

DIVINE DISCOURSES

Volume 7



HIS HOLINESS SHRI. DATTA SWAMI



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ANDHRA PRADESH STATE FORMATION DAY

Financial Corruption in India

[November 1, 2006] What is the reason for India not developing compared to Christian and Islamic countries? The basic reason is only corruption that always hinders the development of the country, which is based on the public works like construction of dams etc. If you see the construction of dam by Mr. Arthur Cotton on Godavari River, there is no sign of damage even after 100 years. But if you see the public constructions like roads and dams done by Indians, their life time sometimes is only a few days! Does this mean that Arthur Cotton was not as intelligent as Indians to do corruption in the project? The lack of corruption does not show the lack of intelligence in his case. It shows only his awareness of right spiritual knowledge as the back ground. Similarly, we don't see any type of corruption in Islamic countries. Why corruption is in its climax in India only? Does this mean that there is no spiritual knowledge in India? We say that such spiritual knowledge does not exist any where in the world as much as it exists in India. The reason for this may be attributed to the difference in these three religions. But the same God gave the same spiritual knowledge in all religions through different forms because only one God created the entire universe and there are no three Gods.

The concept in Christianity and Islam is that there is no rebirth. They say that this present human birth is the sole and final. After this birth the enquiry is done and the soul goes to either God or hell. The soul will remain with God or in the hell forever. You can easily imagine the fear that is created by this concept. Just for a few rupees and a temporary luxurious life on the earth, one cannot take such permanent risk. This spiritual foundation is the reason for the absence of corruption in these two religions to a very large extent. The administration of this world is Pravrutti and the field of God is Nivrutti. The basis of Pravrutti is Nivrutti and both are not different.

Human Rebirth is Granted Only in Exceptional Cases

If we see the concept in Hinduism, it is misinterpreted, twisted and polluted. The concept of Christianity and Islam must exist in Hinduism also

since the same God gave the same spiritual knowledge in all religions. God cannot speak something in two religions and something else in one religion. Therefore, the same concept of Christianity and Islam existed in Hinduism originally. God is omnipotent, which means that He has the power to violate the rule. God can violate the rule but He violates only in a few exceptional cases. The omnipotency of God is also accepted in Christianity and Islam. If they say that the rule is never violated, it means that God is not omnipotent. We can only say that the rule is not misused but is violated in a very few deserving cases only. Therefore, the word Durlabham (almost impossible) is used instead of using Asambhavam (strictly impossible) in the case of human re-birth in Hinduism. Therefore, even in this point there is no difference between the three religions. But Hindus extended the violation power of God to every case of human being. Such extension of the point in Hinduism is wrong. At the same time the impossibility of violation of the rule is also wrong in Christianity and Islam. Those two religions were benefited by such misinterpretation that the rule can never be violated. Such misunderstanding induced real and complete fear in them. But in Hinduism, the misunderstanding of the rule of violation harmed the people. The benefit and damage were both in Pravritti and Nivritti simultaneously. If you take Pravritti, India is not developed where as the countries of other two religions have developed tremendously. If you take Nivritti also, Christians and Muslims are very serious about their spiritual efforts. But Hindus are very lenient. Hindus think that there is always human rebirth for every soul and so the chance is possible constantly.

If you see the life of Shirdi Sai Baba, He was scolding a snake and frog by uttering their human names of the previous birth. This shows that the human rebirth for every soul is not sure. The permanent hell of the other two religions was thought as the permanent liquid fire in the upper world, so that the soul will never return to earth. In Hinduism, the hell is temporary and the soul returns to the earth. But, even on the earth it enters the cycle of worms, animals etc., which is also another form of hell on the earth. Thus, the concept of permanent hell is maintained in all the religions. In the cycle of worms and animals, there is no chance of spiritual knowledge and therefore, the hell is continuous even by such logic. Therefore, the concept is one and the same in all the religions.

People think that Nivritti is different from Pravritti. Politicians feel that they are doing the practical service to humanity. They feel that the spiritual preachers are confined to some theoretical concepts like God, hell, heaven etc. This is the climax of their foolishness. Without Nivritti, the

Pravrutti will crumble into pieces. In India, today, if some justice is still remaining, the only reason is the concept of God and hell. Lord Krishna preached the Bhagavad Gita in the war, which is a fight to change the bad government (Kauravas) to good government (Pandavas). The main issue is only political administration of the country. The very purpose of the Gita is only make Arjuna to fight for Pravrutti only. The Gita goes to the deep foundation of Pravrutti, which is Nivrutti only. Similarly, Jesus was always speaking of Kingdom of God every where. People misunderstood that He was planning to change the Roman Government by a new Government. But, His issue was not limited to a particular Government of a country. He was aiming at the total reformation of the Governments of all the countries. The Bible (Nivrutti) thus stands as a deep foundation for the political administration (Pravrutti).

GOD TAKES THE ROLES OF THE PRESIDING DEITIES OF DIFFERENT WORLDS

System of Spiritual Preachers Headed by God

[November 3, 2006] The energetic forms like Vishnu, Shiva etc., are the presiding deities of the corresponding upper worlds. Similarly, the present alive human incarnation is the presiding deity of this earth in the corresponding human generation. The energetic forms are permanent and are the various forms of God, which correspond to the souls that entered those worlds. Thus, God exists simultaneously in various energetic forms in the upper world. In the human incarnation the human body is always temporary since the five elements in the body try to separate. According to science also this is proved because the body is in higher state of free energy compared to the native state of the five elements. But, in a generation of humanity, God can exist in various human forms simultaneously in various regions or in the same region with different programs. Shri Shiridi Sai Baba and Sri Akkalkot Maharaj existed in the same region and in the same time with slight difference in their programs. Depending on the various levels of the spiritual aspirants, the liberated souls also exist in various human forms to support the main program of God. It is unnecessary for you to analyze whether the human form is God or a liberated soul. You should be always concerned about the suitability of the preacher (Guru) to your level and thus there is no need of analyzing the Guru. The system of spiritual preachers is one unit headed by God like the group of teachers in a college headed by the principal. You will get the teacher suitable to the level of your class. The principal is also the teacher who can visit any class or may teach a particular class also. The principal is not only responsible for the teaching in his class, but also has a total responsibility over all the teachers to verify whether the teaching is correct or not in the various classes. You need not worry about the responsibility of your class teacher as well as the principal. The principal is well aware of his responsibility and is powerful to implement his responsibility. He is always doing the overall supervision of the entire school. His meetings with other teachers are not conducted in your presence since it is totally unnecessary for you. You may doubt the

overall supervision of the principal in his duty. But you need not have any trace of doubt regarding God who is omnipotent and omniscient. The defect always lies on your side only in implementing spiritual knowledge in practice. A student who is not studying well finds fault with the teacher and reports to the principal.

Human Incarnation is for People on Earth

For the people on this earth, the present human incarnation is always the concerned authority. There is no difference between the energetic form of God and the alive human incarnation as far as the inner God is concerned. Both are equally powerful, but you should note the relevance of your concerned authority. You may have a problem of electricity in your house. Regarding it, you can go up to the Chief Minister of your State. The Chief Minister of other state will not solve your problem since he is not concerned to your state. When Lord Shiva fought with Lord Krishna, Lord Shiva was defeated. What is the meaning of this? It only means that the concerned authority of the earth in that time was only Lord Krishna. Except this point, there is nothing because the same God exists in both Lord Shiva and Lord Krishna. It is important to note the authority of the presently existing alive Chief Minister of your state. If you approach the statue or the photo of the past Chief Minister, who is not alive, there is no practical use. The present Chief Minister is homogeneous with all the past Chief Ministers and is in no way different from them. If you neglect the alive Chief Minister and cry before the photos of the past Chief Ministers, what is the use? You can respect the photos and statues of those Chief Ministers and draw the inspiration for which the existing Chief Minister also is a supporter. He also respects the photos of the past Chief Ministers and also the Chief Ministers of other states. Similarly, you can have all the theoretical devotion like discussions; songs etc., as far as the statues or photos are concerned. But the practical devotion like serving through sacrifice of work and fruit of work should be done only to the present human incarnation and His team. Your preacher is more important for your practical devotion than the photo or statue of the past incarnation. It is better to serve the alive peon of the department than serving the photo of a past Chief Minister. The life is the basic essential requirement for the practical devotion. It is better to serve even a beggar in the name of God than serving the photo of the past incarnations and the energetic forms of God, which are meant for the development of the theoretical devotion only. The undeserving people are receiving your practical service hiding behind

the photos and statues. They are like the present politicians who are exploiting the public to receive the revenue paid by the public by hiding behind the photos of the previous great leaders. You must see the deserving candidate asking for your vote who enjoys the tax paid by you. You should not vote the undeserving candidate by seeing the photos of the past great leaders. Your revenue should go to the alive candidate who deserves. Same concept applies in the spiritual service also.

TYPES OF DEVOTION

Conditional and Unconditional

[November 9, 2006} The devotion is of two types, conditional and unconditional. The former is bound by area and time. Within the limits of certain area only God is honored. If God crosses those limits, God is rejected. Therefore, for the devotee the limits of the area happen to be God, since those limits are ultimate for the devotee. God also follows the same rule and cannot help the devotee beyond those limits. In such case God follows the strict rules of the cycle of deeds (karma chakra) and acts according to justice and injustice. At the maximum, God may do some rearrangements like pre-poning of good fruits with reduced value and post-poning bad fruits with increased interest. In this case, God will not transfer your sins on to Him because the conditional devotion is basically unreal. In the conditional devotion, since the boundary of the area is ultimate God, God is no more God. Therefore, the approach to God is false devotion. It is time bound since the devotion comes only in difficult times. The unconditional devotion is not limited by area and time. The devotion is real crossing all the limits of areas and time. The devotees in Mahabharatam like Bhishma, Arjuna, Vidura, Draupadi etc., are conditioned devotees. The devotees in Bhagavatam like Prahlada and Gopikas are unconditional devotees.

Bhishma gave importance to duty, which was not atleast supporting justice. He was supporting the side of injustice and in such unjust duty, he neglected God and wounded Him with arrows. The result was that he was laid down on the bed of arrows with agony. In that time of great difficulty, he worshipped Lord by composing Vishnu Sahasranama prayer. Arjuna gave importance to the protection of innocent Gaya from the punishment to be given by the Lord. The Lord is the writer of the constitution and He knows whom to punish. Sometimes you see punishment of innocent person. You think that the injustice is ruling. In the kingdom of God, only the justice is the ruler by the grace of God. When the innocent is punished, the punishment was of some bad deed done by him previously and the date of the punishment coincided with the present incident accidentally. Arjuna should have given Gaya to the Lord. The sons of Arjuna were killed in the

war. Arjuna was born as a hunter in the next birth. Draupadi also treated the Lord as the ultimate but she conditioned the Lord to ruin Kauravas. The decision should have been left to the Lord. Draupadi lost all her sons in the war. The Lord will react in the same way as we act (*Ye Yatha Mam...Gita*). If our devotion is one kg of Gold, He will pay us its cost. If our devotion is hundred grams gold, He will pay us one tenth of the cost of the gold. But if our devotion is only bronze, even if it is one kg the cost of gold cannot be paid. Bronze glitters like gold and it will have its own payment. The time bound devotion is totally unreal. We are using God only in difficulties as we use the fan in summer. In the winter fan is not needed. Of course, we use the fan in winter also for few minutes so that it will not corrode. Similarly, we pray God for a little time in the days of happiness also so that the touch with God is maintained. The intensity of the devotion in the times of happiness is definitely different from that in bad times. The devotion of Prahlada and Gopikas was having the same intensity in all the times. In such case only God suffers for the sake of devotee. All the suffering of Prahlada was taken by Lord Vishnu and therefore, Prahlada always smiled during the torture.

God is Above Justice

Vidura was a spark of Yama. Yama always analyzes the injustice very carefully to award punishments. The injustice is often in disguise appearing as justice. We do injustice thinking it as justice. The deep knowledge of injustice is required and Yama is an expert in this. Dhritarashtra was doing injustice and was always trying to color it as justice. Vidura as his minister was always analyzing the injustice. Vidura treated Krishna as God, but all his concentration was on the rules of justice (Pravrutti) and not on God. He tried to achieve God by following justice, which was conditional devotion. Justice is a way to please God but is not the ultimate God. God always supports justice and certainly justice is the normal best way to please God. But some people make justice as God. Rama shows that God is pleased by justice. But Krishna shows that God is above the justice also. The deity of justice is not God, which is protected by God. The protected cannot be the protector. Vidura gave the outer skin of banana fruit to God. This indicates that Vidura wants to please God through justice only which is like the outer skin. The unconditional devotion is the inner sweet banana fruit which was thrown away. Prahlada and Gopikas threw away the outer skin and gave the inner sweet fruit to Lord. In the old age, Vidura became a realized soul of self (Atma Yoga). He was wandering like the Avadhuta thinking that self is

God. But, he could not get the full satisfaction and approached Krishna in the last few days. The Lord explained about the superself (God) which is different from self. Vidura went away and could not perfectly digest the divine knowledge.

Nivrutti is Ultimate

The present devotees and the present spiritual preachers are in the path of Vidura and not Lord Krishna. They are following the outer skin of the fruit only. They are concentrating on happiness in this life which is heaven on the earth. They are concentrating on avoiding the misery (disturbance-causing factors) which is the hell on the earth. The justice gives temporary happiness and injustice gives temporary misery. Thus, this cycle is between hell, earth and heaven only (Pravrutti) and the abode of God (Nivrutti) is above this cycle. The self-realization is only a sedative drug which leads to the birth of inert stones in the future, provided one stops there only. The happiness in the present life and avoiding disturbance to protect the peace of the life is only a temporary goal. The soul cannot protect itself in the upper world as the savior from the hell. Only God can protect you after this life and not your soul which is your self only. The technique of peaceful living on this earth is certainly desirable. But it should be only an intermediate step and should not be the final goal of the life. The path of self-realization gives utmost importance to the intermediate step only but is not stressing on the final goal. The comforts during the train journey are certainly important for the candidate who is attending the interview in the next station. The peaceful journey gives mental freshness which is supposed to help the performance of the candidate in the interview. But the comforts in the journey should not be the final goal. He should concentrate on the material concerned to the subject of interview while traveling in the train. He should allot a little time for looking to the comforts in the journey. But he should not spend all the time of journey in looking for the comforts only. He should not sit leisurely or sleep in the train after getting the comforts. He should concentrate on the material. Similarly after getting the peace by self-realization, one should concentrate on God.

You cannot do anything in the upper world to avoid the disturbance from the hell. The upper world is strictly meant for enjoying the results only (Bhoga Loka). The present human life is only chance on this earth (karma loka). The effort you put on this earth in this human life gives the peace here and protection in the upper world. The effort is limited only to

this earth. If you follow Nivrutti directly without the self-realization, it gives peace in this life and also protection in the upper world. Instead, you can follow the self-realization and get peace in this life and the subsequent Nivrutti followed here will give the protection in the upper world. Whatever may be the way, the effort is limited to this life on this earth only and therefore, this earth is called as karma loka. If you limit to self-realization only, the peace in this life is certainly achieved. But what about the fruit of protection in the upper world, since no effort for it can be done in the upper world? The present preachers are drowning you in the upper world.

THE COMPLETE CONCEPT OF DETACHMENT

Interpretations of Swami, the Genius

[November 10, 2006] Detachment from the world and attachment to one's own self is also Nivrutti in relative sense. Nivrutti means simply detachment. The self is also a part of the world. Therefore, such detachment is from all the other items of the world. Thus, the self-attachment is not the complete detachment from the world since the self is also one of the items of the world. The real and absolute Nivrutti is from the entire world (creation) including the self. Buddhists established such total detachment from the world and ended in nothing (Shunyam). This is no doubt, the total detachment from the world, but there is no use of such total detachment from the world. Such state is that of a stone. In the self-attachment, the Advaitins think that self is the creator and not the part of creation. But this is against the Gita, which says that self is a part of world or nature (Prakruti), called as Para Prakruti (*Jivabhutam...*). Due to this misunderstanding, they feel that the self-attainment (Atma Yoga) is attachment to the creator and complete detachment from the world. The Visishta Advaitins and Dvaitins believe that attachment to Lord Narayana in the place of the soul is Nivrutti. The followers of ISKCON feel that attachment to Lord Krishna is Nivrutti. But today the human form of Lord Krishna does not exist on the earth. Lord Krishna exists as the energetic form in Goloka as Lord Narayana exists in Vaikuntha. Both these energetic forms (Narayana and Krishna) correspond to the energetic bodies of their devoted souls in their corresponding upper worlds. Thus, both such forms are irrelevant to the human beings existing on the earth today. We can at least appreciate these devotees of Lord Narayana and Lord Krishna because God certainly exists in those energetic forms. But, the Advaitins are totally wrong because every soul is neither God nor at least contains God. These energetic forms of God can be worshipped in this world for developing the theoretical devotion. But only the practical devotion, which is the result of real theoretical devotion alone can yield result. For such practical devotion, the energetic forms are not suitable to humanity and hence, such energetic forms are not appearing.

Same God exists in the human body of every human incarnation that is coming in every human generation. You are unable to recognize such human forms of God due to your inherent and inevitable egoism and jealousy. Instead of the human incarnation, you can worship the best devotees also. In fact, the human incarnation is very rare and even if it is identified, it is very difficult to accept and worship it due to egoism and jealousy. The devotees are widely spread and easily available. To worship a devotee, egoism and jealousy will not hinder so much because, the constant thought that the devotee is after all a human being like yourself, will satisfy yourself. Moreover, if you worship the devotee, God is more pleased than His direct worship. Therefore, the worshipping a devotee is very easy and has a better result also. It is said that insulting a devotee (Bhaagavat apachara) is more serious than insulting God (Bhagavat apachara). When Hiranyakashipu insulted Lord Vishnu, God was not serious at all. But when the demon insulted His devotee (Prahlada), God became very serious. This means that God treats His devotee more than Himself. The exact contrary concept of this is that God is more pleased with the worship of His devotee than His worship. However, this concept should not bring egoism in the heart of devotee that he is greater than God. The devotee should remember that the entire value of the devotee is only due to God. If you have both human incarnation and devotee together, you may feel that worshipping the devotee is better than worshipping God. Then you may neglect the human incarnation and worship the devotee for a better result, because your worship is always based on the result only. Then the real devotee will feel pained about it. In such case God becomes furious with you because His devotee is pained by you. But in this case, suppose the devotee feels proud of himself, then the total picture gets reversed. The devotee is infected by egoism and therefore, God will teach him a lesson to rectify the devotee. Once, the devotee Sudarshana became proud by the praise of Narada. Then he was born as Karthaveerya and the Lord in the form of Parashurama taught a lesson to him. Therefore, when you have the human incarnation and devotee together, you worship both equally. At least you treat the human incarnation as the best devotee.

Status Quo Maintained After Death

Goloka means the group of senses (*Gavam Loka iti*). This means the human body. The energetic body also is in the same form of human body and is having all the senses. Therefore, Goloka means both the human body and energetic body. When Gopikas were in the association of Krishna on

this earth, they were already in Goloka. When Krishna and Gopikas left their human bodies and entered energetic bodies in the upper world called as Goloka, Gopikas are again in association with Lord Krishna only. This means that the state of Gopikas continued even after their death. The death does not change the state. If you attain the Jeevan Mukti, you can attain Mukti. The former is due to recognition of the human incarnation in this life on this earth. The latter is due to subsequent recognition of God in the energetic body in the upper world. Therefore, without the former, the latter is impossible. The Goloka is given higher status than Vaikuntha. What is the reason? Same God exists in both energetic forms (Narayana and Krishna). Both forms are equally energetic. Thus there is no difference in the forms of God. But there is difference between the levels of the devotees. The devotees in Goloka recognized God on the earth and in Goloka fully since they conquered egoism and jealousy. They are in the higher level. But the devotees in Vaikuntha could not recognize the human incarnation on this earth due to the principle of common repulsion (repulsion between the common human bodies). They worshipped Lord Narayana here through photos and statues with full devotion. The reason for their full devotion on this earth is due to the absence of the common repulsion. But the same devotees went to Vaikuntha and do not recognize Lord Narayana due to the same principle of common repulsion (repulsion between the energetic forms). But due to their Samskara of their full devotion to Lord Narayana on this earth, a partial devotion to Narayana develops due to reduction of full devotion by the common repulsion. Now if you compare the devotees in Vaikuntha with the devotees in Goloka, the latter are certainly in the higher level. The same teacher goes to graduate and post graduate classes. The difference in the levels of the classes is not due to the difference in the teacher but it is due to difference in the levels of the students. Therefore, the recognition of human incarnation in your present generation can alone lead you to the highest plane of God.

Lord Narayana exists always as energetic form only. But Lord Krishna existed as human form for sometime on the earth and then became energetic form and is continuing in the same. The devotees of Narayana and Krishna are in no way different from each other as on today, because today both are worshipping the energetic forms only due to repulsion towards human form. Both devotees on reaching the upper world will have reduced devotion due to principle of repulsion between common media. The case of Gopikas was quite different from the present devotees of Krishna, since they had the opportunity to worship the human form of Krishna when they

were alive on this earth. Gopikas conquered egoism and jealousy and hence could worship Krishna in human form when they were alive on this earth. But the present devotees of Krishna could not conquer egoism and jealousy like Gopikas and hence, are unable to accept their contemporary human incarnation. They can never enter Goloka for this main difference. They can only enter Vaikuntha like the devotees of Narayana, who can also appear as Krishna to them simultaneously. These devotees of Krishna have already the concept of Narayana appearing as Krishna and hence, they can not object to this.

Concluding Remarks

The Veda says that unless one recognizes God here itself, who is present before his eyes, the future will be in great loss (*Ihachet...*, *Yat Saakshaat Aparokshaat...*). Unless one recognizes God existing in the same medium, the principle of repulsion between common media will hinder the full devotion. If the devotee missed God here, existing in the same medium (human body), the highest result can never be attained. Hanuman was equal to Gopikas in all aspects like recognizing and serving the contemporary human incarnation etc., but missed by a very narrow margin, since He fought with the Lord to protect Yayati. However, in the case of Hanuman, we should take Him as the role only because as actor He is the Lord Himself. The message was given by the Lord Himself through this role, which is that even the top most devotees may be polluted with the egoism and jealousy for atleast sometime during their life time.

ONLY MEANS OF ACHIEVING DETACHMENT

Importance of God in Human Form

[November 11, 2006] The real Nivrutti (complete detachment from the entire world) comes only when you are attached to the creator existing in the human form in your generation. The attachment to the soul is not at all Nivrutti because the self is with in the world only. Thus the Advaitins are in Pravrutti only by the self-attainment and simultaneous detachment from the world. The other devotees of energetic forms on this earth are in the Nivrutti, no doubt, but cannot attain the highest fruit due to their jealousy and egoism resulting in the repulsion between common media.

One way is to attain peace by the self-attainment and then start the devotion towards the Lord. The mental peace achieved by self-analysis is the intermediate station, where the traveler has to catch another train of devotion to God. Detachment from the world is a pre-requisite for the divine devotion. No doubt, the detachment from the world is certainly achieved by self-attainment (Atma Yoga). Suppose, one starts the devotion to God without this Atma Yoga, what will happen? Detachment from X can be achieved even by attaching to Y. It is very common that by involving in some matter deeply, we forget everything else. Hence, if one is deeply attached to God, he can get the detachment from the world without self-attainment. In the self-attainment also, the detachment from the world is only due to deep attachment to self. Similarly, one can attach himself or herself to God deeply and attain the same result. The self can be replaced by God. Moreover, the additional advantage in the attachment to God is that the total time of the life is involved only in the attachment to God only. In the first path of self-attainment and then devotion to God, half the time is wasted in self-attainment. The direct attachment to God from the beginning is like traveling by the direct train which does not stop in the intermediate station. In this path of direct devotion to God also, the peace is attained as the intermediate station. It is the responsibility of the authorities of Railway to attach your compartment to the other train. This will be very safe like the Marjala Kishora Nyaya, where the mother catches the child and carries on it to the goal. The first path of self-attainment and then devotion to God is

like Markata Kishora Nyaya, where the child has to catch the mother during the journey.

Path of Knowledge Vs Path of Devotion

Like this, the followers of the path of devotion mock at the followers of the path of knowledge. In such case, the path of knowledge becomes a waste before the path of devotion. All this is very nice to hear but on analysis the practical problems are realized. If this were true, why Lord Krishna started the Gita with the path of knowledge only in the second chapter itself which is the beginning? If this were true, all the stress given by Shankara on the path of knowledge should have been foolish. Therefore, the path of direct devotion has certain loop holes in practice. The first problem is that in the direct devotion, the devotee cannot be continuously in the devotion for all the time. The soul always needs some gap or some diversion in a continuous phase. When such diversion to world or gap comes in, immediately Maya (Illusion of feelings and forms) will catch the soul. The devotion is like the state of drinking divine wine by which one is certainly detached from the worldly problems. But one cannot be continuously drinking the wine. Whenever, a gap comes in, the forgotten problems attack him immediately. In order to protect the self from such attack, one cannot resort to the same devotion because continuity of anything bores, be it the divine nectar (Amrutam). This is the psychology of human beings. Therefore, something different from the devotion is needed to resist the Maya. On such occasion, the spiritual knowledge is useful. The analysis of Maya is a part of the path of the self-attainment. Therefore, the devotion integrated with the divine knowledge is the best path to resist Maya continuously. By the divine knowledge, the Maya is resisted and the strength in resistance is by God's grace, which is attained only by devotion. Therefore, knowledge without devotion fails in practice though theoretically it is sufficient. You can know the truth by the knowledge. But to implement the truth in practice, the grace of God is required. Without practice there is no fruit for mere theoretical devotion. Infact, knowledge leads to devotion and strengthens it further.

You may argue that exceptional devotees are always in continuous devotion and do not require the knowledge. But without knowledge, where is the devotion? Rukmini developed devotion to Krishna only after attaining the details about Krishna from Narada which constitute the knowledge. If you find some devotee entering in to devotion directly like Gopikas, the devotee must have had knowledge in the previous birth.

Gopikas were great scholars in the previous births who were sages. Even Prahlada heard knowledge from Narada while he was existing in the womb of his mother. Hanuman acquired knowledge from Sun before becoming devotee to Rama. The hunter Kannappa was Arjuna in the previous birth and heard the Gita. Sabari had the knowledge from the sage Matanga. All these exceptional devotees had the devotion from knowledge only. Due to this reason only, Shankara representing knowledge came first. Next came Ramanuja, who represented the devotion. Atlast Madhva came, who represented the service to Lord, which is the practical devotion. Therefore, knowledge of God is a pre-requisite for devotion like the water and fertilizer for the seed to generate the plant. Simply by hearing the word God, you cannot develop devotion on God without knowing the details of God.

You may argue that the knowledge of God is a part of the devotion only and the knowledge of the world as unreal is not required in the path of devotion. The Advaitins have limited the word knowledge to the unreality of the world, because the knowledge of God is only the knowledge of self. The devotees are quite against the Advaitins and hence do not like the knowledge of world to be unreal. In fact, the devotees accept that the world is real. The concepts are overlapped here which cause the confusion leading to fight. The world is to be defined first before examining its reality. The reference to which the world is real or unreal should be also mentioned. Without these two clarifications, the confusion cannot be clarified.

Maya - Maha Maya – Mula Maya

The world is a composite of 1) Primary energy (Mula Maya), 2) Matter, awareness and different forms of energy like light, heat etc. (Maha Maya) and 3) The forms of matter and feelings of awareness (Maya). For the soul, only Maya is unreal because soul being awareness, is in the higher plane. The soul is a part of Maha Maya. Maya is like the drama, which is restricted to the roles and dialogues including actions (feelings). The actors, dresses, lights and stage constitute Maha Maya, which remains even after the drama. Even if these items of Maha Maya are removed, the ground remains eternal, which is like the Mula Maya. Therefore, with reference to the soul, only the drama is unreal. The unreal world for the soul is restricted to the Maya only. If you define the world as Maha Maya and Mula Maya, it is real for the soul. If you define the world as Maya, Maha Maya and Mula Maya put together, it is mixture of reality and unreality and hence, can neither be stated as real nor unreal (Mithya of Shankara). If you restrict the

world to Maya only, it is nothing (Shunyam of Buddhists and Asat of Gaudapada). If you restrict the world to Maha Maya and Mula Maya, it is real (Sat of Ramanuja and Madhva). Therefore, with reference to the soul the world can be real or unreal or a mixture of both according to the limitations of the restricted part of the creation. If the reference is changed from soul to God, the entire creation is unreal because there is nothing other than God. But to prove the reality of the entertainment of God, the world has to be real for God also and this requires the separate existence of the world. A negligible part of God might have been modified into the world so that both the concepts can be simultaneously maintained. A negligible quantity can be treated almost nil. Such modification can be treated as real (Parinama) or apparent (Vivarta). It is immaterial because the modified part is very much negligible. But in any case, the knowledge of the nature of God becomes essential. All this can be accepted if you place the primary energy in the place of God. But the primary energy is only the first creation of God. Therefore, all this analysis ends with only the first item of the creation (Primary energy). The link between God and Primary energy is unimaginable since God Himself is unimaginable. This is the analysis that can be done with the help of scriptures, science and logic and experience of liberated souls. We can combine these two concepts and arrive at Primary energy charged by unimaginable God as the starting point to avoid defects from both sides. Now the problem is solved.

We can explain the process of creation from God. But this God is not the absolute unimaginable God (Nirgunam). This God is the primary energy charged by God like the wire charged by current (Sagunam). The current-charged wire (alive) can be treated as current itself. The external copper wire is red in color and we can say that the current is dangerous as indicated by the red color. Here we are attributing the color of wire to the current. Similarly, we say that God is modified into the world through the primary energy, which is charged by Himself. His Mula Maya is actually modified. God is the cause of this world through the Mula Maya but not the direct cause. Here Advaitins say that Mula Maya is inert and God wishes to create. Therefore, they say that God is awareness (Nimittam like pot maker) and Mula Maya is the inert material (Upadanam like clay). Since Mula Maya charged by God is treated as God (like treating the alive wire as current), you can say that the same God is Upadanam (through Mula Maya) also. The point here is that even awareness is the part of Mula Maya called as Para Prakruti or Para Shakti (*Prakrutim Viddhi Me Param...Gita*). Therefore, the wish is also done by Mula Maya itself. Then how can we say

that Mula Maya is inert? The word inert means lack of independence. There is no difference between an inert object and a slave. Both are bound fully by the order of the owner. The Mula Maya wishes to create the world through its Para nature and is modified into the world through its Apra nature.

A dancer has inert body and awareness. The dancer wishes through her awareness to dance and entertain the king. She dances through her inert body. In this case the wish need not be attributed to the king. But you may say that even the entertainment indicates that the king must be awareness. The question on this point is “Do you mean that the king is simply isolated awareness without the body?” The isolated awareness does not exist without the inert energy generated by oxidation of food and nervous system. Then God becomes dependent. If you say that this awareness alone is special and unimaginable (because not existing in the world), then why do you qualify the unimaginable by the imaginable awareness? You can isolate the unimaginable God from the imaginable awareness so that you can boldly say that such special unimaginable God is beyond the world. Whenever we say statements like ‘God wished’, ‘God is seeing the creation’, ‘God is entertained’ indicate the relative God (Saguna Brahman) only, who is the absolute God covered by the primary energy. We cannot speak anything about the absolute God because all words return back without touching Him (*Yato Vachah... Veda*).

COMPONENTS OF KNOWLEDGE

Advaitins and Devotees

[November 12, 2006] The knowledge consists of three components (Triputi) 1) The goal; 2) The soul and 3) The path of the soul to please the goal. The knowledge of the world is not dealt separately because the knowledge of the soul itself is the knowledge of the world since the soul is a part of the world. When the devotees criticize the knowledge, they should specify the component of the knowledge. The devotee cannot criticize the goal because the goal is God. The knowledge of God generates the attraction (devotion) to God. This component is spoiled by Advaitins, who say that the soul in every human being is God. In this component, the devotees are almost correct; who selected a particular energetic form like Narayana is only God. In the same way, if Advaitins say that a particular human being like Krishna is only God, the Advaitins are equal to the devotees. In such case, Advaitins can be even treated as greater devotees because they have selected the relevant human form rather than the irrelevant [to the earth] energetic form. The devotees might have become Advaitins, had they told that every energetic form (Every angel) is God. Therefore, the devotees have surpassed the Advaitins in this component. But still in this component, the devotees are not perfect. They have neglected the human form of God and are after the irrelevant (to the earth) energetic form. They are fixed to a particular energetic form only (like Narayana) and reject the other energetic forms like Shiva and Brahma. This violates the omnipotence of God to be in various forms simultaneously.

The second component is the soul or the world. For Advaitins the goal and soul are one and the same. For them, only world without the soul is left over. The world is unreal for them. It is correct if the world is limited to Maya only. For the devotees, the soul is a part of the world only. In this point also the devotees have surpassed Advaitins. The devotees say that the world is real and therefore, the soul is also real. If everything is real, where is the liberation? You should be liberated from unreal to attain the real. When the soul is real like God, there is no need of liberation of the soul from the real world. A reality (soul) need not be liberated from another reality (world) to attain some other reality (God). If the world is confined

only to Maha Maya and Mula Maya, the world is real. When the body disintegrates, only the form of the body is disappearing. The awareness (soul), the forms of the energy like light, heat etc., and the matter remain real. In this case even the feelings or thoughts (qualities) remain real accompanying the soul as Vasanas. The soul qualified by these feelings is Jeeva. Jeeva remains real after death, who travels to the upper world in the energetic body. This does not mean that feelings are real and can be treated as Maha Maya. The feelings can be destroyed by the real knowledge and therefore, the feelings are also Maya only like the form of the body. The devotee should cross this Maya with the help of knowledge given by God (Second chapter of the Gita) so that the devotee is no more attracted by the world even if he comes out of the devotion for some time to take rest. In this aspect the Advaitins surpass the devotees who have analyzed the world correctly. But the Advaitins should remember that Maya is only unreal where as the other two (Maha Maya and Mula Maya) are real.

Shankara says that the soul should get liberation from Maya only (*Maya mayamidam akhinam Hittva...*). He gave the definition of the world as Nama and Rupa only. Nama is the name. Rupa is the form. The form of matter is pot. The form of awareness is feeling like love, cruelty etc. The pot, love, cruelty etc., are the names. Only Maya is to be discarded (Hittva). If you take the world as Maya, Maha Maya and Mula Maya, then the whole world is a mixture of reality (Maha Maya and Mula Maya) and unreality (Maya) as per Shankara (*Satyanrute Mithuni Krutya...*). A mixture of reality and unreality can be neither stated as full real or as full unreal and is called as Mithya by Shankara (*Sadasat Vilakshana...*). All this is from the angle of the soul. From the angle of God (relative God) [sagunam] the world is real but unreal being negligible. A very little part of the primary energy is modified into the world and thus, it is very much negligible before the infinite ocean of primary energy charged by God. Therefore, for God also, the world is Mithya since it is real but negligible.

Devotees Must Accept the Knowledge of Maya

Therefore, the devotees must accept the knowledge of Maya in order to protect their bond with God. Such knowledge of Maya acts like pesticide whenever Maya attacks the soul. The knowledge of God acts like water and fertilizer for the generation and growth of devotion-plant. The knowledge of Maya protects this plant from infection so that the plant becomes a strong huge tree. Thus, knowledge is generator like water, developer like fertilizer and protector like pesticide for the devotion-plant. It is only out of

innocence the devotees criticize the knowledge. They can eliminate the impurity from the knowledge and use it properly for the overall development of devotion. The devotee is just like a seed without water, fertilizer and pesticide. If the knowledge is rejected, he cannot attain any fruit for his devotion-seed. Similarly, mere knowledge without devotion is the impossibility to get any fruit from water, fertilizer and pesticide.

Analysis of Maya

The analysis of Maya reveals that the unreal factors cause the real disturbance. All the worldly bonds are just feelings on certain forms. The bond (feeling) and the bonded (form) are found unreal on analysis. The form of a beautiful girl is unreal because the reality is only Matter. The glamour of shining is only a color generated based on certain frequency of the light energy. Thus, color is an unreal form of light. The sweet love expressed by her is also unreal form of awareness. Therefore, the beautiful form of matter, the glamorous color of light and the sweet love of the awareness are totally unreal if isolated from their corresponding real matter, real light and real awareness. If this Maya is not analyzed, even a great sage like Vishwamitra sitting in constant devotion to God was dragged out by the dancer from the heaven. Similarly, all the worldly bonds are only feelings established by some rigid social convention. The bonds in this life did not exist in the previous birth and will not exist in the future birth. They are only temporary and hence, unreal (*Tat krutakamhi...* Shankara). Reality is eternal. Once, King Janaka asked the sages to tell about the previous birth of his queen. The sages kept silent for a long time. But the sages revealed the truth due to continuous pressure from Janaka. They told that the wife was his mother in the previous birth! Since the bond is unreal, neither she was mother nor is she the wife of Janaka. Mother and wife and son and husband are unreal bonds, which are the unreal roles in the drama. Both are simply actors taking different unreal roles in different dramas to entertain the Lord. The relationship between the souls is only a colleague type only, which is eternal in all the dramas (lives). Therefore, there is no meaning of kith and kin and the outsiders. All the souls are equally related to each other, if the reality is realized. Hence, the entire world is a single family of God as its head (Vasudhaika Kutumbakam).

All the fights between the human beings in the name of family-outsider, caste, sex, nationality, religion, language etc., are only due to the illusion of Maya that is prevailing over the soul. Arjuna killed several kings in the battles previously when his brother performed Rajasuya sacrifice. But

in the Kurukshetra war, Arjuna could not kill the opponents since they were his relatives. You are taking bribe from an outsider for the sake of over-enjoyment of your family and you are going to hell for that. Your sin is not shared by your family members who enjoyed the extra wealth. On this point Valmiki, a robber was transformed into sage. Boys are dejected and sometimes commit suicide since the unreal love and the unreal beauty of a girl is not attained. This is the climax of the illusion (Maya)! With reference to Maha Maya, this Maya (beauty and love) are unreal. If you cannot come out of the illusion in the lowest level, how can you cross the other levels of illusion like Maha Maya and Mula Maya to attain God? Arjuna was also overcome by this basic illusion and treated the unreal relatives as the real kith and kin. He was unable to identify the Lord acting as his driver as his real kith and kin. He was worried about the incidental death of those unreal kith and kin. Therefore, the Lord [Krishna] laughed at the very outset (*Prahasanniva... Gita*), because, even the lowest Maya was not conquered by him [Arjuna]. With the help of analysis of Maya, all the devotees in this universe should be united as one family irrespective of religion, caste etc.

IMPACT OF THE PREACHING OF LORD

Only Minority Changes

[November 13, 2006} The generation and propagation of the divine knowledge is not a waste. Certainly, all will not change. A few will partially change. One or two in this minority will change completely (*Manushyanam...Gita*). Majority remains as it is. They are always concentrating on the worldly bonds only. Their goal is money, family, comforts, fame etc., only. At the maximum they may attend some work shops to get relief from the stress because they are tired with the stress by the problems to attain their goals. For them work is worship. Their ultimate and utmost spiritual effort is only the participation in a work shop on stress relief so that they can be reactivated for fresh efforts to achieve the worldly goals by improving their professional skills. It is just a commercial advertisement! The spiritual preachers also changed according to the public because the tendency of today is that the ruler should go according to the needs of public in democracy. A king may do like that who is a politician aspiring for position, power and wealth. But a spiritual preacher should not come down to such level. He should guide the people to the right path without any compromise of the truth. The people should follow the knowledge. But today the knowledge is following people. The people need only fresh strength in the worldly work. The spiritual preacher limited himself to that particular lowest level only which is needed for the public. All the other higher levels are just mentioned as a formality. Here the spiritual preacher should impress on the life after death. He should preach about the unimaginable stress which is to be faced by the people after death in the hell. Islam and Christianity speak about the permanent hell. There is only one enquiry at the end of this only one human life. After that enquiry, either permanent place in the abode of God or permanent hell will be the result of the divine judgment. Such concept is absolutely correct and is also universal.

The law of God is one and the same in any religion. God uses His special power in the case of exceptionally deserving devotees to grant the human rebirth and this cannot be generalized. In Hinduism this exceptional facility is extended to every human being and this caused a careless lenient

view about the spiritual effort to concentrate on God. The president of the country can cancel the death punishment in the case of a deserving candidate using his special power. If this is generalized and if every human being is granted this facility, there is no fear for any one to do a murder! Due to this reason only, we can find most of the Christians and Muslims in Churches and Mosques to worship God and they are not found in the stress relief-work shops. We can find mainly Hindus in these work shops. Hindus feel that a number of chances of human birth will be available in future and going to hell is only a temporary visit. One must note an important point here. By concentrating on God through devotion, you will get the stress relief also, which is included in the devotion. Then why to spend time for mere stress relief from these temporary worldly problems? In the school all the subjects are taught. If you go to a single teacher, you can learn one subject only. Which is better? School or Tuition teacher? By the divine knowledge and devotion, you are getting stress relief in this world as well as in the upper world. In the workshop you can get stress relief from the problems in this world only. I am not criticizing these work shops because I am not in the competition with those preachers for fame or wealth. I am also not jealous with those preachers for their fame. I am only pained by the fate of the followers and those preachers also in the future. The Veda says that blind lead blind and fall in the well (*Andhenaiva...*). Some preachers say that they know the truth, but they are doing like this for initial attraction. But the initial attraction is always continuing through out the human life. What is the difference between such work shops and cinema theaters, since both give stress relief? What is the difference between these work shops and hospitals since both give relief from illness?

Order of the Present-Day Yoga

It has become the fashion of the day to use the word Yoga for every activity. Yoga means simply attainment. But attainment of what is important? The Yoga shastra of Patanjali uses this word strictly in the attainment of Ishwara (Lord). To render service (practical devotion) to the Lord, mental and physical health is needed. The early five stages (Yama, Niyama, Asana, Pranayama and Pratyahara) concentrate on this attainment of physical and mental health. Afterwards the other three stages (Dharana, Dhyana and Samadhi) deal with the main subject of attainment of the Lord. The preachers are stopping with the early five steps only and limiting their efforts by turning their spiritual work shops in to gymnasiums, hospitals and recreation centers. By this you are preaching the art of peaceful and

happy living on this earth. If you stop here, the main goal of Patanjali Yoga is totally lost. A boy who is admitted to the school, is given fees and good food. He is expected to go to the school and study. But, he goes to the cinema theatre and uses the fees to purchase the ticket for cinema. This is the fate of Yoga today. The Yoga centre teaches all the steps to attain physical health by the first four steps and mental health by the fifth step. The person becomes fully healthy and attains mental peace by the control of thoughts (*Chittavrutti Nirodhah...Yoga Sutra*). The thought is controlled so that it is diverted from the world to use it in the direction of devotion (*Vyavasayatmika...Gita*). A horse is controlled by the owner so that it will not have freedom to go as it likes in the wrong directions. Therefore, controlling thoughts to divert the mind to the right path is Pratyahara. It is withdrawal of mind (*Kurmonganiva...Gita*) but not destruction of mind (Manolaya Yoga). The preachers are talking about the dissolution of thoughts which is equal to killing the horse. By doing so the horse cannot be used in any direction. The purpose is lost. One medicine to cure the tooth pain was advertised like this: by using this medicine you will never get pain for any tooth because this medicine will remove all the teeth from your mouth! Similarly, if you kill the mind, the problems and all worries have ended once for all. By killing the horse, the problem in controlling it is solved forever! Such a state in which the thoughts are dissolved and the mind is destroyed results in the state of a stone in human form. You will become the statue of the human being carved in a stone!

The mother, father and preacher represent Vishnu, Shiva and Brahma. The mother is concentrating on the physical health by giving proper food. The father is concentrating on the development of mental health by giving proper education to earn wealth and fame. The preacher (Guru) concentrates on the development of spiritual line of the soul, which is eternal. The mother is on one extreme end with blind love and the preacher is on another extreme end with true knowledge. The father is in between these two with world oriented knowledge. Lord Vishnu stands with Lakshmi, to give you worldly pleasures. Lord Shiva stands with Parvati, to give you longevity and fame by granting power. Brahma stands with Sarswati and the Vedas, to preach you the spiritual divine knowledge. Brahma is the actual form of Guru Datta. People like the mother to a large extent as you see the rush in Tirupati (Temple of Vishnu). A lesser crowd is seen before the temple of Shiva who saves you from death and gives you the materialistic prosperity also along with knowledge. Brahma has no temple. Datta was not famous at all. The reason is that people are interested

in the temporary worldly affairs which are visible here. They are not interested in the permanent invisible life after death in the ever lasting fire of the hell.

O Preachers, Keep Datta as Your Guide!

Every spiritual preacher should keep Guru Datta as the guide. People should follow the preacher but should not be the reverse. In this Kali Yuga the system is reversed. The husband follows wife. The father follows the son. The teacher follows the students. The preacher follows the devotees. The aim of the teacher in the present colleges is to please his students so that his job will be safe with better salary. The teacher is evaluated with the extent of happiness of the students. The teacher is not bothered about inducing the knowledge into students. You must evaluate a teacher by the performance of the students in the final examinations. Similarly, the spiritual preacher should be evaluated by the extent of devotion and sacrifice for the sake of God that is developed in the devotees, which alone is going to give the divine fruit. The teacher should be congratulated even if one student passes in the class but that one student gets gold medal from the University. In the present system of spiritual preachers all the students are temporarily happy through out the academic year but all are failing in the final examinations. The preacher is giving mental and physical health so that one can enjoy the world with full vigor. The Gita condemns such life of enjoyment of worldly pleasures, which are temporary and have to be left in the death. Even the heaven is temporary (*Kamatmanah...*, *Kshene Punye ...Gita*). Such people are atheists and were called as the followers of Purvamimamsa. All the Vedas and rituals are meant only for the temporary heavenly pleasures in this line. Shankara condemned this line by defeating Mandana [Mishra]. He diverted the same line towards the achievement of the grace of God. Similarly, the present spiritual preachers should continue their work shops but should extend the same towards devotion to attain the grace of God. The stress relief in the present workshop is only a sedative tablet to sleep and forget the problems. But the devotion to God will solve the problems forever. The former is preliminary anesthesia (sedative) to be given in the beginning and the latter is the actual surgery done to remove the problem of illness permanently.

Does Yoga Mean Doing Physical Exercises?

In Pravrutti today the dignified statement is that one is working in U.S.A. But, if you go and really see him there, he will be working as a

labor! Similarly, in Nivrutti the dignified statement is that one is practicing Yoga. But if you go and really see him in the Yoga centre, he will be doing certain exercises to attain mental and physical health. He has no connection with spiritual field. Yoga is purely spiritual field. Mental and physical health is needed not only for spiritual field but also needed for materialism. It is a general basic requirement of the life of even an atheist.

Hanuman is the top most star in Yoga in all the steps. His physical and mental health is in climax. He did not open a workshop to guide the professional carrier of people on the earth. After attaining the best physical and mental health and after completing the studies of both Pravrutti and Nivrutti from Sun, He realized that meeting the then human incarnation was the real Yoga. He was waiting on the hill of Kishkindha to meet Lord Rama. All His mental and physical health was used completely in the service of Lord Rama. He did not use it in His professional carrier. We will be astonished to see that He dedicated all His vigor in the personal service of Rama to search and get back His [Rama's] wife. He did not use it in His personal service. Just this is the difference between the present people in Yoga centre, who use the results of the preliminary Yoga (Mental and Physical health) for their personal work and Hanuman, who used the same results for the personal work of Rama. In this preliminary Yoga, you have to replace yourself and your family by God. There is no sin in using the strength of mental and physical health obtained by preliminary Yoga up to the work needed to maintain yourself and your family, which is needed to serve the mission of God. But it is a sin to use for unlimited ambition with selfishness. For such sinners, the only way to enter the spiritual field is to shell down the excess [money] earned by sin in the mission of God on this earth (karma phala tyaga). When a rich man approached Jesus, He suggested such total sacrifice of the sinful money as a pre-requisite to enter the spiritual field.

People want the Yoga up to first five stages only which is just helpful to their materialism. This much is desired even by an atheist. There is no difference between a devotee and an atheist up to this point. If we show the higher three steps related to God, the devotees become certainly interested. But their interest is again to strengthen their materialism (Pravrutti) only by the upper three steps (Nivrutti). In Nivrutti, the first point of a devotee is about the superpower that can do miracles. Such enquiry about miracles is not for recognition of God and not for doing service to God. In the first stage they say that they need the proof of miracles just only for recognition of God to develop in the spiritual field. God is trapped by them due to His

infinite kindness and shows the proof hoping that they will turn to the spiritual line. After seeing the proof, they become very strong devotees and God is again trapped by their talented devotion. They show the climax of theoretical devotion. They do sacrifice of work and fruit of work also to prove that they have achieved the final step of divine service and that they have been really transformed. After sometime, when they are sure that God is fully trapped by them, the hidden desire to use His super powers for personal problems comes up in a very sweet coated manner. They plead that the problem is disturbing them from doing the divine service. For the third time, God is again trapped. God solves their problem with His super power, behind which the secret technology exists. He uses the fruits of their own good deeds to solve the problem because their devotion is doubtful. Now they start using the superpower of God for every problem in chain. There is no end to this chain. God refuses to solve the problems. Suddenly they discard this human form of God and search for another human form of God repeating the same procedure. They think that they have fooled the previous God and could solve atleast a few problems by their talent of filmi action. But they have not fooled God because no one can fool God. God has spent from their own bank by withdrawing the fruits of their own good deeds as pre-matured deposits with reduced value. When they approach the new God, history repeats. Even if the new God is not genuine and is a demon, even then, the superpower working through that demon is also from the same God, who is present in the previous discarded God only. You may go to another human form of God or a demon, there is no use because the same God exists in another human form and the power of the same God works through that demon. You have changed only the external forms but not the internal God who is one only. If there were several Gods, your trick becomes fruitful.

Even if you run to temples, priests, astrologers etc., there is no use because your problem can be solved only by that one God. The priests have to use the same power of the same God. Planets are the executive powers of the same God. Therefore, there is no use of changing the God. You must change yourself. There is no other way than this even in the infinite span of time. If you stick to the previous real human form of God, you can change yourself because He will guide you by preaching the most powerful divine knowledge and brings determination in you by clearing all your doubts. Therefore, if you have caught the real human form of God, use Him to uplift your soul (*Uddhare datmana...* Gita). A rabbit took some money from goddess earth. It wanted to avoid the payment of loan to the earth.

Therefore, it started running away to avoid the earth. After a very long run, it became tired and stood. Immediately the earth below its legs asked for the payment of the loan!

PROPAGATE TRUE DIVINE KNOWLEDGE

Atheists Are the Toppers in Corruption

[November 19, 2006] Shri Ramanath told Swami that even in foreign countries, some do corruption at the topmost level. He felt that corruption need not be rubbed only on Indians.

Swami replied: Suppose you are drinking one bottle of wine every day. I show a person who does not take even one drop of wine and then advise you not to drink. Then you will have some inspiration seeing that person and try to stop drinking. Your trial shall be in controlling your habit of drinking and not to make a search of that person to see whether he drinks or not. If you have found him drinking ten bottles of wine every day, then you will be pacified and continue drink. You may even raise the number of bottles to two or three by comparing his ten bottles. If he is drinking ten bottles, his health will be ten times more spoiled than yours. Your health may be spoiled 1/10th of his health but your health is in the negative sign [decaying] only. You cannot take your illness in positive sign with respect to his more serious illness in view of theory of relativity. If you receive hundred beatings in the hell, he will receive thousand beatings for the corresponding level of corruption. Your beatings cannot be treated as a relative heaven with respect to his beatings. Such toppers of corruption are atheists, who do not believe in God and hell. Our spiritual knowledge does not touch them. Such people are present in all countries and in all religions. They are debarred students, who are out of our limits of spiritual knowledge. Within the limits of the religious faiths, I have compared Hinduism with other religions.

‘The only one human birth, the only one final enquiry at the end of this birth and the permanent hell for the sins’, in other religions will certainly affect the psychology of the human beings. ‘The human rebirths and temporary visit to hell’, certainly dilute the psychology of any human being. Therefore, I correlated both the contradicting concepts because the same God cannot give contradicting concepts in different religions. I favored the other religions as far as the general rule is concerned and favored Hinduism in the exceptional power of God to be used for a few deserving devotees. Therefore, the human beings should be concerned with

the general rule only and should not depend on the special power of God to be used for a very few devotees only.

Quality Get Stronger With Practice

Shri Ramnath replied: None can beat Lord Datta in logic! Shri Ramnath asked that whether the top most knowledge given by Swami should be confined to top most devotees only and not to general core of devotees.

Swami replied: It is true that the preacher should give the knowledge corresponding to the level of devotees only. But if the top most level knowledge is given to all, there is no harm because, a theoretical goal can be set up at any level. The goal must be always highest. The effort for highest goal will be certainly better than the effort for higher goal. Every human being is eligible for the highest goal. If the teacher announces hundred out of hundred as the pass mark, then even the below average student gets forty out of hundred and passes the test. If the announced goal is only forty, the below average student will certainly fail. You may fear that the below average student may be discouraged by the highest goal. But we say that if the soul is in the path of constant spiritual efforts, God will give any number of human births till the highest goal is achieved. Therefore, every soul is sure to reach the highest goal one day or other if the effort is maintained constantly (*Na me bhaktah... Gita*). Even if the goal is not achieved in this birth, the Samskara (concept) of the highest divine knowledge follows the soul in every birth, if atleast the soul is convinced with the highest knowledge in this birth. In the next birth, the rare chance of getting this highest knowledge may be or may not be possible. But, the highest knowledge kept in the brain only follows the soul as a weak Samskara to the next birth and cannot help in any effort. But in this birth if the highest knowledge is associated with constant effort (even though it fails) to be put in practice, the highest knowledge will atleast follow the soul as a strong Samskara. Therefore, you need not worry about the failure or success of your spiritual efforts in practicing the highest knowledge. Even the failed efforts have their own value because even if practice is a failure, the failed efforts will strengthen the Samskara for the next birth, which will have a definite possibility of practical implementation.

EXCEPTIONAL TALENTS

Opposing Aspects of Knowledge

[November 19, 2006] Sometimes we find a very young boy or girl to be outstanding in education. We appreciate for the exceptional God-given gift. On this point there are two angles of analysis. In one angle such exceptional caliber is appreciable because this present caliber in the Pravrutti (Materialism) will certainly continue in the Nivrutti (Spiritual effort) also in the future. A person who is active in worldly affairs is similar to a person, who is having exceptional speed in running. Unfortunately, he is running in the opposite direction. We have to simply turn him to the right direction. He will achieve the goal very fast in the right direction also. A lazy person in Pravrutti becomes lazy in Nivrutti also. Therefore, dynamism and alertness are the required qualities in Nivrutti also. The first five steps of Yoga, which develop physical and mental health, are aimed towards Nivrutti. These five steps also happen to be the pre-requisite steps to lead a happy worldly life. Therefore, these five steps if directed towards Nivrutti become useful and serve the original purpose. If the same five steps are directed to Pravrutti as done by the present spiritual preachers, these are misused and become waste in long-range view. In this way an exceptionally talented child in the worldly education is to be appreciated. But there is second angle on this point. In this angle, the person who is very fast in the opposite direction is more attracted towards the opposite goal. It becomes very difficult to turn him towards the right goal. Suppose, a child is specially talented in the worldly education. As time proceeds the child will grow more and more interest in the line of worldly education like Science, Medicine, Commerce, etc., and it becomes very difficult to turn him to spiritual side. Therefore, every point has both good and bad possibilities.

Shankara was also an exceptional case in the education even in His childhood. But, all His exceptional talent was diverted to the right goal in the childhood itself. Shankara lived for thirty-two years only. Sometimes we find in newspapers the information about a person who lives more than one twenty years with great grand children. If you compare these two lives, one is a small bright lamp and the other is very wide intensive darkness. What is the use of life without realizing the real and ultimate aim of the

human birth? People are always concerned about illness and death only. It does not matter whether someone lived for a long time or someone lived for a short time. It is immaterial whether a person had a particular disease or other. The only point that stands at the end is the achievement of God's grace in the human life. In one institution the academic year ended by March. In some other institution, the academic year ended by July. In the first institution some holidays were given and in the other holidays were not so many. All these are not big points. The point that is left over at the end is that which institution got good results. The life has to end today or tomorrow and it has to end due to some illness. Death is inevitable. It may be today or tomorrow or day after tomorrow. How does it matter? The success in the spiritual effort achieved during the human life is going to stand finally in the judgment of God. Similarly, the materialism up to the basic needs of yourself and your family is inevitable. A little more than the actually needed, is also not wrong. But some people concentrate all their time only on work, work and work only. Such work only has the worldly goals like earning wealth, fame, power etc., only. Your wealth, your fame and your power in this world are absolutely useless in the upper world. Everybody is always worried about the worldly matters only like wealth, welfare of family, fame, politics and power etc.

Punishment in Hell is to reduce Materialism Madness

God loves every soul and is helping every soul in this world. He never hates any soul. The punishment in the hell is also to reduce madness of materialism of the soul. Suppose, one son becomes mad, the father will take him to the doctor and admits him in the mental hospital where shock treatment is given. Can you say that the father is angry with the son? Similarly, the hell is for the last sort of trial to transform the soul. The madness is never cured and the son has to be retained in the hospital only forever. Same is the concept of the permanent hell. These souls cannot be brought into this world because they will bring Chaos in this world, just like the mad son cannot be brought out of the hospital into the society. Some souls are born as birds, animals etc. Here also, the love of God only reflects. As a human being the soul was always interested in eating, drinking and sex only. The soul never turned to God. In such case there is no use of the intelligence of the human category, which is meant for analysis of truth. Therefore, the soul is placed in the cycle of animals, which are also happy like the human beings in eating, drinking and sex only. The human being may think that he may loose his beautiful wife and

may have to live with a she-buffalo if he is born as he-buffalo. But the point is that when the soul is born as he-buffalo, the she-buffalo is as beautiful as the present 'Miss world'! The grass will be as tasty as the sweet dish in the meals today. The soul cannot estimate the happiness of the animal while remaining in the human body. The same happiness is received by the souls in all types of bodies from eating, drinking and sex. Whatever he desired, it is given to him by God without any disturbance. In the human life the spiritual knowledge is often disturbing him in achieving the continuous happiness from eating, drinking and sex. Therefore, God favored the soul by such animal-birth and this is not punishing the soul. This means God is helping even His enemies. A father will never harm his issue even if it opposes him. He wants always the happiness of the child continuously. The devoted souls want to be with God and derive the divine bliss constantly. God provides opportunity for such devotees also to make them happy constantly by guiding them in achieving the real and highest devotion to Him.

The Lord Helps Both Devotees and Non-devotees

Therefore, you can see the same love of God on a devoted soul staying in His abode as an angel and also on a he-buffalo enjoying with the she-buffalo in a mud pond. Both are continuously happy in their own fields! At last God provided whatever the child desired. Of course He tried to convert the soul in the he-buffalo into an angel. When He failed in all His efforts, He has sanctioned the firm desire of the soul. Therefore, God helped all the souls, whether those [souls] loved Him or not. In the case of devotees, God appears to be neutral or anti for their love. This is only the external action of God. He hides His true love on His devotees in the deep realms of His heart. Then, what is the purpose of this external neutral or negative behavior to devotees? Such behavior improves the intensity of the attraction to God. The human psychology is to run after that which is against. The intensity of love of a boy or a girl on the other side increases more and more as the other side behaves more and more neutral or negative. Therefore, God adopts this technique according to the inherent human tendency. As the intensity of love [devotion] increases, the corresponding fruit will also be higher and higher. Only to give the highest fruit as desired by the devotees, God adopts this technology. Moreover the love is true, when it is one-way traffic. If the love is two-way traffic, it is only business and not real love. Therefore, to impart more and more reality to the love, God adopts such external negative or neutral behavior. Then

only the love will be highest in intensity as well as in the reality. Then only the highest fruit can be achieved. When Gopikas loved Him so much in the dance at Brindavanam, the Lord disappeared for sometime. This indicates that He is going to leave them forever in the future to develop their devotion to the top most level. Gopikas asked Him three questions: “1) Do you love the soul which loves you? 2) Do you not love the soul which loves you? 3) Do you love every soul whether it loves you or not?” The Lord replied that He belongs to the second category. He gave such answer only to increase the intensity and reality of their devotion. Otherwise, internally He belongs to first and third types also as you can understand from the above analysis.

KNOWLEDGE FROM GOD

Unexpressed Doubt Answered

[November 20, 2006] A few days back Phani developed a doubt in his mind like this: “Why did Swami tell that we should not ask anything from God? What is the reason? What is the harm if we ask Him as we ask our parents?” Phani was sealing all such questions thinking that He should not ask Swami anything about this topic. He simply took a decision that nothing should be asked from God including the reason for it. In the absence of correct reason, the wrong reason takes the place and appears as the correct reason. Sometimes he was thinking that asking the fulfillment of desire from God is in fact justified. Parents feel happy to fulfill the desires of their children whenever they ask. Like this a few days passed away and this struggle was continuing in the mind of Phani. Today Swami asked Phani to sit and started giving answer to his doubt.

Swami asked Phani “I told you not to ask God to fulfill your desire. This does not mean that you should not ask the reason for not asking God to fulfill the desire. You have sealed the desire and its reason also. An inspector should arrest the doubtful criminal and put him in the cell. He should not arrest all the family members and all the neighbors of the criminal and put them in the cell!” Swami gave the following analysis for his doubt.

Do not ask anything from God which is either related to present or future. When you ask something in present or something in the future, it clearly means that you are reminding Him about the corresponding reaction that is to be immediately implemented in the need. This indirectly means that God is not alert as you are. This is insulting God. Due to such sin the requirement is not answered. If you are asking to protect yourself or somebody else, it indirectly means that He is not aware of the things to be done due to the irresponsibility and this also indicates that He is not as kind as yourself. It means that God has potency to help but not kind enough to render the help. On contrary, it also means that you lack unfortunately the potency. It means if you fortunately have the potency you could have immediately responded and helped. Therefore, whenever you ask for anything it clearly means indirectly that God has some type of defect,

which does not exist in your case. When you ask Him to fulfill the desire it looks as if that your desire is constitutionally justified. But God is not positively reacting due to either lack of positive response immediately or due to lack of knowledge of the constitution or due to lack of kindness to help the needy. All these points are very very subtle. But God is the most subtle and therefore, the knowledge of this analysis will certainly restrict you from asking any fulfillment of your desire. Never bring present and future before God. Confine to the past always before God. Look back at your past life. Hundreds of incidents are there where you were helped by God. Even if you dispose some incidents through the incidental probability of success or through the efficiency of your efforts, certainly there are plenty of instances in which the help from God is clearly evident. At least remember those few incidents and express your gratefulness along praise to God for His kind help that was already done. The word Krutajnata [faithful] means remembering the past help. Kruta means the past help done. Jna means identifying it by analysis. If you confine to praying the Lord and thanking Him always about the past helps from Him, the Lord will be immensely pleased. Then the present and future are spontaneously taken care of by the God. But do not adopt this technique with a mind that you will be helped by God in the present and in the future by following this procedure! You should really follow this path and you should really forget the present and the future.

When large number of people came to hear the message from Jesus, they were hungry by the noon. This point was brought to the notice of Jesus. He never asked God to provide food for those hungry people who came to hear God's word. Had He asked for that, He would have insulted God. God knows His responsibility very well towards the devotees who came there to hear about Him. God has the power to fulfill His responsibility even in the last fraction of second. Had Jesus told God to bless the devotees with food, it clearly means that God is not as kind as Jesus. Jesus never asked for anything. He came to know that there were four breads. He took them and showed to sky. He thanked God for providing those four pieces of bread. Immediately the present was responded and the four breads became four thousand breads. This application of analysis is limited to Nivrutti only. You should not extend this to Pravritti. When you are hungry you have to beg the other souls because they are not omniscient to know that you are hungry. Pravritti and Nivrutti should never be mixed.

Phani praised Swami for His omniscience because Swami could clarify the doubt present in his mind even though it is not expressed. Swami told that God is omniscient and therefore, nobody can hide anything from God. Swami told that if you tell a lie even to your mother that you have taken food in the house of your friend, the mother believes and will not serve you the food. But God will serve you the food even after hearing your lie. Then Shri Ajay told one past experience. One day he came from the office to his house in the noon as usual for lunch. But the food was not ready and the cooking will be completed after a long time only. Then he returned back without taking food. On the way he visited the house of Shri. C. B. K. Murthy to see Swami. Swami asked Ajay whether he has finished his lunch. For the sake of polite mannerism Ajay told that he has finished his lunch. But Swami insisted the wife of Shri C. B. K. Murthy to serve lunch to Ajay. Devotees were surprised for this behavior of Swami. Then Ajay came out with the truth and he took the lunch and left for the office.

Different Levels Of Devotees

Swami continued the discourse: There are three main levels in the spiritual path. 1) Materialism for Materialism. 2) Devotion for Materialism. 3) Materialism for Devotion. Each level has two (lower and upper) sub-divisions. In the first level the lower sub-division represents Duryodhana who asked Lord Krishna for His army, which is the physical force. The upper sub-level represents Arjuna. He asked Lord Krishna to come to his side as an advisor because Lord Krishna already told that He will not fight but will give advices only. Arjuna selected the intellectual power of guidance, which is more than the physical force. In both these sub-levels, both have treated Lord Krishna as a human being and not as the absolute God. Arjuna considered always Lord Krishna as a divine person but not as the absolute God. Miracles were not new to Arjuna. By his arrows he covered the entire sky so that even a drop of rain will not fall down. This super natural miracle is in no way lesser than hiding the Sun with His Sudarshana Chakra in the war by Krishna. In fact even Gopikas never considered the miracles of Lord Krishna to identify Him as God. They were sages for so many births and performed a number of miracles. They have the knowledge of themselves and the knowledge about Krishna (*Mahatmya Jnana... Narada Bhakti Sutra*).

In the second level Krishna is recognized as God but the devotion to God is used for materialism only. The lower sub-level here indicates Draupadi who tried to use God to solve her problem on the earth. The upper

sub-level indicates Dharmaraja, who tried to use God as protector and guide of justice to get heaven. He refused to tell the lie even if the God asked for it because it will lead him to the hell. Heaven is also a part of the materialism only, which is just like a five star hotel. In the third level all the efforts including materialism are just to please God only. Their goal is God only and nothing else. The lower sub-level here indicates Hanuman (in the angle of role) who slipped just once in such devotion while protecting Yayati. The upper sub-division indicates Gopikas who never slipped even once in such devotion.

You must study the stories of devotees because they are the practical procedures of spiritual path, which are like the laboratory manuals in which the student is more involved. Scriptures are the theory-class rooms. Therefore, Vyasa wrote all the stories of devotees which are very important to know the practical problems in the spiritual path. These stories (Puranas) are part of the spiritual knowledge and not like the cinema stories meant for entertainment. Among these Puranas Ramayana, Bharatha and Bhagavatha are very significant. They deal with the then existing human incarnations available for those devotees. The other Puranas deal with energetic forms like Vishnu, Shiva etc., for the devotees who suffer with jealousy and egoism to recognize the human form of the Lord.

Read this divine knowledge, digest it, propagate it and try to practice it as far as possible. Certainly, this knowledge has come from the absolute God. Whether God stays externally and I am just His messenger or whether God stays in Me and is giving this knowledge, it is immaterial. A duck is laying a golden egg every day. You should take that egg and use it for your needs. It is unnecessary for you whether the gold is present in its stomach or whether it is stealing the golden egg from outside and is giving to you. You need not analyze Me to see God in My human body, which is just like cutting the stomach of the duck, which becomes useless. You may say that you want to worship God directly through the human form so that you can please the God since it is your absolute aim. But I say that God is more pleased if you worship His real devotees. If you worship the devotees, God existing outside or existing in Me is more pleased than direct worship to Him. His devotees are greater than Himself in His view. A human incarnation may not be available always because of the complexity in the identification. Therefore, worship My devotees who are really sacrificing through practical devotion in My divine mission. If you worship Me, you will reach Brahmaloaka, which is the top most. But if you worship My devotees you will reach the sixteenth upper world which is called Datta

Sevaka Loka, which is topper than the top most Goloka (Goloka is above Brahmaloaka). Remember this point after My exit from this present human body.

A GLIMPSE OF SOME ASPECTS OF SADHANA

Divine Experience of a True Devotee

[November 20, 2006} The husband of Smt. Padmaram lost the Government job due to some inevitable circumstances. A long time passed away and Smt. Padmaram suffered a lot along with her family members. As a true follower of Swami, she never asked Swami to help in this worldly problem. During this time of difficulties her devotion developed very well. Recently her husband told her “You are a devotee of Swami, whom you claim as Datta. In such case, why does such serious problem [exist to you]? Your Datta should give me the job and the response should be seen with in a week”. Surprisingly within the week, the orders from the Government came and he was recruited into the job. Smt. Padmaram asked Swami by phone to favour her, by getting the appointment in a particular town only. Swami told “Tathastu” (let it be so). Surprisingly the order came appointing him in that particular town only. Smt. Padmaram came and requested Swami for giving answers to some more questions, which are given below along with answers from Swami.

1) What is the difference between God and Guru (preacher)?

God is like doctor. Guru is like compounder (Assistant to Doctor). Compounder gives the medicines as per the direction of the doctor. The compounder cannot analyze the case as affectively as the doctor does. Similarly Guru preaches whatever preached by God (Sadguru).

2) How to know that God came as Guru?

By the way of His analysis and the depth of the knowledge you can recognize God in the form of Guru as in the case of Shankara. God can act as Guru also but the reverse is impossible.

3) How to leave the superimposition of body and worship the formless God?

It is very difficult to get rid of the superimposition of the body. The body is very close to the soul and mingled with it since the soul (awareness) pervades all over the body. The body is matter and soul is a form of energy. Matter and energy are inter-convertible. There is no fundamental difference

between the body and soul. By crossing this super imposition nothing is obtained. God is above form and formless. Space (like soul) is formless but earth (like body) has form. God is beyond both the space and earth. When it is impossible to serve even the formless, how can you serve God, who is beyond formless?

4) If the soul desires God who came in the human form, do you criticize such desire?

The main aspect is about the extent of love you have on the God. Whether such God has form or is formless or is in human form, it is immaterial. Gopikas, Hanuman, Yasoda etc., desired for God in human form and faced several problems, but they have crossed all the problems due to their firm love. The intensity of love on God is important and not the form of love. Yasoda is in no way inferior to Radha. But, in the competition, all the existing bonds should get defeated before God. The real competition exists only when God is in human form.

5) When Rajas and Tamas also could be used to please God, what is the necessity of conquering these?

Even in dream, you cannot even move Rajas and Tamas (Six qualities) and the victory over them is impossible. God created all the three qualities (Good Sattvam and bad Rajas & Tamas) only to help your spiritual effort. In the spiritual path even Rajas and Tamas are sacred. In the worldly path, even good qualities (Sattvam) are waste, which give temporary heaven as in the case of Dharma Raja. Even Rajas and Tamas alone in spiritual path can lead you to God as in the case of Kannappa and Radha.

6) What is the final effect of desire? Is it God or misery?

The desire gives the fruit according to the direction. If you desire God, God is achieved. If you aspire bliss through worldly bonds, you will get misery.

7) Can we get God by leaving selfishness and limitations?

The soul by itself is limited and is a small item of energy. It is impossible to leave the limitations. You can leave the selfishness by effort. But when the goal is not God, such sacrifice of selfishness is also a waste. Some social workers without devotion to God (good politicians) sacrifice selfishness. Such people reach temporary heaven only. They will not reach the eternal abode of God. Mother Theresa did social service as a part of divine mission and reached the abode of God.

8) Every spiritual preacher says that is he is God and appears as Krishna. Who is Krishna?

Even every human being following Advaita says that he is the absolute God, who is claimed to be far superior to Krishna. Atleast people claiming Krishna are better because they have accepted the concept of human incarnation. The absolute God in any human body is Krishna. Unless God is in the body, nobody can give the vision of Viswaroopam. Krishna means any human incarnation that attracts the devotees (Karshati iti Krishnah).

Everybody Claims Their Own Path is Real

9) God is the goal of meditation, knowledge, karma, yoga and devotion. Krishna praised each one of these paths. Everybody claims that his path only is real. Then, what is the reality?

Yoga means simply attainment, but it is restricted only to a single path which can please the God to attain (Yoga) His grace. Meditation is related to firm mind and becomes a part of devotion only. Jnana Yoga, Bhakti Yoga and karma (Seva) yoga are the three subsequent steps established by Shankara, Ramanuja and Madhva. The three steps are in the same single path and therefore, the three steps are not the three paths. All these three steps are praised in the Gita. From knowledge, devotion should come and from devotion service should come. Service (karma) alone can give fruit.

10) Even Gopikas were criticized in those days. Is such bond possible today?

When the devotion reaches climax, it is madness. Leave the God's case for sometime. There are several such mad bonds even between the individual souls. Such bonds are more in number today (Kali) compared to that Dwapara age. Therefore, there is no discussion in this point. When the love becomes madness, whether it is God or soul, such bond happens. When the love does not reach climax, such bond cannot form and no discussions are needed. By such discussions, one cannot attain that madness. The discussion can neither give you such madness nor can prevent such madness and hence discussion is useless. In any case the public praise or public criticism is not standard, because the public praise cannot bring such madness and public criticism cannot prevent such madness. The self-realization and determination is important. If there is no obstruction there is no test. If there is no test there is no success. In

Pravrutti (Behavior with other souls) you have to differentiate justice and injustice. In Nivrutti you have to cross both justice and injustice (*Sarvadharmam...* Gita) and the pleasure of God is the only goal. Gopikas were sages and could confirm easily Krishna as God by their deep knowledge of truth. Suppose, Krishna was fraud, Gopikas should go to hell. Moreover, Gopikas sacrificed all the bonds (with wealth, children, husbands etc.) and sacrifice of one particular bond with husbands is not the point here, since it is only a part of the total sacrifice. A prostitute can easily sacrifice her bond with her husband and just for this sacrifice alone, Goloka cannot be given. She will be tested in her bond with money because that is the strongest bond in her case. God competes only with your strongest bond, the sacrifice of which can be treated as total sacrifice because all the other bonds can be easily sacrificed and no test is necessary for those bonds.

11) Several preachers are deceiving the public stating that they are God. Why God is silent and supports them?

In the EAMCET [an entrance test conducted for admission in Engineering Colleges] question paper, the wrong answers also co-exist with correct answer. All these answers are created by one teacher only. After teaching you the knowledge, you have to choose the correct answer in the test. According to you, each question should have the correct answer only! You have to eliminate the false human incarnations with your perfect spiritual knowledge. All this is God's wish only.

Food and Water Together Make a Complete Meal

12) You said that chanting God's name is not necessary. Does it mean that the world with names and forms is unreal?

There is no connection between chanting the name of God and unreality of the world. You are chanting the name by force. You are doing the japam (Chanting the name) with desire of something or fear from something, though the japam bores you. Atleast in singing devotional songs you will be happy. However, chanting, singing etc., are only like offering the drinking water to guest. When you offer your practical service as meals, then only the above devotion is meaningful. The meal can be associated with drinking water. The world is totally unreal for God and not for you. Therefore, you must say that the total world is unreal in the view of God. You should not simply say that the total world is unreal for you. Ofcourse, the names and forms in the world are unreal for the soul also. But matter,

which is the cause of forms is real for the soul. Thus, the world is partially (forms) unreal and partially real (matter) for the soul. Therefore, the world is called as Mithya, which means neither completely real nor completely unreal.

13) You said that one should follow Guru blindly. You also said that one should analyze carefully. How to correlate?

You must analyze before selecting the real Satguru. But after selecting the Satguru, you have to follow Him blindly. You can reject the alliance before marriage, but not the wife or husband after the marriage. You can leave the school teacher after the school-studies and can join the college as the student of the lecturer. Similarly, as you change the levels, teachers have to change. But, lecturer also can act as the school teacher and not the reverse. If you attain Satguru (lecturer), you need not leave Him at any level. You have to use all the logic and science in analyzing before the selection of Satguru. But after the selection, the logic and science fail before Him and you must follow Him blindly.

14) When the worldly bond is misery and unreal, how the God is having bonds with the devotees similar to the worldly bonds?

The worldly bonds may give happiness in the beginning but at the end misery is the only fruit (*Duhkha yonaya evate... Gita*). The same bond with God is giving the eternal bliss. But, the aim of the divine bond, should not be for your bliss. But the bliss of God, should be your real goal and not selfish bliss. You must be prepared to face any misery in the bond with God. The worldly bonds between the unreal souls are unreal. The souls are relatively unreal with respect to God. Since God is the absolute reality, the same bond attains reality from God.

15) The soul is leaving several bodies in several births. Why the soul is remembering the concepts of the body only?

The soul does not remember the aspects related to body (name, caste, gender etc.,) from the previous births. The soul is integrated only with the samskara (essence of various qualities, which is jeeva) achieved through the body related to previous births. All the samskaras in each birth are one and the same qualitatively in essence. Since the body is very close to the soul, it is natural that the soul gets only the samskaras related to the body due to the superimposition of the body over the soul.

16) All the souls are imaginations of the God. Then is it not correct to say that we do not exist and You only exist?

God is the only truth. The world along with the souls is relatively unreal before God. But this point applies to God only in His view. Since this point is not truth in your view, there is no use for you from this point. In your view, yourself, other souls and this world are real. You are assuming Me as God. Such assumption should be strictly personal and should not be Universal, because all are not as wise as you are (in case I am God) or all are not as foolish as you are (in case I am not God). Therefore, I will use the word God in the place of your 'You' in future.

17) You say that you can act in different roles at the same time. Then, what is the other thing that exists different from you?

God acts in different roles at the same time and the roles here mean different human incarnations existing simultaneously. Akkalkot Maharaj and Shirdi Sai Baba existed simultaneously. You should not say that nothing exists except God. I have already explained that this statement is related to God only and not to you.

18) When everything exists in you, why is the devotee pained who stays far from you?

God created this universe for entertainment. When you are different from cinema, then only you can enjoy it. You are not cinema and cinema is not in you. God is covering Himself with ignorance for the sake of enjoyment. God assumed reality of this world and gets entertainment. But when God enters the world in human body, the ignorance can be increased more and the entertainment becomes more. Krishna, imposed by more ignorance was very much pained for being far from Radha. In such case, Radha, a devoted soul, who is a part of the world and made of the very ignorance was pained to the climax and died due to such pain. Without ignorance (Avidya) there is no entertainment and hence, Avidya was also created by God.

19) Who is the knower? Who makes me to know? What is known?

The soul is knower. God makes the soul to know. The known objects are soul, other souls and this world. In the awakened state, the soul knows other souls and the world. In the meditation, the soul knows itself. The soul can never know absolute God because God is unimaginable. But when God comes in human form, God is also known.

Spend the Extra Money In the Service of God

20) What is the goal of money or wealth?

The goal of the extra money is only service to God. The goal of the human life itself is service to God. Before death, the human life should attain the grace of the Lord. But, for such service, the maintenance of body and family are essential. When a real devotee spends money for the self and family, even then pleasing the self and family is not the main goal. There also, the main goal is maintenance of body and family to serve God. If such is the goal, even if one commits sin, it does not touch the soul. For example: Kannapa maintained the body and family by hunting soft natured animals like rabbit etc. Such hunting of soft natured animals, did not obstruct his salvation. When people spend the same for social service without God, they can reach only temporary haven as per the Gita. Kannapa earned salvation through sin. Dharma Raja gave lot of charity but went up to heaven only and not Brahmaloaka. This is very clear from Swargarohana Parva in Mahabharata. The reason for this is Dharmaraja practiced only dharma but did not fully believe Krishna, since he did not tell a lie when Krishna asked for it.

21) Which is grater between the spectatorship of the world and service to the Lord?

Certainly service to God is the main aim. In the service to the God, generally you will face misery only. In such case of misery, you have to attain the self, which is just a spectator and thus you are not overcome by the grief. Such a state is Atma Yoga, which helps the continuity of the service. Therefore, spectatorship is a part of divine service.

22) On one hand you say that I should be attached to one form. At the same time, You say that I should not differentiate various forms. Then, why so many forms exist?

This is related only to the various incarnations of the God. Since God comes in every generation there are several photos or statues of all those human incarnations. Only one God existed in all the human incarnations. This is finding unity in various divine forms. The single concentration refers to the present human incarnation having the same God. The present human incarnation is capable of clearing all our doubts and can receive our direct service. The past incarnations cannot do both these. The present human incarnation exists in various levels corresponding to the devotees of different levels. The present human incarnations of God are at different

levels (Kala, Amsa, Avaesha, Purna and Pari purna). The liberated souls, who serve God, also come down in human forms. Sri Raghavaendara was the incarnation of Prahlada. Kapila is Kala, Vyasa is Amsa, Parushurama is Avesa, Rama is Purna and Krishna is Pari Purna Avatara. You can stand only in your level before the Guru corresponding to your level.

23) Can we worship all the forms of God by worshipping the present human incarnation?

If you can recognize and decide the present human incarnation, the service done to it is the service done to all the forms of God. The service is received by the God through the human body.

24) When we serve you, you say that you are not God and ask us to worship God. Why?

If you recognize and decide the present human incarnation, it is not sufficient. You should stand with all firmness against all the obstructions. God in the present human form speaks like this to make you firm. The psychology of human beings is always reverse thinking. The aim of God is to keep you reverse to reverse, so that, you will be in the right path.

25) You said that Datta is God given in a human form. You are that Datta. Why do You object this?

The answer for this question is already given in the above question.

26) How to worship and serve God?

Theoretical worship is devotion. Practical devotion is Service. You can have theoretical devotion with statues and photos. But the practical devotion is to be done only to the present human form of the God, because only the living present human form can receive and enjoy your service. Service is work (karma) and karma alone can give the fruit.

27) When I lit camphor before the photo of Baba, why there is no inspiration?

The photos and statues cannot receive the service. The burning of camphor is for driving away the mosquitoes. When you do this before the present alive form of God, there is meaning for it. When the service is utilized, you will have satisfaction and inspiration. When the camphor is burnt before statues, it is useful for you to avoid the mosquitoes but, there is no use for inert statues. However, while burning the camphor, either the live human incarnation or yourself, should be away from it, because it will effect your respiration certainly instead of the inspiration. It is said that

inhaling smoke leads to lung cancer and cancer will not give inspiration to any one!

28) Previously you were receiving the food offered by me through some form, but you are not doing it now. What is the reason?

The divine experience is given only for sometime. After receiving such divine experiences for sometime you must serve God with strong faith. You should not aspire such experiences through out your life.

29) I like to keep only one photo for worship. Can I keep your photo, since you are the present human incarnation?

The worship of photos and idols develop only theoretical devotion. To develop such theoretical devotion any divine photo can be kept. Any divine photo shows only the human form. To clear the doubts and to receive your divine service, the present alive human incarnation plays the key role. You can worship the photos of the present human incarnation decorated in various forms of God also to develop the mental (meditation) and dental (singing by words) devotion. Such photos developed on Me are available. But remember, as I told you that the assumption that I am God is only personal and should not be Universal.

30) Krishna is famous with flute and peacock feather. How to recognize you as Krishna?

If the sign of Krishna is flute and peacock feather only, an actor in the role of Krishna should be Krishna. The real sign of Krishna is to attract souls by special knowledge (the Gita), which is impossible to any one. You can take the miracles also as the signs of Krishna, but miracles are done by demons also. If Krishna lifted Govardhana Mountain, Ravana lifted the Kailasa, a bigger hill. But nobody could give the Gita except Krishna.

31) All the souls cannot be the closest liberated souls. Swami is visiting the houses of such liberated souls only. What is the reason?

Suppose you say that only Gold Medalist is honored and all are not honored as the gold medalists, your above question is as beautiful as your statement. Your question itself contains answer. The reason for the visit is given by yourself by stating that they are liberated souls.

32) How to achieve the grace of God?

The grace of God can be achieved only through the practical service. The service is possible through devotion. The devotion is possible through knowledge. The God's grace is like salary. Service is like your monthly

work done in the job. Devotion is like the appointment order. Knowledge is like the eligible degree for the job. Degree gives appointment order and the appointment order gives you salary through the job work. Only this job work or service (karma) is directly linked to the salary. The degree and the appointment order are responsible for the job work but they have no direct link with the salary. Knowledge is like water and devotion is like fertilizer. Service is like the tree. The fruit appears on the tree only.

33) By which sacrifice we can get the love of God?

Sacrifice up to some extent can get the grace of God. But, love of God is possible only by the total sacrifice. God showed grace even on demons doing penance. Only very few devotees achieved the love of God. They are Hanuman, Gopikas, Prahlada etc., only, who are very few in number and are considered as the top most gold medalists.

34) How to achieve God's love continuously?

I have told that it is very difficult to get the love of God. Now you say that the love of God should be continuous also! Only Radha obtained such state. Radha means the continuous stream of top most devotion without any break. Such state is full madness. Hanuman and Prahlada were almost equal to Radha. Hanuman fought with Rama to protect Yayati. Prahlada was diverted to rule the kingdom. If Hanuman and Prahlada are Gold Medalists, Radha got the platinum medal.

35) Who will get the fortune of His permanent association?

To achieve the love of God is greater fortune than the continuous association. When you are constantly associated, you may neglect God. You have to remember the story of Rukmini, Radha and drinking hot milk etc., here, which I often tell.

36) You often say that I have no faith in you. What is the reason?

As I told you that the human psychology is always reverse. If I say that you have faith in Me, you will loose the faith. When I speak reverse of it, your faith strengthens in the reverse direction. The teacher often says even to the best student that he is not reading well. Appreciation brings egoism. Depreciation will make you very alert and active.

37) You say that a believer need not come to you. Does it mean that those who are near to you are disbelievers?

Once you have developed faith, it is better to stay far. Shashtra says "*Ati Parichayaat Avajna Bhavati*". The meaning of this is that the close

association leads to negligence and sometimes even to insult. By constant association with the Lord, Rukmini developed negligence and Satyabhama even insulted by hitting the Lord with foot. This is the natural human psychology. But very rare exceptions exist. Adishesha, Garuda, Narada etc., are such very rare exceptional devotees. My statement corresponds to the majority of devotees.

38) What is the eligibility of the devotees to meet and serve the God?

One need not do the work if the eligibility alone exists. But if one has interest, he will certainly do the work. But he may stop work due to certain obstacles. Therefore, the zeal or a sort of madness will certainly cross all the obstacles in doing the work. When such madness exists, the goal is achieved even through unjust ways. This is limited to Nivrutti only and should not be extended to Pravrutti. Arjuna killed his grandfather and Gopikas danced with Lord Krishna due to such madness on the Lord. Such madness cannot be achieved by effort and it can be obtained only through the ripened past mentality (Samskara). Gopikas were sages, who got such ripening through penance from several births. Arjuna was sage Nara who was constantly associated with Lord Narayana from several births. You must constantly put the efforts trying to cross the obstacles, so that you will achieve this highest state in due course.

39) If devotees are not doing the works as per your wish, are they not real devotees? Are they not blessed by You?

Sometimes God likes you to do justified works and sometimes unjust works also to test your faith in Him. According to your spiritual level, God orders you. Arjuna was highest devotee. Dharmaraja was not in the state of Arjuna. God ordered both of them to do injustice. Arjuna was asked to kill his grandfather and Dharmaraja was asked to tell a lie. Arjuna did whatever the Lord said. Dharmaraja did not do. The aim of the justice is only to please the Lord. When such Lord orders, what is the necessity of enquiry of justice? God tests you, whether you can cross even the limits of justice for His sake. If you realize that the essence of all spiritual efforts is only to please God, there need not be another answer.

40) Can we see the soul with eyes? or, Is it only understood by knowledge?

The Veda says that the soul should be seen (*Drashtavyah*). In the Gita, it is said that ordinary people cannot see the soul but Scholars with knowledge can see the soul (*Pasyanti Jnana Chakshushah*). All this means

that you can see the soul with the help of the analysis. In the olden days, there were no scientific instruments and therefore, it means that the soul is imaginable but invisible. By this you should not say that the soul is God because God is both invisible and unimaginable. But today through electronic instruments, you can see the soul as basic inert energy. Exactly the soul is a special form of work done by the inert energy in the nervous system. Work is invisible. If you take the soul as work, it is invisible but imaginable. If you take the soul as inert energy, you can even see it through instruments. In any case, the soul is not God because God is both invisible and unimaginable.

41) Which is the goal? Is it the realization of self or the realization of human incarnation?

God came down in the form of an individual soul. You are misunderstanding such human incarnation equal to human being or yourself. The reason for this is the ignorance about God existing in that particular individual soul, which is in that particular gross body. You are also an individual soul in a similar gross body. He is God associated with individual soul in the gross body. You are like the metallic wire present in the outer plastic insulating cover. He is the current in the metallic wire, which exists, in the plastic cover. Unless you have the knowledge of plastic cover (external gross body) and metallic wire (jeevatman), you cannot identify the current (God), which is different from these two. You are only the metallic wire with the plastic cover. Therefore, unless you have the knowledge of the self and body, you cannot identify God, who is different from both, existing in the human incarnation. To negate these two as God, their knowledge is essential as a preliminary step.

42) The desire is created by God. But the desire is criticized. The same desire gave salvation to Gopikas. How is this?

The desire is created by God. Intensive desire is blind love. Even this blind love is created by God. Every item in this creation is an instrument to attain God. If you are not realizing the purpose for which, each item in the creation is created, it becomes waste even if it is justified and is used in the direction of the world. Even the blind love is getting salvation, when it is used towards God. Even the complete detachment from the world without devotion is leading to the birth of a stone in future. Desire is not criticized but the direction of the desire is criticized.

43) I am unable to do the divine service. But you praised me that I am born to do the divine service. What is the reason?

God praises to encourage and scolds to activate. This is the quality of Satguru. When you enter into service, the obstacles will materialize from all the directions. If you are in the theoretical devotion, no obstructions appear. If your devotion is real, you will cross all the obstacles and will do the service. This truth can be seen in the lives of devotees like Meera. When the determination is absent, you cannot cross the obstacles. If the devotion is not intensive the determination has no strength. When knowledge is incomplete the devotion becomes incomplete. Therefore, the fundamental reason is the inadequate divine knowledge.

44) When the desire in the case of God also leads to misery what is the desirable?

The only desirable thing is to please the God. When you receive misery, you are rejecting that desire because you are selfish. If you are a real devotee, even if you are unhappy, you will do it to please the Lord.

45) What is good tradition (Sadachara)? Is it liked by God?

The good tradition means the path followed by realized souls and devotees like Shankara, Meera, etc., certainly it is liked by God since they were salvated.

46) What is the use of the human birth in which there is no desire for God and God's love?

Such human birth is useless. When such divine aim is absent, the soul gets the births of birds and animals in which food, sleep, sex etc., only exist. The human birth is a good chance. It is very rare to get a human birth. There is no human rebirth in other religions, which is absolute truth. The special power of God to grant human re-birth in very few deserving cases is generalized to every human being in Hinduism, which is not correct. The future births in the birds and animals are told as permanent hell in other religions and therefore, there is no contradiction between the religions. Therefore, this point applies to everybody on the earth.

47) How to see the Lord, who is of the size of thumb?

If you think that God is of the size of the thumb, you are treating Him as a Lilliput! When God is beyond space how can you assign specific dimensions to Him. Here the thumb is a simile for the God. In the palm all the strength is concentrated in the thumb only. Therefore, Drona asked for

the thumb from Ekalavya. Similarly, all the strength of the universe is concentrated in God only.

48) You said that yourself and Myself are one and the same. How is it?

In the Gita, Lord Krishna told that He and Arjuna are one and the same (*Pandavanaam Dhanamjayah*). When the devotee is assigned with the service, God encourages like this.

49) By which the soul is bounded and by which the soul is liberated?

The soul is bound due to lack of divine knowledge, devotion and service. When these three are completely obtained the soul is completely liberated. The complete divine knowledge leads to full devotion, which in turn ends in perfect divine service.

50) You often say about the existence of God in human form? How to recognize and serve it?

You have to recognize God in human form through the quality of divine knowledge that guides you. You have to serve Him practically by sacrifice of work and fruit of work.

DATTA JAYANTI MESSAGE - I

Meaning of Datta Jayanti

[December 1, 2006] Datta Jayanti consists of two words. The first word Datta means given or adopted son, who is not born to the parents who adopt him. Such son is born to some other parents and therefore, he will have the date of birth. The second word Jayanti means the date of birth. In the case of such son or any human being also, the birth refers to the body only and not to the soul. If this is the case of the human being, there is no need to say separately that in the case of incarnation also the God (Parabrahman) takes a body and the birth date belongs to the external body only and not to the internal God. God Datta with three heads and six hands is energetic form in which God exists. Even such form also had birth because, the primary energy (Mula Maya) with which such form is made of, was also created by God and had birth. Such energetic form, which has superpower, was expressed from the womb of Anasuya, which stayed in her womb for nine days only. Such super natural point shows that the body is not materialistic. Even the sage Atri and Anasuya were also energetic forms (Atri is one of the seven sage-stars). The specialty of this energetic form is that it completely describes about the possible information of God. The three heads indicate creation, rule and destruction of the world by God and also represent the three qualities (Sattvam, Rajas and Tamas) in the external body with equal importance. The six hands represent the six modifications of a body. This means that the medium of the God is having all the good and bad qualities in equal proportions and the medium has all its natural properties like birth etc. (Six modifications).

For the human beings, God takes the human body, which is materialized from the energy. God takes the energetic form, for the sake of energetic bodies in the upper world and takes human form for the sake of human beings in this world. Thus, God takes the same medium in which the devotees exist. God gives Himself to the devotees through the same common convenient medium. Datta is God given to the devotees through the same medium and Jayanti is the birth of such form of medium. Datta indicates that the three principle energetic forms called as Brahma, Vishnu and Shiva are one and the same internally as well as externally. Internally

the same God exists. Externally the forms may differ but the primary energy, which is the material, is the same. Same milk exists in three golden pots. The milk is same internally and gold is same externally. Only the forms and names differ. Similarly, in the case of human incarnations, the external bodies are made of the same five elements. The internal God is one and the same. The names and forms of the external bodies differ. The form is unreal in view of the reality of its material. Therefore, the name of such form is also unreal. Names and forms (Nama Rupa) are unreal and are called as Maya, which can be realized by even a wise human being. Similarly, the qualities of various forms of God may differ but the material of the qualities is one and the same, which is the pure awareness (Chit). These qualities (Guna) are also unreal with respect to the reality of the awareness and these also are a part of Maya only. The human being can easily realize the unreal Maya since he is above the plane of Maya. The human body is made of five elements and energy, which are real with respect to the forms. The soul of the human being is made of pure awareness, which is real with respect to the qualities.

Analysis of Human Beings and God's Human Incarnation

The human being, which is made of matter (five elements), energy (light, heat etc.,) and pure awareness, is in the plane of Maha Maya, which is more relatively real than Maya. As far as the forms and qualities (Maya) are concerned, the human body is one and the same for God as well as the human being. Thus, this analysis is common to all the human bodies of souls as well as God. This analysis gives two conclusions. One is that all the human beings are one and the same internally and externally. The second is that all human incarnations are also one and the same internally and externally. The difference between human incarnation and human being is that in the case of the former God exists as the extra fourth item. In both human being and human incarnation, the common items are matter, energy and awareness, which constitute the medium (Prakruti). Matter and energy constitute the Apara Prakruti and awareness is Para Prakruti. Thus, the human being is part of Prakruti or nature or creation only and not the creator. When God takes the human form the soul (Pure awareness) and the external body (Matter and energy) exist in such human form as in the case of a human being. In the case of human being, the soul becomes the house owner in the absence of God. In the palace of a king, the servant is a slave to the king and he is treated as a part of the inert house. We say that the king alone lives in the palace. It does not mean that the king alone is in the

inert house without the servant. In the absence of the king the servant becomes the owner of the house! Therefore, in the human incarnation both God and soul co-exist (*Dvaa Suparnaa...Veda*). But the soul is as good as the inert body without any freedom and hence becomes a part of the house. For the sake of counting, there are two living beings, which are king and his servant. But for all practical purposes there is only one human being that is king and the second is the inert house which includes the servant. In this sense we say that only the king lives in the palace. In this way, the Lord said in the Gita that God exists in the human body in the case of human incarnation (*Manusheem Tanumasritam...*). Hence, there is no difference between the Veda and the Gita. You may say that only God is in the human body as per the Gita or you may say that God and soul co-exist in the human body as per the Veda. When the king is absent, the slave acts as king in the palace and this does not mean that the slave is the real king. Here, Advaitins slipped in the concept by treating the slave as the real king. Every human being including a beggar is a king in his own house and this does not mean that every human being is the king. If that is so, there is no ruler and the ruling power of God disappears. The Advaitins removed the real king (Ishwara) by stating that He is unreal (Vyavahara Dasha) and brought the democracy as the real king (Paramartha Dasha). According to them, the Government is by the people and for the people! The monarchy was thrown away due to jealousy and egoism!

The composition and technology of human being is created by God in a particular fashion so that it stands as a good model of simile for the human incarnation. In the human being the soul (Pure Awareness) pervades all over the body (Matter and energy). Similarly, in human incarnation, God pervades all over the body (Pure Awareness, matter and energy). The superimposition of body and soul leads to the treatment of body as the soul. The superimposition is created by God in this simile so that one can have the same superimposition in the case of human incarnation. By this, you can treat the human body of Krishna as God Himself without any difference. Thus, the superimposition is created by God for a divine purpose. Without this superimposition, you can never worship God directly because God is even unimaginable.

Ignorance Has Its Own Use

You can experience God only with the help of this superimposition. Hanuman embraced Rama and experienced God through the body of Rama. He treated the body as God by superimposition. It is like treating the alive

wire as current. If you think that superimposition is ignorance and condemn it, you can never experience or worship God directly. Everything in the creation has divine purpose and without understanding it, you are discarding certain things in the creation as ignorance. No doubt, the superimposition is based on ignorance only. But the ignorance is created by God and has its own divine purpose. Without using it in the proper occasion, you are rejecting it and such rejection insults the creator. The Advaitin analyzes the simile and finds out ignorance in it and does not apply it to the human incarnation. You have to reject the superimposition of soul and body in the case of human beings, which helps you to detach from the worldly bonds. But you have to use the same superimposition in the case of human incarnation and worship or experience God through the medium. The knowledge of the concept of superimposition helps in the detachment from the world and the ignorance of the same concept helps in experiencing God through the medium. The same knife has two edges for two opposite programs. The same electricity can be used for destruction and construction in different contexts. Every concept in this world is a teaching model created by God to help you in understanding the spiritual knowledge.

Relevance of the Contemporary Human Incarnation

The human form of God is the only relevant medium of God for human beings. To speak this point completely, the contemporary human incarnation is the only way, which can respond to your doubts and guide you in the correct spiritual path. The energetic forms exist in this time also but they are not in this world. The past human incarnations existed in this world, but do not exist in this time. Due to these two limitations, they can be represented only by statues or photos indirectly. Such statues and photos cannot guide you and also cannot give you the experience of God as a living form. These also cannot give the satisfaction of receiving your worship directly. You can find all the energetic forms of God and all the past human incarnations in the present alive human form of God. You can only find the past in the present but not the reverse. You can see the face of grandfather in the face of grand son but not vice-versa. The same God exists in the present human incarnation. The present human body of God also consists of the same components (Matter, energy and pure awareness). Only the form of the body, which is unreal, differs. Infact, there are no direct photographs of the energetic forms and there are no direct photographs for almost all the past human incarnations. The forms

presented by the statutes and photos are only imagined by certain artists. Even from this view also the forms are unreal. I do not know why people are so blind to cling to the doubly unreal forms of God. The only reason is the egoism and jealousy, which are very difficult to be conquered. Atleast you treat the present human incarnation as a devotee and a messenger of God and accept Him as your guide. Mohammad called Himself as a messenger of God only. There is nothing wrong in this. The knowledge given by Mohammad was treated as the knowledge of God only and Muslims follow it strictly and get divine fruits. Jesus also declared Himself as a divine messenger only, but He revealed Himself as God to a few deserving devotees. That information leaked out and the majority rebelled against Him. Krishna never told to anyone that He was even the messenger. He behaved like an ordinary human being with some divine qualities which were common to several divine human beings in that time. Krishna revealed Himself as God vehemently to Arjuna only in the context of certain divine purpose only. Whether the human incarnation is God or messenger, it is immaterial for the devotees. It is sufficient if the devotees believe that the knowledge given by the messenger is from God and follow it. When the devotees analyze the knowledge and practice it, they will conquer their jealousy and egoism and finally realize that the messenger Himself is God. If the jealousy and egoism are not conquered, the devotees may think that the knowledge given by the messenger is an intellectual interpretation of scriptures so that the messenger Himself manages to fit Himself in the position of the God. But in course of time, when the egoism and jealousy are fully conquered, they will realize the truth. When such misunderstanding comes, they can themselves analyze the analysis and interpretation of the messenger with their own logic and find out whether it is truth or a twist given by the messenger with selfish motive. However, they should take long time to analyze the messenger, since several false incarnations exist just for the sake of fascination of the position of the God.

The capability of the correct spiritual guidance decides the final truth. One should be very very careful to decide the human form of God (Datta) because Datta is becoming your Satguru to guide you in the spiritual path, which is the most important eternal aspect of the fate of the soul. You should not be hasty in this aspect because it is going to decide your eternal divine future.

GOD NEVER BECOMES FULLY IGNORANT

Bliss of the Human Incarnation of God

[December 3, 2006 Shri G. Lakshman asked about the state of the human incarnation while granting the boons to His deserving devotees. He wanted to know whether God is in the state of self-realization or in the state of ignorance.]

Swami replied: God will never become fully ignorant in spite of any effort. For the sake of entertainment and enjoyment God also needs the reality of the creation. When the reality of creation is felt the ignorance exists. Reality of the world is proportional to the extent of self-imposed ignorance on God. However, this self imposed ignorance cannot be complete because the sun can never become jet black. At the maximum, the Sun may look dim due to the black clouds covering him. Even in that state the Sun remains with original brightness without any change. The dim light of sun is only for the observer. God imposes ignorance on Himself and sees Himself from the other side as the observer. Even in that state He can see Himself as dim but not jet black. Therefore, God in human incarnation is under partial ignorance only. Regarding the ordinary soul, it is the part and parcel of the black cloud. Whatever may be the extent of knowledge gained by the soul, the soul cannot reach the state of complete knowledge. It can never become completely bright like the radiating sun. The bright radiating Sun represents the absolute God (Nirguna Parabrahman) without any cover (Upadhi). The dim Sun covered by black cloud represents God under the self-imposed ignorance (Saguna Parabrahman). The bright cloud covering Sun represents the liberated soul. The black cloud represents the ignorant soul. Therefore, the absolutely Parabrahman is with full knowledge like the radiating sun and the ignorant soul is with full ignorance like the black cloud. Both these are the extreme ends of knowledge and ignorance. The absolute God like radiating Sun can enjoy the tragedy because due to the full knowledge-light no trace of misery-darkness can touch Him. The ignorant soul can fully enjoy the comedy like the black cloud with full ignorance-darkness. The human incarnation is the Sun covered by the black cloud. It is the union of God and the soul. Both the extreme ends are achieved to enjoy fully the tragedy and comedy in the world. Thus, the

entertainment is continuous and the human incarnation is in continuous happiness, which is called as bliss (Ananda).

The intermediate state of dim Sun and bright cloud are the average state having partial ignorance and partial knowledge. In this state the light present in the dim Sun or in the bright cloud is able to do miracles. The absolute sun light without any darkness cannot do any miracle since the creation does not exist. The absolute dark cloud also cannot do any miracle which is completely under the divine control only. The light is the super power. Therefore, miracles are done not only by the human incarnation (dim sun) but also by a devoted liberated soul (bright cloud). Miracles represent the power of God but not God directly. The power is called as “*Dharma Bhuta Jnanam*” and the possessor of the power, the God, is called as “*Dharmi Bhuta Jnanam*” by the Acharyas. The sun is needed for preaching the complete true spiritual knowledge. The sun light is sufficient to perform the miracles and grant the boons to the devotees. When the sun comes down, the sun light exists along with the sun. But when the sun light is pervading all over the world, the sun is not pervading. Therefore, the human incarnation gives divine knowledge and also performs the divine miracles whenever there is a real need. The liberated soul can also give the divine knowledge that was already generated by God and can perform the divine miracles with equal efficiency. But the liberated soul cannot generate the divine knowledge.

Boons Granted By the Human Incarnation

Whenever the human incarnation grants boons, it enters into the divine form of Kalabhairava, who is just a mood of God only. All the deities are only the moods of God only. Kalabhairava is a deity who is very very strict in implementing the cycle of deeds (karma chakra) and in evaluating the deservingness of the devotee while granting the boons. Actually there are two programs for the human incarnation here. One is preaching the divine knowledge and the other is performing miracles whenever there is real need. The minister is moving in the public giving a political speech. He has to carefully observe the possibility of sudden attack by the opposition parties also. One cannot do both these activities with full concentration. Therefore, he attends to first program with full concentration. A gun man follows the minister catering to the second program. Then only the minister can do full justice to his political speech and free mingling with public. Similarly, the human incarnation (Datta) will be attending to the preaching of divine knowledge. Kalabhairava

accompanies Datta like the gun man performing the miracles whenever necessary. This is the truth from the angle of relativity. From the angle of higher absolute reality, God preaches the divine knowledge in the mood of Datta and performs miracles in the mood of Kalabhairava. For a deserving realized soul, the absolute truth is opened. But for an undeserving devotee the relative reality is exposed in which both Datta and Kalabhairava co-exist.

This is a very delicate and dangerous topic. Even the realized souls under pressure press God in human form to perform miracle. Hence, God uses both the planes of absolute and relative reality according to the context. The devotees on this earth are so much talented in expressing the theoretical devotion by singing songs and shedding tears etc. We can give them awards like Padma Sri, Padma Vibhushan etc. They will force the Lord to drink this most powerful wine. The Lord is infinitely kind and yields very easily. Both these points hasten the process of granting boons to undeserving devotees like air and ghee for the fire. To avoid this, the Lord keeps the gun in the hands of Kalabhairava and concentrates only on the preaching of divine knowledge. Sandipani, a deserving devotee asked for bringing back his long back dead son. The Lord went personally to Yama and brought back to his son. Subhadra asked for bringing back her just dead son. The Lord told that He cannot go against the divine rule. The reason was that the son of Sandipani was a pious sage, where as Abhimanyu was a demon. Kalabhairava is the deity of the divine rule.

Now your question is mainly about Myself. The answer depends on the plane of reality related to the degree of deservingness of the devotee as explained above. The decision to grant the boon is decided by Datta Himself at the very outset through the sharp analysis. This right conclusion is captured and stored by Kalabhairava. Subsequently under the intoxication of wine and weakness of His infinite kindness, Datta likes to grant the boon to the undeserving devotee also. Now since the right decision and the super power (Gun) are in the hands of Kalabhairava, the implementation does not materialize. The undeserving devotee leaves Datta and the disturbance is removed once for all. This explanation in the relative reality can be expressed in the plane of absolute reality like this. Datta gets the true conclusion in the first stage. In the subsequent second stage Datta yields to the pressure of devotee for sometime. In the final stage, He again realizes the truth and sticks to the first conclusion strictly. If this absolutely reality is explained to undeserving devotees, they will blame Datta as

diplomatic. But, the deserving soul being realized, understands the truth and appreciates Datta.

The Incarnation Speaks in Relative Plane for the Majority

It is better to speak always in the relative plane because majority of devotees are ignorant. He reveals the absolute truth to few deserving devotees. If you deserve, you will understand Me for not granting a boon. But, if you are undeserving, you will misunderstand Me for not granting the boon even though I am capable of granting the boon. To avoid the misunderstanding of majority, it is always better to stand in the relative plane while exposing Myself. In the relative plane, I say that I am Datta only and can clarify any doubt in the spiritual knowledge but cannot grant any boon like the Kalabhairava. The undeserving devotee may leave Datta and try to give the same wine to Kalabhairava. Then Kalabhairava says that He can grant any boon provided the first conclusion of Datta can permit it. The ignorant soul is like a football played by two players, who are Datta and Kalabhairava. You cannot misunderstand any one completely. I speak often an incident that took place in the house of Shri. C. B. K. Murthy. One day I slept in his house for a long time and awoke. I found the deities of eight miracles (Ashta Siddhis) introducing their identity. They requested Me to allow their entry into My body so that their service is very much required in the propagation of divine knowledge. I shouted like this “Please leave Me immediately. You are the obstacles for the propagation of divine knowledge. You will attract the devotees and divert them from the right path so that all My effort in preaching is simply wasted. I had enough experience with you. Moreover I am only generating the knowledge and not propagating it. My devotees will propagate it. Therefore, your service is required by them and they are your right place”. They disappeared. Therefore, My dear friend! The gunman is with you only. Whenever you are getting the boon, the gunman standing by your side is granting it to you. You can grant the boons to other deserving devotees also since the gunman is with you only. However, if you require My help in drawing the first right conclusion, I can send it. I am sitting in My room with bolted doors and drafting the political speech to be read by you in the public. I do not need the gunman and he is not with Me. I assuredly tell you that all My closest devotees who are sincerely involved in the propagation of this divine knowledge will be accompanied by the gunmen. When you asked Me for a son, I just gave the judgment that you are deserving devotee. Based on that, the gunman standing by your side has granted the boon by His superpower

(Gun). You told the medical hurdles and you were advised for a final operation costing one lakh rupees. I told you that it is not necessary and that you will get the son at once. It happened as I told. I have no superpower to implement the judgment but I have a sharp analysis to give the right judgment in the capacity of Datta.

Similarly, the recent incident of Phani should be mentioned here because you both are the incarnations of Adishesha. He phoned Me telling that he got Dengue fever as concluded by the doctor in-charge of Dengue fever. I told you that the dengue fever cannot attack Adishesha. You [Phani] got tested yourself again and the result was negative. Here the reply from Me is only the judgment. In fact, the Lord transformed your dengue fever on to Him and suffered for one day. During that time, Swami as Datta prayed the gunman (Kalabhairava) to cure it. Datta gave the judgment for the protection of Phani and was prepared to suffer for the sake of Phani. Then Kalabhairava transformed the fever to Datta with His superpower. When the fever ended after due suffering, the credit is again given to Kalabhairava for curing it. However, the credit should be given to Kalabhairava for the superpower used in the transformation. Suppose Phani is undeserving but Swami wants to suffer for his sake due to His infinite kindness, then Kalabhairava will not transform the fever. All this is in the relative plane. In the absolute plane Swami as Datta gave the judgment and Swami as Kalabhairava transformed fever on to Him. In the case of undeserving devotee, Swami rejects the devotee first but yields to him in the second stage. The same Swami will again reject in the third stage by overcoming His own weakness. The human being may or may not overcome weakness. Therefore, pray Kalabhairava also as another form of the Lord Datta (Now Swami sang the following devotional song on Kalabhairava).

Spontaneous Divine Bhajan on Kalabhairava

Bhairavaaya tee - Kaala - Bhairavaaya te

Pradakshinani me - Deva – Muudha Bhaktasya (Chorus)

(I, an ignorant devotee submit My Pradakshinams to the Lord Kaala Bhairava.)

Kaashikaapurii - Kshetra - Loka Paalanam

Pingalekshana – Sphurana – Maatrameva te

Bhuvana Bhaandaka – Pralaya – Bhasma Kaarako

Garjanoddhata – dhvani – Kanastava Prabho!

(You are the ruler of the Kashi city and the administration of the city is done simply by a tiny twinkling of your red colored eyes. Oh! Lord! a tiny vibration of sound produced from your violent roar is sufficient to smash all these world-pots into ash.)

Ashta siddhayo – pyashta – bhuutibhi ssaha

Bhuutanaatha! - te – Karuna Lesha sambhavaah

Saarameya vat – Tvayi – samarpitaarthinaam

Bodhayatyaho – shunaka – Vaahanam tava.

(Oh! Lord of Ghosts! Your vehicle is the dog, which indicates that if one becomes your slave with full faith like the dog, a trace of your kindness falls on him granting the eight super powers and the eight forms of wealth.)

Aruna Vaasasam – Bhaikshya – Bhastrikaa Bhujam

Saagni Paatrakam – Pruthula – Maarjanii dharam

Shmashru Bhiikaram – Kaala – Danda manditam

Kaalikaapatim – Kaala – Kaala maashraye.

(You are wearing red clothes. A cloth bag meant for begging the food is around your shoulder. You are having the fire vessel and a large broom stick in your hands. Your mustache is frightening very much. You are holding the ruling rod (Kaala danda) by your hand. You are the husband of the mother Kaali. You are the death for even the death. I am surrendering to you completely).

The dengue fever along with the red spots disappeared from the body of Swami on praying Kaala Bhairava. Swami told: Even Shankara who is the incarnation of Lord Shiva prayed Kaala Bhairava and other deities for the sake of the devotees. The Lord acts in the role of a devotee also as in the case of Hanuman so that the devotees learn the method of worshipping the God. Shankara was both generator and propagator of divine knowledge. He faced several problems of black magic in His life from the opponents. Kaala Bhairava walked along with Shankara like the gun man protecting Him from all the dangers of the black magic.

MEERA'S IDOL WORSHIP

Keep Moving to Higher Classes in Spirituality

[December 3, 2006] Shri M.V.V.S. Prasad, a sincere devotee of Swami asked: Devotees like Meera sang songs and worshipped the statue of Krishna. Is it wrong to worship a statue by songs?

Swami replied: Except atheism, nothing is wrong, but everything has its own place of importance and time in the spiritual path. Taking a slate and pencil in L.K.G. class is not wrong but that is not the final step. What I say is that you should not sit in the L.K.G class through out your lifetime and waste the entire human life which is very very rare and we can say that the human rebirth is almost impossible except in the case of a few deserving devotees. Shankara condemned the rituals (karma marga) and established the divine knowledge (Jnana Yoga). But again He reinstated the revised rituals with right spirit and direction. The paddy-plants are grown and they are de-rooted and again rooted far from each other in the field. King Raghu defeated all the kings in the country but again gave their kingdoms to them only. It is not a waste act. The paddy plants grow vigorously after the second rooting. The kings ruled their kingdoms with care since they were made subordinates of Raghu. The administration was bettered. Before this the kings were independent and were ruling their kingdoms as they liked. The wrong side of the rituals was removed by Shankara. The rituals without the right spirit and proper understanding of their significance in their related positions and stages of time, become either waste or sometimes even poisonous.

In the songs of Meera, you find her goal as the alive human form of Krishna and not the inert form of statue. She was singing about the beauty, qualities and activities of the alive human form only mentioning the dance, the steeling of butter etc. She did not sing about the statue stating “How beautiful is this black stone on which you are carved! How hard is your body on this stone! How much is the weight of this statue?” etc. The statue is only indicating the past alive human form of the Lord. Even a photo of the present alive person [human incarnation] can also be worshipped like this since He is not in this area. Here also the photo represents the alive human form that is in other area. The statue of Krishna in Brindavanam

today represents the past human form of Lord, which is not in this time, though the area is same. Radha, the source of Meera worshipped her contemporary human incarnation only and not the statue of previous human incarnation like Rama. Similarly, Hanuman. Hanuman worshipped Krishna also after realizing that the same God comes in a different human body also. Before Krishna, there were human incarnations like Rama etc. and after Krishna, there were human incarnations like Buddha etc. according to the concept of ten incarnations of Vishnu. Krishna Himself told that He will come again and again whenever the necessity arises (*Yada Yadahi...Gita*). There is no meaning of the devotee clinging to the statue of Krishna leaving the present human incarnation. Hanuman was also like that [clunged to Rama, who was past incarnation during Krishna's time] but He realized when Krishna gave Him a vision of Rama. Similarly, Jambavaan was worshipping the statue of Rama in the cave and fought with Krishna due to the same illusion. But when Krishna gave him the vision of Rama, he surrendered to Him. In spite of all these points from scriptures only, if one is blind to find the truth, we should leave him or her to their fate.

Receiving Guidance is the Main Aspect

The main point in stressing the present alive human incarnation is to get the guidance in the spiritual path through clarifying all your doubts. The life history of Meera says that she had a doubt about leaving the house and husband in the propagation of devotion. She wrote a letter to Tulasidas and he replied her that crossing the boundaries of justice for the sake of the Lord is not a sin and in fact is the real justice. Based on that reply, she left the home. Now, here My question is that why did she not ask the statue of Krishna for the clarification? Arjuna asked Krishna for clarification of his doubt since Krishna was the then alive human incarnation [for Arjuna]. He also did not put his doubt to the statue of Rama, the past human incarnation or to the statue of Vishnu who is the energetic form in the upper world. Only the Satguru can give you the right direction in the spiritual path, which is the most important aspect of the entire human life since it decides the future eternal fate of the soul.

The spiritual knowledge is not a time-pass entertainment for the retired people! The retired person feels relaxed after observing his past achievements like maintaining the family and settlement of children etc. He is not looking into the opposite direction of the life after death and the enquiry that has come very near. He is like a student in the month of March, who is relaxed looking at the number of cinemas, novels and games that

entertained him through out the academic year starting from July. These are only side entertainments for a change now and then in the main activity. For a student, main activity is study and for any human being, the main activity of the life is to please God. The student is not thinking about the date of examination, which is in the month of March [generally final examinations of academic year are conducted in the month of March]. He opens the text books but his entire mind is only on the previous entertainments. He fails in the examination and does not get a job forever. Similarly, the retired person starts thinking about the spiritual path but all his mind is only on the settlement of his grand children (*Vruddhah tavat chintaasaktah...* Shankara). The result is his failure in the enquiry after death and the permanent hell subsequently.

Statues Develop Theoretical Devotion

The statues and photos of previous human incarnations and the energetic forms are certainly excellent as far as the training period (Rituals) is concerned. They develop the theoretical devotion, which is the inspiration of mind through songs, looking at the statues or photos. These rituals give you the training to remove egoism and jealousy towards human form. All the energetic forms of God are represented by human form for this purpose only. In the first stage, the ignorant devotee serves practically (practical devotion) the statue. In the second stage, the realized soul imagines the human form by mind and tries to purify his mind from jealousy and egoism. In this second stage, there is no practical devotion. It is an intermediate state to transform himself from inert object to alive form. In the third state, one catches the Satguru who is the present alive human form of God and serves Him practically, like Hanuman and Gopikas and this service may also be mixed with the theoretical devotion. If Satguru is not available, atleast, serve the best of available devotees. When the real devotees who participate in the work of God practically are served by you, I assuredly tell you that the Satguru will come to you. You can also give basic needs like food, clothes, medicines etc., to the poor people even if they are atheists. This will give you at least the heaven which may be temporary. Even an atheist has a chance of transformation in to devotee if his life is saved by you. When you serve the beggars, try to introduce the divine knowledge and devotion into them. At least you serve them in the name of God. Even if you do mere social service without reference to God, it is not wrong. For such service also you will get the temporary heaven from which you have to return back to this earth. I am criticizing you for

your long stay in the first step only, where you are doing the practical service to the statue. You are leaving the food-offering before the statue. The statue is not at all touching it. The priest or management behind the statue, receives that food and money from the hundi. The priest or management may be deserving or undeserving because you have not examined their deservingness for your sacrifice. The Veda says that the enquiry about the receiver should be done by you (*Samvidaadeyam...*). Every paisa of your sacrifice is your hard earned money. If the sacrifice goes to the undeserving fellow, you have purchased the sin with your money! You are hurry about the place (Desha) like Banaras and the time (Kala) like Shivaratri and you have no time to examine the deservingness of the receiver of your sacrifice (Patra).

You arrange a hundi in your house, take it to the sacred place and put the money you want to sacrifice for God in it on that sacred day. Since, the money is out of you, you have done the charity to God in the sacred place on the sacred date. Bring back your hundi to your house. You go on examining the devotees leisurely without hurry. When you get the sacred receiver, you donate all that to him or her. Now your sacrifice is complete with sacred place, sacred time and sacred receiver (*Deshe Kale Patrecha...Gita*). In the first stage, due to your hill of ignorance, you are not only wasting your money but also purchase the sin. When you are burning the lights, how much oil, which is best energetic food, is wasted? God is the source of energy for all lights (*Tasya Bhasa...Veda*) and does not need your light. Moreover, you are polluting the atmosphere stopping the rains and causing natural calamities. Give all this energetic food to even a poor atheist so that his brain becomes energetic to think about God. By this you get atleast the temporary heaven. By polluting the environment and damaging the society in which devotees and human incarnation live, you are going to the permanent hell. If these defects are removed the temples with statues and photos are excellent means to develop a theoretical devotion, without which the practical devotion cannot be born.

Heart of Devotional Songs

The singer of the devotional songs is exhibiting his talent of music only. Most of the words in the songs are not clear to you and the meaning is not captured since the words are immersed in the river of his tune of sound (Raga). Perhaps the singer thinks that if meaning is clear, your devotion on God gets increased and you will try to donate to God and not to him! Perhaps he wants you to hear his talented Raga only and donate to him

only! The words (Shabda), subsequently the sentences (Vakya) and subsequently the meaning (Artha) should be clear. The meaning gives rise to feeling (Bhava), which in turn gives rise to devotion (Bhakti). Bhakti associated with divine knowledge (Jnana) will lead you to practical service (Seva) to God, which will please God. Therefore, do not worry about tune of the song. You sing for yourself to develop devotion in yourself. You need not sing before others to earn fame or money. God is pleased by your feeling and not by your tune (*Bhavagrahi Janardana...*). Even the talented music without devotion is like the dead body of a king and is inauspicious. Even a song with bad music is like the alive body of a beggar which is not inauspicious. By this simile you should not think that the alive king is the best because God sees only the devotion (life) and not the music (body or its dignity). Simile is always restricted to the limits of the given concept and should not be extrapolated by the over-intelligence.

The musicians have diverted the truth to earn the lively hood. Gayatri means any tune good or bad with full devotion. If good music is only intended it should have been stated as “Sama Gayatri”. Sama Gita is good music related to Sama Gayatri. Gita is any type of music related to Gayatri. Gayatri means the tune (*Gayatri chandah...*) and not any deity. A song (Sama Veda) is more attractive than reciting a poem (Rug Veda) and a poem is more attractive than stating a sentence (Yajur Veda) and this is the importance of Gayatri. If you are not analyzing the concepts through divine knowledge, priests and musicians will trap and exploit you! The value of Meera is the devotion in her and not the music. The spirit of Meera is alive form of God and not inert statue representing it. The value of Shri Ramakrishna Paramahansa, a priest in the temple of Kali, is His divine knowledge and devotion and not the rituals done by Him to the statue. Learning music and training in rituals cannot make you Meera and Ramakrishna.

(Swami was staying in the house of Phani for some days and was spending most of the time in singing the devotional songs. The father of Phani fell on the feet of Swami and literally wept several times requesting Swami to grant a grand son at least to his eldest son, since Phani became a saint. Swami agreed to it. One day Swami was moving His hands in the air. Phani asked the reason for it with loud voice. Swami replied: Do not think that I have become mentally derailed (Swami laughed). I am bringing a soul in to the womb of the wife of your elder brother to fulfill the request of your father. Immediately within a week, the report was that she became pregnant and delivered a son in course of time. In these days, Swami was

stressing on development of theoretical devotion that can result in the practical service to please God.)

DIRECTIVES FOR THE SPIRITUAL ASPIRANT

Mental Impressions From Deeds Follow the Soul

[December 4, 2006] Dr. Nikhil asked: If [1] the sins of undeserving devotee are postponed along with interest to the subsequent birth, [2] the soul is said to be returning from the hell after exhausting the punishments before coming to the next birth. In such case, how to correlate these two points?

Swami Replied: The earth, hell and heaven come under the plane of materialism (Pravrutti) only. The punishment on the earth and the punishment in the hell differ just by the areas present in the same realm of Pravrutti. It is just the difference between a jail in India and a jail in Andaman Islands in the olden days. Therefore, the postponed sin along with the interest can be met with punishment in the hell or in the next birth. It is one and the same. The serious deeds good or bad will yield results in this birth itself (*Atyutkataih Papa Punyaiah Ihaiva Phalamashnute...*). The place and time have no significance. Only the quality and quantity of the nature (good or bad) of a deed and its subsequent fruit destined by the constitution of God are important. As the postponement increases, the interest also increases. You will receive the principle along with the interest in any online branch of the divine bank existing on this earth or in the upper world.

Actually the deeds are inert actions and do not follow the soul. Only the essence of the deed, which is alive in the form of quality (Guna or Samskara) follows the soul and from the color and intensity of the quality, results are decided by the divine computer called Yama for bad deeds and Indra for good deeds. Kalabhairava is the overall in-charge of supervision in implementing the results (*Karanam Guna Samgosya...Gita*). Sattvam is white, Rajas is red and Tamas is black. Therefore, the internal intention (Sankalpa) of the mind, which is made of these three qualities, decides good and bad of a deed and not the inert subsequent action. The cycle of deeds and its administration is simplified based on the specific quality and its quantity. This is the simplified picture of the system of deeds, which is followed by the judge in the final enquiry. Ofcourse, the total network of

deeds with all the minute details also exists inside the system, which can be referred if necessary (*Gahana karmanogatih...*).

Total Dedication to God is the Climax of Sadhana

[December 3, 2006 Swami gave replies to a series of questions of Anil Antony.]

1) What is the inner meaning of 'Sarva Dharmaan...', if one leaves worldly bonds for the sake of God, what shall be the responsibility of God to those family bonds?

The inner meaning of '*Sarva Dharmaan*' is simply total dedication of yourself to God from all sides. Anything or anybody opposing this is a sin. Anything or anybody encouraging this is the real Dharma or justice. The worldly bonds are born to use yourself as the instrument of their happiness only as said in the Veda. Jesus also asks you to leave all the family bonds including even the bond with your life to become His real disciple. The responsibility of the people left by you is well known to God about which you should not worry. When you feel the responsibility, the detachment is not complete. The sage Narada told in his Bhakti Sutras that the devotee attracted to God is like a person, who is attracted by a beautiful girl and subsequently leaving his wife for her (*Jaravatcha ...*). The attraction was so powerful resulting in the state of madness, where the discussion of justice and injustice does not arise. The people, who are left by the devotee in such attraction to God, will have their own lines of Samskara in which God may or may not take the responsibility of them based on His overall decision. He will enquire the merits and defects thoroughly and will take-up the proper action.

The mother of Shankara was granted salvation and the wife of Buddha was not granted salvation. The mother of Shankara suffered in this world after leaving Shankara but reached the abode of God finally. The wife of Buddha enjoyed all the luxuries here after leaving Buddha and did not get salvation. The souls have their own merits and defects for which, you are not responsible. You are worried about them because you have not analyzed the worldly love, which has selfish motive only and in such case, where is the point of your responsibility to them? After crucifixion of Jesus, His mother Mary led her own line of life based on her own samskaras. When the love to God is in climax, this question does not find place in yourself. Actually this question is posed by others to you, when you have reached such climax of divine love.

2) Suffering is the fruit of our previous sin, but why Lord delay the suffering, which sometimes do not make the soul understand that it is because of the particular activity that he is now suffering, in that case he may still do the old sin again?

If there is a possibility of the change in the soul by immediate suffering of the sin, God certainly grants the punishment here itself immediately after the sin. When such hope is absent, God postpones the punishments so that his short span of life may be free so that one day or other, he may digest the divine knowledge and transform. The human life is very short and also is very rare. Let this short human life be engaged in the service of God with out any disturbance. If punishments are given immediately, no time is left to serve God and please Him. When the examinations are near and if a student is to be punished for a crime, a good principal postpones the enquiry to a day after the examinations so that the little time leftover may be properly used. After the examinations the student has lot of time to face the enquiry and under go the punishment. This shows the kindness and best administration of the principal.

3) Why world is so against Lord or why attachment to world is against Lord? After [all] the entire world is His creation only...

In a multiple choice question, why the wrong answer is opposite to the correct answer? After all both the answers are framed by the same examiner. Your love to God is tested by this way.

4) What is the root cause of diseases?

The root cause of diseases is anxiety and tension created in this world and its foundation is desire for things and souls other than God.

5) Why does a perfect, complete being (God) need or depend upon devotion from something or someone else? (A question posted by a person in one of the discussion forums)

God is not in need of love from others because He is always contented (*Aptakamasya...Veda*). The king goes to the forest for hunting not for killing an animal and to eat it like a hunter (*Lokavattu...Brahma Sutra*). It is a game of entertainment with His own imagination (creation). You cannot take the example of king also here in complete sense because the king, forest, animal, hunting etc., are equally real. The love is the best and most sacred type of entertainment.

6) The Samskaras are formed from millions of births and its effect may be so strong. If one breaks the family bonds for Lord's sake in one

birth, then what is the guarantee that he will not make the bonds again in the next birth or not, since the samskaras may still be active?

The liberation from bonds is not in physical sense. If leaving the family members is liberation, it is done by the death itself and then every dead person is a liberated soul. Such assumption makes people say or write about a dead person “So and so reached God”. The liberation means the complete burning of Samskaras, which are the roots of the bonds. This can be achieved by the attraction developed to God associated with the knowledge of the unreality of bonds (Maya).

7) Is 'time' important in taking any important decision in our life?

Time is the most important parameter for a soul because the creation is defined by the three dimensional space and the fourth dimension-time. Soul is a part of the creation and therefore, cannot cross the time like absolute God (creator), who is beyond space and time.

8) Why others' money is so harmful?

Money is the real essence of the world around which, all the bonds are revolving. When you grab others' money, their heart is boiled because they are not liberated souls. You are also not a liberated soul. The law of divine justice gives severe punishment for this sin. They will be born as your wife and children to grab your wealth with compounded interest.

9) Some people say that because of your forefathers' sin, you are suffering now. Is it true?

The sin of one soul cannot touch another soul and this is the basic truth. However, the underlying network has several parameters. When the wealth earned by you is through corruption, which resulted in suffering of good devotees, certainly the wealth is like poison transmitted from one generation to the other.

Devotion is To Be Earned by Soul

10) You told that devotion cannot be granted but should be earned; but since being a soul, he himself will have his own limitations in this direction however he may try?

The marks in your answer sheet have to be earned by you only from the examiner who corrects it, whatever may be your limitations. All the academic work done by you through out the academic year is only meant for overcoming those limitations. Devotion or love is like the marks earned by the devotee from God.

11) How to experience the Lord's Love in the same way a Father's or mother's love to his or her child?

The father and mother are ignorant and their love is selfish. They gave birth to the child based on their mutual attraction of bodies, which continues almost life long even after completing the production of children. Their love aspires your service to them in their old age. If you see the background, the relationship is between creditor and debtor. These relationships change from birth to birth. But, the bond with God is constant, since the beginning of creation and has no end. In no aspect, the bond with God can be compared with the worldly bond. God is addressed as father and mother in the sense of creator. Jesus did not give importance to His mother before the bond with God.

12) Why in the Bible the kingdom of God is told as similar to a mustard seed?

The mustard seed is very small indicating that the administration of God is also invisible. The oil of the mustard seed is pungent compared to the other oils, which indicates that the divine administration is very powerful. It is said that the mustard oil is very good for health and this indicates that the divine rule is always for the permanent welfare of the soul.

13) What is the reason of doubts?

Lack of direct divine knowledge from God in human form (Satguru) is the reason for all spiritual doubts. Every soul will get one chance to meet the human form of God in their life cycles. If the soul misses that single golden chance, it is a loss forever. The knowledge given by the human preachers may be either correct and incomplete or wrong and complete. By such knowledge, either you will not reach the goal even though you are in the right path or you will proceed in the opposite direction and become more and more far from God.

14) Why in the Bible it was told that 'many will use force to enter the kingdom of God, but they cannot'?

The force of ignorance injected by the blind traditional priests and incomplete scholars cannot push them into the kingdom of God due to incomplete correct knowledge or complete wrong knowledge. The incomplete wrong knowledge is better than complete wrong knowledge relatively. Either you will go up to some stage in the divine path or you will go in the opposite direction. You can reach the ultimate goal in the spiritual

path only by the complete correct knowledge given by human form of God directly. The knowledge given by the past human forms of God is complete and correct but the subsequent misinterpretations mask it and confuse you. The divine knowledge from the present human incarnation is complete and correct without misinterpretations since you are directly clarifying all your doubts from God.

15) How to maximize advantage of Your stay in this world with us?

By hearing and studying well the divine knowledge given by Me and clarifying all your doubts, you will reach the stage of determination that results in practice. The force of your determination increases tremendously when you are doing the propagation. Thus, the work of God is in fact your personal uplift only.

16) How to take the proper decisions as given by Lord in crucial situations, since in that state my voices will arise from inside?

If you are involved in the God's work by propagating the divine knowledge in the world, your determination becomes very powerful and before that the voice of Satan becomes weak and finally disappears. Shankara told that Satsanga (propagation of knowledge by discussions) is the right step that leads to right goal. The inner voice of God and Satan has no physical sound to differentiate them. The voice is only in the form of an idea. Therefore, people are unable to distinguish the idea of God from the idea of Satan. For this purpose analysis of the idea with the help of Satguru is essential. Otherwise, people may follow the idea of Satan thinking it as the idea of God.

DATTA JAYANTI MESSAGE - II

Bliss of God is The Goal

[December 5, 2006, Datta Jayanti Shri Ajay asked: You have said that Maya is unimaginable and Prakruti is imaginable. But, you said that Prakruti should be understood as Maya and you quoted the same from the Gita (*Mayantu Prakrutim Viddhi...*). How to correlate these two points because unimaginable is different from imaginable?]

Swami replied: You will understand this concept, when God helps a realized devotee and an ignorant devotee in difficulties. The difficulties giving misery are the best ground to understand this statement of Lord in the Gita. Therefore, love the problems and misery. Hate peace and happiness. But, this should be limited to yourself for the personal spiritual effort and should not be extended to society surrounding you. You are not supposed to disturb the society around you in any way in which case God will be furious with you. Demons were punished for this because, they gave misery to the society for their personal happiness. Those, who undergo misery for the happiness of the society, please the Lord and reach the temporary heaven. Here you are serving the society without any selfishness and therefore, for the sake of welfare of the society, you are rejecting your peace and happiness. You are certainly greater than a fellow, who serves the society for his personal peace and happiness like the present politician. But, those who undergo misery for the sake of the mission of the Lord, will achieve the love of the Lord and reach His divine abode forever. Here also, you are serving God not for your peace and for your happiness. Therefore, whether it is service to society or God, the selfishness should be absent and sacrifice should be present. Several devotees aspire bliss by serving the Lord. This is not the correct spirit. One should aspire for the bliss of God through his service and not selfish bliss.

Love is far greater than pleasure. If an employee performs his duties well, without causing any disturbance to the office, the employer is pleased and grants promotion to the employee. But, the promotion is not permanent because the employee has to retire from the job one day or other. The employee performed his duties well to get the benefit from the employer and this is not the love on the employer. But, the employer loves his wife

and children and gives all his wealth to them permanently. Pleasure of God and love from God are quite different. The employee gets the benefits of promotion up to certain specified period only i.e., up to the date of retirement. Similarly, a good person involved in social service without the element of God, gets temporary heaven. This is the result of the pleasure of God, which is temporary because the social worker did not love God. But if you take the family members of the employer, they loved him personally and their love is main point for them. (Of course, if you take the absolute reality, their love is also selfish compared to the love of God. But relatively with respect to the love of employee their love is better). They may help the employer in the office also but their help is based on their personal love to him. In such case, the employer loves his family and love is greater than pleasure. Therefore, the employer gives all his wealth to the family forever. Similarly, a devotee, who loves God personally and does the social work also due to his love on God only, is treated as the family member of God. God loves such devotee and gives him all His divinity to him forever. Therefore, your aim should not be becoming mere employee but your aim should be to become the family member of God.

The difficulties in your life are your best friends, which keep you always active and alert about everything related to you. They will lead you to the direction of God and increase your devotion to God tremendously. The help received from God in the climax of difficulties is very much relished by you like cool water in the hot summer. The divine experience will be deep.

The Ignorant Soul Needs Miracles

Now with this back ground I am answering your question straightly. If you are ignorant and not a completely realized soul about the God, the divine help comes to you through unimaginable way so that you will recognize God without any doubt. If the help from God comes to you in an imaginable way, you will not recognize the divine help and God in that incident. Suppose you are getting the monthly salary after doing the job in a month. You will think that the salary is the fruit of your work, which is a natural way of getting the fruit. But suppose you have not done work in a month and somebody not known to you comes suddenly and donates the exact amount of the salary to you and goes away, then you will recognize God's help through that unknown person. Therefore, for ignorant people difficulties are necessary to recognize God, because only difficulties can accommodate the unimaginable events as proof for God, since they do not

treat the imaginable events as works of God. Hence, Jesus told “Blessed are those who believe Me without proof”. Here proof means a miracle which is the unimaginable event. Therefore, proof always needs troubles for you.

When you want proof from God, He will wait till you get problems according to your cycle of deeds. For the sake of giving proof, God will not create troubles. When the difficulties come, then He will help you through unimaginable way so that you will recognize God and get yourself uplifted. Therefore, the miracles which are unimaginable are needed for ignorant people only, who are almost atheists. But, certain rigid atheists, treat even this unimaginable incident as imaginable only. Such atheist thinks that the person who gave that amount must have been mad and the exact amount of salary is just a co-incidence. Duryodhana treated the cosmic vision given by the Lord as an illusion of the eye through magic. For such rigid atheists, God will not perform any miracle or may perform once and leave them forever since the realization will never come in their case. Therefore, the aim of the miracles is only to help the spiritual path and not solving your petty problems faced by you according to the cycle of your deeds. God will certainly do miracles if He has a hope about you that the miracles will help you in the spiritual path. Often the devotees pray God to do miracles for the sake of spiritual path but in their hearts, the aim is to solve their problems only. They forget that God is omniscient and knows the heart of their hearts and therefore in such cases, He keeps silent. The hope about the progress of your spiritual path through miracle should come in God’s mind by itself and not by your request.

The Realized Soul Gets Help by Imaginable Means

If you are already a realized soul, the divine help comes through imaginable ways like help through human beings because the recognition of God is not necessary for you. The ultimate aim of the miracle is only to help you to recognize the existence of God and once you have recognized the existence of God, miracles are useless. Hence, miracles are limited to the very basic level only. If you are a realized soul, you have already recognized God and have firm faith in Him. For you everything and every work in this world is only the work of God. For you, every monthly salary is given by God only through your employer. You will not think that your work is responsible for getting the monthly salary. You know that even the work done by you is also due to the power of God only. Therefore, in your case even the natural event is the work of God and is His miracle only. You thank God whenever you receive the monthly salary. For you, this world

which is a composite of natural and logical phenomenae is also simultaneously a composite of supernatural works of God, which are called as miracles.

All the nature, which appears as imaginable, becomes unimaginable if you go deeply into it with the help of science. In this context, the Lord said that on realization of the deeper phase of nature by scientific analysis, one has to accept that even the imaginable nature (Prakruti) is the unimaginable power or work (Maya) of God in the deeper structure. For such a realized soul, separate miracles are not necessary since he finds the entire cosmos as the greatest miracle of the God. The endless space with infinite galaxies of stars and planets itself is a biggest miracle of God, standing as a direct proof for the superpower of God. This is the aim of showing the infinite cosmic vision of God to Arjuna. Therefore, if you just look into the sky and realize the infinite energetic stars and space, you have obtained the cosmic vision of the Lord! There is no need of a separate cosmic vision because the same miracle is just before your eyes and God is giving this cosmic vision to every one in every minute, which is a proof of His existence. The second Brahma Sutra says that the existence of God is inferred from the infinite cosmos and its unimaginable nature in the deeper structure. Shankara specifically referred to the unimaginable nature of cosmos in the deeper phase in His commentary on this sutra. Therefore, a realized soul will not ask for cosmic vision from the Lord. Arjuna representing the ignorant soul only asked for the cosmic vision. Therefore, the Lord asked Arjuna to recognize the nature (Prakruti) itself as the superpower (Maya) of God by analyzing deeply. If you see just a leaf and observe it deeply with the knowledge of Botany, you will be shocked with the miraculous work of God, which reveals its unimaginable design, unimaginable co-ordination of functions of various cells etc. Through such unimaginable structure of the leaf you are first recognizing the unimaginable superpower (Maya) of God. Immediately you will accept the possessor of the superpower (Mayi), who is the Lord as said in the subsequent line of the same verse (*Mayinamtu Maheshwaram...*). Therefore, the deep analysis of the nature which is Science is exposing the miracle of God to everybody in this world and there is no need of a separate miracle. Therefore, Science is the best religion exposing the existence of God to every ordinary human being on this earth including atheist. Therefore, I have given a place for Science in the symbol of Universal Spirituality. A scientist does not require a separate miracle to recognize the existence of God like a realized soul since the deeper analysis of this nature reveals the unimaginable power of God and there by His

existence. A scientist, who does not believe the existence of God, is not a scientist at all. Thus, an ordinary ignorant devotee is helped by God through unimaginable ways. The exceptionally excellent devotee finds God's help even through the natural ways. He thinks that even the natural respiration is by the grace and power of God only.

Revelation of the Truth of Truths

Today is Datta Jayanti. Let Me reveal the truth of truths on this day to My closest inner circle only. I am not partial to these closest devotees because this truth of truth cannot be digested by all. Others may neglect this or may criticize this due to partial or incomplete digestion of this point. Therefore, even though I am impartial, I am giving this point to My innermost circle of devotees only. Fearing the indigestion even in their case, sometimes, I am revealing this truth of truth after stating an initial statement i.e., whatever is spoken now is coming from Lord Dattatreya who exists in My body and this is not coming from Me, who is just an ordinary human being (Jeevatman). You take the example of current in the alive wire and realize that the work is done by the current and not by the wire or fan. This point will always protect you from falling from your firm faith. Whenever a doubt enters in your mind about Me, immediately you think this simile and know that God in Me is doing the meritorious work where as the wire is responsible for all defects. When your faith is firm without any doubt, then you think that the alive wire itself is current. The doubt is made of wrong knowledge including jealousy and egoism and such wrong knowledge can be cut only by the right knowledge like a diamond by other diamond. ***The truth of truth is: I (Datta the current and not Myself the wire) am the Lord Dattatreya (assuming that the alive wire is current), who was received by the sage Atri and his wife Anasuya on this earth for the first time.*** Whenever the direction to God was twisted by misinterpretations, I came several times to this earth through human bodies to remove the misinterpretations and restore the correct direction. ***I communicated the truth according to the then existing standards of logic and analysis (Science).*** I could not go beyond a certain level of logic because the receivers could never digest and appreciate it. But, today the development of science is so tremendous that the capability of logic is in its climax. Therefore, I have used the present standards of logic in communicating the spiritual knowledge. Ofcourse, God is beyond logic and logic cannot show God directly. But based on this fact, you should not reject the logic (*Tarkaapratishtanaat...* Brahma Sutra). Even though the

logic cannot indicate the unimaginable God directly, the logic can eliminate the non-God items, which are established as God by misinterpretations. For example, with the help of the advanced logic (Science), I could easily eliminate the soul from the position of God. By removing the fungus, and impurities, the water becomes clear and there is no need of any direct purification of water. Similarly, by removing the misinterpretations through the powerful logic of today, God becomes clear by this indirect way. When all the imaginable items are eliminated, the unimaginable God is inferred. God can be inferred indirectly but cannot be perceived directly and therefore, God remains unimaginable always. However, God gives the experience of His existence in a specific medium by entering it, pervading all over it and identifying Himself with it like current in the alive wire. Through Science you can infer the existence of unimaginable God, whereas through the medium you can experience the existence of the same unimaginable God. Do not mistake that experience means understanding the nature of God. You have only experienced the existence of unimaginable God, which was already inferred by you through Science.

Now let Me speak about Myself to the people who are other than My closest devotees. Do not think that certain specific souls are only My closest devotees. It is a just circle in which some souls exist as on today. Some of them may go out of this circle and mix with the outside majority on any day in future. Some may enter in to this inner circle from outside even in this minute or at any time in the future. The innermost devotees are only the posts in which the souls exist. The soul may resign suddenly from his post and somebody else may join the post again. A person in the post may resign and join a better post elsewhere. A devotee in My closest circle may find some better preacher and may leave Me and join him. Some may retire after getting bored with Me for a long time and some freshers may join the post. A reversible dynamic equilibrium always exists between the people in majority and the devotees in the inner circle. Some of the souls in the circle may doubt Me for a few seconds and cross the circle. Some of the out side souls may believe Me for few seconds and may enter the circle. A scientist can easily understand the concept of dynamic reversible equilibrium between reactants and products.

Relative Truth

Now let Me tell the truth (relative), which is not the truth of truth (absolute). Now the speaker is Myself (wire without current) who is a soul with its own bundle of Samskaras (Jeevatman). I am an ordinary devotee

and I am the last in the line of all the devotees on this earth. Jesus told “First will become last and last becomes first”. I am the actor in the role of Datta, for My closest devotees and as a role, stand first in the line of devotees. Even the Lord is a devotee of His devotees. Devotion means love. The Lord loves His devotees. His love towards devotees is highest and therefore, I stand first in the line of devotees as the role. But for the majority I am an ordinary human being without any role. Then, I am the last devotee in this line of devotees from the point of Myself. As a human being I am the composite of the three qualities (Sattvam, Rajas and Tamas). If you accept Me as the alive wire, I (Datta the Internal actor) always test the devotees and the test is done by Me (External role) because test always needs the exposition of Rajas and Tamas (Bad Qualities) only. Therefore, I (wire without current) am standing as the last devotee. I express Sattvam (Good quality) while preaching the knowledge, since knowledge is born from Sattvam only as per the Gita. Now the External speaker here is the role (ordinary human being) as Sattvam but the internal speaker is Datta who is beyond Sattvam. Here the credit comes to the external role. Similarly the internal actor is testing the devotees but the external role appears to be performing these tests through Rajas and Tamas. Here the role gets the blame. Credit is always associated with the blame. The inner Datta neither receives the credit nor the blame (*Anasnannanyo... Veda*). The external human being enjoys the credit and also suffers with the blame (*Pippalam Svadu Atti... Veda*). Sattvam is one third only and hence credit is one third. Rajas and Tamas are two thirds and hence blame is two thirds. Hence, I am pushed back as the last devotee due to the major blame. Now tell Me, whether any one of you will accept this position of human incarnation. You are seeing the present enormous credit for Jesus today which He does not enjoy. During His life time also, the pain in the crucifixion was far more than the little credit He had. A good teacher allots more time to conduct tests for the students, which is the revision of the knowledge. The teaching should be lesser than the revision. A foolish teacher goes on preaching without testing the extent of digestion of student. Therefore, Lord Datta is famous for frequent tests for devotees. He is the best preacher, since He gives more importance for tests than teaching. The external three faces indicate this whole concept of preaching the spiritual knowledge along with frequent tests. The central Vishnu preaches the knowledge. The side Brahma and Shiva conduct continuous tests exposing the extent of digestion to the students so that they will take care of their practical error in digesting the knowledge. This means more attention

should be paid on the digestion of the knowledge by the students than mere preaching continuously from one side.

When the intermediate course is selected, it involves a lot of teaching and less time in the examinations. Such routine teaching is not given much value. The special EAMCET coaching involves very less teaching but lot of time is spent in conducting tests and explaining the test papers so that the student understands the place of error practically during the examination. Such EAMCET coaching is given lot of value and students run to such institute in which more and more tests are conducted. In fact, as you see, the advertisement for EAMCET coaching throws more highlight on conducting more tests every day. Even in the worldly knowledge, such analysis after tests is more valid than mere preaching. But people are reverse in the spiritual knowledge. They want to enjoy the spiritual knowledge as entertainment like hearing a radio for time pass. They do not like the tests conducted by Datta. They run away from Datta blaming Him as the God, who is always paining people with tests. A Satguru (God) shows the right goal and right path completely. A partial Satguru, who is the incarnation of a liberated soul can take you in the right path up to an intermediate station only up to which only you can travel. But the Asatguru (Satan) shows you the wrong goal in the opposite direction and shows you the complete path to it. A partial Asatguru who is the incarnation of a demon can take you up to an intermediate station in the wrong path. The demon is better than Satan because the follower of demon is relatively near to God than the follower of the Satan. In the case of Satguru, He is better than the liberated soul. Satan is the Lord of demons where as God is the Lord of liberated souls. Datta is the God given to the devotees through the human body as Satguru. Therefore, every human incarnation is Datta and there can be more than one human incarnation in a generation depending on the requirement. The omnipotent God can exist in more than one human body in the same time like Akkalkot Maharaj and Shirdi Sai Baba or like Parashurama and Rama or like Krishna and Vyasa. The Lord may exist in one human body only like Vamana or Shankara. It depends on the requirement of the divine mission and does not depend on the fascination of the devotees.

NOSTRADAMUS' GENIUS

Astonishing Truth

[December 7, 2006 This article was drafted by Dr. Nikhil, Dept. of Energy, University of Florida, U.S.A.]

Michel Nostradamus was a brilliant French prophet and physician of the 16th century. He made deeply insightful prophecies in the form of encrypted verses called as quatrains. Large portions of his prophecies have come true. In his letters to his son César Nostradamus and King Henry II of France, he clearly revealed that his prophecies were divinely inspired. He was a great devotee and made these prophecies on the command of God. He had a sound knowledge of astrology and planetary movements. Although the visions were natural or instinctive to him, he integrated them with astrological calculations and planetary events. However, he lived in the troubled times of the Inquisition. To avoid persecution and the hatred of evil people, he codified the prophecies into obscure verses such that their literal meaning hardly makes any sense. The language used by Nostradamus was highly symbolic and he often additionally encrypted his prophecies by the use of anagrams, scrambling the order of events, using different languages, etc.

He admitted that he knew and saw much more than what he wrote. However he did not reveal all that to the public since the majority was not prepared to understand all that he had to say in the right spirit. Thus today we have only a small fraction of what Nostradamus saw; the rest was censored by him due to its unsuitability for the public and due to the inevitable negative reaction of political and religious leaders towards predicted future changes.

The censored part was not simply details of future events as one may be tempted to think but it also contained the philosophical content, which formed the background of the future events. It was mainly this philosophical content that Nostradamus was afraid of revealing in his time of the Inquisition, when anything different from what was accepted by the Church, would be quickly branded as heresy. Thus when we read his quatrains, especially those with some philosophical significance, we have to be sensitive not only to what is said but also to what is left unsaid.

Numerous authors, thinkers and amateurs have delved into the details of these quatrains, sifting for some clue to the unraveling of critical future events and personalities such as World War III, the Antichrist, changes in world politics and global catastrophes. However the prophecy that is most spectacular and has the potential for maximum benefit to humanity is the prophecy of the Great Genius.

There is considerable agreement that a great scholar will emerge from the land bounded by three seas. He will be well versed in the scriptures and science and Thursday will be holy to him (cI-50). He will uproot fanaticism and establish his spiritual philosophy (cIII-95). This quite obviously indicates that the said scholar will be a Hindu from India. Contrary to some opinions, He will not be a military general. His conquests will not be military conquests but they will be philosophical conquests—spiritual conquests. With His compelling philosophy He will demolish all fanaticism, rigidity and misinterpreted twists in all religions. A significantly noteworthy point is that He will not only correlate all the world religions, but He will also correlate science and spirituality and establish a universal spiritual philosophy (cVII-14). Although Nostradamus has accurately predicted some of these details of the Great Genius, he has left a great deal unsaid about the identity of this Great One.

Away from the din of contradicting opinions and speculations among commentators and scholars, about the identity and time of arrival of the Great Genius, He has already taken birth. True to prophecy, He was born in a small town in south India (peninsular India) and is a great scholar of the Hindu scriptures and the scriptures of other religions. He is also a scientist and a professor. However, he is not an ordinary scientist or scholar of the scriptures. He is known to His closest devotees as an incarnation of Lord Dattatreya.

Lord Dattatreya (Datta) is God in the three forms, Creator, Maintainer and Destroyer of creation. This God, who is beyond creation manifests through a human form called as a human incarnation or Avatara. Thus God gives Himself to His devotees. Datta is this God who is ‘given’ to His devotees in the form of an incarnation. Thursday is the day that is particularly auspicious for the worship of Lord Datta. This Great Genius, who is an incarnation of Lord Dattatreya, is known as His Holiness Shri Datta Swami. Shri Datta Swami has preached Divine Knowledge that is so revolutionary and outstanding that highly elevated spiritual souls and scholars and have declared that such knowledge has never been revealed before to mankind. His Divine Knowledge consists of a logical and

scientific analysis of the knowledge given in the scriptures and which supports experience. It explains the nature of the soul, the spiritual goal, which is God, and the path to reach Him. Complete assimilation of this knowledge leads to devotion and service, which brings the ultimate grace of God.

In the past, the coming of Christ, the Savior was similarly prophesied by prophets before Him. Their prophecies were also in a symbolic language. But many people took the prophecies literally. When the Christ actually came, He was neither a king nor a freedom fighter who would free the Jews from the tyrannical Roman rule. He neither established a kingdom of the Jews nor did He destroy the Roman Empire. He was a king in the symbolic sense. In fact He was the King of kings. He established the kingdom of God on earth. He freed people from the slavery of ignorance. The Christ came, accomplished His mission on earth as per the prophecies and went back to the heavenly abode. Two thousand years have passed since; yet some ignorant people have still not recognized Him. They are still waiting for the Savior to come!

We are in a similar situation today. The prediction of the Great Genius is in a highly symbolic and encrypted language. Mature and sensitive people quickly grasp the inner meaning of prophecies and scriptures. Rigid and immature people lack insight and are under the grip of ego and jealousy. They insist on the literal meaning, however ridiculous, and refuse to accept the reality that is staring them in the face. The prophecy of Nostradamus is not scripture. However prophecies similar to the prophecy of the Great Genius occur in many scriptures. This is indeed the same as the second coming of the Christ mentioned in the Bible and the incarnation of Kalki mentioned in the Hindu scriptures. In these scriptures again, similar symbolic language is used. Whether it is the prophecy of Nostradamus or the words of the scripture, ignorant people are sure to miss the real meaning. They fail to derive any benefit out of it.

God Requires No Support of Prophets or Scriptures

The Divine Personality of Shri Datta Swami and His Divine Knowledge require no support from either prophets or scriptures. God is self-resplendent and requires no flickering candles and torches to illuminate Him. But our tiny minds require the crutches of scriptures, prophecies, logic and miracles. God in all His divine kindness has provided all these supports for us. While preaching His Divine Knowledge, Shri Datta Swami not only quotes from various scriptures but also correlates crucial

philosophical concepts among different scriptures (cVII-14). In the past, adequate clarity and correlation of many such concepts was not provided. Hence there were many contradictions between different philosophies and religions. The greatest achievement was the correlation of science with spirituality. Many preachers and scientists have attempted this correlation in the recent past; but none can compare with the outstanding philosophy of Shri Datta Swami. A careful reader who reads and analyzes with patience, will soon see the wonderful panoramic picture—a coherent universal philosophy—that emerges from the teaching of Shri Datta Swami. It addresses all the main aspects required in a universal philosophy:

- 1) Unimaginable Absolute God who is beyond creation,
- 2) The primordial cosmic energy which is the basic fabric of the entire creation,
- 3) Science, which is the analysis of this energy and its different manifestations, which are matter, energy and awareness.
- 4) The science of miracles: evidence of the inexplicable powers of God (cIII-2).
- 5) The soul, its nature, its spiritual effort and its approach to God
- 6) The spiritual path that includes Divine Knowledge, devotion and service to God.
- 7) The worldly path, which includes the interaction of an individual with society and the laws governing it.
- 8) Correlation of the philosophies of different religions and science

Deciphering of Prophecy

This is the real Grand Unified Theory. The grand unified theory that the physicists hope to achieve is far from a complete and comprehensive theory. It does not include philosophy, God, scriptures or even the soul. It is restricted only to the material world. At the most it can be called a partial theory. The universal philosophy given by Shri Datta Swami will form the framework of analysis of scientists and philosophers of the future. Within this framework, both scientists and philosophers will have adequate scope to investigate further and ‘fill in the details’.

We are most fortunate to be living in this great age. Yes, the world is plagued by terrible injustice, oppression, degradation of values and suffering. But behold, the Great Genius has arrived! Christ has returned—in flesh! Bhagawan Kalki has incarnated! He has come riding the swift white horse of modern electronic communication, which travels at lightening speed. He holds the blazing sword of Divine Knowledge and chops off the

heads of ignorance in people's minds. He will establish permanent world peace. He will fulfill all the scriptures and religions of the world and end the gap between science and spirituality.

REJUVINATION OF HINDUISM

Err on the Safe Side: Believe in God and Hell

[December 2006] The atheist directly attacks the very foundation by asking ‘where is God or hell or heaven in this space? I am going even to the moon by a rocket.’ My counter question to him is ‘I agree that I am incapable of showing God or hell or heaven in this space, but can you also show Me the non-existence of God or hell or heaven in this entire space by taking Me in your rocket up to the boundary limits of the infinite space?’ In this situation there are 50-50 probabilities of existence as well as non-existence of God or hell or heaven. In such case, which side will be towards the safety? A blind man is walking in a direction. One says that there is fire just before him and the other says that there is no fire. If the blind man is wise, he will act bending to the side of the existence of fire and will go back. Even if the fire is non-existent, there is no loss to him. If by chance, the fire exists in such 50-50 probabilities, he will be burnt. Similarly, I will avoid doing the sins like corruption by believing the existence of hell in such 50-50 probabilities. There is no loss to me by not doing the sin. Moreover, by not doing the sin, there is an added advantage of avoiding the stress and tension of punishment here. By accumulating extra wealth through corruption, the luxuries will be more leading to several diseases. My children may be spoiled by these extra luxuries resulting through corruption. Therefore, even if the hell is absent, I have not lost anything and infact, I have several additional advantages here itself.

Such logic and sharp analysis will keep not only atheists but also most of the theists in the right direction even if the intelligent advocates are available to protect them from the punishments of the sins here. Most of the theists become psychologically atheists in practical situations. Therefore, the bright knowledge illuminated by sharp analysis (Prajnanam) called as Buddhi yoga can be given by God in the form of Satguru only (Dadami buddhi yogamtam... Gita). Krishna, Jesus, Mohammed, Buddha etc. are such satgurus.

What We Were and What We Are

Pravrutti means the knowledge related to yourself, your family members and the society (creation). Nivrutti means the knowledge related to God (creator) and the path to please and get love of God. All the other religions concentrated much on Pravrutti so that the human being transforms from devilish or animal nature to human nature and the fruit for this is heaven. Here, one is expected to avoid injustice and follow the justice to maintain the balance of the society. If one disturbs the balance of the society following the injustice, God is displeased and gives punishments. In the Nivrutti, the human being is expected to transform from the human nature to the divine nature. Here, one has to even cross the justice for the sake of devotion because God is greater than justice. God is the protector and justice is the protected. Here, one pleases God to the climax and gets the eternal love from the God. In Pravrutti, one is like a good employee following the rules and the boss is pleased to give promotion. But, the promotion is not eternal (disappears on retirement), which is the temporary heaven only. In Nivrutti, one is like the family member of the boss to get his earned property forever. In all the other religions, the status of God is mentioned as the Father of heaven, which indicates that the main stress is on Pravrutti. In Hinduism, the status of God is the Lord of the eternal Brahma Loka, which indicates the stress on Nivrutti. All the other scriptures mainly concentrate on Pravrutti and limit the progress of the soul up to heaven only. If you examine the Gita, it starts with Pravrutti to establish the justice by destroying the unjust evil forces, but it gives stress on Nivrutti in the entire contents. Ofcourse, there are a few exceptional devotees of Nivrutti in other religions also like Abraham, who sacrificed his son for the sake of God. But, in Hinduism, the Pravrutti was limited to scriptures like Manu Smruti only. The Gita is a special scripture of Nivrutti (Moksha Shastra). This is the status of ancient Hinduism. But, today, in India if you see even Pravrutti is in the lowest state in practice with full corruption etc. This shows what we were yesterday and what we are today. The reason for this is the twisted interpretations of the scripture by the over-intelligence of the middle age scholars in India. Today, our status is far below even in Pravrutti compared to the other religions. In other religions, Nivrutti was not there but Pravrutti is well established due to lack of misinterpretations by over-intelligence. Therefore, there is a need to revive Hinduism filtering from the twisted misinterpretations and bring back the pure Pravrutti, which is the

foundation for Nivrutti. For this purpose, Lord Datta entered this human body and is doing this divine work of establishing the original sense of the scriptures in India and also to develop Nivrutti in other religions. The original Hinduism correlates with all the other religions in the interpretations exposing the unity of religions. The unity in diversity is already the inherent characteristic of Hinduism, which contains several diversified sub-religions, which are united in the original sense and hence, Hinduism will never oppose the unity of world religions.

If the truth is perfectly realized, the misinterpretations will never arise unless the realized soul is subjected to high pressure of poverty or some other severe problem like danger to life. If the truth is partially realized, the misinterpretation is generated and maintained for financial benefit. Such a partial scholar can realize the full truth but becomes adamant to change the practice in case of financial loss. He will change personally but will not propagate the truth for the fear of loss of income. An ignorant person will never realize the truth and is adamant to change even his mind and does not want any disturbance in the system for the terrible fear of loss of revenue. But, one should understand that the realization and propagation of truth pleases God extremely and your income will never be affected by His grace. If God is pleased you will be happy in all angles because money is only one angle of life. What is the use of money if the mental peace is lost or if the health is lost or if the longevity is lost? Goddess Lakshmi is not in one form of money (Dhana Lakshmi) alone. Other forms like peace (Shanti Lakshmi), fearlessness (Dhairya Lakshmi) etc. are also equally important. I assuredly tell you that if you stick to the truth and propagate the truth, God will multiply even your income by several times. The same society will reward you in several ways and several times more because, after all, the minds of all the human beings are under the control of God only. Therefore, realize the truth, propagate the truth and practice the truth without any fear.

The unfortunate state of the present Hindu priests is pitiable. They are simply reciting the Veda without knowing its meaning. They never learnt Sanskrit language in which Vedas exist. The scriptures of other religions are in their own mother tongue and this problem does not exist. The ancient Indian sages expressed message of God as Vedic hymns revealed in their hearts through their mother tongue, which happened to be the Sanskrit language. The Vedic hymns are associated with the names of such divine sages. Therefore, there is no fault of those sages. Either you should learn Sanskrit to know the meaning of the Vedas or translate the Vedas in to your mother tongue and then recite. God knows every language and is not partial

to Sanskrit language. Meaning is more important than language. Meaning leads to analysis and analysis leads to determination. The determination leads to practice and practice alone can yield the fruit. The very meaning of the Veda is to know (*Vidul jnanee...*). You should recite and also know the meaning (*Adhyetavyo jneyascha...*). Recitation of the Veda without knowing the meaning is worst (*Anarthajno... Paathakadhamah...*). In the olden days, when printing was not available, Veda was preserved through recitation. The recitation also served the purpose of protection of Veda from introductions and deletions by certain selfish people. But, now that fear does not exist because Vedas are published and are preserved in electronic media. We must thank the ancient priests, who protected Vedas from additions and deletions (pollution). Veda is the greatest among all the scriptures and is called as Brahman (*Brahmakshara samudbhavam... Gita*). The word Brahman means greatest among a category. Today, the time is wasted in unnecessary recitation because such fear does not exist now. The time should be spent in knowing the meaning and in doing the analysis of the meaning. For the analysis, all the Shastras should be studied (*Tasmaat shaastram... Gita*). The huge temple funds in India should be spent in teaching Sanskrit and Shastras and not for unnecessary recitation of Vedas. The temple funds are diverted to public works. The public works should be confined to public revenue only. The temple funds should be spent for God's work. These funds are wasted in unnecessary constructions. The facilities of visiting devotees should not be much focused because the devotee is expected to face difficulties in devotion and not happiness. Devotion develops in difficulties and not in happiness. This is the reason why temples existed in forests and on the top of hills in ancient days. Distributing food to visiting devotees is also not correct. It only leads to commercial aspect. Distribution of food to the needy like beggars is more important for which God is pleased.

The sage Yaska says that the ritual performed without the knowledge of meaning of the recited hymns is waste and has no fruit like the process of cooking without fire (*Anagnauviva...*). Today, the rituals are done without knowing the meaning. Neither the performer of the ritual nor the priest knows the meaning due to lack of knowledge of Sanskrit and Shastras. It is better to recite the translated Vedic hymns in to the mother tongue. Priest should be a scholar of Shastras to explain the meaning and the inner meaning with the help of Shastras so that the gathering on the occasion of the ritual gets the direction of knowledge and true devotion to God. If it is done without knowledge and devotion, such ritual is called as Swadhyaya

yajna. Strictly speaking even this word cannot be used because the word adhyayana means knowledge according to Sanskrit grammar. Hence, it is not yajna or ritual at all since it is a total wastage. Such ritual is done only due to imposed fear for difficulties or imposed attraction of some material benefits, which are totally false. Based on this fear and attraction, the ignorant priests are earning their livelihood and the ignorant people are doing rituals. If I am such a priest, I will prefer to commit suicide with hunger instead of continuing My life on such earned livelihood because it is total betraying God. Hence, the Hindu rituals need thorough reformation in the entire world. The case of ancient sages was totally different because their mother tongue was Sanskrit and they were excellent scholars of Shastras. In those days, the rituals were seminars of spiritual knowledge (Jnana yajna) developing the devotion to God (Tapo yajna). Today, the ritual is simply material work (Dravya yajna). The performer of ritual expects some materialistic benefits and protection from problems out of it and the priest gets some material out of it. The priest is really benefited by the material but the performer does not get any material. If any materialistic benefit happens it was either due to his present deeds or past deeds. The accidental coincidence of the benefit is attributed to the ritual and the priests maintain the ritual in this fraudulent way. If the ritual is done in its original sense, one will get the grace of God, which is the source of all types of benefits in the life. Therefore, ritual must be performed and the priest must be rewarded. I am not advising to stop the ritual and to condemn the priest like any atheist. I am only asking the priest to perform the ritual in real way so that the performer gets real benefit. In such case the performer will reward the priest in a better way. Even if the performer does not reward the priest in this way, God will certainly reward the priest in His own miraculous way because the priest is propagating the divine knowledge and devotion, which is related to God only. In the present way, the God is furious on the priest and the performer is also not rewarding the priest properly with due respect. The priest is expected to be in the position of God in human form (Satguru) and therefore, the priest in the ritual is called as Brahma. But, today the priest is actually abused. The word 'Purohita' containing the four letters pu, ro, hi and ta are considered to be the first letters of four words puresha (excretory matter), rosha (anger), himsa (torture) and taskara (thief)! The following Sanskrit verse reveals this '*Pureeshasyacha roshasya himsaayah taskarasyacha, aadyaksharaani samgruhya chakredhaata purohitam*'. The same purohita (priest) was described in the first hymn of first Veda (Rig Veda) like this – *Agnimeele*

purohitam yajnyasya devamrutvijam hotaaram ratna dhaatamam, which means that purohita is like the sacred fire who gives us the gems of spiritual knowledge and he should be fed with praise since he is the presiding deity of the yajna. What was the position of the priest and what is the position now? The public should not be blamed for this, which is innocent and not properly guided in the right direction. Even the present priest should not be blamed because he is misled by the blind tradition. Certain middle age partial scholars who were blind with selfishness and ignorance should be blamed for the blind tradition, which is built-up by them.

If you see the process of homa or yajna, it represents the climax of ignorance of the blind tradition. A Satguru-priest (Brahma) with divine knowledge is called as Brahmana and is compared to fire or agni. The word agni comes from agri, which means that He should be worshipped first. He is compared to the sacred fire for His brilliant radiation of knowledge. The fire is in three forms. One is physical (Bhowtika or loukika), second is Vydyuta (electrical energy) and the third is Vaishvanara (divine form). The first form is lit in yajna in the beginning to cook the food, which is the material (Dravya) as instrument of yajna (Yajna saadhanam). This cooked food with ghee is indicated by the word ghee itself (Havis). When the doctor says to avoid oil, it means to avoid food prepared with oil because nobody drinks oil directly. This point is known by the word lakshana in tarka shastra. The ignorant priest has taken the direct ghee due to lack of knowledge of tarka shastra. Similarly, as per alankara shastra the figure of speech called rupaka (metaphor) should be known to understand that the word fire means the priest Himself. A member in the lions club is called as lion. The ignorant priest will bring lion from the forest in honoring ceremony of the lion of the lions club! Therefore, he took the physical fire by the word agni. If he has the knowledge of Sanskrit and Shastras, he will take the deserving Satguru as agni and the best food cooked by ghee as the meaning of the word Havis or ghee. He will feed the Satguru with such food so that the Satguru will gain energy to give a divine discourse. Instead of this real sense of Yajna, our illiterate tape recorder in the alive form (priest) has taken the ghee directly and poured in the physical fire! What is the result? The result is the environmental pollution, which stops the rains. Our priest says that it will bring rain! If the Satguru is fed all the angels will get satisfied because the Satguru is the abode of all the angels (*Yaavateervai... Veda*) and then the angels can help to bring the rains. Kapila in Bhagavatam says that a fool pours ghee in fire during Homa. The Satguru is treated as the divine form of fire (*Agneyovai brahmanah...*

Veda). The hungry Satguru represents the vaishvanara form of fire (*Aham vaishvanaro... Gita*). Lord Krishna asked for the cooked food in yajna before burning it in physical fire for the sake of His hungry friends and thereby, He preached the sense of yajna is only to feed the hungry human being. He also stopped such yajna for Indra. The Lord is establisher of dharma, will He disturb the Vedic dharma? He only directed the correct path of the Vedic ritual and established the original sense of Vedic dharma. The misinterpretations of Vedas have started by the end of Dwapara age itself which extended in to the age of the present Kali.

In the above case, the misinterpretation harmed the world by wastage of energetic food like ghee and by environmental pollution. Ghee being the best food (*Annam*), should not be destroyed by burning and this is against the Veda (*Annam na parichakshita... Veda*). Recently the misinterpreted yajna is frequently done everywhere because the priests are connecting certain materialistic benefits to such burning of ghee in the physical fire. I am astonished to hear that some priests in a temple conducted Homa for the victory of India in the world cricket game! The ambition to the materialistic benefits in this Kali age is increasing day by day and such rituals attract people. Today, the Homa has become most prestigious ritual! Veda says that yajna is based on science only because cooking the food and feeding the deserving people does not involve any super natural power in it (*Vijnaanam yajnam tanute...*). Even the smoke coming out of the Homa, which is as good as any other smoke, can be scientifically proved to stop the rain. The creation runs by scientific principles and God only created such principles. God does not accept to violate administration of His own principles. Due to selfishness, the priest is imposing the name of God on such scientific administration of creation. To satisfy your selfishness, God will not use His super power so that the smoke coming from yajna can bring the rain while the smoke produced elsewhere stops the rain. This means that you are making God as a doll of your own will. Any super power to violate the nature functions only by the will of God. Since nature also is His own creation functioning on His own administration, generally God will not use super power, which only means violation of His own set-up of principles. Only in emergency, super power functions by the will of God.

The criticism of Homa should be applied in burning camphor and other materials to produce the so called smoke, burning oil in lamps, burning candles, burning wood in Dhuni etc. Sai Baba used dhuni in the old Masjid to avoid the poisonous creatures and the purpose was served. If you

say that all these light and fire represent God and divine knowledge to experience the representative concept in such burning, burning once is sufficient and it need not be done everyday and in every function. Since you have known the concept by hearing this, even burning once is not necessary. You can experience this concept even by looking the light of the Sun everyday. The enormous amount of wood and oil can be spent for the sake of feeding the beggars, who die with hunger. If you save their lives and convert them in to devotees, God will be really pleased. God created the ghee and oil, which is the best food with proteins for humanity. You are burning such rich food and for proteins you are killing the innocent birds and animals to eat their flesh for proteins. Buddha started the revolution by opposing the killing of animals and He is the embodiment of love and kindness to animals and birds. He left the home on seeing a bird wounded by arrow. Jesus is seen with love on a lamb in His hands and this indicates the love on animals. Once, a devotee asked Mohammed for the way to please the God. The first thing mentioned by Mohammed (Sallam) to please God was not to kill any innocent living being like bird and animal. He told that if you kill one living being it is equal to killing the entire humanity. You cannot justify killing the animals for the purpose of eating protein-flesh because God, the capable administrator who created this humanity, already served the purpose by creating protein rich oils. Hence, your killing of animals is without cause and is not acceptable to the concept of Mohammed. In Hindu Manusmriti, lot of stress was given to avoid the non-vegetarian food. It imposes restrictions on place and time in killing the animals and finally recommends complete restriction called as the Mahavratam. It says that the greatest justice is not to kill any living being (*Ahimsaa paramodharmah...*). Veda says to kill the animal nature present in yourself but not the actual animal in yajna (*Manyuh pashuh...*). The tsunami in the sea and the quakes in the earth are only the anger of God in killing the life in water and the life on the land respectively. Even the modern medical education recommends the natural proteins in vegetables to be better for health than the synthesized proteins in the animal flesh. Science is the principle of nature, which indicates the will of God because nature is creation of God only.

The misinterpretations are welcome if they do good without any harm. The mother misinterprets to the child that if it eats the food, the moon will come down. This is not deceiving the child and there is no sin in this because the child is helped and not harmed at all. Such twists for good results exist in the tradition, which are created by the learned sages. These

are called as Artha Vadas, which mean lies told for good purpose. For example, offering food and money to the deserving person gives good results (Punyam). Suppose a greedy sinner dies without doing any charity to deserving people. The rituals after death are performed which are nothing but prayers to God to protect the soul. On this occasion, the vast wealth of the dead person exists without any charity. The children are advised to do some charity so that such charity will help the departed soul. But, the greedy children also will not listen. An Artha vada is created here according to which it is said that if you feed a deserving priest here, the departed soul gets that food. Certainly the charity in such feeding will help the soul but the food eaten by a human being cannot reach the departed soul because the departed soul is in energetic body, which does not require this food. Though it is a lie, but still the charity by feeding the deserving priests will certainly help the departed soul in course of time because the charity is from the wealth of departed soul. But, the son will not do the charity unless it is told that the departed soul becomes hungry without food if such feeding is not done here. Here, the lie is not having any bad result in any side but it is having good result only. Such tricks are welcome to do good but at the same time, the tricks which have no good results should not be created for just selfish ends only especially, when such tricks harm the society as in the case of the Homa ritual done in a wrong way.

Therefore, to revive the ancient original Vedic tradition only, Lord Datta is radiating this divine knowledge through Me so that Hinduism should revive its original highest place and become the guide for the entire world. Due to the misinterpreted Vedic knowledge, the place of rituals has fallen to such low level from the sky. The Hindus have lost the benefits of spiritual knowledge and their country (India) is going down day by day. The present priest unable to know the value of the meaning of the Vedic hymns recited by him is compared to a labour, who is carrying on a bag of gold on his head just for a wage of one rupee and this is stated by the sage Yaska, who was the author of Vedic grammar (*Swarna bhara harah...*).

TOPMOST DIVINE SECRET

Can A Devotee Become a Human Incarnation?

[December 13, 2006] Can a devotee become the full human incarnation? This is a million dollar question in the heart of every devotee, which is hidden in the subconscious state and is unknown to the devotee. But the omniscient Lord knows everything and therefore, answers this question. The straight answer for this is yes. Yes, any devotee has the open chance to become the full human incarnation, which means the human body and the soul (Jeevatman) in to which God enters as in the case of Krishna, Jesus etc. Suppose I come to Vijayawada. I will come to the house of Ajay and stay in his house for a few days to finish My divine work of generating the divine knowledge and send it through computer. Ajay feels very happy for My stay in his house and serves Me with utmost respect and love. He feels very happy whenever I stay in his house. By staying in his house, not only I could do My work but also give happiness to Ajay and I also become happy on seeing his happiness. When such facility is available, if I take a room for rent and employ a servant for My boarding, I shall be a big fool. No doubt, I can finish My work in this case also but I am foolishly missing the chance of making My devotee happy and in return Myself to become happy. The servant also serves Me with respect but not with love as Ajay serves Me in his house. If I am a sadist, unable to make others including My devotees happy, then only I will choose the second alternative. God is neither a fool nor a sadist unlike the human beings. Therefore, He will certainly choose the first alternative only.

Today, I am revealing this top most divine secret of knowledge and I assuredly tell all of you that whenever God incarnates on this earth, He will select the best devotee and bring down such divine soul in to the womb of the mother to whom He is born as son. The physical body prepared in the womb is common only. There is no difference between the house of Ajay and the house taken for rent for My stay. But, there is lot of difference between the servant employed in the rented house and Ajay. When I leave Vijayawada, the servant is disposed. But Ajay in his house is always eager for My next visit. Similarly, when God leaves the created body, it merges with the universe along with the soul, which was also created by God. Soul

is pure awareness and is a form of energy. The bundle of various qualities in the soul, which are the various combinations of the three qualities, is called as Jeeva, which was also created by God. In this case, the body, soul and Jeeva mix with the cosmos after exit of God from the incarnation. Let us take the incarnation of God in the form of fish (Matsya Avatara). The body of the fish, the soul in it and Jeeva in it were created by God and when the purpose was over, the body, soul and Jeeva merged with the cosmos (*Purushayanah...Veda*). In this case a devoted soul need not enter the lower body of a fish. But when God takes the human incarnation, certainly a devoted soul is given the golden chance. Hence, there is no need of capitalism and jealousy in the case of human incarnation. The human incarnation may be full when God enters the human body or partial if God's power enters the body, which may be human or not. When the incarnation is not selecting the human body as in the case of fish, certainly such incarnation is only partial because the divine power is sufficient for the purpose of killing the evil force and there is no need of human body to preach the knowledge. The human incarnations also may be partial to serve certain lower levels of preaching the knowledge or may be full to serve the highest level of preaching knowledge. Miracles are characteristic of the power only. Therefore, miracles exist in partial incarnations also and hence cannot be the indication of the existence of God in the body. Even in the case of a demon, the miracle done by him indicates the existence of God's power in him, which is given by the God for his severe penance. The demon is like a photochemical cell which captured the solar energy but not the sun. Even the super power of Satan is also from God's power only. Therefore, miracle cannot give you the address of even the partial incarnation since demons are doing miracles and it is the most misleading factor. The liberated soul, which is a devotee, is remaining in its own original state when God exits. The devoted soul may remain in the same human body for some more time as in the case of Parasurama or may leave the human body along with the God for another future service. Therefore, the devotee can attain the highest goal of becoming the full human incarnation. Above this goal, there is nothing higher and hence, I say that this is the only highest goal.

Creation Can Never Become Creator

The devotee can become Krishna or Jesus but cannot become God (Parabrahman) who is hidden in the human body of the full incarnation. This is impossible because the creation can never become the creator. If the

creator and creation become one and the same, the original purpose of creation (entertainment of creator) is lost. The soul is a part of creation (Para Prakruti) and I have already given several arguments in this context, which need not be repeated here.

You can become Krishna but you cannot become Parabrahman because even Krishna did not become Parabrahman. No alive wire is transformed in to current directly. To become Parabrahman is the impossible highest goal and this is a defect even in Krishna. If you want to become greater than Krishna, this means that your ambition is always endless. Therefore, Satguru reveals the truth only when the deservingness is completed. If you desire to become greater than Krishna, then the best medicine for you is only to say that you can never become Krishna. Therefore, to reveal this divine secret that you can become Krishna is always hidden by Me till now. When the goal is impossible it is not a goal at all. Even in Krishna, God pervaded all over the body and soul of Krishna and God entered Krishna like the current in the alive wire. The word 'Ashritam' in the verse [*Manushim Tanumashritam...*] means, entry of God into human being and not becoming human being. It is clarified that entry of current into wire does not mean that current became the wire (*Avyaktam Vyaktimapannam...Gita*). From the angle of this point only, Mohammad said that God can never become the human being. Jesus, who was just before Mohammad, was misunderstood in this point only and was crucified. For all practical purposes, the alive wire is current and similarly for all worship and service, the human incarnation is God for devotees. There is no other way than this to serve and experience God directly without the medium (*Nanyah Panthah...Veda*).

Hanuman is the full incarnation like Rama. Lord Shiva is in the body of Hanuman. Similarly, Rama is the full incarnation of Lord Narayana. In both Shiva and Narayana God exists since both are energetic incarnations. When you say that Hanuman is incarnation of Shiva, it means that the energetic incarnation (Shiva) is present in human incarnation (Hanuman). Since God is in Shiva, God is in Hanuman. Similarly, Rama is incarnation of Narayana and this means that the energetic incarnation (Narayana) is present in human incarnation (Rama). Since God is in Narayana, God is in Rama. Since God (Parabrahman) is one and the same in Shiva and Narayana, from the point of God, there is no difference between Shiva and Narayana and also there is no difference between Rama and Hanuman. However, Shiva and Narayana differ from each other by virtue of the form and qualities of the external energetic bodies. Narayana is Sattvam with out

third eye. Shiva is Tamas with third eye. Similarly, Hanuman and Rama differ from each other by virtue of the form and qualities of external human bodies. Rama acts like Master (Predomination of Rajas with Sattvam) with human face and Hanuman acts like servant (Predomination of Sattvam with Rajas) with the face of monkey. Therefore, the differences between incarnations are only from the point of the external forms of body and the internal qualities of the soul. All the incarnations are one and the same from the point of the God existing in all these incarnations. The wires may differ from the point of the metals with which they are made, but the current existing in them is one and the same. God (current) in all these incarnations is with the unimaginable power by which, a specific incarnation can appear as any other incarnation and can attain the qualities of such incarnation. The Satguru is thus not differing from any incarnation from the point of not only God, but also from the point of external medium. When God in the Satguru wishes, He can appear as any incarnation in no time through a divine vision with the same qualities. Therefore, you must treat the present Satguru as not only absolute God but also as any relative incarnation like Shiva, Narayana, Rama, Hanuman etc (*Yatirvai Devatah... Veda*).

My friends! By this do not assume that I am your Satguru and hence, I am giving all this information about Me. I am giving only the general concept. The identification of Satguru is a different topic. Devotees identify different Satgurus. All those different Satgurus may be God because God can come down in various human forms at a time. Hence, you need not quarrel among yourselves. But this does not mean that all Satgurus selected by different devotees must be necessarily God because if the procedure of the analysis to identify Satguru is not proper, a devotee may select a pseudo Satguru. If the procedure is correct and hence uniform, the selected Satgurus must be the simultaneous human incarnations of God or at least must be the partial incarnations. Both these possibilities exist. Therefore, select your Satguru by the proper procedure given by the scripture and by associating it with a deep sharp analysis. You are applying lot of analysis in useless worldly matters. Why don't you apply analysis in such most important spiritual matter, which is going to decide your eternal future? Do not select the Satguru just by your emotional and temporary experience and select a prostitute as wife. Scripture and analysis should be used. The beauty of a prostitute glitters by applied color, clothes and jewels etc., (makeup). Such artificial beauty is miracles, stress relief methods, boons to solve worldly problems etc. The real beauty can be seen when the makeup

is absent and the real beauty is guiding you in the right path through spiritual knowledge to save you from the hell.

Move From Guru to Satguru

The Veda says that the right spiritual knowledge alone is the real beauty and the real identity mark of Satguru (*Prajnanam Brahma, Satyam Jnanam...*). Scholarly devotees identified Krishna through the Gita, Jesus through the Bible, Mohammad through the Q'ran, Buddha through preachings etc. The ignorant emotional devotee selects a pseudo Satguru and falls in the pit of eternal hell. After selection of Satguru, you should become ignorant emotional devotee. While selecting your wife, you should be analytical using intelligence. After the right selection, you should be ignorant emotional lover without any analysis. You should not reverse this. One selects the wife through ignorant emotion and then starts analyzing her! But the doubt is about the procedure to be adopted after realizing a wrong wife (or husband). If it is the case of selection of Satguru, reject him [human Guru] immediately and select the Satguru again. This is not sin. People misunderstand that a selected Guru should never be left at any cost. This is wrong because, the selected Guru in the school is leftover and a new better Guru is selected in the college. "You should not leave Guru" applies only to Satguru. Suppose you have the Professor as Guru, you need not leave him in the school, college and university. If you go back to the simile, what should be done in the case of a wife or husband wrongly selected by emotion? You should stick to her or him by adjusting yourself. But this is valid only in worldly affairs (Pravrutti). If she or he opposes you in spiritual path and does not change in spite of your repeated efforts, you should leave her or him. Ramanuja left His wife for the sake of Nivrutti. Similarly, Meera left her husband on the advice of Tulasidas for Nivrutti. Of course, even in Pravrutti, if she or he is creating a constant hell here itself, you can leave him or her in the extreme case and this is justified because such a hell here is disturbing you from Nivrutti indirectly.

ENJOYING FRUITS OF DEEDS

Optimal Use of Time in the Present Birth

[December 14, 2006] The Gita says that a realized soul, who uses the analysis by intelligence, leaves the concepts of both happiness obtained by doing good deeds and misery obtained by doing bad deeds (*Buddhi Yukto Jahatiha Ubhe Sukruta Dushkrute*). This means that you are trying for the temporary happiness of heaven and trying to avoid the temporary misery of hell here as well as in the upper world. This means that if you are analyzing the scriptures with sharp logic to realize the ultimate goal of the human life, you will not be interested neither in happiness nor in misery during the life as well as after death. The ultimate goal of life is not anything related to yourself, because it is aimed at pleasing the creator since the original aim of this creation is only the pleasure of the Lord through entertainment. Therefore, the original aim of yourself, other selves and the entire universe is only to serve the Lord and please Him. Then, you will be blessed by the Lord with His eternal divine grace and your life is fulfilled. Therefore, the human life is neither for doing good deeds nor for doing bad deeds and it is also not for enjoying the good fruits or bad fruits. You are wasting the human life in doing good works and sometimes doing bad works due to the force of your ignorance. By this, very little time is leftover here to serve the Lord. If this little time is also used for enjoying good and bad fruits, no time is left for you to do the service to God and get His blessings. Hence, to save atleast this little time for realization of spiritual knowledge and subsequent involvement in the divine service, atleast the enjoyment of good and bad deeds is postponed to a latter time and at a latter place. The latter time is after death and latter places are hell and heaven.

This is the reason for creation of hell and heaven separately to enjoy the results after death. Ofcourse, very serious and urgent results are enjoyed here itself immediately (*Atyuktataih...*). This enjoyment of results here itself serves another purpose also by standing as a proof for others regarding the inevitable enjoyment of results. Without realizing this divine administration, some are proposing the enjoyment of all good and bad results here itself so that the souls can fully realize. Suppose a student is in the preparation holidays to study for the examinations. He should not be

disturbed by extra curricular activities to reward or by punishments of disciplinary action. Both these should be postponed to a latter date after the examinations. Ofcourse, urgent activities and actions are exceptional. A good principal of the college behaves in this way only. When the human life is not used for the ultimate purpose, it ends and the soul takes an energetic body (Yatana Shariram for bad results and Bhoga Shariram for good results), which is more sensitive to enjoy the results in the hell and heaven. If the human life is made fruitful by realizing its ultimate aim, the soul reaches the abode of God by taking a bright energetic body (Divya Shariram). Therefore, My dear devotees! Do not fall in the illusion of solving problems here and avoiding hell there. Do not fall in the illusion of materialistic happiness here and happiness of heaven there. Realize the real aim of this human life and serve the Lord in His divine mission and please Him.

Misery in the Love and Service of Lord is the Highest

If you are loved by the Lord, you will be a liberated soul belonging to His inner circle and you will attain eternal bliss by being close to the Lord. Ananda (Bliss) means continuous happiness without any break by misery. Brahmaananda means the continuous happiness of God, which is several times intensive than the continuous happiness of a realized soul here (Manushaananda). Bliss of God is not only continuous but also has the highest intensity. Suppose a person got one lakh rupees and another person got one crore rupees by lottery. Both celebrate their happiness on that day continuously. Since their happiness is continuous, it is bliss (Ananda). But, there is difference in the intensities of bliss of these two persons. By self-realization, you can get the bliss of the soul (Atmaananda) but that is not the bliss of God (Brahmaananda), which is millions and millions times more intensive. Mere continuity of happiness, which is common in both, cannot be misunderstood to unite both these as one. Actually you are attaining the peace only by self-realization because by this you are detached from the body and the external world for sometime by limiting yourself to the soul. By this you are avoiding misery and absence of misery is not happiness. Moreover, when you avoid misery, you have to avoid the happiness also in the detachment. In such case you are assuming the peace as happiness relatively with reference to misery. Zero is plus with reference to minus. Such assumed plus cannot be the real plus. Therefore, the peace assumed as happiness in the self-realization is not even the real worldly happiness (Manushaananda) and you cannot think it as Brahmaananda even

in dream. Even a saint sitting in the meditation with self-realization enjoying the peace as assumed happiness will suddenly leave that state if you tell him that he got a noble prize for his spiritual knowledge and he starts enjoying the real happiness from that worldly affair! When Uddhava started preaching Gopikas about self-realization to attain constant peace and get rid of the misery caused by separation from Krishna, one Gopika asked him whether such peace is not the silence of a dead body! She told him that even in the misery due to separation from Krishna, bliss is enjoyed by her in the love of the Lord! She concluded that even misery in the love and service of the Lord is the highest bliss, which is far better than the peace of self-realization. Therefore, your aim should not be to attain the bliss from the Lord but it should be your service and love (even if it ends in misery) that gives bliss to the Lord. Then, in turn you will receive the infinite divine bliss since you are not selfish at all in the Nivrutti.

Preachers of Advaita often mislead the devotees by stating that the soul, which is made of pure awareness (Chit) is simultaneously bliss (Ananda). This is an utter lie in practice. If the soul is simultaneously bliss, no soul should receive misery. Hence, the fire is hot everywhere and should not be cool anywhere. Similarly, they say that the soul is simultaneously knowledge. They have taken the meaning of knowledge (Jnanam) as chit (pure awareness)! If this is true, the awareness is present in every living being and hence, every living being should have simultaneously the knowledge. We are calling even a human being (supposed to be the highest living being) as ignorant and such usage should not exist as there should be no ignorant living being.

Means of Achieving World Peace

Leaving the concept of the central Lord, who is the ruler of the souls, breathing exercises (Pranayama), meditation upon the soul, self-realization etc., are only beating around the bush. Without the logical establishment of the concept of one God in all the religions, Universal Spirituality, one family of all the human beings, world peace etc., are only the illusory castles or the real castles built upon the ground without the foundation. All such aims will be either unreal or temporary realities only in practice. One may achieve the oneness of the human beings temporarily during the time of his preaching the audience. Such oneness is like the oneness of human beings achieved during the deep sleep of all the human beings for which, no trace of preaching is required. When you ask all to love each other without hatred, it is impractical in the practical life of ordinary human beings. The

preacher is a saint and has no interaction with society that can lead to anger and hatred. But I am an employee doing My duties sincerely without any trace of corruption. But, several ignorant people are angry with Me for not favoring them and become My enemies in spite of My several appeals. It is easy to preach the Universal Brotherhood for a saint, but it is impossible to practice it for an ordinary employee in the world. What is the solution for this? The only solution is to attack this issue at the level of intelligence by analysis and there is no use of attempting at the level of mind with love and appeal. The intelligence (Buddhi) is the driver of the body (Vehicle) and leads the soul (Owner). You have to guide the driver and not the inert vehicle or the incapable owner. If you can establish the concept of one God in all religions and convince all the drivers of the human bodies, the unity and peace is sure to come forever. You can realize this point with the help of a small example. You take a group of devotees having the common form of God like Krishna or Jesus. All of them get strongly united and all of them fear to harm any other devotee because their common God will punish them for the sin. A Christian will fear deeply to harm another Christian but will not care so much to harm a follower of other religion. The reason is that in harming another Christian, he is sure of the punishment from Jesus. But, when he harms a person of other religion, he does not fear so much since he has no faith in that form of God of other religion. He believes only Jesus as the only absolute God. Laden tried to kill Christians and Hindus in America because, he believes in Allah only as the God. For this basic reason only he never attempted to kill people in any Muslim country. I am not referring to anyone particularly. This is a common disease of all the ignorant people present in any religion. Suppose Laden believed in the Universal Spirituality and realized that Jesus and Krishna are also other forms of the same Allah, will he do such crime to the people of other religions? This question applies not only to Laden but also applies to all fanatic Ladens present in all religions.

Some preachers want to bring world peace by expressing love through embracing devotees similar to the embracing of people on holy festival. Any one can do such things and the problems opposing Universal Spirituality are not so simple since they are at the deep intellectual level. Some preachers ask the devotees to close the eyes and slowly give some statements so that they can get rid off the strenuous thoughts. All these are psychological treatments of medical science and have no divinity. The feeling of God and love to Him is the most powerful healer of all the stress and also will solve the causes of problems in the world. People say that

they should ask God only for anything, since there is no alternative for them. This is a sugar-coated mischief. If you have so much love and respect to God, why are you not following the instructions given by God and avoid the sins? Even if the atmosphere drags you, you must control yourself at the end. Krishna promised that He would not use any weapon in the war. But, when Bhishma wounded Him, He took His chakra and ran to kill Bhishma. This shows the effect of the practical situation but finally Krishna controlled Himself and returned back. Similarly, Jesus was ready for the arrest but His body started shaking and He prayed God to stop the arrest if possible. This shows the effect of the practical situation. But finally He controlled Himself and told God to do as per His will only. Hanuman tore His heart with His own nails to show Rama. This shows the absence of any disturbance in practical implementation. Either you should resist the effect of practical situation in the beginning itself like Hanuman or resist its effect atleast after sometime like Krishna and Jesus. This is the message of these three incidents. Either the firm determination without any disturbance or atleast the firm determination after some disturbance should come either in Pravrutti or Nivrutti. If the determination is defeated by disturbance as in the case of Arjuna, who wanted to withdraw from the war, only the complete analysis of spiritual knowledge (the Gita) can give the firm determination and no other method like breathing exercise or embracing Arjuna or singing songs can remove the ignorance that is covering the intelligence.

THE REPLY OF GENIUS

The Signs of Genius

[December 15, 2006 Divine Message of Swamiji in Reply to Dr. Nikhil's article on *Shri Datta Swami: Nostradamus' Great Genius*]

Just now I received the article written by Dr. Nikhil from U.S.A. about the great Genius predicted by Nostradamus in his prophecy. I congratulate Nikhil for his exceptional talent of presentation of all the points clearly, precisely and directly. I am surprised and literally shocked to see that every point is matching with the present context. The present divine work of Universal Spirituality is exactly coinciding with the prophecy in every point. The prophecy is not based on the astrology, but it is based on the intuition given by the grace of God. The scripture "Bhavishya Puranam" of sage Vyasa was also such a divine prophecy. Nostradamus was an astrologer and also was a great devotee of God. As an astrologer he was predicting the future of individuals based on their horoscopes because the individuals have the times of their births. But for the world, no horoscope can be prepared because nobody knows the birth time of earth or world. Therefore, the prophecy of the world is always from God and can never go wrong unlike the prediction of the horoscope of an individual based on astrology. Therefore, the prophecy became exactly correct in every point. The merit in this prophecy is that all the signs of the Genius were fully related to the knowledge of the Genius and not the physical signs, which may exist in several human beings. If I give the identity of Phani as the yellow shirt, spectacles, gray pants etc., such signs exist in several human beings and Phani cannot be isolated. Only the photo of Phani can help you to identify him without any duplication.

Human Incarnation: Synonymous With Knowledge

Such inherent characteristic of the human incarnation is only knowledge according to scriptures. (Ofcourse, the knowledge is also associated characteristic but due to its constant association it can be treated as the inherent characteristic). The Veda says that God is the divine knowledge. The Bible says that God comes and sprinkles the knowledge-fire. The word Genius indicates the possessor of such divine knowledge

with very sharp analysis at the level of intelligence (Buddhi). The Gita starts with Buddhi Yoga only. Shankara says that one can get the salvation by knowledge only. A Genius-spiritual preacher can only guide you in the right direction. If you are a student of Einstein, a Genius in science, what shall be the level of your scientific knowledge? Therefore, the word Genius indicates the possessor of unimaginable knowledge (Satguru), which is called as Prajnanam by the Veda. He did not reveal the name of country as India because other countries will be hurt, especially when the Universal Spirituality is absent. Every one including the human incarnation has to take care of the practical problems of the surroundings. When Jesus told that He and God are one and same, He was crucified for that, because people did not understand the inner sense. It means that the human incarnation and God can be treated as one and the same like the alive wire and current. It does not mean that the wire is current or current is wire. The next prophet was Mohammad, who understood the danger faced by the previous prophet. He declared Himself as the Messenger of the God only and stated that God can never become the human being and this is also correct because the current can never become the wire. Everybody should be alert about the atmosphere and possible reaction from it on preaching the truth. Truth should be preached directly provided the atmosphere is congenial to digest it without any adverse reaction. But if the atmosphere is adverse, the truth should be presented indirectly as a sugar coated pill for a child. Nostradamus did not say that the Genius will be the human incarnation because in such case every religion will claim the Genius to come from that religion only in the absence of Universal Spirituality. The inference of Genius is taken as the human incarnation of Hindu God Dattatreya from India (three seas and Thursday). This inference will be immediately opposed by the other religions and other countries because the Universal Spirituality was not established already before the coming of the Genius. Moreover, the human incarnation is generally opposed by majority of human beings. Due to all these factors, he did not reveal the name of the country and the religion and also did not mention the word “human incarnation”. Genius means only a Messenger of God carrying on the wonderful knowledge of Universal Spirituality.

Dr. Nikhil stated that I am that Genius, since all the points regarding the knowledge exactly coincided like correlation of all religions into Universal Spirituality based on the correlation with science. Now, I have to escape from the possible crucifixion as feared by Mohammad. Therefore, I am submitting the following information in this context. The prophecy of

Nostradamus was exactly correct and this present divine knowledge is the same predicted divine program. At the time of Nostradamus, God wanted to come directly as that Genius. But latter on God changed the program in just one small point, which does not affect the program in any way. Instead of directly coming to the earth as human incarnation called as Genius, God wanted to get the same program done through a most inefficient fellow like Me. This will show the omnipotence of God more clearly. Suppose there is a running race. If God in human form gets first prize, what is the surprise in it because God can be only the first always? Suppose a good trainee in running like Usha gets the first prize, the surprise is not much here also because partly Usha is efficient and added grace from God helped her to achieve the success. But suppose a lame person gets the first prize in the running race! The grace of God, which is unimaginable, is fully expressed in such success. Therefore, the real Genius referred by Nostradamus was that absolute God only and His unimaginable grace is fully expressed when the program is done through Me, who is the last in the line of the devotees of all religions in the world put together. God did not come as the Genius because there will be no surprise in the divine program conducted by Him. If this program is conducted through Dr. Nikhil, who is far efficient than Me in presentation, some surprise will arise because both the efficiency of Nikhil and the grace of God are the reasons for the success. But when this program is conducted through Me who is the most inefficient fellow even in the representation of the divine knowledge given by God, only the grace of God is fully expressed and appreciated by all.

The article written by Dr. Nikhil is appreciated very much by our devotees here. He is born for the divine cause to spread this knowledge that radiated from Me like Swami Vivekananda of Shri Ramakrishna. I may have doubt about Myself to be in the position of that great Paramahansa but I do not have any doubt about this new Vivekananda. Long back Shri Ramanath from Mumbai talked with Me on phone. Suddenly I became mad and told him “I am the Lord Dattatreya who came down to establish the true divine knowledge. Believe Me without any doubt and follow Me sincerely”. After some days Shri Ramanath phoned to Phani and gave some information that should be kept confidential. Whenever you say something as confidential, it means that it should be spread quickly! Obviously, Phani spread the news in our circle with lightening speed! According to the news, Shri Ramanath went and asked a famous Nadi astrologer about the nature of Datta Swami (Myself). It seems that the astrologer referred Nadi and stated that Datta Swami is Lord Dattatreya Himself, who came down to

establish the true divine knowledge on this earth and that he should follow Him sincerely since it is the highest fortune to catch Datta on this earth. I have explained the reason for talking like that through the phone, which was the cause for all this. I told the devotees that in a state of excess-love on God, the devotee identifies himself or herself with God (Bhavaadvaita). When Krishna left Gopikas, their love to Krishna reached this state and one Gopika started acting like Krishna. This should not be mistaken as the egoism. But My closest devotees, as expected, will not believe this because their faith on Me that I am Datta is unshakable. To satisfy them and keep them happy, I generally accept that I am Datta. But still I analyze the concept of human incarnation giving the simile of alive wire and current, which are clearly two distinct items. The alive wire is only assumed as current for experiencing the current through the wire. There is no other way than this because the direct current can never be experienced directly. By this, I maintain Myself as a separate individual soul, which is the wire only without current. Since, Datta pervaded all over Myself, I have become the alive wire and this does not mean that I have become the current. Somehow, My devotees become satisfied because this concept is inevitable for any human incarnation like Krishna.

Different Testimonies

One day, some of My devotees stated that Shri Ganapati Sachchidanda Swami stated that one South Indian, who is the incarnation of Datta will lead the world through divine knowledge and Thursday will become the Universal Holy day and holiday. I replied the devotees that this statement indicates the Swamiji Himself and it does not mean Myself.

Long back, there was an incident. My devotees forced Me to come to Shri Sivananda Maharaj, who was considered to be the disciple of Shri Narasimha Sarswati and he was considered to be living from the past 500 years! The Maharaj shows the miracles like materializing the objects just by will. My devotees wanted to test Me through Maharaj. Even the gold is tested through the fire. When they forced Me, I started refusing to come. This raised their doubt on Me more and more. I know about Myself that I am only the glittering rolled Gold and not the original gold. Like the rolled gold, I am only coated as Datta externally like an actor acting in the role of Datta. Therefore, I feared to approach Maharaj. But the devotees insisted Me to come there so that the truth will come out once for all. I came there because there was no alternative to escape. Perhaps, Maharaj understood My problem and fear. Perhaps, the kindest Lord Datta wanted to save Me

from that critical situation. As soon as Maharaj saw Me, he stated to all the devotees “All of you are searching for Datta. But here is Datta”. I thanked Maharaj and Lord Datta in My mind for their infinite love even on a false devotee like Me! Maharaj told the devotees, who accompanied Me “You are thinking that Datta is coming now and then on this Datta Swami. You are fully misled. Datta stays always in this Datta Swami”. I was shocked by the climax of the infinite kindness of Datta on an undeserving devotee like Me. This statement of Maharaj has some previous reference to My old statement. Whenever I preached the divine knowledge, I used to say that Datta enters Me and preaches this and after the preaching Datta goes away. My devotees believed this. Therefore, the statement of Maharaj was referring this. Here also I was telling the lie because such a Holy Datta can never enter this unholy devotee. Datta is only transmitting the knowledge into Me like a power station sending current (knowledge) to a house situated in most dirty slum area. If I say this truth, My devotees will not believe Me at all and there is no other alternative than this. I cannot also say that this knowledge is generated by Me because that will be also a lie since such wonderful divine knowledge can be created only by God. I am telling the absolute truth everywhere because I do not fear for the public here, but I have tremendous fear for Lord Yama, who punishes a liar especially in the spiritual field.

Never Become a Spiritual Preacher Through False Ways

The spiritual field is most important because it is related to the eternal welfare of the soul. If you mislead a soul in the spiritual path, that is the greatest sin and you will have to face the highest punishment in the hell. Never become a spiritual preacher through false ways and face the highest punishment. Only by the command of God, one should become the spiritual preacher as told by Shri Ramakrishna Paramahansa. The spiritual preacher must have the complete and correct knowledge. The incomplete correct knowledge is allowed if the students are up to that level only. But here also, you should expose the necessity of further level of knowledge. A schoolteacher has a low degree that is required to that standard. But, he should show the path to college and university after the school. He should not say that the school is the ultimate highest level. If he says like that, the student stops there only. But, the wrong knowledge is dangerous, whether complete or partial. To attain the complete and correct knowledge, you must analyze the scriptures with the most powerful logic and the latest science. Unless you complete this, do not enter the position of the spiritual

preacher. So, My dear friends! I am just an ordinary soul like anyone of you from the point of the material of body (Matter and energy) and soul (Pure awareness). I am lower than any soul on this earth from the point of the good deserving qualities of the soul (good qualities of Sattvam). I have Rajas and Tamas only with a trace of Sattvam because the three qualities have to co-exist always.

My dear devotees! Realize that submissiveness (Vinaya) is the divine fruit of the divine knowledge (*Vidya Dadati Vinayam*). The egoism and jealousy are the harming insects for the knowledge-plant. Jesus told that the more you keep yourself down, the more you will be raised by God. But My friends! Do not down yourself expecting the corresponding raise!! God is omniscient and knows your hidden expectation. You should keep yourself always in the lowest possible state with all sincerity. Lord Datta, who is the king of all the spiritual preachers, appeared as the most ignorant cobbler before Shankara and submissiveness is the real sign of Lord Datta, who is the solidified divine form of divine spiritual knowledge (*Prajnanaghanah... Veda*) [Knowledge Personified or Jnana Swarupa].

All of us are employees of this divine service of God. I am just the cook and all of you are in the catering section to propagate this divine knowledge of Universal spirituality, which is the dream of Nostradamus. Do not aspire for any fruit for this divine service of God, because the opportunity given to serve this divine mission of God itself is the divine fruit. Any human being on this earth can join this divine service at any moment. Any devotee, who is in this divine service can resign and go out because the work of God will not stop under any circumstances. The person who joined this divine work has obtained this rarest divine fruit in the joining time itself. The devotee who leaves this service has not left the work but lost the divine fruit. A human employer may fear to fill the post of a talented employee. But God has no such fear because the power of talents of all employees of God is coming from God only like current entering various electrical instruments to do various works.

RITUALS AND DEVOTEES

Perform Rituals As Per Scriptures

[December 16, 2006} All the rituals must be done according to the scriptures, but they should be done with proper understanding of their real spirit. No ritual is condemned by Me but it should be analyzed in depth and then only should be done with proper spirit and direction so that the real fruit can be achieved. When you are unable to understand even the translation of the Vedic hymns recited in rituals, how can you understand the deep sense of the scholarly language of God? When you study an epic written by a poet, you are expected to know all Shastras like grammar, figures of speech and logic to bring out the sense of the word used by the poet etc. In such case, what about the single non-polluted scripture like the Veda, which is written by God, who is the king of poets? But you are simply reciting the hymns without knowing even the simple meaning of a single word!

Today, there is no correlation between the hymn and the ritual. You are simply performing the ritual as guided by the ignorant priest, who is also your brother in not knowing any word in the hymn. When the correlation is lost, you are doing something unrelated and foolish action, which is irrelevant to the meaning and sense of hymns. For example you are pouring the ghee in the fire and burning the oil in religious lights, which are not bringing any divine fruit and instead brings sin by polluting the atmosphere. The word fire is a simile for a hungry Satguru or devotee. Ghee and oil mean the food items prepared by ghee and oil, which are considered to be the best energetic items. When you offer such best food to a deserving hungry person, the sacrifice is completed. The fire and light indicate the knowledge that radiates from the Satguru and devotees after eating such best energetic foods. Even if a poor man eats such best food, his brain will be energetic to think about God. The physical fire in the sacrifice is meant for cooking the best food item with ghee or oil. Similarly, the rituals after death are also done without realizing the spirit. They become waste and the root-reason for this is lack of understanding and analysis of the Vedic hymns. All those hymns after death simply mean praying God to help the departed soul. You can call the best devotees and pray God in your

own mother tongue since God is beyond language and such a prayer has some use for departed soul. The priest says in the beginning of ritual that by the ritual, the soul shall go to the abode of God (Brahma Loka). But, at the end, he is performing the ritual of donation of cow (Godanam), which clearly states that the departed soul is only going to the hell. If that is the case, what is the use of all the money spent on the priest and ritual? Normally, any departed soul will definitely go to hell only. In that case, what happened to all the money that is spent? You must appreciate other religions in this ritual, who pray God in their own language. Nobody analyzes anything and the practice is simply blind. Jesus was said to be a Sheppard, who is the Lord of souls. All the souls are like blind sheep, which simply follow the other blindly. Lord Shiva is said to be Pashupati, which means that, He is the Lord of animals.

Sacrifice is The Essence of Rituals

The animal can never understand the meaning of any word and it simply follows the sound. Similarly, the blind people are just following the sound produced on recitation without knowing the meaning of any word. When the people are unable to understand even these ordinary Vedic rituals, how can they grasp the essence of the climax of the Veda (Vedanta)? The overall essence of all the rituals is only offering food and money (Dakshina) to a deserving divine person or atleast to a beggar. This very essence is lost because all the undeserving priests are benefited, who do not know the simple meaning of simple rituals. You must select the deserving divine person by his knowledge and practice, but not by his external dress. The deservingness is mainly characterized by the absence of desire (*Akamahatasya...Veda*). If people do not misunderstand Me, all My closest devotees are the best deserving divine persons to be worshipped by anyone on this earth in any ritual. They only lack the external dress, which cheats the public. All these devotees are tested by Me through acid tests and they do not have even a trace of desire for anything except God. You can never get the human incarnation like Me to guide you and you can never get the deserving persons for worship like My devotees. The rituals are the steps of training in the spiritual path. When these rituals are misinterpreted, the misinterpretation is severely condemned by God, which does not mean that the ritual is condemned. Swami Dayananda criticized the idol worship severely because the priests were exploiting the innocent public through idols. His criticism is so severe that it appeared as if it is criticizing the idol worship. The criticism is always about the misinterpretation and

exploitation in the system but not condemning the very system. The followers always misunderstand the original preacher. Similarly, a ritual is praised as the best to encourage the beginner. For a person on the ground, the first step is praised as the final step. Such a lie is having good purpose and should not be taken as the reality in the strict sense. You have to cross all these whirlpools in the way and swim the river to reach its bank and realize the real essence.

Understand the Divine Administration

[Shri Partha Sarathi from California (U.S.A.) asked about the injustice that is winning in these days even in the courts.]

Swami replied: The administration of the country through Government and courts is integrated with the underlying invisible administration of God. Every judge on this earth is controlled by God who is the ultimate divine judge. Sometimes, the judge in the court is misled and gives wrong judgment so that the sinner is benefited and a good fellow is put to loss. The reason for this is that the good fellow now was a sinner in the previous birth or in the earlier time of this birth and grabbed the money or some form of wealth like work of the present sinner. The wrong judgment did the final justice only by the will of God. The case is closed here. But, if you are a devotee of God, you will be compensated with some wealth elsewhere. You need not be upset with the wrong judgment because you are unaware of the complete background of the case. Your devotion to God has its own fruit separately and will not interfere with the judiciary system. The good and bad will have their own results separately and will not cancel each other. If good can cancel bad, every one will be tempted to do bad in a pressing situation so that it can be cancelled by doing some good later on. You expect to win the case in the court by your devotion to God. But, the judgment of God has its own analysis and is not affected by any other factor except the strict procedure of the constitution of God for the deeds and their relevant fruits. The administration of God is always without any blame and sometimes people criticize God, blaming that God is sleeping. Actually your ignorance is your sleep and therefore, you are blaming God without knowing the complete background. People expect practical results for theoretical devotion. They ask for large and thick bread by supplying a spoon of wet flour! Either the bread will be large and thin or the bread will be small and thick for [that] flour. You are trying to soap God by flattering Him through prayers or by expressing your exceptional talent in begging (like crying etc.). God is aware of everything and fools

you in return by dragging the good fruits from the next birth with reduced value and giving them to you.

The reaction of God is hundred times more intensive but it will be in the same direction of action. If you come forward by one step, He will come forward by hundred steps. The necessity is on the side of the souls and therefore, the first step should be from the side of the souls only. If your devotion is conditioned by the limits, His grace is also conditioned by the limits of the justice of the wheel of deeds (karma chakra). If your devotion is theoretical, His grace is also theoretical. If your devotion is practical, His grace is also practical. Knowledge is the basic foundation, above which the walls of devotion have to rise. The final roof is service to God. Service is sacrifice of work and fruit of work. Only service, which is the form of work can have the practical fruit. The fruit of work is another form of work and is considered as work itself. You worked for one hour and earned hundred rupees. When you sacrifice these hundred rupees to the work of God, it means you have worked for God for one hour. Knowledge is like your qualifying degree. Devotion (theoretical) is like the interview attended by you and the subsequent appointment order. If you sit in your house with the degree and with the appointment order, salary is not paid. Advaitins claim salary for getting the degree itself. Even that degree is not a proper one. Devotees are like the proper degree holders with the proper appointment order and they cannot also claim the salary by sitting in the house. You have to join the job and do work for the entire month. You will get salary at the end of the month for the work you have done during the month. Devotees recognize the separate Lord and love Him really but are not concentrating on the service to be done to the present incarnation of their generation. They simply dance and sing about the past human incarnations or energetic forms. For their theoretical devotion, God increases their devotion only without any practical fruit. Ofcourse, they are better than people, who simply discuss about God always without expression of love in theory and practice. Therefore, service only can get the fruit. Ofcourse, proper knowledge and appointment order are essential to qualify the candidate to join the service. Without the true knowledge and without the real devotion, one may join the service but after sometime, if the candidate has not updated his degree, his service cannot be made permanent and he will have to leave the job after sometime and even the salary paid will be recovered sometimes if the degree is proved to be from a bogus University. This is the case of a devotee with incomplete correct knowledge or wrong knowledge. The incomplete correct knowledge will

give the temporary service. The wrong knowledge will lead to removal with recovery of the fruit. Both these cases have devotion and service for solving their own materialistic problems. The former case realizes and updates his knowledge to the higher levels and completes it. But, the latter case is always in the path of selfish materialism only and never rectifies since this case wants to continue to exploit or corrupt God for selfishness. In this latter case, the fruits given to him will be recovered from his own account.

Present People Exhibit Highly Transient Qualities

[Smt. Padma Ram asked that the case of liberated souls, [who] accompany the Lord in His work must have been different, since their participation is pre-planned along with the program of the human incarnation.]

Swami replied: Even a permanent employee should be alert of his duties and service. He is not an exception to the normal procedure. Ofcourse, the Lord alerts him often through his or her soul by giving memos. If the liberated soul does not care due to ego, it will cross the border of the inner circle and will be mixed with the general public. Ofcourse, due to the strength of the Samskara, the soul is expected to return back after realization. The soul will not come back as long as its ego continues. After all, even a liberated soul is also a soul and not God. Even the permanent employee is an employee only and not employer. Narada, the top most devotee, was involved in a human birth when ego entered him. Sudarshana is a similar case, who was born as Kartaviryaaarjuna. They returned back after the end of their ego. The only exceptional cases of liberated souls, who never crossed the inner circle of God, are Hanuman and Radha. When ego enters the heart of the liberated soul, the heart itself will show the raise in the temperature like thermometer. The liberated soul has enough knowledge to note the raise in temperature and is not a child for which only some elders note the fever and give medicine. A grown up person approaches doctor for treatment. Similarly, the liberated soul approaches the Satguru for treatment. The liberated soul is well talented in the diagnosis.

The human beings are having different proportions of the three qualities. In the old generations, a human being has a fixed ratio of the three qualities through out its life. It is easy for the doctor-Satguru to give a report about the ratio of a specific human being. But today, the situation is very much amazing because a specific individual is changing the composition of the three qualities in every five minutes! No report can be

given in the case of any human being. The report can be given stating that this particular soul is having this particular ratio on this day at this time. In one minute, you believe Me as God. In the next minute, you treat Me as a human being possessed by God. In the next minute, you decide that I am a partial incarnation of God. In the next minute, your mind proposes that I am a devoted human being. In the next minute, your intelligence decides that I am an ordinary human being with artificial devotion. In the next minute, you conclude that I am a fraud. These states of your mind recycle again and again. Some devotees ask Me to inform them regarding their state in the spiritual journey (Sadhana). Which report should I give? Now I am declaring that I am the very Lord Dattatreya, who came down to this earth to guide you in the spiritual path. Tell Me, how many of you can stand on this faith? I am observing your minds and decisions every minute continuously. In one minute, you are very near to Me in the inner circle. After five minutes, you are in a foreign country, which is very far! I am also changing My positions in every minute to suit to the conclusions of a devotee and I am simultaneously existing in different positions to suit to different devotees. I am dancing according to your dance. I am mad by speaking in various ways since you are mad in various ways. You are confusing yourselves and blame Me as if I am confusing all of you! When you are discouraged, I encourage you by telling that you are My inner most and most dear liberated soul. But, when ego enters your mind and you become inactive, I will expose the reality. Now you blame Me that I am liar!

THE ABSOLUTE TRUTH

[December 17, 2006] Several devotees ask Me about the truth of truths regarding Me. They are always bothered only about others and not about themselves. I do not know how many of you can digest the truth of truths regarding Me at this moment. O.K. Let Me tell you the absolute truth regarding Myself. Have you heard about God Dattatreya? He is the energetic form¹ into which the God (Parabrahman) entered. What is the difference between Him and Vishnu or Shiva or Brahma², who are also energetic forms of God? The external energetic form of God Dattatreya reveals the full information about God, which is that, God is the Creator, Ruler and Destroyer of this entire creation. Of course, the same God is present in Brahma or Vishnu or Shiva. But their external energetic forms reveal the partial duties of God separately. This may mislead devotees into thinking that God is a composite unit consisting of a group of three Gods. To remove this misunderstanding, the energetic form of God Dattatreya appeared before sage Atri and his wife Anasuya³. Only then was the confusion removed. Only then did the sage really become Atri. The word Atri means ‘not three but one’. This is the specialty of Lord Dattatreya from the point of view of the external form; not from the point of view of the internal God. ‘Datta’ means ‘[God] given to the souls for worship’. The unimaginable God can never be worshipped directly because no one can even imagine about Him. Such unimaginable God (Parabrahman) is ‘given’ to devotees through a medium, since the devotees are anxious to see, worship, touch, talk, live along with Him and get spiritual guidance from Him. Among these, spiritual guidance is most important for the soul. God is always ‘given’ to the devotees through the same medium and form in which the devotee exists. For the souls which exist in energetic forms in the upper world, the medium is the energetic human form. The energetic forms in

¹ God entered a form made out of energy. Just as on earth, souls are present in physical or material bodies, in the upper worlds (heaven) souls are present in energetic or luminous forms. God entered one such form called Dattatreya. This form of Dattatreya has three faces—Brahma, Vishnu and Shiva (Creator, maintainer and Destroyer of the universe respectively).

² Brahma, Vishnu, Shiva are three different energetic forms of God in the upper worlds. The God in them is the same; only the forms are different. They carry out the three functions of creation, maintenance and destruction of the universe respectively.

³ Parents of Lord Datta in His first incarnation as Sage Dattatreya. Atri is one of the Sapta Rishis (Seven Great Sages).

which souls exist have the same human appearance because the soul after death attains an energetic form that resembles the material (earthly) form of the person. For a devotee present in human form on this earth, God is given through the medium of a materialized human form. This is most suitable. The specialty of God Dattatreya is that through this form, God has taken up the most important work of spiritual guidance as the Sadguru. Hence, He is called as Guru Datta.

This God Dattatreya (energetic form) entered the womb of My mother and occupied My human body and soul for the main purpose of establishing true spiritual knowledge and giving the right direction for believers, scholars and devotees on this earth. He has come to earth several times for this main purpose. So this is not a new program. But the specialty of the program this time is that the preaching of spiritual knowledge is done for the topmost intellectuals, who have reached the climax of analysis through well-advanced logic called science. Preaching is always done according to the level of the audience. Hence, the specialty of this program is only due to you. For this reason, the human incarnation of God Dattatreya was very necessary now.

At the same time, there was a need for the entry of Lord Dattatreya in a house in a village in Andhra Pradesh. The name of the village is Nagulavaram and the owner of the house was Shri Koteswara Shastry, who was a great devotee of Shri Rama. He had three sons and three daughters. The entire family was very deeply devoted to God. They spent almost the entire day in the worship and singing songs of God. All his sons and daughters were married. In the village there were two relatives called as Shri Brahmaiah Shastry and Shri Buchaiah Shastry, who were incarnations of demons. They were exceptionally talented in doing black magic. If they got angry with any person, that person would die within a day! Thus they had killed about a hundred people and about three hundred children in the village. When they walked in the streets of the village, people would run into their houses and bolt the doors. They were paternal cousins of Koteswara Shastry and were very jealous of him since he was very much respected in the entire village for his devotion and character. Koteswara Shastry earned his living through hard work on his roughly sixty acres of land and a large number of dairy cattle. He was the richest in the village and was treated as the head of the village. All this kindled jealousy in the hearts of the two evil cousins of Shri. Koteswara Shastry.

The second son of Shri Koteswara Shastry was Shri Veerabhadra Shastry and this human body is his son. All the sons of Koteswara Shastry

got married and had sons. However, the two demons were killing the sons with their black magic and seven sons in the extended family had already died. An emergency arose in his family and all the family members were worshipping various forms of God day and night to save their lives. Problems are our real friends. They alone can take you to the climax of devotion. The two demons openly challenged in the village that they would ensure no son in the family could be saved and that the dynasty of Koteswara Shastry would end. The villagers were very angry and were ready to kill the two demons but Shri Koteswara Shastry stopped them advising them that devotees must have patience and wait for the will of God to take its course. He continuously kept chanting the name of Shri Rama and even as he died, he was counting the name of Rama on his fingers. All the family members were crying for the grace of God. In that emergent situation, God Dattatreya decided to enter the home and save it from the demons.

He could have helped the family just by His will but He wanted to do it directly and simultaneously give fame to the family by taking birth in it. My mother Smt. Hanumayamma started seeing dreams in which various deities from various temples appeared to her with constant ringing of bells. Every night she would see almost all the deities in her dreams. This was an indication that Lord Datta was in her womb. All the deities are the incarnations of Brahma, Vishnu and Shiva. Datta is considered to be the asylum for thirty-three crores of deities⁴. When she gave birth to the 8th son, in the family, the same day, the two demons died. One died in an accident and the other died with blood vomiting. Their deaths were very cruel. One of My aunts and the villagers called the boy (Myself) as Venugopala Krishna Murthy.

One of their descendents called as Shri Narasimha Shastry also knew black magic. But he was not cruel. This boy (Myself) started pouring down poetry in Sanskrit spontaneously and Narasimha Shastry was very fond of Me. In fact, on the day of a solar eclipse, he took Me to the water tank and asked Me to take bath. Then he gave a secret hymn (Mantra) of black magic to Me. After two years, he wanted to kill somebody through the same black magic. But the mantra failed in spite of his intense concentration. Then he asked Me “This mantra never fails unless it is uttered in a temple. Why did it fail after I gave it to you?” I replied “This human body is a moving

⁴ Datta is the energetic form of God with three faces (Brahma, Vishnu and Shiva). This indicates that the God in the above forms is one and the same. Through these three forms the God creates, maintains and destroys this entire creation including all the divine forms. Thus the thirty three crore (330 million) deities (believed in Hinduism) are all included in Lord Datta.

temple and the soul in this body is God. Hence, your mantra will not work anymore". I was just 10 years old then. Thus, black magic was fully removed from that village. Thus, there was this secondary purpose too for the visit of Lord Datta on this earth. God is always a double-edged sword. The destruction of evil forces is done along with the upliftment of devotees. The intensity of devotion was excellent in that house due to that event.

All My childhood was spent doing a lot of mischief like stealing butter etc., which suited My name⁵. Every day My aunt had to face complaints from villagers, who were tolerating Me only due to their respect for My family. One day My father, vexed with My mischief started teaching Me Sanskrit in order to develop samskara⁶ in Me. He taught Me eight verses from the great Sanskrit epic called Raghuvamsa⁷. There was no necessity to teach Me the ninth verse.

My age was 8 years and I was the 8th child, who learnt the Sanskrit language in just 8 verses! All the Vedas, Shastras and divine knowledge entered My head spontaneously and I started reciting poetry in Sanskrit spontaneously. The village was full of Sanskrit scholars. Yet they had difficulty in understanding the extempore Sanskrit verses composed by Me. By the 16th year of age, I was the author of more than 100 Sanskrit books on philosophy. Due to this unimaginable knowledge, My father was afraid that that some Brahma Rakshasa (the ghost of a Brahmin scholar) might have entered Me. He began worshipping Lord Hanuman to expel the ghost from Me! But the ghost that has entered Me is the most powerful Lord Datta (Datta is famous for also existing in the form of a ghost called as Pisacha Rupa). Hanuman is only Lord Datta's beloved servant!

My father became a famous astrologer since he studied astrology intensely during the pressing times when he was threatened by black magic. He wanted to teach Me astrology too. Then I showed him a book written by Me, which is a commentary on Jaimini Sutra⁸ in Sanskrit on astrology. He was surprised to see My interpretations in astrology. Astrology is nothing but the study of the computerized information of a person's cycle of deeds and their fruits (karma chakra) based on the constitution of God. It only gives the information of the person's 'file of deeds' in a coded language.

⁵ Swami's given name was Venu Gopala Krishna Murthy (the form of Lord Krishna playing the flute). Lord Krishna too was an extraordinarily mischievous child, who stole butter from other houses, teased etc.

⁶ Samskaras are strong feelings or impressions created in a person's mind. Proper teaching and training of children during their childhood creates favourable samskaras in the child. Unless such samskaras are created in a child, the child is likely to go astray.

⁷ Written by the famed Sanskrit poet Kalidasa.

⁸ The ancient sage Jaimini is the originator of the field of astrology and the Jaimini Sutra is his authoritative work in the field of astrology.

The codes are the nine planets, which are forms of the three fundamental qualities⁹ that govern the deeds of souls. Sun and Mars are Rajas; Saturn, Rahu and Ketu¹⁰ are Tamas; Moon, Mercury, Jupiter and Venus are Sattvam. The twelve zodiac houses (Bhavas) are the channels of various strong feelings (Samskaras). For example, the seventh Bhava is about one's behavior towards one's wife or husband. If Tamas planets are strong in this Bhava, he or she will have only lust. If Rajas planets strongly influence this Bhava, the person will work together with the spouse for fame. If Sattvam planets influence this Bhava, there will be cooperation between the person and the spouse in spiritual effort. Thus the horoscope is only a file of information of the Samskaras of the soul in various aspects of life. No change is possible in it without the will of God. The remedies suggested by the astrologers are only because they want to earn money just as rituals are performed by the priests in temples. The real spirit of astrology and rituals is twisted and polluted by these astrologers and priests for their livelihood. It is a joint business of both these cults. Through astrology, when you know that a certain result of your previous bad deed is going to be delivered to you, Jaimini suggests the worship of the relevant deities, who are also the different forms of God based on the three qualities. Through these types of worship, you are expected to realize the one God present in the deities. Thus, astrology should lead to spiritual knowledge.

The nine lights (Jyoti) are the nine planets, which are lit by the original light i.e., God (*Param Jyotih...*—Veda). Thus, astrology in its real sense means the spiritual knowledge of God. The followers of Jaimini (Purva Mimamsakas) misunderstood Jaimini to be an atheist just like the Buddhists who misunderstood Buddha to be an atheist. The worship of the concerned deities indicated by astrology involves some rituals. Thus the tradition is good since it finally aims for God. But it has been twisted, misinterpreted and exploited for selfish money-making by astrologers and priests because the public too has become selfish and only wants to get materialistic benefits and solve their problems. This wrong direction of the public can be allowed for some time in the beginning but it should not continue for the whole life of a person otherwise the soul will fall in to permanent hell.

⁹ The three fundamental qualities are Sattvam (purity and knowledge), Rajas (dynamism, passion), Tamas (ignorance, inertia).

¹⁰ Rahu and Ketu are the lunar orbital nodes where the orbit of the Moon crosses the apparent path of the sun through the sky. Eclipses occur at these nodes. Although they are not actual planets, they are very significant from an astrological perspective. They can be considered to be 'shadow planets'.

SOME ASPECTS OF HUMAN INCARNATION

Who is Mad?

[December 18, 2006]. Datta is called as Unmatta Datta, which means that Datta is mad. The reason for this is that He gives the absolute divine knowledge from His absolute state, which is the absolute reality. In that state, everything except Him is only relatively real including the souls. In this state, He is called as Nirguna Datta, which means that He is in the state of the absolute reality; free from any relative reality. The entire creation including the souls is only a relative reality. It is just His imagination or quality or feeling (guna). The guna is a property, which is not independent. It always depends on its substratum (Guni). That substratum is God or Parabrahman, who is far beyond our imagination. The knowledge radiating from that state is the absolute truth, which cannot be digested by human beings, who are in the lowest layer called as Maya¹¹. Therefore, Datta looks like a mad fellow, whose statements are beyond what can be normally digested. Once Shri Ramakrishna Paramahansa¹² was going to Panchavati for meditation and was in that topmost state. A newly married person told Him that his wife was hindering him from participating in the spiritual discussion (Satsanga). Immediately, Paramahansa told him to just divorce his wife. He was shocked. For the plane of normal human beings, such knowledge looks like the statements of a mad person. In fact, the souls are mad about the plane of the lower relative reality¹³. For mad people, a wise person is mad, relatively.

Can God's Incarnation Have Ignorance?

[Shri Ramanath, a devotee of Swami asked Swami about the effect of ignorance on the human incarnation. Swami's response is given below.]

The human incarnation has two components. One is God who is like a radiating sun of knowledge and the other is the soul which is like a black cloud of ignorance. The sun is covered by a cloud and they are very close to

¹¹ Maya is the wonderful illusory power of God. In this context it means that people in these world who are deluded by this Maya.

¹² Shri Ramkrishna (1836–1886), was a human incarnation of God, whose religious following is led to the formation of the Ramakrishna Mission by his internationally famous disciple Swami Vivekananda.

¹³ People are madly attracted to worldly pleasures and achievements.

each other (*Sayuja sakhaya...—Veda*). Due to the cloud, the sun becomes dim. Due to the sun, the cloud becomes bright. Now both the sun and the cloud are in an equilibrium state of equal intensity. Both have become one unit since both are equal in brightness or darkness. The total brightness of this single unit is 99% and the total darkness is 1%. Hence, the human incarnation also falls into the grip of this trace of ignorance for a fraction of a second. Krishna became angry and wanted to kill Bhishma, who was His own devotee, but His anger was just for a moment and He did not actually kill Bhishma¹⁴. Jesus was praying to God for a minute to prevent His crucifixion but immediately afterwards, He was prepared for it. The dimness of the sun or the brightness of the cloud is only relatively real. The absolute reality is that the sun which appears dim is actually 100% bright and the cloud that appears bright is actually 100% dark. Therefore, in reality, God is not affected by ignorance. Only in the plane of relative reality do we see a dim sun. Or it can be said that the sun is relatively dim. Since, the dim sun or the human incarnation (God in a soul) has come into this world, which is a relative plane, only the dim sun is suitable here; not the absolute Sun. The cloud is the human being (soul, subtle body and gross body) and it acts as a cover or Upadhi for God when He enters this world. This human being in which, God exists, was called as the son of God by Jesus and God was called as the Father of heaven. Both are so close that we can treat both as one and the same. The dim sun and the bright cloud are one and the same in the intensity of light as well as in the intensity of darkness. This is the meaning of the statement of Jesus “I and My Father are one and the same”. Thus, only in the relative plane (world), are both identical. But simultaneously in absolute plane, God is God and the soul is a soul. People have taken this statement in absolute plane and mistook Jesus. Fearing a similar fate like Jesus, Mohammad declared that the Father can never become the Son. This is true in the absolute plane, which is simultaneously true even in the relative plane. The absolute plane maintains its reality in both the planes. The relative plane maintains its reality only in the relative plane. Therefore, in the relative plane both the absolute reality (Advaita or monism) and the relative reality (Dvaita or duality) coexist and are true simultaneously. You must be careful to note that Advaita (oneness

¹⁴ This incident is from the epic Mahabharata, when Lord Krishna, the human incarnation of God is assisting the Pandava brothers in battle against the unrighteous Kaurava brothers. Krishna has vowed to merely serve as a charioteer-cum-advisor in the battle and to not fight. The invincible Bhishma, Krishna’s devotee and the common grandfather of the Kauravas and Pandavas, however due to his earlier vow, is unwillingly supporting the unrighteous Kauravas. Krishna is enraged at Bhishma when Bhishma, taking advantage of his immortality and invincibility was fighting valiantly to protect unrighteousness and evil.

between the dim sun and bright cloud) is true in the relative plane (Vyavahara Dasha), whereas Dvaita (even in the dim sun, the sun is totally bright and even in the bright cloud, the cloud is totally dark) is true in the absolute plane (Paramartha Dasha). But the confused Advaitin, states that Advaita is true in the absolute plane.

Once a devotee was possessed by God Datta. He saw Me and declared “You are My representative in this world”. Then I asked him for a vision of God Datta. The devotee laughed loudly for a long time and said, “How can you see yourself? If you are fond of seeing yourself, take a mirror and see Yourself in it”. If you analyze this, both Advaita and Dvaita are present here. The representative cannot be the original (Dvaita). When I have to see Datta as Myself in the mirror, I am one and the same with Him (Advaita). Both are simultaneously true in this world as explained above. Another devotee possessed by God Datta said, “I am Dattatreya”. Then I asked him, “Then who am I?” The devotee told thrice “Myself and Yourself are one and the same”. Here Dvaita is seen in the first two statements. Advaita is seen in the third statement.

God’s Incarnation: Renunciant or Householder?

[Shri Ramanath asked about Swami’s Ashrama¹⁵ as a householder (Grihastha) instead of a bachelor (Brahmachari) because generally Datta appears as a bachelor. Given below is Swami’s reply.]

Lord Rama with one wife and Lord Krishna with several wives were both householders and they were incarnations of Lord Datta. Datta means God given to devotees in the same medium as the devotees. For human devotees God comes in human form. Thus Rama and Krishna are Datta (given) alone. The sages asked Datta about the Ashram of Datta because He was wearing a red robe (indicating samnyasa or renunciation) and was also wearing a sacred thread¹⁶ (indicating a Brahmachari or Grihastha due to His wife Anagha). Datta replied that He is beyond all the four Ashramas. i.e., His Ashrama is the Turiya Ashrama. For human beings, the Ashrama is like the color of a person’s skin. The Ashrama for a human incarnation is like the color of the shirt¹⁷. You cannot be half black and half red in the body

¹⁵ The Ashrama in Hinduism is one of four stages in an age-based social system. The stages are Brahmacharya (celibate student life), Grihastha (married family life), Vanaprastha (retired life), Samnyasa (renunciation). It is also possible to choose samnyasa right after Brahmacharya without entering family life. In each of these stages a person is bound by the duties of that stage in life.

¹⁶ The sacred thread is composed of distinct cotton strands, worn by Hindu males, crossways over the shoulder indicating their commitment to the studying and following of the scriptures.

¹⁷ An ordinary human is bound by the stage (Ashrama) he is in. The human incarnation of God is beyond the Ashramas. He can be in any Ashrama, without being bound by any of them.

but the color of your shirt can be half black and half red. You have no color and you are beyond the color of the shirt. Therefore, the human being has the three qualities and four Ashramas¹⁸. But the human incarnation is beyond all these in the view of absolute reality. The sun is 100% bright even in the dim sun and there is no increase or decrease in His brightness. The sun is beyond the darkness of the cloud, which is only its external cover. But a human being is like a dark cloud that is far from the sun. It does not have the sun behind it. It might have very little sunlight illuminating it. Based on the various intensities of the sunlight (knowledge), the clouds may be classified into the Ashramas, gunas, castes etc. In the cloud, which is very close to the sun, there is no classification of the intensities of light because such a cloud is the brightest.

Past Human Incarnations of God

[Smt. Padma Ram asked Swami whether one should try to see a past human incarnation like Shri. Sai Baba in Swami or vice-versa. Swami's response is given below.]

In the state of theoretical devotion any view is right, since there is no difference between drinking two different drinks in a dream. The point is whether your devotion is theoretical (limited to songs, meditation etc.) or practical (service). Practical devotion is possible only in the case of the present living human incarnation. When you are sprinkling rose water on the shirt of a present alive person, the person receives and enjoys your service. The shirt is the human body and the person is God in the present alive human incarnation. The past human incarnation existing as a statue or photo is like a photo of the non-existing past shirt of the same person. You will not sprinkle the rose water on even the existing shirt if the person is absent in it, not to speak of a non-existing shirt seen in a photo. If you sprinkle rose water on a photo of a person who is away in a foreign country, it is also virtually the same. Similarly the service to a photo of Vishnu existing in the upper world is as good as the service to a photo of Rama who existed in the past. Krishna asked Arjuna to surrender to Him only (*Mamekam...Gita*). Here Mam (Him) means the human incarnation. The word Ekam (only) means the present alive one existing before the eyes of Arjuna. It means Krishna, who was the contemporary human incarnation.

¹⁸ The entire creation including the soul is made of the three fundamental qualities (Gunas), Satwam (purity, knowledge), Rajas (activity, passion), Tamas (darkness, ignorance, inertia). Hence, the soul is bound by these three gunas and the four stages in life. However, God, who is beyond creation is not bound by any of them.

Direct service to God is possible only in the case of present human incarnation.

God sees the useful talent existing in you for His service and selects you. An employer also does the same and is not worried about the other defects. The employer pays the salary for the service done using a particular required talent. Similarly, God rewards you for the service done by using your specific talent. God is not bothered about your other defects and will not interfere in your cycle of deeds. If you are not aspiring for the reward and feel that the service of God itself is a reward, the case is totally different. When you are doing the service with such reward-free attitude, God takes the entire responsibility of yourself and if necessary He may sacrifice Himself for your sake in the cycle of deeds.

[Several devotees asked Swami about the behavior of Swami as an ordinary soul many a time. They asked Swami about the possible interest of God to play in roles of ignorance.]

The interest of God to have entertainment to play a role of ignorance is only a minor point. This point is always associated with a major point of God taking the role of an ignorant soul for guiding the ignorant souls through the practical path. If an ignorant soul sees another ignorant soul reaching the goal through the spiritual path, certainly it will be standing as a practical example of inspiration. God plays such a role and inspires other similar souls in a practical path. This is the actual major aspect of His program to act in different ignorant roles. Incidentally the entertainment is also done so that you cannot blame Him as a bad person, who enjoys a bad role. Rama went after the golden deer just to satisfy His beloved wife, even though Lakshmana was opposing it¹⁹. He faced a big tragedy due to that mistake of blind love on His wife and not listening to a learned advice. It is a role of total ignorance. But, the Lord gives message to such ignorant souls. When such good purpose is served, what is the harm of His entertainment in such ignorant role, which is inevitable in preaching of practical spiritual knowledge? In the case of a really ignorant soul, only the blind entertainment exists without such noble cause. Similarly, if you analyze the life of this Swami, you can clearly find such noble cause of practical demonstration of the spiritual knowledge emitted from Him. His life is His message of the spiritual knowledge preached by Him. Infact, it is a double role of human incarnation in some scenes and a devotee in some

¹⁹Incident when during the fourteen year exile in the forest, Sita asks for a golden deer which is actually a demon in guise. When Rama goes after the deer and Lakshmana subsequently goes to Rama's help, Sita is kidnapped by the demon king Ravana.

other scenes. Swami is a combined form of Rama and Anjaneya [Hanuman], playing both the roles separately in related scenes of requirement since He is very ambitious to have double remuneration! Perhaps, the external dress is one and the same, causing confusion for both the roles, but you can distinguish both the roles by the corresponding dialogues and actions as in the case of a rehearsal of a drama. In a complete incarnation, this is inevitable.

UNIMAGINABILITY OF GOD

[December 21, 2006 Replies of Swami to Questions of Anil]

1) In one of Your discourse, You preached that human body is one and the same for God as well as the human being. But human beings vary due to the type and magnitude of a particular quality, this means their corresponding energy equivalent may be different and thus when the qualities goes back into original form may result in higher energy content with respect to other human bodies, if so how they can be same?

The human body means the outermost gross body made of five elements, which is common to all the human beings including the human incarnation. The internal soul is made of pure awareness, which is also same because it is a special work form of energy. Only the qualities, which are the various forms (feelings) of the soul, differ in the human beings. This bundle of strong qualities is called as the subtle body, which is in between the soul and gross body. Even this subtle body is made of the three fundamental qualities and the feelings differ only in the various proportions of these three qualities. The human being is a composite of gross, subtle and causal (Soul) bodies. In the human incarnation, God exist as the extra fourth item, who is beyond the above three bodies.

2) In any human incarnation, soul is a part. But what happens to that soul after Lord leaves that body? Sometimes the individuality of that soul is felt through its quality, even though Lord is present in that body?

The soul is a liberated soul that accompanies God as the son of God to sit on His right side. This is the second component of the incarnation. Whenever Jesus prayed His father, the soul is involved. But when Jesus told that He is the truth and light, this refers to the first component i.e., God existing in the human incarnation. Jesus told that He and His father are one and the same and this statement means that you should treat the alive wire as the current and there is no other way than this to experience current (God) directly. The experience of God is only through the soul (Path). Due

to lack of analysis of His preaching, the unfortunate crucifixion took place.

3) When one says God is unimaginable, that statement itself ‘imagines’ that Lord is unimaginable? If God is unimaginable then, why do we imagine him to be unimaginable?

In such case, you cannot use the word “Unimaginable” at all! Then, why that word is created? What is the meaning of that word? If you choose that way, silence only indicates God and some have followed this way also. Suppose you say, “I cannot utter that”. Does this mean that you have uttered that? Therefore, it is one and the same to indicate God through silence or through the word unimaginable. If a word is not assigned, mention of God becomes impossible in the spiritual knowledge. The Veda uses the word “Unimaginable” for God (*Atarkyah...*, *Aprameyah...*).

4) Is there any importance to time (astrological) if one is taking any decision, and if one is under the guidance of Satguru?

It all depends on the intensity of your faith on Sadguru, provided your Sadguru is real. The concept of time satisfies others around you who will criticize you if some thing goes wrong even by its own fate. By following the time to satisfy others, you are not losing anything or you are not sacrificing anything to an undeserving person as in the ritual to get the sin. If you are conducting the ritual blindly to satisfy others and sacrifice some thing to undeserving priest, you are purchasing the sin. The case of time is not like that.

5) Some devotees distribute food, as a part of alleviating their sins, is it not injustice, since the receiving person undergoes the sin of the giver [presuming it happens so]? Also it is told that sin of a particular soul has to be suffered by itself or by the Lord in Human form when He is pleased by the souls selfless service, in that case the distribution of food may contradict this aspect, if it is done with this selfish motive?

When the receiver is deserving like a devotee, God is pleased with you and suffers for your sake for the sake of the devotee, whatever may be your aim. If the receiver is a beggar, your sin is not cancelled but you will get heavenly reward separately. If the receiver is not deserving, even if you sacrifice without selfish motive, the sin is purchased. Therefore, everything is decided by the quality of the receiver and not by your aim. If one drinks poison mistaking as milk, he dies. If one drinks milk mistaking it as poison, he is not affected.

6) If one leaves the family for the sake of self-attainment (not for God's service) whether that act is justified?

Self is already attained by self. If you are self, you have already attained yourself. If you are the inert body, then also the body contains self and self is attained by the body. Self-attainment means realizing that you are the self (pure awareness) and not the body. You can attain this in one minute. Trying to continue in the state of self-realization is meditation of self, which is also very easy if you sit alone. What is the use of leaving house for this? If you have recognized the Sadguru, then only there is some meaning in any sacrifice.

7) Family bonds are basically feeling only, in that case is it sufficient to leave that feeling instead of physical leaving?

You need not leave even the feeling of family, if the feeling on the God does not exist. You have to replace the water in the vessel by the milk. If milk is absent, at least the water should be kept in it for drinking purpose. When you are in the state of theoretical devotion of emotions on God, then only this point of family bond arises which is also a theoretical love. In that case to satisfy the family, you can act externally showing the artificial feelings. But if you enter the practical devotion through service, this valueless phase of feelings is neglected. If you are only in the phase of feelings, what is the difference whether you drink Gold Spot or Goli Soda in the dream?

8) Lord in the human incarnation is in partial ignorance only, and then He may also form bonds like ordinary human beings during the ignorance stage?

Lord in human incarnation is in partial ignorance, which is unreal only, since real and full ignorance cannot exist in God like darkness in the sun. The second component in the incarnation, which is the soul is in partial ignorance and forms bonds. Since, the Lord and soul are mixed with each other, the bonds of the soul appear as the bonds of the Lord. Similarly, the credit of miracle done by the Lord appears to be the credit of the soul. Since, the Lord selects only His most beloved soul (Son of God), such mutual exchange is not an issue.

9) One of the attributes of Lord is the full knowledge what are the other attributes?

The full knowledge is useful for the guidance of all the souls and therefore, it always exists with the God and it is treated as almost the

identity mark of God. The other attributes are according to requirement of the divine program of God. God can take up any attribute as per the requirement. Even bad attributes may be used in tests. Since God is above all the attributes, it does not matter in anyway. The attributes are only the colors of His shirt. But the human being is shirt itself and the attributes matter very much since they are responsible for the actions.

10) According to the Bible it seems that Jesus was the only fullest human incarnation. Then, what about others, who came before Him, like Eliah, Elisha, Amose, Mosses etc?

When God comes down in human form, It is full incarnation. When His servant comes down, charged by the power of God, he is a prophet or messenger. According to the level of your requirement, the principal assigns the teacher and the principal himself comes as a teacher to any class according to his plan. The soul need not analyze the divine plan as long as the suitable teacher is available. The student should be alert only about a substandard teacher. Jesus was the only full incarnation in the list mentioned by you.

11) What is soul? If it is produced from food then, when food stops soul is destroyed?

Soul is pure awareness, which is a special work form of energy produced by the oxidation of food. Its generation requires the function of several biological systems also like lungs, stomach, nervous system etc. When any one of these fail, the energy is not produced and awareness in general disappears as in the deep sleep in which the nervous system takes rest. But the subtle body, which is a bundle of strong feelings (Samskaras), which are the waves of awareness, is not destroyed and it leaves the body for final enquiry. The enquiry is conducted by God based on these Samskaras only and not mere pure awareness, which is common in every soul. If you mean the subtle body for the soul, it is not destroyed. Even in the subtle body, pure awareness exists like gold in the jewels.

MESSAGE ON CHRISTMAS 2006

[December 25, 2006] Jesus asked Peter about the opinion of public on Him. Peter told that some are looking Jesus as the Messenger and some are looking Jesus as Son of God. He told that he is looking Jesus as the God Himself. Three views about the human incarnation are always available and these are Dvaita, Vishishtadvaita and Advaita. According to these three views, Jesus gave the three statements that He is the Messenger, that He is the Son of God and that He is not different from God. This does not mean that He is changing His state from one to the other in these three positions. His three statements about Himself are given to the devotees of corresponding levels of ego and jealousy. As the ego and jealousy decrease, these three states change according to the devotee. Through out the Gita, Krishna told Arjuna that He is God and remained in the state of Advaita only. The reason for this is that Arjuna was in the lower state of Vishishtadvaita thinking that Krishna is a partial incarnation of God Narayana. For him, the higher state of Advaita is preached. This does not mean that Krishna is always in the highest state of Advaita and Jesus is changing between these three states. The difference in the statements of Jesus and Krishna is to be understood from the point of the other side. The other side in the case of Jesus is various devotees at different levels in different times. The other side in the case of Krishna is a single devotee, Arjuna, in a particular time only. The Bible is a collection of statements of Jesus given to various devotees in various times. The Gita is a single statement given to a particular devotee only in a particular time or situation only. Therefore, Jesus and Krishna are not different from each other in the state of human incarnation.

Krishna was looked by Gopikas as God and hence, there is no necessity to preach Advaita to Gopikas, who were already in the highest state. Pandavas looked Krishna as incarnation of Narayana or as Son of God, which is lower state than that of Gopikas. Pandavas thought that justice is above the visible Krishna and only the absolute invisible God Narayana is above the justice. Hence, they could not cross the justice for the sake of Krishna. Dharma Raja refused to tell a lie even on the request

from Krishna. Arjuna did not leave Gaya in spite of repeated requests from Krishna. Dhritarashtra looked Krishna as a divine messenger only and did not grant even five villages to Pandavas in spite of repeated requests from Krishna. As the king, he had the power to grant anything. In the Gita, since there is only the reference of Arjuna, all the three views could not be given. Therefore, Hindus should not say that Krishna alone is God always and that Jesus is a changing God.

Apart from these three angles of devotees, there is a fourth angle of ordinary human beings who do not recognize the human incarnation even as a messenger. The priests of the church looked Jesus through this fourth angle in which, they thought that Jesus is a fraud person cheating the public to get fame. Due to this fourth angle, Jesus was crucified. Mohammad, the next Prophet kept Himself always in the position of Messenger only to avoid this fourth angle. But some ignorant human beings fought with Him also in the fourth angle, who did not believe Him even as the Messenger. Yohon claimed Himself as a Prophet only but His head was also cut due to this fourth angle. Buddha, kept silent about the unimaginable absolute God and therefore, there is no point of looking Buddha even as the Messenger of God. He was viewed as a learned human being since Buddhists misunderstood Buddha as an atheist. Buddha was concentrating on the removal of desire, which is the life of spiritual effort. This does not mean that He denied God. Suppose, you are going to a foreign country and you require the woolen clothes there. Suppose a friend concentrates on the point of purchase of the woolen clothes only. Does it mean that he does not believe in the existence of the foreign country? Kauravas looked Krishna in this fourth angle and tried to tie Krishna with a rope. Their mother, Gandhari also viewed Krishna in the same fourth angle and cursed Krishna with cruel death. Accordingly, Krishna was shot dead and died with profuse bleeding from the foot. There is no difference between Jesus and Krishna even in this cruel death.

The Responsibility Borne by the Human Incarnation

Everybody wants to become Jesus or Krishna to get the divine fame in the society in a similar way without such cruel death at the end. Such desire is hidden in the subconscious state of all the devotees even without their knowledge. Today there is freedom of expression of spiritual thought and there is the constitutional protection and hence a preacher need not fear for the crucifixion. Hence, now, the above desire is very strong. But one must remember that Jesus allowed the crucifixion from the view of a single point

that is to suffer for the sins of His people (Refer to the meaning of the word Emmanuel), who are deserving and to save them from sins. In Bible it is clearly said that He came to save His people and not all the people. Now, can you suffer like Jesus for the sake of sins of your closest deserving devotees? Perhaps, now, your above desire is subsided! Powers are always associated with responsibilities. However, if any devotee wants the position of human incarnation in spite of the awareness of responsibilities, there is an open chance for every human being to become the human incarnation. First you must concentrate on the correct divine knowledge, through which you must receive a clear-cut picture of the whole procedure. You must know that you are not already the God since God is not the ancestral property that is already given to you without any effort as felt by Advaitin. You must know that practical service to God alone can give any divine fruit. The correct spiritual knowledge and the theoretical devotion are only like water and fertilizer for the service-plant, which alone can yield the fruit. Through such selfless sacrifice of service in terms of sacrifice of work and fruit of work, you will be selected as a servant by God provided your service is not aspiring any fruit including the above fruit of becoming human incarnation. Now you have entered the inner circle of God and this is the first step called as Dvaita. People often misunderstand that Dvaita is the relationship between God and an ordinary human being. Such relationship is only the creator-created relationship. In Dvaita, Madhva says that the relationship between God and the soul is the relationship of Master-servant. Madhva Himself kept in the position of the servant of God. Every human being cannot claim such position of Madhva, without reaching that state by spiritual effort as explained above (Correct Spiritual Knowledge – Theoretical Devotion – Service). If you see Hanuman, He straightly jumped from the knowledge to the service and never expressed His love on God through songs and tears as per Valmiki Ramayana. Some plants yield fruits just with supply of water without fertilizer. Therefore, sometimes knowledge and service are sufficient without the intermediate theoretical devotion. But here the soil acts as a hidden fertilizer. Similarly, the theoretical devotion of Hanuman was kept hidden in the mind only. Hence this intermediate state exists in a hidden way in such cases.

Now one of the closest servants, excels other servants in service and becomes the Son of God and sits on the right side of God as told by Jesus. Ramanuja also says that one of the most fortunate devotees sits on the lap of Lord Narayana and talks with Him and this is exactly coinciding with the above point of Bible. This is the second state of Vishishtadvaita. Now

such Son of God comes down to the earth with a gross body (as usual like any other human being) and God enters him and pervades all over the soul and body. Now, this Son of God is the human incarnation and is treated as God by the devotees for hearing the knowledge and serving the God. This Son of God gets the credit of all the wonderful works done by God, who is hidden in him. This is the third final state of Advaita. God entered the devotee, stays for his lifetime and exits at the end. The entry of God is mentioned in the Veda (Tadevanupravishat...). The exit of God is mentioned in the Bible, when Jesus cried stating 'Oh! God! Why did You leave me?'

Jesus told these three statements to different devotees in different times, but one should understand that Jesus remained in all the three states simultaneously because these states are only the simultaneous angles. In the third (Advaita) state, the other two lower states co-exist. This means that the lower state is always in the higher state but not reverse. In the human incarnation, which is the state of Advaita, Vishishtadvaita also exists because the Son of God treated as God is the Son of God by himself simultaneously even in that state of Advaita. The live wire is a wire always. Similarly in the state of Vishishtadvaita, Dvaita exists because the Son of God was selected from the closest servants and therefore, the Son of God is also a servant by himself even in the state of Vishishtadvaita. Hence, the human incarnation can mention itself to be in the two lower states also simultaneously, which is also the truth. The human incarnation always says the truth only. The reverse of these three states is not true. Every servant is not the Son of God and hence, Vishishtadvaita cannot exist in Dvaita. The Son of God is God only in the time of human incarnation and he is not God always. Therefore, Advaita cannot exist in Vishishtadvaita. Adishesha was one of the closest servants of God. When he was born as Lakshmana, he became the Son of God by his exceptional service. Then in the next birth, Lakshmana became the human incarnation called as Balarama, who is placed in the ten incarnations of God. In this incarnation, God pervaded all over Balarama. Even the God Krishna served this incarnation as younger brother to prove that He will become the servant of His servants. Even Jesus served His devotees by washing and kissing their feet.

Jesus neglected His mother through out His life. When a devotee stated that His mother is really blessed soul, He denied it and told that the servants of God are really blessed. Once, He refused to see His mother, who was waiting for Him since He was busy with His devotees. Jesus was stating that one should cut all the family bonds including life to become His

dearest disciple. Shankara, who left His mother for the sake of God; Buddha, who left His wife and son for the sake of God; Ramanuja, who left His wife even for the sake of devotees; Radha and Meera, who left their husbands for the sake of God; Gopikas, who jumped into the fire for the sake of Krishna; Prahlada, who underwent torture and Hanuman, who tore His chest for Rama can be understood as the direct or indirect human incarnations of God to demonstrate this point practically. The negligence of Jesus towards His mother, had another point also. He was reducing her bond to son to divert it to God. Apart from this, He was also preparing her to withstand the last scene of His crucifixion. In fact, in the world God created disease for this purpose only. Whenever your close related soul like wife, child etc. falls ill, you are expected to decrease your love on them slowly by such repeating illness. The illness is a temporary warning about the inevitable death on some day or the other to show that your relationship with that particular soul is not permanent and can be cut at anytime. But in such situation, one is becoming more and more anxious about the soul and takes more and more care thereby increasing the love more and more on that bond. When that soul departs suddenly or at the end of the life, this accumulated love will blast you suddenly due to increased power in the bond. But if one decreases the intensity of love by such situations, he or she will be able to withstand the shock quite efficiently. Like this Jesus was preparing His mother for the last scene, which is common to any mother, who has the probability of an accidental death of her child.

Devotees, who detect the hidden God in human incarnation, are really blessed because they are going to be infinitely benefited by their service to the Lord in human form in His divine mission. But they should not aspire for any fruit for their service. If they aspire for the fruit, it shall be given by God based on the quality and quantity of the service here itself. In such case, God has no obligation for the devotee in his cycle of deeds. The reward here is unnecessary because any fruit in this world is not eternal and there is alternative way of self-effort to achieve the fruit here. Moreover, when you ask God for the fruit, it is accounted and paid according to the standards and extent of your service. But if you do not aspire for the fruit, God will use His grace to save you in the upper world where there is no alternative. Moreover, in such case, there is no account and the grace of God becomes infinite to be used for any requirement to any extent. Hence, the devotee who serves the Lord without aspiring anything in return is very fortunate. Jesus tells that a person purchased a land by selling all his property and he found lot of treasure in the land while cultivating it. He is

the devotee who sacrificed his entire worldly work and wealth for God. A person who refused to purchase the land beyond certain rate lost the treasure because he mistook the human incarnation as an ordinary human being. A blind beggar recognized Jesus as God whereas the priests who are not blind could not recognize Jesus. Jesus tells that blind see and those who are not blind are not seeing. Jesus compares the fortunate devotees who recognize Him to the seeds thrown in the field because such seeds (devotees) are covered by soil (God) and are protected. The seeds, which have fallen outside the field, are eaten away by the crows. This means that the people, who did not recognize the Lord and went away, are punished by the messengers of the hell.

You may say that you are serving the Lord in human form without any aspiration of fruit in return. You have reached this state after hearing the story of Hanuman, who served the Lord without aspiring any fruit in return and due to such selfless service, Hanuman became God. Now, your selfless service is based on this story of Hanuman so that you can also become God like Hanuman. Have you learnt only selfless service from Hanuman or have you learnt the selfless service in view of its fruit? If you analyze your sub-consciousness, you will know the truth. The sub-consciousness stores certain secrets, which are not known even to you. But, on deep analysis, you can find those hidden secrets also. In nutshell, the main point is that whether you have simply taken the word 'selfless service to Lord' from the story of Hanuman by cut and paste method into your sub-consciousness or copied the whole story into your sub-consciousness? If the case is former, your service will yield the fruit. If it is latter, the fruit is lost. In order to avoid this danger, Buddha adopted only selfless service without any reference to God. When God is not in the picture, there is no point of fruit of becoming God. Then you are adopting only selfless service without any fruit and in such case, the fruit is sure. Buddha asked people simply to cut the desire and kept silent about God so that the fruit of becoming God will never arise. Without understanding this great aim of Buddha, people have misunderstood Him as an atheist and the joke here is that He is one of the incarnations of God Narayana. This means that He denied Himself! Buddhists have taken the silence on God as the indication for absence of God. Silence means that God is unimaginable and this is the absolute truth of the absolute God. Even Shankara said that God could be explained only through silence. People have rubbed the title of atheist even on Shankara (Prachanna Buddha). When God enters the soul and body of His most beloved devotee (son of God), such devotee is called as the human

incarnation. In the human incarnation, we find both God and Son of God mixed with each other in a perfect homogeneous state so that both are inseparable like the wire and the current in the live wire. The wire is the Son of God and current is God. The live wire is the human incarnation. The live wire must be treated as the current and there is no alternative way to experience the existence of current. In this context, the misunderstanding arises. The live wire says that it is moving the fan. In fact, the current is speaking this through the wire. People misunderstand that the live wire is boasting about itself as itself moving the fan. The live wire looks like any other wire as far as the properties of the wire (metallic nature, leanness, etc.,) are concerned. This makes other wires to think that the live wire is also an ordinary wire without current, which is boasting about itself. This confusion lead to the crucifixion of Jesus by the public. When Jesus claimed that He is the truth, the light and the Father of the heaven, this claim was not from the Son of God, but it was from God Himself. But, the observers have misunderstood this statement as that of Jesus. When the speaker is invisible, the mike looks as if it is speaking by itself. Here, at any time the speaker is not converted into mike or the current is not converted into wire. The two units exist separately even during the time of the human incarnation in which, both are homogeneously mixed to form a single phase. If this point is realized, Jesus might have escaped the crucifixion. It is this point, which is stressed by Mohammed. He said that God would never become human being or the vice-versa. This does not mean that the Son of God should not be treated as God in the human incarnation by the devotees. If you deny this assumption of treating the Son of God as God, the devotees become dissatisfied because they prayed God for the experience of God and service to God. Then the very purpose of the human incarnation is lost. Mohammed clarified this concept to avoid the danger. But, His followers misunderstood that He denied the very concept of human incarnation. Thus Buddha and Mohammed should be taken as the preachers who warned about the reality of the concept to avoid the danger of loosing the highest fruit and punishing the human incarnation respectively. The followers have extrapolated the preaching and as a result, Buddhists thought that God does not exist and Muslims thought that the human incarnation does not exist. The concept of human incarnation is introduced and explained well by Krishna in the Gita and Jesus in the Bible. Krishna says that God enters the human being and Jesus says that God is in flesh. This clearly means that God is neither the human being nor the flesh at any time. Buddha and Mohammed clarified the misunderstandings of the

human beings about this concept. Buddha indicated God as unimaginable through silence and Mohammed indicated God as invisible. The desire to become God comes generally, when God is seen by eyes in human form. Generally, the concept of human incarnation is avoided only to avoid the birth of this desire to become God. When God is invisible, generally the human tendency is to get some benefit from the invisible God and not to become God. But, Alas! The Advaitin has not left even the invisible God! He wants to become even that invisible God! Why becoming God? He claims that he is already God. For this, he proposed that God is the invisible awareness (soul), which exists in his body mixed with qualities, which is called as the individual soul (jeeva). He proposed that simple filtration of qualities from the soul will yield the absolute God because according to him God is pure awareness without qualities. The Advaitin gave his own false concept of God and also his own false way to become God.

GOD IS MOST DESERVING OF YOUR LOVE

Inevitability and Benefit of Worldly Stress

[January 05, 2007]. The involvement in this world is inevitable. The consequence of such involvement is stress, which is also inevitable. We may succeed in getting the fruit of the stress or we may not succeed in it. The bullet is shot but hitting the bird is not certain. The present Yoga [detachment from the world and remaining in one's own awareness or Atman] is just a sleeping pill for a short time and it is in no way different from deep sleep. In fact deep sleep is better than the present Yoga. The reason is that in the present Yoga, the nervous system functions at a minimum level because awareness of oneself [awareness of the awareness alone] still exists as in the case of thoughtless self-meditation. In deep sleep, even that pure awareness disappears and the nervous system takes complete rest. In any case, the immediate involvement in the world is inevitable. In such Yoga you only have peace, which is the absence of misery; but that is not bliss. Such peace is not equal even to materialistic happiness. When you are in self-meditation and if someone tells you that you have won a lottery of a crore [ten million], you clearly experience distinct materialistic happiness.

It is also common practical experience that one is unable to stand firm in the state of self-attainment through self-realization. The reason for this is, if you remain in the self and thereby detach yourself from misery, who will suffer the misery in your life cycle, which is ordained as a result of your past sins? The results of the rest of your past deeds which have to be enjoyed [or suffered] by you in the future cannot be cancelled suddenly. The force of the divine law governing the cycle of deeds is stronger than the self. The divine law is in the hands of God alone. The divine law will drag you into the world for the sake of the punishment. Only God can save you from the misery. The word Yoga actually means your meeting with God in human form. If you remain in the self without proceeding further to God, thinking that the self is God, you are doing a sinful deed. You are in no way different from an atheist who says that there is no God other than the self. At least to enjoy the result of this sin, you have to be dragged out.

If you divert this inevitable stress [of involvement in the world] to service in the spiritual field, God will protect you in both this world and the upper world. This is a one bullet-shot that is sure to hit two birds. When God takes care of you, there is no chance of uncertainty. For you, solving all your problems in the world is not certain in spite of hectic stress [stressful effort]. Therefore, it is far better to divert the inevitable stress and involvement to the spiritual service of God. You do not have complete faith in God. Atheism imparted by the external environment is hidden in you without your knowledge. You are in daily association with people who always put self efforts with partial faith on God and this injects such an attitude into your brain. Hence you do not have full faith on the word of God. You will always estimate your success based on worldly factors. In reality, you do not have confidence on the super power of God, which can produce an ocean of sweet water in a desert.

In practical situations, your faith in God and the extent of your theism is tested. Wise people, who say that self-effort is the main component and that God's help is a minor component in any action, often cover up such deficiency in your faith. But when all the doors are closed, you will be worried about the possibility of success assured by God. Then you will put effort to open one of the doors so that God can help you through that door. This is utter foolishness on your part, because you think that God cannot help you unless some door is opened. God can even enter through the wall to help you, if all the doors are closed. Thus keeping full faith is important in the practical situation.

Complicated Cycle of Deeds

The Gita says that the concept of the cycle of deeds is complicated (*Gahana karmano Gatih...*). The action or deed by itself is inert without the intention of mind and has no result. When you are walking on the road, an ant may be accidentally killed under your foot. There is no sin for this deed because the intention of mind (*samkalpa*) is not there. Suppose you have an intention to kill the ant and subsequently kill it. This is a deed associated with mind and hence will lead to full punishment. Suppose you have the intention to kill the ant but somehow the deed was not successful due to the miraculous escape of the ant. Then you will have half of the punishment for your intention. Since the effect of your intention was not received by the ant, the other half of the punishment is cancelled. Therefore, action without intention has no fruit. Action with intention has full fruit. Intention without action has half the fruit.

Why should you enjoy half the fruit for your intention when the action never materialized? I will give you a small example. A daughter-in-law is serving her mother-in-law or father-in-law. The service is inevitable. If the service is done with good intention by treating the father-in-law as her own father or mother-in-law as her own mother, good fruit in heaven is fully enjoyed. Suppose the daughter-in-law serves them sincerely due to the unavoidable circumstances but scolds them with hatred in her mind, what is the result? The good fruit in heaven is reduced to half and half bad fruit is received in hell for the bad intention.

The good fruit of a good deed can never cancel the bad fruit of a bad deed. Fruits of good deeds and bad deeds have to be enjoyed separately. If you create a provision to cancel a bad deed by doing a good deed, everyone will commit sins under the influence of emotions and then will try to cancel the sins later on by doing good deeds. Therefore, when priests say that by doing a ritual, all your sins are destroyed, it is the climax of ignorance. No good deed can cancel the bad deed. The Kauravas had ninety nine per cent sins and one per cent good deeds. They went to heaven first to enjoy the little good deeds and later went to hell to enjoy all their major bad deeds. The Pandavas were vice-versa and hence went to hell first and then to heaven later on. In both cases, mutual cancellation of the results of good and bad actions was not seen in the Mahabharata (Swargarohana Parva). Now, I pity the daughter-in-law who sincerely served the in-laws but went to hell simply for the sake of her bad intention. The daughter-in-law who did not serve her in-laws and also had a bad intention goes to permanent hell. The daughter-in-law who served her in-laws sincerely but had a bad intention in her mind goes to both hell and heaven separately. The daughter-in-law who served her in-laws with good intention, thinking of them as her own parents goes to permanent heaven. The daughter-in-law who has a good intention in her mind to serve her in-laws will somehow serve them directly or indirectly and will not go to hell.

Suppose a bad intention has come into the mind, but the intention is not materialized and nobody is affected practically in the world. Certainly there will be a partial punishment for this mental sin in hell. How to get rid of this mental sin? Only the powerful divine knowledge at the level of the intelligence can smash mental sins. The intelligence alone can control the mind. The intelligence is strengthened by the divine knowledge which is injected by the Sadguru. The mind is strengthened by repetition of sins and temporary experience of false happiness. When the divine knowledge is intense, the mind is purified and at a stage of climax, even the results of

previous sinful deeds are smashed (*Jnanaagnih sarva karmani*—Gita). Divine knowledge at its climax makes you surrender to God and leads you to getting involved in practical spiritual service in the mission of God, without aspiration of any fruit in return. In such a stage, God attracts all the results of your past sins and suffers for your sake. This technique of God is not known to you. Somehow you are relieved from all mental sins and also from all the results of previous sinful deeds. The mental sins are cancelled by the divine knowledge. The results of previous sinful deeds are cancelled by the interference of God that results by the climax of divine knowledge. Therefore, when service is inevitable, better do it with good intention too so that you will not receive partial punishment in hell unnecessarily. This does not mean that I am encouraging you to do the sin fully and get full punishment.

Rigid Dharma for Sweet Love

You have to follow the constitution written by God strictly in this world as far as your behavior towards other souls is concerned. Here, justice [Dharma] must be followed and injustice must be discarded. Only in the case of God, can you overlook even justice for the sake of God which cannot be a sin in that particular case. For the sake of God, you can overlook any other soul including your own self and this shall not be a sin. In fact, it is the Best. If you do not overlook justice for the sake of God, it shall be a sin. But this special case (Nivritti) cannot be extended to one's behavior with other souls (Pravritti).

God establishes justice in this world very seriously (*Dharma Samsthapanarthaya*—Gita). But the same God in the same Gita finally says at the end that one should violate even Dharma [justice] for His sake (*Sarva Dharman Parityajya...*). This is not a contradiction at all. You must follow justice and discard injustice in your behavior towards other souls in this world. But when you realize God, you have to sacrifice even justice for the sake of God. This is a point of contrast. The more powerful the villain, the more powerful will be the projection of the hero. The firmer the rules of Dharma, the greater is the love expressed for God by violating such Dharma. Therefore, the firmness and rigidity in the establishment of Dharma is directly proportional to the love expressed for God in violating such Dharma for His sake.

Let us take the example of the naked Gopikas saluting to Krishna. According to Dharma, a lady cannot come naked before a male. It is against justice and leads the lady to hell for punishment. Apart from this threat of

hell, a lady is characterized by lot of shyness and no lady can overcome the shyness in such a situation under any circumstances. In the case of the Gopikas, this violation of justice and shyness might have been done because Krishna was God. For the sake of God, justice can be violated and even shyness can be overcome because God is the Creator and is aware of everything in this world. This is one excuse in the case of the Gopikas' violation of Dharma and shyness.

But there is a similar example which is even more serious. Shri Manikyā Prabhu²⁰ was an incarnation of Lord Datta and Smt. Subbamma was His topmost devotee. Other devotees were jealous about her. One day the Lord called her by name while she was having a bath. Subbamma came running into the court in which all the devotees of the Lord were sitting. She was completely nude and did not even wear her sari to avoid delay in following the order of the Lord. All the devotees were astonished. The Lord threw a cloth on her and asked her to go back. She went away. The Lord looked at the faces of the devotees which were bent in repentance. This sin is a more severe test than the sin of the Gopikas. Here Subbamma stands naked not only before the Lord but also before all other human beings for the sake of the Lord by crossing her shyness and justice. The Gopikas stood naked only before the Lord.

When the Lord faces the exceptional devotion of such topmost devotees, He is immensely pleased. Such immense pleasure is the aim of this entire creation and the establishment of justice is the background in contrast. If Subbamma was used to coming out nude on the call of any other person, then there is no specialty when she came out nude on the Lord's call and Subbamma would simply be called a mentally deranged lady. In such a case, the background will not serve any purpose to God. Other souls deserve your love only in a limited way, controlled by the rules of justice. But the Lord deserves unconditional love and kindness from His devotee.

If you realize the truth by taking away the layer of ignorance acting as a stage of this divine drama, you will be surprised to know that anything sacrificed by you for the sake of God, was given to you by God alone. He gave something to you and forgot that that it belongs to Him. He also covered you with His delusion (Maya) so that you will think that this something belongs to you. Now the drama of sacrifice is enacted over the stage of this layer of ignorance by which both God and devotee forget the basic truth. Now when the soul sacrifices that something to God, both God

²⁰ A great mystic saint and yogi (1817-1865), hailed as an incarnation of Lord Dattatreya and has several devotees in India.

and soul enjoy the sweet love of sacrifice based on the concept of donor and acceptor. Realized scholars pierce through the stage of ignorance and find out the truth that, that something belongs to the Lord alone and the whole drama is just for the enjoyment of the sweet love of devotion between God and the devotee. If you compare God with other souls who love you just for the sacrifice of something which belongs to you (in the relative sense) and that their love for you is only for their selfish happiness, you can realize the difference between God and your beloved souls and the deservingness of God to your boundless love.

GOD, MIRACLES AND ATHEISM

Proof of Divinity

[January 06, 2007. Smt. Shrutakirti from Hyderabad revealed her Divine experience as follows: “On December 24th 2006, I slept with some worry and I got a divine dream in which Swami walked into my house. He was radiating a light brighter than the light of a thousand suns. Every footprint of Him was shining with a pure golden color. Swami consoled me and preached Divine Knowledge. At the end Swami told me that He was giving a proof for the reality of His entrance into the dream. Then Swami told me that if I verified the calendar of 2007, the star (constellation, according to Indian Astrology) on 21st May 2007 was Punarvasu. This statement was repeated three times by Swami and then He disappeared. I awoke early in the morning and told about the dream to my husband. We had not yet purchased the calendar for the New Year (2007). My husband rushed to our neighbor and brought the calendar to verify the truth. We were extremely surprised to see the name of the Punarvasu star on the 21st of May 2007. Even the composer of the calendar could not have guessed this. I immediately phoned Swami and told Him about my dream.

Swami said to me, ‘Any proof from a dream will be treated only as a dream and cannot be realized as the truth in this world on waking. Some days ago I told you that I am coming to your house on a particular day. On that day there was a profuse scent of lotus flowers in your house, which was absent outside the house simultaneously in every direction. That was a proof for My entry into your house in your waking state. If I exhibit the same scent in your dream, it is not a real proof because it becomes a part of the dream and will be treated as unreal along with the unreal dream.’ I immediately phoned and told about this experience to all the devotees of Swami”. Following is the divine discourse given by Swami regarding this incident].

If the human incarnation materializes matter, you say that it is a magic trick. If the Lord gives divine visions, you will say that it is an illusion of the eye. You know that Smt. Bharati saw the divine vision of Lord Datta. She put her finger in the bright radiating wheel revolving on My finger to test the possibility of an illusion of the eye. You know that she

immediately fell down and was unconscious for a long time. You know that the doctor also stated that her heart and body had been subjected to a shock by high voltage electricity. Her finger also remained stiff for three days. In spite of all this, doubts still remain in your hearts.

Now analyze this small proof in the dream. Even though it is small, it is most perfect from all angles. You know that Shrutakirti is very innocent and ignorant. How can she tell this [the exact constellation on a particular day] even in her waking state? Perhaps some mathematical genius may be able to tell this after doing some calculations and such calculations are impossible in the state of a dream. Miracles cannot satisfy atheists, who are always ready with alternative interpretations. But what sort of interpretation can they give for this? Of course, one should doubt everything and everybody, and should analyze intensively to find out the truth. But there should be a full stop even for analysis.

Miracles are the yardstick of ignorant people to measure the Divinity of the Lord. I stayed in the house of Smt. Bhavani for two years. She would always ask Me to tell her the thought that was going on in her mind at that time. That was her yardstick to measure My Divinity! I told her that even an evil person who has mastered a type of black magic called Karnapishachi could reveal her thoughts. But she insisted on it every day. One day I told her that I would tell her the thought in her mind once, provided that she does not insist on it again. She agreed and I revealed the secret statement that she was thinking in her mind. She was very happy. But the next day she asked again. She thought that I might have correctly guessed the previous statement in her mind just by coincidence. Suddenly her third son, who was upstairs in the house, came down shouting at her for such a foolish test. He was roaring since Kalabhairava had possessed him. There is no end for the doubts of doubting Thomas.

Miracles indicate the existence of unimagability. The unimagability is God and its existence indicates the existence of God. The unimaginable power is the source of the miracle. The source of that power is God. That power may or may not give the address of God in a person who exhibits the miracle. But the miracle gives proof of the existence of that power in that person. The power gives the indirect existence of God elsewhere. Therefore the miracle is an indirect proof of the existence of God but not the direct proof of the address of God. Black magic is also a power of God, which is given to Satan. Satan and his followers are sufficient for atheists to prove the existence of superpowers and thereby the existence of God indirectly. Let the atheist cross the

miracle of a demon first. The theist should be above the level of these miracles and should try to achieve Divine grace of God through spiritual knowledge, devotion and selfless service through sacrifice in the Divine mission of the Lord.

If a post graduate student forgets the alphabet, what to do? Similar is the case of the theist who wants miracles as proof. The theist requires correct guidance by correct spiritual knowledge of that standard. Therefore divine knowledge alone can be the proof of God as per the Veda. The exceptional quality of the divine knowledge (PRAJNANAM) is the spontaneous proof. You can experience the highest quality of the knowledge available and there is no need of any testing procedure for that. How do you select the Miss World? You experience the spontaneous beauty directly and there is no need of instruments to test her beauty. You select the top most beauty available in the competition. If you say that some greater beauty may exist somewhere and at some time in this world, the result of the competition can never be declared. Only ugly sadists will say this.

The Gita says that the possessor of such topmost knowledge that can give the most perfect guidance to the souls is God Himself (*Jnanitvatmaiva...*). The importance of Divine Knowledge is only due to the importance of correct guidance in the spiritual path. For this the exhibition of miracles is not required. The exhibition of super powers through miracles is needed only for the low level of atheists and to punish the low level devils. When a high level police officer is invited to address the students in a college, he goes there in a normal civil dress. When he has to deal with criminals, he will be there in the police uniform. Even there, he will send his subordinates in uniform to deal with the criminals. But he will not send his subordinates in uniform to address the college. Similarly God comes to preach Divine Knowledge and sends His subordinates to exhibit miracles. Since the majority is in the lower strata, miracles have to be exhibited widely. Hence God gives the super powers even to devils. The miracles include even the miraculous experiences in the life of any one, which prove the existence of the unimaginable God. Miracles and knowledge are the two requirements of people here in the lower and higher levels respectively. Generally God Himself meets the requirement of the higher level [by giving knowledge]. Liberated souls who are the servants of God, generally meet the requirement of lower level [by showing miracles].

Debate with Atheists

Today atheists met in a conference in this city and talked as they liked. I can answer every point raised by them provided they are not rigid conservatives of atheism and have an open mind to accept the truth.

Atheist: There are 33 crores [330 million] of deities in India and yet poor people are suffering.

Swami: There are several teachers in a school who teach classes equally. Why are all the students not of equal standard? The cloud rains the same water drops. Why does one drop fallen in the pearl shell become a pearl and another drop fallen in a mud pond become mud? The Creator is equal to all but the creation has differences by its own nature of merits and defects. Are there no differences among people in foreign countries where there is only one God? The 33 crores of water drops (deities) have the same content of water (God). Due to the association of different materials, some drops became pearls and some became mud. The difference in the deities is due to the superimposed varied nature of human beings²¹. You have indirectly indicated the inevitable differences in the nature.

Atheist: Religious exploitations have led to the misery of poor people. Why should there be golden ornaments and jewels on statues in the temple when poor people are suffering?

Swami: I agree that there is some religious exploitation done by selfish priests. But these exploitations are not of such magnitude to cause the poverty of some people. Politicians and rich people are responsible for the poverty of those people. Even terrorists are attacking such rich people and not the priests. You are diverting the main issue to the wrong direction of a minor negligible issue. Your main issue is the negation of the existence of God. It is one of the paths in philosophy and hence Sage Vidyanaraya²² gave a place to the philosophy of atheism proposed by Charvaka. But now you are trying to get the support of poor people by such a diversion. Now you are no more a philosopher but you are a politician. Actually you are harming the poor people who live peacefully with pure devotion for God. Their

²¹ The 33 crore deities correspond to similar mental tendencies that people exhibit. The One compassionate Lord takes these varied forms to suit those varied tendencies

²² A great saint who lived in the 13th century who propounded a treatise discussing various philosophies including atheism and Buddhism

devotion is excellent and God is giving them peace and a lot of happiness. Rich people are not blessed with such peace and bliss due to their impure devotion. Money is not the single criterion of life. Religion is doing social service along with devotion to God so that suffering people get blessings from God. Take a patient of cancer or AIDS. Your social service cannot change his worry. Only the concept of spiritual knowledge and devotion can console him completely. Sometimes the grace of God may even give a permanent cure.

Society is peaceful to a large extent based on the belief in God and the fear of hell. Now if you remove these concepts, society will end in chaos. Thus you are finally turning into an anti social element. If atheism spreads, corruption, killing each other etc. will go to the climax. All rich people will kill all the poor people and perhaps you want to remove poverty in that way! Even rich people and politicians are controlled to a large extent due to their belief in God and hell. You want to remove that too and fully support rich people! How can you say that hell does not exist? I cannot show hell to you but can you show the absence of hell by taking Me to the end of this space? In the case of equal probability, it is better to be safe and believe in the existence of hell.

You have criticized the golden ornaments and jewels on statues in the temple. The statue is a representative model of God to give a strong impression in the minds of ignorant people. The concept of God has several sociological uses like giving confidence, peace, happiness, controlling sin etc. God is the poor man's heaven, which cannot be purchased by rich people. You are criticizing the material used in the model, which is building up this most important concept. A villager says that the materials used in building experimental models that convey scientific concepts is a waste and that material can be used to feed the poor instead! Why do not you criticize the heavy jewelry of rich ladies and highly expensive functions, which have no representation of any useful good concept? Why have you conducted your conference in a highly expensive five star hotel?

Atheist: Spiritual knowledge uses no reason and perception. Hence we do not believe in it.

Swami: There are several things, which are beyond reason but their existence is experienced through inference. This is accepted even in science due to the inefficiency of measuring techniques (refer to Heisenberg's uncertainty principle). Work is a form of inert energy, which is neither energy nor the machine and nor the motion. But it is inferred by the final effect. The limit of space is beyond even imagination and reason. Life comes from food (matter) and matter comes from energy. Energy has no cause. Do you not believe in the existence of energy, which has no cause? A boy loves a girl even though she totally rejects him. This is a factual case even though reason does not exist in it. If love is the reason, then the reason of such love is absent and the question returns to the original state. Again love is abstract, which is invisible but inferred from the above case. All these points are created by God to give the information about Himself that He is unimaginable and that His existence is only inferred through experience. This does not mean that space, love or work (awareness) are God. They indicate God by giving indirect information about God.

SANKRANTI 2007

Transformation

[January 9, 2007.] The word Samkranti [Sankranti] means complete transformation. The sun diverts itself from south to north [from winter solstice to summer solstice]. The south is called as Pitriyanam, which indicates the strong bond of love of parents. This is the strongest among all worldly bonds. The north is called as Devayanam, indicating the bond with God. This festival represents the diversion of love from the world to God. This festival is also called as Pongal which means a sweet prepared by boiling rice with milk and sugar. All these three ingredients are white indicating purity. Rice indicates service. Milk indicates spiritual knowledge. Sugar indicates devotion. When pongal is finally prepared, only rice is seen. The milk and sugar penetrate into rice and such penetration is Samkranti. This means that knowledge and love exist internally in the service. For example when you are serving your child, the knowledge that the child belongs to you and the love for your child exist in your service. Without knowledge and love, there cannot be service. Service is like the plant coming from the seed. Knowledge is like water. Devotion is like fertilizer. The water and the fertilizer penetrate into the plant and both make the plant grow into a big strong tree. The tree alone yields fruit. The fruit cannot be achieved by just the water or fertilizer or by both together without the plant. The plant also cannot be born from the seed if the earth does not supply water and minerals as fertilizer from the soil. If you do not identify your child, no love is born. Without love, service cannot be born. Therefore without knowledge there cannot be the birth of devotion and without devotion there cannot be the birth of service. Without service there is no fruit.

Brahma indicates knowledge. Vishnu indicates devotion. The dancing Shiva indicates action or service. Lord Datta indicates these three associated together. Hanuman served Rama in Rama's personal matter. Hanuman knew very well that Rama was God and this knowledge was constantly maintained in his service. His devotion to Rama was at its climax in his service. When Sita was not found, he wanted to commit suicide. This shows his love for Rama in the service. As per the Valmiki

Ramayana, you can always find the knowledge and devotion of Hanuman in his service alone. You can never see Hanuman involved in [philosophical] debates on God or singing songs on God. He is always seen in service to Rama throughout the Ramayana and his knowledge and devotion always exist in the service simultaneously. The whole essence of his knowledge was only identifying the contemporary human form of God. The whole essence of his devotion was only serving practically such a living human form.

Sundara Kanda means the beautiful part of Ramayana since it describes the selfless service of Hanuman to the living human form without aspiring for any fruit in return. You have to read the Sundara Kanda only to learn this aspect. But people are reading it for getting success in their selfish works! Hanuman did not accept even a garland for his service in the end. Such selfless service based on the spiritual knowledge learnt from the Sun-god and devotion learnt from his mother, yielded the topmost fruit of becoming Brahma (God). Such selfless service integrated with knowledge and devotion is the nishkama karma yoga of the Gita.

Service is work and hence is called as karma yoga. Work is energy and matter (money) is also energy. Hence work and matter are one and the same. Therefore both sacrifice of work and the sacrifice of the fruit of work (money) come under karma yoga or seva yoga. The sages were always busy with knowledge and devotion to God. They did not do any service to Rama practically even though they identified Rama as God. The water and fertilizer without the plant could not yield any fruit and they had to take another birth as the Gopikas to get salvation. Hanuman got the topmost divine fruit in that life itself since he did not stop with knowledge and devotion. He extended his knowledge and devotion into service. The moment you recognize your child it is jnana yoga. Immediately love is generated and this is called Bhakti Yoga. Spontaneously you start serving your child and this is karma yoga, which is nishkama karma yoga since you do not aspire for any fruit in return. In the case of your child, really no fruit is achieved. But in the case of God, for the same selfless service, unimaginable fruit was given to Hanuman.

Here the transformation of knowledge into love and service is spontaneous in the case of your child. But in the case of God, why is the transformation incomplete? I mean, why do some stop at knowledge and why do some others stop at devotion? The reason is that their knowledge itself is fully wrong in not generating devotion. If the knowledge is partially wrong, devotion is generated but not service. If you identify God

as formless, it is fully wrong knowledge and hence no devotion is developed. If you identify God in human form, but worship statues of such human form, devotion is generated but not service. If you identify the living human form of God, service is generated. When you fully identify your child, the knowledge is fully correct and love and service are generated spontaneously. When you have a doubt in the identity of your child, your knowledge is partially correct. Then the love that is generated will not really transform into service. Service always includes correct knowledge and full love.

The formless God results in no expenditure of your work and money. The statues result in partial expenditure like cleaning (sacrifice of work) and repairs (sacrifice of money). The living human form of God has lot of recurring expenditure like feeding Him every day etc. The essence of sacrifice is deciding the right concept of God. The Advaitin is very clever and says that he himself is God and feeding himself everyday is accounted in the recurring expenditure incurred for God. The human form of God (Sadguru) alone can give the fully correct knowledge that transforms into devotion and service spontaneously.

When you are diverting the service or practical devotion from the world (family and society) consisting of living human beings, towards God, that God must also be in a living human form. Then alone can the service like feeding etc. be diverted practically from one side to the other. If your world contains only pictures or statues of your forefathers who are not alive today, then you can divert your service of cleaning the statues of your forefathers to doing the same for the statues of God. The diversion of service should be in the same phase i.e., either all in living human forms or all in the forms of statues. There cannot be diversion of practical devotion from one phase to the other phase. Suppose you have offered ten kilograms of food to a statue of God and offered half a kilogram of food to your son. You cannot say that you have twenty times more devotion for God as compared to your son. Here the comparison is not in one phase. If God comes in human form, will you offer half kg of food to Him daily as you are offering to your son? Therefore the proof of the diversion or transformation can be in a single-phase system only.

Hanuman left his living mother and worshipped Rama while He was alive. He did not leave his living mother to worship a statue in the temple or to meditate upon the formless God in a forest or to serve himself, feeling that he is God. The Gopikas left the bonds with all living forms (parents, in-laws, husbands, children etc.) only to worship a specific living form,

Krishna, who was alive in their time. One should also note that Krishna was not related to them either. If you understand The Ramayanam and the Bhagavatam, it is sufficient since these are practical demonstrations of the entire spiritual knowledge. Even [service to] the living human form of a devotee is sufficient to please God. The Lord came as a devotee to Shaktuprastha and to the parents of Siriyala to test their ability to divert their service from family bonds to a representative of God. I assuredly tell you that if you serve a real devotee, God is more pleased than receiving the service Himself.

I doubt about the truth of Myself being the present human incarnation but I can assure you without any trace of doubt that all my devotees are the best devotees of God. I cannot assure salvation for worshipping Me but I assure in the name of God that if you serve My devotees, salvation is a must [one will certainly achieve salvation]. The human form of God conducts severe tests as you can see in the case of Rama. Hanuman is the most sacred bachelor and the topmost saint. People of such level look down on the householder considering him to be of an inferior level. Rama was a householder and showed blind love for Sita by running after the golden deer to satisfy her. He asked Ravana to return Sita back to Him. He said that if Sita were returned, he would go back without harming Ravana. In that case, Ravana would have continued his torture of good people. This shows that Rama was ready to sacrifice the welfare of the entire world for the sake of Sita. Rama exhibited the climax of blind love but Hanuman continued to think of Rama as God. Rama became helpless and wept when faced with several problems. Hanuman saved Him through miraculous deeds. Any observer will conclude that Hanuman is God and Rama is his devotee. But Hanuman always declared that Rama is God and that he is His devotee. In the end Rama honored all those who had helped Him, with rewards, except Hanuman. Anybody in the place of Hanuman would have shouted at Rama. But Hanuman tore his heart to show Rama in his heart.

Tests in Practical Service

All the tests by conducted by God were only in the matter of practical service. God did not test anybody by asking the meaning of a hymn from the Upanishads. He did not test anybody in their ability to sing devotional songs. Only the sacrifice of work and the fruit of work were tested and both these together form service. Clever people try to divert the right issue to a wrong issue and claim salvation. They think that the divine test is in taking a cold water bath in the morning, chanting the name of God by

counting the beads of garlands [rosary], number of days they fast by eating ten times the usual amount of non conventional food, doing breathing exercises, running away from the home and taking the saffron cloth to earn money and fame etc. Based on these self-decided tests, people evaluate themselves and declare their own results! They declare themselves as the district collectors by fixing their own norms for the qualification of the IAS degree [Indian Administrative Services]. Polished shoes, tucked in shirt, tie around neck, belt around the waist etc. are their norms for getting the degree and the subsequent post!

Worldly bonds are found to be blind and foolish on analysis as compared to the pious bond with God. The essence of all worldly bonds is only the love for the means to achieve selfish happiness as per the statements of the Veda and the Gita (*Atmanah Kamaya...—Veda; Ye Hi Samsparshajah...—Gita*). Any soul in the world loves the other soul for the fact that the other soul is an instrument in giving him self-happiness. If the other soul gives him constant worry, then enmity and hatred replace the love. The medium of happiness is always money. Among these worldly bonds, the wealth linked with children is strongest. You can find the two extreme ends of this aspect in Dhritarashtra and in the parents of Siriyala. Dhritarashtra could not give even five villages [to the Pandavas] even though God was directly asking. [He wanted the entire kingdom for his own cruel son Duryodhana although it rightfully belonged to the justice-loving Pandavas]. This is a climax of blind love for one's children linked with wealth. On the other hand, the parents of Siriyala killed their son to satisfy the desire of a devotee. The bond with God is excellent and is beyond words if properly analyzed. He has given human birth, long life, wealth, family etc., in spite of your most undeserving file of qualities [your file of past deeds and resulting qualities]. Still you say that this favor is done to many souls commonly. If you analyze your previous life, there are several miraculous experiences in which God rained undue favors on you. If you are a real human being, tears should flow down. If you remove the layer of ignorance on which you are dancing, you will be surprised to know that you and all your beloved souls including your materials are just the modifications of His power. In fact there is no real meaning of your sacrifice. It is only an apparent test of your practical love towards God. It is only a test of your attitude and feelings towards God because in the basic reality you have neither gained anything from the world nor lost anything through sacrifice to God. In fact you have lost your things through sacrifice to the other souls who exploited you as a means for their selfish happiness

and do not even recognize you in the upper world. You are doing sins like corruption, looting good devotees etc. for the sake of your so-called beloved souls. The illusion of your ignorance about the true spiritual knowledge is so strong that you are as blind as Dhritarashtra in failing to show practical love for God even after recognition. You cannot even dream about the word 'salvation'. Your first step should be to catch the Sadguru who will give sight to your eyes through the surgery of preaching spiritual knowledge. If you climb this first step, the final fruit is spontaneous since His spiritual knowledge is an escalator. The spiritual success of Hanuman is simply due to the Sadguru, Sun-god, caught by him. Hanuman learnt the spiritual knowledge from Sun-god who is the radiator of the intelligence or the analytical faculty as said in the Veda. Hanuman adjusted himself to the convenience of the Sadguru in receiving the spiritual knowledge by moving his face constantly in a circular way. All this means that you should take all the pains in receiving the spiritual knowledge from the Sadguru. The Sun represents the Sadguru and the radiation represents spiritual knowledge. Arjuna saw Krishna as thousands of suns in the cosmic vision. Krishna said that His first student was Sun-god. This means that Krishna (God) is thousands of liberated souls in spiritual knowledge. This means that Hanuman received the knowledge-cassette of God from His student and developed to such a highest state! Arjuna heard the knowledge directly from God, but he forgot the Gita by the end of the war and asked Krishna to repeat it. Therefore some devotees who have heard the knowledge directly from Me ask me to repeat it by next day. Some devotees might have read My books given by My devotees and may reach the state of Hanuman. Therefore, the Samskara or the level of maturity of the receiver is responsible for the final success. All hear the same spiritual knowledge from the Sadguru, but only a few succeed and this is due to their already attained level of maturity. Both the quality of the spiritual knowledge and the maturity of the receiver are important. The drop should be a water drop and the receiver should be the pearl shell to form a pearl. A conch shell cannot turn the water drop into a pearl. Similarly, a particle of dust fallen in the pearl shell also cannot become a pearl.

Swami Answers Anil

Q) What are the different samskaras that should be turned to God other than family bonds?

A) The essence of all the samskaras is love, which has the potency to materialize into service. Theoretical love, which cannot materialize into

service, cannot be a Samskara. Various feelings of attachment made of this practical love are all the Samskaras.

Q) Will a person suffering with madness due to a great sin done by him, be aware of his pains while in the state of madness?

A) A mad person is often insulted and sometimes is subjected to beatings and even electric shocks in the hospitals. All such things give pain to him and he experiences the pain. Therefore, madness is a punishment for sin.

Q) Does attaining perfect health through yogic exercises violate the law of karma?

[Some people by personal effort in doing yogic exercises attain perfect health. Then this may contradict the cause and effect of karma, since one is destined to suffer, but due to his effort he is overcoming that suffering?]

A) The person who gets good health by such exercises is benefited, which is also a part of the implementation of the fruits of deeds. God arranges the fruits of good and bad deeds alternately, in the life cycle and this point removes the above objection.

Q) Is sin relative or absolute?

A) When a good soul suffers due to your behavior, you get sin. Therefore, sin is absolute in its fundamental sense.

Q) You have said that attachment to souls and other things are the root cause of diseases. Then what about bacteria etc?

A) Attachment leads to tension and anxiety, which is the root cause of several chronic diseases like heart attacks, hypertension, etc., which have no involvement of bacteria. The bacterial attacks are due to the effects of sins.

Q) In the Bible it is told that unless you are born of water and spirit, you will not enter the Kingdom of God, what is the meaning of this?

A) The spirit and water indicate the Knowledge given by the Sadguru like Jesus, Krishna etc., which cleans your soul from the dirty ignorance so that you can be a citizen of the kingdom of God. Then by your service you will become an employee of the King and slowly you can become the Son of God and finally, God in human form. This means that Knowledge is the basis and the Sadguru is the source of such True Knowledge.

Q) Why are only external beauty (form of matter) and good qualities (forms of awareness) considered to be unreal by the Lord? Isn't devotion also a quality?

A) Matter and qualities based on the bond with God attain reality because God is the absolute reality. When these are based on the relatively real worldly bonds, these become temporary. A temporary item is always unreal according to the theory of Shankara (*Yadanityam...*).

Q) How can light be both a particle and a wave?

[Question posed to Anil on a discussion forum: Datta Swami claims to be Nostradamus's great genius. He also claims to be Christ re-incarnated. To be the Great Genius and rectify science and religion He must surely know the answer to this simple question.]

A) You have to study quantum mechanics and wave mechanics in advanced science and this point is clearly proved. A photon is treated as a particle of light, which is in the sense that it is a quantum. The dual nature of an electron of being a particle and wave has already opened the way. The quantum of light may not have mass, but the quantization is considered to be supporting its particle nature. Einstein's photoelectric theory is to be studied in detail.

Q) Whether family bonds are temporary or not, why should we not embrace them?

[Question posed to Anil on a discussion forum: What if family bonds are not temporary and we retain those bonds after death? Alternatively, what if they are indeed temporary but there is no after-life. Even if they are temporary and there also is after-life, does it mean that we should not embrace these bonds? Shouldn't we love our children and parents?]

A) The love in the family bonds with respect to an outsider in the society is justified as far as the field of world (Pravritti) is concerned. When God enters into this field (Nivritti), these bonds become unreal. With reference to the absolute God, the bonds with the relatively real world are unreal. The merits of the bond with God are to be understood by analysis and experience, which is widely discussed by Me. Jesus told that one couldn't be His disciple unless one hates even the family bonds. This should be understood with reference to God only and not as a general statement.

Q) How can we believe that family relations are our vehement enemies because we have not seen our previous births?

[The Yoga Vashishtha says that our family members are our enemies from past births and are now put together with us so that they can take their revenge from us or get their payback (*Runanubandha rupena...*)]

A) Today there are several practical examples in the entire world to show the existence of previous births and the field of para-psychology has been established. Children are enemies and this is stated in Hinduism and this correlates with the statement of Jesus who asks us to hate these bonds because hatred comes only in the case of enemies.

Q) Is the mind different from the soul and body?

A) The soul is pure awareness like the lump of gold. Mind, which is a bundle of feelings, is like a bundle of golden ornaments. The strong feelings form the subtle body and the soul is the causal body. Awareness is only a special work-form of inert energy. The gross body is matter, which is another form of inert energy. Therefore, all these three (soul, mind and the gross body) are inert energy, which is created by God and form the basis of creation.

Q) Who is 'Maitreya' who claims to be Christ re-incarnate?

A) You have to decide the human incarnation of the Lord based on the spiritual knowledge radiating from Him. The sun is recognized by light. A solar battery operated lamp, which also emits light, is a partial sun because the light of the sun and the light of the lamp are qualitatively the same although they differ quantitatively. Therefore, a partial incarnation of God, charged by the power of God, is also qualitatively God Himself. The quantitative difference need not be discussed because sometimes the devotees of lower level require only a partially true knowledge. You have to decide the incarnation of God from the quality of the spiritual knowledge forgetting the quantitative differences in the same spiritual knowledge. If the spiritual knowledge is darkness and ignorance, you have to reject such a person since he will be the incarnation of Satan. Therefore, you have to decide the incarnation of God based on the quality of the spiritual knowledge. The name, form and external culture are only the material of the cup, which cannot decide the material present in the cup. If the material in the golden cup is Satan like salt water, such a gold cup is an incarnation of Satan. If Divine nectar is present even in an ordinary ceramic cup, you have to take the cup as an incarnation of God. If the cup is full of the Divine nectar, it is a complete incarnation of God. If there is only a little

nectar, it is a partial incarnation of God. Therefore, Nostradamus stressed mainly on the material inside the cup, which is Universal Spirituality and science. The external physical signs like three seas, Thursday etc., should be neglected. You have to decide the Great Genius of Nostradamus based on the knowledge radiated by such A Genius. You pay for the material inside the cup and not for the material of the cup, because you can swallow only the material present inside the cup and get benefit from it.

PEACE, BLISS AND LIBERATION

Service to God's Contemporary Incarnation

[January 23, 2007] The Lord comes in human form in every human generation. All people may not recognize Him. Only a few devotees can recognize Him and get the benefit of liberation from these worldly bonds. The human form of Lord has no obligation to see that every body recognizes Him. Of course, He will try His best to give His identity and to reveal Himself slowly according to the speed of digestion of the devotees. The teacher comes to the class and teaches the class impartially to his level best in view of the capacity of digestion of the sitting students in the class. Some attend the class very carefully and get a first class. Some attend with less care and just pass. Some do not attend and fail. The student is responsible for the final result. Similarly, some recognize the human incarnation as the Lord. Some recognize the human incarnation as a blessed devotee. Some treat the human incarnation as an ordinary human being. For this variation, God is not at all responsible. Suppose, the teacher comes to a class in one year and does not come to next batch of the same class, it is injustice on the part of the teacher to favor one batch and not the other batch. Similarly, the human incarnation cannot favor only one human generation by direct contact.

There is no greater devotee than Hanuman and the Gopikas. Both have worshipped their contemporary human incarnations alone, who were Rama and Krishna respectively. Hanuman did not worship the statues of Vamana or Parashurama who were the past human incarnations or the statues of heavenly energetic forms like Vishnu, Shiva etc., or even the formless God. After completing the learning from the Sun-god, He did not say that He was Brahman already but He became Brahman finally by serving the contemporary human incarnation. The present Advaita scholar is the reverse of this. He says that he is already Brahman and never became Brahman! Hanuman did not go to temples and pilgrimages, never chanted any mantra, never did any penance etc. He simply recognized the human incarnation in His generation and served Him in whatever way the Lord required. The same Hanuman lived after Rama till the next human incarnation came. During the time of the next incarnation, Krishna,

Hanuman was still worshipping Rama in His mind. But Krishna corrected Him and made Him a devotee of the contemporary incarnation again.

Similarly, the Gopikas did not worship statues of a past human incarnation like Rama or statues of Vishnu etc., and did not do anything except worshipping their contemporary human incarnation by offering butter, by dancing with Him etc. These Gopikas reached the highest Goloka. The Gopikas were the ancient sages who wrote the Upanishads, which form the basis for Advaitins. Even as Gopikas, they retained their previous knowledge about God and hence they cannot be treated as illiterate (*Mahatmya Jnana—Narada Bhakti Sutra*). The Pandavas who recognized their contemporary human incarnation but could not do total sacrifice for the Lord due to limitations of justice [they cared for justice more than God], could go only up to heaven.

Every devotee in Hinduism has digested these three epics thoroughly and their essence very very clear. What more proof is required for the concept of the contemporary human incarnation than this? Everywhere in the Gita, the worship of Krishna was stressed, which means the worship of the contemporary human incarnation. The worship of the living human form of God is far better than worshipping energetic forms and worshipping dead human forms (*Devan Deva Yajo Yanti Pitrun Yanti Pitru Vratah—Gita*). The word 'Pitru' here can be taken as the past human form of God who was the real father of the soul ['Pitru' commonly means dead father or ancestor]. Jesus referred to these living people who worship the past dead forms as dead, because they should go to the past in the same state of dead to get the effect of contemporary human incarnation (Let the dead burry the dead...).

Artificial Goal and Path

One cannot argue that it is impossible to please God in human form by such total sacrifice of work and the fruit of work. This argument is not correct because one can do such total sacrifice for the sake of one's children. One is unable to do it only in the case of God. If it were really impossible, it would have been impossible in the case of the children too. People want the highest fruit through the easiest path. Hence, they have changed the very goal itself. Suppose it is very difficult for you to travel to Delhi. But you want to go to Delhi. Then, you name a nearby village as Delhi and reach that Delhi. Now you are satisfied that you are in Delhi. You will say that there is no Delhi other than that village. Generations pass and after a long time, that petty village stands as Delhi. People do not even

know of the existence of the real Delhi. But the truth is that that the petty village can never be Delhi and no matter how many people for how many generations are living in that petty village, they are not the citizens of Delhi. This is the power of truth and the incapability of tradition.

People want the grace of God by mere theoretical devotion like prostitutes, or want the grace of God by investing some work or wealth like businessmen. The difficulties in selfless service and in sacrificing work and wealth without aspiring for any fruit in return to the contemporary human incarnation, lead the people to invent a new comfortable God with a comfortable path. This new God is formless or a statue and the path is theoretical meditation or theoretical devotion with sacrifice of a little work in one's leisure time or with the sacrifice of little wealth to escape tax problems [escaping income tax by making tax-deductible donations]. The new path is laid out with their own new conditions, which are possible to do with some difficulty so that they too can claim that the path is difficult. For example, taking a cold-water bath early in the morning in winter, is one such new condition, which is not possible for all people. Some people can do this and feel that they have satisfied the concept of the path to God being full of difficulties. The actual path is full of thorns [practical sacrifice] and nobody can travel on it to God but they can travel on it in for the sake of their own children. Now a new path is made for the new goal and the path is artificially made to contain some small pits. Now crossing these pits on the new path is the difficulty in the path to God. Somehow, some people cross these pits and have the satisfaction of traveling through a path filled with difficulties.

Such selfish, clever misinterpretations of the long blind tradition have harmed souls. Even a soul, which is capable of traveling on the thorny path, is not aware of the real path and the identity of the real goal. Even such a capable soul is misled into traveling on the false path filled with small pits and reaching the petty village called as Delhi. Such a capable soul should at least have the knowledge of the right path and the right goal. For this purpose alone, are the true path and true goal revealed today in My divine knowledge. The truth will attract only very few gems. The fraud will attract many gravel stones. If I had wanted only the majority of gravel stones, I need not preach this divine knowledge any more, because there is sufficient fraud already established by the blind tradition.

One should not be afraid of the thorny path, which alone is true. One should constantly try to travel on that true path. If the soul is constantly trying, God will help the soul by sanctioning any number of future human

births with a congenial atmosphere and one day or other the soul will certainly reach the true goal. This is better than reaching the false goal through the false path in this very human birth itself. But remember, the effort should be really sincere and not a cinematic act.

Illusory Goal of Advaita

The Advaitin preaches Atma Yoga to get rid of both happiness and misery. It is a no-profit-no-loss business, which not even a fool would do. Such Atma Yoga denies the existence of God other than the self and this greatest sin generates continuous punishment to be enjoyed by the soul. When the punishment is to be implemented, you cannot escape it by limiting yourself to a state of non-involvement. The powerful divine Maya will catch you and drag you out for delivering the punishment. If the thief hides underground without any involvement with the world, the police will search for him, catch him and impart the punishment to him. The final result of Atma Yoga is becoming an inert stone but one cannot become even that stone if there is a balance of sin [remaining to be suffered] and the sin is endless in this case. Hence, there is no chance of becoming even a stone through Atma Yoga. However, if you are so fond becoming a stone, you have to worship the Lord who is the controller of your self. Then, no sin is generated. When the previous balance of sin is exhausted by punishments, you can become a stone by the grace of God.

Such a state represents the state of deep sleep where the soul has no awareness and remains as a lump of inert energy alone—in eternal peace. If such a state were the highest, God too would have remained in that state without this creation. Perhaps, you are wiser than God for having this better state, which is not realized even by God! In your opinion God has foolishly created this world to have full enjoyment through full entertainment based on full involvement in the world.

State of God

When you become a liberated soul through selfless service to God in human form, you will attain the same state of God—of full entertainment in the world based on the full involvement. In such a state you will enjoy both happiness and misery like sweet and hot dishes in a meal or like comedy and tragedy in a cinema or like winter and summer seasons in the world. You may think that you have come to know this clue [of how to enjoy bliss] and that you can start enjoying the world like God forgetting God once again. You may think that God is no more necessary since the clue of

enjoyment is now known. Then you will become the Bhasmasura [a demon] who tried to burn Lord Shiva after getting such a power from Lord Shiva Himself. Such ungratefulness to God again generates sin and in order to undergo the punishment for that sin, Maya will drag you to the lower level of normal human beings. As long as you are in the selfless service of God, you will always be with God in human form in this world to derive bliss from the entertainment continuously. If you go far from God due to egoism and jealousy by crossing the mark of the circle of His closest devotees, the thousands of hands of Maya will bite you like black poisonous serpents.

To become a liberated soul, one need not exhaust the results of all his deeds to be enjoyed by him. There is no need of the transfer of sin to God in this case. Such transfer of sin only protects the closest devotee before liberation. In the case of the liberated soul, the existing balance of sin can be enjoyed by himself through the divine clue [of how to derive bliss and entertainment in both happiness and misery]. If the devotee gets this clue from God and maintains His grace through selfless service, one can be liberated in any moment in this very human life. You need not worry about the balance of the results of his previous deeds. This worry has no validity because the moment you become a liberated soul, you are going to enjoy the balance of the results of your deeds also as a part of the world to be enjoyed like that in the future. Anyway he is going to enjoy both sweet and hot dishes in a restaurant outside his house. He can enjoy the sweet and hot dishes left over in his house also in a similar way. Therefore, Jeevan Mukti (liberation while living in this human life) is possible for anyone at any time. It is just like seeing a part of the movie on your television in your house, and seeing the next part of the movie in a theatre (assuming that the size of the screen is same) outside your house immediately. The story of the movie is a continuous stream.

SECRET OF BLISS

Grace of the Clue-Giver

[January 24, 2007] Every one desires to have bliss. Bliss means very intense happiness, which exists continuously. Such bliss exists only with God. To get such bliss, you have to attain the state of God. But the main condition to attain the state of God is to not aspire for that state and hence to not aspire for bliss. One has to start in the spiritual path with this fundamental correction. But everyone starts with this fundamental mistake of aspiration for bliss. Some start to achieve the state of God with hidden a reference to this bliss. Anyway both are one and the same since bliss is possible only for the state of God. You have to get the clue from God alone to get such bliss. The clue means the special knowledge (Prajnanam). This clue is not like an industrial secret [trade secret], which can be obtained somehow, and then one can dispose of the clue-giver forever. Such disposal of the clue-giver cannot harm you in the case of the trade secret, because the application of the clue is not at the grace of clue-giver. But this clue is special because even the application of this clue is completely based on the grace of the clue-giver (God). You have to continuously remain in the divine service of God so that the application of the clue is continuously successful.

Therefore, the continuity of the application of this clue to get continuous bliss by maintaining yourself continuously in the state of God is purely based on the grace of God. The grace of God does not end with the handing over of the clue to you. The grace has to continue forever for its continuous successful application. If you were not aiming for this bliss from the beginning and since your aim is only to serve God continuously without aspiring for any fruit including bliss, the point of disposal of God after getting the clue does not arise at all in your case. If you were aiming for bliss at any time before getting the clue, the clue will not be given by God. Even if you happen to know this clue from some human preachers or from the divine knowledge directly, the clue will not work at all. Even after getting the clue from God, if your aim turns towards bliss, this clue shall not work from that moment. Even after the application of this clue and the

subsequent attainment of bliss for some time, if your aim turns towards the bliss, the clue stops functioning from that time onwards.

I am clearly stressing on this point, which is very important, because the diversion towards bliss is inevitable to the human psychology at any time, which is the only possible poison. One should be aware of this point continuously. You have to enjoy the bliss in the state of God, which is granted to you by the grace of God, feeling that you are enjoying the bliss since that is the wish of God. By following His wish, God gets pleased. Only for such pleasure of God are you enjoying bliss and your aim is not the bliss at anytime. For any action (karma), for any sacrifice (tyaga) and for any enjoyment (bhoga) from your side, the basis should only be the wish and pleasure of God. Therefore, if your aim is always to give bliss to God and not to enjoy the bliss, God will just be a mirror reflection of your attitude. Then His aim will not be to enjoy bliss but to give you bliss and for the fulfillment of this wish of God, God will not mind transferring all your sins on to Him and getting you relieved from the punishments (if you are unable to enjoy your own punishments in the initial stage. In course of time you may become capable of enjoying the misery in the world and derive bliss from it).

Knowledge: Source of Bliss and Love

You must understand that bliss cannot be obtained through any other way like getting materialistic benefits etc. Bliss is inherent only of the state of God. But you can attain the state of God through the knowledge of the state of God and maintain it by the grace of God. Even Shankara did not forget the necessity of the grace of God to attain even the state of self where only peace is the result and not bliss (*Ishwara anugrahaat...*). Even for the continuity of peace by self-attainment, the grace of God is necessary. In that case, I need not tell you about the necessity of God's grace to attain the continuity of bliss by attaining the state of God. In the first case of self-attainment, you may succeed to attain it for a moment by your self-effort, which is simply self-realization. But you will immediately fall from it, dragged by Maya so that you can be punished for the regular schedule of your sins. Moreover, in this path you are adding special endless sin to your list of sins by not accepting God other than your self. If you accept and worship God other than your self and proceed in this path of self-attainment, you will maintain the continuity of this state.

But once you have accepted God other than your self and worshipped Him, why should you crave only for peace? Will you pray to God just for

preventing loss in your business? You will pray for profit and God will at least protect you from loss. Similarly, if you enter the service of the contemporary human incarnation with the aim of getting the bliss of God, you will at least attain peace, which may be a relative bliss with respect to misery. But if you enter the service of God without aspiration for peace or for bliss, you are sure to get bliss provided your state of selfless service is maintained. Therefore, never approach the Sadguru who is the human form of God for attaining continuous peace by self-realization. The human preachers can give you peace for a moment through self-realization. But the continuity of the peace is again dependent on the grace of God alone and not on the human preacher.

Since bliss is obtained only from divine knowledge given by God, you need not stress on the aspect of bliss separately from the knowledge. God is the possessor of divine knowledge and it naturally means that He is the possessor of bliss also because bliss is a consequence of His divine knowledge alone. Therefore, when you identify God through divine knowledge, it means you have identified the possessor of bliss also. You need not identify God separately through bliss. Some false human incarnations claim to be God by simply expressing bliss on their face. Without divine knowledge, such bliss is not true because when the clue is absent, how can the consequence be present? Of course, he may be a liberated soul enjoying the bliss by the grace of God and in such a case he has the clue also. You can get the clue from him but as you know, the grace of God is required for the success of the clue. The liberated soul will tell this fact also and will guide you to get the grace of God and not his grace. If the liberated soul acts as the human incarnation hiding God, he will lose the bliss immediately. A liberated soul will never do that because for meaningless fame of a Guru, he will not sacrifice such eternal bliss. But the false human incarnation, expressing false bliss, may trap you, by giving you the clue known from the divine knowledge. To eliminate such a false God, you have to observe his overall spiritual knowledge containing various other aspects with various angles and the special way of his presentation, to convince yourself. At this point, miracles cannot help you because even a demon can perform miracles.

Just like bliss, love need not be a separate sign for identifying God because the divine knowledge giving continuous bliss requires the grace of God, which is nothing but divine love. A false incarnation without divine knowledge, tries to impress you by expressing false love. True love is limited only to giving divine knowledge to you, which alone can give you

eternal bliss. Therefore, love and bliss exist in the knowledge itself and there is no separate place for love and bliss apart from the knowledge. Human preachers who are false incarnations show love for you by helping you in getting some temporary worldly benefits, which do not give you real bliss. They only give some temporary, apparent and illusory happiness, which is just false bliss, and the help provided to you is just false love. True love is only giving you the true spiritual knowledge, which gives you real eternal bliss. Mere continuous happiness becomes misery. Happiness has its value only when it is temporary and is interrupted by misery. The continuous eating of sweets, continuous scenes of happiness in a movie, continuous winter etc., will bore you and finally become misery. The profit of even a little money gives happiness to a poor man but the profit of even a lot of money does not give happiness to a rich man. The happiness loses its significance in the absence of misery and continuous happiness itself finally gets converted into misery. Therefore, the continuity of happiness is impossible.

Bliss can be continuous because it is infinitely multiplied intensity of happiness and the very nature of bliss is continuity. Such bliss can come only from God and it can neither come from one's soul nor from the world. The soul gives only temporary absence of both happiness and misery called as peace. The world gives both happiness and misery and none of these two is continuous. If you reach the state of God, which is called as "*Saadharmya*" in the Gita, then only can you derive the bliss from the world in which souls form only a part. Such a state can be obtained only from the true spiritual knowledge given by the Sadguru along with His grace.

BLISS AND SACRIFICE OF WEALTH

Is Choice Necessary for Bliss?

[January 25, 2007. Dr. Nikhil raised a point: To enjoy both happiness and misery, one should have a choice. A king has the choice to enjoy in the palace or in a hut, but a beggar has no choice since he cannot enjoy the palace].

To think that the palace belongs to the king is only a feeling, which is relatively unreal with respect to the status of the awareness or soul. The king is living in that palace only for some time with that feeling [of ownership] and goes to stay in a hut for some time for recreation. A servant also lives in the palace for more time in service without that feeling. Both permanently leave the palace or hut after death. If you go to the absolute level of reality, the king, servant, palace, hut etc., belong to the Lord alone as His movable and immovable property (*Ishavashyam Idam*—Veda). In the absolute levels of Lord and soul, both the world and the feeling about the world are only relatively true. The servant can also feel that the palace or the big building of a factory in which he works for most of the day is his own building since even the owner is characterized by that same feeling [both feelings are relatively unreal; so there is no difference]. The liberated soul in the absolute level gets the status of God and feels that the entire world is His own property. Therefore, to enjoy the world like this, one has to attain the status of God and I have told that such enjoyment is possible only after becoming liberated through divine knowledge and with the grace of God. If an ordinary human being directly takes this clue [of enjoyment in both happiness and misery] and applies it on his own, he cannot get the result. It is not an industrial formula to apply without the grace of anybody to get the corresponding result.

Moreover, if you analyze carefully, happiness and misery are not related to the wealth alone. Generally rich people suffer from problems and poor people enjoy their lifetime with full contentment and good health. However, this does not mean that a poor man always enjoys and a rich man always suffers. But we can say that a liberated soul will enjoy continuously where as an ignorant soul is vibrated with happiness and misery. The enjoyment by getting bliss is not related to the external world but it is

related to the internal intelligence illuminated by divine knowledge and grace of God together.

Is Wealth Transferrable to the Upper World?

All the wealth in this world belongs to God alone. God tests your mentality and you have to leave this world after some time with the certificate of your mentality. You cannot carry on a single paisa that you have earned. If the wealth earned by you were really yours, the divine justice would have made an arrangement to carry over your earnings to the upper world. The absence of such an arrangement clearly proves that your earnings do not belong to you. God will never do injustice in His administration. The human government has made arrangements to transfer your money to foreign countries through the foreign exchange system. Here the government of human authorities cannot own your earnings either and therefore such exchange system is arranged by the will of God alone. Human justice need not be violated in the divine justice if it is correct according to the divine administration also. Human justice may go wrong but the divine administration will never go wrong. Therefore, the absence of such an exchange system to the upper world clearly shows that the arrangement is not done since it is not at all justified. The ignorance of owning wealth is the HIV virus in the spiritual path. This attraction to wealth is mostly based on the bond with children, which also leads to the process of corruption and finally to hell.

[Shri Phani raised a point: A person from India goes to a foreign country with a traveler's cheque for better enjoyment. Similarly, the certificate carried by the soul to the upper world gives a better enjoyment in the upper world and therefore the system is one and the same in both the cases; the certificate of one's samskaras is similar to wealth carried from this world to the next.]

There is a fundamental difference in both the systems. The money earned by you in India belongs to you because the wealth of the country is common to all the people represented by the government. Neither the people nor the government created the wealth of the country and cannot have real ownership. Therefore, you can apparently own the part of the wealth according to your talent and work. There is meaning in your apparent ownership of the part of the wealth to some extent even though it is also not valid in the spiritual sense. But the wealth of the country and all the people including the government are created by God and therefore the ownership of God is perfectly valid from all angles. Even you are a part of

His property and hence you cannot be owner of any other thing. Therefore, here the certificate carried by the soul is purely the result of the examination [performance of the soul in the different life-situations, and evaluation after death] and cannot be compared to a traveler's cheque. Of course, if the soul is going to heaven for better enjoyment, the certificate becomes similar to a traveler's cheque in the final phase of the result, though not in the process of the generation of certificate.

Now the point becomes meaningful when the certificate gives you the abode of God (Brahma Loka) as in the case of Saktuprastha, who got the eternal fruit [for his performance] in the test of his mentality towards wealth. Getting heaven, as in the case of the Pandavas, which is a temporary fruit, is in no way different from a traveler's cheque and its subsequent enjoyment in a foreign country. Of course, in the case of Kauravas their attitude towards wealth gave them a certificate leading to suffering in hell. Therefore, the mentality towards wealth in this world is going to decide your fruit, which may be Brahma Loka, heaven or hell like first, second and third class grades.

Sacrifice of Wealth is the Greatest

The Veda says that the sacrifice of wealth alone decides the final salvation (*Dhanena...*). The same Veda says that salvation cannot be obtained by Dharma (karma or action) or Kama, (Sex: The word Prajaya in the hymn denotes Kama because Praja or child is the product of Kama alone). The sacrifice of wealth (Artha) alone decides salvation. Therefore, the sacrifice of the fruit of the work is given the topmost place in the Gita (*Dhanayat...*). The fruit of work is superior to work because the work may give fruit on success or may not give fruit on failure. Therefore, the fruit of work indicates the better part of work, which is the successful work. Therefore, a householder is always tested in the sacrifice of wealth alone. The Lord did not test Saktuprastha, a householder, in his scholarship of the Vedas or ability to sing songs etc., but tested him in the sacrifice of wealth alone. People mistake that God after money! How foolish this idea is! What is the necessity of wealth for God when He is the owner of everything and when everything is created just by His will? But do not exploit this point to escape the sacrifice of wealth in the service because you are always very clever in exploiting any opportunity to misinterpret any concept for selfish motives. It would be just like saying that there is no need of writing the answers in the examination, since the examiner already knows all the answers and does not need to know anything from us.

A saint [monk] is also tested but in work [service]. Since there is no possibility of possessing wealth in the case of saint, only work is relevant in his case. Therefore, the word karma samnyasa denotes that work is mainly for the case of Sanyasins [monks]. The householder has to sacrifice the fruit of work and can also sacrifice some work if possible. Hanuman, the saint, was tested in his sincerity and dedication to the Lord in his work of jumping across the sea and searching for Sita. The obstacles created in jumping across the sea pertain to testing His sincerity in work. When Sita was not found even after a long search, He was prepared to commit suicide and this shows His dedication to the Lord. He was also tested for his aspiration for the fruit of work and thus even in the work the context of the fruit of work is inevitable even for a saint. Hanuman did all the work without any trace of aspiration for fruit in return. He was tested at the end in this aspect. Rama rewarded every worker and neglected Hanuman, the main worker, without giving any reward. Sita presented Him a chain of pearls. If we were in the place of Hanuman, can you imagine the situation? If I were Hanuman, I would be boiling for such an insult, “I have done so much work and I am insulted like this!” I would take the chain of pearls from Sita and put on my neck thanking her since at least she remembered me. But Hanuman rejected it stating that He only wants Rama!

People are dying day and night to earn wealth. They worship God intensively for earning more and more wealth and there is no end to this. The anxiety for wealth can be compared to the anxiety of a person to come out of the water when he is being drowned in a lake by force. God has arranged for the basic needs of every soul; even for an atheist. Even the human government arranges for the basic needs of criminals in the prison. Then how can one doubt about the divine government like this? The desire for wealth is never satisfied and in fact it grows more and more as wealth grows. The fire grows more and more as ghee [clarified butter] is poured in it (*Na Kamah...*).

Swami's Childhood-Friend

I will tell you a small incident of one of My childhood-friends. He suffered with severe poverty and all his efforts to earn money failed. He did several worships of God but they were of no use. The silence of God here is to be properly understood. God knows that addition of ghee in the fire in that case will not solve the problem. One day he went to the railway station at 3 am with the intention of committing suicide by falling down on the tracks before the train. That day, I awoke very early and went to station

under the pretext of a morning walk. I met him there and started giving spiritual knowledge regarding the wealth and God. I sang several devotional songs to change his mind and asked him to sing a few songs daily. I told him “Your worldly life is ruined and there is no hope of revival. At least try to win in spiritual life. People who commit suicide will go to hell and they have ruined not only their worldly life but also their spiritual life”. I brainwashed him and he finally came to a decision of building up his spiritual life, leaving all materialistic efforts to earn wealth etc. Generally people misunderstand Me in this point. They think that I have ruined that fellow completely in his worldly life. Do you know what happened in his case? Within a couple of years he became the richest man in the town, through some accidental business!

But he forgot Me and also left the entire spiritual life. He started singing the same songs with a different aim to grow his wealth more and more. Recently I met him and advised him about the change in his aim. I asked him to do some practical service to God by participating in the propagation of the divine knowledge by doing at least a little sacrifice of the fruit of work. Do you know the result? He stopped coming to My house! Previously he would come to My house and express his gratefulness to Me before My family. In no time, just by single will, I can bring him back to his original position. But I thought of not doing so because in that case, he will certainly commit suicide due to the shock of the turn in his fortune. “Let him continue in that state without further materialistic progress so that he will not be spoiled more”, I thought. There may be a hope of his turn before the end of his life. If he does not turn, anyway he will go to the same hell that he wanted to reach previously by committing suicide. God is never unkind. He will be either kind or neutral to His devotees. His heart is a gate without doors (Dwaraka). Dwaraka means the gate, which is always open, acting as a continuous passage. Anyone can enter at any time and they will be honored with divine love from God. Anyone in the heart of God is free to go out at anytime and God is never unkind to him; God just becomes neutral by withdrawing the love for him. There is no question of anger of God on His devotees, even if they insult Him.

DISCOURSE FOR NOVELISTS AND SCHOLARS

[January 28, 2007 Shri M. V. K. Murthy, a famous writer of novels came along with another devotee called Yogi. On seeing him, Swami started emitting an intense scent of camphor for a long time. He was amazed since this scent was not found outside that room. Yogi joked “So, Swami does some magic now and then!”. Swami joked “I am a professor of chemistry. I might have used some chemicals for generating this scent. You must search Me fully”. Then Phani said “A devotee here believed that the statue of Lord Venkateshwara is the only God. He argued with Swami on this point. Swami generated several types of scents. The devotee said that Swami being a professor of chemistry might have used some chemicals. But the scents started surrounding the devotee for six months continuously, day and night. Even though the devotee left town and went away to far places, the scents never left him. He became very weak and his wife prayed to Swami to stop the scents. Swami agreed and the scents stopped”. Swami gave the following afterwards].

Miracles, Knowledge, Devotion, Service

Miracles are just the fundamental level of elementary schools which are widely spread everywhere by the wish of God. Even evil people can do these miracles by black magic. The idea behind such wide distribution of miracles is that these miracles are useful in converting atheists into theists. For such elementary work, human incarnations or professors are not necessary. The next level is Jnana Yoga, which is the level of high schools. High schools are lesser in number than elementary schools because only some converted theists start the enquiry about the subject (Jnana Yoga) of the unimaginable God. His existence was indirectly proved through the unimaginable miracles and He is the source of the unimaginable power behind the miracles. The next higher level is formation of theoretical love (Bhakti Yoga) or devotion on the Lord, since only a few of the scholars [having the knowledge] of God get it. This level is the level of colleges. The ultimate highest level is practical devotion (karma yoga) or service to God, which is the level of the university and is very rare since only a few of

the devotees can become servants of God through practical sacrifice of work and the fruit of work.

The scientific analysis of divine knowledge (Jnana Yoga) pervades all the four levels as the basic torchlight. In the first level the existence of God is accepted. In the second level the existence of the unimaginable God is accepted. In the third level, representatives of God like statues in human form are worshipped by words and mind to get rid of ego and jealousy towards the human form. In the fourth level, the decision of the final conclusion of the intellectual analysis results in detecting the contemporary human incarnation. Involvement in practical service in His mission results from it.

There are two paths of love for God: the path of limited real love like the love for one's wife and the path of unlimited real love like the love for one's children. The first path is aspiring for boons from God for selfish happiness, which involves mostly theoretical and a little practical devotion. In this first path, one loves God as his wife; for selfish happiness only and most of his love is emotional (theoretical) with a little practical sacrifice. The second path is selfless love without any aspiration of fruit in return and consists of mostly practical and a little theoretical devotion. In this second path one loves God as his child; without any selfishness and with total sacrifice of work and the fruit of work.

Hanuman and the Gopikas are the best gold medal-students of the university. Once you are fixed in the divine service of God, there is no need of miracles, knowledge and theoretical devotion. Knowledge is the qualifying degree and theoretical devotion is the official appointment order. Practical devotion is the work done in the month and the salary (fruit) is given only for the monthly work done. Only work (karma) can yield the fruit.

The unimaginable God is beyond the four-dimensional model of space and time. You can imagine the dissolution of matter and converting into energy that fills space. Subsequently you can imagine the disappearance of energy in space and the result is final vacuum. But even if you try for your whole lifetime, you can never imagine the disappearance of vacuum. God being the generator of space, is beyond space and therefore can never be imagined. If you have to imagine God, the pre-requisite is the imagination of the disappearance of space or vacuum. Of course space itself is a form of very fine energy and in this context the word energy used by Me above can be taken as the crude form of energy. The only knowledge about God is that He is beyond knowledge (*Yasyaamatam—Veda*).

Social Responsibility of Novelists

People are writing novels and these novels are also useful in building up justice in Pravritti of the society. The authors have to raise the suspense, tension and anxiety to make the soul alert regarding the justice to be followed in maintaining world peace. But I find that this point of raising the tension is maintained throughout the novel just for increasing the popularity and sales of the book and this is not good. When there is a necessity like studies, the human being should be awakened from sleep. But when there is no necessity, let the fellow sleep. However, the impression of justice through novels is a total failure because nobody on this earth will give value to the human values in practical life, even though these values may be theoretically appreciated. In the novels, you must at least indirectly stress on the consequences of good and bad deeds to be enjoyed here itself. Such inevitable consequences indirectly indicate the existence of the firm divine system of heaven, hell and God. But you write the story in such a way as to show that good is punished and bad succeeds. For such special practical instances, the requirement of explanation of the doctrine of karma is essential [it is essential to explain on the basis of the doctrine of karma, why the good was punished]. The sins done by the person in his previous birth have to be taken into account for such practical cases [The novelist should clarify in the novel that the 'good' person was punished inspite of his goodness because of some sin committed by him the past birth]. Even if rebirth is not accepted, sins misunderstood as good deeds might have been done by the person in this birth itself and their inevitable consequences explain such special cases.

Without such a total concept of spiritual knowledge in the background, people are just writing novels that raise tension continuously in their readers, just for killing time. Time can be killed by several ways without raising tension. Tension is the source of all chronic diseases. They are writing the novels to earn wealth at the cost of the health of people and this is a terrible sin. Sages Valmaki and Vyasa also wrote novels, which are noble stories with vast ethical and spiritual knowledge in their background. Even in the Mahabharatha, which is a social novel [on a social theme], the aspects of Pravritti and Nivritti are stressed through the role of the human incarnation (Krishna). These epics are not only scriptures for establishing Pravritti but are also practical scriptures of spiritual knowledge, which were built around the then living human incarnations of God. In fact the Ramayana and the Bhagavatam are the best scriptures of the practical

spiritual knowledge of Hanuman and the Gopikas who have achieved the highest fruit of salvation. Mahabharata shows the partial success of Pandavas in the recognition of their contemporary human incarnation. Hence, you must write novels after achieving complete spiritual knowledge and you should use the point of raising tension in the soul to bring alertness only to impress upon it, ethical and spiritual concepts of Pravritti and Nivritti.

Breaking the Chain of Worldly Life

Once you are settled in the practical service of the contemporary human incarnation of God, there is no need of any more theoretical devotion (Bhakti Yoga) and there is no need of any more analysis of the subject (Jnana Yoga). Practical service (karma yoga) is the endless stage in which one has to continue for births and births till the end of creation. This is the significance of the endless life (Chiranjivi) of Hanuman, who fixed Himself in the service of the human form of God. Knowledge (Jnana) and theoretical love (Bhakti) exist in the soul, as samskaras and the soul need not waste time again and again in acquiring these two. The short lives of Shankara and Meera indicate the brief periods of learning Jnana and getting Bhakti.

You must come out of Pravritti as early as possible and enter Nivritti. Shankara and Prahlada entered Nivritti even in their tender childhood. People misunderstand that the subject of Pravritti is made of chapters so that one can turn to Nivritti at the end of at least some chapters [after passing through at least a few stages in your life such as marriage, achieving career goals and getting children]. If you are at the end of a chapter and if the bell rings, you can request the other teacher for five minutes-time to complete your chapter before coming out. But if it is a continuous subject, there is no meaning in such a request. You think that you will come to Nivritti after ensuring that your children are well-settled. But your children are virtually never settled because they are again 'unsettled' when they get children. Hence, your children are never settled since their children are unsettled in your lifetime. Thus, the chain is endless and you have to break the endless chain at some point or the other. In an endless chain any point is equally good to break.

The Veda says that you must leave the chain at any point once you are completely attracted to God (*Yadahareva Virajet Tadahareva Pravrajat*). Shankara, the top most genius realized this truth and broke the chain in the childhood itself. Today people are not breaking this endless chain even on

their deathbed. A fellow in Karnataka died and his last word was “Kasabari”. The word means a broomstick that is used to sweep the dust from the floor. A donkey was trying to eat it. He warned his son to save the broomstick from the donkey. You know, that soul was born in the next birth as a sweeper on the roads with a broomstick in hands. A pickle soaked in a jar for a long time in salt and acidic fluid, cannot give a sweet taste if you put it in a sugar solution. Therefore, it is better to turn towards Nivritti as early as possible. A poor peon today was a greedy fellow in the previous birth, who earned wealth for generations through his business and corruption, without any sacrifice. A beggar begging for money was a person who wasted money in a lavish manner by giving it to undeserving people. A lifelong diseased rich fellow was a rich person in the previous birth, who spent all his earnings for his own selfishness.

The sins and punishments are very systematically implemented by a very powerful computerized system called Chitra Gupta in hell. I am surprised to see many scholars [in spiritual knowledge], even in their old age are involved in the deep analysis of only useless routine family affairs. Even if they were to spend 1/10th of their time, energy and logical talent for the subject of God, they would get salvation. What happened to their spiritual knowledge in which they are very famous preachers? Has it been covered due to the effect of the long association with family life? Darkness may be associated with you for a long time. But the moment, the sun shines, even darkness existing for centuries and centuries should vanish. In that case, what is the reason for the ineffectiveness of their divine knowledge? The power of their knowledge-light is too less and hence the darkness is not much affected. What is the reason for the absence of power in their knowledge? The power of the knowledge is directly proportional to the degree of truth in it. If the knowledge is absolutely true from all angles, it is like the summer sun and the ignorance-darkness of any intensity and length of time, has to vanish in a fraction of second. Therefore, the absence of the absolute truth in their knowledge is responsible for the reduced power in their knowledge to remove ignorance. Even though the moon and stars exist, darkness is not removed in the world. But in the daytime, no trace of darkness can exist before the sun.

Masked Knowledge

The sages built up the tradition in such a way that the absolute truth is always masked by the extent of ignorance suitable to the level of devotees. For example the ultimate goal is the contemporary human incarnation who

is God covered by the three qualities and five elements, which cannot touch Him. To reach this highest state you have to worship the human form of God as a statue [representative]. Before this you have to accept that a representative medium is necessary to worship the unimaginable God and a representative model like a stone (Shiva Lingam) should be worshipped. Since ignorant people neglect even the diamond present before their eyes, to satisfy their psychology, the model should be far from their place, like the Shiva Lingam in Varanasi. To encourage the person to go to that city, the river Ganga should be praised so as to provide an attraction. So it is said that if you take a bath in the Ganga and die in Varanasi, your entire sins are washed away. Death in Varanasi means that at least in your old age you should turn to Nivritti. This is the absolute truth masked by an infinite intensity of ignorance. If that were true, what is the value of the karma chakra [cycle of karma] and what is the necessity of hell?

Today you can find even a scholar with deep knowledge of the scriptures going for a bath to the river Ganga when several dead bodies are floating in the Ganga. What happens finally? The sins remain in the same status [do his sins get washed away?]. The river Ganga is so polluted that a resident of Varanasi cannot even drink the water from the Ganga. The person who has taken bath in the Ganga and died there has added this new sin of spoiling people's drinking water, to his list of sins. I know that ignorant traditional people will revolt against this revealed truth. Nobody has guts to say this absolute truth in the city of Varanasi. The foremost rebels will be the priests and other business people of Varanasi who are earning money, exploiting the ignorance of this absolute truth. People will even not have the patience to argue about the truth. Emotion is always a sign of ignorance (*Krodhaat Bhavati*—Gita).

AVOIDING THE LURE OF BLISS

Work for God's Bliss

[January 29, 2007. Dr. Nikhil asked: How can one avoid the diversion of one's attention towards bliss? People are attracted to bliss and not to God if God does not give bliss to them.]

The Veda describes the concept of bliss in the Ananda Valli. Certainly you must discuss about the subject of bliss. You must avoid the diversion of your attention to attaining bliss for your own self. But you must concentrate on the service to God that gives bliss to Him. This means that doing service to God in whatever way you like is not correct because God does not require your service in any way like a human being. One has to render the service in whatever manner God likes it. The service should be for the pleasure of God and not for the requirement of God because God has no requirement. Even pleasure is not necessary for God because He is the infinite of ocean of bliss (*Naanavaaptam*—Gita). He is only testing the devotion of the devotee regarding its quality and magnitude of intensity. God always asks the devotee to sacrifice the item with which he has the strongest bond. If the devotee succeeds in this test, God is not pleased for attaining that sacrificed item, but God is pleased for the love in the attitude of total sacrifice towards Him. For example God came in disguise to Shaktuprastha who was without food for several days along with his family in a severe drought. In that situation the strongest bond will naturally be towards food to save one's life. He had somehow managed to get a little food and he was ready to eat it along with his family. God came in human form as a guest to test him. The Guest asked for the entire food to eat. Shaktuprastha gave the entire food and proved that God is more valuable than one's life. The extreme abnormal behavior of the Guest in that situation, gave Shaktuprastha a hint that the Guest was none other than God. Here God was pleased not due to the food offered to Him since God has no hunger. But God was pleased only by the attitude of total practical sacrifice of Shaktuprastha in that situation.

God in human form as Lord Krishna asked Dharmaraja to tell a lie and God tested him whether he could sacrifice the bond with justice for God. In this case Dharmaraja had acknowledged Krishna as God already. But for him justice was above God and so he only had limited real love for

God. God was pleased with him too but the pleasure of God was also limited and this was clearly seen while giving the fruit to Dharmaraja. Shaktuprastha was granted Brahma Loka for his unlimited real love, where as Dharmaraja got temporary heaven for his limited real love.

Therefore, unlimited real love can give bliss to the Lord and the Lord in turn will also love you in an unlimited manner. If the devotee can violate his bonds with anybody and anything including justice for the sake of God, God will also violate anybody and anything including His own constitution of justice for the sake of the devotee. If the devotee cannot violate certain bonds and justice, God also cannot violate the cycle of deeds for the sake of the devotee. The quality and quantity of bread will be according to the quality and quantity of the flour used to prepare it. However, one should not concentrate on the bliss of God thinking that God will bless him in return. The concentration on the bliss of God should be natural and spontaneous and one should really not aspire for any fruit from God in return. If an idea of aspiration is hidden in the devotee, God will keep silent after receiving the service without any reaction [He will not immediately reward the devotee]. The real color of the devotee will come out since God notes any secret hidden even in the subconscious state.

Real Love is Practically Possible

One should not say such love [real and free of aspiration] is not possible. It is not correct. It is definitely possible since such unlimited real love is seen in the case of the love of parents towards their child. You are working day and night for the sake of your child. At the end whatever [wealth] is stored by your work is totally dedicated to your child. Here both these are the climax stages of karma samnyasa and karma phala tyaga. The love for one's child is the strongest like a gold medal. The love for one's wife or husband is real but limited and is the next—silver medal. God is worshipped in these two ways (*Aham Bijapradah pita...*, *Gatih bhartaa...*, Gita). Between these two, the gold medal naturally overcomes the silver medal. If the wife asks the husband to give all the property to her alone, the husband may give it with the confidence that she will eventually give it to his child because she is also the mother of the same child. If the husband has any doubt on her love for his child, the husband will not agree to this. He may give some little property for her maintenance, but the remaining major portion of his property will be given to his child alone.

The sacrifice of fruit of work is the acid test of the reality and limitations of love. Hence, the Veda gave the top most place to this

sacrifice of wealth (*Dhanena Tyagena Ekena—Veda*) and the Gita gave the final place to the sacrifice of the fruit of work. Since work is the source of the fruit, sacrifice of work is also as good as the sacrifice of fruit. Especially in the case of saints [monks], one can only do the former. In any case, the desire for God is the most important in the sacrifice because it tests the devotee's total preparedness for the total sacrifice (*Sarva Bhavena—Gita*). Krishna desired for the dust of the feet of a devotee to be applied on His forehead as a medicine for His headache. The fulfillment of the desire of God alone can give Him the maximum pleasure because that alone proves your readiness for total sacrifice. Devotees offered several medicines other to remove the headache but Krishna did not accept and insisted only on the foot-dust. But all the devotees including His eight wives feared the subsequent hell that they would have to face by giving their foot-dust. Only the Gopikas gave their foot-dust in abundance immediately in spite of the warning from Narada regarding the subsequent hell for giving foot-dust. They told sage Narada that they did not mind going to hell if it would fulfill the Lord's desire and please Him. The omniscient Lord directly catches your weakest nerve at the very outset so that the other weak points need not be tested in which you have every probability of success.

Analysis of Bliss

Bliss (Brahma Ananda) is defined as the continuous human-happiness (Manusha Ananda) multiplied by infinity. As per the Veda human happiness is that of a king who rules this entire earth and who is full of strength and health (*Sa Eko Manusha Anandah*). But the king also does not have this happiness continuously because several troubles often interrupt his happiness. Hence this human happiness must be made continuous and the Veda does not mention this continuity while describing the human happiness [implying that human happiness is inherently limited and non-continuous]. The continuity of human happiness can be attained by knowing the clue of enjoying both sweet and hot dishes in meals or both comedy and tragedy in a cinema. This divine clue is inherent only to the state of God and its successful and continuous application depends on the divine knowledge given by God along with His grace. By further unlimited grace of God, this human happiness gets multiplied by infinity and then such human happiness is converted into bliss (*Sa eko Brahmana Anandah—Veda*). The final test of this final stage is that one shall be

happy and enjoy even death, which is the most serious problem (*Sthitvaasyaam Antakalepi—Gita*).

One and Composed of Three

The soul should rise above the three qualities. The soul is pure awareness and is beyond the three types of feelings. The pure awareness itself is one of the three qualities, called as Sattvam. But any quality is never hundred percent pure. The other two always exist in it in traces. Hence, the soul is one quality from a quantitative viewpoint, but it is a group of three qualities from the qualitative viewpoint.

Mula Maya is the primary energy, which is the equilibrium state of the three qualities and cannot be isolated in that state. This is called as Pradhanam by the Sankhya school of philosophy. It is Sattvam due to its potentiality to become awareness, Rajas due to its nature of dynamism and Tamas due to its ignorance about the unimaginable God. This Mula Maya is expressed into Sattvam or awareness (Jnana), Rajas or work form of inert energy like light, heat, sound etc., (Kriya) and Tamas or condensed inertial force called as matter (Bala). Each one of these forms is one in quantitative analysis but three in qualitative analysis. Each form is called by the name of a single quality due the predominance of that quality. These three expressed forms constitute the second plane of Maha Maya. Again each one of these forms is expressed as three qualities. Awareness is expressed as feelings of three qualities [three types of feelings viz Satvic feelings or good feelings and Rajasic and Tamasic feelings which constitute bad feelings]. The work form of inert energy is expressed as works of three qualities [three types of work or three types of deeds viz Satvic, Rajasic and Tamasic]. Matter is also expressed as three types of food [Viz. Satvic, Rajasic and Tamasic foods]. The feelings (Gunas), deeds (karmas) and forms of matter (Rupas) constitute the third plane called as Maya.

The lower plane is always relatively true with respect to the higher plane. Therefore, the pure awareness or soul is qualitatively made of three qualities (*Naanyam Gunebhyah—Gita*). Although it is only Sattvam by predominance, it is expressed as three feelings (qualities) and is beyond those three feelings (qualities) and in that sense the soul is beyond the three qualities or feelings (*Gunebhyashcha Param—Gita*). Any item is composed of three (qualitatively) with respect to its source belonging to the higher plane and the same item is one (quantitatively) with respect to its effects belonging to the lower plane. The three qualities in the plane of Maya appear as good and bad or happiness and misery. Certainly the soul or pure

awareness, being of the higher plane, can be the absolute reality with respect to the lower plane. Hence the soul can be beyond the twins (good and bad or happiness and misery). Therefore, the soul is authorized to enjoy the twins in the world (plane of Maya) and can maintain itself happy continuously. The clue is thus perfect in the systematic scientific analysis but its successful and continuous application certainly requires the grace of God being the inherent owner of the clue. The owner of an industrial clue [trade secret] is not inherently related to that clue. This divine clue is inherently related to the state of God and is not a clue of an external subject as in the case of the industrial secret. Unless the state of God (Brahmi Sthiti) is granted by God, its inherent clue cannot be practically attained. This clue is a part and parcel of the state of God.

Advaitin's Self-Realization is not Bliss

On self-realization if the Advaitin were to achieve the state of God, the above inherent clue must have also been attained by him simultaneously without any further effort. In that case the Advaitin would be in bliss throughout his life in this world. But if you see the practical life of the Advaitin, it is not so. Even an Advaitin-saint gets serious and becomes jealous of his opponent in an argument. He should really enjoy even his defeat in the argument. Shankara accepted the point raised by the cobbler and fell at his feet. These Advaitins are neither fully ignorant nor fully learned. They are like teen-age students of high school. They have just crossed the elementary school where they have accepted the existence of the unimaginable God through unimaginable miracles. Accepting God is knowledge but thinking of themselves as God is ignorance. Parents always enjoy a lot with their teen-age children. God also gets continuous enjoyment with these Advaitin-children because they will never hear the truth completely. They are better than atheists but lesser than devotees. To hear the truth, one should be either fully ignorant or fully learned. Even Brahma refused to preach these people (*Brahmaapi Na Ranjayati*—Bhartrihari). Only Lord Shiva came forward in human form as Shankara to deal with these people. The Buddhists and the followers of Purva Mimamsa were atheists and learned scholars in the scriptures. To deal with these teenage school students, psychology is more necessary than the deep true divine knowledge. Shankara had to act as a Guru; not merely a scholar.

Shankara, the Guru

The school teacher is always given training to teach students based on their psychology. The college lecturer or university professor need not be trained in psychology-based teaching techniques because his students are grown up and have good grasping power. They have become mature enough to grasp the truth and hence the depth in knowledge of the teacher is more needed here. But at the school level, the teacher's talent in teaching based on the psychology of the teenage students, who have half knowledge, is more needed. Shankara acted more as a Guru than a scholar, though He was the topmost scholar. He made the atheists to accept the existence of God by twisting the true knowledge. He established the existence of the self to Buddhists who believed in the existence of everything as nothing (Shunya Vada). He made the followers of Purva Mimamsa (and newly convinced Buddhists), who had already accepted the existence of the self, to accept the existence of God, since the self itself was declared to be God. If Shankara had really meant that the self is God, then it would mean that He did not add any extra point to the belief of Purva Mimamsa except that He renamed the word 'self' by another word 'God'.

Trapped by this twist, the atheists climbed the first step (accepting the existence of God) from the ground [ground level: atheism]. Now Shankara told the people who were on the first step that they should worship the Lord (Ishwara) to practically become God. This means that Ishwara is different from the soul, since the soul has to worship the Lord. He claimed to maintain this difference between the self and the Lord only through the angle of relativity (Vyahara Dasha). At the same time, He consoled the atheists that they are already God in the absolute sense (Paramartha Dasha). This is the biggest twist made by Shankara to make atheists worship the Lord continuously by simultaneously maintaining their attraction to His philosophy by saying that they are already God! This attraction was like a chocolate given to a child. He maintained the twist for atheists and the truth for scholars simultaneously in the same doctrine. This shows that there can be no greater genius than Shankara.

Ishwara is Hidden in Brahman

If you analyze the above twist from the point of scholars, to reveal the truth, you will be amazed to realize the truth simultaneously without disturbing the doctrine. If the soul is Brahman in the absolutely sense, it must be Ishwara simultaneously in the plane of relativity or creation. The

same Brahman in the absolute plane became Ishwara with reference to the world. Now the individual soul is in the world and has reference to the creation. If the soul is really Brahman in the absolute plane in which the reference to the world is absent, it should also be Ishwara simultaneously with reference to the creation. When the soul fails to be Ishwara in the world, how can it be Brahman beyond the world? A military colonel is the head of the military office. He is also a soldier fighting with a gun in the war. Unless he is a soldier in the war, he cannot claim to be the head of the military office as a colonel. If he fails to be a soldier in the war and cannot hold the gun, how can he claim to be the colonel who was promoted from the rank of the soldier to the head of the military office? The colonel or head of the military office must have the hidden potency of the soldier simultaneously. Similarly, Brahman beyond the creation has the hidden potency of Ishwara, which is expressed as Ishwara in creation. When the potency is not expressed in creation, it must be concluded that the potency is absent and hence the soul must be called as Brahman without the potency of Ishwara. This means that the colonel lost the potency to act as a soldier in the war and then he is no more a colonel!

The definition of Brahman in the Veda and the Brahma Sutras is only based on the concept of the potency of Ishwara i.e., Brahman is that which creates, controls and destroys the world. The potency may not be an inherent characteristic of Brahman because no inherent characteristic of Brahman can be known since Brahman (Parabrahman) is unimaginable. In absence of knowledge of any inherent characteristic, you have to take the constantly associated characteristic i.e., the potency as Ishwara to be the only possible inherent characteristic of Brahman. Although the potency of Ishwara is the inherent characteristic of divine Maya, due to the constant association of the divine Maya with Brahman, you have to take the divine Maya as the inherent characteristic of Brahman. Otherwise, if you say that the soul is the unimaginable Brahman, your soul must be unimaginable to you. If you say that the knowledge of the self exists with self since the knowledge of Brahman exists with Brahman, the absence of the potency of Ishwara attacks your concept since the scriptures says that Brahman is the cause and controller of the world through divine Maya (*Indromayaabhih—Veda*). Let your self also control the world through divine Maya since we have no objection to your using the same divine Maya in this world for giving us the proof. The same Brahman acting as Ishwara in the world controls the sun through its constantly associated divine Maya (*Bhishodeti Suryah—Veda*). Then, the soul should also control the sun through the

same divine Maya in this world. But the soul is insulted by even the hot radiation of the sun in a severe summer.

JUSTICE IN THE CYCLE OF KARMA

Father of All Souls

[February 1, 2007] God created all the souls and has the attitude of a father towards His children. A human father may sometimes show partiality in loving his children. But God always has infinite love for all souls in an equal manner. Even the punishments in the hell are meant for the transformation of the souls from the lower level to the higher level. God always tries to help the soul even if a trace of possibility exists according to its cycle of deeds to justify God's help. One soul need not recommend another soul to God and ask for His grace on that soul. If a child requests his father to look after the welfare of his brother, how foolish it looks! No soul should recommend another soul to God and ask for His protection or grace on the soul. If any soul does so, it is only insulting the infinite love of God. It is the climax of ignorance and the emotional love for the other soul, which lacks even a basic analysis of spiritual knowledge.

Never Criticize Anyone

Never criticize any one in the world. If you do not want to praise somebody, keep silent. If you scold somebody and suppose God is hidden in that person, it will lead to immediate punishment. Worship of God and insulting God will have immediate results in this world because both are powerful (*Atyutkataih Papapunyaih...*). The help and insult of colleague-souls will have results in the upper world in heaven and hell. But the service and insult to God in human form and devotees will have immediate results here itself. Generally it is very difficult to identify God in human form. He will try to hide Himself by looking like an ordinary person or may sometimes look even like a person with negative qualities. God in human form acts according to the role taken on the stage of the world. The role is according to the divine program drawn by God Himself. The role generally does not contain supernatural behavior, which will create problems for the free mixing of God with the souls. The role mainly consists of normal behavior and sometimes sub-normal behavior to test the devotees or to drive away the undeserving devotees, who will try to exploit God. In such a case there is every possibility of misunderstanding God as a normal human

being or sometimes as a bad human being. If you neglect God assuming Him as a normal human being, there is nothing wrong in it and you will not be in loss even though you may not get any benefit. But if you insult Him assuming Him to be a bad fellow, that is the greatest sin and will have immediate negative effect. Since, we cannot identify God easily, it is better not to criticize even a bad fellow. Leave him to his fate. Who are you to criticize anybody? You have a lot of bad points in you, which is shown by your bulky thumb, when you point out at others with your lean finger. The constitution of God running the divine cycle of deeds will take care of everything in the world. Why do you unnecessarily take the risk of insulting the hidden God?

Hidden Backgrounds of Souls

In the sacrifice, Dharma Raja wanted to worship some eligible person in the beginning. Bhishma told him that Lord Krishna was the best choice. But Shishupala started scolding Krishna unnecessarily and got punished. He was furious with Krishna for taking away the bride (Rukmini) that Shishupala was supposed to marry. However the marriage was against the will of Rukmini and Shishupala knew this. Rukmini sent a secret message to Krishna that if Krishna did not rescue her before the marriage, she would commit suicide. Life is the most important item to be protected according to justice (*Ahimsa Paramo Dharmah...*). There was no trace of injustice on the side of Krishna in that event. The mother of Shishupala prayed to Krishna to spare the life of her son. The Lord prolonged the death of Shishupala for some time and then finally the punishment was given. Shishupala was actually the gatekeeper of the Lord and that was his last birth before reaching God after fulfilling the curse and he was very anxious to reach the Lord. [Vijaya was one of the gatekeepers of the Lord who was cursed to be born thrice on earth as a demonic human and face death at the hands of the Lord. Then alone could he return to heaven and resume his duty as the Lord's gatekeeper. In the last of the three births, Vijaya was born as Shishupala]. His mother did not know all this background and her recommendation to the Lord to spare his life, was actually against the welfare of Shishupala.

If you take the case of Abhimanyu, the Lord got him killed even though he was His beloved relative. People misunderstand this and may think that Krishna was very cruel. Abhimanyu was the incarnation of a demon in disguise. The Lord knew the internal background. The doctor knows the internal system and operates upon the patient who has a

headache. Ordinary observers think that the headache can be easily cured by applying some ointment. But the doctor alone knows the reality through scans and x-rays. Therefore, all the actions of God are correct and justified. You should not mistake God for any trace of cruelty. Even if there is a trace of possibility [to show kindness to the soul], God will act even before you recommend. He is the Father of all the souls and you are only a brother to other souls. The love of the father is far superior to the love of a brother. Moreover, you misunderstand His action of punishment as revenge. The action of God is only for the welfare of the soul and not for revenge. When Krishna killed Shishupala, his soul in the form of a light merged into Krishna. It means that the gatekeeper had reached the abode of God after three births as the Lord's enemy. You misunderstand Krishna as cruel for punishing him just because Shishupala abused Him. But you do not know the background that Shishupala was His gatekeeper and was very anxious to reach God. Since, your knowledge about a soul is just limited to the present birth, your conclusions regarding God are always wrong.

Divine Banking

When you serve God, you expect a clear expression of the grace of God and this is not good. Suppose you are given a cash award of one lakh rupees for your service, you will spend it lavishly and suffer after some time. If you do not expect the cash award, that amount is invested in the bank of God and you will constantly get one thousand rupees as interest every month. Your principal is safe and will be spent by God whenever there is an emergent need. When you do not expect any clear fruit from God, God implements this system. In this system, the result of your service is not clear because there is no emergency. But if you do not aspire for any trace of fruit from God even in the deeper plane of your heart [subconscious], the system is completely different. Then there is no account between you and God just as there is no account between father and son. Without any account the father will naturally spend for the requirements of the son. When Draupadi tore a piece of cloth from her sari to bandage a bleeding wound of Krishna, there was no account in this bond because Draupadi never aspired for even a trace of fruit in return. She did not even recollect this incident when Duhshaasana dragged her sari in the court.

Action-Result in Karma Cycle

Do not link your service to any fruit from God. Link the fruits to your own actions. Some times your actions fail and unexpected negative results

appear. People think that a good deed has given a bad result and a bad deed has given good result. Based on this, people doubt the existence of the divine system of the cycle of deeds. Every action has its corresponding result after some time. The time gap may be even longer than this lifetime. Some actions give results at once. If you put your finger in the fire, it will burn immediately. But generally one's actions are enquired by the divine system under the supervision of God and the result of the action may be delivered after the some time in this lifetime or even after this life. The time gap is a decision of the judge and not you. You might have done some good deed and its result may be received after ten days on a particular day at 10.30 am. You might have done a bad deed on that day at 10.29 am and its results will be received at a particular time after some days. Now the observers think that the good result at 10.30 am is the effect of the bad deed done at the 10.29am. The observers criticize the divine system of God. This cycle of deeds is a very complicated multidimensional network system with so many parameters of time and place correlated with each other (*Gahanaa karmano gathih*—Gita). The superimpositions and coincidence of some actions and some other fruits mislead you and you end up misunderstanding the intricate system. Except God nobody can analyze this network system. A deep analysis of all the parameters is impossible for the human brain. Therefore, never criticize the administration of God and unnecessarily earn sin.

Negative Blessings

Generally, one worships God through practical devotion (service) in order to avoid negative results. Such an attitude is a failure to achieve real love and the permanent grace of God. You must learn to enjoy the negative results also like hot dishes in the meal. In fact, due to the divine knowledge attained by the grace of God, try to find more benefit in the negative result so that the negative result can at least be enjoyed equally with the positive result. Whenever, you start to do some work, you always pray for the blessings of the Lord to get victory and benefit. Defeat and loss are never expected by you even in the mind. Elders always bless you to succeed and get profit. They will never bless you to enjoy even the negative result, if attained. They feel it is inauspicious even to utter the possibility of a negative result as an alternative. But Lord Krishna says to Arjuna in the Gita “If you die in the war you will enjoy the heavenly pleasures and if you win, you will enjoy the pleasures on this earth” (*Hatovaa Prapsyase Swargam* —Gita). The Lord is giving blessings announcing the negative

result in the beginning and the positive result is mentioned only as the other alternative. The Lord is showing more happiness in the negative result than the positive result because heavenly pleasures are far superior to the pleasures on earth. It is just like saying that if you are defeated in something you will get a treat in a five star hotel and if you win you will get a treat in an ordinary hotel.

The Lord says that He is giving the analytical faculty to laugh at results of deeds (*Buddhya Yukto*—Gita). The ignorant fellow may laugh at the statement of Krishna, but a scholar will laugh at the ignorance in judging welfare based on [our common attitude towards] positive and negative results. Actually the negative result giving you misery, is for your greater welfare becoming closer to God. The positive result is for your loss by which you go farther from God. The punishment purifies you from all bad effects and the boon will pollute you with ego and ignorance. You must have faith in God that He is always doing everything for your welfare. Then, you are never upset in the life and hence there is no need of linking your devotion to the favor from God. You are mistaking the favor of God as His anger and the anger of God as His favor. The divine knowledge, which is harsh to you, is always in your welfare and the Satguru who gives such divine knowledge is the human form of God. Majority likes the sweet, which harms your health in long run; they welcome the knowledge preached by the preachers who are the human forms of Satan.

Divine Medicine

In the lower level, the divine knowledge is also sweet but such divine knowledge is only a sugar coated bitter medicine. The knowledge of the messengers of Satan is totally sugar, which is sweet and causes diabetes. The lower divine knowledge is like a sugar coated bitter medicine to cure the disease and the sugar coating is needed for children. An adult eating sweets is different from a child, which is given a sugar coated medicinal pill. The ignorance of the adult cannot be excused like the ignorance of the child. Therefore, beginners in the spiritual path are excused for their ignorance and God favors them by granting certain boons which appear to violate the cycle of deeds. In fact it is not a violation and it is only an adjustment without any violation, hoping for the growth of the soul in the spiritual line. But the soul should not sit only in this level and in course of time, should progress and respect the rigid cycle of deeds without any aspiration of fruit from God. When Rama turned the stone into the lady, Ahalya, a lower devotee may think that Rama did a miracle and favored

Ahalya by canceling her curse. But the higher-level devotees will see the same incident in another angle. The same sage Gautama who gave the curse limited his curse only till the day when Lord Rama would arrive and free her of the curse. Therefore, when the duration of the punishment was over, Ahalya came back in to her original state and in this incident there is no violation of the cycle of deeds, which not only gives punishment but also fixes the duration of the punishment. In fact, Rama followed the divine administration strictly because the curse had to end only through Him. Thus, the lower level devotees take God as one who is capable of violating and one who will violate the divine administration if He likes. But the higher-level devotees take even the violation as a part of the divine administration itself.

Clarifications on Karma and Punishment

Shri Surya asked, “One person argued that the soul is only one among all humans and therefore if God charges a certain soul to become a human incarnation, the same single soul being present in all human beings, would make all human beings as incarnations of God.” Swami replied: The soul is one in the sense of its basic form as inert energy, which is the material of this entire universe. In that sense, the soul is inert energy and the soul is never taken in that basic sense. The soul is taken as pure awareness, which is the special work form of inert energy. In that case the souls are many, even though you may argue that every soul is pure awareness alone. In this sense the soul is limited to the human body and the awareness is absent in the gap existing between two human bodies. The awareness is absent even in some parts of the body like hair and nails. Awareness is discontinuous. Suppose you have taken the lump of iron, which consists of atoms of iron having the same matter and atomic structure. We say that there are many iron atoms in the lump of iron because there is a gap between the atoms. You cannot say that the entire lump is one single atom of iron. You cannot say that the entire lump of iron is only one single item, which is inert energy because the matter present in all the atoms is basically energy. The space between atoms can be also considered as a subtle form of energy and thus the entire lump of iron is a single homogeneous lump of inert energy alone. The word atom stands for a particle of the matter and not energy. Similarly, the soul is fixed in the sense of pure awareness and therefore a single homogeneous unit of soul consisting of all the human beings cannot be achieved and is also against practical experience (Anubhava Pramanam).

In the above example, the matter and the atomic structure are common among all the atoms. But in the case of souls, only the awareness is common; not the qualities, which are different structures of awareness. When God charges a particular soul like Krishna, He charged only the awareness in the body of Krishna and not the basic form of inert energy of the soul. Otherwise He would be charging the entire universe which is nothing but different forms of the basic inert energy. If this were to happen, it would violate the concept of entertainment of God from the universe, since the scene of entertainment is always different from the seer. The single homogeneous awareness in all human beings is in a qualitative sense but not in the sense of a quantitative continuity. The gold is one and the same in two different ornaments. Since gold is one and the same, if one ornament is purchased, the other ornament must have been automatically purchased by you without paying the cost of the other ornament, if your concept were true. You must know that the gold is the same qualitatively in both the ornaments but there is no quantitative continuity of gold in both the ornaments.

Shri Anil asked, “A person asked me whether or not the theory of punishment of the results of sins in the form of illnesses was violated if the illness is cured by medicines, yoga etc.” Swami replied: The theory is not violated because the cure of illnesses by medicines etc., is not universal in every case. In some cases the cure fails. In some other cases the cure succeeds and in such cases the duration of the punishment was only for that much time. Unless the fixed duration is over, medicines and other cures will not work. Moreover, the punishment of a sin can be converted from one form to the other. This concept is present even in the world as you see the penalty for a crime is announced as “Thousand rupees fine or six months in prison”. Apart from this, there is a possibility of postponement of the punishment with accumulated interest to a later time in this life or to hell or to the next life in case rebirth is accepted. All these facilities are used by God when you pray to God to avoid punishment. In the case of the servant who serves God without the aspiration of any fruit in return, God can transfer the punishments of his sins on to Him and this is the main aim of the human incarnation as you can see in the crucifixion of Jesus.

MAHASHIVARATRI-1

[February 16, 2007] The message from Lord Shiva can be understood from the lives of the two divine incarnations of Lord Shiva, which are Anjaneya [Hanuman] and Adi Shankara. The life of the human incarnation is always the message of God. Anjaneya did personal service of the Lord in human form and Adi Shankara did the social service through the propagation of divine knowledge. In fact, social service is also the personal service of the Lord since this entire world is His own family as He is the Divine Father of all the souls (*Aham Bija Pradah Pita—Gita*). The family of the Lord like Sita, Lakshmana etc., is nothing but the inner most circle of the family of the God and it consists of liberated souls. Hence, service in both the ways is the personal service of the Lord. Therefore, the service to the Lord should be done according to the requirement and will of the Lord. In whatever manner the Lord is pleased, that should be the path of your service because the ultimate aim of the service is only to please the Lord. You can become near to the Lord by doing the service that you can possibly do, but from the circle of the near devotees, one becomes dear to the Lord by doing the service desired by the Lord.

Lord Brahma represents the divine knowledge, with the Vedas in His hand. Lord Vishnu, full of ornaments, represents the attraction to the Lord, which is the devotion. Lord Shiva, full of detachment represents the final stage of sacrifice through service. Thus, knowledge, devotion and service are the three subsequent steps as established by Shankara, Ramanuja and Madhva in the sequential order. Rukmini heard about Lord Krishna from Narada and that is the first stage, which is knowledge about God. Then she was attracted to Him, which is the second stage of love or devotion. By devotion she obtained the Lord as her husband. In the third and final stage, she served the Lord by pressing His divine feet constantly as the incarnation of Shri Mahalakshmi [Mahalakshmi is depicted as massaging the Lord's feet]. In fact, service is only practical devotion, which is the real proof of love. Therefore, devotion and service are only theoretical and practical forms of the same love. Without theory there is no practice and without practice the theory is not real. Therefore, Vishnu and Shiva are the

two forms of the same essence (*Shivaya Vishnurupaya*). The dance of Shiva indicates the action or work or practice.

Dissolution of Bonds; Not World

While doing service, full concentration is possible only when all the worldly bonds are dissolved. Without the dissolution of the worldly bonds, practical love or service to God cannot continue. Therefore, Shiva represents the dissolution of the world. Here the world only means the network of all worldly bonds. Therefore, Shiva means the dissolution of worldly bonds and not the physical world. Even if the soul is dragged out of this world, the attractions continue in the soul as Vasanas or Samskaras. Hence, dissolution of the world is not the solution. When worldly bonds are dissolved, there is no need of the dissolution of the physical world. Even in the final dissolution (Maha Pralaya), the souls remain with their worldly attractions and therefore there is no significance of the dissolution of the physical world in the spiritual path. When there is no use and need to dissolve the world, why should there be dissolution of the world at all? The Lord created this world with so many plans and if He dissolves the entire world without any use to the soul, it is foolishness. When He wants to take rest, He will withdraw Himself from the world and take rest. He need not destroy the world and take the rest. When the academic work is over for that day, the school need not be destroyed and rebuilt the next day. The teacher and the students will withdraw themselves from the school for rest. Similarly, in Maha Pralaya, God will withdraw Himself from the world and the souls also withdraw from the world and take rest for some time in a state of deep sleep called “Avyaktam”. In fact, God does not need any rest and therefore God is aware of the whole world because His awareness is the basis of the maintenance of the world. If God is not aware of anything, that particular thing does not exist at all. Hence, the rest is only for the sake of the souls.

The dissolution of the worldly bonds can be done even by the knowledge directly, without the intermediate devotion. Realization of the unreality of the worldly bonds can destroy these bonds. Such a destruction of the worldly bonds is neither permanent nor useful. When you have not tasted the divine nectar (Amritam), your detachment from coffee is temporary and also useless. It is temporary because you will be attached to the coffee again within a short time, since you have not tasted the Amritam. Hence, the detachment from coffee without tasting Amritam is only temporary. If you have tasted Amritam, you will not taste coffee even if

you are forced. Hence, the detachment due to devotion is natural, real and permanent. Without Amritam, if you detach from coffee, there is no use. Your detachment from coffee is expected to help you in trying to achieve the Amritam. If you are not trying for Amritam, what is the use of leaving coffee? Therefore, you cannot attain Shiva without attaining Vishnu. You have to attain detachment (Shiva) only through the attachment to God or devotion (Vishnu).

The Shiva Lingam represents the energetic wave. The primary energy (Mula Maya) is in the form of waves and matter, awareness and work forms of inert energy (light, heat etc.,) have come out from it. The wave nature of matter is also established in science. The awareness and the work form of inert energy like light are represented by wave too since matter is fundamentally represented by a particle. Lord Shiva in Shiva Loka is the energetic gross body of light in which the subtle body made of awareness (causal body) exists and all these three bodies are charged by the unimaginable God. Hence, the medium here consists of the awareness (causal body), the qualities that are the kinetic energy of awareness (subtle body) and the human form of light energy (gross body). Therefore, the entire medium consisting of the three bodies is only energy, which is represented by the wave. Awareness is also a special work-form of energy. Hence, the Shiva Lingam represents the entire imaginable medium of the three energetic bodies, which happen to be the medium of Lord Shiva or any other deity.

Sacrifice Fruit; Not Action

Knowledge, devotion and service are the three subsequent steps in the spiritual effort. But devotion and service together can be considered as one step, which is the love for God. Devotion generally means only theoretical devotion, which is related to words and mind. But the devotion confined only to words and mind, without action, is unreal and is considered to be the attitude of a prostitute, who shows love only through feelings (mind) and words. Thus, the theoretical devotion aspiring for some fruit from God is the devotion of a prostitute (Veshya Bhakti). But the same theoretical devotion, without aspiration for any fruit from God is good and without such theoretical devotion, service (practical devotion) cannot be born. Practical devotion with aspiration for fruit from God is like the devotion of a merchant (Vaishya Bhakti). Therefore, in both theoretical devotion and practical devotion, the absence of the aspiration for any fruit in return is very very important. Devotion, theoretical and practical, done with desire,

are called sakama Bhakti and sakama karma (kamyā karma) respectively. The same theoretical and practical devotion without any desire are called nishkama bhakti and nishkama karma yoga respectively. Service or practical devotion consists of action or work and hence it is called as karma. If the karma is without desire it is called as karma yoga and with desire it is called as kamyā karma. The word Yoga here means the association with the human form of God and karma yoga means the work or service done for that human form of God.

In both cases of kamyā karma and karma yoga, if the practical devotion exists, it automatically means the existence of theoretical devotion in the mind. Without the seed (theoretical devotion) the plant (service) cannot be born. But without the plant, the seed can exist. You can get the fruit only from the plant but not from the seed. Therefore, there is no fruit for mere theoretical devotion without its subsequent expression of service, whether it is done with aspiration for fruit or not. If the seed is unable to develop into a plant, such a seed is a false seed or is useless seed for a farmer. We are seeing now the problems of farmers with false and useless seeds, which do not grow into plants and give fruits. Hence, the theoretical devotion without desire for fruit is good but useless since no fruit can be achieved. You may say that since you are not interested in the fruit, you are satisfied with only such fruitless theoretical devotion. This argument is only a misinterpretation of the truth to hide your selfishness. The aspiration for the fruit means the aspiration for the fruit that has developed on the plant. You must take a good seed and grow it into a plant, which should give a good fruit. Then in this stage, if you do not aspire for the fruit, then alone is it nishkama karma yoga.

Hence, you must do the service without aspiration for the fruit that has appeared as a result of your service. You should not avoid the service saying that you are not interested in the fruit of the service and hence you are not interested in the service itself. Thus the Gita stresses on the karma or work and also on the absence of aspiration for the fruit. Both are equally important and one without the other is useless. The Veda also stresses on work (*Kurvanneveha...*), sacrifice of the fruit of work (*Tyaktena...*) and the minimum enjoyment essential for the maintenance of your body and family (*Bhunjethah...*). You find the corresponding quotations in the Gita also (*Kuru karma...*, *Phalam Tyaktva...*, *Sharira Yatrapicha te...*). All these three aspects are the components of the total Yoga. People have misunderstood this total Yoga and have become lazy by leaving work or service, which is essential for God and also one self, on the pretext that they

are detached from the fruit of work. It is like not cultivating the field and not sowing the seeds in the field, stating that you are not interested in the crop (fruit). This is not the sacrifice of the fruit because the fruit is not produced at all. This is not the sacrifice of the aspiration for the fruit because when the fruit is absent, where is the question of the aspiration for the fruit? If the fruit exists before your eyes and if you sacrifice the aspiration for the fruit, then only can it be called the sacrifice of the aspiration for fruit. Then, if your sacrifice of the aspiration for the fruit is real, it should be proved by the actual sacrifice of the fruit. Hence the Gita mentions the sacrifice of the fruit as the real proof for the sacrifice of the aspiration for the fruit (*Phalam tyaktva...., sarva karma phala tyagi...*).

People have misinterpreted this concept in two ways. One way is to sacrifice the work itself and become lazy under the hypocritical samnyasa (renunciation). The other way is to sacrifice the aspiration for the fruit without the actual sacrifice of the fruit, saying that the Gita means that only the aspiration for the fruit should be sacrificed, without sacrificing the actual fruit. If that is so, how come the Gita mentions the actual sacrifice of fruit? (*Phalam Tyaktva...*). The Veda also mentions the sacrifice of the fruit (*Dhanena Tyagena...*). The misinterpretation is only to cheat one's own self because by such cunning misinterpretation, nothing happens in the right way and something certainly happens in the wrong way. One ends up going to hell for such a misinterpretation that misleads other souls too. Hanuman did a lot of work for the war and in fact He was responsible for finding Sita. He did not aspire for any reward and the chain of pearls rewarded to Him was also sacrificed by Him. Here you find the sacrifice of the actual fruit. Hanuman did not put on the chain on His neck and say that He has sacrificed the aspiration for the fruit! Similarly, Shankara left His mother actually for the sake of the divine propagation of knowledge. He did not sit at home serving His mother, saying that He has only sacrificed the aspiration for the bond! Shankara also said that He is not for salvation, which is the fruit of His service (*Na Mokshasya Aakamksha...*).

Since the expressed service certainly indicates the existence of real and good theoretical devotion in the mind, service itself means devotion. Therefore, you now have only two stages, which are knowledge and service. Hence, Lord Shiva came down only twice as Anjaneya representing service to God, and Adi Shankara representing the propagation of the knowledge of God.

Service means the real devotion as found in the case of your children for whom you do real service without much expression of theoretical love

to them. But that theoretical love must exist in your heart as fire must exist where there is smoke. Anjaneya also had the knowledge from Sun-god and His expressed excellent service to God indicates the existence of real theoretical devotion in His mind. Shankara also did a lot of service in propagating divine knowledge and also expressed devotion through several prayers. Both have all the three stages but Anjeneya stressed on service and Shankara stressed on knowledge. Anjeneya is a monkey representing the lack of firmness and Shankara is a bachelor [renunciant, monk] representing a hundred monkeys (*Brahmachari Shata Markatah*). But this monkey-nature is only the external cover and does not relate to the firm internal personality. Both did service of God, leaving all the worldly bonds with firm determination.

MAHASHIVARATRI-2

Hypothetical Models

[February 16, 2007] Adi Shankara made certain assumptions, which are hypothetical to preach the spiritual knowledge to the devotees at various levels. Generally the devotees are trained in the logic pertaining to the imaginable items in the world. The development of a concept by them is from a worldly example and also its application is to another worldly example. For example since the black color of mud (cause) enters into the pot (its effect), the conclusion is that the nature of the cause enters its effect. This conclusion is applied to another worldly example and they say that the bright color of the gold-lump (cause) must also enter the chain (its effect). Here, mud, pot, gold lump and chain are all imaginable items and are worldly examples. Hence, all their logic is limited to only imaginable items and that cannot be extended to the unimaginable God and His link with creation, which is also unimaginable because it is a link between the unimaginable God and the imaginable creation. This does not mean that logic is useless. It is useful in denying an imaginable item claimed to be unimaginable. For example in ancient times, awareness was thought to be an independent energy like a free electromagnetic wave in space. But today due to the advancement of science and the analytical faculty, it is clearly proved that awareness is not an independent item but it is completely dependent on the co-existence of a functioning nervous system and the inert heat-energy produced by the oxidation of food. It is only a special work-form of energy appearing through a complicated special technology of the brain and the nervous system. It is not independent even like electromagnetic radiation traveling in space. That which was wonderful yesterday is clear today. It was unimaginable then, but now is imaginable. Therefore, there is a knowable region extending up to space in the creation. In this knowable region there are certain layers of attained knowledge and certain layers of unimaginable nature. But even those layers of unimaginable nature will certainly be analyzed by logic and science in the course of time. But there is a dead limit of this logic and analysis of science, which is space—beyond which the region of eternal unimaginable nature exists. Therefore, by conquering the unimaginable layers within the

knowable region, it does not mean that one day or the other, logic or science will cross the dead limit of space also and capture the unimaginable God existing beyond space. That is impossible. You may try and try and one day you may touch the roof of your house by the constant practice of high jumping. But this does not mean that one day or other you will also touch the sky by the continuous practice of high jumping. Today the unimaginable layers within the knowable region may appear wonderful and these layers can be called as Maya.

Meanings of Maya

The word Maya comes from root meaning “wonder” (*Maya vaichitrye*). The word wonder does not mean that it will be always unimaginable. The temporarily unimaginable systems also look wonderful before the analysis. The magic show looks wonderful but it can be analyzed and the wonder may disappear after analysis. Hence, wonder need not mean only the permanently unimaginable item. The deeper layers of this universe are wonderful without analysis but may be realized in the future. These layers are temporarily unimaginable and the word wonder is used in the case of these also. Therefore, the Gita says that you will find the universe as wonderful (*Mayantu Prakritim...*). The universe is infinite with an unimaginable beginning and an unimaginable end. This means that the cause from which the universe started and the same cause in which the universe ends on dissolution, is the unimaginable God. Mud is the beginning stage of the pot and also the end stage since the pot ends in mud on destruction. The universe exhibits the unimaginable God by its unimaginable limits of beginning and end. Space is generated from God and the dissolution of space alone can show the real nature of its cause (God). When the chain is dissolved [melted] in fire, then alone can the gold-lump, which is the cause of the chain, appear in its original form. But even if you imagine for millions of years, you can never imagine the dissolution of space and therefore you can never imagine the original nature of God. God is beyond space and God is the permanently unknowable region even for the intelligence enriched with science and logic. Hence, God is a permanent wonder and the creation consists of some knowable regions of knowledge, without any wonder and also some temporarily unimaginable regions, with temporary wonder. Now the word Maya can be used for both the wonders, that which is permanent (God) and also that which is temporary (the deeper layers of the world up to the space).

The word Maya also has another meaning. It means that which does not exist (*Ya Ma Sa Maya*). This does not mean that the temporarily wonderful deeper layers of Prakriti do not exist. If you say so, it contradicts the practical experience of the world [since we perceive the world]. This also does not mean that the permanently wonderful God does not exist because it contradicts the scriptures and also the proof of the scriptures given by God descending in human form. Then what is the place of the application of this alternative meaning of the word Maya? We have said that God generated the world and that God is both the designer (Nimitta) and material cause (Upadanam) of the world. If God is the material cause, a portion of God must have been modified into the world and in such a case God is a little lesser than what He was. This is impossible (*Purnamevaavashishyate...—Veda*). If God remained the same even after the creation, the world should have been totally unreal because the material in the world must be unreal since it was not supplied from God. In such a case there would be no entertainment for God from the non-existent world. Even for God, the world has to exist with real material in it, for the sake of entertainment. In such a case if the bloody soul says that the world is non-existent for it, it is highly ridiculous, since the soul itself is a part of the creation. Thanks to science, the invention of the robot, has clearly proved that pure awareness is simply a special work-form of the inert energy working in a special technology [mechanism, device]. This helps a lot for one to understand that the pure awareness is only an item of the creation and not the Creator, who is beyond space.

To remove this contradiction we can neither accept the real modification of God nor can we accept a separate independently existing material of the world, which is not generated from God. The followers of Ramanuja mocked at the concept of Shankara that God is the material cause of the world. In order to avoid such criticism, Shankara has already said that God is the material cause through His power called as Maya. Hence, the power of God (Maya) is modified and not the original God. The solar energy captured by the photochemical cell is modified into electrical energy and this does not mean that the sun is modified into electricity. Therefore, the third item (power of God) is now created as the meaning of the word Maya. The power of God is also wonderful and is also a permanently unimaginable item like God, which is beyond space and can never be analyzed by science. The follower of Ramanuja is again mocked at by the followers of Madhva (along with the followers of Shankara) who objected to the modification of the power of God. When the modification of the

power of God is treated as the body of God by Ramanuja, the modification of the body of God is also equally objectionable like the modification of God Himself. Ramanuja treated the modified product of the power of God, as the body of God. In that case, the changes in the inert world and the sins of the souls, would also affect the body of God since Ramanuja treated souls also as a part of the body of God. In order to avoid all this criticism totally, Madhva treated the material of the world as a separate independent item like mud and treated God as only the pot maker (designer). This ended the criticism finally and the process of creation is explained well without any objection to all the devotees.

Adi Shankara stands in the beginning point of preaching for atheists (Purvamimamsakas and Buddhists) and Anjaneya stands for giving a message to the topmost devotees, who recognize the contemporary human incarnation and render even personal service to please God. Shankara preached a lot through debates and Anjaneya preached only through practice. Both these incarnations of Lord Shiva cover both the extreme ends of the spiritual chain and in between come Ramanuja and Madhva. Madhva is very close to Anjaneya since He claimed to be Anjaneya's youngest brother. The preaching started with Shankara and ended with Madhva. In the case of Anjaneya, we find service, which should be the final modification of knowledge. The silence of Anjaneya on preaching shows the realization of the top most truth and the final stage of service to the contemporary human incarnation. The final truth of the entire preaching is found with Adi Shankara also and that is the alternative meaning of the word Maya, which means that Maya does not exist at all. But this alternative meaning should be confined only to the power of God and not to God or to the world, since both God and the world (in deeper layers) exist and are wonderful permanently and temporarily respectively. Both God and the world are Maya in the sense of wonder alone which is the first original sense of the root word.

When God is wonderful, we can call the power of God also as wonderful and thus the first sense of Maya can also stand for the power of God. In that case, there is no need of the second meaning of Maya, which means that the power of God does not exist at all. The sun is like God and the sunlight or solar energy is like the power of God. Both exist separately and we can say that the power cannot be isolated from the source. Since, the power cannot be isolated from God, the modification of the power or the world cannot be also isolated from God. Therefore, Ramanuja said that God and world couldn't be separated like the substratum (Dharmi or

Visheshya) and the property (Dharma or Visheshana). The problem of changes in the world affecting God is answered by Shankara through the power of God being modified into world instead of God directly. Thus the power of God is the material cause and not God. Since the power cannot be isolated from God, we can treat God to be the material cause indirectly. In that case, the significance of the power becomes more than God and this leads to the evolution of the cult of Shakteya, which says that God is just a rubber stamp [figurehead] like the President in India. The power of God is the real material cause through direct modification and is also the real designer also since the power is also awareness (Jnana Shakti). This means that we can do away with God completely and if at all we give a place for God, it is only due to the simple consideration that the power needs a source. This leads to the suppression of Vedanta, which gives complete importance to God. At this point, Shankara said that the power cannot exist without source and cannot be isolated from God in any way. That single point cannot give absolute and complete importance to God. The second meaning of Maya is applied in this sense alone i.e., the power does not exist by itself without God. A child could not have been born without parents but all the subsequent greatness of the child cannot be attributed to the parents based on this single point. Without Hiranyakashipu, Prahlada could not be produced. Based on this single point you cannot say that all the credit of the devotion of Prahlada should go to his father. For this reason alone i.e., to give importance to God, Ramanuja and Madhva treated this power or material as inert and the power or the material is only the material cause but not the designer.

Even then the power or material gets at least half the importance. If you want to give complete importance to God alone, there is only one way i.e., to say that the power does not exist at all. The second meaning of Maya is now applied to the power in its full sense. In that case, all the above objections come into picture (direct modification of God, changes in the world affecting God etc.) since God becomes the direct material cause. All these objections can be simply ruled out by one stroke i.e., by saying that the unimaginable God creates the world in an unimaginable way. This point is already indicated by Shankara by the word “*Anirvachaniyata Khyati*” which means that the process of generation of the world from God is unimaginable. This is the absolute truth and Shankara knew this very well. This point can be supported by a simple argument i.e., there cannot be two unimaginable items like God and His power. When you say that you do not know what is present in a locked room, will anybody ask you “Whether one

unknown item is present or two unknown items are present in the room?" When what is present is unknown, how can you say that it is one or two or several?

Practical Considerations of Shankara

In that case why did Shankara not say this directly throughout His theory? The reason is a practical point.

If a student comes and asks the preacher "What is God?" and the preacher says, "God is Unimaginable"; then the student asks again "How did God create this world?" and the preacher says, "The process of creation is also unimaginable", the student will think that the preacher does not know the answers for his questions and will leave the preacher. This is the practical problem in revealing the absolute truth. The preacher should answer in a positive way and the answers should satisfy the logical faculty of the student. Now you should analyze the basis of the logical faculty of the student. The basis is the observation of this world containing all imaginable items alone. Hence all his logic is based only on the observation of the nature of imaginable items and the relationships between the imaginable items. This means that the preacher should say that God is an imaginable item and the imaginable process of the generation of the imaginable world from the imaginable God is also in an imaginable way. Every sentence of the preacher should be imaginable to the student and then alone will the student get satisfied. The introduction of the word "Unimaginable" by the preacher leads the student to think that the preacher is ignorant. Hence to satisfy the student and to solve this practical problem, the preacher has to make certain assumptions and should preach about God through hypothesis alone and not through real [factual] theory.

The reality is that the unimaginable God created the world through an unimaginable way. But to satisfy the student, the hypothesis introduced here is that God is pure awareness. Here the infinite ocean of pure awareness is an assumption created because there is no proof of such an ocean of awareness anywhere, because you can only find an infinite ocean of inert energy. The infinite ocean of awareness is created by the preacher and that ocean charged by God can be treated as God Himself, like the live wire can be treated as electric current. Now the student is satisfied. Similarly, the creation of the world from God should also be done through an imaginable way, answering all the objections through imaginable ways alone. This makes it necessary to make another assumption for the process of creation of the world by God. The assumption here is that a second

unimaginable item called as the power of God is created, which is modified into the world. Since the power is negligible, the world is negligible and maintains the existence of a single God or Brahman. It is like the dream of a person created by the modification of the mind and the mind is negligible compared to the material person. In course of time, to satisfy the logic of students, changes in the hypothesis were made by Ramanuja and Madhva who introduced the assumption of a separate material, which is modified as the world without any connection to God. The hypothetical assumptions can be varied for the sake of preaching the truth to the students in order to satisfy their logic developed from the observation of the world containing only imaginable items. This does not mean that the theories are different.

There is only one real theory that both God and the link between God and world are unimaginable. But the preaching requires the complete elimination of the word unimaginable and the whole preaching should continue with the assumptions of imaginable items and imaginable relationships between those imaginable items alone. In such a case all the assumptions are not true at all in the absolute sense. You need not misunderstand that the three Acharyas differ from each other with different theories about the truth. The same truth is explained in different ways with different created assumptions and hypotheses for the sake of the understanding of students with various types of mentalities, which are always based on the constant observation of only imaginable items (*Ekam Sat Viprah bahudha vadanti—Veda*).

The final truth was known to Anjaneya, who did not like to preach the truth through assumptions and hence He kept silent in preaching. He showed the essence of all the divine knowledge through action (karma) alone because only karma can be real and fruitful. His recognition of the contemporary human incarnation and practical service to Him is the essence of the message of Anjaneya. For those who cannot accept the human incarnation, Shankara preached the divine knowledge with several assumptions and the most powerful assumption is that the soul itself is God. Shankara preached to atheists and this powerful assumption attracted them to come and at least listen to the subject. All the Acharayas followed this method of using assumptions to preach to various levels of students, who are based only on the logic of imaginable items.

MAHASHIVARATRI-3

[February 17, 2007] All the hectic effort in spiritual discussions (to analyze God, the soul, the link between God and soul, the link between God and the world and finally the path to become God if possible, or at least to become the dearest servant by pleasing God to get salvation or at least some benefit here) is only for some selfish advantage. The effort is hectic with a hope to find out the path to become God or to please God by some analytical knowledge and theoretical devotion without doing any action and without any sacrifice. If this single point is answered, all the effort made for only discussion and only theoretical devotion vanishes. In such a case, the devotees will not be worried whether God is unimaginable or imaginable and whether the link between God and soul or world is imaginable or unimaginable. However, the answer for this point can be directly given in terms of practical demonstration by showing the life of Hanuman and the Gopikas.

Temporary and Permanent Unimaginability

God is unimaginable. The link between the soul and world with God is also unimaginable because a link between two imaginable items alone can be imaginable. The actions of God are also unimaginable since the actions of imaginable items alone can be imaginable. The only imaginable region is that of all the items of the world and relationships between those items and the dead boundary of this world (imaginable region) is space. In this imaginable region there may be some temporarily unimaginable regions, which have not been analyzed today but one day or other, those regions will be analyzed by science. The unimaginable region for an ignorant person may be simultaneously imaginable to a scholar like the technology of an electronic instrument. Of course, even today, there are certain regions in the deeper planes of the science of the world, which are unimaginable even for scholars. Such planes will be known to scholars (scientists) after some time by the grace of God, because such planes are within the limits of the space. The scientist is misled at this precise point. Some time back, he did not know certain deeper planes of the world. Now he has succeeded in analyzing those unknown planes. Due to this, scientist

becomes blind with ego. Based on this success, he feels that he will analyze the final truth of the unimaginable limits of the infinite space (world) in future. This is not correct.

The reason for this is that the planes which were not known to him and which are now known to him are all within the limits of space. Still, there are deeper planes, which are not known as of today. In the case of these planes, I assure success for the scientist because these planes are also within the limits of space. But he should know that on no day can he cross the dead limits of space and God is beyond such space. Since God is the generator of space (*Atmana Akashah...—Veda*), we can only touch the edge of God in the unimaginable limits of space. We can say that once we have touched the limits of space, we have touched God. Let Me even say that the unimaginable limits of space are God. The scientist agrees to the existence of these unimaginable limits of space and therefore the scientist is agreeing to the existence of God. Even the common man is experiencing the existence of these unimaginable limits of space by seeing the space with his naked eyes. The scientists see the space through the telescope and arrive at the same conclusion.

Human intelligence cannot cross the four-dimensional space-time model at any cost on any day. The beginning and end of space (limits or boundaries) are always untouchable and unimaginable for the intelligence of even the topmost scientists. If the scientist crosses the limits of this space, certainly he can touch (know) God, who is beyond space or who exists at the limits of space. The unlimited space stands forever reminding the scientist regarding this eternal truth. Thus, the universe is visible to all human beings at all times, exhibiting the unimaginable item through its unimaginable limits. This universe is a practical proof and the clear miracle of God available to all to declare this basic concept for every human being on this earth. Nobody needs the demonstration of any miracle other than this to indicate the unimaginable God. Miracles are not available to all and at all times. Even if some miracle is demonstrated, people may conclude that it is an illusion or a coincidence of events. But in this demonstrated example of the unimaginable limits of space, there is no such controversy.

Moreover, in this miracle, there is no hope to disprove the unimaginable limits of space in future, even according to the opinion of scientists. There cannot be two or more than two unimaginable items. Hence, the unimaginable limits of the universe are showing only one unimaginable God directly to every human being. Since, you do not perceive the limits of the universe, you have not perceived God. The

existence of unperceivable limits establishes the unimaginable limits. The universe is exhibiting its unperceivable and unimaginable limits. This means that you have not seen these limits. Hence, you have not seen the unimaginable limits, which are God. But the existence of the unimaginable and unperceivable limits is exhibited. This means that the unperceivable and unimaginable God exists and His existence is clearly exhibited. This universe itself exhibits the existence of such a God. From this, the conclusion is that you have understood only the existence of the unperceivable and unimaginable God, but this does not mean that you have seen or imagined God. The Veda says “*Astityeva Upalabdhyah*” which means that you can know only the existence of the unknowable God. The Veda says that God is unperceivable and unimaginable (*Na Chakshusha...*, *Yasyaamatam...*). The Gita also confirms that God is unimaginable (*Mamtuveda Nakaschana...*).

You have two regions of unimaginable nature. One is the temporarily unimaginable region consisting of the deeper planes of the world within the limits of space, and these are surely going to be analyzed in future by scientists. The other is the permanently unimaginable region, which exhibits the permanently unimaginable limits of space, or God. Hence, scientists have established the existence of the permanently unimaginable God. The unimaginable nature is the reason for wonder. Maya means wonder by its root word. Hence, we have temporary and permanent regions of Maya. Even a magic show, which creates wonder, is called as Maya, which is temporary, since you can analyze it and know it after some time. But the miracle performed by the human form of the Lord can never be analyzed. It is not magic and such a divine miracle is a permanent Maya indicating the permanently unimaginable God in human form.

Therefore, the miracle of the human incarnation and the unimaginable limits of space are one and the same in establishing the permanently unimaginable and hence permanently wonderful God. Since there cannot be existence of two unimaginable items, there is no place for Maya and God together since both are permanently unimaginable. There can be several temporary unimaginable items in the world just like two items in a magic show. On realization, the two items of the magic show reveal different imaginable technologies of the performance of magic. But the realization of various permanently unimaginable miracles indicates only one unimaginable God. Therefore, in all the permanently unimaginable miracles, there is only one God as the basis, who is permanently unimaginable.

Maya needs a medium of imaginable nature to exhibit its unimaginable nature. The unimaginable limits of the universe are exhibited by the imaginable universe, which is composed of imaginable items. Similarly, the unimaginable God is exhibited by the imaginable human body [of an incarnation], which performs unimaginable miracles through imaginable actions and imaginable items. For example, when the human incarnation moves its hand and produces sacred ash, the human form, hand, movement of the hand and the final ash are imaginable items. With the help of these imaginable items, the generation of ash from space is exhibited as the permanently unimaginable miracle. Even the temporary Maya needs imaginable items in the magic show for exhibition. Similarly, the unimaginable God needs the imaginable human form as a medium for expressing Himself to His devotees. In the case of the human incarnation of God also, you have only understood the existence of the unimaginable God and you have not imagined the nature of God as in the case of the limits of the universe. You have only seen that the limits of space are beyond your sight and this does not mean that you have seen the limits of space. In all these examples, Maya (unimaginable item) exists in the imaginable items to give a proof for its existence, just like the unperceivable electricity exists in the perceivable metallic wire to give the experience of its existence. The wire with electricity can be treated as the electricity itself and there is no other way than this to perceive the electricity. The electricity has to be treated as the wire containing electricity. But every wire is not electricity. Therefore, the unimaginable Maya has to be treated as the imaginable world, which shows the unimaginable limits. This does not mean that every imaginable item in the world with definite limits is Maya. Therefore, this world can be treated as Maya (*Mayamtu Prakritim—Gita*).

Here the word Prakriti stands for the world with unimaginable limits and it does not stand for any imaginable item in the world with definite limits. Similarly, the person charged by God (human incarnation) can be treated as God but not every person. The world with unimaginable limits and the human incarnation with unimaginable miracles can be treated as God (*Vishwam Vishnuh.., Vasudevah Sarvamiti...*) and this does not mean that the world or the human body of human incarnation itself is God (*Avyaktam Vyaktimapanam—Gita*). The world and the human body of the Lord give the proof for the existence of God beyond the world and God beyond the human body of human incarnation respectively. You have not perceived the electricity in the wire and you have only experienced the existence of the unperceivable electricity through the medium of the wire

and electricity is separate from the wire. Of course, electricity is imaginable for scientists and here it is used, only as a simile for God and the unperceivable nature of electricity is a comparison for the unimaginable nature of God.

Metaphors in Spiritual Preaching

Except God, all are imaginable items and hence there is no way other than to choose an imaginable item as a comparison for the unimaginable God. We take an unperceivable item or an item, which can be imagined with a lot of difficulty as a comparison for the really unimaginable God. Awareness is an item of the world, which can be imagined with a lot of difficulty and hence is selected as the best comparison for the unimaginable God. Unfortunately, the concept of comparison has been lost and awareness itself is [mistakenly] thought to be God directly. One day the electricity in the wire compared to God by Me may also become God! Another reason for such misunderstanding is the metaphor, which is a figure of speech like a simile. The simile reminds one constantly that God and awareness are different items. But the metaphor easily misleads ignorant people into thinking that awareness is God. Only scholars can recognize the metaphor carefully. If you say that a person is like a lion, it is a simile. The word “like” acts as the torchlight to constantly separate the person and the lion. In a metaphor, we say, “The person is a lion”. This misleads ignorant people into thinking that the person is actually a lion and they think that every lion (person) of the “Lions club” (a club of important persons who serve the society) is actually a lion, which will kill people!

The Veda is the greatest poetry of the greatest poet—God (*Kavim Kavinam*—Veda). Advaita scholars are also great scholars of all the Shastras and they know this figure of speech very well. Alankara Shastra deals with figures of speech. They know the truth very well. But they are already so intensely attracted by the concept that the soul itself is God, that they cannot come out of this sweetest dream in which they get the highest without the least effort! The dreamer knows that it is only dream but the sweetness is so much that he does not want to come out of it. A scientist is relatively better than this Advaita scholar, who is caught by the powerful ghost of Mohini, because the scientist thinks of himself as an ordinary soul and not as God. You may say that the scientist denies God, which is the greatest sin. I agree to it, but if you analyze, even the Advaita scholar is also an indirect atheist. He is denying God apart from himself, which also means an indirect negation of God.

After the establishment of a simile, the metaphor is used further in all contexts. A great person is compared to a lion and once this simile is established, the metaphor is used further and every important person is called as a lion. Thus, the lions of the Lion's Club mean important persons and not actual cruel animals (wild lions). Similarly, it is established that God is compared to the soul and the universe is compared to the human body. Therefore, the word soul can stand for God as the word lion stands for the important person. Hence, in the Veda the word Atman (soul) is used to mean God in some places. It does not mean that the word soul stands for the actual soul, just like the word lion in the Lion's Club does not stand for an actual lion. At least in the first case the great person and the lion are both imaginable items and we can use the word 'great person' without lion. But in the second case, God is unimaginable and always needs an imaginable item for comparison. This problem becomes more significant when God comes in the form of a soul (human incarnation) where the word soul has to be used as the external cover (Upadhi) to indicate the direct address of God.

Utility of Imaginable Items

Science is the absolute master as far as the world within its limits is concerned. Any item of the world can be analyzed by science thoroughly and the report of science is final. This is a great advantage to protect the correct spiritual knowledge from exploitations. Ignorant and selfish scholars exploit us by misleading us and making us believe that certain worldly items are God directly. Awareness (soul) is the biggest example of such exploitation. Here comes science to rescue us from such twists and exploitations. The priests exploit us by saying that a statue is God or contains God. The analysis by science clears such exploitation. At least in the case of the soul, God may enter some soul (human incarnation) to preach the knowledge. But such a necessity does not exist in the case of a statue and hence God never enters any statue. The only purpose of the statue is to keep it as a representative model of God. The Advaita scholars only exploit themselves to enjoy the sweet dream. The priests exploit others to enjoy the sweets offered by others! Of course, the soul can be treated as the greatest item among the imaginable items of the creation and hence the soul can be called as Brahman because the root meaning of the word Brahman is that which is the greatest.

The word Brahman is Yaugika, which means that it can be applied to any item if the root meaning is applicable (Yoga Rudha means the word is fixed only to a particular item even though its root meaning is applicable to

many other items including that particular item). The word Brahman is also applied to mean the scripture, the Veda, as said in the Gita (*Brahmakshara Samudbhavam*) because the Veda is the greatest among all the scriptures (since the Veda was protected by recitation from generation to generation without any deletions or introductions). The word Brahman is applied to God also since He is greater than everything in the universe and hence the greatest. You can meditate upon your self separating it from the body and get temporary relief from stress, which is like the first aid for an injury. Thus the word Brahman is not Yoga Rudha and is not fixed in God alone. The ignorance of this concept misleads you into thinking that the soul is God when it is said that the soul is Brahman (*Ayamaatmaa Brahma—Veda*). It actually means that a particular soul like Krishna, Adi Shankara etc., is God if you take the word Brahman to mean God. If you take the word Brahman to mean a greatest item in any category, the statement means that the soul is the greatest in the universe. This may also be taken as a metaphor comparing the soul with God.

You can keep the statue to represent God as a model (Pratika) in the beginning. The Veda says that you can worship the inert globe of the sun as representative model for God but it immediately says that the sun is not God, and that the sun fears God and God is not in any inert object (*Adityam Brahmeti...., Nedam tat...., Bhishodeti...., Natasya Pratima...*). The tradition of Advaita and the tradition of the worship of inert objects as models for God are good as long as they are limited to their specified levels. They should not be over extended for the exploitation of oneself and other souls.

Maya, in the form of permanently unimaginable miracles, is seen in an imaginable worldly item having definite limits like a particular human being called as the human incarnation; but such Maya is not there in every human being. The Maya is also present in the unimaginable limits of the universe but not in any other item of the universe except the human incarnation. Thus, you see the evidence of Maya, which is a proof for the existence of the God in the limited human incarnation and in the unlimited boundary of the universe.

Krishna as the finite human incarnation and His cosmic vision with infinite limits, simultaneously stand for this concept. The exhibition of the universe with unperceivable and hence unimaginable limits is the only aim of the Lord in showing the cosmic vision to Arjuna (*Nantosti...—Gita*). Such exhibition also simultaneously indicates the unimaginable nature in the core of Krishna. Thus both the vision of the infinite cosmos and the

vision of the unimaginable nature through the miracles in the human incarnation together prove that God is unimaginable in the limits as well as in the core. This vision concludes that the limits of the universe and the nature of the human incarnation are unimaginable simultaneously. This vision also gives the simultaneous conclusion that any item in the universe except the human incarnation, is imaginable and hence does not indicate the existence of God in any imaginable item except the human incarnation. The final conclusion of cosmic vision is that unimaginable God exists beyond (the limits of) the universe and God also exists in the human incarnation.

God in a Human Body

God in the human body of this Datta Swami gave this cosmic vision to two devotees (Ajay and Sitamma) simultaneously during a divine discourse on the day of Guru Purnima and asked both of them to explain their experience, which they were silently watching in a gathering of devotees. The identification of those only two devotees from the gathering of several devotees, who were also silently listening to the discourse, is also miraculous apart from giving such vision [The fact that Swami could identify that only these two devotees were having the vision and no one else in the gathering is miraculous]. The cosmic vision (Vishwarupam) was given during the discourse of the Gita by Krishna. Hence, the miracles associated with miraculous divine knowledge alone can be the indication of God (*Yadyat Vibhutimat Sattvam—Gita*). Otherwise demons also perform miracles and hence miracles alone cannot give the address of God. Of course, the miracles exhibited even by demons indicate the unimaginable God but do not give the address of God in the demon. Since miracles serve their original purpose of indicating the existence of unimaginable God, God grants miracles even to demons. This satisfies the desire of demons and also gives publicity to the concept of the existence of unimaginable God in the world simultaneously. By miracles, the existence of God is indicated and the miraculous knowledge gives the address of God (*Jnanitvatmaiva...—Gita, Prajnanam Brahma...—Veda*) [in the giver of that knowledge].

Among knowledge, love and bliss, knowledge is the most important sign [of God] since only knowledge can guide the soul to the goal. Expression of mere love or bliss or both cannot indicate God like the miracles. Without proper realization, determination and practice will not materialize and without practice, there can be no fruit. Mere love can be seen even in a prostitute or a beloved darling who even sacrifices his or her life for your sake. Such love does not guide you to the goal in the spiritual

path and it drowns you more in worldly bonds. Similarly, you can see bliss in a drunkard or persons smoking and taking drugs. They cannot guide you in the spiritual path because mere love and mere bliss cannot give you any realization and determination to practice. Hence, persons who are simply performing miracles and persons who are simply expressing reasonless love and bliss without clearing your doubts and without showing the correct path through perfect analysis, are not real human incarnations. Sometimes God incarnates only exhibiting the miraculous power to destroy evil forces and such incarnations (Matsya, Narasimha, Vamana etc.,) disappear immediately as soon as the purpose is over.

Miracles indicate the unimaginable nature of God, which indicates the existence of the unimaginable God. God exhibits the super power of performing the miracle only for a particular deserving devotee as in the case of the cosmic vision, to give support to a concept in the spiritual knowledge given to Arjuna during the discourse of the Gita. The super power is also used to protect deserving devotees, as in the case of lifting Govardhana Hill and it is also used to punish evil forces as in the case of killing demons sent by the demon Kamsa. Such protection and punishment through the exhibition of miracles, indicate the proof that God does the protection and punishment always even in the absence of such exhibition. Miracles in general indicate the basic existence of God and hence they are exhibited by everyone, starting from demons to the human incarnation, just as the police uniform is worn by all policemen, starting from a constable to the top most official. Krishna performed a series of miracles in a selected place of Vrindavanam, for a selected group of devotees called the Gopikas who were the most deserving sages. Later on, Krishna performed the miracles very rarely; only whenever there was an extreme necessity in His view. Throughout the Kurukshetra war He performed only one miracle, which was the hiding of the sun by His chakra. The series of miracles that He performed earlier, was performed in His childhood as an introduction card, without which nobody could have identified God.

Similarly, God in this human body of this Datta Swami performed a series of miracles within a period of two years before He started the mission of spreading divine knowledge exactly 16 years back. Later on the stress on miracles was reduced and more stress was given on knowledge and devotion. Krishna limited the spiritual discussion (the Gita) only to a particular devotee like Arjuna and also limited His divine love only to a limited set of deserving devotees like the Gopikas, Sudama etc. Therefore, the deservingness of the devotee limits the number of devotees.

The exhibition of endless the cosmos by the Lord to Arjuna shows only one point that the cosmos has infinite unimaginable limits. If this were the only point, then everybody is already receiving the same knowledge by looking into the sky with the naked eyes or through a telescope. In any case the final conclusion is that the world has infinite unimaginable limits. Then what is the use of the same vision given by the Lord to Arjuna, which anyone can get by simply looking into the sky? The essence of the cosmic vision is also stated by the Lord as one point; i.e. this cosmos is endless (*Nantosti...—Gita*). Arjuna also draws the same conclusion (*Nanto nachadih—Gita*) on seeing the vision. The specialty is not in the vision because anybody can very easily obtain the same vision by simply looking into the sky. The knowledge behind this vision is important without which the simple cosmic vision is useless. The knowledge in this cosmic vision is that the existence of the permanently unimaginable item is exhibited by the unimaginable limits of the infinite cosmos to everyone. One need not recognize the existence of the unimaginable nature by searching the human incarnation and its miracles. The unimaginable nature is an indication of the unimaginable God. Hence, the proof for the unimaginable God is exhibited to everyone through this infinite cosmos. This is the essence of the knowledge of Vishwarupam.

