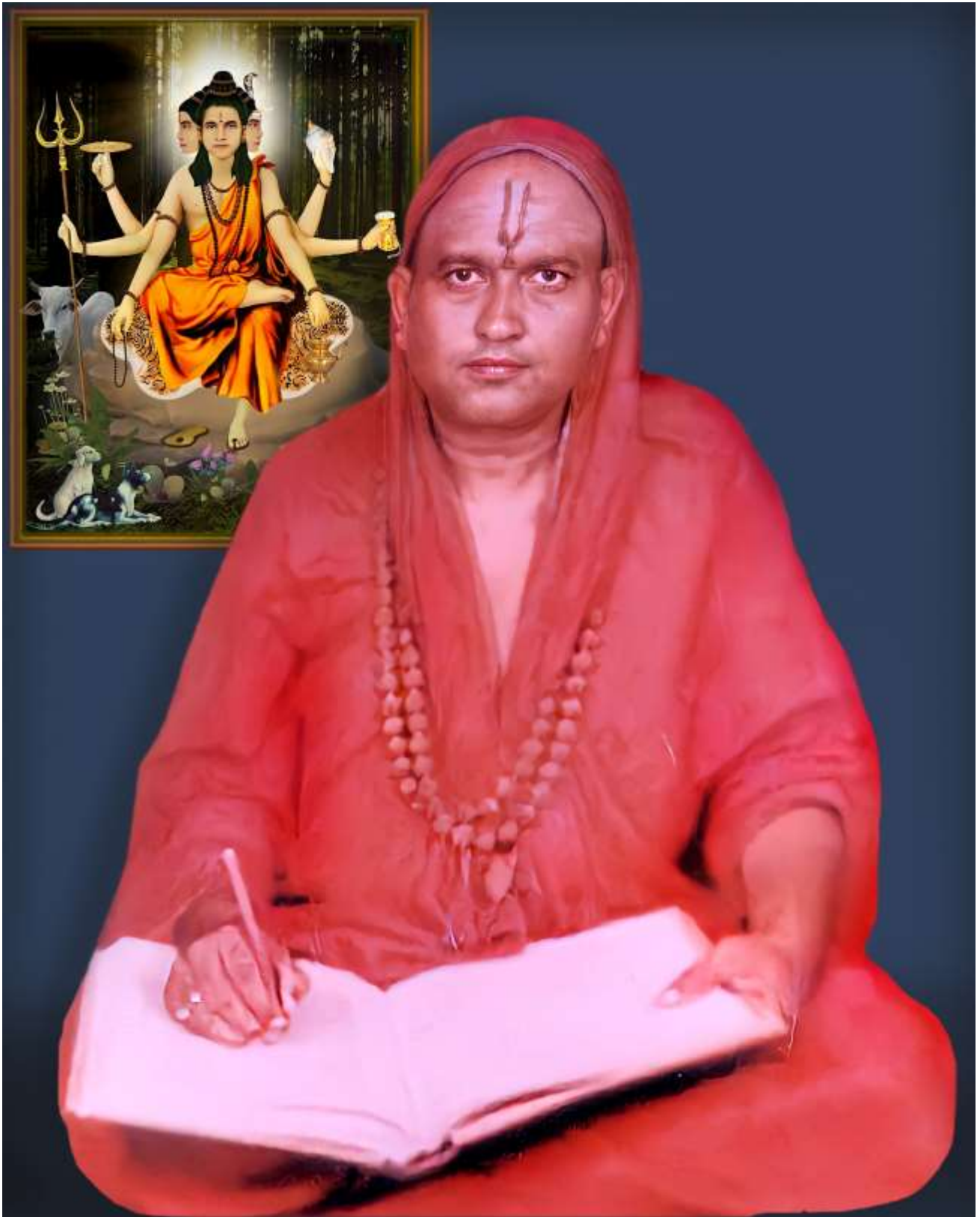


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 10]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

Copyright
All rights reserved with the author.

CONTENTS

Chapter 1	1
EXTERNAL AND INTERNAL DETACHMENT	1
Sage Shuka and King Janaka.....	1
Root Cause for Failures in Samnyasa.....	2
Human Intelligence Limited by Boundaries of Creation	3
Meaning of Gopika	5
Total Sacrifice of Money to God only leads to Salvation	6
Control of the Running Bull	7
Training in World to Achieve the Goal.....	9
Chapter 2	11
DATTA TESTS ACTION BEFORE GIVING FRUIT	11
Exploitations in the Society	11
Correct Way of Performing Rituals.....	12
The Concept of Arthavada.....	13
Chapter 3	17
PURE AND IMPURE DEVOTION	17
Desire: The Impurity in Devotion	17
Samskara of Millions of Births.....	18
Chapter 4	20
O PRIESTS! GLORIFY YOUR LEVEL	20
Follow Suggestion of the Preacher.....	20
Chapter 5	23
DIVISION OF A STATE IN UNITED INDIA	23
Chapter 6	25
SPIRITUAL EFFORTS ENDS IN DIVINE SERVICE	25
Appointment from God	25
Chapter 7	28
DO NOT BOTHER ABOUT PERSONAL LIFE OF PREACHER	28
Follow the Preaching	28
Chapter 8	30
O DEVOTEE! DEVELOP TRUTHNESS	30
Unity of Trikaranas	30
Ego & Jealousy Cause for Abusing False Saints.....	31
Krishna and Ravana.....	32
Chapter 9	34
GOD & HUMAN COMPONENTS IN INCARNATION	34
Nature of Saint.....	36

Chapter 10	38
BAN ON SAMNYASA IN KALIYUGA	38
Hasty Decisions of Devotees	38
Chapter 11	41
SAMNYASA SIGNIFIES UNIVERSAL SPIRITUALITY	41
Saffron	41
Duty of Saint.....	42
Chapter 12	44
GOD IS MADE SOUL DUE TO IGNORANCE	44
What does Advaita mean?	45
Chapter 13	47
NEAREST ITEM FOR UNIMAGINABLE GOD	47
Inference also Fails in Case of God.....	47
Media Chosen by Shankara, Ramanuja & Madhva	49
Chapter 14	52
PREACH ACCORDING TO DISCIPLE STAGE	52
Relative God and Absolute God.....	52
One Characteristic of God	53
Chapter 15	56
GOD IS MOST IMPORTANT	56
Views of Creation & God by Different Preachers	56
Main Program of Incarnation	57
Chapter 16	59
ELABORATION ON UNIMAGINABILITY OF GOD	59
Energy and Matter Media of God.....	59
Single Phase and Two Components	60
Chapter 17	63
GOD-AWARENESS DIFFERENT FROM HUMAN-AWARENESS	63
God-Awareness is Unimaginable	63
Mistakes of Human Beings.....	65
Chapter 18	66
ETERNAL OBJECT CANNOT BE CREATED AGAIN	66
Atma Yoga and Paramatma Yoga	66
Different Ways of Worship	67
Chapter 19	69
GOD IS ULTIMATE BUT NOT NATURAL SYSTEM	69
Attachment Leads to Excitement or Depression	69
Sacrifice of Fruit Proves Detachment.....	70
Chapter 20	72
DATTA TROUBLE SHOOTER IN VIEW OF IGNORANT	72

Attachment to God is Crux but not Detachment from World	72
Absolute Truth about God	74
Chapter 21	76
GOD WILL NOT INTEREFERE WITH PROPERTIES OF MEDIUM	76
God Selects Soul Based on Program	76
Rigid People will not Change	78
Chapter 22	80
MOHAMMAD DECLARED AS PROPHET TO BE INLINE OF PUBLIC	80
Concept of ‘Incarnation’ did not Enter People Brains	80
God Enters but not Transforms to Human Being	82
God does not Modify into Human being in Incarnation	83
Chapter 23	85
REFORMED SOUL DOES NOT REPEAT THE SIN	85
Aim is Reformation but not Realization.....	85
Reformation results in cancellation of previous sins.....	86
Chapter 24	89
THE ONLY POSSIBLE MONISM	89
Difference Between God & Soul Clear in Two States	89
Devotion should be With Cause	91
Chapter 25	92
VALUE OF ETHICAL SCRIPTURE IS DUE TO GOD ONLY	92
God should be Voted Against Ethics during Tests of God	92
Chapter 26	95
CAUSE OF GOD’S AWARENESS IS UNIMGINABLE GOD	95
Human Body Means Human Being.....	95
Pure form of Awareness Different from Basic form of Awareness.....	96
Chapter 27	100
BOUNDARY OF INFINITE COSMOS IS REALLY UNIMAGINABLE	100
Prakruti – Purusha - Purushottama	101
Kshetra and Kshetrajna.....	103
Chapter 28	106
FOUNDATION OF SPIRITUAL KNOWLEDGE	106
Omnipresent Means	106
Omniscient Means	107
Omnipotent Means	108
Chapter 29	111
SAGES, ANGELS AND HUMAN BEINGS	111
Very Subtle Nature of Tests of God.....	111
Chapter 30	114
QUALITY OF SACRIFICE DECIDES FRUIT FROM GOD	114

Right Knowledge gives Essential Right Direction.....	114
The Fear of Implementation	115
Closer or Farther does not matter	116
Chapter 31	119
PEOPLE ENQUIRE ASPECTS OTHER THAN KNOWLEDGE TO DECIDE INCARNATION	119
Merit of Knowledge only Deciding Factor	119
Chapter 32	121
ASPECTS OF THE TESTS OF GOD	121
Devotion and Knowledge Essential for Success	121
Chapter 33	124
CREATION OF BAD IN THE WORLD	124
God Entertains from both Good and Bad	124
Creation of Bad Avoids Boredom	125
Chapter 34	127
UNIQUE WILL OF GOD TO OVERCOME SUFFERANCE	127
True Knowledge and Efforts Necessary	127
Nearness and Dearness to God	128
Chapter 35	131
CLARITY ON RITUALS	131
Essence of Any Ritual is Sacrifice to Deserving.....	131
Lies Told for a Good Purpose.....	133
Chapter 36	135
GOD NEVER FOND OF EXHIBITING SUPERPOWERS	135
God not bothers about success of His efforts	135
Chapter 37	137
EQUALITY OF HAPPY AND MISERY STATES	137
Chapter 38	139
REQUIREMENTS OF SPIRITUAL ASPIRANT	139
True Knowledge and Best Explanation	139
Identify True Preacher by Reading Books of Different Preachers	140
Chapter 39	141
PERPETUAL ENTERTAINMENT POSSIBLE FOR SOUL	141
Absolute Reality differ for God and soul	141
Chapter 40	144
PROOF FOR THE EXISTENCE OF GOD	144
Realities of Shankara Philosophy	144
Chapter 41	148
BOND WITH MONEY–ROOT OF ALL BONDS	148

The Sacrifice of Saktuprastha.....	148
Chapter 42	151
KEY TO SUCCESS IN NIVRUTTI	151
Climax of Both the Angles	151
Failure either in one or both Angles	153
Chapter 43	155
DEVOTEE ALWAYS NEEDS GOD THROUGH SOME MEDIUM	155
God Beyond Spatial Dimensions.....	155
Comparison is Between Media of God and Soul but not God.....	158
Chapter 44	161
STEPWISE UPLIFTING BY DIFFERENT FORMS OF SAdGURU	161
Do not believe that ‘Shankara believes soul is God’	161
Chapter 45	165
GOD MOST PLEASED WHEN WEALTH SPENT IN HIS NAME	165
Every Expenditure Yields Some Fruit.....	165
Real Interpretation of Yajna	166
Chapter 46	170
PREACHING THROUGH PROSE, POETRY AND SONG	170
Every Contemporary Incarnation is Datta.....	170
Case of High Level Devotees	171
Case of Ordinary Devotees	171
Chapter 47	174
MEDITATION ON GOD ALONE IS MEANINGFUL	174
Meditation shows only interest.....	174
The practical side of interest is sacrifice	176
Chapter 48	178
PRESENT STATE OF HINDU RELIGION	178
The Vedas need not be recited now.....	178
Responsibility of temple Managements	180
Chapter 49	181
UNDERSTAND OMNIPOTENCE IN CORRECT PERSPECTIVE	181
Creator different from creation.....	181

Chapter 1
EXTERNAL AND INTERNAL DETACHMENT

Sage Shuka and King Janaka

January 23, 2010

O Learned and Devoted Servants of God,

Sage Shuka was completely attached to God and was completely detached from the family. He left his family and went away for the sake of God, though his father ran after him. His attachment and detachment were exposed and were not hidden in his heart. The Veda says that one should leave the family as soon as the person is attached to God (*yadahareva...*). King Janaka was also completely attached to God and was completely detached from the family like Shuka. But, his attachment and detachment were not exposed and were hidden in his heart. They were exposed only when the Lord conducted the test (Datta Pariksha). Once, Janaka was immersed in God, while his spiritual preacher (Yajnavalkya) was preaching about the Lord. Then, a servant came and told that his house and family members were burnt in fire accident. Janaka did not leave the place and told that the fire did not damage anything that belongs to him, because only God belongs to him. This was a test from the Lord. Therefore, Shuka and Janaka were equal in the spiritual path. In fact, Janaka was considered to be greater than Shuka and hence, Janaka was appointed as examiner to judge the stage of Shuka. When Shuka asked his father about his position in the spiritual path, Vyasa asked him to approach Janaka for the test. Since both are equal in attachment and detachment, in what way is Janaka greater than Shuka? Even though, both are equal in spiritual path, Janaka is greater than Shuka because Janaka participated in the service of God by ruling the kingdom that contributes to the peace of the world.

The administration of world (Pravrutti) is responsibility of God. The spiritual progress is personal. The social service is work of God. Therefore, Janaka does not have any trace of selfishness and hence, he is greater than Shuka. Shuka left the family and proved his detachment. Janaka remained in the family and yet, he was detached. A person away from the fire is not burnt and this not greatness. A person, who is in the fire but not burnt, is great. Therefore, Janaka is greater than Shuka in all angles. The Gita mentions only the name of Janaka and not Shuka. Exposed detachment is

not great. Detachment in the heart, which is exposed during the test only, is great. You can be attached to the world externally and participate in the service of society and your family, which is a part of work of God. You can please your family by exposing artificial love and hide the real love to God in your heart. The truth comes out in the time of test. By this, you please your family and the society, while pleasing the Lord simultaneously. By this, you will set an example for others to follow the family life and contribute to the growth of the society. If you do not set the family life, others try to follow you and get spoiled by secretly meeting the prostitutes, since they are not attached to God so much like yourself. If everybody tries to follow Shuka and goes to forest, several night clubs will be developed in the forests!

Root Cause for Failures in Samnyasa

Samnyasa is certainly better than the family life, but family life is better than failure in Samnyasa. *Externally family life and internally Samnyasa is better than Samnyasa, which is both external and internal detachment.* The followers always fail in the internal Samnyasa and easily catch the external Samnyasa. Hence, failures in samnyasa are many in number. Krishna was very much attached to the family life throughout His life. In the end, when everybody killed each other, He just enjoyed looking at the cinema. His attachment to family life was an example to many, who cannot achieve the internal detachment. At the same time, when the time came, He proved His internal detachment. The external attachment was only to save others, which is called as 'Lokasamgraha'. He was attached to the family like an ordinary person. But, the difference is that the ordinary person is attached to the family both internally and externally. For external outlook, Krishna and ordinary person look similar, since both are attached externally. When the proper time of test comes, the internal detachment of Krishna and the internal attachment of the ordinary person get exposed and proved. The two birds called as Kaka and Kokila look black externally. But, when spring season comes, the sweet voice of Kokila is exposed and the harsh voice of Kaka is distinguished. This is mentioned in the Gita (*Saktah karmanyavidvamsah...*). Shruti (the Veda) preaches Samnyasa, which is exposed detachment to world and exposed attachment to God. The Gita preaches the hidden Samnyasa in the heart and external artificial attachment to the world for the sake of social service. Therefore, Janaka is greater than Shuka and the Gita is greater than Shruti. Shruti or the Veda is the preaching of knowledge by sages, who heard from God. The Gita is direct explanation given by God. When somebody carries the message of some

other person, clarity may be lost and hence, misunderstanding is possible. In direct preaching, such error will not take place. In fact, the Gita is more valid as it is heard from the human incarnation directly and hence, it should be treated as Shruti. The Veda is the knowledge heard from God by sages and then revealed subsequently and therefore, it should be treated as Smruti in real sense, which is indirect scripture. The Gita is the direct scripture recorded by Sanjaya from the mouth of the Lord. Hence, it is told that the Gita is the clarified real essence of all the Upanashads, which are part of the Veda.

Human Intelligence Limited by Boundaries of Creation

The entire creation is constituted by the spatial co-ordinates. Hence, beyond creation means beyond space and this means finally beyond spatial co-ordinates. The intelligence can never cross the spatial co-ordinates and hence, it can never touch the boundary of this creation from which God starts. The soul, mind, intelligence, ideas and imagination are made of nervous energy only, which is a special work form of inert energy. The human body is made of inert energy and matter. Matter is a form of inert energy. Even the space is a form of very subtle inert energy only. All this creation including the human beings is basically inert energy only. The soul is a part of this creation and therefore, the creation is as true as the soul. The entire creation including the souls is relative reality and God alone is the absolute reality. The creation is not real from the point of God. But, the creation is equally real from the point of the soul. Since God is the absolute reality and soul is the relative reality, neither God is soul nor is soul God. If you say that the creation is real, it contradicts the view of God. If you say that creation is unreal, it contradicts the view of the soul. It is just like the issue of Telangana in Andhra Pradesh. If you support an united State, people in Telangana oppose. If you support separate Telangana, people in the other part of the state oppose. Hence, Shankara told that creation is neither real nor unreal and is Mithya. When a human being becomes God, the creation becomes unreal for that specific human incarnation. Here also, neither God becomes the soul and human body nor the soul and human body become God. Just like a metallic wire can be treated as current on charging with electricity, the human being charged by God is treated as God and hence, we say that the human being becomes God.

Individual salvation is selfishness and therefore, should not be aspired as told by Shankara (*Namokshasyaakaankshaa...*). To participate in the service of God continuously without any trace of selfishness is real salvation. You have to work for the salvation of others and not for the

salvation of yourself. Once you are involved in such divine work, you are granted the real salvation at once. ***Liberation from selfishness is the essence of salvation.*** Total surrender means total participation in the work of God and not simply sitting before God without doing any work. God is pleased only by your participation in His work. Even Shuka participated in the work of God by visiting the sages, who were householders. These sages climbed the second stage of family life from the first stage of bachelorhood. Now, they are to be inspired to climb the third stage of Samnyasa through intermediate Vanaprastha. They require the inspiration for detachment from their families. The external exposed detachment, which was also present internally in the case of Shuka, inspired the sages for detachment. Therefore, the external detachment of Shuka was required for the sake of preaching the society of sages. Had Shuka gone in to the forest without working for the society, Shuka could not have been liberated. The external detachment of Shankara was also a requirement of that time. Then, the Purvamimamsakas were fully attached to this world and heavenly pleasures without even recognizing the existence of God. Hence, they required the preaching for detachment and hence, Shankara exposed His internal detachment externally for such requirement. Janaka was confined to the city life and hence, inspired the people to climb the second step from the first step. The citizens fail even in this initial effort. Therefore, the exposure of family attachment was a requirement in the case of Janaka. Initially, Shuka went in to the forest leaving the family for the sake of God and could not get salvation without participating in the work of God. Later on, Shuka was guided by Vyasa to visit Janaka and Shuka learnt after visiting Janaka that participation in the work of God by helping the society in spiritual path is the real salvation. In this work of God, he visited Parikshit to preach Bhagavatam, which concentrates on the human incarnation as the address of unimaginable God.

The unimaginable God is beyond vision and beyond imagination (Unimaginable). Some entities are imaginable but invisible like cosmic energy. The cosmic energy was also unimaginable for sometime, when the science was not developed. The cosmic energy was temporarily unimaginable and this does not mean that there is no permanently unimaginable. The roof of the house is temporarily untouchable, but it can be touched after some practice of high jump. The cloud is permanently untouchable because you can never touch the cloud by high jump in anytime in the future. Hence, the cloud is permanently untouchable. You may argue that by taking an aeroplane even the cloud be touched. Now, you may argue that there is no permanently untouchable item in view of the

advanced technology of science. You can never touch the boundary of the universe with the help of any technology of science in anytime in future. This is permanently untouchable item. You can never reach the boundary of this universe. Assume a compound wall for the universe. If such compound wall exists, what is present beyond the compound wall? Therefore, the boundary of universe is always unimaginable and stands for the unimaginable God. This means that God is beyond the creation.

Islam considers a wall as the representative of God. The significance is the wall stands for the boundary of this creation, which is unimaginable God. Therefore, you can never see or even imagine the original God. The unimaginable events performed by God, which are called as miracles, also indicate the unimaginable God only. But, even these miracles require imaginable and visible media to establish the concept of unimaginable nature. A boy called Krishna lifted the huge mountain with His tender finger. The boy, the mountain, the tender finger and the process of lifting are imaginable and visible items only. All these established the existence of unimaginable nature of tender boy lifting the mountain. This unimaginable event is a proof for the existence of the very unimaginable nature called as God. The performer of this unimaginable event must be the possessor of God. The human form alone can preach the knowledge and clear all the doubts. The human form is the complete representation of all the items of the nature, which are the five elements, life, mind and intelligence. Therefore, inert items, which are composed of five elements only, cannot be the complete medium. Even the living beings like birds and animals, which have life and mind, are also not the complete medium. Some birds and animals possess intelligence to some extent. The human form alone is the complete medium possessing all these items of nature. It also has the capability of expression through perfect language for preaching the knowledge to human beings. Hence, human form alone is the address of the medium of unimaginable God for the sake of human beings. The Bhagavatam explains the importance of such human form of the Lord and therefore, Shuka was the preacher of human form of unimaginable God.

Meaning of Gopika

There is no need to expose the detachment from the world and the attachment to God unless the requirement for exposure exists. Both these have to be hidden in the heart and artificial love should be shown on the family to please the family and simultaneously the real internal love should be shown on Lord to please Him. The soul following this path of hiding reality is called as Gopika. Gopikas followed such path. If you cheat others

for the sake of your family, you will go to hell. If you cheat your family for the sake of God, you will get salvation. Any human being can become Gopika by following this specific path. The word Gopika is not confined to female. All the souls are females and God alone is male or Purusha. Every soul is a part of creation or Prakruti only and hence, should be treated as female. Therefore, any person can become Gopika irrespective of the gender related to the body. Therefore, Gopika is defined as any soul following the above path. This removes the misnomer that Gopika means female only.

Another misunderstanding is that Gopika stands only for sexual relationship with the Lord. This is also not correct. Yashoda was also a Gopika and the Lord is said to be the son of Gopika in the Bhagavatam (*Gopikanandano bhavan*). The love of Gopikas was in different forms. The weight of love is important and not the form. A kilogram of sugar swans or sugar donkeys costs the same because the cost is related to the weight of sugar and not the form of item. Some Gopikas treated the Lord as son. Some Gopikas treated the Lord as brother. Some other Gopikas treated the Lord as friend. Some Gopikas treated the Lord as darling. The same love in four different forms existed as the water in the four seas.

Total Sacrifice of Money to God only leads to Salvation

In the preaching of Vasishtha to Shri Rama, it is said that money is the root basis of all worldly bonds (*Dhanamulamidam jagat...*). The meaning of this statement is that the money is earned due to all the worldly bonds. You earn the money for the sake of happiness of yourself, your wife, your children, your parents etc.. If all these disappear, you will not have the bond with money, since in such stage money becomes totally useless. Therefore, the bond with the money is only indirect and not direct. It means, you do not have any direct love on money. The love on money is only due to love on all the worldly bonds. Your bond with the money is based on the roots of your worldly bonds. As long as your bond with the money exists, it means that your worldly bonds exist. The only proof for the destruction of your worldly bonds is the destruction of your bond with money. As long as your bond with money exists, you cannot claim that your worldly bonds are cut. One may leave his family and stay in a foreign country for the sake of earning money. He may claim that his family bonds are cut. After completion of earning, he will go back to his family. To prove this, if you catch his earned money, truth comes out. One may stay with his family, but if he sacrifices all his money, it means all his worldly bonds including the bond to his body are already cut. Therefore, money alone

stands as the proof for all the worldly bonds including the personal bond with the body. Therefore, the Veda says that the detachment to worldly bonds is only by the sacrifice of money alone (*Dhanena tyagenaikena...*). When all the money possessed by a person is sacrificed to God, it is a proof for the destruction of all his worldly bonds including the bond with the self. This sacrifice proves the liberation of soul from all the bonds including the bond to itself. This total sacrifice is the total liberation or total salvation, but such sacrifice should be for the sake of God alone and must be due to love on God only and not for the sake of some other cause.

Salvation without devotion to God is useless. A mentally retarded person may also do such sacrifice and it cannot be the salvation, since the basis here is ignorance due to madness and not God. Some people do such sacrifice for the sake of the welfare of the society and such sacrifice is good, but still it is not the salvation. Such people reach heaven for a specific period of time and come back to the earth. Thus, a good sincere politician with patriotism to society of humanity can reach the heaven for sometime but not God forever. Salvation should be based on devotion to God. Mere salvation is meaningless and should not be asked in the prayer. The Gita sharpened this concept of sacrifice of money by introducing karma phala tyaga. If you sacrifice your hard earned money for the sake of God, God will be pleased, because it is very difficult to sacrifice the self-earned money. If it is self-earned money through hard work, its value is deeply realized by you and the sacrifice becomes more difficult. Thus, the Gita always gave the concept with more clarification and more sharpness than the Veda. If your love to God is full, your sacrifice will be also full. The value of sacrifice depends on the extent of your sacrifice and not on the extent of sacrificed money. In the presence of Jesus, several rich people donated huge amounts. A beggar donated just one Deenar and Jesus immediately appreciated the beggar, since the total money with the beggar was only that one Deenar. That beggar was granted salvation and not those rich people, who donated hundreds of Deenars. Therefore, salvation is an item to be sold by God, but the rate depends not on the extent of the money, but depends on the extent of sacrifice of money. When your sacrifice is not full, you are trying to purchase the salvation, which can never be purchased. When your sacrifice is full, the salvation is sold.

Control of the Running Bull

Almost all the humanity approaches God treating Him as an instrument to achieve happiness for the sake of self and family. This is the initial stage, which is associated with wrong approach. But still, the

approach is encouraged by God, since it is the beginning. Every initial effort is defective like the initial stage of fire covered with smoke (*Sarvaarambhahi... Gita*). This initial stage is good because at least the faith in the God is maintained and this is better than the stage of atheist. Zero is better than negative. You should only criticize the atheism and not defective theism, which is the beginning stage. Almost all the human beings are fond of happiness of self and their families. This point is exploited by the Veda and majority of the text is involved in showing the way to happiness and welfare. This part of the Veda is called as Karma Kanda or Purvamimaamsa related to discussion about performing the rituals or worshipping God in different names. The next part of the Veda is called as Jnana Kanda related to discussion about spiritual knowledge, which is the realization of truth about God. In between these two, lies the Upaasana Kanda related to prayers to God, which is devotion to God. The middle part is common to first and third parts. In the first part, you are praying God with instrumental love (Sadhana bhakti) to achieve worldly or heavenly pleasures and thus, first part is related to the middle part. In the third part, you are praying God with objective love (Sadhya bhakti) to please God without any trace of selfishness. Thus, upaasana kanda or devotion (Bhakti) is common to both Karma Kanda or selfish performance of rituals and Jnana Kanda or selfless realization of ultimate truth. ***The devotion becomes black in the direction of selfishness and becomes illuminated in the direction of selfless sacrifice to God.***

In the beginning stage, God favors human beings by granting their selfish boons and God can be compared to the person running along with the running bull for sometime before controlling it. The human being develops love and gratefulness to God in this beginning stage. The human being gradually enters the next stage of Jnana Kanda and in this stage, the controlled bull runs along with the person. In this stage, the person becomes selfless and serves God according to the will of God. Therefore, in the initial stage, God fulfills your will for sometime, so that you will reach the next stage in which you will fulfill the will of God. In the beginning, you think that you have made God as your instrument in your work but you do not know that you, a poor innocent fellow, are going to become His instrument in His work in course of time! The father carries the child but in the old age, the grown-up child will carry the old father. Infact, you require the help of God in your work. But, God does not require your help in His work. Still, this exchange business is carried on by God, only to help you in your spiritual uplift. Hence, this may look as the usual worldly exchange

business, but in reality, it is only the infinite and reasonless kindness of God towards you.

Training in World to Achieve the Goal

The human form of God alone is relevant to humanity in the spiritual path. But, the ego and jealousy, which are the covering layers of the two eyes obstruct any human being even to recognize the contemporary human incarnation. When the recognition itself is obstructed, there is no trace of hope of further progress in the spiritual path, which is to please the God through selfless service. Recognition is to find the correct address of God, which is the initial step. The next step is to please the God. If the initial step itself fails, where is the hope of the next step? The ego and jealousy towards the co-human form creates repulsion and thus, the relevant human form of God is lost. The effort (Sadhana) is nothing but the eradication of ego and jealousy towards the living human forms and this can be achieved by the training in which the humanity is served like God. This is only a training and should not be taken as a reality. You treat the humanity as God and serve it so that you will serve the human form of God after recognition. This training is misunderstood as reality and advaitins assumed every human being as God. Till the eradication of ego and jealousy towards the living human forms is achieved, a training to serve the statues in human form is introduced. The inert statue is associated with initiation of life and the result is the living human body. The human body is inert and when life is initiated in it, it becomes the living human body. When we say $x+y=z$, you have to take the product 'z' as the result and you should not take 'x' as 'z'. You should move towards the right side to achieve 'z' and you cannot attain 'z' by sitting in the left side. This means that when the inert statue of human form is associated with the process of initiation of life, you should take the result as living human body. You should not take the inert statue becoming living statue, because the inert statue does not show any sign of the life after the initiation. It only means that you should catch the contemporary living human form of God.

During the training, you must treat every human being as God and every human being represents God. This is representative worship (Pratika Upasanam). After this, the ego and jealousy to human form is destroyed and you will be able to recognize the living human form of God and when you worship It, it becomes direct worship (Saakshat Upasanam). In both the worships, God is not the human form. This is the similarity. The difference is that in the representative worship, God is not in the human form where as in the direct worship, God is in the human form. If you fail in this concept,

you can never recognize God even after death because God in the energetic form in the upper world is not recognized by you since you are also in the same energetic form. This is the principle of repulsion between common media. As long as you do not overcome this, God is never recognized by you either in this world or in the upper worlds.

Chapter 2

DATTA TESTS ACTION BEFORE GIVING FRUIT**Exploitations in the Society**

January 26, 2010 Republic Day

O Learned and Devoted Servants of God,

A devotee asked Swami 'The Brahmin priest collects about one lakh rupees as fees for performing the rituals after the death. Is this justified in Your caste?'

Swami replied: The priest is Brahmana. But every Brahmana is not priest. Ofcourse, if a person in a caste behaves wrongly, it reflects on the entire caste. I condemn this behavior of the priest as he loots the society through exploitation. This specific case is certainly opposed by Me. At the same time, every exploitation in the society and consequent looting everywhere in all walks of life of all the people should be equally condemned. Every job holder and every businessman loots the society through exploitation. I am not supporting this specific case, since generally the exploitation exists everywhere in the society. I only say that by controlling one case, society is not liberated from the exploitation. Let us start criticizing exploitation of the society from the priest and My appeal is only not to stop here itself, by which the use will be very little.

The priest exploits the society by creating the fear about the hell and says that the ritual conducted by him saves the departed soul from hell.

An atheist will deal this case in the beginning itself by saying that the hell, which cannot be shown by anybody does not exist and therefore, the subsequent created fear for hell need not be exploited through the ritual. Since, the hell does non-exist, the fear is false and the subsequent ritual to remove the fear also becomes false by which one can escape the hell as per the version of the priest. All this is the approach of the atheist to solve this type of looting through exploitation.

But, My approach to criticize this exploitation and its solution are totally different. I say that the hell exists, the fear for hell also should exist and the ritual should be performed to remove the fear for hell certainly. The ritual is certainly capable to protect anybody from the hell. At the same time, the priest definitely exploits this concept and loots the society because the priest does not perform the ritual in the right spirit and asks fees for performing the ritual. These two points are wrong. The first wrong point is

absence of the right way of performing the ritual. The second wrong point is to ask fees after performing the ritual.

Correct Way of Performing Rituals

The right way of performing the ritual is to create knowledge and devotion about God through the ritual. The priest recites the prayers in Sanskrit, which are not known to the performer. The Veda, the Holy Scripture, was in Sanskrit since it was written by sages, whose mother tongue was Sanskrit language. God knows all the languages, since He is omniscient. The priest should read the prayers in the mother tongue. At least, the priest should explain the meaning of the prayers to create divine knowledge through which devotion develops. The priest himself does not know Sanskrit and he is incapable of the explanation. He wasted all the time in reciting the prayers without seeing the book. In the old time, there was no technology of writing and therefore, such recitation was essential to preserve the Veda. Now, the Veda is well preserved since it is printed in the form of a book. Therefore, the priest should use the book for recitation and should explain the meaning of the prayers. Other religions like Islam and Christianity are blessed since the scriptures are in their mother tongue and the priest reads the prayers with the help of book. You need not worry about the statement that one should not use the book (*Likhitapaathakah...*). It is only a verse created by some scholar and the same verse also says that the priest should know the meaning of the prayers (*Anarthajnah...*). The priest should spend all the time in learning the Sanskrit language so that he can explain the meaning of the prayers. He should not waste the time in practicing blind recitation. ***If this reformation is implemented, Hinduism will be alive once again.***

The essence of ritual is only to propagate divine knowledge and devotion and not blind recitation of specific Sanskrit prayers. If this specific Sanskrit prayer alone can save the soul by mere recitation, it should have been made universal by the will of God. If such facility is confined to Hindus only, God becomes partial and cannot be claimed as father of the entire humanity. The essence of these Sanskrit prayers, which are divine knowledge and devotion, exists in every prayer of all religions in different languages. Thus, the essence is universal but not the language. Today in Hinduism, this essence is lost and therefore, the ritual becomes ineffective and cannot save the departed soul. ***The devotion flowing in the prayers through the knowledge of the meaning alone can save the soul from hell.***

The priest demands the fees for the useless performance of the ritual. He should not ask the fees even if the ritual is performed in the right way. It

is a double crime. Collection of fees is not a rule as per the Dharma Shastra, which says that donation of money is a rule but not the collection of fees (*Adya trishuniyamah...*). The priest should perform the ritual in the right way and inspire the performer with divine knowledge and devotion. He should receive the fees given by the performer as per his capacity and interest. There should not be any demand from the priest. The priest may argue about his livelihood in such case. I assuredly promise that the priest will receive thousand times more money from the society, since God is pleased with him because the duty of the priest is perfectly performed. The fee collected by demand is bad money and will not give happiness and success in his family. The bad money earned by corruption and exploitation will always give tragic end in the case of anybody. If you perform your duty in this right path, the performer will certainly reward you even beyond his capacity due to divine inspiration. The performer pays the priest in a forced way only due to fear and not with full willingness since he does not appreciate the meaning of the ritual.

If the priest does not realize this truth and does not change his false way, the solution is that the performer should refuse such useless ritual and conduct the ritual in the real sense. He can invite some good devotees and perform the prayers in his mother tongue for the protection of the departed soul. Certainly, such performance of ritual will save the departed soul because the real essence of the ritual is implemented. If the performer of the ritual is also foolish and is trapped by the fear, let the departed soul take Samnyasa before death and there is no need of any ritual for a Samnyasin after death. Thus, one can save one lakh rupees even if his son is foolish following the blind and wrong tradition. In fact, everybody is expected to take samnyasa in old age. The Shastra says that one should follow all the four ashramas before death and never recommends that one should die after the second asharama, which is the state of house holder.

The Concept of Arthavada

Actually, the departed soul is said to be directed in one of the two ways called as Shukla and Krishna paths (*Shukla Krishna gateehyete... Gita*). In the first Shukla path, the soul reaches God and there is no need of food for the soul in this path (*Nahi tenapathaa tanutyajah...*). The second Krishna path is sub-divided into three parts. The highest part is heaven and there is no need of food and water in heaven (*Ubheteertvaa Ashanaayaa...*). The next lower part is Pitruloka and here also, there is no need of food because the soul exists by the energy supplied from the moonlight (*Nirvishtasaaraam pitrubhii himamshoh...*). The next lowest

part is hell and here also the food and water are denied and the soul suffers with hunger and thirst (*Jaayasva mriyasva...*). Therefore, the departed soul does not require food and water after the death because the departed soul possesses energetic body only, which does not require any materialistic food. All the food given to the priests in the ritual is only to please the priests, the deserving scholars of the Vedic knowledge, so that by such deed of good donation to devotees, the departed soul gets protection from God. Then, why is a lie told that the food given here to the priests reaches the departed soul? It is only Arthavada, which means a false statement given for a good purpose. By this, even a greedy fellow performs the charity to deserving priests and devotees due to fear that the departed soul may starve with hunger. This Arthavada is exploited by the present undeserving priests to extract huge amount of money from the ignorant people. It is better to reveal the truth so that the charity can be propagated in the true sense, since it is also associated with the protection of soul through charity to deserving devotees. When the protection of departed soul is achieved through right path also, what is the need of this false path of Arthavada, which allows the possibility of exploitation?

In the ritual after death, a cow is donated to the deserving priest and the Arthavada here is that the departed soul will cross the river before hell. Here the charity is encouraged and crossing the river is only a lie created for good purpose. Similarly, a young bull is released in the ritual so that it helps the growth of race of cows through fertilization. Generally, the bulls are made incapable of fertilization and are used in agriculture. For the sake of the growth of cows such charity is encouraged through Arthavada. Nobody will do such good charity because everybody is interested in his own selfish growth of agriculture. All these good deeds of charity help the departed soul and hence, the charity can be also achieved by revealing the truth and there is no need of Arthavada. Arthavada is exploited and the undeserving priest is benefited. This donation to undeserving receiver is a sin and in fact the departed soul will be tortured more. The deservingness of the receiver is the essence of charity to give good result. If the deserving receiver is not available, you can postpone the ritual till the deserving receiver is available. The ignorant people do not give importance to this aspect. They are mostly bothered about performing the ritualistic charity on the date of the death of the departed soul. The place and time are not important for the charity.

Now, the atheist may argue that the hell does not exist anywhere in the space and thus, there is no need of these rituals. I could not show the presence of hell to the atheist and he also did not show equally the absence

of hell to Me, since the space is infinite. Moreover, you cannot conclude that all invisible items are non-existent. The cosmic energy is invisible to our eyes but it exists and becomes visible through powerful microscope. ***The microscope is the special instrument to show the existence of invisible cosmic energy. Similarly, the superpower achieved by penance or God's grace is special instrument to see the upper worlds.*** The hell may be near but is invisible due to lack of special instrument. The hell may be visible but may exist somewhere in the infinite space. Both of us are incapable of showing the presence and absence of the hell to each other and this results in 50-50 probability of both presence and absence. A blind person is walking and one says that fire is before him and the other says that there is no fire. If the blind person is wise enough, he will go back after analyzing the 50-50 probability. Even if he goes back, there is no harm to him assuming that the fire is absent. If he moves forward, he may be burnt, in case fire exists. Therefore, the wise person will believe the existence of hell and will perform the rituals in the right sense for the sake of departed soul. ***In fact, the priest will go to hell, if the ritual is not done in proper way and if he demands the fees.***

The invisible need not be permanently unimaginable. The invisible may become visible through special techniques and then may become imaginable. The invisible may remain unimaginable as long as it is not visible. The invisible may remain unimaginable for ever if it is not visible at anytime. The boundary of the universe is always invisible and remains unimaginable forever. The permanently unimaginable item remains invisible always like the boundary of the space. The temporarily unimaginable item like cosmic energy may be invisible for sometime, but, when it becomes visible with special technology, it becomes imaginable. You may imagine some point of space as the boundary of this universe. But, that imagined point of space is not the last spatial point because such last spatial point can never be achieved even by imagination. If you claim that you have imagined the last spatial point, the immediate question will be "What is present after that last spatial point?" You have to say that some more spatial points exist after your imagined last spatial point. In such case your imagined spatial point is not the last point. Therefore, the boundary of space is always unimaginable.

Since God is beyond space, if you have reached the boundary of the space, you have reached God. Since you cannot reach the boundary of space even by imagination, God is always unimaginable. A miracle establishes the existence of permanently unimaginable item. A miracle is the word used for a group of imaginable and visible components through

which the existence of hidden unimaginable and invisible component is established. The tender boy, his tender finger, the mountain and the process of lifting are visible and imaginable. All these items indicate the absence of vision and imagination of logical process of lifting of the mountain by a tender boy. Since the logic fails in this process, the process of such lifting becomes unimaginable. Unimaginable is always invisible because an item that cannot be touched by even imagination can never be touched by eyes. Though the process of lifting a mountain by the boy is visible, the hidden logical process of such lifting becomes invisible and unimaginable. This logical process remains always invisible and always unimaginable. Therefore, the permanently unimaginable item is always invisible. Similarly, in the performer of this process, the unimaginable God is hidden and is invisible, though the boy is visible and imaginable. By seeing the boy, you can say that you have seen the unimaginable God because you have assumed the boy as the unimaginable God, who is hidden in him only. Therefore, the Vedic statement that one blessed soul has seen God is valid (*Kaschit dheerah...*). At the same time, in reality the unimaginable God is hidden in the boy and is not actually visible and therefore, the Vedic statement that no eye can touch God is also valid (*Na tatra chakshuh...*). The existence of this unimaginable process is inferred through this miracle.

You should not argue that since the inference succeeds here, the unimaginable component is resolved by inference and hence, becomes imaginable. A sharp and patient analysis reveals that the inference has given only the knowledge of the existence of the unimaginable item and it did not give the knowledge of any other characteristic of the unimaginable item. When the invisible fire on the mountain is inferred through the visible smoke, not only the existence of the fire but also all the characteristics of fire like light, heat, flames etc., are inferred. Therefore, we can say that inference succeeds in giving the knowledge of all the characteristics of fire. But in the case of miracle, only the existence of the unimaginable item is known and any characteristic of the unimaginable item is not known. Therefore, the inference is also a failure in giving the characteristic knowledge of the permanently unimaginable item. If the existence is also not given here, nobody even recognizes and accepts the unimaginable item, which is God. Hence, the Veda says that only the existence of God is revealed and no other characteristic knowledge of God is attained. Therefore, by knowing the existence of unimaginable God, God does not become imaginable. The only knowledge of God is about His existence as said '*Om Tat Sat*'.

Chapter 3

PURE AND IMPURE DEVOTION**Desire: The Impurity in Devotion**

February 07, 2010

O Learned and Devoted Servants of God,

The only one point that hinders the fall of God's grace on you is the instantaneous desire of the human being, which is always directed towards selfish end. The love on God is expressed as devotion by most of the human beings. The intensity of the devotion of these devotees is also of very high order. You think that the intensity of devotion decides the generation of God's grace. You think that the highest intensity of the devotion will bring the highest fruit from God. *God is not pleased with the intensity of the devotion. He is pleased only by the purity of devotion.* Purity means lack of any trace of desire in the direction of selfishness. The moment you think about your need from God, the impurity of devotion begins. *As long as you think about the need of God from you, your devotion remains pure.* Of course, God does not need anything from anybody. But this point is hidden by the tactics of God by which the need of God is created and appears clearly before you. The statue of Rama without any shelter was seen by Ramdas. He felt the need of shelter for the statue. In fact, an inert stone carved as statue does not require any shelter since it is non-living object. Atheists thought like this and rejected the idea of shelter for the statue. Even theists, who thought that the statue is God, also neglected the need of shelter because God being the shelter for the entire creation does not require any shelter. But, Ramdas took the statue as living form of God and worked for constructing the shelter for God. In that case, how much need is there for the actual living form of God? If you think that no need exists for God, it is only a clever way of escaping the service to God.

Often, people avoid service to God stating that God does not require any service from anybody. Ramdas constructed the temple for the sake of the statue of Rama. This love in the form of service is pure, because Ramdas did not aspire anything in return from such service. There are several kings, who constructed bigger temples than the temple constructed by Ramdas. Such huge temples may be bigger in construction, but all these

temples are smaller than the temple of Ramdas, because the temple of Ramdas is the only one that was constructed without any aspiration in return. Therefore, the temple of Ramdas may not be biggest, but it is purest. No doubt, the size of the temple shows the size of service to God, which is proportional to the intensity of devotion on God. Therefore, I say that God is not pleased with the size of service and corresponding intensity of devotion. He is pleased only with the purity of the service, which is nothing but lack of any desire to be fulfilled with the help of God. The devotion of demons shows wonderful depth and intensity. Ravana cuts all his heads and offers as flowers to the lotus feet of the Lord. Kannappa, the devoted hunter, plucks his eyes to be offered to God. One can live without eyes, but not without head. Hence, Ravana should be a greater devotee than Kannappa. But, the truth is otherwise. Ravana cannot stand even at the feet of Kannappa. The reason is that Kannappa plucked his eyes without any aspiration in return. Ravana offered his heads to please God in order to get some selfish boons. The sacrifice of Ravana is far higher than the sacrifice of Kannappa. But, the devotion of Ravana is impure and the devotion of Kannappa is pure. Arjuna used God in his service. But, Hanuman used Himself in the service of God. God is pleased with Hanuman and therefore, Hanuman has several temples in which He is worshipped as God. There is no single temple for Arjuna, who is never worshipped as God. Arjuna worshipped God for his selfish victory. Hanuman worshipped God by participating in the war for the victory of God. This single aspect is the life of your entire effort to please God.

Samskara of Millions of Births

From millions of births, the human being is so much involved in the fulfillment of his personal aspiration that even the bones of the human being after death, shall ask for the fulfillment of some personal desire, if an opportunity is granted. Shirdi Sai Baba told that after His death, the bones of His body will speak and clarify the doubts of devotees. This is true because He was spiritual preacher from millions of births and hence, even His bones have the habit of answering the doubts. Similarly, any human being is a beggar for the fulfillment of personal desires and therefore, the bones of any human being after death shall ask for the fulfillment of some desire. Buddha, the human incarnation of God, concentrated on this single aspect of destroying the desire. The Gita also preaches Nishkama Karma Yoga only, which means doing the service without any personal desire. If this one aspect is achieved, all the spiritual effort ends. Without this achievement, there is no need of any type of service, which is always

impregnated with the impurity of fulfillment of selfish desire. Due to the desire, even the practical service becomes useless. In such case, there is no need of speaking about efforts like penance, meditation, recitation of prayers etc., which are not even the practical service. First, you must leave all these theoretical services, which are the clever tricks of selfish and miser intellectual devotees, trying to fool God. Then, you must come to the line of practical service and practical sacrifice. Then, you must clean your practical service by eradicating the aspiration for fulfillment of any selfish desire. This is the essence of all the scriptures and without achieving success in this aspect, God cannot be pleased by any trick since God is omniscient.

Chapter 4

O PRIESTS! GLORIFY YOUR LEVEL**Follow Suggestion of the Preacher**

February 27, 2010

O Learned and Devoted Servants of God,

Shankara never changed even a trace of traditional practices, which are called as rituals. He allowed the entire practical tradition as it is and stressed the part of knowledge in the Vedic statements. He asked the people to discuss the meaning of the Veda than performing the rituals without analysis. The analysis will change the motive of the doer. The motive must be devotion to God because all the Vedic hymns are prayers to God only. A prayer should be recited with the knowledge of its meaning, which alone helps to raise the devotion. Blind recitation of the prayer does not serve this main purpose. The Purva Miimamsakas before the arrival of Shankara did blind recitation of the Vedic prayers, thinking that the sound energy of the Veda itself is capable of giving divine fruits. The sound energy is only a part of creation and not the creator. The divine fruits are given by God only and unless God is pleased with your devotion, such fruits are impossible. They neglected God to such an extent that gradually they started saying that God does not exist at all. They argued that the Veda is eternal, which cannot be truth, since the Veda is also created by God and becomes a part of the creation only. This is mentioned in the Veda itself (*Asyamahato...*). Since God became non-existent, the devotion also lost its significance and hence, there is no need of knowing the meaning of the Veda.

Everything is concluded as performance of rituals with blind recitation of the Veda (Karma Kanda). The knowledge of the Veda (Jnana kanda) and the devotion to God (Upasana Kanda) disappeared completely. Even the ritual was performed in wrong and meaningless direction due to absence of knowledge. The word 'Ghrutam' was taken as mere 'Ghee', which actually means food prepared with Ghee. The word Agni was taken as mere physical fire, whereas it stands actually for a good devotee having hunger. The fire hunger is called as Vysvyaanaraagni, which is the real deity of worship here. Due to absence of knowledge, the real meaning is lost and people started pouring Ghee in physical fire. The actual purpose is not served and sin was committed, since the food is burnt. Due to lack of

analysis, instead of pleasing God and getting divine fruits, sin was committed, which was leading them to hell. Therefore, Shankara came down and condemned this school of thought and introduced knowledge and devotion into the ritual. He never replaced the ritual by knowledge and devotion. He asked them to perform the same ritual with knowledge and devotion. Due to knowledge, the ritual is performed in actual sense and due to devotion, God is pleased. The ritual is practical charity, which is donation of food, clothes and money to a deserving devotee. If you remove the ritual, only knowledge and devotion remain, which are nothing but reciting prayers to God without any practical charity. Such theoretical worship can give only theoretical fruits. Therefore, Shankara did not condemn the performance of ritual. He only condemned the ignorance in the rituals, which misled the rituals in wrong direction leading to sinful practice and subsequent hell. The ritual is illuminated with knowledge and devotion and the ritual is diverted to correct path of practice from the wrong path.

Today, the situation is again repeated. The priests recite the Vedic hymns blindly without knowing the meaning and the doer is also blind. Again the wrong practice returned back and ghee is burnt in physical fire. Therefore, Shankara is again speaking through Me for transformation of rituals. The priest should not waste so much time in practicing the blind recitation of the Veda. The priest can read the Veda seeing printed book and in other religions like Christianity and Islam, the scriptures are read through books. In course of repeated recitations, the priest may develop the capacity of recitation without book. That shows the seniority of priest. In any way, the recitation is not important and only the analysis of the recited hymns is important, which alone shows the correct path of knowledge and improves devotion to God. Unless this reform is implemented, Hinduism, which is considered as the king of religions, is going to continue as a bonded slave forever. The priest should not waste even a single minute in practicing the blind recitation. The priest should spend all the time in learning the Sanskrit language and in learning various Shastras, which help in giving the correct analysis of knowledge leading to correct direction. The present priest aims at earning money only through priesthood by threatening the people with false created ideas. This is the greatest sin and God will be furious to maximum extent. What is the use of such sinful profession? Instead, you become a scholar and carry on the profession as service to God. Then, God will give you thousand times more money to you and the entire society will respect you. Today, the money earned by you through this sinful profession does not give happiness to you or your

family. The society also looks the priest with low profile and sometimes even scolds the priest with bad language. Even the letters of the word Purohita are misinterpreted as the meanings of bad words! All the Vedic schools should adopt this suggestion and bring change in the syllabus.

Chapter 5
DIVISION OF A STATE IN UNITED INDIA

February 28, 2010

O Learned and Devoted Servants of God,

A devotee asked Swami about the solution for the ongoing crisis in the division of Andhra Pradesh State and formation of a new Telangana State.

Swami Replied: Unity and diversity are equally important in their own areas of subject. The Gita says “*Avibhaktam Vibhakteshu...*” the same. While concentrating one form of God, you have to follow your religion and thus diversity is important. While respecting other religions, you have to find unity in the forms of God and thus unity is important. This is the basis for the present solution of the problem.

The solution is to have both Unity as the State of Andhra Pradesh and to have diversity as five regions (Telangana, Kosthaandhra, Rayalaseema, Uttaraandhra and Greater Hyderabad). The nomenclature is not important and you can call the state as region and the region as state. There will be one state Chief Minister and five Regional Chief Ministers. The state will deal certain issues like water, Law and Order, development of a backward region etc., and the region will deal with the overall development of the region. There will be three types of taxes: 1) State Tax, 2) Regional Tax and 3) Central Tax. The total of these three taxes will equal to the present total of State and Central Taxes so that there will be no additional burden to the citizens. The state over regions is a mini-nation acting like the present centre over the states.

The separation of Hyderabad as a single capital city is very much essential. You should not think that this issue is limited to a few business men, who invested in Hyderabad. Hyderabad is developed since 1956 based on the concentration of large part of state tax and the central funds allotted to the state. Therefore, all the regions have equal contribution over the city. The argument that Hyderabad was in Telangana for the past 400 years is not valid because the fact that the city is developed based on the entire state tax cannot be disproved.

Suppose, there are two partners A and B in a business. There is an old house in the land of A the profit of business was invested on the old house, which is turned to a palace. Now, A cannot argue that the palace belongs to him since it was in his land from a long time. Most of the central offices

and Industries are in this city and job opportunity should be open to all citizens of the state. Hence, Hyderabad should be made as Union Territory and should stand as a common capital to the entire United State. Simultaneously, the regional capitals can be developed.

The above solutions stand as justified conclusion for the present problem. This policy can be applied to the entire nation and similar problems in other states can be solved by this uniform policy.

Chapter 6

SPIRITUAL EFFORTS ENDS IN DIVINE SERVICE**Appointment from God**

March 7, 2010

O Learned and Devoted Servants of God,

Knowledge and devotion are helpful to find out the correct address of God and to please Him perfectly. Once God is pleased with you, you will be appointed by God in His divine service to uplift the people of this world. The correct address of God is only the contemporary human incarnation. The real devotion to please God is only the practical love expressed on God without aspiring any fruit in return from Him. Once you are appointed in the service of God, there is no need of knowledge and devotion for your sake. You have to preach the knowledge to others by clarifying their doubts and you have to express your devotion for the sake of the others only to improve their devotion. Once you are appointed in the divine service, there is no need of doing anything to save yourself. As soon as you have joined in the divine duty, you are already saved. All your efforts must be only to save others. You may praise the officer to get the job after knowing the correct address of the officer and the correct clue to please him. All these end once the appointment order is fetched. Once the aim is fulfilled, there is no need of investigating the correct address and the correct clues and there is no need to praise the officer. After getting the order also, if you continue to investigate about the officer or continue to praise the officer without doing your assigned duties, the officer will be displeased. The officer continues in his pleasant state if you perform the assigned duties. There will be no salary for performing the divine service because the appointment order itself is the eternal salary. Such opportunity to participate in the service of God is very rare and no scholar aspires for any fruit in doing the divine service. Unless the aspiration for every fruit from God is burnt, the appointment order from God is not issued. Unless you are saved, you will not be appointed in the divine service. Therefore, there is no meaning in aspiring for any fruit and in doubting the safety of the self after joining the service of God. Both these aspects are supported by the substratum called selfishness. Unless the selfishness disappears completely, there is no opportunity for the divine appointment. Shankara, Buddha, Jesus,

Mohammad etc., were such blessed souls appointed by God. Shankara told that He did not have desire even for salvation because He was already salvated due to the fact that He was appointed in the divine service (*Namokshasyaakaamkshaa...*).

Anybody can get the divine order of appointment at anytime from God but the order gets cancelled and you are dismissed from the service as soon as the selfishness enters you. Sadhana is only a chain of orders of appointment and orders of ousting from the divine service. Awareness of self is selfishness and awareness of other selves is sacrifice that pleases God. He will be aware of yourself as long as you are not aware of yourself and aware of other selves. Forgetting yourself is not the final stage because even a stone is not aware of itself. You should be aware of others because you are the embodiment of awareness as living being. The school of Advaita believes in self-awareness only. They believe that such self-awareness is the ultimate end. Hence, there is no selfishness in such state. Selfishness means the desire to achieve some fruit by the self. When the achievement of self itself is the highest fruit, there is no opportunity for selfishness to achieve something for the sake of self. In this way, this acts as a psychological way for destruction of selfishness. Though selfishness is avoided in this way, ego enters, since the false concept that self is God is retained. Ego is a branch of selfishness and hence, in this state also, the selfishness exists in hidden form. There is no problem if the concept is correct.

God is praised as the ruler of selves (*Atmeshvaram...*) and therefore, cannot be any self. God is beyond even unseen and unknown items. Today, self is known as a special work form of inert energy called as nervous energy and it is even seen through sophisticated scientific instruments in the form of waves of energy. For ordinary people, the self is unknown in all the times. Self was unseen till the scientific instruments are developed. The Gita also says that self can be seen by scholars through extraordinary vision (*Pashayanti Jnanachakshushah...*). The Veda says that God can never be seen (*Nachakshushah...*) and can never even be imagined (*Namedhayaa...*). The so called unknown items in the world become known through some special efforts in course of time. Similarly, the so called unseen items may be seen through special instruments. God is unseen and unknown forever. Hence, God is beyond even the so called unseen and so called unknown items. The atomic structure in a stone is not seen without microscope and is not known to ignorant human being at anytime. God is not only beyond this stone but is also beyond the unseen and unknown atomic structure. Similarly, the inert energy in all the forms

of matter is unseen and unknown. God is beyond even this entire inert cosmic energy. Even the space is a form of entire cosmic energy and hence, God is beyond even the space. Therefore, God is always unseen and unknown. You can only know the existence of unknown God even in the human incarnation. In the case of the human form of the God, not only the internal soul is unimaginable God, but also the external body also is unimaginable God as said in the Veda (*Antarbahishcha...*). The tender petty body of Krishna lifted the huge mountain and therefore, the external body of Krishna is also unimaginable God. In the case of all other human beings, even the internal soul is not God because the soul is just a special work form of inert energy only. You cannot compare even the internal soul of human being to even the external body of human incarnation because even the internal soul of any human being cannot lift the mountain. You may say that Ravana could lift the mountain but still Ravana is not God. Ravana also lifted the mountain due to induced power of God in his body. Therefore, during such process the unimaginable power of God only lifted the mountain. The induction of God's power in Ravana was temporary and limited to that event only. The expression of unimaginable divine knowledge in the form of the Gita is a standing proof for the eternal existence of God in Krishna. The unimaginable divine knowledge itself is not a characteristic of God but it is the inseparable associated characteristic of God by which alone God can be identified (*Jnanitvatmaiva...* Gita).

Chapter 7

**DO NOT BOTHER ABOUT PERSONAL LIFE OF
PREACHER****Follow the Preaching**

March 14, 2010

O Learned and Devoted Servants of God,

Recently several saints are involved in controversies regarding collection of funds and abuse of sex. Based on this, these saints are being rejected and condemned totally by the devotees. This is not correct on the part of devotees in the light of their own spiritual interest. A doctor is an expert in writing the prescription for your health. The doctor suggested excellent medicine for your lungs, which are spoiled by your constant smoking. The doctor also may be a smoker. You need not reject his prescription since the doctor is smoker. The personal smoking of the doctor has nothing to do with his excellent prescription. If the doctor is also a smoker, he will suffer personally with his illness created by smoking. You need not bother about his health since he is a better judge about the value of the health. If you reject the prescription and do not follow the treatment, you will be equal to him in neglecting the health. In such case, being equal, how can you criticize the doctor? If the doctor does not follow his advice given to you, he will go to dogs. Why should you also go to dogs since he has gone to dogs? You have approached the spiritual preacher for the direction of your spiritual life and therefore, follow his preaching without observing his personal life, which is unnecessary for you. The doctor may not be a smoker but if he gives you the prescription containing inefficient medicine, what is the use for you? Your health cannot be rectified by such a doctor.

There are two types of saints. The first type is Gurus, who are ordinary souls only but are experts in giving correct direction to you. If such a Guru practices against his own preaching, he will go to hell. You need not bother about his practice and you should follow his advice for your correct direction. The second type is Sadgurus, who are the human incarnations of God. In this case, you may be misled by His external drama and you are tested in your faith. We find several saints smoking. Such

saints are not equal to Sai Baba, who also smoked. In any case, you should not examine the personal life of a saint and you should follow his preaching only. You should limit yourself to your necessity only.

Be it a saint or a human incarnation, the external gross body will have its own natural characteristics like birth, growth, hunger, thirst, sex, illness, death etc. In the case of saint, the internal soul, which is nervous energy, is not affected by these characteristics of body. In the case of human incarnation, the internal soul as well as the most internal God, are also not affected by these external characteristics. The soul is linked to the gross body through a bundle of qualities, which is called as subtle body. The soul, quality and the gross body are in the same state of phase, since energy and matter are mutually inter-convertible. The soul and quality are energy and the gross body is mainly matter bound by energy. All these three are parts of creation only. Therefore, sometimes even the soul may be affected due to the disturbed qualities, which form the link between soul and gross body. Thus, the food (matter), which constitutes the gross body, is responsible to the qualities. The thirst for sex is due to the activity of certain hormones and the hunger is due to the activity of acid produced in the intestine. The anger is due to the activity of chillies. The pride is due to excess consumption of Salt. The fanaticism (Moha) is due to Tamarind. The lust is due to Masala food. Like this, the qualities are generated by food. In the case of human incarnation, God, who is the creator, is inside the soul. God is beyond the creation and hence, He is not affected by matter and energy. Creation cannot touch the creator. You will superimpose the effects of creation on the creator and misunderstand the creator. The black cloud covers the shining Sun and you say that the Sun is dim. The Sun shines with the same intensity in all the times. You superimpose the quality of cloud on the Sun.

Therefore, follow the preaching of the saints without examining their personal life, which is unnecessary to you. Sometimes, the personal life of the human incarnation is exposed to you to mislead you for a test. Therefore, never bother about the personal life of the saint and bother only about his preaching.

Chapter 8

O DEVOTEE! DEVELOP TRUTHNESS**Unity of Trikaranas**

March 28, 2010

O Learned and Devoted Servants of God,

The devotee should develop unity in mind, speech and practice especially in spiritual side. The devotee calls a saint as Swamiji. What is the meaning of the word Swami? Swami means the Lord or the owner of this entire creation in which the devotee is also included. Therefore, one should know the meaning of word before uttering the word. The devotees recite long prayers in Sanskrit without knowing their meaning. At least, let the devotee know the meaning of a simple word like Swami before its usage. The devotee does not completely believe the saint as God (Lord) but has a doubt about the saint that whether he is God. The devotee calls the saint as God (Swami) based on the faith of probability. Most of the devotees are not complete believers in God. They believe in existence of God due to selfishness and probability. Their logic is that if the unseen hell exists after death and if the unseen God also exists, let their prayers and worship please the probably existing God to protect him or her from the probably existing hell. There is nothing lost, if God and hell do not exist. Since the limits of infinite space are not found, there is a 50-50 probability for both the existence and non-existence of God and hell. Therefore, this logic of probability guides the devotees everywhere in the spiritual field. If such probability is the basis, the devotee should address the saint as God limiting himself or herself to the part of receiving knowledge only from the saint. Such devotees should not enter into practical service to God in the form of saint, which involves the total surrender of everything in practice. If the devotee has a doubt about the God-ship of the saint, the total surrender in practice should not be done. The sacrifice in the practical service should be also limited to a few rupees in the form of Dakshina and not to the total wealth. The sacrifice should be proportional to the extent of your faith. If you sacrifice more than your faith, you will repent later on. Therefore, confirm the full God-ship of the saint before you do the total surrender in practice.

If somebody sacrificed totally in practice and realizes later on that the Godship of the saint is not true, what will be the fate of the devotee? The devotee will be blessed by God even though the saint is not God. The reason here is that the devotee sacrificed with a view on God and hence, God will respond through the saint even though the saint is not God. The saint stands as a representative model of God. God is answering you through an inert statue and will He not answer you through a living being? Therefore, there is no loss to the devotee if the faith stands still. The faith should not be disturbed in any case. If the faith is disturbed, the result is lost. What will happen to the saint, who is not God? If the saint claimed that he is God, the saint shall be punished by God. But, if you have created the faith by yourself, the saint is innocent. Therefore, the saint should not declare that he is God and should always keep silent. It is better if the saint says frankly that he is not God. But, sometimes, the real human incarnation also says that He is not God to test your faith. ***Hence, your own analysis is important and final.***

Ego & Jealousy Cause for Abusing False Saints

However, much knowledge or devotion you may have, unless your basic ego and jealousy are removed, there is no use of your knowledge and devotion. From the starting moment itself, your inner ego and jealousy work in yourself to find the opportunity to disprove your faith on the saint as God. You praise the saint as God based on the probability for your protection here and there after death. Once you find that the saint is not God, you will have lot of happiness and energy in your mind to scold the saint as a cheat. The people, who abuse the false saints, are happy because they discovered the fact externally. But, they should be unhappy to discover the internal fact that they are happy because of their ego and jealousy on a co-human being. Such devotees can never be blessed by the contemporary human incarnation of God. The first step in the spiritual effort (Sadhana) is to eradicate ego and jealousy on the co-human beings and unless this is achieved, all the knowledge and devotion are totally waste.

Even in the real human incarnation, the characteristics of the medium are not disturbed by the internal God. ***People think that the characteristics of God are opposite to the characteristics of nature of the medium.*** This is not correct because the characteristics of God are unimaginable, which do not contradict any imaginable characteristic of this creation. God remains God in any medium. Current remains as current in any metallic wire. Therefore, God does not bother about the good or bad characteristics of the medium. The characteristics of the medium called Vishnu are good since

they are of Sattvam. The characteristics of the media called Brahma and Shiva are not good since they are of Rajas and Tamas. Brahma has the pride (Rajas) of His Vedic knowledge. Shiva has the indiscrimination (Tamas) in killing both good and bad people in the end. But, the same God exists in all the three forms and the God is not touched by any quality of the medium. Therefore, the characteristics of the medium in which God exists in the case of human incarnation like hunger, sex, illness, birth, death etc., exist in the usual way, which do not touch the internal God. These characteristics of the medium are maintained in the natural way so that God in human form can easily mix with the human beings. You are excited on realizing somebody as God and you will not freely move with Him to clarify your doubts. On seeing the common external characteristics, your anxiety and excitement get neutralized so that you will freely mix with God thinking Him as a normal human being. This point is limited to God only. Every soul is affected by the characteristics and therefore, you being a soul should not imitate God.

Krishna and Ravana

Recently, I heard that some Judge told that sex before marriage is not wrong as in the case of Radha and Krishna. Krishna lifted the huge mountain and let everybody follow Krishna after lifting the mountain! The same Krishna in the form of Rama practiced the way, which should be practiced by every human being. You should imitate Rama in practice and follow what Krishna said in the Gita. Krishna showed the nature of God, which is untouched by any quality. Rama showed the nature of every human soul. You should know God through Krishna and should know yourself through Rama. Krishna was after married ladies (Gopikas) and Ravana was also after married ladies. Both lifted huge mountains. In fact, Ravana lifted a bigger mountain called Kailasha. Then, what is the difference between Krishna and Ravana? Both should be God as per the logic.

Krishna lifted the mountain to protect the true devotees. Ravana lifted the mountain to exhibit his ego. Apart from this, Krishna preached wonderful knowledge in the form of the Gita, which is the guide for any spiritual aspirant. Ravana did not preach so. Therefore, the final indicating sign to recognize God in human form is only the infinite wonderful knowledge given by God. Hence, the Vedas say that God is the true infinite knowledge and this means that you should recognize God by His true knowledge only in the ultimate filtration. The knowledge is also the characteristic of the medium only and can be treated as the characteristic of

God due to its constant association. A married lady is recognized by the yellow thread in her neck and it can be treated as the original characteristic of the lady due to its constant association. Actually, God is unimaginable and no characteristic of God is imaginable.

Chapter 9

GOD & HUMAN COMPONENTS IN INCARNATION

April 02, 2010

O Learned and Devoted Servants of God,

Even the real human incarnation will not say that It is God. Krishna never said that He is God except on one specified occasion, which is preaching the Gita to Arjuna. The human incarnation is a two component system in one phase. It is like the alloy of Gold and Copper existing in single phase. The human incarnation results when God enters a liberated soul, which is a human being. The human incarnation appears as an ordinary human being only. When copper is alloyed with a trace of gold, it appears as copper only. Unless you see it through a powerful microscope, you will not be able to find out the existence of gold in it. Similarly, the human incarnation appears as human being only and unless you are capable of intensive spiritual analysis with the help of scriptures, you will not be able to find out the existence of God in the human incarnation. Even in the human incarnation, the human being continuously exhibits its own inherent characteristics like birth, death, illness, thirst, hunger, sex, sleep etc., for all practical purposes and one in millions only will be able to recognize the God in It as said in the Gita (*Kashchitmam...*). This type of concept is required because the human beings should be able to approach freely the human incarnation without anxiety and tension to clarify all the doubts. The human behavior in the human incarnation puts down the tension since you treat him as a co-human being only.

Unless all the doubts are clarified, the right direction is impossible. Even in worldly affairs, right direction is the clue of successful achievement of the goal. The right direction is possible only through right knowledge. The right knowledge is possible only from God because God alone is the absolute truth. All the human beings are under the powerful influence of illusion and hence, cannot give the right knowledge. The absolute truth is God and the entire creation including all the souls is just illusion only. No part of the creation will be able to find out the absolute truth, since the entire creation including souls is only relative reality, which is the effect of illusion. Hence, the Veda says that God alone is associated with the true and infinite knowledge (*Satyam Jnanam...*). The right

direction cannot be obtained by any way other than right knowledge. By doing penance, by singing songs, by fasting, by chanting any mantra, by performing any ritual or worship etc., you cannot obtain the right direction. By studying the scriptures also it is impossible to get the right direction because confusion and doubts crop up. Unless God, the absolute reality and hence, the knower of the absolute reality preaches you, you can never get the right direction. The absolute truth is beyond space and hence, God alone is the absolute truth and also knower of the absolute truth.

The God in human incarnation is the first component, which is the absolute reality. The human being in the human incarnation is the second component, which is the relative reality or a part of illusion. Therefore, when you say that the human incarnation is God and that nothing other than God exists, it is true in the absolute sense. You can even say that the entire creation other than God is not true in the absolute sense. But, for the practical sense, the God is unseen and in fact, unimaginable and only the creation or the illusion alone exists as truth. You can take any part of the creation, which may be inert object or a living being, to represent God as a model (Pritika Upasanam) and in such case, God is unimaginable and also far. In the case of human incarnation, God is unimaginable but exists before you. ***As long as God is unimaginable, you may say that there is no difference between God existing near or far.*** Even the human being, which is liberated soul, existing in human incarnation is unable to imagine the absolute God existing in it. In such case, how can the human beings existing outside recognize absolute God? You need not worry thinking that there is no use of the existence of God near yourself through human incarnation as long as God is unimaginable. Even though God is unimaginable, the existence of God is very near to you. The human being charged by God can be almost treated as God just like the electrified wire can be treated as current. When God enters human being, God remains as the absolute God and also becomes the human being as said in the Veda (***Satcha tyatcha abhavat...***). The current remains as current, which is a stream of electrons. At the same time the metallic wire also can be treated as current because the wire gives shock anywhere. Therefore, the concept of human incarnation is not waste since the human being also acts as God. In the time of preaching the true knowledge, the human incarnation acts as God and in all other occasions, the human incarnation acts as a human being only. It is like the dual nature of electron. The electron acts as a wave in certain contexts and acts as particle in other contexts. All these examples like electrified wire, electron etc., are imaginable items only and no single item can stand as a complete and perfect example. You have to build up the

total true concept of the unimaginable God with the help of all the partial examples, since, except God there is no unimaginable item. The entire creation is either manifested visible form or un-manifested invisible form. The matter is visible and the energy existing in the matter is invisible. The energy exists in visible form also as light. Both these visible and invisible forms are imaginable only. The trace of gold in the alloy is invisible but becomes visible through microscope. The wave nature and particle nature are visible through microscope only and both are imaginable to scientific logic. The unimaginable God is beyond space and has no spatial dimensions. Other than God, all the items in the creation including souls are imaginable because they have spatial dimensions. After all, the soul is nervous energy, which is in the form of propagating waves and it is only a specific special work form of inert energy generated from the inert energy in the functioning nervous system. It is just like the grinding work, which is a specific and special work form of current energy generated in working grinding machine.

Nature of Saint

A saint is expected to propagate the divine knowledge revealed by the human incarnation. He should never say that he is God. Even if such idea tempts, he should resist it as far as possible. In spite of maximum resistance, if he is forced to say that he is God, it is not his mistake. God must have temporarily entered him and such declaration is directly from God. God will take care of such statement and he need not worry about it. Even in the real and permanent human incarnation like Krishna, God alone spoke the Gita. Therefore, Vyasa named it as “Bhagavat Gita”, which means the Gita told by God. It is not named as Krishna Gita since Krishna did not tell it. Krishna is the second component or the liberated soul, which is ordinary human being only. God is the first component. Later on Arjuna pressed him to reveal the Gita again and that Gita, called as Anu Gita or Uttara Gita, is actually Krishna Gita. Krishna, as a scholar of Philosophy trained by the sage Sandipani revealed this Anu Gita, which did not become famous. All this happened only to show that God and Krishna are the two components in the human incarnation. But, while preaching the Bhavat Gita also, only Krishna spoke and separate God was not seen. Here, Krishna is the electrified wire. While preaching Anu Gita, Krishna was simple wire only without electricity. Both, the wires with and without electricity look similar to the naked eye. Only experience based on shrewd analysis can differentiate both. Lord Krishna showed all this to establish that a saint should behave as Krishna and not as God.

Even if the devotees address him as Swamiji due to ignorance, he should not take it in the real sense. He should be aware of himself in all the times. In order to avoid such false imitations, even the true incarnation hides Itself behaving like an ordinary human being only in all the times. Even the true human incarnation claims Itself as a messenger revealing the knowledge from God like a mike of the speaker. The human being – component in Krishna told Arjuna that it will be impossible for him to reveal Bhavat Gita again. Similarly, the human being – component in Jesus told that he is a messenger only. In the Gita, the God-component in Krishna said that He is the almighty. Similarly, the God - component in Jesus said that He is the truth. Thus, you have to differentiate the two components separately by your sharp analysis as per the corresponding contexts.

Chapter 10
BAN ON SAMNYASA IN KALIYUGA

Hasty Decisions of Devotees

April 18, 2010

O Learned and Devoted Servants of God,

Sage Parashara banned the Samnyasa (leaving the family wearing saffron cloth) in this Kali Yuga, since the mentalities of all the people is changed. The saint cheats the public after teaching the spiritual knowledge. The public is also very much interested to investigate the real color of a false saint than to hear the spiritual knowledge. The devotee approaches the saint after hearing one speech, addressing him as God. The devotee does not stand on this opinion for a long time and changes very shortly. The devotee should take long time to observe the saint through analysis before addressing as God (Swamiji). Therefore, the standards are not maintained on both sides and hence, the sage banned the saffron cloth.

Samnyasa means both attachment and detachment. It means both attachment to God and detachment from the world. The internal attachment to God is important, which is indirectly measured by the external detachment from the world. You do not eat the food since you are engaged deeply in your studies. Your absorption in your studies is indicated by your fast. But, you may fast even if your stomach is suffering with some problem. You may also fast due to absorption in reading a novel. Therefore, your fast cannot exactly specify your studies. The fast can indicate various reasons. Arjuna wanted to leave the battle due to blind love on his grandfather and not due to detachment from kingdom. Therefore, Krishna advised him to fight the battle because his mind was not attached to God resulting in detachment from kingdom. *In these days, the detachment of several saints is due to several reasons and cannot be attributed to real absorption in God.* There is nothing wrong in marrying a girl for the sake of association, which helps in several aspects. If your wife is also spiritual interested and if you are engaged in thinking about God with the help of discussions with your wife, such a married life is real samnyasa. *In samnyasa also, you have to be in association with several devotees to discuss about God.* If you wear saffron cloth to achieve money, fame etc.,

such a state is worse than the state of householder. If you are engaged in worldly affairs always through the discussions with your wife, you will be born again and again in this world only and this is the normal middle level. Therefore, turning your family into devotees is the first step in the spiritual path. If your wife and children become devotees to God and participate in spiritual debates with you, you will reach the goal of a true saint.

The main duty of a saint is to propagate the spiritual knowledge in this world and for this purpose samnyasa is taken. In olden days, the person has to travel by feet from one place to the other and therefore, the family-life became inconvenient to take up such long tedious journey. Today, there is no such need because you can travel to far places within very short time. You can convey your arguments through computer and receive the counter arguments from the other people through the same computer within no time. Such facilities made the propagation of knowledge very easy task and hence, today there is no need of leaving the family for the sake of propagation of knowledge. ***Even from this angle also, you can be a saint in doing the duties of a saint while remaining with your family.*** You need not leave the family in physical sense. When God competes with your family to test your devotion, you can prove your real attachment to God and subsequent detachment from the family. ***Samnyasa means internal attachment to God and internal detachment from the world including your family, which can be proved externally in the time of test.*** Saktuprasta was a householder and passed the test of God. He reached the abode of God (Brahmaloka) along with his family and such fortune was not seen even in the case of several saints. All his family members were strong devotees to God and co-operated with him to succeed in the divine test. It is always better to become a householder and mould the family to the spiritual side. Then you will get the advantages from all sides. ***If you avoid marriage doubting your ability to mould the family, it is just like burning the house for the fear of rats.*** God Brahma told Narada that Krishna was the real samnyasin. Krishna was always fond of ladies and Narada was surprised about this statement. You can see the true color of Krishna, who watched the mutual killing of all his family members without any interference. He was after Gopikas only to test the attachment to their families. Gopikas recognized Him as God and this point is revealed in their songs (Gopika Geetha) in Bhagavatam. Hence, God competed with their family bonds and those, who failed in test complained to His mother with anger. Gopikas were sages in the previous life and all those lives were the study time of the academic year. The present life of Gopikas was just the time of three hour examination. Even in the past lives of sages, they were

householders only and developed in association with their wives and children. In no life, they were samnyasins leaving the family life. As sages, their family members co-operated with them in spiritual development. But, during the time of examination, their family members opposed them because examination needs such environment. You can be tested only in the opposing circumstances.

You need not approach only a saint for the spiritual knowledge. Krishna gave the Bhagavat Gita, which is the top most spiritual knowledge and Krishna was a householder only and not a saint. ***Shankara was a saint and wrote commentary on the Gita told by a householder!*** Shankara avoided the family because there were no facilities in those days in taking long travels for the propagation of spiritual knowledge. In your old age, you can limit yourself to the association of your wife only, so that both of you can participate in spiritual discussions due to old age of both of you. If you stay with your children, you will be associated with their worldly problems. This state is called as Vanaprastha. Today, people avoid the children due to the probable quarrel between mother-in-law and daughter-in-law or lack of freedom with the son-in-law! The old couple stays separately and thinks always about the worldly problems only. If the old wife is not co-operating with you spiritually due to her worldly attachment, you can leave her with the children and live in association with true devotees and this is the state of samnyasa. This state can happen if your old wife, who was a spiritual friend, passes away before you. This is called as Krama Mukti, which is the gradual sequential order of the life. In the present time, there is no need of leaving the family in the beginning itself like Shankara. **If you cannot change your family into spiritual path, you are not competent to change the society into spiritual side.** In spite of your trials to change your family in to spiritual side and if you feel the hindrance of your family in your spiritual development, you can still lead the married life taking its advantages and spend more time in association with true devotees than in the house. Of course, in the extreme case of serious hindrance from your family, you can think of samnyasa as an exceptional extreme step and generally this does not happen unless it is a divine test.

Chapter 11

SAMNYASA SIGNIFIES UNIVERSAL SPIRITUALITY**Saffron**

April 25, 2010

O Learned and Devoted Servants of God,

The saffron color of the cloth of a saint indicates the color of ripened fruit, which stands for the ultimate knowledge in the spiritual path. Without such knowledge, the saffron cloth is meaningless. Krishna never wore the saffron cloth, but He had the ultimate knowledge even from the childhood as we can see from His discourse given to the villagers in resisting the sacrifice to be performed to please Indra. The cloth is only a symbol of the concept and symbol alone without the concept is meaningless. Krishna is the saint without symbol and every present saint is not a saint having symbol only. Shankara is the saint with the symbol. Krishna and Shankara are equal because the inner concept is one and the same and the symbol is not at all important.

The Christian or the Muslim or the Buddhist or a person belonging to any religion dies with the symbols and concepts corresponding to the specific religion. But in Hinduism, the person should die as a saint at the end leaving all the symbols and concepts of the Hindu religion. A saint means the universal human being rising above every religion including Hinduism. A saint leaves the sacred thread corresponding to the worship in Hinduism. *A saint does not worship any form of God like Shiva, Vishnu etc., and is fixed in the unimaginable God, who is the creator beyond the entire creation including space.* The saint respects all forms of God equally because no form is the real God. All the forms act like media only in which God exists like the current in various wires. The current is a stream of electrons and the wire is a chain of metallic crystals. Neither the current is wire nor is the wire current. Both are separate entities. But, when the current flows in the wire, the wire exhibits the property of current i.e., shock, while retaining its own properties like the color of metal, hardness, leanness etc., since the wire gives shock wherever touched. When the current exits, the wire remains as wire, exhibiting its own properties. When the current flows in the wire, the wire can be treated as current and there is

no other way than this to experience the current. In the atmosphere, electrons flow but the current is not experienced. Similarly, the unimaginable God enters the imaginable medium and the medium becomes unimaginable exhibiting the property of God. God is experienced through the medium in this way. There is no other way to experience God if He leaves the medium. All the forms of the God are equal because the unimaginable God is one and the same existing in all these forms. When the same current flows in the wires of copper and aluminum, we say that both the wires are equal from the point of the same current flowing in them. This does not mean that copper and aluminum are one and the same. If you do not realize the current existing in these wires, you will find only the difference between wires and not oneness, which is the current. Unless one realizes the unimaginable God, he will see only difference in the different forms. Such state is primitive stage of knowledge and such person sees Shiva and Vishnu separately. Such a person naturally sees Shiva and Jesus also separately. When the Hindu saint sees Shiva and Vishnu equally, based on the same logic, he can see Shiva, Vishnu, Jesus, Mohammad, Buddha, Mahaveera etc., also equally. This is the unique greatness of Hinduism, which stands as a mini model for universal spirituality. Thus, a Hindu is expected to die as a human being realizing the Universal Spirituality in the end and therefore, is expected to take Samnyasa and become a saint in the end at least. Here, Samnyasa means achievement of such knowledge of universal spirituality that alone brings peace and harmony in the world.

Duty of Saint

A saint is expected to propagate knowledge in the world and this means that the saint should propagate the knowledge of universal spirituality to bring world peace. Leaving all this inner sense, people leave the house and family and wear the saffron cloth propagating either wrong knowledge, which says that you are God or propagating devotion to capture worldly benefits. They preach that awareness is God. Awareness is only a specific work like cutting, grinding, chipping etc. It is only the work of transfer of information of reflections of received objects or concepts or stored knowledge from the senses to the brain. Awareness is just a specific work form of inert energy. It depends on the generation of inert energy by digestive and respiratory systems. When this inert energy enters a specific nervous system, a specific work called awareness is generated. When current enters a specific machine called grinder, a specific work called grinding is done. God is aware of everything and existed before the creation of three items called space, energy and matter. God is beyond these three

items and hence, beyond the above mentioned systems, which involve space, energy and matter as they cannot exist in God, who is beyond these three items. In such case, the awareness of God is unimaginable awareness. The awareness by itself is a scientific work and hence, is imaginable. The imaginable awareness is generated by the unimaginable God, who does not possess any system. Therefore, the imaginable awareness is generated by the unimaginable source. The imaginable awareness in the case of a human being has imaginable source only, which is the group of these systems existing in the human body. Thus, the unimaginable awareness has two components. The first component is the unimaginable God, who is the source. The second component is the work, which is the imaginable awareness. Unless you resolve these two components separately, you will mistake the awareness as the unimaginable God Himself. Even in the case of imaginable awareness, the source is the imaginable human body and the awareness is the imaginable work. In both the cases of unimaginable God and imaginable human being, the imaginable awareness is one and the same, but the sources are different.

A king and beggar walk. The work of walking is one and the same, but the sources i.e., the king and the beggar are different. You should differentiate the work and source in this discussion. Otherwise, the monism results leading to the concept of awareness being God. You can differentiate God and awareness through another angle also, which proves that God is unimaginable and awareness is imaginable. In fact, all the items of the creation are a bundle of properties only and hence, the creation is said to be a bundle of three fundamental properties (Trigunas). The only source is the unimaginable God. Even the space, energy and matter are properties of that source only. Every item in the creation is a bundle of several properties that result by the combination of the three fundamental qualities (Trigunas) in different preparations. When you isolate a property from the item in the creation, the item stands as a source, which is the bundle of other properties. You are mistaking the bundle of un-isolated properties as an item or source. You may take an item, which is the bundle of ten properties and if you isolate one property, the other nine properties together stand as an item or source or object or substratum. If you isolate all the properties, all the items in entire creation are reduced to properties only and thus, there is no item or source that can be left over. The only source and ultimate item is unimaginable God, who can be achieved by isolation of properties in the items through analysis, which leads to the negation of everything in the creation as the source. This is said by the Veda (*Neti Neti iti...*) and the Gita (*Naasato vidyate...*).

Chapter 12
GOD IS MADE SOUL DUE TO IGNORANCE

May 18, 2010 Shankara Jayanthi

O Learned and Devoted Servants of God,

If the spiritual knowledge is perfect and complete, the devotion and practice are the spontaneous subsequent steps for which there is no need of any effort. If the practice is perfect and complete, the fruit is spontaneous. Therefore, all the efforts should be put only to gain the perfect and complete spiritual knowledge. Hence, Shankara told that knowledge alone can achieve fruit (*Jnanadevatu...*). The perfect and complete spiritual knowledge is possible only from God. But, God is unimaginable and therefore, the unimaginable God comes down in human form to give this perfect and complete knowledge. For this purpose, which is most important, God will never enter inert medium. The human form means the soul or awareness associated with the human body. Whenever God enters this world, the soul is always an associated medium with Him. You should not say that the soul or awareness alone is the associated medium. If you say like that, the soul exists in birds and animals also and these birds and animals cannot give the spiritual knowledge to humanity. Therefore, the soul should mean the soul existing in human body only. In the Veda, the soul is always referred as medium for God and this danger of extension to birds and animals comes up in the Veda. To rectify this defect, the Gita says that God is associated with human form (*Manusheem tanum...*). Hence, the Gita is the reformed essence of the Veda.

Due to constant association of God and soul, you can address the soul as God. This is possible due to “Lakshana”, which speaks that you can address X through Y if there is constant association between X and Y. You can call the bearer of apples by the word ‘apples’ since the bearer is constantly associated with the basket of apples. As far as the context is confined, the bearer and apples are inseparable. However, this does not mean that the bearer is always associated with apples or vice-versa. As long as you are confined to the context of the bearer carrying on the apples, this Lakshana is valid. Similarly, as long as you are confined to the context of human incarnation of God, you can say that God is inseparable from the human soul and vice-versa. Hence, this does not mean that God does not

exist without human form and this does not also mean that human form does not exist without God. In short, you can say that whenever God is recognized by you, He is always associated with the human soul or human form. But, reverse is not true. It means that you should not say that wherever human form is seen, God is associated with that human form. The king is always seen with red shirt. You can recognize the king through the red shirt. But, this does not mean that every person wearing red shirt is the king. At this point, the Advaita Scholars mistook the concept and slipped by extending the concept to every human form. The wrong concept developed by them is further misunderstood by thinking that every human soul itself is God. It is further misunderstood to think that every soul existing in all living beings is God.

The final misunderstood essence of the concept made God as the soul or awareness and hence, God is imaginable. The soul or awareness is imaginable through deep analysis. The awareness is a special work form of energy resulting in the special machine called nervous system. Matter is clearly perceivable and easily understood. Energy in visible form like light is also easily understood. Sound, magnetism, electricity etc., are also understood through senses. The basic form of energy, which is the wave-nature or particle-nature in the form of quanta, is also understood through analysis with the help of intricate equipments like electron microscopes. But, the work form of energy is the most difficult form of energy to understand, which can be only inferred through analysis and never perceived by senses. Let us take the example of grinding work. You can see the current as waves through equipment. You can see the grinding machine with visual eyes. You can see the pulses before and after grinding. You can see the movement of grinding machine. ***But, the actual grinding work is invisible and can be inferred only.*** Even if you call the movement of the machine as the work, the actual movement is not seen except the machine in different points of movement. However, the work is also understood since it is the knowledge of inference. Therefore, work is also imaginable item of creation. Therefore, awareness being the work form of inert energy is also imaginable and cannot be the unimaginable God. ***The awareness is constantly associated with the unimaginable God, whenever He comes down in the human form. You should not take the reverse of the concept and finally claim that awareness itself is God.***

What does Advaita mean?

The Advaita means the unity of two items. It does not mean that the item is one only. It means that God and soul are united in the human

incarnation and that both are inseparable and hence, cannot be taken as two. This does not mean that God is soul or soul is God. The current in the wire is inseparable from the wire. Both are united and can be treated as one but both are not actually one. Current is stream of electrons and wire is chain of metallic crystals. Both are different. When the current leaves the wire or when the current does not enter the wire, the difference is clearly understood. The unimaginable God becomes imaginable and perceivable through the human form since both are united and inseparable as long as the human form exists. Before the entry of God, the human soul exists and the same soul exists after the exit of God also. God is one item before the entry and after the exit. Similarly, the soul is one item before the entry and after the exit of God. The soul can be treated as God during the stay of God in it. Advaita means that both can be treated as one and not actually one. All this discussion is confined to the Human Incarnation only and should not be extended to every human soul. ***There is no need of discussion in the single God or in the single soul.*** Even the human soul present in the human incarnation is not subjected to this discussion before the entry and after the exit of God. When Shankara took wine, every disciple took the wine claiming himself as God, since Shankara told that He is God (***Shivoham***). They thought that drinking wine is the common characteristic to God and themselves. Next day, Shankara swallowed molten lead, which could not be swallowed by them. Then, Shankara declared that He alone is God (***Shivah Kevaloham***). However, this does not mean that a demon also, who can perform this miracle is God. This miracle differentiates 90 percent of humanity from God.

The demon, who can perform this miracle, cannot preach the excellent spiritual knowledge like Shankara and hence, can be eliminated. ***Therefore, majority can be eliminated by the miracle and minority can be eliminated by the spiritual knowledge.*** The spiritual knowledge is the final identity and is most important because you are going to achieve the divine fruit only through the perfect and complete spiritual knowledge as said in the beginning.

Chapter 13

NEAREST ITEM FOR UNIMAGINABLE GOD**Inference also Fails in Case of God**

May 28, 2010 sent on June 20, 2010

O Learned and Devoted Servants of God,

The existence of any item is experienced in two ways.

- 1) In the first way, the existence is realized by direct perception. You realize the pot existing on the floor by looking it with your eyes. This is direct knowledge.
- 2) In the second way, the existence is realized by indirect inference. You infer the existence of fire on the hill by seeing the smoke generated from the fire and surrounding the fire. This is indirect knowledge.

In the case of unimaginable God, the existence of God is realized by indirect knowledge only. Observing the unimaginable events generated by God called as miracles, which mainly include the unimaginable knowledge, you infer the existence of unimaginable God in a specific human being. The Veda says that only the existence of God is realized (*Asteetyeva...*). Such realization is also due to inference only as said in the second Brahma Sutra. The knowledge of existence does not give the knowledge of any characteristic of the item. Even this knowledge of existence is only through unimaginable event, which shows the existence of unimaginable God. When you see the smoke coming from a far hill, you infer the existence of fire on it. Since you have seen the fire already, the word fire itself reveals all the known properties of fire. But in the case of unimaginable God, you have not seen God before and the inference gives only one property of God, which is the unimaginable nature only. ***The word 'unimaginable' does not allow even a ray of imagination into it.*** Hence, God is totally unimaginable as recognized by the unimaginable works of God. Therefore, whenever you say that you have experienced God, it does not mean that you have known anything about God except the existence of God. Existence does not reveal any property of the item unless the item is already known. Thus, the inference also fails in the case of God because God is not known earlier like the fire inferred.

Therefore, it is very difficult to introduce the existence of unimaginable God directly under these circumstances. If such introduction

is done, people will not believe it since God is unknown item from the beginning. This will easily mislead to non-existence of God or atheism. To avoid this fundamental danger, some medium should be selected to put the finger to show the existence of God. The medium should be such that God should enter it. If the medium is clearly seen by the eyes, then, such medium cannot give the eternal nature of God because any medium seen by eyes is not eternal. Keeping all this in mind, energy is selected as the best medium of God to introduce God. Energy is invisible to eyes and therefore, we can say that God is also invisible to eyes. Energy is eternal compared to matter and therefore, we can say that God is eternal. Energy generates, maintains and dissolves all the creation in to it. God also creates maintains and destroys the entire creation including the energy. Due to all these points, you should not conclude that energy itself is God. The defects that can be shown to deny the energy is God are

1. Energy is not absolute eternal since energy is created maintained and dissolved by God.
2. Energy is inert but God is aware of everything and everybody.
3. Energy is imaginable item through direct knowledge and its existence as well as properties can be realized by direct perception through powerful microscopes.

Energy is a number of waves traveling in a medium or even in vacuum. The nature of God is never perceived and even the inference does not give His nature. Moreover, in the beginning of this creation, even before the appearance of matter, energy existed, created by God and God entered into some energetic forms like Brahma, Vishnu and Shiva. Such mediated God is also called as Father of Heaven. Even though the energetic form is inert, due to the existence of Omniscient God in it, such form becomes alive and gets awareness. Due to all these merits, the energetic form is always the best for introduction of God. Therefore, Shankara has taken this cosmic energy, a formless lot, as the medium of God. Therefore, He declared God as formless and all-pervading since these two properties belong to the cosmic energy. The formless lot of inert energy is charged by the omniscient God and therefore, this inert energy becomes energy of awareness. Taking all these inherent properties of the inert energy like eternity, all-pervading nature, ability to create, maintain and destroy the universe etc, along with the induced properties attained from the charged God like awareness, Shankara showed God as Omniscient awareness having all the inherent properties of cosmic energy. ***You should not mistake this limited soul as God since it is neither all-pervading nor Omniscient.*** All this exercise was done by Shankara to show the cosmic

energy charged by God as the absolute God and only to show God by putting the finger straight. The absolute God is unimaginable and if you introduce Him in the pure original status, nobody can understand anything about Him and even His existence may be doubted. To avoid this danger, mediated God can only be introduced and the best medium is cosmic energy. Cosmic energy is not God because it is inert. The soul is not God because it is limited and not omniscient. You have to eliminate every medium by the defects and finally conclude that the absolute God is unimaginable to any soul except Himself as said in the Veda (*Brahamavit Brahamaiva...*). This means that knower of God is God is alone. The Gita says that nobody other than God knows God (*Mamtuveda nakaschana...*).

Media Chosen by Shankara, Ramanuja & Madhva

Shankara took formless total lot of cosmic energy as the medium of God. Ramanuja took the same cosmic energy in a limited human form called as Narayana as the medium of God. Madhva took the materialized energetic human form like Rama or Krishna as the medium of God. In all the three cases, the medium only differs but the charging unimaginable God is one and the same. In no case, the actual unimaginable God is touched directly. *There is no other way to show God directly except this indirect method of showing God through some imaginable or perceivable medium.* If you understand this, there is no difference between Shankara, Ramanuja and Madhva. The difference is only in the media selected by them depending on the psychological nature of the then existing followers. At the time of Shankara, the public was full of atheism. They will not believe even in the existence of God and to introduce the human incarnation as God is beyond imagination. They believed only in the existence of this cosmic world. If you take the world as God, which is seen by the eyes, the purpose of indicating God beyond this world will not be served. Therefore, Shankara selected the formless unseen cosmic energy as God, which is beyond the perceivable world and at the same time, it is a part of the world itself. The cosmic energy is the first manifestation as space, which is called as Shunyam. The word Shunyam does not mean nothing because even the space or vacuum is the most subtle form of cosmic energy and is something and not nothing. Buddhists took this vacuum as nothing and the vacuum is something called as Akasha. Even the vacuum is perceived by senses and cannot be the unimaginable God, who cannot be perceived by senses, mind and even intelligence. Therefore, the space or vacuum stands as representative model for God.

1. The space pervades all over the world.
2. The space generates, maintains and dissolves the materialized world.

These two points stand for God also and hence, space is the best model to indicate God. Space cannot be taken as God directly because space is perceivable by senses whereas God is beyond senses and even imagination. Another point that negates space as God is that space is inert and God has awareness. By this, you should not take awareness as God because awareness cannot create, maintain and dissolve the realistic world. Awareness is also limited to living body and does not all pervade like God. Again, awareness can be the best model for God because awareness creates, maintains and dissolves the imaginary world like God creating, maintaining and dissolving the realistic world. All this careful analysis proves that either cosmic energy or awareness is not the actual unimaginable God. ***The cosmic energy and awareness indicate God by their merits and cannot stand as God by their defects.*** Any item of the creation can be taken as God by its merits and should be rejected as God by its defects and limitations. All the items of the creation are preaching the greatness of God by their merits. All these are indicators (*Ativahikah...* Brahma Sutra) of God and not the actual God. The Narayana of Ramanuja and Rama or Krishna of Madhva also are not actual God since they are not all-pervading. The unimaginable God existing in those forms is the all pervading God. Again here, the unimaginable God becomes all pervading not by virtue of the all pervading property but by the virtue of unimaginable nature. We say that God is all pervading since He is unimaginable and not since He pervades all over the world as the space. We say the imaginable space is all pervading since it has the imaginable property of all pervading nature. In the case of God, He is unimaginable and His properties are also unimaginable. You should not say that God exists in space and hence, becomes all pervading through the space. By this, you are making God as imaginable item and offering the logical explanation for His property. Actually, God is unimaginable and there is no logical explanation for His properties. The psychology of the then existing public at the time of Shankara was satisfied by the medium selected by Shankara. The cosmic energy standing as God satisfies the atheists, who are the present scientists.

The awareness standing as God satisfies the egoistic atheists since they are God by themselves and nobody is greater than them. Some how, the atheists accepted the existence of God and this was the achievement of Shankara. In course of time, the ego got reduced and people started accepting the existence of God, who is different from them. The human form was introduced as energetic form and not as materialized human form

since the ego was not completely reduced. Thus, the next advanced category was treated by Ramanuja. At last, the ego and jealousy got reduced to almost zero and hence, Madhva introduced the materialized human form. The ego and jealousy were not reduced to absolute zero and hence, Madhva introduced the past human form of God. When the ego and jealousy are reduced to absolute zero, the contemporary human incarnation can be introduced. All these four concepts depend on the reduction of ego and jealousy. Even at the time of Shankara, there were few disciples, whose ego and jealousy were totally reduced to zero and hence, they took Shankara as God in human form before their eyes. All types of people exist in all the times. Depending on the majority of public, we can draw the line of the sequence of time from Shankara to Madhva through Ramanuja.

Chapter 14

PREACH ACCORDING TO DISCIPLE STAGE**Relative God and Absolute God**

July 04, 2010

O Learned and Devoted Servants of God,

Krishna, Buddha, Shankara, Ramanuja and Madhva are the five important preachers in the spiritual knowledge. Krishna gave the original text called as the Bhagavat Gita. He told that God is unimaginable (*Mamturveda nakaschana...*) and also told that God is incarnated through the imaginable creation (*Prakrutimsvaam...*). The incarnation is imaginable part of creation in which unimaginable God exists. The human beings can see, touch, talk and live with the human incarnation from which they can clarify all the doubts and get correct guidance, which is the most important factor. The Gita is the essence of the Vedas and the Vedas also say that God is unimaginable (*Namedhaya...*) and that God enters a part of the imaginable creation (*Tadevanupravisat...*). Buddha kept silent about the unimaginable God and silence is the most truthful expression of the absolute God. He concentrated on the eradication of desire, which is essential requirement to serve God. The followers of Buddha misunderstood His silence as negation of God and became atheists. Shankara condemned the followers of Buddha and not Buddha, who is the ninth incarnation of Lord Vishnu. To rectify this, Shankara took the formless cosmic energy as God, but such cosmic energy is only a medium into which God can enter. When God enters a medium, such medium becomes God just like the metallic wire becomes current when current enters it. Such charged medium is called as incarnation or relative God. The electrified metallic wire is treated as current and hence, the medium charged by God can be also treated as God. The relative God is imaginable and sometimes visible also if the medium consists of matter. By taking the relative God, the possibility of atheism can be avoided since the relative God is understood.

In the case of absolute God, you can understand only the existence of God but not any other characteristics of God (*Assteetyeva...* Veda). In the case of relative God, you can understand not only the existence but also the

other characteristics since the characteristics of medium of God can be understood. You may not see the current but if you treat the metallic wire as current, you have seen the current by seeing the electrified metallic wire. The cosmic energy is invisible but imaginable. Shankara told that this relative God is awareness. But the all pervading cosmic energy is inert then, God is not all pervading since awareness is limited to living human beings, which are discontinuous. If you take the awareness of human body as God, such awareness is not all pervading and also not omniscient. By this, the awareness limited to human body is not God. He proposed the all pervading omniscient awareness as God and such God is neither the inert cosmic energy nor the limited human awareness. Such God is not available in the creation and hence, the God of Shankara becomes again unimaginable. But if you take the human incarnation like Krishna as God, the awareness limited to the human body of Krishna is all pervading and omniscient. Therefore, if you analyze the God of Shankara, He is only the human incarnation. Shankara Himself being the human incarnation told that He is God. The disciples misunderstood this and extended the concept to themselves and felt that each one of them is God. Shankara swallowed the molten lead and proved that the human incarnation alone is God and not every human being. However, Shankara did not mention the word human incarnation because the atheists were highly egoistic and can never accept the very concept of human incarnation limited to a specific human being only. To satisfy them he told that awareness in every human being is God but the completeness of God can be achieved only by some other specific characteristics like wonderful knowledge, miracles etc.

One Characteristic of God

Awareness is only one of the characteristics, which means that God is not inert. A king is a human being but every human being is not the king. Apart from the basic characteristics of a human being, the king has some additional specific characteristics like extraordinary valor, controlling capacity etc. Shankara just introduced the concept of God by mentioning one characteristic called awareness only so that atheist accepts the existence of God even though he feels himself as God due to the single characteristic (awareness). One merit with 99 defects is better than 100 defects. ***The ego and jealousy are the main hindering factors to accept a human being existing before your eyes as God. This is the most truthful concept but has the most powerful problem of ego and jealousy.*** Hence, this concept cannot be introduced in toto in the first instance itself. It has to be introduced partially depending on the concentration of ego and jealousy. At

the time of Shankara, all were atheists with the highest concentration of ego and jealousy. Hence, Shankara introduced the human incarnation without the name and limiting Himself to one characteristic (awareness) only so that every one feels that he is God. Thus, their most powerful ego and jealousy were not hurt and at the same time the concept is introduced by one percent only.

Acceptance of the existence of God itself reduces the ego and jealousy. When Ramanuja came, the disciples were theists with reduced ego and jealousy. Therefore, He introduced the concept of human incarnation of the upper word called as Narayanana. If the human incarnation of this world is introduced, people will not accept due to their remaining ego and jealousy. Narayana is human incarnation of energetic body and not materialized human body. The medium of Ramanuja was visible energy; where as the medium of Shankara was invisible energy. The concept of human form has further reduced the ego and jealousy but still a little remains. Then Madhva came and introduced the materialized human incarnation of this world as Rama and Krishna. If the contemporary human incarnation is introduced, people will not accept the concept due to remaining traces of ego and jealousy. Hence, the past human incarnation of this world was only introduced by Madhva. He took Hanuman as the best spiritual aspirant who served Rama, His contemporary human incarnation. A little common sense indicates that you have to serve the present contemporary human incarnation only and not the past human incarnation through photos and statues. The photos and statues are inert and your service to these objects cannot be the service to God because God is not inert. ***Everywhere, you have to remember Shankara, who said that God is awareness and not inert.***

If the last remains of ego and jealousy are totally removed, you can introduce the contemporary alive human incarnation for service and this last step of the concept is preached by Datta Swami (Myself). All these are steps of progress in the spiritual effort of an aspirant and the preacher must preach according to the stage in which the disciple exists. ***Unless you examine and estimate the percentage of ego and jealousy in a human being, you should not preach the spiritual knowledge.*** After estimating the percentage of ego and jealousy only, you have to preach the corresponding relevant step of knowledge and you should not reveal the whole concept also. You should give impression that the relevant concept of a particular stage itself is the ultimate knowledge. You should introduce the next stage of concept only after observing further reduction of ego and jealousy.

You should not say that God is incapable of preaching the characteristics of God and that it shows only the ignorance about God. Most of the people think God as imaginable item like awareness, all pervading energy, visible light, inert matter etc. Negating all these possibilities and establishing the true unimaginable nature of God itself is the perfect and complete knowledge of God. By realizing completely that God is unimaginable, you have attained the true knowledge of God. Nobody other than God can understand God (*Brahamavit Brahmaiva... Veda*). Therefore, God is not ignorant about Himself. The inability to understand God belongs to the limited scope of intelligence of human being and it is not due to incapable explanation of God. A blind man can never see any object, however much it may be explained. The defect lies with the blind man and not with the preacher. The intelligence of any human being cannot cross the spatial dimensions and can never imagine God, the generator of space, existing beyond space without spatial dimensions. The reason for not understanding God is also clearly explained by God. Therefore, God is the best preacher of the ultimate truth and the main purpose of human incarnation is only to preach the true spiritual knowledge, which alone can save any human being in the ultimate sense.

Chapter 15

GOD IS MOST IMPORTANT**Views of Creation & God by Different Preachers**

July 11, 2010

O Learned and Devoted Servants of God,

The Gita says that God is unimaginable and that God enters the human form to be available for the human beings. These two points constitute the essence of the goal i.e., God (*Mamtuvedana...*, *Manushimtanum...*). You should know that you are a part of the creation only and not the creator or even part of the creator. The creator is unimaginable and you are the soul or the imaginable nature. You are made of body, qualities of the soul and the attributeless soul. The attributeless soul is the inert energy, which is isolated from any type of work. The Gita says that the attributeless soul or Atman is inert and workless (*Sthanurachalah...*) and the soul associated with qualities, called as Jiiva, is the inert energy associated with a specific form of work generated in a specific system called as nervous system. These qualities constitute Paraprakruti, which is the basic inert energy generating a specific work called as awareness. The body is made of inert matter, which in association with certain work forms of awareness (Manas, Buddhi and Ahankara), is called as Aparaprakruti. Both these forms of Prakruti or nature constitute the creation. Therefore, you are a small quantum of this creation.

1. As per the Gita, the qualified soul (Jiivatman) is only a part of creation or Prakruti (*Apareyamitah...*) and Purusha is the creator.
2. According to Shankara, the qualified soul including the basic inert soul comes under Prakruti only and Purusha is the creator. The creator is originally unimaginable and cannot be referred by anybody. But, the creator in the form of a human being can be referred by anybody and hence, God is always addressed as Purusha or human being.
3. Since, every human being is not God, the specific human being charged by God is called as Purushottama as per Ramanuja.

According to Shankara, there are only two categories i.e., Purusha or the specific human being charged by God and Prakruti or the creation including all the other human (living) beings (*Prakrutimpurushamchaiva*). According to Ramanuja, there are three categories i.e., Prakruti or the inert

part of creation, Purusha or all the ordinary human beings (living beings) and Purushottama or the specific human being charged by God (*Yasmatksharamatitoham*). Both these classifications are mentioned in the Gita. All this constitutes the knowledge about yourself and God.

The link between these two is the path to please God. This path is practical and constitutes the sacrifice of work (Karma Samnyasa) and the sacrifice of fruit of work (Karmaphalatyaga). Both these are done by every human being, but, these are done for the sake of self and family and such selfish service is called as Karma. If you replace the self by God, it forms the real path. Both these are mentioned in the Gita. The service through sacrifice of work and fruit is called as Karma Yoga and the same service done to yourself and your family is called as Karma. The word Yoga denotes the direction towards God. The service (Karma) alone gives the fruit like the plant giving the fruit after growing into a tree. The water and the fertilizer are necessary for growth of plant into a tree. The water is the spiritual knowledge (Jnana Yoga) and the fertilizer is the devotion (Bhakti Yoga). The knowledge about yourself and your family is the water and your love towards yourself and your family is the fertilizer in the case of selfish work or Karma. There are some people, who sacrifice both work and fruit for the benefit of the society and there is no element of God in their sacrifice. Such people go to heaven for sometime and return to the earth (*kshenepunye...*). Such people doing service to the society aspiring some bigger fruit in return are politicians and these people go to hell. There are some people, who do the same service to the society under the direction of human form of God and such people reach and become close to God. They neither love the society like the aspirants of heaven nor do business with the society like politicians. Their service is to the society but their basic love is towards God only. They love the society because God loves the society. If God is not there, they will not care for the society. All these aspects are deeply explained in the Gita.

Main Program of Incarnation

In the Triputi, the triad of God, yourself and the path, God is the most important item. All references must be made to the human incarnation only and not to the absolute unimaginable God. Therefore, in the Gita, all the references were made to Krishna Himself, who is the then living human incarnation. The Gita says that Krishna should be worshipped in all the ways and this means that the contemporary human incarnation should be worshipped by all means. Instead of taking this message, people misunderstand that the past human incarnation, Krishna, must be

worshipped in all the times. You must use a trace of commonsense here that Krishna advised Arjuna to worship Him always because at that time of preaching, Krishna was the contemporary human incarnation. At this point even great scholars slip and to impress this point, it is told that Hanuman worshipped Rama even after His demise and could not accept Krishna as the subsequent human incarnation. The most powerful misleading factors are ego and jealousy, which always repel the contemporary human incarnation since repulsion is inevitable between two co-existing similar forms like human beings. Some people are so much affected by ego and jealousy that they even insult the contemporary human incarnation to pacify their burning ego and jealousy (*Avajanantimam...*). All the statues in the temples are carved in human form only indicating the aspect of human incarnation. The initiation of life into these statues (Pranapratishta) indicates that the inert matter charged by life i.e., the living human form of God should be worshipped. Without taking this aspect, foolish people think that the life entered the statue. The only program of the human incarnation is to give the correct direction to the spiritual aspirant. This program is the main characteristic for the recognition of human incarnation as told in the Veda (*Satyam Jnanam...*) and the Gita (*Jnaanitvaatmaiva...*). The miracles are exhibited only to prove the unimaginable omnipotence of God and if you have already accepted the unimaginable omnipotence of God, the miracles are unnecessary for you. The unimaginable events called as miracles establish that the absolute God present in the human incarnation is unimaginable. *In fact, these miracles are very dangerous since these attract you towards solving the problems, which is selfishness and also tempt you to achieve these to become God and thus, promoting your ego.* You must always recognize the contemporary human incarnation by the wonderful knowledge, which alone is beneficial to you, leading you to the goal in right path.

Chapter 16

ELABORATION ON UNIMAGINABILITY OF GOD**Energy and Matter Media of God**

July 20, 2010

O Learned and Devoted Servants of God,

The concept of unimaginable God is already mentioned in the Vedas and in the Gita. It was not elaborated since there was no need in the earlier period, when science was not so much developed. The energetic form of God was thought to be the original God, since the energy can remain in the invisible region as well as in the visible region by changing its frequency. The energetic form exists in the invisible region and thus, the energetic form of unimaginable God remained always invisible. By some severe penance, the invisible energetic form becomes visible by changing its frequency and devotees thought that the invisible God became visible to them for sometime. The people in the earlier period called this invisible form of the God as unimaginable. For them, the word 'unimaginable' means the imaginable part that becomes visible by doing serious effort. Thus, the word 'unimaginable' means relatively unimaginable but not absolutely unimaginable. You are able to touch the upper rod of the door by small effort. The roof of the house is untouchable because it cannot be touched by normal effort. After long practice of high jump, somebody is able to touch the roof of the house. Here, the roof of the house is relatively untouchable. The absolutely untouchable is the sky. You should not say that you will touch the sky in future by practicing the high jump. The actual God is absolutely unimaginable. Such God may enter the energetic form called Narayana or He may enter the materialized human form called as Krishna. In the first case, energy is the medium and in the second case, matter is the medium. Both energy and matter are inter-convertible as per science. The same unimaginable God exists in Narayana and Krishna simultaneously due to His unimaginable power. ***Thus, on analysis, there is no trace of difference between Narayana and Krishna.***

The people in the early period did not have this knowledge of inter-conversion of matter and energy. The invisible energy was thought special and hence, unimaginable. The concept of absolutely unimaginable God was also not elaborated to them. Since they were satisfied with the invisible

energetic form as the absolute unimaginable, there was no need of elaboration of the actual absolutely unimaginable God. Moreover, the electrified wire can be treated as current for all practical purposes since it gives shock at any point. Similarly, the energetic form charged by the unimaginable God can be treated as the absolutely unimaginable God for all practical purposes. They were fully satisfied by seeing Narayana and they were convinced that Narayana was the absolute unimaginable God. When the result was achieved, there is no need of elaborating the hidden absolute truth. But, latter on, science developed and the powerful analysis grew based on practical proof. When the existence of invisible energy is understood, people are not satisfied if you say that the invisible energy is absolutely unimaginable. The invisible energy is a part of creation only and can be seen through electronic instruments. Now there is a danger of entry of atheism because the so far treated unimaginable became imaginable. The very existence of unimaginable item is questioned leading to atheism. ***For this purpose, there is a need of revealing the absolute truth that was already mentioned in the scriptures.***

The unimaginable absolute God is the generator of space and hence, He is beyond space. The cause can be seen only when the effect is destroyed. The lump of mud is the cause and the pot is the effect. The lump of mud can be seen only when the pot disappears. Similarly, the unimaginable God can be seen only when the space disappears. Your intelligence is always limited to spatial dimensions and cannot imagine anything devoid of spatial dimensions. ***Therefore, the unimaginable God, being the cause of space, has no spatial dimensions and therefore, remains always unimaginable.*** The knowledge of such unimaginable God and the knowledge of the matter and energy being equal, makes you understand that Narayana and Krishna are one and the same. Matter is the condensed form of energy and hence, the energy can be treated as Father and matter as son. The Father of heaven is the energetic form charged by the unimaginable God. Jesus is the materialized matter-form charged by the same unimaginable God. From the point of view of medium, He told that He is the son of God and that He and His Father are one and the same.

Single Phase and Two Components

The human incarnation is a single phase of two components, which are God and soul. It is an alloy of Gold and copper. If a trace of Gold is mixed in copper, still it is alloy but it looks like copper only. Similarly, the human incarnation looks like an ordinary human being in which the invisible–unimaginable God is alloyed. This type of combination makes the

medium always exhibited with its properties like birth, death, hunger etc. If the properties of the medium are suppressed and the properties of God are exhibited, people get excited and cannot clarify their doubts with the human incarnation. This is the merit of this concept but defect is that people generally neglect the human incarnation based on this very same point. But, the merit is more important because the primary purpose of human incarnation is to clarify the doubts of the devotees. Arjuna questioned Krishna in several ways and got the points clarified freely because Krishna was in human form. If Krishna started explaining the Bhagavad Gita through energetic form (Vishwarupam), Arjuna could not have asked even one question due to extensive excitement. The God component in the human incarnation speaks that He is God. But, people see the human incarnation as human being only. Then, there are two ways of the reaction of the human beings. Either they say that the human incarnation is only a human being and not God or they say that every human being is God. The first way is offensive and the second way is defensive. In the first way, people crucified Jesus. The offensive way is also mentioned in the Gita (*Avajaananti maam...*). Mohammad refused this concept of human incarnation since the people continued in the offensive nature only. The defensive way was taken by Shankara. In His time, people were also atheists with ego and jealousy. He subsided their reaction by taking the defensive way. You can understand the human incarnation only by recognizing the two components. Whenever Jesus told that He is truth and light, it is the God component that spoke those words.

Whenever Jesus told '*Let Thy will be done.*', '*Why did You leave Me?*' etc., it is the soul component that spoke these words. The two components were clearly demonstrated by Krishna. The Bhagavad Gita was told by God component. After the war, when Arjuna asked to repeat the same, the soul component spoke Anu Gita, which was only an exposition of a scholar. The Bhagavad Gita was told by God component and Anu Gita was told by soul component. Whenever God speaks, the soul in the human incarnation is forced to be dumb. Sometimes, even the soul in the human incarnation may claim that it is God and in such case, it will be insulted and punished. This happened in the case of Parashurama, who thought that he killed all the kings. He was insulted and punished by Rama. When this is the case of the soul present in the human incarnation, what about the case of souls present in the human beings? Such souls will be punished in the hell for reformation. Sometimes the soul in the human incarnation may keep silent when he is praised as God by the devotees. The silence is forced on the soul by the God. If the soul reveals the truth, the devotees may be

deeply hurt and pained. They prayed God to see Him and to speak with Him. Therefore, the secrecy of technique of the human incarnation should be maintained by the soul. However, such silence should not mislead the soul to think that it is really God or is transformed in to God really. In the alloy, the atoms of Gold remain as Gold and the atoms of copper remain as copper. Neither Gold became copper nor vice-versa.

You should limit the example within some boundaries and should not analyze the example deeply. Infact, the Gold and copper are inter-convertible by artificial transmutation and this point should not be brought here to spoil the concept. If you take like that with extensive analysis, there can be no simile to God. All the items in the creation are imaginable and cannot be compared to unimaginable God. Therefore, you should not cross the limits of the simile in understanding the concept about God. The science is blessed to the human beings by God to understand the spiritual knowledge in deeper real sense. But, the human beings diverted the science to create more facilities. Infact, God has created all the facilities based on balance of nature leading to perfect health. All the inventions of science for the extra facilities proved to be harmful by the environmental science, which clearly proves that these inventions are not the intentions of God to bless the human beings with advanced scientific knowledge.

You should not blame God that He is unable to make us understand the unimaginable God. So far we are thinking that we are able to understand God after doing lot of penance. This wrong knowledge is removed by God and today, you understood that you can never understand God. This point is also supported by the absence of spatial dimensions of God. By this, scientists need not think that the unimaginable God beyond space does not exist at all. The genuine miracles, which are unimaginable events, exhibited by unimaginable source called as God, establish the existence of unimaginable entity and it is supported by the point that such unimaginable God is beyond space, being the creator of space.

Chapter 17

GOD-AWARENESS DIFFERENT FROM HUMAN-AWARENESS**God-Awareness is Unimaginable****O Learned and Devoted Servants of God,**

July 25, 2010 Guru Purnima Day

God wanted to create the universe and based on this reason God is thought to be awareness. Awareness can alone desire to do anything and not the inert entity. Another strong reason is that as the human awareness creates dream-space and subsequent dream in it, the God-awareness created this real space and the universe in it. As the dream and its space are generated by the human awareness, maintained and controlled and finally dissolve in human awareness, the universe along with the real space is generated, controlled and is dissolved by God-awareness. Another step was that the human awareness itself is God-awareness. As the dream-space and dream are real during the period of dream, the universe and real space are real during the maintenance of the creation. This argument removes the difference between the dream and the real world. But, there are some strong objections to this concept. The human awareness is a specified work form of inert energy functioning in the specified system called nervous system. If the human awareness and God-awareness are one and the same, the God-awareness also requires the existence of inert energy and nervous system made of matter before its generation. This means, even before the creation of real space, inert energy and matter should exist and such existence becomes false since the real space is absent to accommodate them. When the dream-space dissolves into human awareness, the human awareness exists in real space. The human awareness is nothing but a form of energy, which requires space for propagation.

If God-awareness is also the same human awareness, then this real world along with the real space dissolves in God-awareness and then the God-awareness also requires real space for its existence and propagation. Thus, the existence of real space is required after the dissolution of the real space and this becomes a self-contradiction. To avoid all these opposing arguments, you must say that God-awareness is unimaginable awareness. The unimaginable awareness does not require the existence of matter and

inert energy for its generation due to the unimaginable nature. For the same reason, the unimaginable God-awareness does not require space for its existence and propagation. By this, you can avoid all the inconvenient questions. But the unimaginable God-awareness cannot be the imaginable human awareness. Moreover, if you analyze the unimaginable awareness, it must be resolved into two components: 1) Unimaginable entity and 2) Awareness. The second component which is the awareness must be the same imaginable human awareness. In such case, the awareness cannot be unimaginable. The word 'unimaginable' is only an adjective of the subject 'awareness'. In such case, the awareness should be either the usual imaginable human awareness or the unimaginable God-awareness. If you analyze the word 'awareness', the awareness is only a specified form of work of some subject entity. You are aware of something. Here you are the subject and awareness is your work. By this analysis, we can easily conclude that the awareness cannot be a subjective entity. The word 'unimaginable' should be the subjective entity and awareness should be its property or work. The awareness is only an activity of the unimaginable entity. Since the entity is unimaginable, its properties or activities or works must be also unimaginable. In such case, the awareness of God becomes unimaginable as the property of unimaginable God. By this, we can easily say that the unimaginable God is aware or wishes through unimaginable way, without being the imaginable awareness.

Therefore, the unimaginable God need not be awareness to know or wish. If you say that an imaginable entity knows or wishes, it must be awareness due to the logical application of worldly observation. Since you have established that God is unimaginable, God can know or wish without being awareness. If God burns anything, He need not be fire. If an imaginable entity burns anything, it must be fire based on the worldly logic. But, since God is unimaginable entity, He can burn anything without being the fire. Even the fire is burning anything due to the will of the unimaginable God only. When the unimaginable God is expressed through energetic form called Yaksha, the fire could not burn anything due to the will of the unimaginable God. Therefore, the burning power belongs to the unimaginable God and not to the fire. Such power is granted to the fire by the unimaginable God only. If the unimaginable God withdraws that power from the fire, the fire could not burn anything. This story comes in the Veda. Therefore, the conclusion is that the unimaginable God need not be awareness to know or wish. Infact, the awareness itself has the power of wish or knowledge, sanctioned by the unimaginable God only.

Mistakes of Human Beings

1. If the unimaginable God wishes, even the human awareness becomes inert and cannot wish or know anything. Hence, based on the wish or knowledge, God should not be concluded as awareness. This is the first mistake.
2. The second mistake is that God assumed as awareness, is thought to be the human awareness.

These two mistakes have led to think that the human awareness is God. The unimaginable God enters the energetic form and is called as the Father of heaven. The same unimaginable God enters a materialized human form and is called as the human incarnation. Narayana is the energetic form charged by the unimaginable God. Krishna is the materialized human form charged by the same unimaginable God. From the point of content, both Narayana and Krishna are one and the same. Both differ from the point of the container or the charged medium. Since energy is first and matter is the subsequent, you can say that Krishna came from Narayana from the point of the medium. Matter is condensed energy. Similarly, Jesus is materialized human form charged by the unimaginable God and the Father of heaven is energetic form charged by the same unimaginable God. From the point of content, the unimaginable God, Jesus and Father of heaven are one and the same and this is stated by Jesus that He and His father are one and the same. From the point of the charged medium, Jesus is the Son of the Father of heaven, since the matter came from energy by condensation. From the point of the medium, Jesus said that He is the Son of God.

Chapter 18

ETERNAL OBJECT CANNOT BE CREATED AGAIN**Atma Yoga and Paramatma Yoga**

July 25, 2010 Guru Purnima Day Afternoon Message

O Learned and Devoted Servants of God,

Some devotees told about their visit to a sacred place called Tripurantakam. Swami gave the following message.

The word Tripurantakam means God, who destroyed the three bodies. The gross body or sthula shariram is made of the inert five elements. The second body is the subtle body or sukshma shariram made of the vibrations of pure awareness. These vibrations are thoughts or feelings, which can be classified into three main categories called as trigunas or the three qualities i.e. sattvam, rajas and tamas. The third body is the causal body or karana shariram, which is made of pure awareness without vibrations. The subtle body is called as jiiva and the causal body is called as atman. The subtle body cannot exist without the causal body just like the golden pot cannot exist without gold. The gold can exist as a lump without the pot. Similarly, the atman can exist without jiiva. Infact, the advaita philosophy gives stress on the achievement of atman by eradicating jiiva. In this state, the pure awareness is left over without vibrations like a water pond remaining without waves. This is the state of sthita prajna as explained in the Gita. This achievement is called as the attainment of soul or atma yoga, by which you can be relieved from the worldly worries. This atma yoga is not the attainment of God. The attainment of God is Paramatma yoga or Bramha yoga. The soul is an imaginable item of creation, which is a specific work form of inert energy functioning in a specific machine called nervous system. God is unimaginable being beyond the space. Therefore, the soul or atman is also an item of creation only. If the soul is really eternal without birth and death, Lord Krishna could not have created certain individuals and cows which were taken away by Bramha for one year.

An eternal object cannot be created again. When a cow or an individual is created, the soul in it is also created. Ofcourse, the soul is said to be eternal with respect to the gross body. Such eternality is only relative and not absolute. In the Gita, the eternality of soul is mentioned with respect to the gross body only and it is not mentioned as absolute (*Na*

hanyate hanyamane sharire...). It means that even though the gross body is destroyed, the soul is not destroyed. The constancy of soul is thus with reference to the gross body only. Therefore, all the three bodies are created, controlled and destroyed by God. The Veda says that God is controller of the souls (*Atmeshwaram...*). That which has birth and is controlled, must be also destroyed. Infact, the Gita says that the soul is destroyed and is created everyday (*Atha chainam...*). The soul taken as the basic inert energy remains as eternal, but even this eternality is relative only since the inert energy is also created by God as the first item of creation in the form of space.

The science says that space bends along the boundaries of the article and if space is nothing, it cannot bend. If something bends, it must be something existing only and not the non-existent nothing. The soul, taken as specific work form of energy, disappears everyday in the deep sleep and appears again after the deep sleep. Thus, the soul viewed as work form of energy is born and destroyed everyday. The soul viewed as the basic inert energy was born in the beginning of the creation and can disappear at anytime by the will of God. Thus, the soul viewed in any form is not absolutely eternal. ***The soul is one of the three bodies and the word Tripurantakam means that the soul is not God and the soul has birth and death.*** This is the concept in the word 'Tripurantakam'. If the concept is known, the pilgrimage is not necessary.

Different Ways of Worship

God is worshipped in two ways. The first way is the direct worship of God when He comes down in human form. The second way of worship of God is the worship of statues and photos, which are the representative models of God. The first way is direct high form of worship. The second way is the indirect low form of worship. In any type of worship, if selfishness is absent and if the worship is the service without any selfish desire, such worship is pure worship. If the worship is with a desire, it is impure worship. Blessed souls worship God in human form with absolute purity. Hanuman worshipped Rama and Gopikas worshipped Krishna in this way of high form of pure worship. ***If you worship statues and photos of God with desire, such worship is low form and impure also.*** In this low impure worship, the fruits of your service do not reach God and reach the undeserving priests. If the human form of God is not available, you worship the deserving devotees with pure service. God is more pleased in this way, because God loves His deserving devotees more than Himself.

Ramakrishna Paramahansa worshipped the statue of Kaali, but without any selfish desire. By this way, He advises the people, who does low form of worship to make it at least pure. ***The pure low form of worship is certainly better than the impure low form of worship.***

Chapter 19

GOD IS ULTIMATE BUT NOT NATURAL SYSTEM**Attachment Leads to Excitement or Depression**

August 02, 2010

O Learned and Devoted Servants of God,

You must do your duties without attaching yourself to the fruits. If you attach your mind to the fruit, you will be either excited or depressed. You are excited if the fruit is achieved and depressed if the fruit is not achieved. Both excitement and depression are the ways of fast expenditure of your reserved energy. If the energy is lost, you become weak and will be unable to do your further duties. ***The work is in your hand and the fruit is in the hand of God.*** You think that the work must give you the fruit in destined way. Several times you do not get the fruit for your work. What is the message in this? The message from God is that all the fruits are in His hand. You do not give importance to God and depend on the work only and believe that the natural system must yield the corresponding fruits of the works. If the natural system is allowed to be proved, God will be forgotten. There is no doubt in the mechanized natural system that links the works with the corresponding fruits. But, you have forgotten that this natural system is created and established by God only. This natural system functions by the will of God only. ***Therefore, often this natural system is violated by God so that you will recognize the ultimate as God but not the natural system.*** This point is the basis for the statement that man proposes and God disposes. God is not egoistic to establish His importance over the natural system. The effort of God is only to uplift the man by leading him towards His feet. His love and affection on every human being is the love and affection of a father. This type of love is justified because God is the creator of all the human beings along with the world.

In the life of any human being, the success is always based on the unexpected and unimaginable side only. Most of his efforts fail and success becomes unseen. The human being cries that the injustice is winning, but does not realize that the defeat is due to his faith on the natural system and on his ego of work. He does not realize that God is trying to preach him about this truth. However, this does not mean that you should stop the work and ***depend on God becoming inactive and lazy.*** You should work hard

and do your duties to the best of your sincerity. You should only detach from the fruits realizing that the fruits are in the hands of God and not in the law of mechanical system of work and fruits. When you are detached from the fruits through this faith, you get two advantages. The first advantage is that you are always energetic since your energy is conserved due to absence of excitement and depression. The second advantage is that you will develop devotion on God, which is not linked to any fruit. The life of devotion is this single point only, which is nothing but that ***you should not link the devotion to any type of fruit.*** The fruit should be neither of this world nor of the upper world. You should not love God for getting any fruit in this world or in the upper world. The fruit in the upper world is generally the protection from the hell. This fruit of the upper world is generally focused in the old age. ***When the aspiration for fruit disappears, the devotion disappears in every human being and you will not find any devotee. As long as the aspiration for fruit exists, the devotion is a dead body only.*** When the aspiration for fruit disappears and the devotion still exists, such devotion is alive. For such alive devotion only, God is captured. This is the only clue for capturing God. This stage should appear at least in the old age, when all the desires of this world almost get fulfilled. But, unfortunately, the desire for protection from the hell appears in the mind in the old age. Therefore, the devotion is always dead till the last breath of the human being. Shankara says that you should be detached from the fruits related to this world and the upper world also (*Ihamutraphalaviragah...*).

Sacrifice of Fruit Proves Detachment

The aspiration for the fruit disappears only when you could sacrifice the actual fruit. It is only cheating others and is only finally self-cheating to say that the detachment to the aspiration of fruit is equal to the detachment to the fruit. ***You eat the sweet and say that you are detached from the aspiration for the sweet. If you are able to sacrifice the sweet, your detachment to the aspiration of sweet gets proved.*** The Gita clearly says in the beginning itself in the second chapter that you should get detached from the fruit (*Phalamtyaktvaa...*) and this should not be interpreted as the detachment from the aspiration to the fruit. Scholars have misinterpreted this as the detachment from the aspiration to the fruit and made the path easy for the incapable spiritual aspirants. This is lowering the level of the absolute truth and thereby, making the path easier. By this, the fruit of absolute path is not really achieved. But, an impression is created that you can get the absolute fruit by the lowered easier path. You get the post of

District Collector through IAS examination only. You will get the post of a clerk by the Group-IV examination. The misinterpretation says that you will get the post of District Collector through Group-IV examination. Now, by such knowledge, people are misled and reward the preachers heavily. The preachers give such false knowledge only to get the rewards from the cheated public. ***The preacher, who preaches the absolute truth, is discarded by the public but such a preacher is immensely rewarded by God.*** Therefore, the preacher should not misinterpret the knowledge for the sake of public reward. The absolute truth should be revealed on some day or other to the human being before it dies. The human being should not be kept under disguise throughout its life. In the initial stage, you may encourage the human beings through the misinterpreted knowledge, but you should not keep them under this wrong impression throughout their lives.

If the spiritual aspirant is strong with full confidence, you can reveal the absolute truth in the beginning itself. For the sake of encouragement, even if you give the misinterpreted knowledge in the beginning, you should not leave the aspirant. You should watch the aspirant for sometime and follow up till the absolute truth is revealed. After revealing the absolute truth, you need not follow the aspirant anymore.

Chapter 20

DATTA TROUBLE SHOOTER IN VIEW OF IGNORANT**Attachment to God is Crux but not Detachment from World**

August 03, 2010

O Learned and Devoted Servants of God,

The Veda says that God is the first preacher and He is called as Kashyapa because He is the pashyaka. Since, the meaning of pashyaka is that He who sees the subtle meaning of the scripture (*Kashyapah pashyako bhavati*). This first preacher preached the spiritual knowledge regarding the information about absolute God called as Brahmajnana to Sun in the beginning as said in the Gita (*Imam vivasvate...*). The Sun preached this to his first son, Shanaishchara, who is called as Jnanakaraka or the initiator of knowledge. This knowledge was passed on to his brother called Yama. From Yama, the knowledge was achieved by Nachaketa, who brought it to the earth and was propagated to the human beings. These five preachers are called as the five fires (Panchaagni). The preacher or Guru is compared to the fire since the knowledge itself is the fire that burns the ignorance to ash as said in the Gita (*Jnanagnih...*). The first preacher is Krishna and He is also called as Datta. Datta means, the unimaginable God given to the world in the imaginable medium, which is the human form as said in the Gita. The Gita says that God is unimaginable (*Mamtuvedana...*) and that God comes in human form (*Manusheemtanu...*). Krishna is the human form charged by the unimaginable God. All the human incarnations are the human forms charged by unimaginable God. *Datta is said to be famous for creating troubles to others. People fear to worship Datta due to this point only. It is said that Datta cuts the worldly bonds and hence, Datta is the trouble shooter.*

Everybody wants happiness by nourishing their worldly bonds. Everybody thinks that happiness comes through growth of money, children etc., which are the worldly bonds. Datta tries to cut these worldly bonds through the spiritual knowledge. In fact, these worldly bonds are not directly cut. When the bond with God is formed, all these worldly bonds perish spontaneously. The attachment to God, called as devotion (Bhakti), leads to subsequent detachment from the world, called as vairagya. It is general observation that whenever you are really attached to something,

you are naturally detached from all other things. When you are attached to the cinema, you forget all other things. Thus, the detachment from the world is a subsequent consequence of devotion only. Without devotion, the detachment is false and meaningless. The detachment from the world should be always with reference to the attachment to God. ***The Vairagya is always relative with reference to the devotion and is not an absolute concept.*** The absolute concept is only devotion. ***You should not give importance to people seeing their detachment but should give value for their attachment to God.*** Foolish people give value to the detachment even though the attachment to God is absent. You give value to a person who fasts and you consider him as devotee. He may fast due to stomach-ache. If he fasts due to devotion on God, such fasting is valid. If the devotee forgets food in the memory of God, such fasting is real. But, people fast by taking alternative tiffins, which are more qualitative and energetic, having more taste than ordinary food! Therefore, Datta is not cutting your worldly bonds. Due to your attachment to Datta, the worldly bonds are dropped as subsequent consequences. There is no effort in the destruction of worldly bonds. When you taste some better drink, the coffee is naturally dropped. Such natural drop is the real detachment. The detachment should be natural without any effort. If the detachment is with effort, you are pained. ***Now, when you are detached from the world spontaneously without effort, you are not pained, but others are pained seeing you. In the minds of others, you are thought to be the loser. Therefore, Datta is thought to be the trouble giver in the minds of others and not in your mind.*** When you drop the coffee by drinking the divine nectar, others think that the divine nectar is cutting your bond with the coffee and thus, the divine nectar is the trouble shooter. But, the divine nectar is not the trouble shooter in your view. Thus, Datta is the trouble shooter in the view of the public but not in the view of the devotee.

Thus, the saying that ‘Dattam chinnaṁ’, which means that Datta cuts the worldly bonds and gives the problems, is valid in the view of the ignorant public only and not in the view of the devoted spiritual aspirant. The very word Krishna means the process of rubbing or grinding or cutting the worldly bonds. The bonds of Gopikas were cut by Krishna and Gopikas were losers in the view of the villagers of Brundavanam. Gopikas lost the butter and were losers in the view of the public. But, in the view of Gopikas, who were the ancient sages, they were the top most gainers. Therefore, the concept depends on the angle of the view. The Sun is also thought to be the shooter of problem since the heat pains. But, the sunlight gives topmost advantage, which gives the life to the living beings. It

removes the darkness and is responsible for the preparation of food in the plants by photosynthesis. Similarly, the advantage in the problems given by Datta is enormous and eternal. The Saturn (Shanaichara) also gives problems to the people in this world. Yama also pains the people through punishments in the hell. This always proves that the real advantage is always associated with troubles and pain only. You are always alert and active in the problems and not in happiness. *The spiritual knowledge about absolute God requires highest activity of the brain to understand and analyze the absolute truth.*

Absolute Truth about God

The absolute truth is the knowledge about the absolute God and that is that God is unimaginable. This is the knowledge given by God to Sun, which is passed to Nachaketa through Saturn and Yama. Yama told that angels and sages have concluded that God cannot be understood in anyway.

- 1) The practical proof for the existence of unimaginable God
- 2) the reason for God is unimaginable and
- 3) the logic in the creation of universe from the unimaginable God, are the three stages in the spiritual knowledge of the absolute unimaginable God.

The proof for the unimaginable God is the existence of genuine miracles, which are the unimaginable events. A true scientist must accept the truth and recognize the existence of real unimaginable events called as miracles, which are clearly different from the magic show. If you fail in the first phase, there is no need of any further discussions with you. In such case you are blind with the bias and prejudice of treating every miracle as magic show. The existence of false does not mean that there is no truth and everything is false. God gives miraculous powers even to evil people so that the miracles are propagated in large scale. The punishment of misuse of these powers is a different angle. The other angle is propagation of these miracles in large scale so that everybody recognizes the existence of unimaginable entity through these events. Everybody experiences these miracles in the life period, but some do not recognize these miracles in the genuine perspective. A miracle establishes the existence of unimaginable nature through the imaginable items. Krishna is an imaginable tender boy. The huge mountain is also an imaginable item. The lifting of one object by other object is also imaginable work. With the help of all these imaginable entities, the unimaginable aspect of lifting the huge mountain by a tender small boy is established. This is unimaginable because no tender boy is able to lift a mountain. These miracles establish the source as the unimaginable

entity called as God. The conclusion is that the unimaginable God exists in the imaginable tender boy called as Krishna only and not in any other human being.

The second stage is the reason for the unimaginable nature of God. Everything in this world which has spatial dimensions is imaginable. The spatial dimensions may be very minute but can be recorded through sophisticated instruments and thus, the minute entity becomes imaginable. Only an entity not having any spatial dimension becomes unimaginable. Therefore, the reason for the unimaginable nature is only the absence of spatial dimensions. Such an entity must be beyond space.

The third stage is the process of creation of this Universe from such unimaginable entity. There is a logical necessity for the generator of the Universe, which essentially includes space, not to have the spatial dimensions. The logic in the generation processes of worldly items is that the cause exists even in the absence of the effect. The lump of mud exists even if the pot is absent. The mud is the cause and pot is the effect. The imaginable entity having no spatial dimensions must be the cause of this Universe having spatial dimensions. The reason for this is that in the absence of the Universe, which means the absence of the space, the unimaginable entity having no spatial dimensions can exist. The absence of spatial dimension means the absence of space or Universe only. Therefore, the unimaginable God having no spatial dimensions must be the cause and the Universe or space having spatial dimensions must be the effect. Even if the space or universe disappears, the unimaginable God must be left over. Even if the pot is destroyed the mud is left over. The process of creation of this imaginable space or universe from the unimaginable God must be also unimaginable. The reason is that the process of generation of one imaginable item from another imaginable item is imaginable as we observe in the worldly processes like generation of pot from mud. In fact, space is subtle energy and is something. It is not vacuum which is nothing. Hence there is nothing like nothing. The space bends around the boundaries of the object as per special theory of relativity. Nothing can bend. Something only bends. In the Veda, it is said that God created space in the beginning and in the same Veda it is also said that God created energy in the beginning. There is no contradiction because space is energy. All this is the spiritual knowledge about the absolute unimaginable God. ***This is the Brahma Jnana in nutshell.***

Chapter 21

GOD WILL NOT INTEREFERE WITH PROPERTIES OF MEDIUM**God Selects Soul Based on Program**

August 09, 2010

O Learned and Devoted Servants of God,

Parashurama was human incarnation of God. Human incarnation means a human being possessed by God. The human being may be of lower type or of higher type. Parashurama is a lower type of human being and Rama, a higher type of human being was also the human incarnation. The unimaginable God charging both the human beings is one and the same. Rama is an alloy of Gold and silver. Parashurama is an alloy of Gold and copper. Gold is one and the same in both the alloys, but silver is higher metal than copper. Dasharatha or Janaka was a higher type of human being, who is pure silver metal. Rama, Dasharatha and Janaka requested Parashurama not to be furious and the reason for such humble nature of these three people was that these three people were noble persons. God existing in Rama and Parashurama has nothing to do with their individual human natures. God is confined to His specific program only. ***God will not interfere with the nature and properties of the medium in which He exists.*** If the nature of the medium changes by the interaction of God, devotees will not freely mix with the human incarnation. The normal nature of the medium always gives a strong impression on the minds of the observers that the human incarnation is a human being only and not God. This impression makes the devotees feel free to interact with the human incarnation with free access to clarify their doubts and get correct direction in the spiritual path. Thus, when Parashurama shouted with anger on Rama, it is the nature of the human being that exhibited the anger. The human being in this human incarnation was full of Rajas, which is the source of ego. The human being in the human incarnation of Rama was full of Sattvam, which is the source of humility and humbleness.

The difference between Rama and Parashurama is the difference between silver and copper and the similarity between them is about the gold. From the point of gold, both are same human incarnation. The behavior is different from the point of silver and copper. Even Dasaratha

and Janaka were pious and humble compared to Parashurama. The human nature of both Dasaratha and Janaka was of higher type than that of Parashurama. As far as the Pravrutti or the human dealing is concerned, it is only the nature of copper and silver that is to be analyzed and the gold is silent. You may get a doubt that why the gold selects copper for alloying in such case. God selects a particular type of human being for a particular program. God wanted to kill all the kings, who showed extreme ego and for this program, the human being with full of Rajas is needed. Hence, Parashurama was selected. God wanted to preach the ideal behavior of a perfect human being to the humanity and for this purpose, Rama, with full of Sattvam is selected to suit the program. Therefore, a devotee can be higher than the human incarnation with reference to the human nature.

[One day, I told Surya that he is far superior to Myself. He immediately denied this and told that I am God. He believes Me as the human incarnation of God.]

Assuming that I am the human incarnation, My statement was with reference to the human nature and not with reference to the God existing in Me. I told him that I am copper and he is silver. Therefore, you have to analyze the human incarnation with reference to the medium and God separately. The prayers of Jesus, a human incarnation, are to be attributed to the human nature of the medium and the statements like that He is the savior must be attributed to God present in Him. All the defects of the human incarnation are to be attributed to the human nature of the medium and not to God. Rama went after the golden deer in spite of the advice of Lakshmana. It is the human nature of the medium that made Rama to go after the golden deer due to the blind bond to his wife. ***You should not think that the human incarnation is either God or the human being completely.*** It is a single phase system with two components homogeneously mixed. In certain contexts, it behaves as God and in certain other contexts it behaves as a human being. But, the nature of the human being in the human incarnation is as per the direction of the God only. The God component in Parashurama and Rama is one and the same, which wanted to project the budding Rama and suppress the retiring Parashurama. As per the will of God only, the entire scene took place. The aim of this scene was to show that any human being, including the human being present in human incarnation, should not take the credit of power of God on to it. Parashurama thought that he killed all the kings and therefore, he was taught about the truth.

Rigid People will not Change

[Dr. Nikhil asked that the miracle can be treated as unknown event, which may be known in the future and it need not be unimaginable. As long as it is unknown, it can be treated as unimaginable, which serves the purpose of establishing unimaginable God.]

Swami replied: If every miracle is only unknown, it may serve the purpose of establishing unimaginable God for the time being, but in future, when it is proved that it is knowable unknown only, people will conclude that there is no unimaginable event at all and hence, there is no unimaginable God. In this context, another danger also appears which is that even the real unimaginable miracle will be treated as unknown event that can be known after sometime in the future. By this, the human being will not accept any genuine miracle throughout its life thinking that the unimaginable event will be solved in sometime after its death also. A genuine miracle, which is really unimaginable event, must also be projected and this can never be analyzed in the future. You may argue that the genuine miracle has the probability of its analysis in the future and that it cannot be completely confirmed as unimaginable today. ***But, your probability is only fifty percent and there is equal probability of it being unimaginable forever.*** At least, based on this equal probability of being unimaginable forever, the devotee will have faith in the unimaginable God and in His unimaginable power. In the case of a genuine miracle, the analysis rejects your equal probability of being unknown today becoming known in the future.

Let us take a case of a tender boy called as Krishna lifting the huge mountain. You may argue that in future there may be a way developed by science to introduce in to the boy the huge power to lift the huge mountain. But, such way is impossible because if such huge power is introduced in to the body of a human being, the body will be burnt to ash. Hence, such probability is ruled out today itself. ***The unknown, which is knowable in future, will always have its boundaries within the limits of the knowledge of knowable creation only and cannot cross these limits. The unimaginable event forever will have its placement always beyond the limits of the logic of the items of creation.*** Your limits can never extend and enter the place of unimaginable events. You may touch the top rod of the door today and you may touch the roof of the house tomorrow by practice of high jump. The door and the house are within the limits of the possibility of human power. You may say that yesterday the roof of the house was an impossible item, but the house and door are within the limits of human power. The roof of the house was relatively impossible with

reference to the door within the possible limits of human being. Based on this, you should not say that you will touch the sky day after tomorrow by high jump. The sky is absolutely impossible, since it is beyond the limits of human being on any day. ***There is difference between the absolute and relative impossibilities.***

I will tell a recent incident also because you may say that Krishna lifting the mountain may be a created story since there is no authority of perception. God existing in Me performed a miracle by which there was fragrance of lotus flowers in the house of a devotee visiting Me. The husband of that devotee never believes the concept of human incarnation. He commented that some chemical might have been dropped by Me in his house. He removed all the articles from the house. Still the fragrance came. Then he told that I, being a professor of Chemistry, might have applied some liquid chemical on the wall. Then, he started getting the fragrance wherever he went. He left the town and traveled up to 200 kilometers. Still the fragrance came to him and it was so strong that he was unable to eat and sleep. This happened continuously for a month and his life was in danger. Even then, he does not believe in the human incarnation! The devotee requested Swami to stop the miracle and Swami prayed God. The fragrance was stopped. Then, Swami told that the miracle cannot change such rigid persons. Duryodhana did not change even though Lord Krishna showed cosmic vision (Vishwarupam). Therefore, there is no use of arguing with such rigid people. He may say that the science will develop some technique in future so that the human body may withstand such huge power to lift the mountain! This means that the fellow will not accept the genuine miracle at any cost. You should not entertain him any more with any further discussion. Salute him and leave him with folded hands saying that he is stronger than the king of this country. The king, having extreme powers, also may accept the logic in your discussion, but such fellow will never accept you and hence, he is stronger than the king. Such fellow deserves highest regards, being more powerful than the king and hence, you should salute him before you leave him.

Chapter 22

MOHAMMAD DECLARED AS PROPHET TO BE INLINE OF PUBLIC

Concept of ‘Incarnation’ did not Enter People Brains

August 22, 2010

O Learned and Devoted Servants of God,

Mohammad was also human incarnation of God like Jesus, Buddha and Krishna. The unimaginable God possess a human being, who is a deserving devotee, selected by God to become a member of His inner most circle. Just like the current enters a metallic wire, the unimaginable God enters an imaginable item of creation, which is always a human being. Here, the current is not transformed into the wire. Current did not become the wire. Current only entered the wire. The wire is the medium of current. Similarly, God is not transformed into human being or God did not become the human being (*Avyaktam vyaktimaapannam*—Gita). God only entered the human being, which is a medium only as said in the Veda (*Tadevanupravishat...*) and the Gita (*Manusheemtanumaashritam...*). Sometimes, God may enter the human being from its birth and stay in it till its death and such human incarnation is called as Purnaavatara. Sometimes, God may enter the human being for some purpose and when the work is over, God will leave it and such human incarnation is called as Aveshaavatara like Parashurama. In any case, the human incarnation can be treated as God as long as God stays in it. The metallic wire is called as current as long as current flows in it. This does not mean that the wire became the current or current became the wire. Therefore, neither God became the human being nor the human being became God. If you do not understand the concept of human incarnation, you will mistake the human being possessed by God, who claims Himself as God. When the human incarnation says that He is God, it means that God in human incarnation is stating that and it is not the statement of the human being present in the human incarnation. People mistake this statement as the word of human being since God is invisible.

Every statement of the human incarnation is attributed by normal public to the visible human being and not to the invisible God. Therefore, people should recognize God in the human being in the case of human

incarnation before understanding its statements. Otherwise, the statements of human incarnation lead to confusion and misunderstanding, which may sometimes result in insult (*Avajanantimaam*—Gita) or even torture and killing as in the case of Jesus. In order to avoid this confusion in the case of normal human beings, Mohammad denied the very concept of human incarnation. Just after Jesus, the 41st prophet, Mohammad, the 42nd Prophet, appeared and the subject of misunderstanding the statements of human incarnation was the burning topic. The God component in the human incarnation Jesus stated that He is the truth and light. This statement clearly says that He is the absolute God and such statement is straightly from the God-component only. Since people could not recognize the existence of God in a human being due to the absence of knowledge of the concept of human incarnation, people misunderstood this as the statement coming from an egoistic human being and therefore, insulted and finally crucified Jesus. Since the concept of human incarnation could not enter the brains of people, this entire calamity happened. People could have excused Jesus, if He declared Himself as a Prophet or Messenger at least. When the concept does not enter the brains of the people in spite of hectic effort of Jesus, Mohammad thought that it is better to remove the concept temporarily and be in line of the public.

A PG course concept cannot be introduced in the LKG class. Even though the PG concept is avoided, there are several LKG concepts to be introduced. *Similarly, even though the concept of human incarnation is avoided, there are several basic concepts like fear for God and sin, to be introduced to maintain the balance of the society. Therefore, Mohammad declared Himself as the Prophet or Messenger only and not as human incarnation.* In fact, He was the human incarnation, but He hid this truth from the view point of the prevailing level of minds of the public. Suppression of PG concept in the LKG class does not mean that the PG concept is negated and false. You have to travel along with the ignorance of the people for sometime and have to introduce the proper concept at the proper time only. It is like temporary running along with a strong bull before you stop it. You have to accept and support the strong ignorance for sometime to become the friend of the ignorant people and slowly have to remove the ignorance in course of long period only. You should not clash with strong points of ignorance in the beginning itself to become their enemy. In such case, you can never advise them and they will not listen any other light point also. All this is psychology and a teacher should be well versed in knowing the psychology of the students before teaching the concepts.

God Enters but not Transforms to Human Being

God is omnipotent and can enter the human form and nobody can object His omnipotence. Therefore, you cannot oppose the concept of human incarnation based on the inability of God. When it is possible for God, why should you object it? You may say that the greatest God should not be insulted by degrading Himself in becoming an ordinary human being. *Your objection may be sustained if there is real transformation of God into human being.* Here, the concept is that God is situated in the human being for sometime for a special purpose. If the king entered a hut and stays in it for sometime for some specific purpose, the king is not degraded. The king did not become the poor man, who is the owner of hut. The king entered the hut and the owner of the hut is serving him as a slave. Similarly, when God enters the human being, the soul becomes His slave and serves God. The main specific purpose is to clarify the doubts of devotees directly. The prophet or messenger brings the message of God and delivers it to the people without any change in it. Such messenger is the best. Some messengers change the message as per their liking. Therefore, the best is that God delivers the message directly to the people through the mouth of human incarnation. Fortunately, Mohammad is the human incarnation and not simply the messenger and therefore, the message, Quran, was not at all polluted. Similar is the case with the Bible. There need not be any doubt about the Gita since Krishna Himself declared as God. Even Buddha was a human incarnation and kept silent about the concept of human incarnation. In His time, most of the people were atheists (Purvamimamsakas), who even denied the existence of God and involved in performing the sacrifices (Yajnas) to go to heaven for fulfilling their excess desires. The atmosphere was not congenial even for introduction of concept of the existence of God. Therefore, Buddha kept silent about God and His silence was meaningful because the absolute unimaginable God cannot be explained by words. He concentrated on the eradication of desires, which will help in getting the grace of God through selfless service. This suppression of the fact in view of the prevailing atmosphere was mistaken by the followers, who thought that Buddha was an atheist. All the followers of Buddha became atheists, but they developed some discipline over the control of desire. *A defect is allowed for sometime in view of growing some merit.* Even though atheism was allowed, the control of desire was achieved. *A strong defect should not be contradicted in the beginning and it is better to concentrate on some other easier concept to be introduced.*

The direct preaching of right spiritual knowledge and direct clarification of doubts is the primary aim of human incarnation. Nothing can be achieved if the knowledge is imperfect or incomplete. While serving this primary aim, other secondary aims like desire of devotees to see, touch and live with God are also accomplished. If you go to Delhi to attend a seminar on behalf of your job, you have served the primary aim. You may purchase a sari for your wife in Delhi and this is a secondary work. There is nothing wrong with the secondary work as long as the primary work is not disturbed.

God does not Modify into Human being in Incarnation

[A devotee said 'People have developed surprising logic to support human incarnation! People say that God enters the humanity in the form of a human being to know the problems of human beings. The omniscient God can know the problems of humanity even without such entry.']

Swami Replied: I wondered at this statement. Who are the people, who developed such surprising logic? Nobody said like that. You yourself developed this laughable logic and you yourself condemned it! If you want to beat somebody, call him as dog and then beat him since he is dog according to you! The devotees wanted to see, touch, talk and live with God. All these desires are secondary only and are accomplished while serving the primary purpose, which is to come in human form to preach and clarify the correct spiritual knowledge directly. While serving the primary purpose, the secondary works, which are the above desires of devotees, are also fulfilled.

The unimaginable God is invisible to even your imagination and therefore, can never become visible to your eyes. He is always unimaginable since He has no spatial dimensions. Such state of God maintains the greatest and highest status. Since, such God is never modified to become any imaginable item of creation, His highest dignity was always maintained. ***The human incarnation does not mean the modification of God into human being.*** The human being is only an extra medium or house for God to stay to accomplish the divine primary purpose of preaching the true spiritual knowledge. The human incarnation does not mean also God staying in human body. It is only a visit of king to the hut, while the owner of hut also exists along with the king to serve him and get his grace. The Veda says that two birds live on a tree and one bird is shining without eating while the other bird is eating the fruits (*Dvaasuparnaa...*). This means that God has nothing to do with the fruits of the deeds of the human being while He stays in that human body. The insult of Parashurama was

the fruit of his own ego and God in him has nothing to do with it. Therefore, God is neither transformed in to human being nor even entangled with the fruits of the human being, even though He stays along with the human being in His human body. The king has nothing to do with the crimes of the owner of hut, since the king stayed in it for sometime. In fact, the king himself is going to punish the owner of hut for his crimes. God stayed in the body of Parashurama only punished Parashurama for his ego. Therefore, the God is not polluted in any way by becoming the human incarnation. God remains impartial to every human being and will not spare even the human being associated with Him in the human incarnation. Ofcourse, the human being in the human incarnation will be separately rewarded for his service to God. A student will be given gold medal for his excellent performance in the examination but will not spared from the disciplinary action for his wrong behavior. The human being in the human incarnation is as good as any other human being in the world either in the case of reward for his service or in the case of punishment for his sin. The sin will never be excused by the prayers or good deeds, which will have separate rewards. ***Ravana was rewarded with miraculous powers for his worship and penance. But, he was punished by God for his sin towards Sita separately.***

Chapter 23

REFORMED SOUL DOES NOT REPEAT THE SIN**Aim is Reformation but not Realization**

August 29, 2010

O Learned and Devoted Servants of God,

The sin can never be cancelled by any remedy except the realization and reformation of the soul. Realization comes through knowledge and the determination and subsequent practical implementation of knowledge brings reformation of the soul. Adhibhuta is the subject related to matter of human body. Adhidaiva is the subject related to energy of human body. Adhyaatma is the subject related to behavior and qualities of the soul, which is pure awareness. Knowledge is always inherently related to soul. With the help of knowledge, you can change the states of matter and energy easily, but with lot of difficulty only you can change the state of soul since knowledge is inherently related to soul. Knowledge with top most intensity only can change the soul. ***The intensity of knowledge increases as the knowledge comes closer to the truth.*** The true knowledge means the knowledge that is totally identified with the truth, which can be given by the human incarnation of God only and hence, the Veda said that the true knowledge is the real inherent characteristic of God (***Satyam Jnanam...***). ***Except the human form of God, no other form can deliver the knowledge and this is the exceptional value of human incarnation.*** You may say that God can speak even through inert forms or other living beings due to His omnipotence but such exhibition of unimaginable power without real necessity indicates the brainless administration of God. When the human form is naturally available to serve the purpose, there is no meaning to use superpower through other forms for the same purpose. Ramakrishna Paramahansa crossed the river by a boat paying one rupee to the driver. Another saint crossed the same river by walking on water to show his superpower. Paramahansa told him that the cost of his superpower is just one rupee! ***God is not such foolish saint, but God is such wise Paramahansa!***

Realization is the process of effort to change the soul and reformation is the actual change of the soul. ***If the soul is reformed, the proof for it is that the sin is not practically repeated.*** If this result is achieved, there is no

need of punishment. The punishment is not for the sake of past sin, since past is past. The punishment is only to change the soul so that in future the sin is not repeated. The day you have stopped repeating the sin, you are excused by God for the past sin. This is the only way to stop the punishment of sin, which is in the form of problems of life. If you have stopped all the sins, your life will be the happiest and for this you need not pray even God. ***Prayer to God will not cancel even the trace of the sin.*** Ravana prayed Lord Shiva in several ways, but, he could not escape the punishment of his sin. If you committ sin, you are violating the word of God and going against the will of God. ***God wants you not to commit any sin.*** His word is the ethical scripture, which says that you should not commit any sin. The sin will disturb the balance of the society since it hurts the co-living beings. Non-vegetarian food by itself is not a sin since the analysis of it shows that its contents are the same as exist in vegetarian food. ***The sin comes by killing a co-living being, which does not harm you at all.*** If you stop taking non-vegetarian food, killing of living beings is proportionally controlled. Do not say that you do not get sin since you have not killed the living being directly. Killing is the highest sin, which gives highest pain to the living being. In the next birth, the killed living being will be born as human being, you will be born as the living being and you will be killed similarly by the human being so that your soul will realize the pain and get reformed.

Reformation results in cancellation of previous sins

All the punishments are only for reformation of the soul and not for revenge. ***The hell is created by God not with vengeance against sinners but due to kindness to reform the souls.*** God is always kind to reform the souls, which are His children since the souls are created by Him. The father will never have even a trace of vengeance towards his issues. Jesus always addressed God as Father and He propogated this concept by saying that all your sins will be excused by God if you are reformed. ***Practical knowledge, the practical realization, which is the reformation, will cancel all your previous bad deeds or sins as told in the Gita (Jnanaagnih...).*** Except this one way, there is no other way to cancel the sins and escape from all the present problems in the world and future torture in the hell. The results of all your good actions will be separate and will not interfere with the cancellation of sins. ***God will give you good results for all your prayers and any prayer will not cancel even a trace of your sin.*** Similarly, your charity. If these good actions can reform you, then, your sins will be cancelled. Therefore, reformation of the soul is the only way by which God

is pleased to cancel your sins. Even if you do not believe in God, it does not matter. If you do not do any sin, you are excused for all past sins and you will live with immense happiness in the world and after death also. ***You cannot please God by prayers and service simultaneously doing sins.*** If you do a sin, you are going against the will of God and you are insulting God. ***You cannot please and insult God simultaneously.*** Therefore, every devotee and servant of God should be careful about the concept of the sin and about the only path to cancel the sin. Jesus tried to remove the cruelty from the hearts of the people, so that, in course of time, people will change the non-vegetarian food. It is very difficult to oppose the strong nature in the beginning itself and therefore, He did not oppose the non-vegetarian food. It is the correct psychology of a teacher. Lord Krishna existed before Him and He also did not oppose the non-vegetarian food to certain communities atleast in India, the reason being the strong ignorance. After Jesus, God came in the form of Mohammad but the time was not proper to preach against non-vegetarian food, since the time gap between them is almost nil. After sometime, God came in the form of Buddha, who preached against non-vegetarian food strongly since the time gap was quite substantial for some change in the minds of the people.

In spite of exhibiting several miracles and excellent preaching, Jesus was insulted and finally killed by the public. The reason is that it is very difficult to recognize the human incarnation of God. If you give the miracle as the inherent characteristic of God, Jesus showed several miracles. Krishna also showed several miracles and even the devotee like Arjuna could not recognize Him as God. If you say that the excellent knowledge is the real characteristic of God, even then, Jesus was not recognized since people could not properly digest it. Even after hearing the Gita, Arjuna did not get down from the chariot even though Lord Krishna ordered. It means, the Gita was not perfectly digested by Arjuna. Perfect digestion of knowledge means that it should stand in the blood forever. The disease that hinders the digestion of knowledge in this aspect is ego mingled with jealousy towards a co-human being. The way to remove this disease is to respect every co-human being without any insult and harm. Ofcourse, this point should be exempted from the punishment given to a sinner and from the training of discipline to students. You must treat every co-human being as the human incarnation of God and serve it with all humility and obedience. This is the meaning of “Manavaseva is Madhava Seva”. The result of such training will be that you will never insult the real human incarnation of God, coming across in your life. Even if you do not recognize the human form of God, you will not insult it, since you do not

insult any human form. This is the best way to eradicate the ego and jealousy towards human form. This training is again misunderstood and it is propagated that every human being is really God. You must understand the real aim of the saying, so that, you will not be misled in wrong direction. Miracle is only a confined characteristic since it is meant only for atheist to prove the existence of unimaginable God through unimaginable events. Knowledge is the unlimited characteristic, which is needed by every human being, existing at any level and this is the meaning of the Vedic statement that the true knowledge is unlimited (*Satyam Jnanamanantam...*), which is God. This does not again mean that such knowledge itself is God. The characteristic of its possessor is addressed as the characteristic itself. You call the bearer of apples as apples or the bearer of red shirt as the red shirt itself. Hence, the possessor of such knowledge is called as that knowledge itself.

Chapter 24

THE ONLY POSSIBLE MONISM**Difference Between God & Soul Clear in Two States**

September 1, 2010 Krishna Ashtami

O Learned and Devoted Servants of God,

The essence of the entire message of Lord Krishna, the Bhagavad Gita, is to develop the highest state in which you can be in the state of continuous enjoyment and happiness through entertainment. If you can enjoy the problems also, such continuous state of happiness is possible. The human being has always the worst tendency to pick-up negative things only in the life and go on brooding over those things. Either you should avoid thinking about those negative things (*Dhyayato vishayaan...*) or you should be able to enjoy those negative things also like the dish of chillies in meals. *Avoiding the thinking of negative things in the life is impossible since they touch and penetrate the mind in the practical life.* Therefore, the only alternative way is to enjoy those things also and be happy in every minute of life. Such state is called as Brahmi sthiti (*Eshaa brahmi sthitih...*), which means that you should continuously enjoy your life containing both positive and negative things, like God enjoys His creation containing both good and bad. You become equal to God in this state of enjoyment and this is the only possible monism (advaita). You are in the state of maintained creation and you enjoy the creation like God. You are not in the state before creation, in which you cannot be equal to God since He creates everything and you cannot create anything. You are not in the state of final dissolution of the world in which He destroys everything and you cannot destroy anything. You are in the best state of maintenance of creation in which you cannot be differentiated from God since you enjoy the creation like God. There is no trace of difference as long as the aspect of enjoyment of the world-cinema containing both scenes of happiness and tragedy is concerned.

Even the extreme tragedy, the death, is not an exception to such entertainment (*sthitvaasyaamantakalepi...*). Krishna followed this in His life and His preaching, the Gita, was perfectly implemented in His practice. He enjoyed His own death while the foot was bleeding, hit by the hunter. He consoled the hunter and removed his tension over the incident. He

enjoyed the genocide of His family members as a spectator in the end. He enjoyed the defeat in the hands of the enemies like Jarasandha, who flew away to construct a new city in the island present in the ocean. He enjoyed when Shishupala repeatedly scolded Him and was never subjected to any tension. He enjoyed when He was called as the thief of butter in other houses. Except entertainment and enjoyment, even a trace of tension could not touch Him in His entire life. ***You may say that God enjoys the world-cinema since He is away from it.*** You may differentiate from God by this, stating that you participate in the cinema. This cannot be accepted since God also entered the world-cinema as Krishna and participated in it like you. The only difference is that He acts in the role, where as you live in the role by completely identifying yourself with it. Such divine knowledge applies to you also and Shankara preached this. The God is detached from the drama because He differentiated Himself from the role. You can also detach yourself from the role by identifying yourself as the soul of pure awareness. The detachment and its continuous knowledge are the ground for entertainment and enjoyment in the drama forever. Thus, the philosophy preached by Shankara is perfectly applicable as far as this state of entertainment through detachment is concerned. The perfect monism between God and a realized soul is achieved (*Matbhavamaagataah...*). This means that the soul and God are exactly equal as far as the detached enjoyment is concerned and this does not mean that God and soul are one and the same.

The difference between God and soul is clear when the two states viz., before creation and the end of creation are concerned. Even during the present state of maintenance of the world is concerned, God controls the entire world where as the soul is a part of the world and is controlled by God. The producer and director of the cinema is the total boss and can control even the running state of the cinema. But, his servant sitting along with him as the spectator of the cinema is exactly in equal state with him as far as the entertainment and enjoyment through detachment is concerned. The producership, directorship and control over the running of the show etc., are not relevant points and cannot differentiate the servant as far as the limited angle of entertainment is concerned. If you close your eyes serving the boss without seeing the cinema, you are hurting the boss, because he will be happy if you enjoy like him seeing his creation. ***Therefore, God is not pleased with those who run away from the cinema and engage themselves in His praise only.*** Your enjoyment of His creation without any tension shows that you are totally appreciating His work and talent in creating this universe. If you suffer due to some aspect in the creation that

shows that His work is defective. Your tension indicates your dislike to some part of the creation. If you enjoy with every item and situation in the world, you have appreciated His creation totally in every direction. God will be extremely pleased with such state. He preached the detached participation of everybody in the practical life with continuous satisfaction and happiness. ***He never preached the continuous isolated devotion in the Gita.*** After entertainment and enjoyment only, the devotion should come as appreciation to God. Such devotion will be real, natural and spontaneous. ***The continuous entertainment should become the cause of your devotion.***

Devotion should be With Cause

Devotion without cause will be artificial. You have read an epic written by a poet and enjoyed it continuously. After that, you started liking the poet with immense love. Such love is based on a cause and will be real and natural. It is generated based on appreciation of his great work and is not based on any benefit from him. The love should have either basis of appreciation and attraction or aspiration for some benefit. Without either of these two, love cannot be generated. ***If you like God based on the appreciation of His creation, your devotion is real.*** The monism preached by Shankara is limited to this aspect of appreciation through entertainment of creation, which has no scope for any tension and is always characterized by continuous happiness called as Brahmananda or divine bliss, which means that you are happy like God through the entertainment from the creation. The essence of the Gita is totally reflected in the commentary of Shankara. ***The monism means only the similarity in the state of entertainment during the maintenance of creation and does not touch the differences outside the state.*** The creation, control during maintenance and dissolution of creation clearly differentiate God and soul.

Chapter 25

VALUE OF ETHICAL SCRIPTURE IS DUE TO GOD ONLY**God should be Voted Against Ethics during Tests of God**

September 1, 2010 Krishna Ashtami Evening

O Learned and Devoted Servants of God,

Gopikas were the sages born as ladies. The sages propagated the ethics as word of God for the sake of balance of the society. During such propagation, some sages were overcome by the sacredness of ethics and thought that God became sacred by ethics, since He always supported ethics. Such sages born as Gopikas, failed to reach the Lord in the night when His flute was heard. The sages, who always thought that the sacredness of ethics is always due to God only, could run to God, violating the ethical tradition. *The reality is that the value of any ethical principle is due to the fact that it is valuable since it is the word of God.* It means that every word of God is ethical and it does not mean that God speaks only ethical principles. *The ethical principle has no individual value and its total value is due to God only.* God said that you should speak truth always (*Satyam vada... Veda*) and everyone should follow this because it is the word of God. Otherwise, speaking truth has no individual value. Krishna asked Dharma Raja to tell a lie in the war. This applies to that individual and to that context only. Otherwise, the word of God as the Veda is applicable to everybody in every context. God is greater than ethics and the reverse is not true. Dharma Raja did not follow the instruction of Lord to tell the lie because the word of God is greater than the God Himself in his view. He felt that the ethics has individual value by itself and the value of God is due to His sincere following of ethics. God told that you should always follow ethics (*Dharmam chara – Veda*). But, He gave salvation to Gopikas, who violated ethics by running after Him.

The difference between the Bhagavatam and the Bharatam is the difference between nivrutti and pravrutti. Nivrutti is the subject of realization of God as ultimate with highest value. Pravrutti is the subject of the realization of ethics as ultimate with highest value. Pravrutti is true as long as God does not enter. *When there is a competition between God and ethics, God should be voted against ethics.* God is the protector of ethics and not reverse. If this truth is understood, in pravrutti itself, the real

background of pravrutti is realized. Then, nivrutti is very easy and will not contradict pravrutti. If you have not realized the true background of pravrutti, nivrutti is also not understood. Therefore, the Gita says that ignorant people do not understand both pravrutti and nivrutti. It means that if either is not understood, the other is misunderstood. However, nivrutti should not be misinterpreted and misused. Thinking that a cheat is God, ethics should not be violated. You have to confirm the human form of God and should not violate the ethics misunderstanding an ordinary human being as God. You should not tell a lie based on the advice of an ordinary human being. A lady should not run after her illegal lover stating that he is the human form of God. On the advice of Krishna, Arjuna killed his grandfather. This should not be misused. On the advice of some cheat, you should not kill your grandfather. Shankara left His old mother and Prahlada agreed for the death of his father for the sake of God. For other purposes, this should not be allowed. Buddha left His wife, son and wealth for the sake of God. This should not be done for other purposes. To satisfy the followers of ethics, God interprets the violation of ethics as ethical procedure only. If nivrutti is not understood, it is better to follow the superficial ethics at least to support the balance of the society. The killing of Bhishma was explained as the punishment for his silence over the insult of Draupadi before him. Such explanation makes the Lord to bow before ethics and satisfies the blind followers of pravrutti in the interest of balance of peace of society.

The sages, who wrote ethical scriptures, were tested by God regarding their realization of the real background of ethics. They were born as women and it is very difficult to break the ethical tradition in the case of a woman than a man. Those, who understood the real background of ethics, became successful in the test and violated ethics for the sake of Lord. Their husbands were unhappy about this, who were their wives in their previous birth. The wives of the sages were also unhappy since their husbands were interested in God neglecting them. The same state continued in the next birth also. As husbands, they became unhappy since their wives were always interested in Krishna, who is God. Gopikas could recognize Krishna as God and hence, they could boldly violate ethics for the sake of God. Narada says this point in the Bhakti Sutras (*Maahaatmya jnaana...*). They clarified this point in their songs called as Gopika-Gitas in the Bhagavatam (*Nakhalu gopikaanandano bhavaan...*). Since they have understood the real background of pravrutti, they did not feel for violating ethics for the sake of the Lord. The songs of Gopikas clearly mention the sexual interaction between Krishna and Gopikas (*Suratavardhanam...*). You

should not run away from the truth and you should give the careful analysis to explain the truth. There is nothing to fear if the truth is understood in its original sense. If you have murdered somebody, accept the truth and explain the special background of it, instead of hiding your crime and negating it. The explanation of the special background may justify your act limited to that occasion only without generalization. Ofcourse, misuse is very easy and fearing for this only, some have interpreted that Krishna was a small boy and all this is not true. There is a saying that a scholar should be tested in understanding the reality of the Bhagavatam (***Vidyaavataam Bhaagavate parikshaa...***). The above explanation is the critical reality to be understood and to understand that Krishna is a child is not that much critical reality! If the truth is not understood, the topic becomes very delicate and the ignorant people of other religions try to mock at this and they do not know that they mock at their own Lord only because there is only one God in different forms, who created this one earth and one humanity!

Chapter 26

CAUSE OF GOD'S AWARENESS IS UNIMGINABLE GOD**Human Body Means Human Being**

September 1, 2010 Krishna Ashtami Special Message

O Learned and Devoted Servants of God,

Krishna gave two statements in the Gita. The first statement is that He is unimaginable because nobody can know Him (*Maam tu veda na kashchana...*). The second statement is that He entered a human body (*Manushim tanumaashritam...*). These statements together give the total concept of God. God is beyond spatial dimensions and hence, He is beyond imagination. In order to preach the spiritual knowledge, to give the correct direction to the humanity, He comes down to the world of human beings by entering a human body. The human body means a human being. The inert material body associated with inert energy consisting of awareness with different feelings (jiiva) is the human body. Human body does not mean mere inert body containing inert matter and inert energy only. Such a body cannot be even a living body due to absence of life. If you say living body, it may mean the body of a bird or an animal also. Such living body cannot deliver the knowledge to the human beings. The human body consists of five inert elements, out of which space and fire are the two parts of inert energy. Space is the invisible energy, where as fire is the visible spectrum of energy. Apart from these two, the other three are air, water and earth, which constitute the three states of inert matter viz., gas, liquid and solid respectively. Apart from these five inert elements, the mind, intelligence and the feeling of 'I' constitute life and the awareness being the work of nervous system. These three are the different forms of the work of inert energy in a functioning nervous system. The fourth work form of nervous energy is storing of information in the brain. Brain is made of inert matter in the form of chemicals. The information is stored in the form of electrical pulses, which are inert energy only.

In the awaken state, the nervous system functions and therefore, you can memorize any bit of information that is stored. In deep sleep, the brain and storage of information (chittam) exists as it is and difference is only that the nervous system does not function due to rest. Mind is only the process of variation in the analysis. Intelligence is the process of conclusion

in the analysis. The process of functioning of nervous system stops in deep sleep and hence, mind and intelligence naturally disappear since they are also processes of functioning only. The feeling of I is just like a pulse (sphota) like any other feeling representing the total human body. The process of functioning means only work, which is not a pulse. Therefore, in deep sleep, there are no mind and intelligence since both are work forms only. Even though the pulses exist in the storing faculty of brain, they remain in their original nature, which is inertia. When the pulses are associated with the work of functioning nervous system, you call the resultant work as awareness. Therefore, awareness is defined as the work of nervous system involving the interaction of pulses or feelings. When there is no interaction of any pulse, the nervous system may still function and it looks like a working grinding machine without grains in it. Such a state is called as pure awareness and this is the state of transcendental meditation. The grinding work of grinding machine without the grains to be ground is this state of meditation. ***The awareness without any feeling is called as pure awareness.*** In deep sleep, the grains or feelings are stored in the overhead tank of the machine, called as brain as inert pulses. The static grains in the tank are the inert pulses present in the chittam in deep sleep. In the awoken state, the grains move into the grinding machine and the grinding work goes on. Even without grains, the grinding work may go on due to function of the machine. Similarly, in the meditation state, the awareness exists without feelings. In deep sleep, the machine is not working and the grains are static inert pulses. This means that in deep sleep, the awareness is absent and the feelings are in the form of static inert pulses.

Pure form of Awareness Different from Basic form of Awareness

The basic form of the grinding work is the electrical energy. Similarly, the basic form of awareness is inert energy. ***In deep sleep, the inert energy does not enter the nervous system, which is either stored in the human body or functions in other forms of work of other functioning systems like lungs, heart etc.*** When the grinding machine stops, the electricity is either in the battery or in other forms of work existing in other functioning machines. ***There is difference between the pure form of awareness and basic form of awareness and you should not mistake one for other.*** The pure form of awareness is the work form of functioning nervous system without feelings in the state of meditation. The basic form of awareness is the inert energy present elsewhere in the body since the

nervous system does not function in the deep sleep. ***The pure awareness exists in the human being in the state of meditation. The impure awareness exists in the human being in the normal awoken state. The basic form of awareness exists in the human being in deep sleep.*** Therefore, awareness is only a special work form of inert energy existing in the functioning nervous system. This work depends upon the availability of inert energy that is generated from food by oxidation with the help of respiratory and digestive systems. This work also depends upon the functioning condition of nervous system. Thus, awareness is the work depending on several systems. Generally, any work is not an independent entity and depends on the system. Awareness is the process of knowing, which is the work of functioning nervous system. Awareness is not an independent entity since it is work. It looks like an independent subject. Similar subjects are talk, walk etc., which are also works since talk is the process of talking and walk is the process of walking. Hence, awareness, talk, walk etc. look like independent subjects, but if you analyze, they are works only depending on the condition of several systems. If you say awareness is God, God also becomes dependent on some systems. The awareness of a human being has birth in the awoken state and death in deep sleep (***Athachainam...***) and it depends on the functioning condition of nervous, respiratory and digestive systems.

When you speak about awareness of God, it is also the work of God and is not independent entity. The unimaginable God does not require these systems for the generation of awareness but still the awareness is generated by unimaginable way. The generated awareness of God is the same awareness of a human being in qualitative aspect. The awareness of omniscient God is aware of all the things by unimaginable way and the awareness of human being is aware of few things only by imaginable way. This is quantitative difference only and not the qualitative difference. The cause of God's awareness is unimaginable, which is the unimaginable God, but the God's awareness itself is an imaginable item. The gold produced from a metallurgical furnace is the same gold generated by a miracle from the space. The process of generation and the cause of generation only differ but not the product of generation. In both the cases, gold is one and the same imaginable item, which is the product of generation. The process along with the cause of generation in a miracle is unimaginable and the same in the case of furnace is imaginable. ***Similarly, the unimaginable awareness of God means that the process of generation along with the cause is unimaginable, but the awareness is imaginable item only.*** The imaginable awareness of human being means that the awareness along with

the process of generation and cause is totally imaginable. Therefore, the awareness of God and the awareness of human being are one and the same qualitatively and both are work forms of the basic inert energy only. In such case, the dependable work form of awareness cannot be the independent God. Even the awareness of God is depending on God just like the awareness of human being depends on human being. When God entered the human body, it means that God entered the human body having the work facility of awareness. If you say that a student is admitted in the college, it means that the college is running with academic work and the college does not mean mere static inert buildings. Therefore, the unimaginable God is not only different from the inert human body but also different from the awareness, which is the special working facility of human body. He entered the human being, which is nothing but the human body along with its inherent facility of awareness. The Lord mentioned that the awareness is the ninth part of His creation or Prakruti. Prakruti means the famous creation (prashastaa krutih). The human awareness is the ninth part of His creation, which is called as para or the best of all the items of creation in view of its most subtle technology, which is very difficult to imagine but not unimaginable (*Vimudhaa naanu pashyanti...*). However, the technology of God's awareness is unimaginable. Apara consists of eight parts and para consists of ninth part. The ninth part of the creation is only creation but not the creator. If it is creator, it cannot be called as prakruti or creation. If you say that prakruti means root cause and hence, para prakruti is God, there will be two objections.

1. In that case, the other eight parts, which are also called as prakruti, should be also God. In such case, the entire creation is creator and there is no difference between creation and creator.
2. The Gita says God as purusha and the creation as prakruti (*Prakrutim purushamchaiva...*). Moreover, God says that the awareness is His para prakruti (*Prakrutim viddhi me paraam...*). If He and para prakruti are one and the same, the word 'His (*me*)' should not have been used.

People mistake para prakruti as God since the Gita says that this world is maintained by para prakruti (*Yayedam dhaaryate jagat...*). If you take para prakruti as chittam, the storing system of information, here, the word world means the world of informative pulses. If you take para prakruti as the basic inert energy (since work is a form of energy only), the word world means the real materialistic world that is maintained by the basic inert energy. The basic cosmic inert energy is generating the world, maintaining it and finally dissolving it by the will of God. The basic inert

energy present in a human being is qualitatively the same cosmic energy. The difference is only quantitative and hence, the limited basic inert energy of a human being represents the unlimited cosmic inert energy in qualitative sense. In this way, the inert energy of human being representing the cosmic energy is told as the maintainer of this real materialistic world.

The whole confusion came since the awareness is called as 'Brahman'. Brahman means the greatest. The soul or awareness is greatest among all the items of creation as long as God does not come into picture. God is greater than this greatest and hence, is greatest in the total sense. But, soul is also greatest item as far as all the items of the creation are concerned. Therefore, the soul is greatest in the creation and God is greater than this greatest soul. Hence, God is finally greatest and stands as the final meaning of the word Brahman. At the same time, any greatest item in a category can also stand as the intermediate meaning of the word Brahman. To avoid all this confusion, God is called as Parabrahman, which means that God is greater than Brahman (soul). The word Parabrahman has another meaning also according to which God is different from Brahman (soul). The word Brahman can be also used to the greatest item in any category. For example, the Veda is called as Brahman and the Gita says that Brahman (Veda) is created by God (*Brahmaakshara samudbhavam...*). The Gita says that Parabrahman is the beginning-less absolute God about which you can neither speak that it exists nor you can speak that it does not exist (*Anaadimat Parambrahma na sat tat naasaduchyate...*). If you say that the unimaginable God exists, it may mean that you have understood God, because, generally everyone speaks about the existence of known items only. If you say that the unimaginable God does not exist, it is also wrong because actually the unimaginable God exists and if He is absent, this creation could not have been created. Therefore, Shankara says that the best expression about the absolute unimaginable God is silence (*Maunavyakhyaprakatita Parabrahmatattvam...*).

Chapter 27

BOUNDARY OF INFINITE COSMOS IS REALLY UNIMAGINABLE

September 2, 2010

O Learned and Devoted Servants of God,

The scientific atheists say that the cosmic energy is the ultimate God from which this entire creation is generated through big bang, maintained and destroyed. He says that another unimaginable God as generator of cosmic energy is unnecessary. If we say that an agent of intelligence is required to maintain all this creation in such a systematic manner, the atheists disagree saying that randomness with probability based on theory of evolution can be the reason for such systematic administration. We cannot completely rule out this answer of the atheists. *In such case, the unimaginable God disappears and the imaginable cosmic energy becomes God.* The concept of energy is clearly understood only through intricate scientific analysis like thermodynamics etc. and hence, an entity understood with difficulty can be treated unimaginable for the time being. If we say that the genuine miracles stand as perfect proof for the real unimaginable concept, the atheists still weaken us by saying that there is at least 50% probability in the future for the revelation of such genuine miracle also. When such situation stands before us, the only concept of perfect unimaginable concept is the existence of infinite entity. This cosmos is infinite without beginning and end. Its boundary is perfectly unimaginable since even scientists agree that it can never be reached. Even if you reach the boundary of cosmos, will there be a compound wall indicating the limits of the universe? If such compound wall exists, what is present beyond that compound wall? Therefore, in this case, the real unimaginable boundary of the infinite cosmos has to be accepted even by science. There is no trace of possibility in future to explain the boundary of cosmos. *This is the only proof for the real existence of an unimaginable concept indicating the unimaginable God.*

We can say that God exists beyond the limits of the universe and thus, it means that God is always unimaginable. Arjuna had the vision of this infinite cosmos containing infinite matter and energy. The only statement given by Lord Krishna is that there is no end to this cosmic vision, which

clearly means that the limits of the creation are infinite and unimaginable (*Naantosti mama...*).

Prakruti – Purusha - Purushottama

The Gita introduces two types of classifications.

1. In the first classification, the two categories are prakruti and Purusha.
2. In the second classification, three categories are mentioned, which are prakruti, purusha and Purushottama.

The first classification was favored by Shankara and the second classification was favored by Ramanuja. Infact, both are not mutually contradicting each other. There are only two items. The first item is the unimaginable creator and the second item is the imaginable creation. This is very clear classification. But, the problem is that the unimaginable God enters the creation. He enters a human being. The human being is a part of creation only. This part of creation charged by God is called as Purusha. Infact, this Purusha is also the creation itself, being the part of the creation. Thus, in the real classification, only one category is leftover, which is creation since the creator is counted in the creation itself through human incarnation, being identified as the part of creation. The unimaginable God can now be indicated by the finger as a human being or Purusha. Otherwise, the creator as unimaginable God cannot be even mentioned since He is indicated by silence. In the first classification, such super human being or human incarnation representing the unimaginable God stands for the word 'Purusha' denoting the creator. In this first classification, the word Prakruti indicates the creation in which the inert creation along with all the living beings including all the ordinary human beings exists. Therefore, in the first classification, the word purusha stands for God in human form only and never indicates an ordinary human being. The reason for this logic is that the ordinary human being is already included in prakruti. The three faculties of the human being (Mind, Intelligence and feeling of I) are included in apara prakruti and the fourth faculty (chittam) constitutes the para prakruti. These four parts constitute the four faculties (antahkaranams), which are the human being. The body of the human being constitutes the five elements mentioned in apara prakruti, which are inert matter and inert energy. The human being or awareness is only a special work form of inert energy in the functioning nervous system, which is inert matter. Thus, the human being and the human body are strongly inter-related and are inter-convertible forms only as work, energy and matter. Hence, there is no problem in including the human being in the inert creation. The entire creation is just the various modifications of the basic cosmic energy only.

Therefore, you need not call the ordinary human being as Purusha and try to separate from the prakruti.

When you use the Purusha as a separate word differing from prakruti, the Purusha stands for the creator only since the unimaginable creator is clearly different from the imaginable creation. Even though, the word purusha stands for an ordinary human being also, here in this context, the word Purusha should not indicate ordinary human being due to the above said reason. However, the usage of purusha meaning ordinary human being is justified in this context also since the creator is visible through the ordinary human being only as the medium charged by Him. Hence, the conclusion is that in this context, the separate word Purusha does not mean every ordinary human being but means only that specific human being charged by God. Based on this context, the Purusha Suktam in the Veda explains about the process of creation from Purusha, who is any specified human being charged by God like Rama, Krishna etc. Hence, the Purusha Suktam establishes human incarnation as the creator of this universe, who is the absolute God. Hence, the human incarnation, Krishna, stated that He is the creator (*Aham sarvasya jagatah...*). In the Purusha Suktam, it is said that purusha is this creation (*Purusha evedam sarvam...*). You need not doubt that the ordinary human being is this creation as a mini model since the human being consisting of four faculties of awareness and the human body consisting of five elements represent the entire nine constituents of the universe. The human being along with the human body is a mini cosmos. This interpretation is also possible and in such case, the word purusha is limited to ordinary human being. In such case, the necessity of third category comes and therefore, the creator is mentioned as Purushottama. The word Purushottama contains the word purusha, which means that the absolute God is in a specific human being or purusha. However, the above statement in the Purusha Suktam can also be interpreted in a different way, so that, there also the word Purusha stands for creator only. In this different way, the creation controlled by purusha can be said as purusha in the above statement. The state controlled by the king Kalinga itself is called as Kalinga. This interpretation is given by Ramanuja and surprisingly such interpretation supports the first classification favored by Shankara thereby indicating that Ramanuja and Shankara support each other only.

The interpretation of Ramanuja indicates the real world controlled by the real God. In the view of the soul, the world is real. Since Ramanuja is Adishesha, a soul only, he has given the interpretation in view of the soul. The world is unreal in the view of God and Shankara interpreted this in His view since He is the human incarnation of Lord Shiva, the God. In this

interpretation, this world is God because the unreal world does not exist and the real God only exists. The unreal snake is told as the real rope. Thus, both these interpretations are correct as per the view of soul and as per the view of God. Shankara mentioned both these concepts as separate views of soul and God. Hence, according to Him, the world cannot be said as real or unreal in the same angle (*Sadasat vilakshanaa...*). People misunderstanding Shankara say that the world is unreal.

Kshetra and Kshetrajna

Therefore, the classification of prakruti and purusha is not the classification of non-living and living. Such classification comes in the study of creation only as in the subjects of science. In philosophy, the classification is between creator and creation. Prakruti includes living and non-living. Even purusha includes living and non-living because the human body is made of non-living elements where as the human being is made of four living elements of awareness. Purusha means the human being along with human body. The purusha containing God also is a couple of the same human being and human body. Similarly, there is another classification called as kshetra and kshetrajna, which again does not mean living and non-living. Kshetra means known and kshetrajna means knower. A knower also becomes known when that knower is known by another knower. Therefore, kshetrajna also becomes kshetra for another kshetrajna. When you know about mediated God like Krishna, the human form of God, even such God becomes known to the knower. The absolute God is always unknown and unimaginable to any knower and Krishna is a mediated God. Hence, throughout the Gita, God means only the mediated God. In the Gita, it is said that God is to be known (*Jneyam yat tat...*). You should not take absolute God here, which can never be known. The known is only the human incarnation to be differentiated from the other human beings. Here, the word known means such identification of the special human being differentiated from the other human beings. If you identify such special human being, we can say that you have known the absolute God also since the absolute God is identified with such special human being like the electricity being identified with the electric wire. Hence, in the same verse, after saying that God to be known is going to be said, the absolute God is mentioned (*Anaadimat...*). This clearly shows that there is no other way than this in knowing the absolute God as said in the Veda (*Naanyah panthaa...*). Hence, kshetra does not mean non-living and infact, the awareness is mentioned in kshetra only (*Chetanaa dhrutih...*). The body is said to be kshetra, which covers awareness also (*Idam shariram...*). The

knower of the body is kshetrajna (*Etat yo veti...*). The body also includes knower and hence, a knower also comes under kshetra. God is also a knower like a human being (*Kshetrajnam chaapi maam...*). This means God has awareness like the human being, even though awareness of God differs from the awareness of human being in several ways. The similarity is qualitative, which means that the process of knowing is one and the same. Thus, it is clear that the classification of known and knower is also not strictly followed in the classification of kshetra and kshetrajna.

The Gita says that in the body of human incarnation, there is a different knower other than one knower, the soul, and this different knower is the absolute God (*Dehesmin purushah parah...*). Due to omnipotence, absolute God has the potency to know. Here, the word 'para' means different. This shows that the human incarnation has two knowers in the human body as said in the Veda (*Dvaasuparnaa...*). Here the word 'asmin' indicates the specific body of Krishna, the human incarnation. Shankara has taken this verse totally in different direction since He has to preach atheists in that time, who do not believe in God other than themselves. He took the word 'asmin' to mean every human body. He took the word 'para' to mean best and not different. The resulting meaning is that in every human body, there is only one best knower, who is God. This results in saying that there is only one knower, who is God in every human body. The original version was taken by Ramanuja since he preached the theists in his time. The diversion of the original version by Shankara is for the sake of the then existing atmosphere of atheists in His time. Such diversion is inevitable since the aim was to slowly convert atheists to theists. By accepting the existence of their soul, they accept the existence of God since soul is God. The text of Krishna allows both the versions to suit the situations in different times. It is like a legal document written by a document-writer, which is interpreted by both the lawyers to suit their parties. You should not take this controversy to be present in the text or to be present between the commentators. ***This controversy should be taken as the controversy existing between theists and atheists.***

The same statement preaches both with different angles like a two edged knife. Krishna is such double edged knife to cut the ignorance of both the parties opposing each other in the same time. At anytime, both theist and atheist exist. In the Gita, it is said that God is not involved in the deeds of the human being or qualitative soul present in the human incarnation (*Na karoti na lipyate...*). He extends this concept to atman, the soul, taken as the basic inert energy not involved in the deeds of qualitative soul (jiiva) and the soul is compared to another inert object called space

(*Yathaa sarvagatam...*). This means that if the qualitative soul (jiiva) identifies itself with its basic form, the inert energy or soul, the human being is completely detached from the world and can enjoy the world as God enjoys the world by detaching Himself as the creator. ***The creator is detached from the creation through the basic point that creator is quite different from creation since creator is always beyond creation.*** The soul can be also detached from the rest of the creation and the reason for such detachment cannot be as above because the soul is not creator. Yet, the soul can be detached from the creation through another way even though it is a part of the creation. Such way is that the qualitative soul should think its own basic form as inert energy, which cannot be involved in any deed and in the enjoyment of any fruit. The human being can enjoy the creation as qualitative soul or awareness and at the same time get itself simultaneously detached by identifying itself as basic inert energy. In this way, both God and human being can enjoy the creation with detachment even though the process of detachment differs. The difference cannot affect the final detachment.

Chapter 28

FOUNDATION OF SPIRITUAL KNOWLEDGE

September 19, 2010

O Learned and Devoted Servants of God,

The original God, having no spatial dimensions, is beyond space. If you want to see such original God, you have to cross the space. In doing so, you have to reach the boundary of the space. Unless you cross the boundary of Andhra Pradesh, you cannot enter Tamilnadu. If you reach the boundary of Andhra Pradesh, you can see Tamilnadu from there. Similarly, if you reach the boundary of space, you can see the original God starting from that boundary. But, space is infinite and hence, its boundary can never be achieved. If the original God has spatial dimensions, it means, the space is in God. It means, you have not achieved the boundary of space. Your intelligence can never cross the spatial dimensions and can never go beyond space. This means, your intelligence can never imagine the original God. *Intelligence is the highest faculty having the power of imagination after thorough analysis.* Any amount of logical analysis of intelligence fails to imagine the original God. The Veda says this (*Namethayaa..., Naishaatarkena...*). There is no need of saying that lower faculties like mind, life etc., fail to imagine the original God. Life has very dormant power of thinking. Mind has the power of thinking but cannot analyze anything. The Veda says that God generated the space. If God has spatial dimensions, it means that God has space. In such case, space exists in God even before its generation. This contradicts the statement that God generated the space. The mud generated pot. The pot is not in the mud before its generation. This is the starting point or foundation of the spiritual knowledge.

Omnipresent Means ...

God is said to be Omnipresent. It means, God exists everywhere in the space. By this, you should not think that God pervades the entire space and hence, God exists everywhere. This logic applies to the imaginable objects. If you say that the air is everywhere in the room, it means that the air pervades all over the room. Both air and room are imaginable objects with spatial dimensions. The molecules of air occupy some little space and this is the real volume of the air. Under high pressure, such real volume can

be measured. Therefore, air has spatial dimensions. In ordinary conditions, the molecules move freely in the room and the space of the room is available for the free movement of the molecules. Hence, the air is said to have the volume of room or container, which is the space available for the free movement of the molecules in this context. When you say that the light pervaded all over the space of the room, the light energy has waves having certain wave length. Length is a dimension of the space. Thus, all the conclusions are based on the items having spatial dimensions. The logic derived based on such conclusions cannot be applied to God having no spatial dimensions. The world is imaginable item having spatial dimensions. But, God pervading the world, has no spatial dimensions. Therefore, you cannot say that God pervades all over the world like the air or light in the room and hence, God exists everywhere. You should say that God is present everywhere because He is beyond space. The unimaginable God exists everywhere through His unimaginable power. You should be very careful in understanding the meaning of the word 'Omnipresent' in the case of God.

Omniscient Means ...

Similarly, God is omniscient. It means that God knows everything. Since God is Omnipresent through His unimaginable power, He is also Omniscient to know everything. If you are everywhere, you will know everything. Here, people take a new direction and say that the very process of knowing is the inherent characteristic of awareness and hence, God is awareness. This direction cannot be accepted. If you say that God is awareness, God becomes imaginable item. Awareness is imaginable, which is a special form of work energy as a result of the function of inert energy in the specific machine called nervous system including brain. Any work requires the existence of space. If God is awareness or work form of energy, God also requires space for His existence. But, God being the generator of space, exists even in the absence of space and therefore, we say that God is beyond space. Now, you may say that if God is not awareness, the process of knowing cannot be justified since the process of knowing is only the inherent characteristic of awareness. This is again ruled out because the process of knowing becomes possible for God through His unimaginable power. This unimaginable power is responsible for the process of knowing and for the existence everywhere without pervading the entire world. Any activity or power or characteristic of God should be solved through His unimaginable power only and not through the logic derived based on the imaginable items having spatial dimensions.

Omnipotent Means ...

God is said to be omnipotent. This is accepted straightly without any analysis because omnipotence means that God can do anything. It clearly means that God has unimaginable power. Again, you should not say that God becomes unimaginable due to the unimaginable power only. Hence, you may say that the power is greater than God. You cannot distinguish two unimaginable items. In the process of explanation, we have used the word unimaginable power, since the explanation to any human brain is in the phase of imaginable dimensions. The unimaginable God and the unimaginable power are not different. In the imaginable items, there may be such possibility. The Sun and light or heat may be different at least in the quantitative sense. The intensified power is source and diluted power is its property. The quantitative difference is based on the difference in the intensity, which is based on space only. More power in less space is the source having high intensity. Less power or the same power in more space is the property having less intensity. Thus, the difference is based on the measurement of volume and hence, this is related only to items having spatial dimensions. We do not mind to say that God knows everything due to Himself only. Here the word "Himself" means the power itself. We do not mind to say that the unimaginable power itself is God. We have the existence of independent electromagnetic radiations traveling in the space without any source. There cannot be two unimaginable items and therefore, you have to say either God or independent power. If you differentiate God and power, both become imaginable items with spatial dimensions. Hence, the quarrel between the Vedantins, supporting God and the Shakteyas, supporting power is meaningless, since the source of the quarrel is the logic derived from imaginable items observed in this imaginable world.

God is said to be existence-awareness-bliss (Sat-Chit-Ananda). God is not awareness and this is established already. Even though God is not awareness, He knows due to His unimaginable nature. Bliss is intensive happiness and is the property of awareness only. When awareness itself is ruled out, where is the place for its property? Still, you can say that God is happy due to His unimaginable nature. The word existence can be straightly accepted. God is the absolute existence and world exists relatively with respect to the absolute existence of God. When the rope is mistaken as snake, the existence of snake depends on the existence of rope only. Hence, the word Sat means the absolute existence. The relative existence of the snake is in the view of rope only and not in the view of snake. Therefore, the relative existence of the world is in the view of God only and not in the

view of the soul. The reason is that the soul itself is relative and is a part of the relative world. The soul is awareness and awareness is a special work form of energy. The awareness requires space for its existence since no work can be done in the absence of space. For the relative soul, the relative world cannot be relative and is absolute only. A person in the dream can never realize the relative existence of the dream in which he himself is part. When the imaginable items are given as examples to explain the unimaginable God, you have to be very careful in confining yourself to the context of the aspect explained only and should not extend to other aspects, which will lead you into chaos of confusions.

Such God enters a human being to direct the devoted souls in the correct path. The entry of God should not be understood as the entry of electricity in to a metallic wire. The electricity is a stream of electrons and has spatial dimensions. The metallic wire is a chain of crystals having spatial dimensions. God enters the human being due to His unimaginable nature only. Everywhere, for activity of God, the unimaginable nature is the only reason and logic, which can never be understood. When I speak any action of God, immediately your brain applies the logic of imaginable items to understand such activity. It is the routine procedure of the brain since it itself is imaginable item and only understands the imaginable items of the world at anytime. For the sake of explanation, we take the imaginable items only like current, wire etc., as examples, since there is no second unimaginable item to be compared to God and this problem is mentioned in the Brahma Sutras. Therefore, the immediate impression of understanding of brain leads God to be an imaginable item only. To avoid this continuous danger, the human being charged by God called as mediated God (Saguna Brahma) is always referred, which is an imaginable item indicating the existence of unimaginable God in it. It is the climax of ignorance of scientific knowledge to think that some energetic form like Vishnu to be taken as the absolute God. The matter existing in human being and the energy existing in the energetic form are inter-convertible and both exist in the same phase having spatial dimensions. The ignorant people due to lack of scientific understanding think that the real God is seen by the vision of some energetic form. When you understand that matter and energy are relative parts of the Universe, you will not differentiate Krishna, the human incarnation and Vishnu, the energetic incarnation. When you realize that Krishna was the past human incarnation and is in no way different from the contemporary human incarnation since the medium is one and the same human being made of space, energy, matter and different work forms of energy. In fact, the present human incarnation is more useful, since you can

clear all your doubts with it and such advantage is not possible with the past human incarnation. When you read the Gita, you get so many doubts and you are approaching other human beings for clarification regarding the unimaginable God. A blind man cannot help another blind man regarding the explanation of Sun!

Chapter 29

SAGES, ANGELS AND HUMAN BEINGS**Very Subtle Nature of Tests of God**

September 26, 2010

O Learned and Devoted Servants of God,

Sages are greater than Angels and Angels are greater than human beings. Arjuna stands for the human beings. Hanuman stands for the Angels. Gopikas stand for the sages. The test for Arjuna is in the level of human beings. The test for Hanuman is in the level of Angels. The test for Gopikas is in the level of sages. These three tests can be compared to quarterly, half yearly and final examinations, if the entire spiritual effort is compared to one year academic course.

The faith of human beings in the service of the human incarnation can stand firm, if the human incarnation is without selfishness and helps to protect the justice in the welfare of the society. Krishna proposed the war to destroy the evil Kauravas to protect the justified Pandavas. By this, the justice will be established in the society. There is no selfishness of Krishna in this war since He gets no benefit from the victory of Pandavas. These two points are made clear by Him in the Gita. The lack selfishness (*Naanavaaptam Avaaptavyam...*) and the establishment of justice in the society (*Dharmasamsthapanarthaya...*) are made clear and therefore, Arjuna participated in the service of Krishna by fighting the war. *Arjuna is the best human being since he also clarified the lack of his selfishness by withdrawing himself from the war in the beginning.* The normal human beings participate in the service of Lord only if their selfish ends are achieved.

The faith of Angels in the service of the human incarnation like Hanuman, Lakshmana etc., was of higher level. Rama used Hanuman in achieving His personal work to attain His wife. Thus, selfishness is present in the service of Rama. But, there is no injustice in the service to Rama since His wife was stolen by Ravana and to get back His wife is justified. Hence, the Angels are prepared to serve the Lord if the service is justified even though it is with selfishness of the Lord. In fact, Rama told Ravana that He will go back if His wife is returned. In such proposal, the establishment of justice in the society is violated since if Ravana is not

killed, there will be harm to the society. Even though the social justice is sacrificed, at least there is personal justice in the proposal since Rama will get back His wife. This proposal shows selfishness of the Lord but there is no injustice in sacrificing the social justice for the sake of personal justice.

The faith of sages in the service of the human incarnation is the top most level. Krishna has lot of butter in His house and He is the richest in the village. But, He stole butter from other houses and others are poorer than Him. He ate the butter for His personal strength of His own body. This is highest selfishness. In the case of Rama, at least He is worried to protect His wife, who is other than Himself. The selfishness of Krishna is greater than the selfishness of Rama. Moreover, the highest selfishness of Krishna is blended with highest injustice since the butter of poor people is stolen by the boy of rich king of that village. Similarly, Krishna enjoyed with girls and married women in Rasakeli. This enjoyment is also highly personal and is blended with highest injustice since such loose character is the greatest sin. In these two aspects, the service to Krishna is with highest selfishness of Krishna and highest injustice. In such test, even the Angels will fail, who always oppose the sin and not to speak of the human beings. Arjuna mocked at Krishna about these two aspects in the context of protection of Gaya from Krishna. Dharma Raja refused to tell the lie since it was injustice even though Krishna requested him to tell the lie. Hanuman never mocked like that but did not worship Krishna due to these two aspects and worshipped Rama only, who was the past human incarnation. Gopikas were sages in the previous birth. In such final test, all the Gopikas did not succeed. Several Gopikas protested at the stealing of butter and complained to Yashoda. The Rasakeli was done with high secrecy since it was performed in the midnight while the entire village was in deep sleep. Only a few Gopikas succeeded in this final test. They liked and encouraged the stealing of butter. They participated in the Rasakeli with full willingness. In fact, Krishna tested them again in this aspect by saying that they should go back to their houses since it is greatest sin leading to hell. Gopikas told Him that they will die by jumping in to the river if they were refused. They did not care even the hell before the fortune obtained in pleasing the Lord.

Arjuna was given the fruit of ever lasting association of the Lord as Nara with Narayana. Hanuman was given equal status since Hanuman was made creator, ruler and destroyer of this creation. The few selected Gopikas were given the highest fruit since they were kept above the head of the Lord. ***The service to the Lord in the contemporary human form is only a test of the devotees according to their level.*** Actually, the Lord has no selfishness and does not require any pleasure from outside since there is

nothing to achieve from outside as said in scripture (*Aptakamasya...*). ***The top most devotee gives top most importance to the Lord even beyond the concept of justice.*** The aim of following the justice is only to please Lord and justice is not greater than Lord. Lord is the protector of justice. ***Krishna conducted this test only in the case of Gopikas, who were sages and such test was not repeated in any case in the future life of Krishna.*** Service is a practical sacrifice and that alone brings the grace of Lord in reality. Knowledge and devotion are only helping agents to achieve such practical state of action. Therefore, the action (Karma Yoga) was mainly stressed in the Gita. When the Lord is born as a human being in this world, the Angels and sages also accompany Him to show the path to the humanity through their success in the tests according to their levels. The human devotees also follow the Lord and stand in their level. All these tests in various levels are for the sake of the entire humanity only.

Chapter 30

QUALITY OF SACRIFICE DECIDES FRUIT FROM GOD**Right Knowledge gives Essential Right Direction**

October 03, 2010

O Learned and Devoted Servants of God,

The concept of human incarnation is most perfect truth. At the same time, it is most complicated and most dangerous also. It is truth because God interacts with the human beings in human form only. If God enters an inert statue, the purpose of preaching right knowledge to the humanity is not accomplished. *If you say that the God in statue also has awareness by virtue of His omnipotence, such awareness cannot be used to give the right knowledge to the devotees.* The statue is made of inert matter and if awareness also exists in it, it just becomes the human being. *The human being is nothing but the human body made of inert matter associated with awareness.* If the statue starts preaching knowledge, there will be excitation and the freedom to interact for clarification is not possible. The energetic form has inert energy as the material of body associated with awareness in which God may exist. Such energetic incarnation is not freely available to the humanity for preaching the right knowledge and it is relevant to the angels only, which are souls in energetic bodies. *Good human beings only become angels after death. Sinners become devils after death.* Angels and devils are the souls in energetic bodies after death. The souls in the materialized human bodies can be also treated as angels and devils. *A human being is a mixture of both angel and devil and becomes Ghost after death.* Thus, death does not differentiate the classification. Therefore, the human incarnation is the most relevant for humanity and this logic is the basis of the truth. At the same time, this aspect of human incarnation becomes very dangerous because several human beings claim themselves as incarnations and exploit the people. Some exploit to satisfy their ego or jealousy developed over the human incarnations seen by them. Some exploit to earn money and some exploit to enjoy the sex in illegal way. Thus, the real human incarnation is one in thousands of false human incarnations and its isolation is very critical.

The above problem is to be avoided since there is no other alternative than getting the right direction from the knowledge of the right human

incarnation. The right knowledge is very essential without which the correct direction in the spiritual effort is lost. All the doubts about the right knowledge can be efficiently clarified from the right human incarnation only. Unless the doubts are perfectly clarified, the knowledge cannot be implemented by the human being. If the direction is wrong, all the efforts go waste and hence, the right knowledge plays very important role in any effort. Since, there is no other way than the human incarnation (*Nanyahpanthah... Shruti*), you have to avoid all the exploitations and stick to the concept. The clue to identify the right human incarnation becomes very important point. The only clue is to recognize the right knowledge, since the right incarnation alone gives the right knowledge. What is the way to recognize the right knowledge? The inner conscience alone can recognize the right knowledge. ***As long as the knowledge is not right, the doubts will come in your mind continuously.*** You should not fear to implement the right knowledge because the first stage is to accept the right knowledge in theory only. In course of time only, you will gain the courage to implement the right knowledge.

The Fear of Implementation

The fear in implementation of right knowledge forces you to treat the right knowledge as the wrong knowledge. In such state also, your inner conscience pricks you always suggesting it as right. You will neglect the suggestion since you suffer for your lack of efficiency in getting the right fruit by implementation of right knowledge. You are ambitious of the fruit and your inefficiency in implementation of the right knowledge removes the possibility of getting the desired fruit. In such state of confusion, the best solution invented by your mind is to treat the right knowledge as wrong and to think that the desired fruit cannot be achieved by such assumed wrong knowledge. The final result is to treat the right knowledge as wrong. For the same reason, your mind treats the wrong knowledge as right since it is very convenient to implement the wrong knowledge. Your mind links the right fruit to the wrong knowledge and thus, makes you feel to get the right fruit through the implementation of wrong knowledge assumed as right. This is the analysis of the instantaneous psychological process, unaware of which, people like the implementation of wrong knowledge assuming as right and assume the achievement of right fruit. When all your doubts are cleared, the courage to implement the right knowledge is spontaneously generated. ***Some doubt existing in your mind unconsciously is responsible for your fear in the implementation.***

The Veda says that God is the infinite right knowledge and that God is the excellent knowledge (*Satyam Jnanam..., Prajnanam...*). This does not mean that God is the knowledge itself. It only means that the possessor of right and excellent knowledge is God and such knowledge is His correct identification mark since it is His inseparable characteristic. If somebody wears a red shirt always, the red shirt becomes his identity mark and you can call him as the red shirt like calling “Oh! Red shirt! Come here”. The Gita gives clarification on this point, which says that the possessor of knowledge is God (*Jnaanitvaatmaiava...*). Since God enters the human being only, such identification is mentioned. The human being is always characterized by the knowledge. Knowledge is one sided characteristic of awareness. It means knowledge is always associated with awareness and awareness need not be associated always with knowledge. An animal or bird has awareness but no knowledge. Therefore, you should not take awareness as the meaning of the words indicating knowledge in the Veda like Jnanam and Prajnanam. This clarification is given in the Gita, which says that God enters human body (*Manusheem...*). Hence, the Gita always gives clarifications on the Veda. Such correct clarification can be correctly clarified by the human incarnation only since the same God, who said the Gita, can alone give the original sense of the text. The Author himself can alone give the correct sense of his own statement. ***Since, God is one and the same in all the human incarnations, any human incarnation can clarify the text said by any other human incarnation.***

Closer or Farther does not matter

You should not be tempted to become human incarnation since no extra undue advantage can be obtained by you by becoming human incarnation. The service rendered by you to God in the human incarnation gets the same fruit, whether you internally serve God as human incarnation or externally serve as a devoted servant. No extra advantage will be shown on you since you serve internally. Similarly, your sin will be punished equally whether you serve Him internally or externally. ***Your sin will not be neglected since you are the human incarnation and your merit will not be also neglected since you exist outside as a devoted servant.*** The human incarnation means the existence of God in the human being. The human being means the inert human body as the tree with the individual soul as its owner-bird. The God, the ultimate owner of all birds and all trees, lives on the same tree along with its owner-bird as said in the Veda (*Dvaasuparnaa...*). The sin of the individual soul, which is the owner-bird of the body-tree, will be equally punished as the sin of the bird of any other

tree. The merit of bird of any other tree will be rewarded in the same way. Rama is the human incarnation in which the individual soul exists merged with God. Rama killed Vali hiding Himself and this sin belongs to individual soul and Rama received the punishment of this sin in the next birth, born as Krishna. Hanuman is an individual soul existing outside as the servant of Rama and Hanuman was rewarded with the post of God. Therefore, there is no discrimination between the souls regarding punishment or reward.

The soul in which God exists by merging, punishes the same soul for its sin. The teacher takes disciplinary action against his own son in the school even though his son lives with him only in the same house. The teacher gives first mark to any deserving boy even though such boy stays outside his house. Therefore, you will not get any advantage by becoming human incarnation and will not get any disadvantage by remaining as its humble servant. In such case, your jealousy on human incarnation is also meaningless. Hence, you should concentrate on the merits of your sacrifice and service only, avoiding the aspirations regarding all the fruits including the fruit of becoming human incarnation. Hanuman served His contemporary human incarnation without any aspiration and finally God merges with Him to make Him incarnation. ***The fruit depends on the quality of your practical sacrifice only and does not depend on the distance between you and God.*** It makes no difference whether you are closest to God by becoming human incarnation or far from God by remaining a devoted servant. In fact, there is higher fruit than becoming the human incarnation. You can become equal to God through human incarnation. But there is a higher state than this, which is to make God as your servant. Gopikas remained always very far from their contemporary human incarnation, Krishna, since Krishna left Brundavanam as a boy and never returned to see Gopikas staying in Brundavanam. But, they received the unique fruit since God created a separate world called as Goloka above His head. ***The quality of their sacrifice is unimaginable since they sacrificed everything for the sake of Krishna. Such sacrifice is possible only to sages and is impossible to any human being or any angel also.*** They sacrificed all their wealth, which is the stored butter through which only their livelihood is maintained. Sages are highest souls in the entire creation. Datta, the sage incarnation of God, is highest for the same reason. They sacrificed their sacred character, even though such sacrifice leads to intensive punishment in the hell. They jumped in to the fire when they heard that Krishna was no more and thus, they sacrificed their life for God.

Therefore, the quality of your practical attitude brings the fruit and not the distance between yourself and God.

Chapter 31

PEOPLE ENQUIRE ASPECTS OTHER THAN KNOWLEDGE TO DECIDE INCARNATION

Merit of Knowledge only Deciding Factor

November 14, 2010

O Learned and Devoted Servants of God,

Recognition of contemporary human incarnation is the most crucial point since we can worship God directly through contemporary human incarnation only. The recognition is to be done by examining various messages of divine knowledge rendered by the spiritual preachers and you have to recognize the contemporary human incarnation through the true and excellent spiritual knowledge only. If you want to give gold medal to the top most meritorious student in the class, you have to examine the answer scripts written by all the students of the class and depending on the highest marks, you have to select the gold medalist. Similarly, you have to examine the messages of all the preachers and then recognize the incarnation through the merit of the message. You should not fix some student as the gold medalist in the beginning itself and then allot highest marks to his answer script. *Today, people do exactly the same mistake. They enquire and examine the preacher through various other aspects and decide some preacher as the incarnation and then treat his knowledge as the true knowledge.*

The Veda says that true (*Satyam Jnanam...*) and excellent (*Prajnanam...*) spiritual knowledge alone is the real identification of God. Therefore, you have to examine the knowledge first and not the preacher. While you examine the answer scripts of the students, you are unaware of any student. You give highest marks simply based on the merit of the answer without knowing the student of that script. You are not aware of the personal merits and personal defects of the student while giving the highest marks to a particular script. You do not judge the student by his character and conduct. The knowledge of the student alone is relevant basis for giving the gold medal. Similarly, the true and excellent spiritual knowledge alone is the deciding factor because you are going to get the right direction in your spiritual journey through the true knowledge only.

The examination of the Gita gives the identification of God. You are concerned only about the Gita since it gives the right direction for your spiritual uplift. Based on this only, you should conclude that the Author of the Gita must be God. You are not concerned about the merits and defects of the Author of the Gita, which are not relevant to your spiritual progress. He might have stolen butter or might have danced with girls since those factors do not help you in any way in your spiritual journey. The advice given by Him to you alone is relevant to you. There may be many unknown reasons for His behavior about which, your capacity is not sufficient to analyze. Such analysis is unnecessary for your spiritual journey. What you require is only the correct advice about the correct spiritual path. Therefore, you have to recognize God through such correct advice, which is called as true spiritual knowledge. After recognition, you should not analyze the other aspects of God. After giving highest marks to the answer script, you should give the gold medal to the writer. You should not stop the gold medal since the student smokes. You have read the Bible and concluded that the Speaker of the Bible should be God. The Author of the Bible might have taken the wine of grapes or might have taken the non-vegetarian dish. You may search for the reasons of such specific behavior of the incarnation. But, your faith on Him as God should not be disturbed if you have not got the answer in your analysis. You may find out the reason for the smoking of gold medalist. But, you should not keep the gold medal in suspension till you find out the reason. Whether you find out the reason or not, the gold medalist is a gold medalist.

Therefore, it is the climax of the foolishness of the ignorance to decide some person as God first and then believe his knowledge as the true knowledge. You have to impartially examine the knowledge of various preachers and the best selected knowledge must lead you to its author as God. *Such God may belong to your caste or not, may belong to your religion or not, may belong to your nation or not since God is always universal and His preaching is also universal since He is the creator of the entire humanity.* The Gita also says that the Preacher of the true knowledge is God (*Jnanitvaatmaiva...*). This means that the merit of the knowledge alone should be the deciding factor in recognizing God.

Chapter 32

ASPECTS OF THE TESTS OF GOD**Devotion and Knowledge Essential for Success**

November 15, 2010

O Learned and Devoted Servants of God,

Datta means God available for souls. He is available in the human form with materialized body since human beings are with materialized bodies. The same God is available in energetic body to angels and to the departed souls from the earth, since both angels and the departed souls are in the energetic bodies. The angels are the souls in permanent energetic bodies, whereas the departed souls exist in the energetic bodies till they take the re-birth. The present alive human form of God is most relevant to the present alive human generation. *Therefore, energetic form of God and also the past human form of God are irrelevant to the present human beings. Hence, the fruits of devotion are given by the contemporary human incarnation only to any present alive human being.* Before giving the fruit, you will be tested in two aspects.

1. The first aspect is the importance you give to God above all your present bonds, which are mainly with your wealth (Dhaneshana), your wife or husband (Dareshana) and with your children (Putreshana). Another main bond is also regarding your attachment to your body and life (Deheshana and Praneshana). The first aspect deals with the position you give to God beyond all these five bonds.
2. The second aspect is about your recognition of contemporary human incarnation of God through analysis.

The first aspect is called as Devotion (Bhakti Yoga) and the second aspect is called as Knowledge (Jnana Yoga). Of course, each of these two aspects always pervades the other aspect. The basis of establishment and development of Devotion is analysis or Knowledge. Similarly, the result of analysis or knowledge is always establishment and development of devotion. Both Devotion and Knowledge are essential for your success in the examination conducted by Datta or contemporary human incarnation. Without examination, the fruit cannot be given. You cannot get the certificate of the degree without the final written examination. *Devotion*

and Knowledge are essential requirements for the test conducted by Datta as paper and pen are essential requirements for the written examination.

The analysis to fix and develop devotion should be done. All your family bonds are only dramatic bonds, which are unreal as seen in a cinema shooting. ***The bond with your wealth is also unreal like the bond of the actor with the material of settings in the shooting.*** The bond with your body is also unreal, which is the bond of the actor with his dress of the role. The Gita says that as the body changes the dress, the soul also changes the body (*Vasamsi Jirnani...*). The bond with your life is also unreal like the bond of the actor with his role. ***When the bonds of the actor with the dress and role are unreal, we cannot imagine the extent of unreality of the bonds existing between the roles in the drama.*** Ashtavakra mentioned the same point in his preaching to king Janaka. He established this point through a very sarcastic remark. He said that the bond between mother and his son in this life is going to be the bond between husband and wife during the next birth. If this point is not explained properly, the audience will throw stones on the speaker! This can be explained through a beautiful simile. In one drama two actors acted like mother and son. In the next drama the same actors acted in the roles of husband and wife. The actors are neither husband and wife nor son and mother in reality. Even the gender is unreal as it is related to the external dress only. A male actor can act in the female role and vice versa. The soul is the actor, which is the pure awareness and it is untouched by the body, gender and the relationships with other roles. Shankara also told that that which is temporary must be unreal (*Yadanityam tat krutakam...*). Since all these bonds are confined to this birth only, become temporary and hence, unreal. Therefore, all these bonds are unreal except the bond with God. Even though the bonds with own role, other roles, settings and dress are unreal, the bond of the actor with the Producer and Director is always permanent and real. The drama may change, but the Producer and the Director is only one. The relationship between the actor and him is employee–employer relationship. Similarly, the bond with God is permanent and real and therefore, should be given the top most position. All the souls are servants of God and God is always the Master of souls (*Aatmeshwaram... Veda*). Since the relevant God is the contemporary human incarnation, the bond with the contemporary human incarnation must be the top most. Hanuman and Gopikas maintained top most bonds with their contemporary human incarnations viz. Rama and Krishna only. ***The top most bond with irrelevant energetic incarnations and past human incarnations become meaningless.*** The photos and statues represent these energetic incarnations and past human incarnations

and therefore, the bonds with such photos and statues are not only meaningless but also foolish. Of course, if the human being has not reached the stage of maturity to have bond with contemporary human form of God, the bond with photos, statues, energetic forms and past human forms should be respected, which serves the purpose of development of theoretical devotion to God. Such theoretical devotion on ripening becomes practical devotion to the contemporary human incarnation. ***You should always remember that the practical devotion to the contemporary human incarnation alone gives the divine fruit, which is clearly seen in Hanuman and Gopikas.***

When the first aspect is fully achieved, the second aspect becomes necessary. The second aspect is recognition of contemporary human incarnation. This second aspect becomes important since you are ready with the first aspect i.e., you are ready to do practical devotion or service to the contemporary human incarnation. The only path to recognize the present human form of God is the merit of His knowledge. You have to analyze the preachings of various preachers and select the best. For such selection, you require the faculty of sharp analysis in deciding the true knowledge. The examiner must have sharp analysis to recognize the correct answer while evaluating the scripts. In this aspect only, the analysis will help you. Let us take the example of the lady, who is blessed to have God as son, the mother of Sripada Vallabha. The ritual of ancestors was going on in her house. A saint entered the house through the back door and asked for food. Unless the priests of the ceremony finish their meals, nobody should eat before they eat. The scripture says that it is a great sin to give food to anyone before the priests eat. She analyzed the saint and recognized Him as the human form of God. The saint is always a top scholar and knows that prior eating in such ceremony is a sin. In fact, not only the donor of the food but also the receiver of the food will get the punishment for such sin. The saint can go to other house and can get the same food in which such ceremony is not performed. When the choice of serving the purpose without sin is available, will any fool opt the other choice? She did all this analysis and decided that the saint is God. She served the food to the saint and the saint appeared as God. God gave her the boon of becoming her son. Therefore, she recognized the contemporary human incarnation through analysis only. If the analysis is not done, you will be exploited by several false human incarnations. Since this aspect is of pure analysis, this aspect can be treated as Jnana Yoga. Giving top most priority to God is Bhakthi Yoga and recognizing the alive human form of God is Jnana Yoga. Both are essential for your success when Datta tests you.

Chapter 33

CREATION OF BAD IN THE WORLD**God Entertains from both Good and Bad**

November 16, 2010

O Learned and Devoted Servants of God,

People often get the doubt about the creation of bad in this world apart from good. The bad is related to the qualities of Rajas and Tamas. The good is related to the quality of Sattvam. Since God is the Creator and Maintainer of both good and bad, He is associated with both good and bad. This is clear when we say that Vishnu is associated with Sattvam, Brahma is associated with Rajas and Shiva is associated with Tamas. The doubt is that God should have been always in the form of Vishnu only. In fact, there is a sect called Vaishnavas, who follow this point. They treat God as Vishnu or Narayana only. In such case, God should not be the Creator of the entire world since bad is also a part of the world. This will limit God to the partial capacity of Creation. Even if you say that bad is the creation of souls, since God is the Creator of all the souls, the indirect responsibility of bad appears to God. Otherwise, God should have made bad to disappear as soon as it is created by the souls. ***The maintenance of bad should not have been possible without the will of God, since will of God is the reason of everything in the Creation.*** The fundamental aspect of creation of this Universe by God is only entertainment as said in the Veda (*Ekakinaramate...*) and in the Brahma Sutras (*Lokavattu...*). The entertainment in single phase of good is always boring. When you eat a sweet dish continuously, you require the hot pickle also now and then to give a break in eating the sweet. This break or change gives you the reinforcement of taste to eat sweet again. In eating the meals, both dishes of sweet and hot are always maintained.

You may say that this necessity of break belongs to the lower human beings but not to the highest God. In such case, the entertainment is also related to lower human beings but not to highest God. If that is true, the scripture should not have told the requirement of entertainment for God. You cannot contradict the Scripture since its Author is God and this is explained by the 3rd Brahma Sutra (*Sastrayonitvat*). ***In the subject of unimaginable God, the unimaginable God alone can be the authority.***

You cannot say that the aspect of unimaginable is false since the unimaginable boundary of the Universe is a practical example. The entertainment of God does not fix God again as awareness. God can have any quality through His unimaginable capacity. God knows everything and hence, through the quality of knowing, you cannot fix God as awareness. ***God has the quality of the process of knowing through His unimaginable capacity without being awareness.*** Similarly, God can have the quality of entertainment without being any qualified and imaginable item of the creation like awareness. We have no objection to attribute any quality to God as long as you do not conclude God as the qualified imaginable item. ***He can be the possessor of any quality without being the worldly possessor of such quality, which is an imaginable item of the Creation.*** The unimaginable nature of God is never damaged by your logic of imaginable items of the Creation.

All the three spiritual preachers (Shankara, Ramanuja and Madhva) said that God is awareness since He has the quality of knowing. This only means that God is associated with the awareness as the medium or Upadhi and does not mean that God is the imaginable awareness. Since God pervades the entire medium and gets identified with it as the current is identified with the wire, we can call God as the medium for all practical purposes. ***By this point, we can call God as awareness and this is only an assumption but not reality.*** This becomes necessary since the unimaginable God cannot be indicated even by the highest faculty of intelligence and imagination. If this point is stated, which is the absolute reality; there is a danger of mistaking the unimaginable God as non-existent. Hence, all the Preachers stopped with God mediated by awareness and hence, treated God as awareness through assumption. However, the quality of knowing is related to the medium (awareness) only. Then, you should say that the quality of knowing is an associated characteristic of God only and not the inherent characteristic. However, if the confusion is not cleared by this explanation, it is always better to present the whole subject through a simple concept, which is that ***God has the quality of knowing through His unimaginable capacity of omnipotence.*** In this simple explanation, the quality of knowing can become the inherent characteristic of God through His capacity of unimaginable omnipotence and by this, the danger of mistaking God as awareness is ruled out.

Creation of Bad Avoids Boredom

Let us come to the original point. Again, another doubt comes that the creation of bad directly or indirectly spoils the souls and hence, it is

objectionable. This objection is also ruled out because the process of examination of the souls is essential for giving the divine fruit. Unless the attraction to bad exists, there is no meaning of examination. The teacher always advises the students to concentrate on studies without going to cinema. Those who concentrated on studies resisting that attraction are rewarded. You cannot say that all the cinema theaters in the city should be destroyed so that the disturbance of concentration can be avoided. The theatre exists in the city to give entertainment to the retired public. Therefore, the aspect of the entertainment of the retired public cannot contradict the aspect of concentration of students on studies. You should not bring the retired public and the students on one line. Similarly, you should not bring God and souls on one line. Moreover, unless the theatre exists, there is no meaning in the aspect of concentration on studies resisting the side attractions. If the side attraction is absent, where is the concept of concentration and where is the concept of examination? ***Such situation leads to meaningless dormant inactivity and lack of spirit of competition, which again bores the students themselves.*** Then, the students themselves will raise objection. Hence, the bad is created for the sake of the souls only. God derives the entertainment from both good and bad and such entertainment is not wrong since bad is not created primarily for the sake of such entertainment only. The entertainment is only secondary since the creation of bad was not done at all for His entertainment. You need not object such entertainment of God when it is not the primary purpose. You cannot say that the founder of a college is responsible for the suicide of a student on failing in the examination. You say that if the founder has not established the college, this incident should not have happened and therefore, the founder is criminal and should be punished!

Chapter 34

UNIQUE WILL OF GOD TO OVERCOME SUFFERANCE**True Knowledge and Efforts Necessary**

November 17, 2010

O Learned and Devoted Servants of God,

The sin, which is the source of all sufferings, cannot be cancelled through any extent of devotion and any extent of dearness and nearness to God. *No way is competent to cancel the sin except one path. Such only one path is real and permanent transformation of the mind.* Such transformation will avoid the doing of sin in future. Since the punishment given for the sin done in the past also aims at this transformation only, there is no meaning of punishing the soul further for the past sins after the transformation. Hence, the permanent and real transformation of the soul cancels all the past sins and the future possibility of doing any sin more. *There is no other way than this because such unique way is the will of God.* If God cancels all your past sins, it means that you are really and permanently transformed and that you will never do sin in the future. Such permanent and real transformation of the soul can be achieved only by getting the true knowledge, which is the starting step of the correct treatment. After getting the true knowledge, you will try to travel in the right path and now, your effort gains importance. Gradually, you will succeed in getting the real and permanent transformation through the right knowledge associated with your subsequent effort to implement the right knowledge in practice. *Both right knowledge and your effort are necessary to achieve the goal.*

You must get the correct information to reach Delhi. The correct information will show you the right path to reach the goal. Here, the purpose of knowledge is over. From this point onwards, your effort is required. You may have the correct knowledge of the path, but unless you put the effort to walk, the goal is not reached. *The true knowledge is given by the scripture. But, unfortunately wrong interpretations of the scripture exist in this world.* Therefore, the correct interpretation with powerful explanation of the scripture is required. The correct interpretation is only known to the Author of the Scripture. Therefore, God, the Author of the Scripture, should come down in the human form as Preacher to give the

original interpretation and clarify all your doubts to convince you with powerful and correct logic. If God comes in any form other than human form, the preaching is not possible. Of course, God can preach you even in the form of a statue through His omnipotence. But, if that is done, you will be excited with tension and will not be able to receive the interpretation and will not be able to express your doubts in cool atmosphere. For this purpose only, God comes down in the human form as a Preacher so that you will treat Him as your co-human being and express your doubts freely to get correct clarification. Hence, the importance of contemporary human incarnation.

Nearness and Dearness to God

To establish that you will be punished for your sins and your nearness and dearness to God cannot save you from this punishment, even the soul existing in the human incarnation is punished for its sins. ***No soul can be more near and dear to God than the soul existing in human incarnation.*** The human incarnation is a two-component system of God and soul, appearing in a single phase called as the human being. It is like a copper metal appearing as copper metal only but having a trace of invisible gold in it. It appears as a single phase (pure copper) only even though it is a two component system (copper and gold). The activity of soul-component is rewarded by the God-component if the activity is good. If the activity of the soul-component is bad, God-component will punish it, even though the soul component is very near and dear. ***The soul is pervaded by God and hence, is near most to God. The soul is selected by God for the human incarnation since the soul is very dear to God through its excellent devotion. Therefore, the soul in the human incarnation is near most and dearest to God.*** Even then, such near most and dearest soul is rewarded or punished according to its good and bad deeds respectively and there is no trace of extra consideration in the case of even such soul. Parashurama is a human incarnation consisting of both soul and God. The soul exhibited ego and jealousy towards another human incarnation called as Rama due to its predominant qualities of Rajas and Tamas. Then, the God-component existing in Rama and Parashurama, which is only one, punished the soul-component called as Parashurama. The soul in Rama is very humble due to its predominant quality of Sattvam and hence, was rewarded with continuous victory and unparallel fame. Even in the incarnation of Rama, the soul-component did a mistake. Due to over anxiety in the search of His lost wife, the soul-component killed Vali by hiding behind a tree. Rama gave very long explanation to support His action. Even though killing Vali

is a justified end, the means are not justified. Rama acted as a perfect human being. ***The human being should give value to both ends and means.*** This means the means justify ends. Otherwise, there is a danger of achieving the wrong end easily through false means and justify later on both the ends and means through intellectual interpretation. If a check is put on both ends and means, the human being will have sufficient patience to do the impartial analysis. Therefore, Rama was punished in the next birth for this sin, where Vali born as hunter, shot Him to death. If you take the human incarnation called as Krishna, He used false means like telling a lie to kill Drona to achieve justified ends in the war. Krishna always exhibited the aspect of God-component. God is omniscient and will never justify false ends. Therefore, in the case of Krishna, the false means supported by justified ends become justified means and hence, there is no sin. Krishna, being rich, stole butter from the houses of poor Gopikas. He also danced with them secretly in the mid nights. These activities look like sins, but if you analyze the background, they are not sins. In the previous birth, Gopikas were sages and prayed the Lord for salvation. In the next birth, the sages were born as Gopikas and were tested by the Lord in their intensities of bonds with wealth, children and husbands. Bonds with these three are very strong called as Eshanas. Stealing butter involves the test of their bonds with the wealth and the children, since the butter was stored for their children. Those sages, who passed the tests, got salvation. Krishna never repeated these activities after leaving the village since the sages with such specific background were confined to the village only. Therefore, all the activities of Krishna are related to the God-component only and not to the soul-component.

You may argue that the nearest and dearest soul in the human incarnation will never do sins after going to such highest stage of devotion. If that is the case, what is the reason for such sinful deed and subsequent punishment? There must be some divine purpose for such act even if you consider the soul in the human incarnation as purest. The soul must have done such act not for its own sake. It must have done to give some important message to the souls in the creation. The message must be that you may become nearest and dearest to God through top most devotion, still you will be punished for your sins. Devotion can never save you from sins. The only way is real and permanent transformation of soul, which is achieved by true knowledge followed by special effort in implementing such true knowledge in practice. The soul in the human incarnation must have enacted this drama to give this true concept to the world. Whether the soul did the sin really or enacted the sin for the sake of message, it makes

no difference as far as the need and truthfulness of the message given to the world is concerned. The final concept does not change in both the situations. Ravana was very near and dear to the Lord as the gate keeper in the previous birth, but he was also punished for his sins. The internal soul of human incarnation, Rama and the external soul, Ravana, were punished for their sins irrespective of their nearness and dearness to God.

This concept of sin and its remedy was told by Krishna in the Gita. He told that the true knowledge giving the correct direction followed by the effort of soul in implementation will burn all the sins of past, present and future (*Jnanaagnih..., Abhyasenatu...*). ***Jesus propagated this concept telling that if you confess and do not repeat the sins through surrender to God, all the sins will be excused.*** The priests of the church crucified Him, since the propagation of such true knowledge will affect their interests. The sinners come and donate to get their sins cancelled. The priests play important role in this process and get highest respect from the public. The propagation of this truth will affect their business and respectful positions in the society. The priests of all the religions in the world are doing huge business based on this false concept only. In fact, these priests can earn more and can get more respect if they are based on the truth and propagate the true knowledge. When the truth is propagated, the souls will get real benefit. The priests will be rewarded more and hence, should not object the propagation of the true spiritual knowledge under the false impression that their livelihood gets spoiled by the true knowledge.

Chapter 35
CLARITY ON RITUALS

Essence of Any Ritual is Sacrifice to Deserving

November 17, 2010

O Learned and Devoted Servants of God,

The essence of all the rituals is just sacrifice of wealth to a deserving devotee of God and the sacrifice should be in the memory of God. Mere sacrifice to a deserving human being without referring to God is just social service, the reward of which is temporary stay in heaven (*Ksheenepunye... Gita*). The sacrifice is of two ways. One is in the form of work or service and the other is in the form of wealth. The sacrifice should be done with lot of analysis to discriminate the deserving from the rest. ***The sacrifice is most powerful means to please God and get His grace, if the receiver deserves.*** If the receiver does not deserve, the same sacrifice will yield negative results in the form of punishment. Since all the rituals involve sacrifice only as the basis, the rituals should be done with proper analysis in selecting the deserving receiver. The deservingness of the receiver alone decides the fate of the entire ritual. Place, time and formalities of the ritual are not at all important in deciding the fruit of the ritual. If the receiver is undeserving, the sacrifice may be done in sacred Varanasi on sacred day of Maha Shivaratri and the process of sacrifice might have been done correctly following all the steps of the scripture, the result is going to be negative only. If the receiver deserves, whatever may be place, time and procedure of the ritual, the result will be excellent. People are bothered about the place, time and correctness in the steps of the ritual only, which are totally useless. They are not bothered about the main point, which is the deservingness of the receiver. They never analyze the receiver.

The Veda says that the main characteristic of deservingness of a receiver is the lack of attraction on the returns (*Shrotriyasya chaakamahatasya...*). When the priest is invited to perform a ritual, he should not aspire for any benefit or returns. He should not ask for the fees. He should accept immediately to perform the ritual without a trace of aspiration for fees. The ritual involves worship of God and he should thank God for getting an opportunity to worship God through the ritual. At the end of the ritual, whatever may be paid to him, it should be received with

pleasure and full gratitude. He should feel that the money is given to him by God. He should feel that the donor is only a mechanical means of God. Thus, he should not analyze the payment, which is the form of grace of God. Even if nothing is given, he should return home after expressing full gratitude to the doer of the ritual for giving an opportunity to participate in the worship of God. If this attitude is maintained, the expectation for fees will not take birth in the mind. ***Since the ritual is misunderstood as some work of soaping God to give some benefits to the doer of the ritual, the priest is expecting fees from the doer.*** In fact, if the priest performs the ritual understanding it as the worship of God, the priest himself will be benefitted along with the doer of the ritual. ***The priest performs the ritual for the sake of the fees only, so that the doer of the ritual alone is supposed to get the total benefit from the worship.*** The sage Yaska says that the priest is a porter of the luggage of huge gold in performing the ritual for a petty remuneration from the doer of the ritual and rendering all the gold to the doer of the ritual only (***Swarna bhara harah...***).

Let us take the example of the ritual of performing the ceremony of the departed souls. You give importance to the day on which the souls departed from this world. You have to find out a deserving person to give him food, clothes and some wealth, so that the fruit of such donation will benefit the departed soul and the doer. Here, the deservingness of the receiver decides the result. If the receiver is undeserving, the departed soul is punished for such a sin apart from the doer of the ritual. Therefore, the departed soul should be careful to do charity to a deserving receiver while he is alive. The time of the ritual i.e., the day of the ceremony is not at all important here. The important aspect is only the deservingness of the receiver. If you do not get a deserving receiver, there is no harm in postponing the ceremony till you get a deserving receiver. ***You insist on the bank transaction to be done on the first day of every month. You are not bothered about the nature of the transaction i.e., whether it is credit or debit.*** Similarly, you are bothered about the particular date of the ceremony and you are not worried about the aspect of deservingness of the receiver. If the receiver deserves, the departed soul and doer will be benefitted and it will be a credit. If the receiver is undeserving, the departed soul and the doer will be punished and it will be a debit. ***You are always worried about the process of ritual, which is just like the bank transaction.*** Even if the bank transaction is postponed for a few days, you will appreciate if the transaction is a credit. Similarly, even if the ceremony is postponed, you should appreciate if the ritual yields good fruit and the fruit will be good only if the receiver is deserving. You should not worry about the place of

ritual. You need not worry whether the bank transaction is in State Bank of India or Axis Bank. You should worry only about the credit-nature of the transaction.

Actually, the departed soul is in the energetic body and does not get any trace of the materialized food offered to the priest. If the departed soul goes to God, the food is not required (*Nahitena Pathaa Tanutyajah...*). This is called as the path of Devayanam or Shuklagati in the Gita. In the Pitruyanam or Krishnagati, the soul may go to heaven or middle world of departed souls (Pitru-loka) or hell. In heaven, the soul does not require food or drink (*Ubhe tirtvaa ashanayaa...*). If the soul goes to the middle world, it takes food from the rays of moon (*Nirvishtasaraam pitrubhih Himamshoh...*). If the soul goes to hell, it will be tortured with hunger and thirst (*Jayasva...*). Hence, the materialistic food given to the priest is not at all related to the energetic food taken by the soul. In such case, you need not fear that the ritual is a waste. If you view the right angle of the ritual, it is very useful. If the receiver deserves, the departed soul and doer of the ritual are benefitted. Therefore, the ritual should be performed only on getting a deserving priest. In the old generations, almost everybody was a deserving receiver. It was very difficult to get an undeserving receiver. But today, the situation is totally reverse. Now, it is very difficult to get a deserving receiver. Therefore, in all most all the present ceremonies, the undeserving receivers are rewarded. The result is that the departed soul is punished along with the doer of the ceremony. It is said in Mahabharata that donation to undeserving is a sin. In performing the ceremony, you need not worry about the Vedic hymns recited by the priest. All the Vedic hymns are only prayers to God. The other Vedic statements are only descriptions of the steps to be taken in serving the deserving receiver. ***These statements need not be recited at all, if the service is done in practice.*** Instead of the Vedic prayers, you can pray God even in your mother tongue. God gives value to the devotion only and not to the language (*Bhavagrahi Janardhanah...*). He can understand any prayer in any language since He is omniscient. Therefore, you have to concentrate on the deservingness of the receiver of your donation only and need not worry about other aspects like date of ceremony, language of prayers, steps of procedure of ritual etc.

Lies Told for a Good Purpose

It is told that if the priest eats the food, the departed soul gets that food. Even though this is a lie, it has some good purpose. Such a lie will initiate even the greediest person to perform the ritual due to love on his departed parents. When the ritual is performed and if the donation to

deserving is done, it gives good fruits to him and also to the departed souls. It is a matter of exploiting the weak point for a good purpose. The weak point is not misused. The mother tells the child that if it eats the food, the moon will come down. It is a total lie but still the mother is not getting sin for deceiving the child. The lie serves good purpose in making the child eat the food. All such statements are pertained to the ignorant people only and not to the wise scholars. The Veda also says that you should perform the ritual to get heavenly pleasures. The ambition for heavenly pleasure already exists in every human being and this weakness is exploited in performing the ritual through which the doer is expected to be attracted towards God through prayers. ***Here, the Veda is not responsible for creating the attraction to heavenly pleasures. It only exploits the already existing attraction in the human being.*** Therefore, the Veda need not be blamed for encouraging the attraction to heavenly pleasures as stated by Shankara (*Jnapakam natu kaarakam*). The Veda says to kill an animal in the sacrifice to offer to God. Here, the Veda does not encourage the killing of animals. Even without the Veda, the human being kills the animals to eat them. Here, the Veda asks the human being to offer the killed animal to God first and then to eat. The Veda is not responsible for killing the animals in the ritual. It is only responsible for the offering of food to God. The Veda adds the offering to God after killing the animal, which is already an existing tendency in the human being. ***Similarly, the tradition need not be blamed to exploit the love on parents through the ritual. The already existing love on parents is exploited to divert an ignorant person to love God through the ritual in which the prayers to God are offered.***

Chapter 36

GOD NEVER FOND OF EXHIBITING SUPERPOWERS**God not bothers about success of His efforts**

November 20, 2010

O Learned and Devoted Servants of God,

God will not use His superpower as far as possible unless a very rare occasion of protecting the most deserving devotee arises. A good administrator will always run the institution on the natural wheels of the rules already setup. As far as possible, he will not disturb the routine and natural functioning of the system. This is the reason for the Lord Krishna not to change the mind of Duryodhana, who rigidly favored the war. He did not use the superpower in the case of Arjuna also, when Arjuna was against the war. In the case of Duryodhana, the Lord tried His best to stop the war. In the case of Arjuna, the same Lord tried His best to provoke Arjuna to fight the war. In both cases, He has taken lot of time and put best efforts through long preaching. In the case of Duryodhana, the Lord failed and in the case of Arjuna, the Lord succeeded. *Ofcourse, virtually it is failure of Duryodhana and success of Arjuna to assimilate the advice from the Lord.* However, from the angle of the Lord, the effort was put by the Lord and hence, from the point of effort it has to be considered as failure and success of Lord only. *The total essence is that the Lord is not bothered about the success and failure of His efforts put based on natural setup of the creation.* If the individual soul fails in its effort, it will try to use the superpower if it is in possession of such superpower. But, the Lord never uses such superpower since He wants that everything should run on the natural rules setup by Him. In both the cases, the Lord could have changed their minds in a fraction of second by using His superpower. In both the cases, He never used His superpower and tried to achieve result through the natural effort only. Therefore, God is always fond of doing things based on the natural setup of administration. He is never fond of exhibiting His superpower.

The demon is quite opposite to God. He always uses the superpower achieved by him in the wrong direction of fulfillment of his ego. He often exhibits the superpower and gets his ego satisfied. *The devotee is always in search of superpower to use it for selfish problems. The devotee is like the*

ONGC engineer, who is in search of oil hidden in the soil to use it for the generation of power for the sake of using it in improving the facilities. The devotee appears good since the superpower is not found. Once the devotee finds the superpower and achieves it, he will misuse it like the demon. ***The devotee is always a hidden demon waiting for the opportunity.***

A true devotee is never in search of superpower. He is always in search of God to surrender his power in service of God without any aspiration for the returns. He always feels that the power in him belongs to God and therefore, should be surrendered to God in his service. He does not aspire anything in return because you do not aspire anything in return while repaying the loan to the donor. This is the true attitude of a true devotee. You do not charge the donor for returning the loan given by him. A true preacher also preaches the same true knowledge. He will say that the rupee given by you to God will not return to you with interest because you have not invested your energy in the service of God as loan to Him. In fact, it is reverse. You have taken the energy from God as loan and in fact you should return it along with interest. At least you can use a little of it for your selfish ends and return back the huge balance to God. At the worst, you should return at least a little to God after using a huge amount for your selfish ends. Can we imagine the fate of the people, who do not return at least a little of the loan taken from God? The false preacher always propagates false knowledge to exploit the innocent people and get selfish benefits. He says that you will get back the money multiplied by several folds, if you donate a little to God. He collects that little money for his selfish ends posing himself as the representative of God. People are exploited for their ambition of getting back the money in multiple forms. The true preacher says that God has nothing to do with such business (*Naadatte kasyachit... Gita*). ***He says that God will accept your offering in case it is offered without any aspiration for returns.*** He explains always the true concept without bothering about the returns in terms of business. Whether anything is given to Him or not, He will not be concerned about it and always spreads the true knowledge, which may be liked or not, by the people. If He gets something through the propagation of such knowledge, He will feel that it is given by God only through the medium of human beings and expresses His gratefulness to God.

Chapter 37

EQUALITY OF HAPPY AND MISERY STATES

November 21, 2010 Kartika Purnima

O Learned and Devoted Servants of God,

The Gita says that equality in situations of happiness and misery is Yoga (*samatvam yoga...*). Generally, people misunderstand this concept. They think that keeping oneself inactive towards happiness and misery without any disturbance like a stone is the meaning of this verse. Such meaning is wrong and is not the actual opinion of the Lord. It is only the misinterpretation of misunderstood heart of the verse. You are not a stone to show such inert behavior. You are a living human being and can never behave like that. You can behave like that by taking some sedative drugs and there is no need of the intensive spiritual effort to achieve such state. The actual opinion of this verse is that you should enjoy both happiness and misery like the sweet and hot dishes in your meals. While taking the hot dish, your tongue vibrates and tears flow from your eyes! But still you enjoy the taste of hot dish in your heart. Similarly, you weep in the situation of misery, but if you are able to enjoy your own weeping, you have achieved the state of continuous enjoyment through entertainment from the creation by which you have attained the state of God. The Gita says that you should enjoy even your death (*Eshaa brahmi sthitih...*). In fact, the author of the Gita exhibited His own concept in His practical life. The same sweet smile that appeared on the face of the Lord while dancing with the beautiful Gopikas remained on the face of the Lord at the time of His last breath also after shot by an arrow. According to the Veda, God created this world for His entertainment and He enjoys all the scenes of this creation. If you can enjoy all the incidents of your life in a similar way, you have attained the state of God and this is the monism (Advaita) preached by Shankara. Shankara told that the Lordship (Eshwara) is a myth (Mithya) in this context. This means that when God and the soul enjoy the creation equally with continuous entertainment, there is no need of bringing the irrelevant Lordship of creation, ruling and destruction of the world in this context. The peon is seeing the cinema along with the producer and director. The state of producer and director is meaningless to differentiate the peon and producer-cum-director as far as the enjoyment of the cinema as a spectator is concerned. Mithya means neither true nor false. The

producer-cum-director sits in the hall and therefore, the state of producer-cum-director is not false. But still, the state of producer-cum-director is unnecessary and irrelevant as far as the common spectatorship is concerned. Therefore, the state of producer-cum-director is neither true nor false. Hence, it is called as Mithya.

You need not show sympathy to the Lord if He broods over some personal misery. From the external weeping, you mistake the Lord as suffering from the misery. In fact, the Lord enjoys His weeping resulted by the misery. You always weep externally and internally due to misery and therefore, you should be consoled. The Lord need not be consoled since He weeps externally and enjoys the weeping internally. ***You should not judge the Lord on your standards. You should understand the Lord on His standards.*** Therefore, Yoga means the equality in the enjoyment of mind in both happiness and misery like God. The Yoga always refers the state of God achieved by you. Whenever a great fortune is achieved, it is denoted by the word Yoga. Therefore, you will attain the state of Advaita through Yoga only. When such a state is achieved in practice, it is called as Karmayoga. When such a state is understood with full clarification, it is called as Jnana Yoga. When such a state is achieved by you in practice through your powerful liking to God, it is called as Bhakti Yoga.

Chapter 38

REQUIREMENTS OF SPIRITUAL ASPIRANT**True Knowledge and Best Explanation**

November 28, 2010

O Learned and Devoted Servants of God,

If you want to eat an apple, you have to search for the seller of apples in order to purchase an apple from him. Then, how to identify the seller of apples? The identity mark for recognizing the seller of apples is the apple itself. *Therefore, your requirement itself is the identity mark to recognize the possessor of your requirement.* If you want to learn Physics, you have to select the best teacher of the physics. What is the identity mark of the best teacher of physics? The identity mark is the best teaching of the physics itself. *Similarly, the requirement of an aspirant of spiritual path is the correct direction in his spiritual journey.* The correct direction in the spiritual journey can be given by the true spiritual knowledge. Apart from the true spiritual knowledge, there should be best way of explanation of such true spiritual knowledge. *Therefore, your requirement is the true spiritual knowledge and its best explanation so that, you can get the correct direction in your spiritual effort.* Now, the identity mark to recognize the possessor of true spiritual knowledge and the best preacher of such true spiritual knowledge is the true spiritual knowledge and its best explanation only. The Veda says that the true spiritual knowledge (*Satyam, Jnanam...*) along with its best explanation (*Prajnanam Brahma*) is required for the correct spiritual direction. The Veda says that the true spiritual knowledge itself is God. It means that the possessor of true spiritual knowledge is God. It should not be confused that the knowledge itself is God. The possessor of your required important item is addressed as the item itself. You call the possessor of apple as apples. You call him “Oh Apples! Come here”. Here, the word ‘apples’ means the possessor of apples. The Gita clarified this confusion by saying that the possessor of knowledge is God (*Jnanitvatmaiva...*).

Identiy True Preacher by Reading Books of Different Preachers

You need not search the possessor of knowledge by going to various places. The knowledge given by a preacher is printed in the form of books. ***You can read various books, which are the messages given by various preachers.*** You can judge the true knowledge explained in best way. How to judge the true knowledge? It is said that your inner consciousness is the best judge (***Pramanamantahkaranapravrutayah***). When something is true, your inner consciousness will always prick you, saying that it is truth even though you may not like it. Similarly, your inner consciousness will say the false thing as false, even though you may like it. ***Actually, God is giving this hint to you through your inner consciousness.*** Sometimes, the knowledge may be true but, if the explanation is not good, you will have confusion. Even in such situation, your inner consciousness hints you that it is true. Ofcourse, if the true knowledge is explained in best way, you will not have any confusion. ***Therefore, not only the knowledge must be true, but also the way of explanation must be best. When both these aspects are accomplished, know that the preacher of such true knowledge explained in best way is God alone.*** Such preacher is called as Sadguru. Guru is the preacher and may give the true knowledge, which was already given by God through the scripture. But, the best explanation of it, clarifying all your doubts is possible to God alone (***Chidyante sarvasamsayah***).

The primary purpose of God coming in human form is only to give you the correct direction in your spiritual effort through the best explanation of the true knowledge, which clarifies all your doubts and inspires you to practically adopt the knowledge. The true knowledge explained in best way is like huge fire (***Jnanagnih... Gita***). ***Such true knowledge explained in best way is the huge power to bring implementation of theory into practice.*** If there is any hindrance in your implementation of theory in practice, it is only the imperfect clarification of the true concept. Therefore, the contemporary human incarnation of God can inspire you to implement the true knowledge in practice. Inspired by the teaching of Lord Krishna, Arjuna fought the war and even killed his grandfather and teacher. Mandana Mishra left the family and became a saint following Shankara, just after hearing the best explanation of true knowledge from Shankara during the debate that went on for several days continuously. ***Therefore nothing is as powerful as the best explained true knowledge (Sarvam Jnanaplavenaiva... Gita).***

Chapter 39

PERPETUAL ENTERTAINMENT POSSIBLE FOR SOUL**Absolute Reality differ for God and soul**

November 29, 2010

O Learned and Devoted Servants of God,

[Dr. K. V. Prasad, a devotee, raised a doubt on the recent message given by Swami on Karteeka Poornima. The doubt is “You told that we should enjoy even misery like a hot dish in the meals. But, this is practically impossible”.]

Swami Replied: I will give an example to show that this is practically possible. A child enjoys the sweet, but dislikes the hot dish since it tasted the hot dish once and felt the pinch of it. This means that the child did not enjoy the hot dish even once and hence, does not like to taste the hot dish again. But, you take the case of an adult. He enjoyed the hot dish and hence, he tries to taste the hot dish again and again. The difference between the child and adult establishes the fact that the enjoyment and non-enjoyment of the hot dish does not lie in the dish, but lies in the attitude of the enjoyer. Similarly, the misery also can be enjoyed as in the case of enjoyment of hot dish by the adult. *All the souls in the creation, who do not like the enjoyment of misery, resemble those children.* The human incarnation of God enjoys the misery and infact, God comes down to the earth in order to enjoy the misery, which is totally absent in His upper abode. In His upper abode, only happiness and praise of God persists by which God gets bored like in the continuous enjoyment of sweets. God called His gate-watchmen called Jaya and Vijaya and requested them to take birth as villains to give Him troubles on the earth so that He can enjoy the hot dish for a change. *The hot dish not only gives a variety of enjoyment but also serves as a break between two sweet dishes. Infact, the sweet dish after hot dish gives reinforced enjoyment. Thus, the hot dish serves double purpose and is very important.*

You may argue that the tragedy in a cinema can be enjoyed since we know that the entire cinema is unreal. But, the tragedy in life cannot be enjoyed like that since we know that the entire life is a reality. God may enjoy the tragedy in the life of a human incarnation, since, for God everything is unreal except Himself. But, for a human being, the situation is quite different. Since the soul is a part of unreal creation, the unreal creation

cannot be unreal for the unreal soul. Unreal for unreal is always real. This argument is ruled out because even the soul can feel the creation unreal. The entire creation is a modification of the cosmic energy. Matter is a modification of energy. All the static items are different forms of the energy only. All the actions are different forms of kinetic energy. Infact, the space, which we consider as vacuum is also subtle invisible cosmic energy only. This point can be proved through science. The special theory of relativity says that the space bends along the boundaries of an object. If space is nothing, nothing cannot bend. Only if it is something, it can bend. Therefore, there is nothing like nothing. The vacuum acts as a source of generation of galaxies. Therefore, the entire creation is nothing but different modified forms of cosmic energy. Even the soul is a form of nervous energy, which is a specific type of kinetic energy only, since the soul or awareness is only transformation of information from the senses to brain. Thus, the soul can realize that the entire creation is basically a continuous quantum of cosmic energy only. In that case, all the forms like objects and all the activities are unreal with respect to basic cosmic energy. When this is realized, the entire creation becomes unreal since there is only one real cosmic energy.

On realizing the unreal creation, the soul can enjoy the tragedy of life also as a tragedy of the unreal cinema. This monism (Advaita) is preached by Shankara to all the human beings. In His preaching to the souls, the ultimate absolute reality is cosmic energy, which can be called as Brahman. The word Brahman can be applied to the greatest item of any category. The Veda is called as Brahman in the Gita since the Veda is the greatest book among all the books. Coming to cosmic energy, it is the greatest among all the items of entire creation. The word Brahman perfectly suits to the cosmic energy since it is the greatest among all the categories of entire creation. God is also called as Brahman because God is greater than the cosmic energy. God is the ultimate absolute reality and with reference to Him even the cosmic energy is unreal. As far as the forms and activities of the creation are concerned, they are unreal with respect to the immediate cosmic energy and they are also unreal with respect to the final God. Cosmic energy is the ultimate absolute reality with respect to forms and activities of the creation. But, the same cosmic energy is unreal relative reality with respect to God, Who is the ultimate absolute reality. ***Therefore, both the God and the soul can realize the creation in the level of forms and activities as unreal. This point of unreality of forms and activities is common to both God and soul.*** The ultimate absolute reality may differ in the case of God and soul and that difference is unnecessary as far as the

unreal relative reality of the forms and activities is concerned. ***For God, the absolute reality is Himself and for the soul, the absolute reality is cosmic energy.*** The soul itself is a part of cosmic energy. It can never consider itself as unreal. Therefore, the soul can never transcend the cosmic energy. Hence, the soul can enjoy the tragedy in the level of forms and activities like God in human incarnation. There is no difference between God and soul as far as the realization of unreality of creation in the level of forms and activities is concerned. ***The basis for comedy or tragedy in the life is only the level of forms and activities of the creation.*** The soul can never transcend the space and can never imagine the situation beyond the space. Since space is energy, it means that the soul can never transcend the space or energy. Therefore, God existing beyond the space becomes unimaginable to any soul.

The producer-cum-director is watching the entire drama from outside. The actor is a part of the drama. The unreal drama, involving the created story of scenes, can be realized as unreal by the inside actor as well as the outside producer-cum-director. The unreality of drama is common to both and it does not distinguish the actor and producer-cum-director. The monism preached by Shankara is one and the same from the point of the soul as well as from the point of God. The only difference is that the cosmic energy of which the soul is a part becomes the ultimate absolute reality for the soul, whereas for God the ultimate absolute reality is Himself since the cosmic energy is also an unreal relative reality in the view of God. ***Therefore, the human incarnation of God and also the realized soul can enjoy the misery of the world since it is unreal to both.***

Chapter 40

PROOF FOR THE EXISTENCE OF GOD**Realities of Shankara Philosophy**

December 05, 2010

O Learned and Devoted Servants of God,

Shankara gave two phases in His philosophy—

- 1. Phase of Reality (Paramarthadasa):** In this phase, the absolute reality and the relative reality are mentioned. God is the absolute reality and the cosmic energy is the relative reality, which is produced from God in the beginning of this creation. The cosmic energy includes the vacuum also and vacuum is the original form of energy, which is very much invisible. The vacuum generating galaxies supports this point. The special theory of relativity also supports this point, which says that the space or vacuum bends along the boundaries of an object.
- 2. Phase of Relativity (Vyavaharadasa):** In this phase, the cosmic energy, which is acting as relative reality in the first phase appears as the absolute reality. The relative reality is matter, which is generated from energy and is treated as a form of energy. In this phase, the cosmic energy should be treated as the absolute reality, which never becomes relative reality as long as this phase continues. It becomes relative reality only when this second phase disappears and first phase appears.

When you put your finger on a solid occupying some space, which consists of millions of atoms packed together, your finger does not penetrate the solid. *You feel that your finger is obstructed by the continuous phase of solid matter.* This impression is only an illusion and the reality is quite different. Each atom consists of a large quantity of space called Atomic Space. All the sub-atomic particles put together constitute a very negligible portion of the atomic space. Therefore, your finger touches a large quantity of space only and the solid matter viz., the sub-atomic particles is only of very very little only. Even the inter atomic distance is also space only. In such case, your finger should penetrate easily into the solid. But, your finger is restricted by the field of kinetic energy of sub-atomic particles and also the inter-atomic bonds, which are only bond energies. Therefore, your finger is not obstructed by the solid state viz., the subatomic particles and instead your finger is restricted by the repulsion of

their energy only. In spite of the real interaction of energy, you misunderstand the reality of solid state. Therefore, matter becomes an illusive form of energy like a false serpent appearing on the real rope in dim light. If you take the minute sub-atomic particle, electron, it is now considered that the electron consists of sub-particles called as quarks. Tomorrow, the quark may be found out consisting of barks and day after tomorrow, the bark may be found consisting of darks and so on. ***This ad-infinitum leads to the disappearance of very nature of particle.*** Even the electron is considered to have dual nature of matter and energy. Even the theory of particle nature stands finally on the fundamental unit of energy, a quantum. Therefore, the nature of particles slowly ends in the nature of energy only and you have to treat the quanta of energy as particles. ***Your finger penetrates in liquid and gas states of matter because the inter-atomic distances are long and the binding energies are weak to restrict your finger in penetration.***

If you take the energy, its inherent nature is kinetic only because the energy is expressed as the multiples of frequency. Frequency is a kinetic parameter. The kinetic energy is always dynamic in nature. Even the potential energy is the energy associated with a static particle and the potential energy does not mean that the energy is static. The essence of all these give the final information that the energy means the property of dynamism only. Dynamism cannot be independent. When you see that something is dynamic, you refer to a static substratum, which is dynamic. When you have arrived to a conclusion that the entire creation is only energy, it means that the entire creation is only the property of dynamism. This means that the entire creation cannot be an independent item since the dynamism requires its associated substratum. Therefore, this entire creation, which appears as matter, work, vacuum etc., is a continuous ocean of the single phase – energy. In such case, the cosmic energy or the creation cannot exist independently and requires the existence of its possessor or substratum. When a person is walking, the walk or dynamism cannot exist independently without its associated walker. The walk is generated by the walker.

Similarly, all this creation or cosmic energy is generated by its possessor or substratum. ***Such substratum should be named by some word and the word chosen is God.*** You cannot say that God should be the particle because the dynamism is always associated with a particle only. This conclusion leads to a serious problem. In case you treat God as particle, the God should also be the energy in essence since the nature of the particle finally ends in energy. In such case, God should be essentially

energy and there is no meaning in saying that the God is generator of energy. ***The generator of energy itself cannot be energy.*** The generator of energy should be totally different and should not be energy again. If you conclude that God is not energy, God is also not space because space is essentially energy. ***This means that God is beyond the concept of energy or space.*** The conclusion of this logic is that your intelligence cannot imagine God, who is beyond the dimensions of space. Your intelligence can imagine anything, which has the dimensions of space only.

When your hand revolves, each revolution is kinetic energy only. The potential energy associated with the hand may be converted into kinetic energy for sometime. When the potential energy is exhausted, the fat associated with the hand may dissolve supplying the kinetic energy. This is conversion of matter into energy. When the fat disappears, your hand stops because there is no provision of conversion of any small portion of matter of the hand into energy. If some provision is made to convert the hand into energy, the revolutions continue till all the hand is converted into energy. At this stage, since the hand totally disappears, there is no revolution because the energy needs association of some matter as its possessor. You need not argue that the electro-magnetic radiation traveling in space is independent entity without possessor. The electromagnetic radiation appearing as independent entity has its unimaginable possessor called as God.

The electron revolves in its orbit and each revolution is an expenditure of some small kinetic energy. People say that since this kinetic energy is very much lesser than the fundamental unit of energy, electron does not lose energy and is not collapsing in the nucleus in long run. They say that the orbit is static. This argument appears in the following way. Suppose somebody is selling 10 fruits for 1 paisa. You take only one fruit and you may say that since you cannot pay 0.1 paisa, the fruit is taken free of cost. In this way, you take each fruit and put in your bag. The seller has to agree with your argument since the paisa cannot be divided into fractions. But, after taking 10 fruits, the seller will demand you to pay 1 paisa! Hence, you must conclude this point in two ways. The first way is that the energy needed for each revolution of electron is supplied from cosmic energy, since neither the potential energy associated with electron nor any portion of the particle nature of electron is converted into kinetic energy. The second way is to treat this point beyond logic of measurement of such infinitesimally small kinetic energy compared to the fundamental unit of kinetic energy that can be measured by the human being. This second point is covered under the topic of Heisenberg's uncertainty

principle, but even this point needs the requirement of first point because the accumulation of several revolutions can become equal to the measurable fundamental unit of energy.

The final solution for this is to accept the unimaginable power of the absolute unimaginable God through this event, which can be called as miracle that indicates the existence of unimaginable God. ***You should not apply the tautology, which is the logic of the relative items to the ultimate absolute unimaginable God.***

Chapter 41

BOND WITH MONEY—ROOT OF ALL BONDS**The Sacrifice of Saktuprastha**

December 11, 2010

O Learned and Devoted Servants of God,

God created money or wealth, which is the most wonderful item in this entire creation because all the worldly bonds are condensed in it. It is the essence of all the bonds in this world. Directly, it has no importance, but, indirectly it has highest importance since it covers all the needs of your life of yourself and your kith and kin. You can purchase even the food by which you can maintain the life. Therefore, it is the basis of all the basic needs and other needs of the life. In nutshell, it can be said as the essence of the entire creation. *It is said to be the root of the entire tree of world (Dhanamoola midam jagat)*. If the root is cut, the entire tree will fall. The tree indicates the world and its branches indicate various bonds of the world. The main stem indicates your bond with your body and your life. Thus, it is the most wonderful item of the creation of God in which the entire creation is condensed. Shri Chakra means the whirlpool of money in which the entire world revolves. Shri Yantra means the money, which controls the entire world. Without realizing this real significance, ignorant people worship blindly the metallic plates on which the Shri Chakra or Shri Yantra is drawn. If the concept is not realized, everything is blind deep darkness only. Even if the significance is realized, people reject it because they do not like the inconvenience of the concept. Therefore, the Veda says that the sacrifice of money or wealth alone is sufficient for the complete salvation (*Dhanena tyagenaikena...*). Salvation means liberation from worldly bonds. *Saktuprastha sacrificed the little food obtained in drought after long starvation for several days. That little food was equal to the infinite gold mountain for him and his family members in that situation.* The family members including himself will die if that little food was not eaten. In such situation, the Lord came as beggar and Saktuprastha sacrificed the entire food. That little food was treasure of infinite wealth for him and his family members at that time. The food was earned by him with lot of effort and work, which was the process of begging. Therefore, that food was the fruit of his work and the sacrifice of that food was the

sacrifice of the fruit of his entire work (*Sarvakarmaphalatyagam... Gita*). By the sacrifice of that infinite treasure of wealth, he proved that he is beyond the bonds of family and also beyond the bond to himself. If that food is sacrificed, not only his family members but he will also die. The bond with himself (atmeshana), the bond with his life (praneshana), the bond with his body (deheshana), the bond with his wife (dareshana), the bond with his children (putreshana) are condensed in that food or wealth. Therefore, if the bond with money is entirely cut, all the bonds with the world including yourself, are automatically cut. If the root is cut, the falling tree is cut. Each bond need not be tested separately. The one bond with the money is sufficient for the test. If money is sacrificed partially, the bonds are partially cut. If the money is sacrificed completely, all the bonds are completely cut, which is the total salvation.

Lord Krishna started testing Gopikas in His childhood itself by stealing their wealth, which was milk, curd and butter only. By selling these items, their livelihood was earned. It is the fruit of their hard work (karma phala) because they do hard work in serving the cows. The butter is the essence of their wealth. They do not have other forms of currency as we have today. All their currency was only milk, curd and butter, which were stored in the pots. Those pots were their banks. The Lord straightly attacked their wealth, which was their basic livelihood. Most of the Gopikas were angry with the Lord. Their anger was reinforced because the Lord has sufficient milk, curd and butter in His house. You can tolerate if a poor man steals in your house. But, if a person richer than yourself by many times steals in your house, your anger will touch the climax. Only a few Gopikas were happy about the theft of the Lord in their houses. Only such Gopikas passed the test and were blessed by the Lord. ***They loved the Lord more than their lives and hence, they were not angry when their livelihood was stolen.*** In fact, this point was proved further by their jump into fire on hearing the end of the Lord.

The bond with money and wealth is responsible for your success in not only the spiritual path (nivritti), but also in your worldly path (pravritti). Your desire for money beyond the needs of yourself and your family members is responsible for the entire sin that leads to hell. Today, the society is facing chaos due to this unnecessary extra desire for wealth only. The balance of the society is disturbed only by this reason. Even the rulers of the government are running after the unnecessary accumulation of wealth only. These people do not fear for sin and hell at all. Therefore, if your bond with wealth is under control, which means that your desire for wealth is limited to the basic needs of yourself and your family members

only, you are successful in pravrutti and you will be rewarded with the trip to heaven for sometime. If your desire for wealth is completely destroyed as in the case of Saktuprastha, you will be successful in nivrutti. Therefore, for both pravrutti and nivrutti, this wealth is important item and this is signified by the importance of Shri Chakra.

Chapter 42

KEY TO SUCCESS IN NIVRUTTI**Climax of Both the Angles**

December 11, 2010 Evening

O Learned and Devoted Servants of God,

The stealing of butter by Lord Krishna as a boy is enjoyed by the devotees as the mischief of the Lord (Prabhu leela). By this, the Lord is treated as an ordinary ignorant boy and the mischief is reduced to the activity of ignorance of the childhood. God is never ignorant and the childhood is related to the body or medium in which the Lord is hidden. An ordinary soul in such a medium can be ignorant but not the omniscient God. God cannot be affected by the properties of medium. Therefore, there should be an excellent meaning and it should be a wonderful message for the spiritual aspirants. *Externally, it looks like a mischief of an ignorant boy, but internally, it has the whole essence of the Holy Scripture the Veda, which says that the sacrifice of wealth alone leads to God.*

- 1) The extent of the determination to sacrifice wealth for the sake of God is one important angle.
- 2) Another important angle is the recognition of human form of God, who enjoys your sacrifice.

Devotees, who are matured in both these angles, are very very rare.

You may be well versed in the first angle, but you will fail in the second angle. The sages in the forest were in the climax of the first angle. Sharabhang, a sage, sacrificed his life for the sake of God, but could not recognize Rama as the human incarnation of God. Instead of sacrificing his body in the fire alter, he should have sacrificed his life in participating the war between Rama and Ravana.

Similarly, people recognize the human form of God, but are unable to sacrifice anything for the sake of God. Dhru tarashtra recognized Krishna as God, but could not donate even five villages begged by the Lord for the sake of Pandavas. The failure in the second angle is mainly due to repulsion with the common co-human form. The ego and jealousy are the two layers that cover the two eyes of any devotee in recognizing the co-human form of the Lord. *Unless you reach the climax of both these angles, you cannot succeed in your spiritual field (nivrutti).*

When God comes in the human form, that itself starts illusion in your mind. You will mistake the Lord as an ordinary co-human being since you are affected by the common properties of the external human medium. The birth, growth, illness, thirst, hunger, other qualities like worldly desires and final death confuse you to recognize the Lord. You must separate the inner permanent soul from the external human body since all the above mentioned properties do not touch the soul. Therefore, the Lord started the Gita with such separation in the second chapter, which is the beginning of the Gita. If you are able to separate the soul and body, you will easily separate the supersoul or God from the body in the human incarnation. At the same time, you should separate the soul and God also so that you will not mistake the soul existing in every human body as God.

In the human incarnation of God, three items exist viz.,

- the external human body,
- the inner soul and
- the inner most God.

In every human being, the human body and soul exist without God. The distinction between these three items is very important in the beginning (*Yasmāt ksharamatitoham... Gita*). These three items exist in the human incarnation as per the Veda also (*Dvaasuparna...*). Since God is unimaginable, the human incarnation also appears like a human being, having the visible human body and the invisible but imaginable soul. The Gita says that the soul is invisible but imaginable to analytical knowledge (*Pashyanti jnana chakshushah...*). The Veda also says that the soul is imaginable to the sharp analytical intelligence (*Drushyatetvagrāyā...*). ***Since God is not touched by even the sharpest analysis, nobody can recognize God in the human incarnation through direct proof.*** You can infer the existence of God through your experience of the wonderful true spiritual knowledge emitted by the human incarnation (*Satyam jnanam.., Prajnanam... Veda*). Here also, you have inferred only the existence of unimaginable God and you have not experienced any inherent characteristic of God. Therefore, God remains always unimaginable as said by the Gita (*Mamtuvedana...*). Apart from this normal confusion created by the human medium including both body and soul, God creates extra confusion by stealing butter etc., so that even if you cross the first level of confusion, you will be certainly trapped by the second level of confusion (*Mamamaya duratyayā... Gita*).

Failure either in one or both Angles

You might have reached the climax of the first angle. In such case, you sacrifice your wealth to temples but not to human incarnation, which will be properly utilized by Him. The wealth sacrificed by you to the temples is not properly utilized by the people of management of the temple. They distribute the food among all the devotees, who visit the temple. Such sacrifice is totally waste. You must differentiate the poor devotees and help them by such donated wealth. You can help even an atheist, who is a poor person. If the atheist becomes free of the worries of the poverty, he will have peaceful mind to think about God and in course of time, he may become a great devotee of God. You are helping him by providing a chance to become the devotee of God. Therefore, the management of temple should spend the devoted wealth to help the poor people and not to help the rich devotees, who are not in need. The service is being done to all the devotees irrespective of their need. ***This lack of discrimination is the greatest sin in view of God.*** Therefore, the donor himself should do such service by spending sometime in such important effort. This will be far better than the blind donation to some agency, which itself is blind. ***You must help the poor people irrespective of their devotion because even an atheist has chance to become a devotee after becoming peaceful in mind.***

The people, who are not matured in either of these two angles, neither like the sacrifice nor like the recognition of human incarnation. They become very intelligent and like to have the fruit of sacrifice of both the angles through their clever interpretation. They treat the statue or photo as God. They sacrifice the food to God represented by photo or statue and eat it. They claim to achieve the fruit of the devotee sacrificing the food to human incarnation. Statues and photos are the results of the clever interpretations of such selfish people only. If such angle is not present in the mind, the offer of food to the statues and photos is not at all wrong because such sacrifice develops at least the theoretical devotion in the beginners. ***Theory is the mother of practice.*** Without theory, there is no birth of practice. ***But, the theory without practice is a waste in the long run and does not yield even a trace of the fruit at anytime.*** The knowledge and devotion are the two parts of the theory. You may have lot of information about Delhi and its path and you may have a lot of inspiration also to go to Delhi. Both these are knowledge and devotion respectively. Without putting even a little effort like going to the railway station to purchase the ticket, there is no use of the knowledge and the devotion. Theory is very important because it is the generator of the practice. But,

practice is equally important since there will be no generation of even a trace of fruit without practice. Therefore, the theory involving jnana yoga (knowledge) and bhakti yoga (devotion) along with karma yoga (practice) are equally needed for achieving the grace of God.

Chapter 43

DEVOTEE ALWAYS NEEDS GOD THROUGH SOME MEDIUM**God Beyond Spatial Dimensions**

December 12, 2010

O Learned and Devoted Servants of God,

Hiranyagarbha called as karyabrahman, is the first produced infinite cosmic energy in which the unimaginable God is hidden. The cosmic energy is generated from the unimaginable God, who is called as Karanabrahman or the root source of everything. Hiranyagarbha means the cosmic energy in which the gold is hidden. The word gold indicates the most valuable unimaginable God. Garbha means hidden since God is not visible to imagination. The Veda says that Hiranyagarbha is first born cosmic energy, which is the controller of the world (*Hiranyagarbhah samavartataagre...*). The cosmic energy generates the matter and the various forms of the world. Even the visible energy denoted by the word 'agni' is generated from the infinite cosmic energy. This infinite cosmic energy is the source, maintainer and dissolver of the entire world and can be called as Brahman. The original unimaginable God is beyond this cosmic energy and should be called as Parabrahman. This infinite cosmic energy is nothing but the infinite space or vacuum, which is only the most invisible energy. This infinite cosmic energy acts as the medium or body of the unimaginable God. The Father of the heaven is a limited energetic form in which also the same unimaginable God exists. *Since the unimaginable God is beyond spatial dimensions, He can be present simultaneously in any number of forms.* Such limited energetic form can be called as Brahma, Narayana and Shiva. The embedded God in Hiranyagarbha is one and the same existing in the limited energetic form. The difference is only that the body of Hiranyagarbha is infinite whereas the body of the Father of heaven is limited. This unlimited cosmic energy containing unimaginable God is called as Jehovah/Allah or Karyabrahman.

Whenever you want to indicate the unimaginable God, your finger cannot be directly put towards such unimaginable God because He is unimaginable. The unimaginable God or Karanabrahman is always indicated through the infinite cosmic energy acting as the medium or body

of such unimaginable God. For more convenience, you can even select the Father of heaven with limited energetic body since the unimaginable God existing in it can be also indicated by such limited energetic form. ***You will have the climax of convenience, if you indicate the unimaginable God through the materialized human body of human incarnation since the same unimaginable God exists in it also.*** Thus, the real point is that you need some medium, which may be energy or matter and which may be unlimited or limited to point out the unimaginable God. The same unimaginable God exists in all these media and you need not differentiate one medium from the other as far as the aspect of indication of unimaginable God by medium is concerned. Generally, the unlimited or limited energetic form is chosen to indicate the unimaginable God because human beings have the natural repulsion towards a co-human form due to their ego and jealousy. The unlimited energetic medium and the limited energetic medium are called as Vishwaroopa and Narayana respectively. Therefore, Shankara, Ramanuja and Madhva have taken the unlimited cosmic energy in which the unimaginable God is hidden to refer the meaning of the word 'God'. They have also considered the limited energetic form of unimaginable God representing the un-limited energetic form of God. Ramanuja and Madhva called such limited energetic form of unimaginable God as Narayana whereas Shankara used the word Ishwara for the same Father of heaven. The unlimited energetic medium was called as Brahman by all the three preachers, which is the Karyabrahman or Hiranyagarbha indicating the Parabrahman or unimaginable God.

The soul is a limited energetic form existing in a limited materialized body. In such body, the limited energy may be inert or awareness. The limited energy exists partly as inert energy and partly as awareness. Awareness is a special form of work energy functioning in the nervous system. It is actually kinetic energy functioning in a specific way in the nervous system, which is the work of transport of information from senses to brain. Essentially, you can treat the soul as a limited form of cosmic energy. The limited form is qualitatively same as the unlimited cosmic energy. This qualitative similarity gives the monism of Shankara. The quantitative difference is neglected. The space in pot (ghataakasha) is the same space present in a room (mathaakasha) and both are the same infinite space (mahaakasha) in qualitative aspect. The awareness in the limited human body is due to the presence of nervous system. There is no similar macro-nervous system in the infinite space and therefore, you cannot speak of awareness in Hiranyagarbha or the unlimited energetic form. ***Unless nervous system exists, the specific function of kinetic energy does not***

arise and hence, awareness is impossible in the infinite space form. There may be possibility of awareness in the body of Father of heaven because a limited nervous system may exist to create the specific function. However, the infinite form of cosmic energy (Karyabrahman or Hiranyagarbha) also contains unlimited awareness due to the unimaginable power of the existing unimaginable God. In the human body, such provision of existence of unimaginable God is absent and hence, the specific nervous system is required to generate the awareness. Even in the limited energetic form of God, the nervous system is not required due to the existence of unimaginable God. In the human incarnation, the nervous system already exists and hence, is utilized for all practical purposes of the limited human behavior.

In the human incarnation also, when the occasion of omniscient power arises, the limited nervous system becomes incapable and the unimaginable power of God develops the unimaginable omniscient power. Again, the awareness existing in omniscient capacity is qualitatively the same as the awareness existing in the ordinary limited human being. This qualitative similarity is taken by Shankara as monism. Therefore, you should not treat the unlimited inert cosmic energy as awareness itself by natural way since there is no macro-nervous system pervading the infinite cosmic energy. Whether the awareness is generated by the unimaginable God through unimaginable power or whether the awareness is generated by the limited nervous system, awareness is awareness only in qualitative sense. The awareness of the human being is limited knowledge whereas the awareness generated by unimaginable God is omniscient. It is only a quantitative difference. This qualitative similarity is taken by Shankara as monism. ***The comparison between the limited awareness and unlimited awareness is not the comparison of soul with unimaginable God.*** The comparison is only between the limited awareness, which is limited cosmic energy and the unlimited awareness, which is the unlimited cosmic energy only. It is like the comparison of ocean with water drop since both are in the same phase of creation. ***It is only a comparison of infinite creation with a small part of the creation.*** It is not the comparison between the creator and the creation. The soul along with the human body is a part of the creation. The unlimited cosmic energy, which is the body of unimaginable God, is the whole creation. In this comparison, the creator is not at all involved. A person is wearing a cloth. ***The thread in the cloth is compared with the whole cloth. The person wearing the cloth is not compared with the thread.*** Even if you compare Lord Krishna with an ordinary human being, both the media are qualitatively and quantitatively

the same. But, the unimaginable God present in Krishna cannot be compared with the human being.

Comparison is Between Media of God and Soul but not God

The body of Krishna including the soul is exactly equal in both qualitative and quantitative senses to the body of a human being including its soul. Both the bodies are two different trees. Both the souls are two owner-birds, each sitting on a tree. Up to this point, the qualitative and quantitative similarity exists. But, in the case of Krishna, the extra second bird, the unimaginable God, also exists, who is the ultimate owner of the owner-birds (*Atmeshwaram... Veda*). This second bird is not at all in the picture of comparison because this second bird is unimaginable, which cannot be compared with any part of the imaginable creation. Both the trees (human bodies) and both the owner-birds (souls) are exactly similar since all these four items are part and parcel of imaginable creation only. Shankara has taken awareness as God, which means that the unlimited energetic medium of God is taken and not the actual God. The infinite imaginable medium of unimaginable God is qualitatively compared with the finite imaginable medium called as human being. The equality is only in qualitative sense and He admitted the quantitative difference (*Satyapi bhedaapagame...*). Since the unlimited energy happens to be the medium of unimaginable God, this unlimited energy is addressed as God by Him. The finite part of the creation, the human being, is called as soul. Therefore, when He says that God and soul are one and the same, it means that

- 1) the word God means the infinite imaginable medium and the soul means the finite imaginable medium having the qualitative similarity with the infinite medium.

While using the word monism, you should be very careful in this complicated analysis. Otherwise, you will slip easily at any stage and end in wrong conclusion.

Ramanuja took this same basis of Shankara and brought out the quantitative difference between the unlimited medium and the limited medium. The relationship between these two media is whole-part aspect (amshi-amsha or angi-anga). The part is inseparable from the whole (apruthakkarana). Apart from the quantitative difference between the unlimited and the limited media, He showed the difference between the two media due to the special effect of unimaginable God on the unlimited medium. He brought out the neglected aspects into emphasis and showed

the difference between unlimited medium containing unimaginable God and the limited medium without unimaginable God.

Madhva also took the same unlimited medium containing unimaginable God and the limited medium as soul. The unlimited medium denotes the unimaginable God and the limited medium denotes the imaginable part of imaginable creation. He took the impossibility of comparison between the unimaginable God and the soul since soul is the imaginable part of imaginable creation. He denied any similarity because there can be no similarity between unimaginable God and imaginable part (soul) of imaginable creation. The logic between any cause and its effect in the world like mud and pot, cotton and cloth etc. totally fails because all these items are imaginable only. You cannot take the logic between the imaginable items to study the generation of imaginable creation from the unimaginable God. The link between the unimaginable cause and imaginable effect is also unimaginable. Therefore, the process of generation of the imaginable creation from the unimaginable God also becomes unimaginable. In such case, the comparison becomes meaningless and therefore, the imaginable soul is totally different from the unimaginable God. According to Madhva, the word Krishna straightly indicates the unimaginable God existing in a specific human body and therefore, Krishna cannot be compared with any human being. He always took the sense of content whenever the content is indicated by the container and in such context, the container is not at all considered. Since the content is unimaginable, it can never have comparison to be soul, which is only an imaginable part of the imaginable creation. On the other hand, Shankara and Ramanuja considered the container also as per the required situation. Shankara brought out the similarity between the containers and attributed this similarity to the content of unlimited medium and the limited medium. This means that Shankara took the similarity between infinite medium of God and the finite medium (soul) and superimposed this similarity between God and soul. Ramanuja brought out the difference between God and soul and at the same time, established the whole-part relationship between the two media. This relationship was again superimposed between God and soul to conclude that soul is a part of God. Again, the inseparable relationship is between two media only and this is again superimposed on God and soul. Thus, Ramanuja stressed on both similarity and difference through the same mechanism of expression of Shankara.

There is a gradual modification of the concept from Shankara to Ramanuja to Madhva. Shankara took the unlimited and limited media and based on their qualitative similarities, the soul was said as God. Such

interpretation was necessary at that time since all were atheists and the difference between God and soul can never be tolerated by an atheist. In order to make the atheist accept the existence of God, He brought out the similarity between unlimited medium of God and limited medium, which is the soul, neglecting all the aspects of quantitative difference. His philosophy was the need of the hour at that time. Gradually, atheism became weaker and weaker and people were able to accept the difference between God and soul. Ramanuja brought out the difference partially maintaining partial monism of awareness. The inseparable aspect of God and soul consoled the people on one side since the unlimited and limited media were only referred. On the other side, the difference between unimaginable God and the imaginable soul was also stressed. In course of time, the atheism became very weak and Madhva introduced the perfect dualism between God and soul. However, He maintained the least consolation by taking the similarity of awareness between the unlimited and the limited media. Ramanuja acts as bridge between Shankara and Madhva. All the three preachers know the total concept. Their expressions were different due to the need of the hour. When the student is not fit to understand the concept completely, the teacher will express suitable part of the concept only hiding the rest of concept for the future. Shankara did not reveal the difference due to the psychological stage of the then existing atheists. As the stage of the student progressed in course of time, Ramanuja revealed the difference to such an extent maintaining the monism as consolation. While the psychology of the student still improved, Madhva revealed the difference completely maintaining the least similarity of awareness as least consolation. ***The actual essence is that the similarity is totally absent if you take the unimaginable God and the imaginable soul for straight comparison.*** If you take the medium of the unimaginable God to be compared to the soul, the similarities appears in different extents as per the different cases. If you take the unlimited energetic medium and the soul, the difference is much. If you take the limited energetic form and the soul, the difference is reduced. If you take the human incarnation and the soul, the difference is still reduced. In any case, remember that the similarities and the differences are only in the media. If you take the unimaginable God alone rejecting His surrounding medium, there is a total difference between Him and the soul.

Chapter 44

STEPWISE UPLIFTING BY DIFFERENT FORMS OF SADGURU

Do not believe that ‘Shankara believes soul is God’

December 12, 2010 Evening

O Learned and Devoted Servants of God,

When the unimaginable God enters a medium, He remains in His inherent unimaginable form and at the same time attains the form of the medium also. But, the attainment of the form of the medium is by identifying Himself with that medium. The attainment is not real because God is not really transformed into that form of medium. When the current enters a metallic wire, the current is identified with the metallic wire because you can experience the property of the current at any part of the wire. This does not mean that the current is really modified or transformed into the metallic wire. The current is a stream of electrons and it remains in its inherent form, which is the stream of electrons. The metallic wire is a chain of crystals. The electrons are not transformed into crystals. But, the crystals are treated as electrons since the electrons are identified with the crystals. Hence, the current has two forms:

- its inherent form of stream of electrons and
- its identified form of chain of metallic crystals.

The current always remains in its inherent form. Since we can treat the metallic wire as current for all practical purposes, the current has apparently attained the form of metallic crystals. ***The identified form is only assumed reality and the inherent form is the actual reality.*** The Veda says that the unimaginable God remaining in His inherent form attains the identified form of the medium also (*Satcha tyatcha abhavat*). The inherent form of the Absolute God is the unimaginable nature. ***The identified form of the medium is the inherent form of the medium only and not the inherent form of God.*** The Gita says that the unimaginable God is not transformed into imaginable God at any cost (*Avyaktam vyaktimaapannam...*). The unimaginable God apparently attains the assumed form of the medium, which is the inherent form of the medium only. Since the medium is imaginable, the unimaginable God becomes imaginable through the attained identified form of the imaginable medium.

All the words give the meanings of the processes taking place in the imaginable items of the imaginable creation. When we say that God entered a medium, the entry denotes the process of entry of an imaginable item into another imaginable item. Thus, when we say that the current entered the wire, it means the imaginable stream of electrons entered the visible chain of metallic crystals. The stream of electrons may be invisible to the naked eye but is visible through powerful microscope. The imaginable item may be visible or invisible. The invisible may become visible through powerful instruments or at least to the powerful analytical logic. But, the unimaginable is always invisible even to the most powerful analytical faculty. *When we give this example as simile to the entry of God into a medium, the process of entry is not exactly valid because it is the entry of unimaginable item into imaginable entity.* Since there is no second unimaginable item, we cannot give the exact simile to the entry of unimaginable God. Since the existence of the unimaginable God is inferred through the unimaginable events, we infer the entry of God into that medium. By the experience of the unimaginable event, unimaginable has not become imaginable. Only the existence of unimaginable nature is experienced. If the existence is also not experienced, we have no authority to say that unimaginable God exists. Therefore, the Veda says that the existence of unimaginable God is experienced, which is very essential and required as a proof for the existence of unimaginable God (*Asteetyeva...*). Similarly, since we experience the unimaginable nature throughout the medium, we assume the probable pervasion of unimaginable God all over the medium.

For example, when Krishna lifted the huge mountain, the entire body of Krishna is withstanding the huge load of the hill and hence, we infer that the entire body of Krishna is pervaded by the unimaginable God (*Antarbahishcha... Veda*). *Here again, the all over pervasion has no direct proof as in the case of air entering the room and pervading all over the room.* Both the air and the room are imaginable items and we cannot apply this process to the all over pervasion of unimaginable God in the imaginable body of Krishna. Hence, we only infer the actions of unimaginable God and these actions are also unimaginable and cannot be compared to the imaginable processes taking place in the case of imaginable items. We only say that God entered or God pervaded etc. and these processes cannot be compared to the imaginable processes taking place in the imaginable items. The only information that we can give about the Absolute God is that He is unimaginable. The only experience of the Absolute God is the inferred experience of existence of the unimaginable

nature. Such experience stands as the proof for the unimaginable nature of God.

A golden jar with a small golden handle is present. It is filled with milk. The milk is identified with the jar. When we say "take that golden jar", it means that you should take the milk. Since milk cannot be directly taken without jar, the milk is identified with the jar. The jar is the identified form of the milk. By this, you can treat the jar as milk and milk as the jar. This does not mean that the milk is actually the jar or the jar is actually the milk. The milk is not transformed into the jar or vice-versa. ***The identity of the milk with the jar is only an assumption, valid for all the practical purposes.*** Here, the milk is the unimaginable God and the golden jar is the infinite cosmic energy. The small handle of the jar is the soul. The philosophy of Shankara can be understood in terms of milk, jar and handle. The handle (soul) and the jar (cosmic energy) are one and the same qualitatively since both are made of gold. Therefore, the handle (soul) is equal to jar (cosmic energy) neglecting the quantitative difference. Now, the milk (unimaginable God) is equal to jar (cosmic energy) since the jar (cosmic energy) is the identified form of the milk (unimaginable God). The conclusion is that since milk (unimaginable God) is equal to jar (cosmic energy) and jar (cosmic energy) is equal to handle (soul), the handle (soul) is equal to milk (unimaginable God). The final conclusion is that the soul becomes the unimaginable God! ***This is a mathematical derivation and the final conclusion is a fun. When the big jar itself is not actually the milk, can the small handle become the milk?*** But, this conclusion was essential to convert the atheists into theists. When the atheist is told as God, the atheist will not deny the existence of God because if God is non-existent, he himself becomes non-existent. At least, the atheist becomes theist and all this magic of logic is necessary for such conclusions. Shankara converted the atheists into theists through His intellectual logic.

You should not feel that Shankara believes that the soul is God. He brought out the quantitative difference between jar and handle to differentiate the jar containing milk and the handle without milk (***Satyapi bhedaapagame...***). He accepted the quantitative difference between the soul and infinite cosmic energy, comparing the soul to a wave and the infinite cosmic energy to the mighty ocean. He differentiated the jar and handle by neglecting the qualitative similarity. He further stated that the handle is a part of the jar containing the milk. Here, the jar is taken for milk since jar is the identified form of the milk. Now, He said that the handle is a part of the milk and the milk means the identified jar. The assumption of milk as jar is retained. But, the assumption of handle as the jar through qualitative

similarity is denied. This means out of the two assumptions, one assumption (jar standing for milk) is retained and the other assumption (the handle standing for jar) is removed. Since the ego of atheists is reduced to some extent, only one assumption is released. Madhva released the second assumption also stating that the milk indicated by jar is totally different from the handle. In fact, even the jar is not milk and is totally different from the milk. But however, the jar contains milk and hence, stands for milk, whereas the handle does not contain milk and can never stand for milk. This means that the cosmic energy is also totally different from the unimaginable God but at least it can stand for God since it is the container of God. The soul is not containing God and hence, the soul can be totally rejected to have any identification with God. In fact, even the identification of God with cosmic energy is only an assumption and therefore, even the cosmic energy is totally different from God like the soul. This total difference is emphasized by Madhva. Ramanuja acted as a bridge of this transformation of concept from Shankara to Madhva. ***The total similarity of Shankara called as monism (Advaita) is transformed into the total difference or dualism (Dvaita) of Madhva in course of time, as the atheists are transformed into devotees.*** Shankara transformed the strong atheists into theists. Ramanuja transformed theists into devotees. Madhva transformed the devotees into strong devotees. Hence, the three preachers transformed a strong atheist into a strong devotee in course of time through sequential steps according to the stepwise transformation of psychology of the people. ***The difference in the three preachers is not the difference between the three preachers but is the difference between the psychologies of gradually progressing students.***

Chapter 45

GOD MOST PLEASED WHEN WEALTH SPENT IN HIS NAME**Every Expenditure Yields Some Fruit**

December 13, 2010

O Learned and Devoted Servants of God,

Earning the wealth is a great act. Saving the earned wealth by controlling unnecessary expenditure is greater act. ***Proper utilization of the saved wealth is greatest act.*** You can get the grace of God through proper utilization of the saved wealth in His name. When you spend your money in the name of God, God is pleased. But, you should spend it properly with sharp analysis. If the wealth is wasted or spent for undeserving persons, God becomes furious. Therefore, expenditure or donation of money can bring the grace or anger of God and it is like a double edged knife. ***Therefore, controlling the expenditure in unnecessary ways and also resisting the expenditure on undeserving persons results in pacifying the anger of God.*** The unnecessary expenditure and expenditure on undeserving persons result in sin and you will be punished in the hell. Therefore, your expenditure should be based on sharp analysis since your expenditure may result in the pleasure of God as well as in the anger of God. The Veda says the same (***Samvidaa deyam***), which means that you should donate after analyzing through proper knowledge. ***You think that wasting money yields neither sin nor good fruit and the result is only zero. This is totally wrong.*** Your expenditure will never yield zero and it either yields good fruit or sin. Hence, you should be very careful in the expenditure or donation. A farmer gave milk to a serpent, which is shivering in snow. After gaining sufficient heat from the nearby fire created by the farmer and after gaining sufficient energy through the milk, the serpent bit the farmer and went away. The serpent killed some more people outside also due to the gained energy. For that act, the farmer was punished in the hell also. The farmer was not only punished on the earth, but was also punished in the upper world after death. Such is the severe result of donation to undeserving people.

The human race is the blessed category of the creation since the human being alone has the faculty of devotion to God. You must save the

life of every human being if it is in need. Even if the human being is an atheist, you must save the life since the atheist has a chance of becoming a devotee in future. Therefore, donation of food is said to be greatest since it is the basis of life. But, you should donate it to the deserving people only. 'Deserving' means any human being suffering for food. The human being must work and earn the food without begging as far as possible. Otherwise, people become lazy without doing work. Hence, while donating the food to a person capable of doing work, you should analyze the background carefully. Generally, poor children, poor old persons, poor disabled and poor patients can be accepted as deserving receivers of your donated food. A rich person should be always avoided as far as possible leaving rare emergent occasions. Do not have any analysis in the occasions of emergency demanding immediate service. Such donation is called as 'Apat-dharma'.

Real Interpretation of Yajna

You either waste most of your wealth or donate it to the undeserving people. You are under the illusion that you are pleasing God. You do not know that God is becoming more and more furious with you. You waste ghee and other materials by burning them in fire during rituals. The word 'fire' is misunderstood as the physical fire created by burning the wood. Such physical fire is only called as '*Yajnasadhanam*', which means that it is the instrumental item used in the sacrifice since it is used in cooking the food. The hunger of a deserving person is the divine fire called as 'Vaishwanara agni', which is to be worshipped by supplying the food associated with ghee (*Aham vaishwanaro bhutvaa... Gita*). The hunger of a deserving person is the deity-fire, which is divine since it should be worshipped by surrendering food to eat. Feeding a hungry deserving person is the worship of fire-deity. The fire is in three forms:

Physical fire prepared by wood (Bhautikaagni or Laukikaagni),
 fire in the form of electrical energy (Vaidyutaagni) and
 hunger-fire of a deserving person, which is divine called as deity-fire
 (Vaishwanaraagni or Devataagni).

While cooking the food, the first and second forms must be used and while worshipping, the third form should be selected. You should select the form of fire as per the context and then only you are the scholar of the Veda. The Veda means knowledge. You should do every step of the ritual with analytical knowledge (*Jnaatvaa kurvita... Gita*). Sage Yaska says that if you do the ritual without the knowledge, you will not get the fruit and it will be like cooking the food without fire (*Anagnauviva...*). The fire given

in the simile by Yaska itself is misunderstood! The first hymn of the first Veda says that the fire is the deserving priest and not the physical fire (*Agnimele purohitam*). Kapila in the Bhagavatam says that fools only burn ghee and food in the fire. The word ghee indicates the best food prepared with ghee and not mere ghee. You have to understand this meaning through the concept of 'lakshana'. When you call the seller of apples by calling "Oh apples! Come", by 'lakshana', you mean the possessor of apples to come along with the apples and not mere apples. Similarly, the word 'ghee' means the food associated with the ghee. Both the words 'agni' and 'ghee' are totally misunderstood by the foolish ignorant priests, who burn the ghee in physical fire. They mislead the devotees by saying that the angels eat the food through the fire (*Agnimukhaah... Veda*). Here, the Vedic statement means that the angels eat the food through the hungry deserving priests. The Veda says that all the angels reside in the body of the priest, who is the scholar of the correct Vedic knowledge (*Yaavativvai...*). The priests exploit the weakness of the devotees, which is the desire to fulfill their ambitions through rituals. The ignorant priest does all this foolish act to earn some money from the devotees. The devotee, instead of getting the good fruit, is punished in the hell for burning the ghee and other materials in the physical fire. The priest is also severely punished in the hell and since he is the initiator of this sin, he is punished with poverty also in this life itself. ***The essence of all the Vedic rituals is only to save the life of humanity suffering with hunger.*** The entire aim is misinterpreted and is mislead leading the devotees to hell. Lord Krishna asked the wives of sages to give food to His friends suffering with hunger even before the ritual, thereby establishing the actual aim of the ritual, which is only to feed the hungry people.

You donate money to the temple after getting some benefit from God through a business-contract. The devotee says that if he gets 1 lakh rupees, he will donate 10 percent to God. ***Such business-contract is the worst way of love to God.*** You give your wealth to your children without such business-contract. God does not have even the value of your children! However, when you donate something to the temple, they give the food to all the devotees as the remains of offering to God (Prasadam). Even the rich devotees, who are not in need of food, also are forced to eat it due to fear. Therefore, your donation is not properly utilized. Let the capable rich devotees make their own arrangements for their food. The management of the temple should give food to beggars and poor deserving persons only. If there is extra money, let it be used in serving the poor people and beggars in other ways. It is also good to spend the money in propagation of

devotion through several programs. Thus, there is no proper utilization of your donation. The government grabs some of the funds of the temple for social service. Everybody knows the misuse of funds in every social work. Let the government spend the taxes and other revenues only in such social works. The temple funds must be spent by the wise management of temple only in proper ways mentioned as above.

Who is the really deserving person? The Veda says that the person, not expecting anything from anybody, is the most deserving receiver of your donation (*Akaamahatasya*). The deserving person must have full faith in God and should believe that God will give him all the required needs of the life. He should work and earn and if something is needed beyond the scope of the work, God is going to help him in the correct moment. ***He need not beg other human beings, who are beggars themselves, praying God to fulfill their desires.*** A beggar should not beg another beggar and should go to the house, which donated food to the other beggar. Similarly, you should approach God and not the other human beings for your needs, which are not covered by your work. In fact, a true devotee should not beg even God because God is omniscient and will act at the right time. ***Therefore, if one expects something from you, he is not a deserving person since his faith in God is not complete.*** If you take the example of Kuchela (Sudama), he never begged any person and did not beg even God. He was forced by his wife to beg Lord Krishna. He went to Lord Krishna but did not ask anything since he knows that Lord is omniscient. He stayed in the house of Krishna for a few days and returned back to his home. Krishna did not give a single rupee even though He observed the extreme condition of poverty of Kuchela. If you are in the place of Kuchela, you will certainly scold Krishna at least in your mind during your return journey. Kuchela did not entertain even a trace of such idea in his mind at anytime. The omniscient Lord Krishna was constantly observing the mind of Kuchela during his return journey. The Lord was extremely pleased since no such idea could enter the mind of Kuchela. Therefore, the Lord gave immense wealth to Kuchela. ***The only donation done by Krishna in His entire life was this only.*** The Lord waited for such a deserving person. You compare yourself with Krishna. You do donations in hasty way without patience to catch a deserving receiver. You go to Varanasi on the day of Maha Shivaratri and you are in hurry to return by next day. You think that your donation in a particular place at a particular time only becomes fruitful. You are captured by such false illusion and donate to an undeserving person in that place on that day. The place (*desha*) and the time (*kaala*) can never influence your donation. Only the deservingness of the

receiver decides the fruit of your donation. Krishna did not donate wealth to Kuchela at Varanasi on Maha Shivaratri. When the most deserving Kuchela was found, that place is Varanasi and that day is Maha Shivaratri. Krishna spent almost the entire life to search for a deserving receiver. ***You do not have patience to search a deserving receiver for your petty donation.*** Instead of purchasing sin by your petty donations on such foolish occasions, you better accumulate all those petty donations and donate the entire accumulated wealth when you find a real deserving receiver. You will get very high fruit for such accumulated donation. Instead of this, you purchase the sin in bits only through your petty donations on such foolish occasions in specified places. The deservingness of receiver (paatra) alone decides the result of your donation and there is no trace of influence of place (desha) and time (kaala) on the result. You must not do donation with emotion. Several beggars exploit you by kindling your emotion through false appearance by creating sympathy in your heart. You can find a beggar limping during the process of donation in the railway compartment. As soon as he gets down from that compartment, he walks straightly and more fast than yourself! He gets into the next compartment and starts again limping! Therefore, you should have patience and analysis to study the deservingness of receiver and you should not be fooled at any cost.

Chapter 46

PREACHING THROUGH PROSE, POETRY AND SONG**Every Contemporary Incarnation is Datta**

December 13, 2010 Evening

O Learned and Devoted Servants of God,

People give lot of importance to Gayatri mantra without realizing the true concept of it. When the actual concept is not realized, the misunderstanding misleads the people to negative results and their desired results are not at all touched. There are three subsequent steps in the spiritual path. The first step is knowledge (Jnana Yoga) by which you first realize the true information about the goal and its address. Then, you will also realize the true path for reaching the goal. ***Then, you will also realize the true status of yourself.*** All these three realizations constitute the triad (Triputi) of information about the goal (Jneya), path (Jnana) and the aspirant (Jnata). You must realize that your goal is the unimaginable God, who came down in human form before you in the time of your generation and He is called as contemporary human incarnation. He is called as 'Datta' meaning the unimaginable God given to you in imaginable and visible human form. Hence, every contemporary human incarnation is Datta only for the corresponding human generation. ***He is called as 'Guru Datta' because His main program is to preach the true spiritual knowledge, which alone can give you the true direction in your spiritual journey.*** The second component is the path, which is practical service to the contemporary human incarnation, which was done by Hanuman to Rama and by Gopikas to Krishna. The third component is your real status, which is to know that you are not already God and that you are only a part of the imaginable creation. The second stage is devotion, which is theoretical inspiration and emotion that is required to implement your love on God in practical service to contemporary human incarnation. The third step is the sacrifice to God in the form of practical service without aspiring any fruit in return. You must realize that service to God itself is the fruit and there cannot be another fruit for the fruit.

Case of High Level Devotees

In the second step of devotion, which is generated after having the true knowledge of goal, path and yourself, the inspiration necessary for practical service is built up. The true knowledge itself builds up the basis of devotion. ***People of high level are inspired by the true knowledge itself and implement the service.*** Mandana Mishra was inspired by the true knowledge given by Shankara through debates for several days. He was inspired by the knowledge and implemented the third step of service by following Shankara as His disciple and servant. He recognized Shankara as the contemporary human incarnation of God through the true knowledge alone. He never gave any importance to the miracle performed by Shankara in entering the house through closed doors. He recognized Shankara as God through the true knowledge explained in excellent way. The Veda says that the true knowledge (***Satyam Jnanam...***) and its explanation in an excellent way (***Prajnanam...***) are the two inherent characteristics of God for identification. Therefore, miracles are not the inherent characteristics of God since they are performed by demons also. Actually, miracles are also inherent characteristics of God only, but they cannot be taken as the identity marks since demons also get those miracles from God through rigid penance. The jewels donated by the king to a beggar cannot be the identity marks of the king and the beggar should not be misunderstood as king through these jewels. When you see the jewels with a beggar, you will remember only the king since such precious jewels can never be earned by the beggar. ***Similarly, when you observe a miracle performed by an evil person, you must recognize the God through those miracles since no imaginable human being can have the unimaginable powers.*** The existence of unimaginable God is proved by the unimaginable miracles only and thus, even demons and evil persons are participating in the propagation of fundamental concept of the spiritual knowledge. God gives these miracles to evil persons also due to this good side. The demons and evil persons will be punished for misusing the miracles on the wrong side. The inspiration developed by the true knowledge of the human form of God is the step of devotion, which lies in between knowledge and service.

Case of Ordinary Devotees

The case of ordinary human beings is different. They need sometime for the full-fledged development of the second step. They need the revision of knowledge again and again. ***Knowledge can be communicated in three ways viz. the Yajur Veda in the form of prose, the Rig Veda in the form of***

poetry and the Sama Veda in the form of songs. The first grade people like Manadana Mishra are inspired by the knowledge communicated through prose itself. The second grade of people requires poetry for communication and revision. The third grade covering majority of human beings require songs as the medium. **The poetry and song act as side dishes as attraction of language for the main dish, the knowledge.** People, who realize the value of medicine, can take the bitter medicine directly. But, majority requires a sugar coated pill of bitter medicine. Therefore, the information about God given in prose itself attracts the learned people. The ordinary core of people requires poetry and songs. **Therefore, the best side dish is the song.** The side dish is nothing but attraction of language. The Lord said that the song is best attraction of language (*Vedaanaam Samavedosmi...*). The word 'Gayatri' means the song of God, which protects the singers (*Gayanmtam trayate iti...*). The attracting information about the God conveyed through the best attraction of language, which is song, should be considered as the best way of revision of knowledge for majority of ordinary human beings. 'Mantra' means the revision of knowledge of God (*Mananaat iti...*). The knowledge of God conveyed through song happens to be the best method of revision. This is the concept of the word 'Gayatri Mantra'. Thus, 'Gayatri' means the meter in which a poem is composed and is sung with the attractive tune or rhythm. It is said that Gayatri means the meter only, which is the mode of song (*Gayatri chandah*). Gayatri does not mean a deity. The deity is said to be God only (*Savitaa devataa*). 'Savitaa' means the creator. The three threads put on the boy in the thread marriage denote the three qualities, which constitute the creation. It conveys the concept that you should worship the unimaginable God through an imaginable item of the imaginable creation only. The three qualities (Satvam, Rajas and Tamas) exist in any human being. **The living beings other than human beings consist Rajas and Tamas only because knowledge (Satvam) is absent in them.** Therefore, the three qualities indicate that God should be worshipped through the human form only. When you express your love on the contemporary human form through songs, each song is 'Gayatri Mantra'. The language can be your mother tongue. **The language should be the vehicle of communication of the meaning.** Singing in languages like Sanskrit is of no use since the meaning is not realized by you. The climax of the tragedy of Hinduism is to chant some hymn in unknown language without any trace of singing and to call that as 'Gayatri Mantra'!

'Gayatri' means the song of God that protects all the human beings irrespective of caste and sex (*Gayaan traayate iti*). Thus, any song of God

that attracts your mind provoking you to sing again and again so that the knowledge conveyed by it is constantly revised. Today, people chant some hymn of the Veda present in a meter called 'Gayatri' without any trace of singing and *which does not attract your mind to repeat and revise the knowledge again and again*, is considered as 'Gayatri Mantra'! In view of the actual concept, it cannot be treated as 'Gayatri Mantra'. The foolish priests stamp such hymn as 'Gayatri Mantra' and further say that the females and other castes are not eligible for it. First of all, what you say as 'Gayatri Mantra' is not 'Gayatri Mantra' at all in view of its actual concept. This is the first mistake. The second mistake is to deny such false 'Gayatri Mantra' to ladies and other castes. 'Gayatri' means any song of God in any mother tongue that protects any soul (Gaya) irrespective of caste and sex. The third mistake is to treat 'Gayatri Mantra' as a female deity, which actually means singing on God in any convenient language. The fourth mistake is to deny 'Gayatri Mantra' to females for which a female deity is super-imposed and reject all the female souls as not eligible. Thus, the actual concept is totally buried and a chain of misinterpretations have buried the true concept resulting in blind tradition of ignorance.

Chapter 47

MEDITATION ON GOD ALONE IS MEANINGFUL**Meditation shows only interest**

December 23, 2010

O Learned and Devoted Servants of God,

Surya asked Swami 'Some people are asking about the necessity of the preacher (Guru) since we can meditate upon God directly as Buddhists practice it'.

Swami replied: People use the word 'Meditation' without knowing its exact concept. The word meditation means the intensified interest upon God. The interest on any item is generated by the knowledge of details of that item. Therefore, the knowledge of God alone generates the meditation. Knowledge cannot be obtained from scriptures directly without proper preacher. *You cannot obtain the correct knowledge from books without going to the class room in which the teacher explains the knowledge present in the text book in a proper way.* You cannot read the textbook straightly and obtain correct knowledge without the classroom and teacher. The knowledge also covers the other two aspects apart from the goal, which is God. The other two aspects are the concept about yourself and the concept about the correct path to please God. The knowledge becomes complete only when all the three aspects are correctly explained. *The meditation is not the concept about the path to please God.* It only means your interest about the details of the goal. After receiving the details about God, you will be interested in God. When this interest becomes very strong, it is called as meditation.

Buddha is incarnation of God and does not require meditation. He behaved like an ordinary human being to show that how a human being should be deeply interested about God. The word meditation also indicates the process of effort to know the unknowable God. After spending a long time to know God, Buddha declared that God is unimaginable and the declaration was done through silence. Therefore, the silence about God means that God is unimaginable according to Buddha. Even before doing the long meditation under the huge tree, Buddha knows that God is unimaginable because He was the human incarnation of God. Then, what was the purpose of His dramatic meditation? He enacted the process of meditation to give a message to every human being that one should

meditate upon God for a long time to realize finally that God is unimaginable. In this context, the process of meditation means the deep analysis about God. ***Unless there is intensified interest on God, one will not think so deeply about God.*** Hence, even in this context, the word meditation means only intensified interest. Buddhism indicates the surrender to contemporary human incarnation through the first statement '***Buddham sharanam...***'. The contemporary human incarnation is the only way to catch the unimaginable God.

Buddhists misunderstood Buddha by taking His silence for negation. The silence of Buddha about God was misunderstood and Buddhists felt that Buddha indicated the absence of God through silence. ***When you have concluded that God does not exist at all, then, what is the object of your meditation?*** If you say that the self is the object, there is no benefit in taking interest about yourself since you are always interested in yourself.

Your interest on yourself is natural and spontaneous and there is no need of any effort for it. By such meditation, you are not going to be blessed by yourself. Yourself is a part of the creation and is not the creator, who is beyond the creation. The Veda says that one bird on the tree is eating the substance of the tree and other bird is shining without eating it (***Dvaa suparnaa...***). This is the context of human incarnation in which it is said that the human body is the tree, one bird is the individual soul and the other bird is unimaginable God. The human bird is a part of the creation. The soul is eating the substance of the human body or creation. This means that the creation, human body and the soul are made of the same common component, which is the inert cosmic energy. Since space is energy, the soul, human body and creation have spatial dimensions. The unimaginable God is not eating and this means that the unimaginable God is beyond energy or space. ***Therefore, there is no use when the soul, which is a part of cosmic energy, meditates upon itself or even upon the entire infinite cosmic energy, which is this entire creation.*** There will be any use if the soul meditates upon the creator, who is beyond the cosmic energy. But, you may say that meditation upon unimaginable God is impossible. We agree to this point and the solution is to meditate upon the contemporary human incarnation with which you can directly interact. Otherwise, you can meditate upon any item of the creation as a representative model of the unimaginable God, but you cannot directly interact with God through this way.

The practical side of interest is sacrifice

Shankara advised meditation upon self, which means the deep analysis about self. The human being is under the illusion that the human body consisting of matter and energy is self. Shankara removed the concept of matter and concluded that self is only a bit of cosmic energy in essence. In fact, since matter and space are also different forms of cosmic energy, the self becomes a part of continuous ocean of cosmic energy only. In such situation, the self cannot be isolated and hence, the finite itself becomes the infinite ocean of cosmic energy. The word Brahman used by Shankara denotes only this continuous infinite cosmic energy. This cosmic energy is the source, controller and dissolver of the entire creation consisting of various materialized forms. This picture concludes that all the materialized forms are unreal in absolute sense and removes all the worldly bonds and the subsequent grief. The word Brahman in the philosophy of Shankara never means the unimaginable God, who cannot be indicated by any word. Shankara clearly told that absolute unimaginable God indicated by the word Parabrahma can be expressed through silence only (*Maunavyaakhyaa...*). The word Parabrahma means that which is beyond Brahman. Therefore, the word Brahman in the philosophy of Shankara clearly stands for the essence of the creation, which is cosmic energy only. The final use of this meditation is to know that you are this infinite cosmic energy (Brahman) and live without any worldly tension. Shankara was also human incarnation and never opposed Buddha. He opposed the Buddhists only, who misunderstood Buddha and became atheists. According to Shankara, meditation always means the critical analysis about the self to get salvation from the worldly tensions. Due to the eccentric ego of the then atheists, Shankara did not go beyond this since the atheists will not accept God beyond themselves. This limitation is not due to limited knowledge of Shankara, but is due to the then existing situation of the psychology of the surrounding society. Even Buddha kept silent about God because the society dealt by Him consisted of Purvamimamsakas, who were strong atheists. ***Buddha told that everything including the self is only relatively real (Shunyam).*** This is correct because the self is a part of the cosmic energy or creation, which is relatively real with respect to the absolute unimaginable God. Buddha stopped at this point because the atheists cannot realize the existence of unimaginable God indicated through His silence. The point of Buddha is that if God is non-existent, the entire creation including yourself is non-existent. Shankara wanted to establish the existence of God. For this purpose, He made the infinite cosmic energy as

the God. He brought out the identity of yourself with the continuous cosmic energy and made yourself the God. Since you will not negate the existence of yourself, you will accept the existence of God, who is yourself. Both Buddha and Shankara kept silent about the absolute unimaginable God. The same philosophy was dealt by them in different angles in different situations.

Meditation either means the analysis of an object to know its real nature or the attraction towards an item by remembering it again and again. All this is theoretical phase. ***The practical side and the proof of real meditation is the sacrifice of everything for the sake of it and continuous service to it.*** The practical meditation alone brings you the fruit. Meditation about self may give you salvation from the worldly tension. But, meditation about God brings you the eternal grace and eternal protection from God. Salvation can never be permanent and you may be bonded again. But, the grace of God is always permanent. You can aspire salvation as temporary relief so that you can concentrate upon the meditation of God. ***Salvation from the worldly bonds based on self meditation is always temporary and by the grace of God alone it becomes permanent.***

Chapter 48

PRESENT STATE OF HINDU RELIGION**The Vedas need not be recited now**

December 24, 2010

O Learned and Devoted Servants of God,

Hindu religion is very fortunate that it is built up by ancient learned sages, who analyzed the philosophy to the climax and hence, *every concept is enlightened by the radiance of deep spiritual knowledge*. This point was true in the past when Sanskrit language was the mother tongue of everybody so that whenever the scripture, the Veda, in the form of Sanskrit hymns, was recited, everybody understood it clearly. *By this, every ritual was a revision of the spiritual concepts*. Thereby, the spiritual knowledge was strengthened repeatedly. But, today what is the position of this greatest religion? The Sanskrit hymns are recited in every ritual as usual. Neither the reader nor the audience, understand the meaning of the scripture even once. It is a blind recitation of sounds in Greek and Latin. Everybody continues the ritual with the fear that if the ritual is not performed, there may be negative results in the present worldly life and also in the life after death in the upper world. *There is no interest in ritual since knowledge is absent and the driving force of the ritual is only fear*. Due to this unfortunate situation, people are not even listening those sounds uttered by the priests and become busy in other activities. For example, when the ritual of the marriage is going on, nobody even listens the sounds uttered by the priests even for fraction of minute because nothing is understood. *Everybody is busy in other activities and conversations during the ritual. Can there be more unfortunate thing than this?* All the hymns speak something about God. You are neglecting them means that you are neglecting God. *Can there be more insult than this to God? Can you expect even a trace of grace of God from such ritual?*

The climax of misfortune is that even the priest, who reads the scripture, is unaware of the meaning. *Do you find anybody who speaks something and does not understand the meaning of what he speaks and even the listener does not understand it?* Even the birds and animals understand the meaning of the sounds generated within themselves. But, here is the peculiar situation, where even the human beings, who developed

beautiful communication through systematic languages, speak and listen some sounds without serving the real purpose of communication! By this, Hinduism, which was in the top position in the past, is now in the lowest position. ***The priest learns the hymns through recitation without knowing the meanings. He spends few years in learning this mechanical recitation of scripture and straightly enters the field of earning his livelihood.*** There is no need of mechanical recitation of the scripture, when the scripture is already printed. In those days, when the printing was not developed, there was no other way to preserve the scripture than through the mechanical recitation. Therefore, the process of mechanical recitation existed and hence, the mechanical recitation was justified. People blindly continue that process of recitation even today when the actual need for such recitation ended. This is called as blind tradition in which you follow something blindly from the past without analyzing it. It is said that all old is not gold and all modern need not be correct. You have to decide the correctness based on sharp analysis of everything i.e., old or modern (***Puraanamityeva...***).

The priest should learn the meaning of the scripture without wasting his time on blind recitation of the printed book. The priest can recite the scripture by reading the book in ritual and explain the meaning of hymns to create interest in the audience. The priests of the other religion like Christianity, Islam etc., read the books of scripture in the rituals. You may say that one should only recite and not read the book as per the authority of the scripture (***Tathaa likhitapathakah...***). This authority is not valid since it is only Smruti that is created by the human beings and not Shruti that is created by God. The same Smruti also says that you should know the meaning (***Anarthajno...***). The priest himself generated the authority because he found the mechanical recitation easier than learning its meaning. ***The priest has also created a false propagation that the sound of the scripture itself generates good even without knowing its meaning. This is again worst interpretation because the basic purpose of communication through language is murdered and hence, the logic (Yukti) opposes such false concept.*** The sage Yaska said that the scripture recited without knowing the meaning is totally waste and will not give any result. The scripture also says that you should recite and also know the meaning (***Adhyetavyo Jneyashcha...***). In fact, the first word ‘***Adhyetavyo***’ means actually knowing the meaning only according to Sanskrit grammar and hence, recitation is not meant. Since you have forcibly superimposed the recitation as the meaning of the first word (Rudhi), the second word ‘***Jneyashcha***’ is introduced to negate the superimposed meaning of the first

word. In fact, the very meaning of the Veda is to know the meaning and it means knowledge of the scripture and not blind recitation.

Responsibility of temple Managements

All the managements of the temples should come forward to rectify this unfortunate mistake that cropped up in the Hindu religion. They should patronize the students to learn the meaning of the scripture and should discourage the blind recitation. They should also support the propagation of Sanskrit language in the Hindu public so that the people will understand at least the basic meaning of the scripture without translation by the priest and the priest may be involved in the elaborate explanation of the scripture. If this is done, God will be pleased to maximum extent since God Himself is the author of the Veda. If this fundamental mistake is rectified, there is no need of propagation of spiritual knowledge since every priest propagates the spiritual knowledge in every ritual. This should be the primary activity of the temple. The next activity of temples should be to help the beggars and poor people and to adopt discrimination of poor and rich in the devotees while serving the devotees with the funds. *If this is done, God will be very much pleased with the managements of the temples.*

Chapter 49

UNDERSTAND OMNIPOTENCE IN CORRECT PERSPECTIVE**Creator different from creation**

December 25, 2010 Christmas Message

O Learned and Devoted Servants of God,

The unimaginable God is omnipotent and can do anything that is impossible. *But, He does not do a thing because it is not proper to do so. If He has not done a thing, it does not mean that He is incapable of doing that thing.* A person has an axe and can cut anything with that axe. He cuts the tree only and not an innocent child with it. This does not mean that he is incapable of cutting the child. It is not proper to cut the innocent child and it is proper to cut the tree in the forest by which the livelihood can be earned. *You should not use the omnipotence of God to support your improper philosophy.* If you say that God did something in a particular way, it should appear proper to the eyes of the human beings and it should also be easily understood by every human being. *As far as possible, the omnipotence of God should not be used to explain whatever you like.*

God created this Universe. Some people say that this entire universe is God. According to human logic, the creator and creation should be separate. If there is no difference between the creator and the creation, the process of creation becomes false. One cannot create himself because he exists even before the creation. If pot is created from mud, the circular shape of the pot did not exist in the mud before creation of the pot. Therefore, the circular shape standing for the word 'pot' is created, which did not exist before its creation. You can use the omnipotence of God and can say that God created Himself through His unimaginable power, which is the omnipotence. We agree that this is quite possible in the case of God. But, if everything is God, the sin also becomes God and the sinner will defend himself based on this point. Therefore, you should say that God created something different from Himself through His omnipotence even though God alone existed before creation. You can use the point of omnipotence in this aspect of creation of a different thing other than God by God without the pre-existence of a second thing. Now, the sin is not God and hence, the sin will be punished. Similarly, you need not say that God

entered every part of creation. In such case, there should be something other than God for the process of entry. If there is nothing different from God, the process of entry is meaningless since there is only one God and God cannot enter God. The Veda speaks about the entry of God in to creation (*Tadavanupravishat...*). In such case, the Veda becomes false. If only God exists even after the creation, God cannot enter Himself. ***If there is God in everything, God exists in the sinner also and the punishment of sinner results in the punishment of God.***

People bring the concept of existence of God in everything so that God is aware of everything (Omniscient) and controls everything due to His omnipresence. To achieve the knowledge and control of everything, God need not be present everywhere. He can know and control everything through His omnipotence. Even a king, who is not omnipotent, knows and controls everything in his kingdom. Therefore, when we say that God entered the entire cosmic energy in the case of formation of Hiranyagarbha, it only means that God exists as milk in vessel. The vessel only contains the milk and milk is not pervading all the walls of vessel. If God pervades the entire cosmic energy, He will be present even in a sinner. ***Therefore, the point of omnipotence should be used in proper place and in proper angle so that there will not be confusion in the minds of the people.*** God will follow the rules of worldly logic only as far as possible so that people can understand Him and His actions easily. ***He does not want to confuse the people as far as possible by using His omnipotence everywhere as He likes.*** He uses the power of omnipotence only in a rare place, when it becomes inevitable.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)