled. Here the self means the inert energy which is the basic form of awareness. This is the first and final step for atheists. This step is essential for the Nivrutti Yoga also because the self or inert energy is to be diverted for the divine work. Therefore, the Atma Yoga is common for both atheists and theists. The atheists stop in Atma Yoga itself and attain happiness by getting liberation from the expenditure of self in worldly issues. For an atheist, the attainment of self or inert energy reducing the activities of awareness is the end. The self is God for him and hence, Shankara used the word Brahman sounding God to mean the self. Here Brahman (God) means the ultimate goal.

Any ultimate goal, beyond which the journey is stopped, can be called as God. A guardian for a boy is said to be the godfather. Here the guardian is neither God nor father. It only means that the guardian is the ultimate. But for a theist, this Atma Yoga is only a preparatory ground for the real spiritual effort. His goal is not the self present in the human body. His goal is God. But God is also present in a specific human being like Shankara, Vasudeva etc. Since God exists in a self, the self could also mean the medium in which God is present. For him, the Atma Yoga means the attainment of God in human form. The meaning of the word Atman or self should be carefully understood as per the context. For example, in the Gita, it is said that the self should uplift the self (Uddharedatmanaatmanam…). The first self means the contemporary human incarnation of God and the second self means the ordinary human being who is trying to spiritually uplift himself. A soul cannot uplift itself and also cannot be uplifted by any other soul. Only God in the form of a soul like Vasudeva or Shankara can uplift any soul. The theist gets infinite happiness from God whereas an atheist gets finite happiness from self-

attainment or Atma Yoga as per the Gita (Vindantyamani yatsukham…, Sukhamakshayamashnute…). Thus, the word Atman is also double edged like the word Brahman.

215. Atma Yoga means self-attainment and attainment of God

आत्मयोग उभयधा स्वरूपतैजसालाभात्।२१५।

ātmayoga ubhayadhā svarūpataijasālābhāt|215|

Atamayoga stands not only for the attainment of self but also the attainment of God, since the original form and energetic form are not available.

Since Atman means ordinary soul as well as God existing in an ordinary soul, the word Atmayoga stands not only for the attainment of self but also the attainment of God in human form. Other than the contemporary human incarnation, God cannot be attained either in the original state or in the energetic form.

God can never be attained in the original state because God is unimaginable. God can also not be attained in energetic form like Narayana, Shiva and Brahma, since energetic form is relevant to departed souls only. Hence, the only possibility of God is in the form of a contemporary human being like Vasudeva for any human being. Therefore, Atmayoga means the spiritual path in which the self is attained first and then God in the form of self. This concept is the basis for misunderstanding that any self is God.

216. Atman, Brahman and God are not one and the same even though all are beyond qualities

नाद्वैतमेकसाम्यात् तद्ब्रह्मात्मनाम्।२१६।

nādvaitamekasāmyāt tadbrahmātmanām|216|

By single similarity, the monism cannot be concluded in God, Brahman and the self.

The self is the inert energy and is the working element. The work done by self is the triad of qualities. The self is beyond its work or the triad of qualities (Sattvam, Rajas and Tamas) and therefore it is beyond the qualities (Gunaatita). Since, self is the same cosmic energy qualitatively; the cosmic energy or Brahman is also beyond the qualities (Gunaatita). Comparing self and cosmic energy, we can build the logic, which states that since self is beyond qualities, cosmic energy is also beyond qualities and hence both the self and cosmic energy are one and the same. God is also beyond qualities (Gunaatita) since God is beyond the entire creation.

Qualities are a part of the creation and hence God is beyond the qualities. Now you cannot apply the same logic existing between self (Atman) and cosmic energy (Brahman) to self and God (Para Brahman). You cannot say that since self and God are beyond qualities, the self must be God. Self and cosmic energy are items of creation. The logic applicable to the creation cannot be applied to self (item of creation) and God (creator). Even in the case of self and cosmic energy, the similarity is only qualitative and still the quantitative difference exists. In the case of self and God, the difference is total because self is imaginable and God is unimaginable. Similarly, the cosmic energy (the first item of creation) is imaginable and is totally different from the unimaginable God. Even in the case of the items of creation, based on one similarity, you cannot conclude that two items are one and the same. Since, the king and beggar are human beings, you cannot say that king and beggar are one and the same based on single similarity.

217. Shankara's theoretical twists never affected the true path

साधनक्रियासदेकत्वे शङ्करबोधभेद उभयोः।२१७।

sāadhanakriyāsadekatve śaṅkarabodhabheda ubhayoh|217|

If there is no difference in the practical effort, there can be difference in the mode of preaching and this was followed by Shankara.

A soul can become God and such a chance is open to every soul. But claiming that the soul is already God is not correct. It is against logic,

scripture and also experience. Even Shankara told that a lot of spiritual effort must be made to become God. In order to convince the atheists Shankara told that the soul is already God. If you say to an atheist that he will become God in future, he will not agree at the outset because if he agrees, it means that in the present moment, God is existing separately from himself.

Saying that he is already God, is a talented trap for the foolish atheist. Even though Shankara said that the soul is already God, He recommended a lot of spiritual effort to realize this truth. If it is a reality, no time or no effort is needed to realize what you are already. If I say that you are a man, does it require any time or any effort to realize that you are a man? Therefore, it is not a reality but a talented twist of the preacher to uplift the rigid and egoistic foolish disciple. Actually a lot of effort and time is needed to become God. If I say that you are already the district collector and if it is a reality, you should become aware of your designation right from that moment. Since such practical realization is not happening, because it is not the reality, the other way is that you should put a lot of effort for a long time to remove your ignorance about your designation of collector. Now the reality of this statement is that you should put a lot of effort in studying for the IAS examination for a certain period and then become the collector. The reality is that you are not really the collector right now and that you have to put a lot of effort for sometime to become the collector. This reality is presented in a twisted form without affecting the basic reality to convince a foolish fellow in the above manner. Such a twist is to say that he is already the collector and the study for the IAS examination is only an effort to remove his ignorance about his designation as collector. Both versions are the same as far as the basic practicality is concerned. When basic practicality is not affected, the theoretical twist is not wrong. This theoretical twist is given by Shankara to bring an atheist to the path. Shankara told that an atheist is already God and he has to do certain spiritual effort to remove his ignorance about his already present Godliness. For a theist, Shankara tells that he is not God already and he has to do the same spiritual effort to become God. Practically, both are one and the same, though theoretically both the cases differ.

218. Shankara's twists were for disciples' welfare

सन्मार्गफलाय वक्रवाक् न पापाय क्रममुक्तेः।२१८।

sanmārgaphalāya vakravāk na pāpāya kramamukteh|218|

If the path and the fruit are true and not affected, a twist in preaching is not a sin since in course of time, the twist gets released.

The practical spiritual effort is to worship God intensively to become God. By the worship of God, a soul gets liberated and enters the inner circle of God. When God wants to incarnate in human form in the world, He will select some liberated soul and enter it. That blessed liberated soul gets a human body and such a human being charged with God is the human incarnation. The human being along with its human body becomes God since God pervades all over the soul and body. We say that God pervaded all over the human body because the soul is a part of the human body. A metallic wire becomes electricity when the current pervades all over it. Now we can say that the soul becomes God. Hence, the chance of becoming God is open to every soul provided it becomes deserving for the entry of God. Advaita or monism is quite possible and any soul has the chance to become God. But, in basic reality, the current is not converted into the wire and the wire is not converted to current. Similarly the current is not wire already and the wire is not current already. But the electrified wire is electricity for all practical purposes. This is the true concept, which can be accepted by any non-egoistic and non-ambitious soul. But the atheist is highly egoistic and highly ambitious. He will never worship God because he does not even accept God. Hence Shankara modified the style of the concept without affecting the basic reality to suit the atheists for their upliftment. He told atheists that they are already God and worship of the mediated God is a relative truth only to achieve the ambition. The atheist now starts worshipping the mediated God, Ishwara, believing that such worship is not true in the absolute plane. Therefore, his worship of the Lord, Ishwara, is not sincere. However, during the course of his insincere worship, the kindest Lord will pity on him and change his mind so that even this atheist becomes sincere and an obedient servant without any trace of ambition. When the path and goal are not affected, a theoretical twist is not a sin to lead a foolish human being into the correct path. The mother

says to the child that the moon will come down if the child eats the food. This twist of the fact is not a sin because it is for the welfare of the child.

219. Removal of ego and desire are essential to become God through a human incarnation

अहन्ताकामौ विषं फलाय तदर्थमद्वैतम्।२१९।

ahantākāmau viṣaṁ phalāya tadarthamadvaitam|219|

The ego and desire to become God are the poison that hinders the soul becoming God through the human incarnation. The soul becomes God in the human incarnation only to fulfill the work of God and not to satisfy its ego and ambition.

Neither the possibility of the above-explained monism nor the open chance for such monism to any soul is false. The twist that the soul is already God is for the sake of an atheist only. Such an atheist worships the Lord without true sincerity since he feels that the difference between the Lord and Himself is only relative and in the absolute plane, both the Lord and Himself are already one. Such defective worship is inevitable in the beginning because every beginning has to be associated with defects only as per the Gita (Sarvaarambhaahi doshena…). Such defects must be removed in course of time and the soul must feel that it is a part of the imaginable creation, whereas God is the Unimaginable Creator. The difference is eternal and hence, Dvaita or duality is the basic eternal truth. God grants the above explained monism when the soul gets a chance to become the human incarnation.

The soul pervaded by God becomes God for all practical purposes and the monism is practically true. The duality in the human incarnation is only the theoretical truth. Before such a chance of human incarnation, duality is the practical truth and during the human incarnation, monism is the practical truth.

Hence, both monism and duality are equally important and equally true in different contexts. In the same context of human incarnation, the monism is true in the view of devotee, whereas duality is true in the view of the liberated soul charged by God. This means simultaneously the liberated soul charged by God is treated as God by devotee, whereas the liberated soul charged by God treats Himself different from God. As long as the soul

aspires to become God, it will never get this chance because this ambition is the greatest poison and sin. Once this ambition is totally eradicated from the soul during the long worship of the Lord, the soul deserves to become the human incarnation. The human incarnation is to fulfill the work of God and not to satisfy the ambition of the soul. Unless this ambition and ego are completely eradicated, the soul remains undeserving to become the human incarnation.

220. Ramanuja and Madhva only elaborated the second part of Shankara's teaching

ताभ्यां तस्य द्वितीयमुखं विस्तारभाषितम्।२२०।

tābhyām tasya dvitīyamukhaṁ vistārabhāṣitam|220|

The second part of Shankara exposed in his prayers for the minority of theists in His time was elaborated in the commentaries of Ramanuja and Madhva.

The present Advaitins were atheists in the previous births and sufficient time has passed in doing the worship of mediated God. The Advaitins worship the mediated God in all forms but the sincerity is not true because they believe that they and the mediated God are one and the same in the absolute plane. They feel that the difference is only in the present relative plane and that the difference is only due to ignorance. The Advaitin thinks that his ignorance about his Godliness is not yet removed fully and the ignorance of the Lord whom he worships is already removed. Except this apparent difference, the Advaitin feels that the Lord and Himself are one and same. The Advaitin feels that the moment he rises to the absolute plane, even this apparent difference between him and the Lord gets removed. Even the demon who claims that he is also God worshipped the Lord with true sincerity for a long time. After getting powers from the Lord through the boon, the demon becomes egoistic and feels that he is God since he is controlling the creation through his superpowers. The Advaitin is a worse case than even the demon because he is worshipping the Lord without true sincerity and he never worshipped the Lord with sincerity even for a little time. The Advaitin does not have any superpower granted by the Lord like the demon and cannot control anything in the world like an ordinary human being.

But his ignorance mixed with over-intelligence makes him say that he need not control the world since the world is unreal. It is again another dimension of ignorance because the world can never become unreal for him in the present relative plane and except God, none can exist in the absolute plane. To uplift such Advaitins only, Ramanuja and Madhva came down to stress the preaching of Shankara given through His composed prayers. The commentaries of Shankara were for the majority of atheists existing in His time as final goal and the same commentaries were intermediate stage for minority of theists existing in His time.

The prayers were for the same minority of theists existing in His time after passing the intermediate state. After Shankara, in due course of time, the situation is reversed and theists are in majority whereas atheists are in minority. In such a situation, Ramanuja and Madhva gave the commentaries in which the concept of Shankara presented in His prayers was stressed and elaborated. Hence, Ramanuja and Madhva have exposed the other side of Shankara which was already exposed to the minority of theists in His time. Therefore, Ramanuja and Madhva have propagated the second part of the preaching of Shankara only.

221. God is not awareness just because He wished to create

सर्वद्रव्यगुणक्रियास्रष्टा संयोजकः न चिदेव।२२१।

sarvadrvyagunaḥkriyāśraṣṭā saṁyojakah na cideva|221|

God being the Creator of all entities, all properties and all works and also being the Designer of their specific associations, cannot be concluded to be mere awareness due to the work form of wish.

Simply based on the wish to create the world, you should not decide that God is awareness. God can do everything, whereas the awareness cannot do everything. God can wish anything and also can burn anything simultaneously. Awareness can only think anything but cannot burn anything. If you say that God is awareness, since God wished, you have to say that God is fire since He burns anything. God is the source of all items, all qualities and all works in the creation. By the order of God only a specific item is associated with a specific quality and corresponding

specific work. The fire is an entity. Its quality is heat. Its work is to burn anything. The fire is associated with the property of heat and the work of burning only by the will of the Lord. If God wishes, the fire is no more hot and cannot burn anything. If God wishes, the water gets the property of heat and starts burning everything. You can identify the entity through the specific property or specific work based on the already sanction of God. Since God is the creator of all entities, all properties and all works, God can attain any quality and can do any work. In such a case, you have to conclude that God is every item in this creation. The Brahma Sutra (Ikshateh…) means that God enters the item qualified by awareness. It means that God does not enter into a non-living being. The awareness is the broad step of the address of God existing in the specific medium. This is the basic point where Advaitins slipped and their basic confusion continued throughout their philosophy.

222. Analysis of five categories: Prajnanam is the greatest

सामान्यपञ्चकोशेषु निवृत्तिगमकं प्रज्ञानम्।२२२।

sāmānyapañcakośeṣu nivṛttigamakam prajñānam|222|

In the analysis of the five categories of an ordinary human being, the final conclusion of the greatest is only the spiritual knowledge through which one can attain infinite bliss.

In the analysis of five categories existing in ordinary human beings, even the limited bliss cannot be the greatest. Without God, infinite bliss is impossible. Hence, the final conclusion is that the exceptional spiritual knowledge (Prajnaanam) given by Sadguru or the human incarnation is the greatest (Brahman). By such spiritual knowledge only you can have a correct approach to God and you can be blessed by God with infinite bliss.

223. Prajnanam alone is the inseparable identity mark of God's medium

अवतारेऽपि नानन्दः प्रज्ञानमेवोपाधिधर्मः।२२३।

avatāre'pi nānandaḥ prajñānamevopādhidharmah|223|

Even in the human incarnation, the bliss cannot be the permanent identity mark due to the entertained misery and the internal infinite bliss is invisible. The special spiritual knowledge is the permanent identity mark but even that is the inseparable characteristic of the medium only.

The same analysis of five categories in the human incarnation shows the other meaning of Brahman, which is God. The five categories of the human being, indicate the address steps of the existence of God in a specific medium. All the five categories indicate that God exists in a selected liberated soul having His own human body. In the case of the human incarnation also, the happiness is limited because of the existence of misery also in its life of the role.

God is having infinite bliss because He derives bliss even from misery like an actor enjoying all types of scenes in his role, while acting in a drama. Hence the limited happiness (Anandamaya Kosha) is only an alternating object along with misery of the human incarnation, since God is internally associated with infinite bliss. Even in the case of the human incarnation, bliss is not given the greatest position or a permanent mark of identification, since the human incarnation is associated with misery also in external life. Hence, you cannot identify God with mere happiness. Rama was weeping several times in His life and hence, His external limited happiness cannot be His sign. The internal infinite bliss is not exposed to us and hence cannot be a permanent identity mark.

But the special spiritual knowledge radiated by Him stands as an identity mark to recognize God in human form. Even this exceptional spiritual knowledge is not His inherent characteristic since He is unimaginable. It is only the inseparable external characteristic of the medium in which God exists.

224. God speaks through the human incarnation

भगवदुक्ता गीता यशोदानात् न भार्गवस्तु।२२४।

bhagavaduktā gītā yaśodānāt na bhārgavastu|224|

The Gita was spoken by God directly and not by the liberated soul in the human incarnation. God gives the credit to the liberated soul. Parashurama declared otherwise and got insulted.

Whenever the human incarnation declares itself as God, such a declaration may be from the God-component directly or from the liberated soul. While preaching the Gita, Krishna declared that He is the ultimate God. These declarations are from the God directly due to the requirement of such declarations. Hence, everywhere it is written that God is speaking (Shri Bhagavan uvacha#8230;) and not that Krishna is speaking (Krishna uvaacha#8230;). In the case of Parashurama, who is also an equivalent human incarnation (since He is one of the ten incarnations), a declaration that none can oppose Him was made. This declaration was from the liberated soul and hence there was a subsequent insult at the hands of Rama.

When Arjuna asked Krishna to repeat the Gita at the end of the war, Krishna said that He is unable to repeat it again. This is the reply from Krishna (liberated soul). Krishna was true in His reply because He wishes to establish the fact of the existence of God in a liberated soul, in the same human body. Krishna was not hypocritical to save His ego by saying that He does not want to repeat since Arjuna was not attentive when He spoke first. When God is speaking directly the Gita, He used the voice of Krishna as His instrument. God can speak from space also without the help of any human voice. But when an instrument is available, the superpower is never exhibited by God. The liberated soul was blessed and God entered it to give all the credit to the liberated soul. For this purpose also God spoke through Krishna only.

225. Two components in a single phase

सुषुप्तिजाग्रद्दशाद्वयनित्यचित् तस्य परस्य तु जाग्रत्यपि सुषुप्तिर्वा
तदेकार्चने।२२५।

suṣuptijāgraddaśādvayanityacit tasya parasya tu jāgratyapi suṣuptirvā tadekārcane|225|

In the human incarnation, God is always with awareness in deep sleep as well as in the two states of waking and dream. The liberated soul will be in deep sleep even in the waking state while God alone is worshipped.

The human incarnation is a two component system in a single phase. The two components are God and the selected liberated soul. The single phase is the external gross body. Both God and the liberated soul exist in this gross body simultaneously. Sometimes, only God exists and the liberated soul is converted into inert energy as in deep sleep. In such a situation, God alone exists, pervading all over the gross body. The liberated soul, being inert energy, gets mixed with the remaining inert energy of the gross body. In the inert gross body, inert energy already exists and the liberated soul is just distributed in this inert energy. The same thing happens during the deep sleep of any human being. When God pervades all over the gross body⁴⁴, the supernatural awareness of God still exists and hence the human incarnation remains in the waking state; not in deep sleep. When the human incarnation goes into deep sleep, God, withdrawn into the heart, still exists with His super natural awareness. Now in this state, the devotees directly worship God in the human incarnation. The human incarnation is in deep sleep externally due to the liberated soul being in the deep sleep. But God exists internally with His supernatural awareness. Observers think that the human incarnation is in deep sleep but in this state, only the liberated soul is in deep sleep and not God. However, in this state, even though God exists with awareness, the human incarnation does not appear to be in the waking state because God is withdrawn into the heart. But, when the human incarnation is in the waking state, there may be two possibilities. In the first possibility, the liberated soul is in deep sleep and God pervades all over the gross body with His supernatural awareness for

⁴⁴ God pervades over the gross body of the liberated soul and the soul has gone into deep sleep. The incarnation remains awake due to the supernatural awareness of God; not due to the soul's natural awareness.

the sake of the worship by devotees. Now the human incarnation exists in the waking state only because God is pervading all over the gross body with His supernatural awareness. In this state, when devotees worship Him, they worship God directly, since the liberated soul is converted into inert energy and is in deep sleep. The second possibility in the waking state is that the human incarnation is in waking state where both God and the liberated soul, simultaneously exist with their awareness. In this state, when devotees worship the human incarnation, both God and the liberated soul are simultaneously worshiped. Thus, according to the context of the requirement, the state is modified.

226. God follows nature, except for emergencies

अत्यवसराभावे प्रकृत्यनुसारी सोऽपि।२२६।

atyavasarābhāve prakṛtyanusārī so'pi|226|

In the absence of an emergency, even God follows the logic of nature alone.

God always has supernatural awareness in all the states of the human incarnation. God will never enter into deep sleep because the states of waking, dream and deep sleep exist only for natural awareness and inert energy, which are items of creation. God is beyond creation, since He is the Creator. Moreover, God is also unimaginable. The existence of these states cannot be attributed to God as in the case of the imaginable items of creation. We can only infer the activities of God as per the context and any activity is possible for God as per this inference. As far as possible, His activities are also based on logic, unless emergency demands making the impossible to become possible through His supernatural power. In fact, there is no difference between supernatural and natural events from the point of God, since everything, supernatural or natural materializes as per His will alone. The distinction between supernatural and natural events is only from the point of view of souls. But as far as possible, God does any activity only by the natural way, which is admissible to human logic, in order to maintain the normal attitude of humanity. This means, that we should not use His omnipotency everywhere to explain His activities as we like. The liberated soul, being an item of creation, follows the logic and rules of creation. It follows the states of waking, dream and deep sleep as in

the case of an ordinary soul. The liberated soul has an extra state also, which is the forced deep sleep, while the human incarnation is in the waking state. This special forced state of the liberated soul is due to the requirement of devotees who want to worship God directly by serving the human incarnation, without the association of any other soul.

227. The wonderful exchange

अज्ञानाद्भुतविनिमयस्तयोः भक्तप्रीत्यै श्रुतेः।२२७।

ajñānādbhutavinimayastayoḥ bhaktapṛītyai śruteḥ|227|

God and the liberated soul exchange the credit of their wonderful and ignorant activities as per the requirement. Such exchange pleases the liberated soul also and this is explained in the Veda.

God always selects a liberated soul with a gross body for becoming the human incarnation. God will not enter a human gross body directly without the liberated soul. If that were done, the liberated soul would lose the chance of enjoying the closest association with God in a single body. Also the liberated soul would not get the credit of being treated as God (Advaita). Especially when God preaches the exceptional spiritual knowledge like the Gita, the liberated soul is treated as the generator of such exceptional knowledge. Apart from this, God also has an advantage in the association with the liberated soul. God cannot act as a really ignorant person, since ignorance can never cover Him completely. Even the thickest cloud cannot retain its original intensity of darkness when it tries to cover the bright sun. Similarly, when ignorance covers God, it cannot retain its original state of ignorance and becomes weak⁴⁵. Hence, God likes the association of a liberated soul, which can attain the inherent ignorance of a soul in doing ignorant activities. It is like a dupe acting on behalf of the hero in disguise of the hero during a cinema shooting. Instead of God acting like an ignorant soul, it will be better if a really ignorant soul acts on behalf of God in disguise. Even though the liberated soul is enlightened and is devoid of ignorance, it can attain its inherent state of ignorance in a natural way whenever it is required. It is easier for an illuminated cloud to regain

⁴⁵ The ignorance is reduced. Partial knowledge appears.

its darkness than it is for the inherently bright sun to become dark by covering itself with a cloud. Due to the close association with the ignorant soul, God appears to be really ignorant through the soul and thus God can test the real faith of devotees. God takes the credit of the ignorant actions of the associated liberated soul and in turn the liberated soul takes the credit of God's wonderful activities. Thus, the purpose of God as well as the ambition of the soul is accomplished by this mutual exchange. This is the main reason of the association of God with the selected liberated soul in the human incarnation as per the Veda (*Dvaa suparnaa...*). The ambition of God to taste real ignorance and the ambition of the soul to taste real divinity are simultaneously accomplished.

228. Avoidance of sin for devoted souls

अवज्ञापापातिशयपरिहारार्थमपि स्वोपसंहारात्।२२८।

avajñāpāpātīśayaparihārārthamapi svopasāmhārāt|228|

The association of God with the liberated soul serves other purposes like avoiding the rare sin of a direct insult from a devotee by withdrawing Himself.

Apart from this purpose of association⁴⁶, some other purposes are also accomplished. One such purpose can be mentioned here for example. God comes in human form due to the intensive prayers of devotees, to receive direct service from the devotees. As said above, God fulfills this desire of devotees by forcing the liberated soul to become inert energy and creating a forced deep sleep of the liberated soul even in the waking state of the human incarnation. Now God alone is left in the inert gross body and the human incarnation is still in the waking state due to the awareness of God. By this exceptional waking state, God alone receives the service of devotees by pervading all over the gross body. Thus, God fulfills the desire of devotees, which is to directly serve God alone. This special waking state of the human incarnation is well-explained above. But after sometime, the devotees develop negligence towards God due to continuous association. The gross body always bears the stamp of the liberated soul alone. The influence of the gross body and the negligence towards God gradually

⁴⁶ Giving the liberated soul the closest association with God and giving him the credit of Godhood.

develops repulsion towards the human incarnation in course of time. This is simply human psychology as witnessed even in Pravritti⁴⁷. In Pravritti, a new son-in-law is well-respected, but in course of time, he is neglected. This is the inherent nature of human beings. Based on this, in course of time, some devotees may even insult the human incarnation. We can quote an example here: Satyabhama knew very well that Krishna was God. But in course of time, she developed negligence based on the natural human psychology, due to the close and constant association with Krishna. Once, she hit Krishna on the head with her foot. This means that she hit God with her foot and this is the greatest sin, which has the highest eternal punishment. The deity of justice, being the loyal servant of God cannot tolerate this even though God may not mind it. If such an insult is not punished, the deity of justice will be deeply pained and God cannot neglect this either. To avoid this complication, God saves the insulting devotee from such danger by withdrawing Himself in to the heart⁴⁸ in a very minute state. The liberated soul takes over the ownership of the gross body and receives the insult. The liberated soul acts like the bodyguard of a minister by covering the minister when somebody shoots. The same sin committed towards a co-soul has temporary and relatively minor punishment, according to the constitution. If the liberated soul were absent from the gross body, this protective arrangement becomes impossible. In that case, the insulted gross body would belong to God alone; since the liberated soul is absent. Thus, God Himself would receive the insult and the punishment would be most severe. This is another purpose of association of God with a liberated soul to save the devotees from such an occasional slip.

229. Sins of atheists are different

भिन्ना तु नास्तिकावज्ञा।२२९।

bhinnā tu nāstikāvajñā|229|

The insult done by an atheist is quite different.

The insult of the liberated soul in this case meets a negligible punishment because this is the case of a strong devotee erring due to the

⁴⁷ Worldly life

⁴⁸ heart of the liberated soul

inevitable human psychology. The same insult done to a liberated soul by an atheist or a demon is quite different. In this case God takes it more seriously than even the insult to Himself. For example, the insult done to Prahlada, a liberated soul, was taken more seriously by God, because Hiranyakashipu was not a devotee of God. Moreover, Hiranyakashipu continuously insulted Prahlada unlike a rare insult by Satyabhama. Both these cases are quite opposite and hence the insult of a liberated soul is considered to be negligible (when done by a devotee) as well as very serious (when done by atheist) depending on the context.

230. The risk of service to human incarnation

धर्मफलावकाशतनुत्वम् पार्थकपिगोपिकानाम्।२३०।

dharmaphalāvakāśatanutvam pārthakapigopikānām|230|

As we proceed from Arjuna to Hanuman and further to Gopikas, the possibility of getting heaven for doing a good deed to avoid risk gets reduced.

Arjuna was ready to fight against Kauravaas to get his share of kingdom for the sake of enjoyment of himself and his family members. The issue is completely self-centered, though it is not bad. For selfish benefit Arjuna is taking the help of God and this is the normal stage of devotion of all the humanity. Normally, every human being approaches God only for receiving benefit from Him to solve his personal problems. Arjuna overcame this selfish stage and was prepared to sacrifice the selfish war. This is the first stage. After hearing Gita, Arjuna understood that the war is not for mere fulfillment of selfishness of Pandavas, but it is for the sake of establishment of justice and destruction of evil forces in the society. Arjuna realized that the war was not for mere accomplishment of their selfish enjoyment of kingdom, but it is for the establishment of justice on this earth. Thus, the war was the work of God and to participate in the war is to do service in the mission of God. Then, he participated in the war and

whether Krishna is God or man, the result of good service to the society overcoming selfish circle is sure for Arjuna. Hence, participation of Arjuna in the war does not prove the faith of Arjuna in the contemporary human incarnation in anyway. As expected, Arjuna reached heaven for this good deed and thus the risk in believing Krishna as God is avoided. Arjuna was not having full faith in Krishna as God and his participation in the war was partly for self-enjoyment, for revenge towards enemies and for establishment of justice on the earth, which gives heaven. This is the second stage in which the soul crosses the selfish limited circle of itself and its family for the sake of the welfare of the society and such a good deed gives temporary heaven. In the third stage, if we come to Ramayana, Hanuman served Rama indirectly by serving His family members like Lakshmana and Sita. In fact, Rama asked Ravana to return back Sita so that He will go back without killing Ravana. This means, if Sita is returned, Rama will not kill Ravana and thus the welfare of the society is sacrificed for the sake of selfish work of Rama. Hanuman was a higher devotee and His faith in Rama was full and hence Hanuman did not object to this proposal of Rama even in His mind. Hanuman knows that Rama being God is well aware of the welfare of society, which is His work only. Hanuman is aware that such a drama of Rama was only to test His faith in Rama. Thus, service to the family of the contemporary human incarnation involves higher degree of faith and for such faith, Hanuman went to eternal Brahma Loka, which is above the heaven. In fact, Sita and Lakshmana are the liberated souls and this means, service to devotees of God is more important than service to the society. But in this third stage also, there is a possibility of good work because serving Sita and Lakshmana, who are effected by evil force, is also a good work. Thus, serving these two souls is also social service because these two souls are also part and parcel of the society. Hence, service to Sita and Lakshmana is also a good work to give heaven, even though Rama may not be God. The risk in the faith of contemporary human incarnation is not much even in this stage. The fourth stage is Gopikas giving butter to Krishna. Here the possibility of good work is almost nil and such possibility is risky because one cannot be sure of deservingness of mischievous Krishna for the donation of butter. Krishna is rich and is having lot of butter in His house. Donation to a poor man is good work but donation to a rich man is not a good work. But here also there is a little possibility of good work because donation to a deserving rich man is also a good work and donation to a sinful poor man is also a sin. But the deservingness of mischievous and rich Krishna is doubtful and hence the risk is much in the possibility of doing good work. Up to this

stage, whether the contemporary human incarnation is God or not, there is possibility of getting good result like heaven for doing good work. But, in the fifth stage, certain Gopikas committed sin by dancing with Krishna in the night without the knowledge of their husbands. In this work, certainly there is no possibility of any good work and there is lot of risk also, because if Krishna is not God, the hell is dam sure for such sinful activity. This involves hundred percent risk and unless the faith is absolutely complete, such service cannot be done. Hence, the Gopikas involved in such sinful dance, which is based on absolute faith only, were given Goloka, the highest abode, which is above the Brahma Loka. Krishna says that to prove the total faith in the contemporary human incarnation, even the justice is to be totally sacrificed, which involves hundred percent risk (Sarvadharmā...The Gita). Thus, gradually you can see the increase of intensity of faith in the contemporary human incarnation from Mahabharata to Ramayana to Bhagavata.

231. Both good and bad in the world are for God's entertainment

द्वेष्यतमोऽपि तदुपाधिः मा राजभक्ष्यपिपीलिका।२३१।

dveṣyatamo'pi tadupādhiḥ mā rājabhakṣyapipīlikā|231|

Even the worst soul may be needed as a medium for God in His play and hence do not become the ant in the plate of meals meant for the king.

God needs even the highest sinner as His medium to test the knowledge and faith of a devotee. For example, Shankara was the top most scholar and devotee of God (here the aspect of human incarnation of Shankara is set aside because Shankara acts in the role of a devotee only to preach the other devotees). Shankara can easily recognize the mediated God due to His powerful vision of knowledge. To mislead such a great genius, the medium of a top most sinner is needed for God. God came in the form of a cobbler drinking wine and using foul language. God was associated with the most sinful soul in this gross body of cobbler. The medium was so powerful that even Shankara could not recognize God and was misled. Hence, even the top most sinner has a lucky chance to get the service for God. God created this world with various types of souls for His play only

and thus, a soul has no right to criticize another soul for its sins. The world is not created for the purpose of souls, since it is created only for the purpose of the play of God for His entertainment. When a sinner exists for such purpose to be taken as a medium in the play of God, who are you to criticize that sinner? Shankara criticized the cobbler and His mistake was proved. Suppose a plate of meals with different items is served for a king. One of the dishes may be very hot with chilies and king enjoys that dish very well. Mean while, an ant tasted the hot dish and started criticizing the cook for the chilies. The meals and the hot dish are not meant for the petty foolish ant! Similarly, the good and bad represented by the three qualities (Good Sattvam and bad Rajas and Tamas) are not created for the sake of the souls. In fact, the souls are also a part and parcel of the meals to be enjoyed by God. You can assume the king to eat the ants also as dish and such food habit exists in this world in a foreign country! Hence, the soul should be beyond both liking and disliking in this world and should always concentrate about its behavior to suit for the liking of God. Under such back ground, the soul should be neutral to friend and enemy without any personal taste (Suhrunmitraaryudaasinah.... The Gita). The soul should not have any personal liking and must develop the liking of God only as its personal liking. Such stage is the final in the spiritual progress and such soul, which realized the purpose of its creation, is only selected by God for the sake of becoming human incarnation. Nothing is good or bad by itself. Anything is good if it is in the service of God and anything is bad if it is in the service of the world, and this concept is valid only when God competes with the world (Nivrutti). However, within the limits of the world without God, the good and bad have their own distinction based on the divine scriptures of ethics.

232. God and soul are both attributeless yet different

चित् जडशक्तिक्रिया नाद्या भूगृहसौधवत् निर्गुणत्वमात्मपरमात्मनोः।२३२।

cit jaḍaśaktikriyā nādyā bhūgṛhasaudhavat nirguṇatvamātmāmaparamātmānoḥ|232|

The inert energy associated with the nervous system becomes work or awareness. The soul and God are both devoid of qualities just as both the ground floor and first floor are above the ground.

Awareness is a form of inert energy only because awareness is work. Science proves that the inert energy is the worker and awareness is the work. Awareness is the transportation of information from senses to brain. When the object is reflected on the eye with the help of light, the image is transported to brain. Now you come to know the existence of the object. Hence, the knowledge or awareness of the object is the work of transferring the information about the object to the brain. This work is called as Vrutti or quality. Such quality cannot exist with the inert energy directly because for such quality or work, the nervous system is required. Unless the inert energy is associated with the nervous system, this special work or awareness cannot be generated. Therefore, the inert energy by itself is devoid of all the qualities of life like thinking etc. Due to this reason, the inert energy or soul or Atman is called as Nirgunam or that which is devoid of qualities. Here, the word quality is confined to the qualities of life only. If you take the case of God, God is beyond all the qualities. He is beyond the qualities of life and also the qualities of inert items. Hence, God is totally Nirguna. The inert energy is devoid of qualities of life, but is associated with its own qualities like wave length, frequency, velocity etc., and hence is not totally Nirgunam. Based on this common characteristic of Nirgunam, you should not say that God and soul (inert energy) are one and the same. The ground floor is above the earth. The first floor is above the ground floor and naturally is also above the earth. Since, the ground floor and the first floor are above the earth, based on this common point, you cannot say that the ground floor and first floor are one and the same. In fact, the Nirgunam has not the same meaning in both God and soul. God is beyond all the qualities, where as, soul is beyond the qualities of life only and not all qualities.

233. Accidental instances cannot prove an all-pervading awareness

यदृच्छाकर्मैकसमान्यात् न चित् अनाडीगिरौ।२३३।

yadṛcchākarmaikasamānyāt na cit anādīgirau|233|

By the similarity of a single accidental action, you cannot establish that the inert hill has awareness, since the hill has no nervous system.

A single accidental action of inert energy resembling the action of living being cannot establish the inherent awareness in the inert energy. For example, you hit your enemy with a stone. The same enemy is hit by a stone falling from a hill accidentally. By this common incident, you cannot say that the hill is a living being and thus argue that the awareness is inherent in the entire inert cosmic energy. A single action cannot prove the awareness. You can speak but the hill cannot speak. All the other activities of the awareness like laughing, crying etc., are absent in the case of hill. The reason for this is the absence of the special nervous system through which only the inert energy can be transformed into awareness. There is no doubt in the conversion of inert energy into awareness following account of conversion in quanta. But, this conversion is not possible without the nervous system and such nervous system is absent in the hill or in the space any where. Therefore, you cannot establish awareness every where in the cosmos by certain accidentally similar activity.

234. An instrument (nervous system) is necessary for the generation of awareness

क्रियापरिणामेऽपि नाडी विद्युत्प्रभव इव व्यत्ययेपि।२३४।

kriyāpariṇāme'pi nāḍī vidyutprabhava iva vyatyayepi|234|

Even in the conversion of work into inert energy the nervous system is required like the turbine for the generation of electricity. Even in the reverse, the nervous system is essential.

The work can be converted into inert energy as in the case of conversion of mechanical energy through a turbine into electrical energy. The mutual inter conversion of work and worker (awareness and inert energy) is not denied. When you think deeply, heat is generated on the head indicating the conversion of awareness into inert energy. But for such conversion the existence of brain and nervous system is essential. We have no objection if you say that the awareness (assuming Atman represents awareness) or work is converted into inert energy or space (Akaasha) as per Veda. But, the nervous system is required for the conversion of energy into awareness or vice-versa. Without matter, such nervous system is impossible in the beginning. Now there is no alternative for you to say that the awareness generating the space or inert energy is unimaginable and hence

does not require the assistance of nervous system. Thus, there is no other alternative than to introduce unimaginable component in the place of nervous system. Such unimaginable component is called as God by us. Even if you assume the inert energy in the beginning, it cannot generate awareness without the nervous system and thus you cannot imagine inherent awareness in the inert energy itself without the nervous system, which requires matter as the material.

235. The soul is relatively unimaginable; God is permanently unimaginable

वलभिनभोवत् स्पर्शभेदो नोह्यताविशेषात्।२३५।

valabhinabhovat sparsābhedo nohyatāviśeṣāt|235|

As in the case of the roof of the house and sky, there is difference in the effort to touch. God and the soul differ in the concept of unimaginable nature.

There are some unimaginable items, which can become imaginable after some time by putting some special effort of understanding. The awareness is such unimaginable item that can be slowly understood by scientific analysis. By this, you cannot generalize that every unimaginable item becomes imaginable by putting special effort. There can be a really unimaginable item which can never be understood by any effort. For example, the roof of the house cannot be touched by your hand. But by long practice of high jumps, one day, you may touch the roof. By this, you cannot generalize and say that you can touch anything by effort. You cannot touch the sky by putting any amount of tedious effort even through out your entire life. The subtle inert energy is almost unimaginable for a layman. But a scholar or scientist can understand it by special analysis. This does not mean that you can understand God by long effort through special analysis, who is always unimaginable. Soul is unimaginable to ignorant people but is imaginable to scholars. God is unimaginable to all. The soul is unimaginable to some people, where as, God is unimaginable to all. You cannot take unimaginable nature as common point between God and soul and say that God is soul. The difference in the unimaginable nature must be noted to avoid this wrong conclusion.

236. The soul becomes imaginable but God never does

आत्मादृश्यते गीतस्स उभयत्र श्रुतिसमन्वयात्।२३६।

ātmādr̥śyate gītassa ubhayatra śrutisamanvayāt|236|

The soul is visualized but not God. In the Gita, in both places God is spoken. The analysis needs reference to Vedic correlation.

Veda says that the soul is understood by shrewd analysis and here the soul is the subject and not God (Drushyate tvagrayaa..). Here, the subject cannot be God since Veda again says that God can never been understood by intelligence and analysis (Namedhayaa..., Naishaatarkena...). Otherwise, there will be contradiction between two Vedic statements. In Gita, Krishna says that nobody can understand Him (mamtuvedana...) and here the subject is God. Again, Krishna says that some blessed soul can understand Him essentially (Kaschitmam...). Here also the subject is God. This appears to be a contradiction. But the word ‘essentially’ means that God existing in human incarnation can be realized as unimaginable after filtering the entire medium. It again means that God is unimaginable. To support this meaning, a similar Vedic quotation can be shown, which says that one must know God as unknown (Yasyaamatam...).

237. Jiva and Atman are both modifications of food alone

अन्नभवः प्राचुर्यविकारसमन्वयो भागो जीवात्मा।२३७।

annabhavaḥ prācuryavikārasamanvayo bhāgo jīvātmā|237|

The Jiva and Atman are modifications of matter or food only forming a part of creation only and the senses of plenty and modification can be correlated.

The inert energy devoid of all qualities of life is the soul (Atman), which is Nirgunam. This inert energy in association of nervous system is transformed into a special type of work or awareness by which the

transportation of information to the brain through nerves takes place. The chip storing the essential information running for the past millions of births is called as Jiva or individual soul. When the food is taken, it is converted into inert energy with the help of oxygen and this inert energy is converted into awareness or work in the nervous system. The capability of transportation of knowledge depends on the available inert energy. The information existing in the chip is also transported to the brain and this strong information influences the brain to develop certain fixed and rigid attitudes (Samskaras). This information itself is kinetic energy or work and is a modification of inert energy in the nervous system, which was accumulated from several past births. The general awareness, which is the potency of work in the nervous system that resulted from the digestion and oxidation of food, is essentially the same stored information. The food is modified into awareness and thus food is the source of the soul or inert energy directly and this inert energy is modified into work or awareness. Hence, food is the source of awareness as said in Veda (Annaat purushah..). Another Vedic statement also says that the awareness is a modification of food (Sa vaa esha purushonnarasamayah..). Some argue that the general awareness, which is the modification of food, surrounds the Jiva or individual awareness in plenty and hence the 'maya' in the Vedic statement denotes the sense of plenty (Prachurya) and not the sense of modification (Vikara). By this, they try to distinguish Jiva from the food. Such an attempt is not correct because the first Vedic statement says that food is the source of Jiva. Moreover, the sense of plenty can be also correlated with the sense of modification without any contradiction. For example, if you imagine a piece of ice floating in plenty of water, the ice separately exists from water but at the same time, the ice is also a modification of water only in the past. Similarly, Jiva, the bundle of accumulated information for the past several births was also the modification of past food only and today Jiva is existing separately from the general awareness generated by present food like piece of ice existing separately from water. Hence, both these senses can be correlated without any contradiction. The final conclusion is that Jiva is a modification of food only and hence Jiva is a part of creation only. Similarly, Atman or inert energy is a modification of inert matter like food and hence Atman is also a part of creation only.