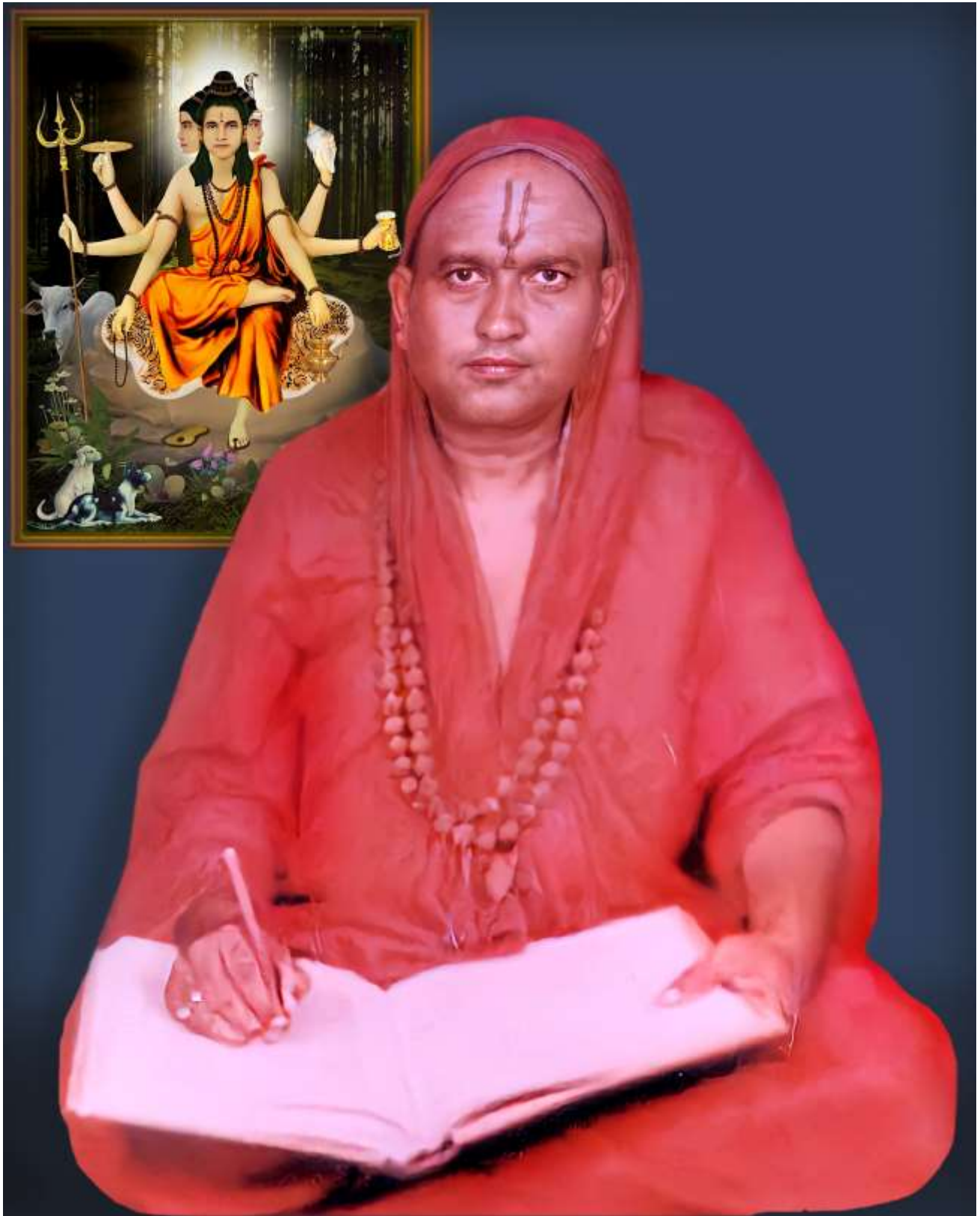


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 11]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

STRESS ON CONTEMPORARY INCARNATION**Conquer Ego and Jealousy**

January 15, 2011

O Learned and Devoted Servants of God,

Today is Samkranti, which means transfer of Sun from south to north. Sun represents the intelligence, which is the basis of logical analysis. The Gayatri mantra also says that sun provokes the intelligence. The south represents the path of rituals, which involves the worship of representatives of energetic forms of God like statues or formless models of Vishnu, Shiva, etc. and the worship of statues of past human incarnations like Rama, Krishna, etc. In this path, the statues or some formless representatives are selected for worship because the spiritual aspirant has not yet conquered his ego and jealousy towards contemporary human incarnation, which in fact is the most relevant address of God for a human being. The three great epics of the Hindu religion (Ramayana, Mahabharatam and Bhagavatam) preach about the two great past human incarnations called as Rama and Krishna. Even the Bible of Christianity is based on the past human incarnation called as Jesus. The Islam is based on another human incarnation called as Mohammad. The Buddhism is based on the human incarnation called as Buddha. Jainism is also based on the human incarnation called as Mahavir. The human incarnation is most relevant for any human being because God always comes in human form only to preach human beings. Even the energetic form is also in human shape only, which is relevant to souls in energetic bodies only and hardly there is any practical example that the energetic form of God preached the human beings. The human energetic form is again an indication to the human being to divert to the alive human form of God.

Unless the alive human form of God is caught, clear knowledge cannot dawn in the mind of a human being. But, the alive human form of God is recognized only when ego and jealousy are conquered. Hence, the path of knowledge (Jnana) is represented by the north. The diversion of the Sun from south to north indicates the human being diverting from the path of rituals (karma) towards the path of knowledge, which is based on Sadguru or the contemporary human incarnation. This diversion denotes the

conquer of ego and jealousy by the spiritual aspirant towards a co-human form.

The path of rituals denotes the absence of knowledge due to the absence of alive human form of God. The rituals involved the sacrifice of valuable materials for the sake of God. ***These materials are either wasted or stolen by the priests, business men and managements.*** Valuable food materials like ghee is burnt in fire and milk, honey, fruit juice, etc. are wasted in bathing the statues. This clearly shows full ignorance but the merit is that sacrifice for God is developed. The wastage of materials is inevitable because the aspirant has not yet conquered the ego and jealousy to recognize the alive human form of God, who has come down to the earth to enjoy your sacrifice of such valuable materials in His worship to bless you. Such sacrifice of materials is the proof of practical devotion. You prove your deep love by such practical sacrifice towards your beloved family members and hence, there is no debate in this point. In the first stage, such practical sacrifice is done by the human beings based on the business to give and take. The sacrifice of wealth and materials is for getting some benefits in return from God. ***In the initial stage, God also becomes a business man like Lord Venkateswara on seven hills.*** In course of time, the devotees are expected to develop real love to God by which the same practical sacrifice is done without aspiring anything in return. When this is achieved, the training of the human being in the ritualistic path is completed. Now, if the ego and jealousy towards a co-human form is also achieved by doing such practical sacrifice of materials to poor devotees, the time to catch the contemporary human incarnation has come. Now, the human being should analyze the real and relevant address of God through reasoning. ***Buddha said that without analysis, blind acceptance of even scripture and tradition is of no use.*** The scripture is already a well-settled conclusion of long logical debates. But, unfortunately, the wrong interpretation of the scripture is always developed through bad logic. This bad logic must be rejected by good logic, which is the reasonable process of reasoning. ***Therefore, when Buddha said that you should not accept the scripture blindly, means that you should not accept blindly the wrong interpretation of the scripture.***

Approach Sadguru in Middle Age

The diversion of Sun from south to north takes place in the middle of the year, which represents the middle age of your entire life. If you come to Sadguru in the middle age, you will have sufficient energy and life to do practical service to God. Hanuman met Rama in His middle age. Radha met

Krishna in Her earlier part of middle age. The people, who are not diverted towards Sadguru, continue to worship the models of energetic forms of angels and departed ancestors through the blind rituals. When the Sadguru is achieved, these rituals (karma) naturally get dropped as stated in the Gita (*Jnate karma na vidyate...*). The ritual (karma) is converted into practical service to Sadguru (karma yoga). ***The word yoga denotes the lucky achievement of God in human form. There can be no better yoga than this.*** Yoga means fortunate achievement. Putra yoga means fortunate achievement of children. Dhana yoga means fortunate achievement of wealth. Yoga means the real achievement, which is the fortunate achievement of God in alive human form. The Gita is called as the Yoga Shastra because it is the real achievement of God in alive human form called as Krishna.

Therefore, the norms for achievement of God are

- 1) The development of practical sacrifice without aspiring anything in return and
- 2) the victory over ego and jealousy to recognize the contemporary human incarnation.

The first is achieved during the path of karma and the second is achieved during the path of knowledge just before the diversion from south to north. The word 'DATTA' actually means that God is given to the human beings by Himself through human form in every human generation. If the yoga is not achieved in this human life, such opportunity may be even impossible in the future births. Such fortunate attainment is the real meaning of yoga and without knowing this, people waste time in breathing exercises and other physical exercises. Of course, such exercises are also good for the mental and the physical health of the body, which is essential in the service of God in the human form. A sick and weak person cannot serve God. Hence, yoga starts with such achievement of good health and this preliminary state is included in the beginning of yoga. Control of mind and senses also helps to attain good health. But, if you stop yoga after attaining good health, it is only a topic of medical science and not spiritual knowledge. This state is like passing the entrance examination to achieve a seat in a professional college. The career is not stopped by simply joining the professional college. You have to put hard work in getting a distinction in the professional degree to achieve the final fruit. Such professional degree or the latter part of yoga starts with the recognition of alive human form of God and serving It. The 'Gita' is such latter part of yoga to help the human being to catch the alive human form of God. The readers of the 'Gita' catch Krishna as God and worship the statue or photo of Krishna and

they have come back again to the pavilion! Such unfortunate situation is due to lack of victory over ego and jealousy towards a co-human form. Such people are again like Jambavan, the bear devotee, who worshipped the statue of Rama and could not recognize Krishna in person. The bear represents the rigid ignorant nature of foolish grip without analysis. When Krishna said that He was God, it means that every alive human form of God in every human generation is God. Similarly, when Jesus said that one can reach the Father through Him only, it means that one can see God through the contemporary human incarnation only. Again, the Christian devotees are like that Jambavan only. This is the reason behind the statement of Buddha that reasoning should be done in every step. The followers of Krishna and Jesus have reached the final state in recognizing the human form of God, but went back to the original place due to lack of reasoning in the final state. It is like the state of an un-fortunate student, who did well in all internal examinations throughout the year and was allowed to the final examination. But, if he fails in the final examination due to negligence and he comes back to the same class again in the next year. Therefore, reasoning should not be missed at any stage. You travelled all along the path with the help of the glowing torch light and reached the goal. But unfortunately, your torch light failed as soon as the goal is received. What is the use of your entire long journey? It becomes a sheer waste. You are as good as the person, who has not travelled all along the path.

Chapter 2

AUTHORITIES OF KNOWLEDGE

January 16, 2011

O Learned and Devoted Servants of God,

To accept any concept, there are four authorities:

- 1) Shruti, the scripture, which is the divine text and it is the Veda for Hindus.
- 2) The second authority is Smruti, which is the text written by sages.
- 3) The third authority is logical discussion to find out the correct interpretation of the scripture.
- 4) The fourth authority is experience of divine scholars.

Essence of Mahavaakyas**Shruti**

Let us examine the first authority, the Veda, which is said to be the word of God revealed to sages. In this scripture, lot of importance is given to the four great statements (*Mahavaakyas*). One statement says that the special knowledge is God (*Prajnanam Brahma*). The special knowledge cannot mean simple awareness, which is found in animals and birds. The word 'Jnanam' means 'Knowledge' and not mere awareness. Awareness is the basic material but knowledge is the special design of it. When you appreciate a golden jewel, the appreciation for the specialty is related to the design of the golden chain and not to the basic gold. You do not appreciate a lump of gold. The word 'Pra' denotes the 'Specialty' and the word 'Jnanam' denotes the 'Knowledge'. The word 'Knowledge' eliminates all the living beings other than human beings because only human beings possess and express knowledge. The word 'Pra' indicates a rare special human being only, who is possessor of the special knowledge. The result is that a specific human being, who is the possessor and preacher of the special knowledge alone can be God like Krishna, who preached the Gita-the special knowledge.

When you say that a king is ruling the country, the word 'king' cannot mean every living being and you cannot say that an animal or a bird is ruling the country. The word 'king' also cannot mean every human being because every human being cannot have the special talent of administration

to rule the entire country. Hence, the word 'king' indicates a specially talented human being only. This statement also indicates that the main purpose of God to come as a human being is to preach the special knowledge only. Another statement says that an individual human being is God (*Ayamaatma Brahma*). The word 'Atmaa' means not only the awareness, but also the external human body. 'Atmaa' means that which pervades. The awareness pervades the body through nerves. Awareness is the neural energy flowing in the nerves. The body also pervades the space as it grows. Therefore, the word 'Atmaa' stands for the human being, which is the human body along with the awareness. The three statements saying that 'I am God', 'You are God' and 'He is God' denote only the aspiration that everybody should become God in the near future. *The verbs in present tense like 'am', 'are' and 'is' stand for the present tense indicating the immediate future as per the grammar.* These three statements also mean that the human form of God is like Me, you and him for external look. Since God looks like an ordinary human being externally, these three statements indicate the aspect of similarity. The fourth statement brings the difference, which says that God is the 'Special Knowledge'. The possessor of knowledge can be called as the knowledge itself, when the knowledge excels in the possessor as per the grammar. Therefore knowledge means the possessor of knowledge. According to lakshana, the possessor can be called by the possessor material. A seller of apples is called as 'apples'. All these four statements indicate the human incarnation only.

The word 'Narayana' referred in the Veda means the source of knowledge. The Veda says that Narayana spreads all over the world (*vyaapya Naraayanah*). It means that the knowledge preached by the Lord is spreading all over the world. Another Vedic statement saying that this entire world is God (*Sarvam khalvidam...*) also means the same. The country ruled by the king, Kalinga, is called as Kalinga only. The region spread by the rule of Kalinga is called as Kalinga. This does not mean that the entire kingdom is the king himself in person. All these statements indicate the knowledge of the human incarnation spreading all over the world and this should not be misunderstood as the human incarnation Himself becoming the entire world. In the Rudram, existing in the Veda, it is said that God hits the people with arrows released from His bow. This also indicates the human incarnations like Rama and Krishna, who punished the evil people with the help of bow and arrows. Apart from that, the bow stands for the knowledge and the arrows stands for the points. God in human form hits everybody with His points through knowledge to kill their ignorance. Like this, all the Vedic statements can be rightly interpreted

in the sense of human incarnation preaching the special knowledge. The Veda also says that God is unimaginable, who is beyond words, mind, intelligence and logic and hence, God alone knows God (*Brahmavit Brahmaiva...*). You should know that God cannot be known (*Yasyaamatam...*). But, such God enters the world through a medium (*Tadevaanu Praavishat...*) and God becomes that medium while keeping His separate identity of His real form (*Satchatyatcha...*). Therefore, the essence of the Veda is very clear that the absolute God is unimaginable, He enters a human being as a medium for the sake of preaching knowledge and He remains in His original form and at the same time gets identified with the human form also.

Smruti

The second authority is ‘Smruti’, which is, the text written by sages consisting of the three great epics dealing with the human incarnations like Rama and Krishna.

Reasoning

The third authority is reasoning, which is already taken up from the beginning of this message. The logical analysis always helps to get the correct interpretation of both ‘Shruti’ and ‘Smruti’.

Experience of Divine Scholars

The fourth authority is the experience of divine scholars. Hanuman is the greatest scholar, who learnt all the scriptures from the Sun. Gopikas are also the incarnations of great sages, who are the greatest scholars of the scriptures. Both Hanuman and Gopikas worshipped the contemporary human incarnations only and not the statues of energetic forms of God or the past human incarnations. Hanuman never worshipped the statues of past human incarnations like Parashurama and Vamana or the statues of energetic forms like Shiva and Vishnu. Similarly, Gopikas did not worship the statues of Rama or the statues of Vishnu and Shiva.

Conclusion

Therefore, all the four authorities clearly indicate that human beings should worship the human form of God only for the salvation. The energetic forms of God are meant only for the energetic forms of departed souls in the upper worlds. *It is not the question of right and wrong, but it is a question of relevance and irrelevance.* We do not say that the energetic form is wrong for human beings. We only say that the energetic form is irrelevant and human form of God is relevant for the human beings.

When you worship the energetic forms, you have to either concentrate on the imagined form in mind, which is very difficult or you have to worship the statue of the energetic form. We cannot serve the imagined form. In the case of a statue, the service becomes waste. But, if you take the human form of God, all your service is enjoyed by God and becomes fruitful. ***The only obstruction to the alive human form of God is the ego and jealousy towards a co-human form.*** You may accept the concept of human incarnation, but, if your ego and jealousy are not completely eradicated, you will worship only the statues of past human incarnations only and not the present alive form of God. ***Thus, for a human being, everything is concentrated on the contemporary human incarnation only.***

Chapter 3

INCARNATION SEVERELY TESTS DEVOTEES**Behave like Rama in Family Life and like Hanuman in Spiritual Life**

January 16, 2011 Evening

O Learned and Devoted Servants of God,

To know that you are not God is as important as recognizing the contemporary human incarnation. If you feel that you are also God, there is no use of catching the alive human form of God. *As a human being, you should follow the norms of the world and at the same time, you should serve the alive human form of God after recognizing it.* The first part of your behavior towards world is called as pravrutti and the simultaneous second part of your behavior towards the contemporary human incarnation is called as nivrutti. To preach both these aspects to the human beings, God Himself has taken simultaneous dual roles called as Rama and Hanuman. Both are the incarnations of God but none felt that He is God. Even though the sages recognized Rama and praised Him as God, Rama denied their praise by saying that He is only a human being and knows Himself as Rama, the son of Dasaratha (*Aatmanam manusham manye...*). This indicates that you should never feel that you are God even though some ignorant preachers preach that you are God. Rama followed all the ethics, which are the commandments of God to the human beings regarding their behavior in the creation. *Rama preached all the values of the family life regarding the mutual loyalty of wife and husband, regarding the love to brothers and regarding the respect to be paid to the parents.* Hanuman showed the path of nivrutti or spiritual line.

The first and foremost point indicated by Hanuman is that you should recognize the contemporary human incarnation and serve Him with top most loyalty. Hanuman served Rama in His worldly affairs. This indicates that you should serve the human incarnation in the worldly affairs also. The next point is that you should serve the human incarnation in any state of worldly life since Hanuman served Rama, who was a householder. Rama exhibited His blind love towards His wife by running after golden deer in spite of the warning from Lakshmana. Rama showed His blind love towards His wife on another occasion also by saying that He will go back

without killing Ravana if His wife was returned back to Him. This showed that Rama was not bothered about the atrocities of Ravana that would continue after returning Sita. This showed that He was not interested in the welfare of the world and was only interested in His wife. Hanuman did not misunderstand Rama in such situation. Rama felt unconscious, when He was hit by Nagaashtra and Hanuman relieved Him by bringing Garuda from Heaven. Even after this, Hanuman did not mistake Rama as an ordinary human being. ***All this shows that you will be severely tested by the God in the human form regarding your faith in Him.*** Another important aspect that you have to learn from Hanuman is that you should not feel yourself God by achieving some miraculous powers. Hanuman has all the miraculous powers by jumping the ocean, by bringing the huge hill by hand, etc. Rama behaved as a helpless human being and crossed the sea by a constructed bridge only. Hanuman did not mistake Rama as a human being. Therefore, miracles should not be the identity mark for recognizing God in human form. Even demons perform miracles. ***Therefore, you should behave like Rama in your family life and should behave like Hanuman in your spiritual life.*** Both are perfect examples simultaneously in the dual roles of Rama and Hanuman.

Krishna performed several miracles but every miracle was for a serious need only. Demons perform miracles for exhibition of ego. Arjuna could not recognize Krishna as God even though he witnessed the miracles of Krishna. Arjuna recognized Krishna as God only after hearing the 'Gita', the special knowledge. Arjuna knows even some miracles and also witnessed several demons performing miracles. Miracles are only for beginners in the spiritual line to show the existence of unimaginable God through unimaginable acts called as miracles. The impression of Arjuna was very much distorted due to the acts of Krishna in the childhood like stealing the butter and dancing with the girls. Arjuna openly criticized Krishna mentioning these activities in the context of protecting Gaya. All this indicates that the human incarnation will test your faith through severe activities. At any cost, your faith should not be shaken. Dharmaraja always praised Krishna as God. But when Krishna asked him to tell a lie, Dharmaraja refused and failed in the test. Justice is not greater than God. In pravrutti, since there is no God, justice should be voted against the injustice. But, in nivrutti, God should be voted even against justice. Gopikas voted for God against the justice and reached a higher position than the highest. God is greater than justice since He is the protector of the justice. ***You have to follow justice because it is commandment of God.*** In pravrutti, since there is no reference to God, justice stands in the highest

position. You should keep Rama as an example for pravritti. You should keep Hanuman and Gopikas as examples for nivritti. Arjuna believed Krishna as God by hearing the Gita. But, just after seventeen days, Arjuna did not get down from the chariot even though Krishna ordered to do so. ***This means that you should maintain the faith that was created by the special knowledge.*** Hanuman served the human incarnation even in His worldly affairs. Gopikas sacrificed the butter, which was their livelihood. ***You should learn the sacrifice of work from Hanuman and sacrifice of fruit of work from Gopikas for the sake of the contemporary human incarnation.*** Kunthi requested the Lord to grant always difficulties so that she can think Him always. This is very important aspect and you should never pray God to remove your difficulties, which surround you by His grace only. Kuchela also never aspired any materialistic help from God and you should learn this aspect from him. Draupadi insisted the Lord to destroy the Kauravas, who insulted her. The Lord fulfilled her desire but, got all her sons killed on the last day of the war. Therefore, you should never insist the Lord to fulfill your desire. ***You should learn the aspects of devotion and service from the devotees associated with the human incarnations.***

Chapter 4

NIVRUTTI FAR HIGHER THAN PRAVRUTTI**Three Types of People**

January 17, 2011

O Learned and Devoted Servants of God,

Surya asked Swami about the significance of simultaneous incarnations of God as Rama and Hanuman.

Swami replied: Rama stands for pravrutti, which is your behavior and service to your family life. Hanuman stands for your behavior and service to God available as contemporary human incarnation. Both the incarnations are simultaneous and separate. This means that you shall maintain pravrutti and nivrutti simultaneously and separately. Both need not clash since they are two separate sections. There are three types of people.

The first type are those, who feel pravrutti itself as God. They feel that discharging pravrutti perfectly itself is the salvation. They feel that discharging the worldly duties itself is God and say 'work is worship'. They should be appreciated because by discharging the duties for family, they are not disturbing the balance of the society, which also pleases God. The balance of the society is the basis for nivrutti. Such people are far better than demons, who disturb the balance of society by achieving some powers from God. They are failures in nivrutti. A pass in the lower class, pravrutti, is better than a failure in the higher class, nivrutti. A first rank student in the school is honored with gold medal and a failure in P.G at university is scolded by the teacher. For this first type of people, Rama stands as the ideal example. Rama never entertained the spiritual path in His entire life. He behaved like a Roman in Rome.

The second type of people concentrates on nivrutti only. They are the saints. They never entertain pravrutti. They feel the family life as an obstruction. For this type, Hanuman stands as the best example. This section of people concentrates on Absolute God, who is unimaginable. You cannot even think or imagine the Absolute God and how can you concentrate or meditate upon such Absolute God? This section of people should learn from Hanuman, who is also a saint and perfectly diverted to nivrutti only. Hanuman caught the contemporary human incarnation and

served Him in the worldly matters. Hence, even the saints should catch the contemporary human incarnation and serve Him even in the worldly matters. Hanuman, a bachelor, remaining unmarried to please God, could please the God by serving Him in search of His lost wife! Hanuman never thought about the marriage but served Rama, who was weeping every minute for His lost wife! Therefore, the path of the saints is completely wrong (*Avyaktaahi gatih...* Gita) and they will end in unhappiness only. They should select the mediated God, especially the alive human form and should serve Him blindly without criticizing the state of God. ***God is God in any state like a diamond.***

The third type of people want to maintain pravrutti and nivrutti simultaneously like Gopikas. Gopikas never allowed the clash between pravrutti and nivrutti. They gave butter to Krishna secretly. They met Krishna in the midnights secretly. They pleased the family members as well as God simultaneously. The Gita says that nivrutti should be maintained as the top secret (*Rahasyam hyetaduttam...*). Nivrutti has far higher value than pravrutti. But, this point should be kept secret so that the family members feel that your highest love is towards them only. This is not cheating the family. It is only avoiding the clash and avoiding the unnecessary displeasure of ignorant family members. However, if God brings the clash as a test, certainly God will prevail over the family. But, you should not bring that situation by yourself and hurt the family members. If this point is understood, Gopikas need not be blamed for cheating their family members and in fact, they stand as the ideal example for the people, who want to maintain pravrutti and nivrutti simultaneously. In the case of Hanuman, God brought the clash. A war was developed between Rama and Hanuman. The mother of Hanuman wanted to protect some person and Rama wanted to kill the same person. ***A clash came up between pravrutti, the mother and nivrutti, the contemporary human incarnation.*** Hanuman took the side of the mother and fought with Rama. He realized the mistake in the end. In the next incarnation as Adi Shankara, He rectified the mistake by leaving the mother for the sake of God. Both Hanuman and Adi Shankara were incarnations of the same Shiva. ***Therefore, the Bhagavatam is the most scared book for the householders aspiring the salvation.*** When Parikshit, a householder asked the sage Suka for salvation, the sage preached the Bhagavatam to him.

The first section of people will reach the Heaven for a temporary trip and will come back. The second section of people will never attain the goal and will be always wandering in the path without reaching the goal. The third section of people taking Gopikas as an example will certainly reach

the goal. In fact, Gopikas reached Goloka, which is the higher than Brahmaloaka, the goal. This shows the special appreciation of the Lord to Gopikas, who never insulted pravrutti and achieved nivrutti without any clash through talented dealing. The third section of people should avoid the clash between pravrutti and nivrutti as far as possible. But, if God creates the clash, they should behave like Shankara and not as Hanuman. Please remember that Hanuman is not a real failure. He only acted in that way to preach the concept. Otherwise, Hanuman Himself is the God or the ultimate goal.

Chapter 5
**UNDERSTAND SHANKARA'S PHILOSOPHY REFERRING
 HIS TIME**

Subtle Actions of Incarnation Reveal Greatest Knowledge

January 17, 2011 Afternoon Message

O Learned and Devoted Servants of God,

When sages told Rama that He is God, Rama denied it and declared Himself as an ordinary human being. Rama knows that He is God but He denied it since He acted in the role of an ordinary human being to preach the ideal behavior of a human being to humanity. His aim is that every human being should not declare that it is God. But, you may doubt about the philosophy of Shankara, which says that every human being is God. The reason for such concept of Shankara is quite different and should be understood in the context of the necessity to preach atheists in the time of Shankara. When this country was filled with atheists like Buddhists and purvamimamsakas, God came in the form of Shankara to bring them to the right path. The atheist will never agree to the separate existence of God. But, he will agree to the existence of God if he is said to be God since the denial of existence of God results in the denial of self-existence. By this trick, Shankara made them agree the existence of God by declaring that the atheist himself is God. Shankara converted all the atheists into theists by single stroke. The atheists questioned Shankara regarding the absence of characteristics of God like omnipotence, etc. in them, if they were God. Then, Shankara replied that due to strong effect of ignorance (ajnana vikshepa), the achievement is not materialized even though the theoretical ignorance (ajnana avarana) is removed.

The shivering of the body due to fear of serpent continues even though the rope is seen by the lit lamp. Even though the real rope, which was mistaken as serpent is seen, the fear for the serpent does not disappear at once. When the realization of serpent becomes more and more strong by the repeated thought of the rope, then only the fear disappears completely. Therefore, one should repeatedly meditate upon God to achieve the real monism with God. This second trick of Shankara made atheists-converted-theists to become strong devotees. A rigid ignorant fellow can be moulded by

tricks only and not by straight statements. Such special situation of Shankara need not be applied to the present normal situation.

However, Shankara brought the monism with the state of God in limited condition. Since God is enjoying the world, the human being also can enjoy the world in the same way. Just like a producer-cum-director enjoys the unreal cinema, a peon sitting along with him can also enjoy the same unreal cinema. We may say that cinema is unreal to both of them where as the world is unreal only for God. There is a small correction in your statement. ***The world is unreal to both God and the realized soul.*** The soul is a bit of cosmic energy. The entire world is unreal with respect to the cosmic energy. The entire world including space is cosmic energy only and the world is illusory with respect to cosmic energy. Since soul is cosmic energy, the world should be unreal to the soul also. ***With reference to God, the world along with the cosmic energy is unreal.*** The world is unreal to both God and soul and the unreality of the cosmic energy to God is irrelevant and immaterial as far as the common point of unreality of world to both God and soul is concerned. The soul or cosmic energy is also unreal to God. But, this point is unnecessary as far as the unreality of the world to both God and soul is concerned. Therefore, both God and soul can enjoy the unreal world in a common way. ***God created the cosmic energy and by the will of God, the cosmic energy created the world.*** The cosmic energy by itself is inert and cannot have will without the nervous system and the nervous system is absent since matter is not yet got manifested. Based on the will, you cannot conclude that God is awareness. God can have the will through omnipotence without being awareness. ***The soul is cosmic energy in qualitative sense but in the quantitative sense the infinite cosmic energy is the infinite ocean and the soul is a drop of it.*** Due to this quantitative difference, the soul cannot create the infinite world and only the infinite cosmic energy creates the infinite world by the will of God.

Since the will of God is absent, the soul, a bit of cosmic energy, cannot create even a bit of the creation. Only in qualitative sense, we can say that the soul is creator and the destroyer of the world, that too by the will of God only. Actually, as far as the enjoyment of the unreal world is concerned, the aspects of creator and destroyer are also irrelevant due to out of context. The producer-cum-director might have produced and directed that cinema. But, as far as the state of enjoyment of such unreal cinema is concerned, both the producer-cum-director and the peon are one and the same. The absolute unimaginable God is called as Brahman. The infinite cosmic energy in which the unimaginable God is embedded is called as

Eshwara or Hiranyagarbha. The soul is a bit of cosmic energy and hence, qualitatively both the soul and cosmic energy are one and the same.

Chapter 6

COSMIC ENERGY CREATED WORLD BY WILL OF GOD**Enjoying Unpleasant State is Highest**

January 18, 2011

O Learned and Devoted Servants of God,

The entire creation other than the unimaginable God is manifestation of the imaginable cosmic energy, which was created by the unimaginable God. This process of creation of imaginable cosmic energy by unimaginable God is unimaginable because any link between unimaginable and imaginable is always unimaginable. *The space is invisible cosmic energy and the fire is visible cosmic energy. Matter is another manifested form of cosmic energy existing in gaseous state, liquid state and solid state.* Space (aakaasha), fire (agni), gas (vayu), liquid (jalam) and solid (pruthivi) are the five elements that constitute the entire creation. Apart from these five elements, work (karma) is another form of cosmic energy. Work involves working materials, which may be matter and other forms of cosmic energy. Awareness is a special work form of cosmic energy, involving brain and nervous system as working materials. The transfer of information from senses to brain is a specific work that takes place in the specific nervous system. Electricity, sound, heat, light, magnetism, etc. are other different forms of cosmic energy only. Therefore, the entire creation leaving the unimaginable creator is a continuous infinite ocean of cosmic energy only. *All the manifestations of cosmic energy are unreal with respect to the basic cosmic energy.* The basic cosmic energy is inert and the awareness is also essentially the basic inert cosmic energy only. Awareness treated as the basic inert cosmic energy is called as the soul (Atman) and the awareness treated as the work form is called as individual soul (Jiiva). The soul loses its boundaries and merges with the infinite ocean of cosmic energy, which is called as Brahman in the sense ‘The Greatest’.

When the same soul or cosmic energy is treated as awareness, it becomes a specific manifestation of cosmic energy called as work and hence, is termed as ‘individual soul’. This individual soul or specific work exists in four ways.

- 1)The first way of work is mind (manas), doing the work of thinking in different ways (sankalpa and vikalpa).
- 2)The second way of work (buddhi) is making a decision (adhyavasaya).
- 3)The third way of work (chitta) is the process of knowing (samjnana) and storing the information that can be remembered again (smarana).

The individual soul is a bundle of these four types of works (antahkaranam). Both the soul and the individual soul fall under the phase of creation, which is imaginable. Even the Brahman, the infinite cosmic energy, is imaginable only. This Brahman is also called as 'Karya Brahman', which is the unimaginable manifestation of the unimaginable God only. The unimaginable God is called as 'Kaarana Brahman' or Parabrahman. The word 'Brahman' can be used to any item, which is greatest in a category. For example, the Veda is called as Brahman since it is the greatest among the sacred books. If the individual soul goes down very near to its basis, the soul, it becomes almost inert and becomes devoid of the activities of doer (kartaa) and enjoyer (bhokta). If you go down completely and become the soul, you will enter into deep sleep. Just before deep sleep, you will remain in the state of self awareness, in which you are aware of nothing other than the awareness. This is the state of perfect meditation. This state is the junction of awareness and deep sleep. In this state, you will lose the activity of doer and enjoyer. But, even such awareness is not God, since such awareness is also dependant on the supply of inert energy by digestion of food and the functioning nervous system. Such awareness is limited to a living body only and is not the infinite ocean of inert cosmic energy. The advaita philosophers stand in this state of junction between awaken state and state of deep sleep and claim merits of both the states. They take the merit of awaken state, which is awareness. They also take the merits of infinite cosmic energy like continuous infinity and the three characteristics of creator, ruler and destroyer of the world. Hence, their Brahman is the result of the synthesis from both the states and has no practical validity of existence.

You can remain in the state of individual soul and enjoy the pleasant things. You can go down very near to the basic soul, and become immune to everything that is unpleasant. By this, you can enjoy happiness only and go into coma-state with respect to unpleasant situations. This is one way. The other way is to remain very near to soul in every situation. The first way is better than the second way since you can enjoy at least now and then. There is a third way, which is better than both these ways. In this third way, you can enjoy the unpleasant situations also and be happy continuously. One remains happy even facing the death in this third way

(*Sthitvaasyaamantakalepi...* Gita). Krishna enjoyed even the genocide in the end in which all His sons and grandsons killed each other. He enjoyed even His death with a sweet smile while His foot was continuously bleeding hit by the arrow. When His father Vasudeva died, He was externally weeping, but internally enjoys that process of weeping also. Krishna said that He is like the white thread running through different gems with different colours (*sutre maniganaa iva...* Gita). The thread may become black, red, green, etc. while running through the gems of such colours. But, if the white thread is taken out, it appears white only. The colours that appeared on the thread are external only and the white colour of the thread was maintained in all these different colours. In fact, the white colour only generates the seven colours. The soul is never touched by the activities like doer, enjoyer, etc. because it is the inert (*sthanuh...* Gita) cosmic energy only. Even the individual soul is untouched by such activities in the state of perfect meditation. The unimaginable God is also not touched by such activities since the imaginable actions cannot touch the unimaginable entity. By this common property of untouchable nature, either the soul or the individual soul in the meditation cannot be God because, the reason for the untouchable nature of God is His unimaginable nature whereas, the soul and individual soul are always imaginable. ***Both the unimaginable God and soul or individual soul in meditation are beyond all such activities and hence, can enjoy the unreal world without any involvement.*** But, the individual soul cannot enjoy in the state of meditation.

Instead of becoming inert to escape the involvement in these activities, it is better to remain as individual soul in normal state and enjoy all the activities like the human incarnation, following the principle of enjoying every situation realizing the unreality of the basic world. Shankara preached this monism of continuous bliss through continuous enjoyment of the unreal world. The cosmic energy becomes creator, ruler and destroyer by the will of God only and hence, the unimaginable God is only the Ultimate Creator, Ruler and Destroyer of the world. But, to enjoy the unreal world continuously, the creatorship, rulership and destroyership are unnecessary and hence, the limited monism between God embedded in cosmic energy (Eshwara) and the individual soul (Jiiva) can be achieved as per Shankara. There is no meaning in bringing monism between the soul or individual soul and the unimaginable God because the comparison is not possible between imaginable and unimaginable.

Chapter 7
BASICS OF NIVRUTTI

Follow Pravrutti to Avoid Fury of God

January 18, 2011 Evening

O Learned and Devoted Servants of God,

Human life is very important because human being alone can understand the spiritual knowledge and can become a devotee of God. Therefore, you must always save the life of a human being by giving food, cloth and shelter. You must always stop the starvation-death of a human being, be it theist or atheist. You must save the life of even an atheist because even the atheist may be converted into theist if the life is saved. *After saving the life of the starving human being, you must concentrate on improving the amenities of poor people so that a peaceful life is very much essential to concentrate on God.* The rich is becoming richer and poor is becoming poorer in the present day. *This will disturb the social balance and will lead to the human explosion in the society.* When the balance of the society is disturbed, nivrutti finds no place. Therefore, resist all the wastages that take place in the rituals. Do not burn the ghee in the name of performing 'homa'. Ghee is most valuable food material. The actual 'homa' is to put ghee in the burning fire of hunger of a poor man. The fire of hunger is called as 'Vaishvanara' as said in the Gita. Similarly, don't burn the oil in the name of 'Deepaaraadhanam' before the statue or photo of God. The purpose of the light is only to remove the darkness in the olden days. In the day time, the light is not necessary. Even in the night, when the light is present supplied from the electric bulb, the oil lamp is not necessary. You need not burn the perfumes also, when they are not required for you.

Absolutely there is no necessity of burning anything for God. You are only worshipping a statue or photo, which is an inert representative model of God. Similarly, there is no need of burning 'dhuni' in the temples of Sai Baba. He lit 'dhuni' in the old mosque to repel the poisonous insects, serpents, etc. Such need is not present today in the temples. Be it a temple or church or mosque, you must control the burning and other wastages of materials leading to the environmental pollution, which will upset the ecological balance resulting in several global problems. You will be

considered as a demon and not a devotee by God and you will be punished by God for disturbing the balance of society. In all the temples, churches, mosques and prayer halls of other religions, remember that only the inert representative models of God exist and all your services to such models are not received by God in any way except that they are meant to improve your devotion. Of course, all these places are necessary to develop your devotion to God. You can develop your devotion without wasting money in all these unnecessary ignorant practices. The same money can be spent to save the life of a hungry person and to improve the facilities of poor people so that they can have peaceful life and turn to God. God will be pleased by such activity and not by these foolish practices of blind tradition. As Buddha told, you must analyze every action before implementing it and you should not do it blindly based on tradition.

You must not kill any living being for the sake of your food. God has given enough vegetable food that contains all the ingredients present in the non-vegetarian food. ***After all, the source of ingredients of any flesh is only vegetable kingdom only.*** Eating the non-vegetarian food is not a sin because same ingredients exist in both vegetarian and non-vegetarian foods. But, you have to kill a living being for the sake of non-vegetarian food. The killing is the greatest sin. You may argue that you have not killed the living being directly. Such argument cannot stand. Since you are eating the non-vegetarian food, the living being is killed. You are responsible for its killing. Therefore, you are the principle shareholder of the sin. There is nothing wrong if you eat a living being after its natural death. In Hinduism, there is a sect of people called 'Kapalikas', who eat the dead living beings. Therefore, they do not acquire sin. The tsunami is always due to anger of God since you are killing the living beings present in water for food. The earthquakes are due to killing of living beings that exist on the earth. God in the form of Buddha and Mahavir preached the non-violence and severely opposed the killing of living beings. God in some other human forms might have followed the practice of non-vegetarian food in order to join with non-vegetarian people so that, certain other higher aspects to be preached might have been taken into consideration. That does not mean that God has encouraged the killing of living beings through non-vegetarian food. He might have kept silent on this issue in order to give importance to other serious issues. God follows the ignorance of the students in order to become friendly with them. To control a running bull, you have to run along with it for some distance before controlling it.

All these are the basic concepts of nivrutti, which are the core of pravrutti. By following the ethics of pravrutti, you will avoid God

becoming furious with you. Then, through nivrutti, you can please God. On one hand, you are making God furious by not following the ethics of pravritti and how can you please God through nivrutti simultaneously?

Chapter 8

IMAGINABLE AWARENESS DIFFERENT FROM UNIMAGINABLE GOD

Similarity is Little, Difference is Maximum

January 19, 2011

O Learned and Devoted Servants of God,

When the light rays fall on the object and get reflected, the image of the object falls on the retina of the eye and this image is transferred to the brain. The brain receives the image of the object. The process of receiving the image of the object by the brain is said to be awareness of the object. All the materials like rays of light, object, image of object, materials transferring the image like neurons, materials composing the brain, etc. are either inert matter or inert energy only. The process of transfer of the image to the brain is also inert work. Therefore, awareness is not different from the meaning of the word inert. Inert means that which is controlled by a controller. In the above explained system, the controller other than the above mentioned inert materials and inert work is not separately seen. If any of the above materials is absent, the work cannot take place. Therefore, the materials control the work. The work or awareness is controlled by the presence of correct materials. Hence, you cannot say that the work or awareness is the independent controller. Each material independently cannot be a controller. The combination of these materials alone generates the work. But, the phenomenon of combination does not exist separately apart from the materials. Even the process of thinking of the brain is a play of different combinations of the impressions received through the senses from the world. Hence, a shrewd analysis also cannot capture the existence of controller in this system.

Science only speaks about ‘how the earth rotates’ and cannot speak about ‘why the earth rotates’. Due to inevitable necessity of a controller in this system, you have to accept the existence of the unimaginable controller. *If the controller is like the human being made of imaginable inert materials and energies, again, the same problem is repeated.* The controller should be beyond the above inert materials and inert work. Hence, the controller should be totally unimaginable. *The will of such a controller should not be like the will of a human being, which is the inert*

work only controlled by inert materials. The will of God may resemble the will of the human being. But, the generation of that will in the absence of above inert materials is unimaginable. Since the process of generation is unimaginable, naturally, the generator is also unimaginable. Since the process of generation and the generator are unimaginable, such a will can have total independence. Qualitatively, the will of God and the will of human being may be similar. But, potentially, they differ from each other. ***The difference is lot and the similarity is very little.*** The nature of work may be same, but the potency differs.

Krishna lifted a mountain. You may lift a small stone. The process of lifting is same. But, there is lot of potential difference. Hence, you cannot compare the will of a human being, which is controlled by inert materials, to the will of God, which is totally independent with unlimited potency. Krishna is like an ordinary human being only. But, the potency is unimaginable since, He showed the entire infinite cosmic energy in Him through the vision of 'Vishwa Roopa'. By external qualitative similarity, you cannot say that Krishna is an ordinary human being or every ordinary human being is Krishna. Similarly, due to external similarity of nature of work, you cannot say the awareness of God and awareness of a human being are one and the same. You are considering only one similar point forgetting the rest ninety-nine different points. The imaginable awareness can never be unimaginable God.

[Shri Phani asked about the 'imaginable infinite cosmic energy' used in the message of Swami. Infinite means unimaginable. Then, how the infinite becomes imaginable?]

Swami replied: If you say that the ocean is infinite, it only means that the boundary of the ocean is unimaginable and not the ocean. The ocean contains imaginable water. Therefore, this cosmic energy in which the manifested world exists is infinite, but, imaginable. The cosmic energy along with its manifested world is imaginable. The boundary of imaginable cosmic energy means that the imaginable cosmic energy stops there and its source, the unimaginable God, starts. When you say that some line is the boundary of the ocean, it means that the water stops there and the soil starts from there. Therefore, we say that the soil is beyond the ocean. Similarly, the unimaginable God is beyond this cosmic energy. The boundary of cosmic energy indicates the ending point of the imaginable cosmic energy and the starting point of unimaginable God. Therefore, that point becomes unimaginable. A joining point existing between two imaginable areas is imaginable. But, the joining point existing between imaginable entity and unimaginable entity is always unimaginable. ***The unimaginable nature of***

the boundary is due to the unimaginable God. When the imaginable point and the unimaginable point mix, the unimaginable nature prevails. When the wood and fire mix, fire prevails. Therefore, the word ‘imaginable infinite cosmic energy’ means that the cosmic energy, which is the core, is imaginable and its boundary, which is infinite, is unimaginable. The adjective ‘imaginable’ relates to the core cosmic energy. The adjective ‘infinite’ relates to its boundary. Hence, the word ‘imaginable infinite cosmic energy’. This cosmos is infinite. ***The cosmos means the inert cosmic energy along with its manifested matter.*** Both the cosmic energy and manifested matter are imaginable. The boundary of the cosmos is unimaginable and hence, becomes infinite because, the unimaginable God starts from the boundary of cosmos and therefore, God is said to be beyond cosmos.

Chapter 9

THE ULTIMATE GOAL OF SPIRITUAL EFFORT**Don't Mind Adharma if Incarnation Demands**

January 30, 2011

O Learned and Devoted Servants of God,

Be it worldly affair or be it spiritual affair, your goal is to please the Lord in human form only. The path is not important. Only the goal is important. *The ultimate goal is to please God in human form.* Hanuman pleased Rama in the worldly affair, which is the search of His wife and getting back Her finally from the demon. This is a worldly affair and also a personal affair of Rama. It is not connected to the welfare of the society also because Rama told that He will go back without killing Ravana, if His wife is returned. Thus, it is not only worldly affair, but also a personal affair. Still, Hanuman served Rama even at the cost of His life in the war since His ultimate aim is only to please the Lord in human form and the path is immaterial. Similarly, Krishna asked Arjuna to fight and kill even his grandfather in the interest of establishment of justice in the society. This is worldly affair but not personal of Krishna. If Arjuna was in the place of Hanuman, he will not be interested since Rama was highly selfish by declaring that statement. Since Hanuman was a devotee of higher order, He could recognize Rama as the Lord and served Him keeping the ultimate aim as the pleasure of the Lord only. Even though the affair of Rama was highly personal, but still, it is justified. Since justice is there, Hanuman was safe in supporting the justice even though He took the risk in serving the personal affair. Arjuna was very much safe because the advice of Krishna to fight is not only impersonal, but also justified. In the case of Hanuman, there is 50 percent risk and in the case of Arjuna, there is no risk at all.

The disciples of Shankara, Jesus, Buddha, Mohammad etc. were still with more safety since they served the Lord in human form to propagate the spiritual knowledge in the society. This service is neither worldly affair nor personal and it is very sacred because it is spiritual work related to the welfare of the society. *All these devotees should be appreciated since their ultimate goal was only to please the Lord in human form whether the path is worldly or spiritual or personal or social.* In all these cases, there is lot of safety because the service is related to establishment of justice and

there is no trace of injustice. Here, the word ‘safety’ means that even if the human form is not really the Lord, there is no harm because it is only a matter of supporting individual or social justice or sacred spiritual knowledge. In all these cases, the recognition of the Lord in human form need not be very serious. Even if the recognition is a failure, there is no danger otherwise, since there is no trace of injustice in the service.

If you take the case of Dharmaraja and Gopikas, the Lord asked them to follow injustice to please Him. Dharmaraja was asked by Krishna to tell a lie. If that lie is uttered, his own teacher Drona will be killed, which is the greatest sin and its punishment will be very severe if Krishna is not God. Dharmaraja could not take risk because his faith in the Lord was not complete. Even though He praised Krishna as God many a times, there was some trace of doubt in the heart of his heart and therefore, he could not take the risk of going to hell. Similarly, Krishna expressed His love to Gopikas through mischief. Gopikas were sages in the previous births and most of them had complete faith in Krishna as the God. Therefore, such Gopikas having complete and real faith, danced with Krishna in the midnights cheating their sleeping husbands. They also did not object Krishna stealing the butter from their houses, which was the basic livelihood especially for their children. Both these activities were serious sins and if Krishna was not God, Gopikas will go to severe hell. Gopikas did not have even a trace of doubt in Krishna, but Dharmaraja had a trace of doubt. Hence, Dharmaraja did not do the sin but, Gopikas did the sin. Dharmaraja was just a scholar of scriptures and recognized Krishna as God through theoretical knowledge. Gopikas were sages and realized the God through practical penance. ***Penance means realizing God through practical knowledge and to prove the faith in practical situations, which are very serious, causing lot of trouble and pain.*** Such practical standing in testing situations is penance. The penance, which you understand, is only theoretical in which one sits closing the eyes and chants the name of the Lord or gains knowledge through continuous study of scriptures. Dharmaraja was an example of theoretical penance, whereas, Gopikas, who were the sages, were examples of practical penance. Krishna was pleased with Gopikas but at the same time, if Krishna is not God, Gopikas will be severely punished in the hell. Their faith in Krishna conquered such fear and hence, did even the sin to please the Lord. But, in the case of Dharmaraja, his faith could not conquer the fear and hence, went back from doing the sin. ***Gopikas did not go to hell for doing this sin, but, Dharmaraja went to hell for not doing the sin.*** Of course, this is true if the human being is really the Lord. ***Therefore, the devotees should not do sin in the service unless they have complete and***

real faith in the human form of Lord, since the risk is very high. Of course, it is an acid test for a devotee and unless the devotee is of highest order like Gopikas, the devotee will fail due to the fear for the punishment of the sin. The devotee also should be careful in this acid test because there are several false human incarnations, who exploit the devotees in this line. ***These false human incarnations are many in this Kali Yuga.*** Such false human incarnations rob the money of the devotees, acting as Krishna stealing the butter! They also cheat the female devotees in the disguise of Krishna. Hence, the devotee should be very careful and unless the faith is in the climax, the devotee should not take such risk and go to hell.

Recognition of Human Incarnation

The recognition of human incarnation should be done by the qualities of the spiritual knowledge preached by Him. The Veda gives three adjectives to such divine spiritual knowledge. The first is 'Truth' (***Satyam Jnanam***), the second is 'Infinite' (***Anantam Brahma***) and the third is 'Excellent' (***Prajnanam Brahma***). The true, infinite and excellent knowledge indicates the Lord. The knowledge is true because the Lord need not tell lies to please the people. The human preachers tell lies to please the people and get some favor from them. The Lord has no such necessity. ***In fact, all the human beings are at the mercy of the Lord to get some favor from Him.*** Hence, the Lord will always speak the truth whether you like it or not. Generally, truth always causes disliking. The knowledge is infinite because the Lord will effectively clear the doubts of infinite number of devotees and hence, the knowledge becomes infinite. The true concept is always simple and brief. But, the doubts on it are many. Hence, the simple true knowledge becomes infinite, when it takes the form of clarifications given to several corners. ***The knowledge is excellent because the presentation of knowledge by the Lord is simply tremendous.*** The way of explanation of the concept is impossible to any other human being. Therefore, you have to recognize the Lord by such spiritual knowledge alone. Miracles should not be taken as signs of the Lord because even the demons blessed by the Lord exhibit such miracles. Of course, the miracles are only due to the power of the Lord only. But, the Lord grants such powers to the devotees.

The only power that cannot be transferred to anybody is the true infinite and excellent spiritual knowledge. The devotees are always after the powers and not after such knowledge. Hence, you need not blame the Lord for not transferring such knowledge to a devotee. Therefore, the Lord keeps up this spiritual knowledge alone with Him as His inseparable

sign. You can recognize the Lord through such inseparable sign. However, you should not mistake such knowledge as the Lord Himself or as the inherent characteristic of the Lord. The Veda stated the knowledge as the Lord since the possessor of an item can be called by that item. The possessor of apples is called as apples. The married lady wears yellow thread in her neck. You can always recognize the married lady through such inseparable yellow thread. But, the yellow thread is not the inherent characteristic of the married lady like her colour, beauty, etc. You can treat the yellow thread as almost the inherent characteristic, but, it is not really the inherent characteristic. Since God is unimaginable, His inherent characteristics must also be unimaginable. *Therefore, the spiritual knowledge, which is mentioned as the sign of recognition of God, is only inseparable-imaginable characteristic but, not the unimaginable inherent characteristic.* The knowledge is received and understood by you and hence, cannot be unimaginable. It can be inseparable because the Lord always keeps it with Himself without transfer since no devotee is serious about such transfer.

Chapter 10

NO PART OF GOD DID MODIFY TO CREATION**Effect Does not Exist in Cause**

February 5, 2011

O Learned and Devoted Servants of God,

The infinite cosmos itself is a proof of the existence of unimaginable God. 'Infinite' means that the boundary of the universe is everlasting. What is the secret of this everlasting boundary? Suppose, let us say that the ocean is infinite. It means that you may travel and travel for any extent of time, you will not reach the bank of the ocean. The bank of the ocean means the land, which is different from the ocean or its water. The land, which is beyond the water, is never achieved if the ocean is infinite. If the boundary of the ocean is achieved, it means the land, which is separate from water is seen. Similarly, if the boundary of the universe is achieved, it means that the unimaginable God, who is separate from the imaginable universe is achieved. But, the boundary of the universe is never achieved. This means that something, which is beyond the cosmos or the universe, can never be achieved. What can be beyond the universe? Only the cause or generator of the universe can be beyond the universe. From a huge lump of mud, you have created a small pot using some of the mud. Now, beyond the pot, the rest lot of mud, which is the cause of the pot, exists. If you are unable to cross the boundary of the pot, the cause of the pot, which is lump of mud, is never achieved. You can take this example to certain extent only. *In this example, some part of the cause is modified into the pot and the rest of the part of the cause remains. But, in the concept, no part of the cause is modified.*

The fundamental unit of the cosmos is space, which is nothing but very subtle energy. The cause or the generator of the space must not contain the space in it. In the case of mud and pot also, the cause may be in the effect but the effect is not in the cause. The mud may be in the pot but the pot is not in the crude lump of mud. Therefore, in the concept also, the space cannot be in its generator. Before the creation of the space, space cannot exist anywhere and even in its cause. *If space exists in the cause, the space is already created before its creation.* This is one impossible thing. The other impossible point is that if the space is in the cause, it

means that space created space. Therefore, at any cost, space should not exist in its generator. ***It means that the generator of the space does not have spatial dimensions.*** The space means spatial dimensions only. ***Length, width and height are the spatial dimensions and the multiple product of these three is the volume or space.*** Your intelligence can never imagine anything, which does not have spatial dimensions. However much your intelligence may be sharp and however much your intelligence may take time, it cannot imagine anything, which does not have volume. Therefore, the generator of this space or cosmos is always unimaginable and exists beyond the cosmos. This is the reason for the everlasting space since its generator, which is the bank or boundary of this cosmos is never achieved by the intelligence. When intelligence itself fails, there is no possibility of the mind or senses to catch that unimaginable boundary of the cosmos, which is the unimaginable God Himself. Except this explanation, no other explanation gives satisfaction to expose the reason for the infinity of the cosmos.

God is not in the cosmos because God does not have spatial dimensions and He cannot exist in the cosmos, which has spatial dimensions. Even if you say that the unimaginable God exists in the cosmos, it is of no use, because such God is never detected even by the sharp intelligence. It is as good as saying that God is not in the cosmos. Therefore, the Veda says that nothing in this cosmos is God, because nothing contains God. If something contains God, you can say it as God. If a wire contains current, you can say such wire as current itself. Since no imaginable item contains unimaginable God, no imaginable item can be called as God (*Neti neti...* Veda). Even in the case of human incarnation that contains God, God is still undetectable even by intelligence, even though you call It as God. The Veda (*Tvaddevanupravishat...*) and the Gita (*Manusheem tanum...*) speak about the special entry of God in human incarnation for the purpose of preaching the spiritual knowledge to human beings with exceptional specific talent in clarifying the doubts. ***Such special entry cannot be the logical entry of cause into effect during modification like mud in the pot. Such special entry is based on the desire of God and not on the logical principle of entry of worldly cause into worldly effect.***

Chapter 11

TRANSFORMATION THROUGH KNOWLEDGE GREATER THAN THAT THROUGH MIRACLE

Special Talent of God to Answer Spontaneously

February 6, 2011

O Learned and Devoted Servants of God,

Mr. Anil from Mumbai asked that even the divine knowledge can be transferred to a devotee, if the devotee desires for it, just like the power to do a miracle is transferred to a desiring devotee.

Swami replied: It is said that knowledge is power. Knowledge is the best form of the power. Knowledge always does the greatest miracle of transforming a person in the wrong path to a devotee in the right path. *Such transformation is the greatest among all the miracles, if you realize the real value of a miracle. When God transfers the power of knowledge or other forms of powers to do other types of miracles, the ability of balancing that power according to the situation and the capacity of the administration of the power in a proper talented way lies with God only.* Even if God transfers the power of knowledge, the answer given by a devotee cannot be equal to the answer given by God. God has given the miraculous power to kill the demons to several angels and deities. But, when the case of Hiranyakashipu came up, no angel or deity could use the power with special talent to kill that demon except God. Hiranyakashipu achieved the boon of no death from any category of living and non living beings in the creation. It means that the demon can never be killed. He also asked that he should not be killed by living and non living items. He also asked that he should not be killed in day or night. He also got the grant of no death either inside or outside the house. He cannot be killed either on the earth or in the sky. All these conditions mean that nobody and nothing can kill him at anytime or at any place. The power to kill any demon is already vested in several deities. But, every deity kept silent since all the doors were closed.

But, see the intelligence of the God! He opened all the doors. A new category was created because Narasimha was neither a lion nor a human being completely. The nails can be considered neither living nor non living. They grow like living but there is no pain when they are cut and this shows

that they are non-living. The time of sunset is neither day nor night. The demon was placed on the laps of the Lord, which can be considered neither as ground nor as sky. The Lord sat in the door, which is neither inside nor outside the house. Thus, God has shown all the opening points for all the shut doors. ***Therefore, the talent of God is inherent to God only. Mere power is not sufficient.*** The talent is not an already existing item like the power, which can be transferred. ***Talent is a new special flash of intelligence that is generated in the new situation.*** The question in the form of doubt is always new that is created by the active brain of a devotee. ***Such questions should be answered with a new flash of talent generated that projects the existing knowledge in a new form of model.*** Such a new model only can perfectly pacify a doubt of an intellectual devotee. ***Therefore, handling of the power with a special talent as per the new situation is possible for God only.*** In the field of knowledge, the need of such special talent is required at every step. Therefore, God alone comes to preach the spiritual knowledge. The elaborate explanations of such answers, already given by God, can be done by the followers.

Buddhists provoked an elephant towards Shankara. Shankara ran away from the elephant. Buddhists asked that why should He run away if the elephant is myth or false. ***Shankara replied that He told that the entire creation is false and hence, the process of His running away is also false.*** Who can give such answer except God? In fact, Shankara can prove that the elephant is false. He can stand there itself and the elephant can just pass through Him without disturbing Him in anyway. He passed through the locked doors of the house of Mandana Mishra. But, if He does like that, He can prove that the creation is false for God since He is God by Himself. But, this cannot be applied to every human being. For a human being, the creation is true since the the human being itself is a part of false creation. For false human beings, the rest of the false creation is true. Therefore, the human being is false, its running is false and the elephant is false. His reply means all this. He answered the question from the point of a human being and not from the point of God. Therefore, such talented explanation for the unexpected situation is possible for the unimaginable God only.

Chapter 12

GAYATHRY MANTRA MEANING**Spontaneous Liking and Feel for God**

February 7, 2011

O Learned and Devoted Servants of God,

Mr. Kevin Johnson (called as Dattaji) from Texas, USA sent a gift to Swami and asked Swami to bless him with a mantra.

Swami replied: Mantra constitutes to verbs, 1) mananaat and 2) trayate. The first verb means that your mind must be continuously attracted towards a statement or a poem or a song that makes you repeat it again and again without any trace of effort. The second verb means that such a statement or poem or song must be related to God and hence, it gives you perfect protection from all corners, everywhere and everytime. Therefore, the definition of Mantra is a statement or a poem or a song, which is related to God and attracts your mind spontaneously to make it repeat again and again without any trace of effort. Generally, your attraction to God makes you to be attracted by any statement or poem or song that is related to God. But, apart from the attraction to God, the beauty in the meaning and the beauty in the rhythm of the statement or poem or song make an additional attraction. If both these attractions are in climax, your attraction to God becomes full. Generally, a song has highest attraction than a poem or a statement. The attraction increases gradually from statement to poem to song. Therefore, any song related to God that attracts your mind to the highest order and makes you repeat it again and again is called as Gayatri Mantra. Hence, it is said that Gayatri is the highest mantra. It means that the prayer of God in the form of a song is the highest attraction. But, people have misunderstood the actual sense and are thinking that a specific hymn related to God constructed in a specific meter called Gayatri is the highest. The hymn is not sung at all. It is simply recited. It is Gayatri because it is in the meter called Gayatri. But that is not the actual sense of Gayatri. Gayatri means any song related to God that attracts your mind. God told that He is always attracted by the song than prose and poetry (*Vedaanaam saamavedosmi...*).

Prose is called as the Yajurveda. Poetry is called as the Rugveda. Song is called as the Saamaveda. The verbal meaning of Gayatri actually

means the song that protects you (*Gaayantam traayate*). It can be any song since you may like some song and some other may like some other song. Both songs are Gayatri since both protect you due to the reason that they are related to God. If the song is related to the human beings or the subjects of the human beings or to nature, it cannot protect you since the song is related to creation but not related to the creator. However, if the song describing the creation hints the greatness of the creator directly or indirectly, it can also be Gayatri. But, the description of nature or the subjects of human beings need not hint the creator always to everybody. A row of white swans was flying below the blue sky. Several people gazed that scene with excitation resulting from the beauty of the scene. But, nobody thought about the creator through that scene. Only Shri Ramakrishna Paramahansa was excited by that scene and became unconscious thinking about the creator of the scene. Therefore, any song related to even worldly affairs can become Gayatri Mantra, if you can apply that song directly or indirectly to the God. You may sing a cinema song linking it to God in your heart. In such case, that cinema song will bring the grace of God to you and protect you. Others may think that you are attracted to the world by that cinema song. Therefore, your inner intention is going to decide everything. Even if you sing a song related to God to fulfill some worldly desire, it is not Gayatri Mantra. People may misunderstand that you are a devotee of God by hearing such divine song from your mouth. Neither you are a devotee nor is that divine song Gayatri Mantra. You may sing a cinema song of worldly meaning, but if you have directed it to God from your heart, you are a devotee and your song is Gayatri Mantra, even though people misunderstand you as a worldly person. Therefore, the public is not standard. Your intention in your heart is the standard reference for anything.

A mantra should be selected by the devotee himself or herself from the existing mantras or the devotee can convert even a non-mantra (worldly song) into mantra through the intention diverted to God. The guru is like a seller of vegetables keeping all varieties of vegetables before him and the devotee is like the customer, who visits the shop of vegetables and selects the desired vegetables. *A devotee can also create his own mantra if he is a poet.*

Chapter 13

INNER MEANING OF SHRI CHAKRA**Triangles Signify Triangular Competition**

February 12, 2011

O Learned and Devoted Servants of God,

People worship the yantras, which are the metallic plates containing the flow-sheet diagrams of certain important spiritual concepts preserved by the ancestors. Such diagrams on the metallic plates are not meant for worship. The real concepts should be understood with the help of a real spiritual preacher. Some letters (Bijaaksharas) used in such diagrams represent certain items like the letters a, b, c...x, y, z etc. used in the flow-sheet diagrams of science and engineering. *I cannot imagine the climax of ignorance of these people, who worship such flow-sheet diagrams without understanding the underlying concepts!*

Shri Chakra is very important flow-sheet diagram. The word 'Shri' stands for the wealth, which is the central point of this picture. It is true that the entire world is rotating around the money and wealth, which is the most wonderful item of the creation of God. *This item is so important since the real love or devotion can be proven with the help of it only.* The Veda clearly says that you can achieve God only through sacrifice of money (*Dhanena Tyagenaikena...*). The word money (Dhana) is specifically mentioned by the Veda because the conversion of money into any other form of wealth is easy and any basic need can be immediately met with money. Even the Gita gave the highest importance to the sacrifice of fruit of work, which is money or wealth only. The Gita says that everything ends with the sacrifice of fruit of work (*Thyagat Shantiranantaram...*). The word 'Shanti' in the verse denotes the final full stop. Krishna, the Lord in human form, attacked this fundamental point only at the outset in His childhood itself. Gopikas sold milk, curd and butter in the nearby city for their livelihood. Krishna started stealing these items, which are their money or wealth. This money was not even their excess wealth. It was just their basic need of their lives. Therefore, this test is the same as the test of Shaktuprastha. Some Gopikas won in the test and were blessed to reach the highest plane called as Goloka. Several Gopikas failed in this test and quarreled with the mother of the Lord. This means that even several sages failed because Gopikas were sages only. *Sages are highest learned of all the human beings. Several sages failed in this test of wealth, not to speak of ordinary human beings.*

The Shri Chakra contains the central point, which stands for Shri, which means money or wealth. It contains three upward triangles and three downward triangles interlocked with each other giving rise to several external and internal small triangles. ***The upward triangles stand for justified selfishness and the downward triangles stand for unjust excessive selfishness.*** A triangle indicates a triangular fight between three entities. The first entity is yourself. The second entity is the other human being bonded to you. The third entity is the God in human form. The three triangles stand for the three strong bonds or eshanas. Your bond with yourself, your wife and your child are the three strongest bonds. Dhareshana is the strongest bond with your wife. Putreshana is the strongest bond with your child. The third bond is with the money leaving the above two bonds (Dhaneshana), which naturally means yourself. ***If you store money without using for any other human being, it means that you are storing it for yourself only.*** The upward triangles indicate the justified bare needs in these three bonds. The downward triangles indicate the unjust lavish needs in these three bonds. The other small triangles indicate the bonds with the other relatives resulting from these three bonds. The parents result from the bond with yourself. The parents-in-law result from your wife or husband. The daughter-in-law and son-in-law result from your issues. Like this, other relatives stand in the small triangles. In every triangle, you stand in one corner, God in human form stands in the other corner and some human being bonded with you stands in the third corner. The central point, which is Shri, rotates between the three corners. ***The downward triangles denote the competition of God with other human bonds for the sake of excess of wealth. The upward triangles denote the competition of God with other human bonds even for the minimum needed wealth.*** The essential meaning of the entire Shri Chakra is only the competition of God in human form like Krishna with the other human bonds to test Gopikas for the wealth required for the basic and extra needs. Therefore, Shri Chakra denotes the play of Lord Krishna with Gopikas and other human beings for the sake of the central point, which is the butter or money or wealth. Therefore, Shri Chakra indicates the concept of salvation of sages granted by the Lord after the test related to money or wealth.

What is the use of the daily worship of Shri Chakra without understanding its basic message? The first criterion of the knowledge should be truth as said in the Veda (***Satyam Jnanam...***). But, truth is always inconvenient to anybody. ***What I say is that, you accept the true knowledge in theory at least now so that either sometime in this birth or in some future birth, you can implement the true knowledge in practice***

and reach the goal. If you accept the false knowledge and implement it even now itself, there will be no use of it since you will go away from the goal by false knowledge at anytime.

Chapter 14

PRACTICE ALONE YIELDS FRUIT**Theory-Inspiration-Practice**

February 13, 2011

O Learned and Devoted Servants of God,

People think that Philosophy is totally theoretical subject. This is a total misunderstanding because Philosophy is totally a practical subject. Engineering, medicine etc., involve both theory and practical, whereas history etc., involve only theory. ***Practice alone yields the fruit. Of course, theory is the mother of the practice.*** Theory is transformed into practice. Therefore, theory is the cause and practice is the effect. ***In between theory and practice, the power of transformation or inspiration is the devotion.*** Therefore, theory or knowledge (Jnana Yoga) is transformed into practice or service (Karma Yoga) with the help of the emotion or inspiration or the force of transformation (Bhakthi Yoga). In general, theory is called as Jnana and if it is related to God, it is called as Jnana Yoga. Similarly, the inspiration in general is called as Bhakthi and if it is related to God, it is Bhakthi Yoga. Service in general is Karma and if it is related to God, it is called as Karma Yoga. Jnana is like water, Bhakti is like fertilizer and Karma is like the plant that alone yields the fruit with the help of water and fertilizer. The word Yoga denotes the special fortune in achieving God in human form.

God in the form of a photo or statue can be easily achieved in any shop and that cannot be even fortune, not to speak as special fortune. The reason for this difference is that the service done to statue or photo cannot be real and the sacrifice in such service is totally false. If you offer food to the statue or photo, it does not eat even a trace of the food. You offer it and take it back as remains of offering (Prasada). But here, the total food is remained and nothing is eaten by the statue. Therefore, you cannot call it as remains after offering. Hence, achievement of God in human form alone can make your service real and the sacrifice in such service alone can become true. Of course, this does not mean that offering food to statue or photo of God is wrong. Such offer can develop the theoretical devotion in you, which is the mother of real service in the future. People should not die with theoretical devotion only till the end of their lives. They should

understand the significance of the photo or statue, which is always in the human form. People are remaining in such theoretical devotion only throughout their lives because they fear for the real service. Such people always dislike the concept of contemporary human incarnation. The theoretical devotion is always convenient, which hides their real practical sacrifice, greediness and selfishness. Hence, even if they accept the concept of human incarnation, they will always stick to the photos and statues of past human incarnations only. Such people misinterpret the spiritual knowledge to suit to their convenience.

A devotee prepared a cup of sweet to offer to the alive human form of God. Another devotee also prepared a cup of sweet for himself and his family. The second devotee did not have either the idea of contemporary human incarnation or was unable to recognize the contemporary human incarnation. In any case, the cup of the sweet remains protected in the fridge. After sometime, the second devotee was able to accept the idea of living human form of God and was able to recognize it. The second devotee need not feel for the time lost. Even now, he can offer the cup of sweet to the alive human form of God and he becomes equal to the first devotee, who prepared the same sweet for the contemporary human form of God. The fruit of the work is another form of the work. Sacrifice of the fruit becomes equal to sacrifice of the work because even in the latter case, finally the fruit is only sacrificed. Therefore, the Gita stressed on the sacrifice of the fruit of the work (Karma Phala Tyaga) as the essence of the entire effort (Sadhana). It is the remedial measure for the people, who did not work for God in their lives due to lack of recognition. Nothing is lost if they can sacrifice the fruit of their past work since the fruit is another form of the work only. The misinterpretation here created by greedy, selfish, intellectual devotees is that if the attachment of the fruit is sacrificed; it becomes equal to sacrifice of the fruit. So, you have sacrificed your attachment to the cup of sweet prepared by you and you say that such sacrifice is the same sacrifice of the cup of the sweet. ***As long as the cup of the sweet is in your fridge, your attachment to it is not at all sacrificed.*** The proof for the sacrifice of your attachment to the cup of sweet is only your sacrifice of the cup of the sweet from the fridge. As long as the cup of the sweet is not eaten by the alive human form of God, the sacrifice is totally false.

Samnyasa means cutting the desire towards the cup of the sweet. Yoga or fully called as 'Karma Yoga' means practical sacrifice of the cup of sweet to the human form of God and not to the statue or photo. Therefore, Samnyasa and Yoga are one and the same (***Yam Samnyasamiti***

Prahuh Yogantam... Gita). Samnyasa means the practical sacrifice of your sweet and Yoga means the practical offering of the same sweet to God in human form. Therefore, Samnyasa and Yoga are practically one and the same involving single practical action only. Gita says that sacrifice of work or fruit of work (Samnyasa) is horrible if the receiver, God, is absent. You cannot remain without any work. if the fruit is offered to yourself or your family only leaving God you are not protected and therefore, the result becomes horrible (***Duhkhamaaptumayogatah...***). Therefore, remaining without any work or storing the fruit without any sacrifice is not Samnyasa. Working for God and sacrifice of fruit of work to God is Yoga, which naturally means Samnyasa, which means working for the worldly people or sacrificing the fruit of work to the worldly people including yourself. Does this mean that you have to work for God only or that you have to sacrifice all the fruit to God only? The answer is both 'No' and 'Yes'. The answer is 'No' because you have to maintain yourself and your family to serve God especially when your family is also devoted to God. The bare needs to maintain the life are not selfish and this is told in the Gita also (***Sharirayatraapichate...***). This is the normal condition of the spiritual aspirant. The answer becomes 'Yes' in the special situation when you are tested by God. Saktuprastha offered even the food needed for the minimum life also to God during the test. ***God must always stand in the first position before anybody including yourself. That alone is the real and highest devotion that really pleases God.*** This point should be proved in the practical test only, which must involve the human form of God only, and not the statue or photo that represents God.

Chapter 15

CREATION OF WORLD BY GOD BEST COMPARED TO CREATION OF DREAM BY AWARENESS

Metaphor Applies in one Aspect only but not in all

February 16, 2011

O Learned and Devoted Servants of God,

In spite of hectic efforts of atheists, the devotion of devotees did not decrease even by a trace from the beginning of this creation. The percentage of devotees also did not decrease and the very little percentage of atheists also did not increase even by a trace. Do you think that the reason for this standard devotion is the reality of devotion to God? No no. *The real reason for this is the unimaginable power of the link between devotion and the materialistic benefits.* People believe that due to the devotion, the worldly life is protected and benefited. This faith is the life of the devotion. *God as the protector of worldly life and as the donor of materialistic boons is loved by all. Some people love God so that they will be blessed by God to become God. The real love to God without expecting anything in return is totally absent.* There are some people who love God without any aspiration in return, but the reason for such selfless love is that God will be pleased by such love so that they will become God as a result of such pleasure of God!

Several people think that they are already God and they have to only remove the ignorance that they are not God. Hence, there is no need of the element of love to God. *Their effort is always to strengthen their memory power that they are God.* They think that they are really God and that they have forgotten this fact. The basic reason for such concept is that God is the awareness present in a living being. Actually, awareness is the best comparison for God. The creation of this world by God is best compared to the creation of dream by awareness.

- 1) The awareness can control the dream in any manner as it likes.
- 2) The awareness can change any item of the dream in to any other item just by its wish.

Similarly, God can change any object of the creation in to another object by His will. For this point, the awareness and dream stand as best examples. On sharp analysis, the comparison shows its own limitation.

- 1) The dream in the form of signals collected from the information of external world already exists in the awareness, but the Universe did not exist in God prior to its creation in the form of signals.
- 2) The awareness, which is nervous energy, is modified in to dream, where as God is never modified.

Neglecting all these limitations, you can take awareness as the best simile for God. The best simile is always expressed as metaphor. If a person is exactly as brave as lion, a person can be spoken as lion itself through the figure of speech called as metaphor. Similarly, God is called as awareness. The person is not actually lion. The metaphor indicates that the person is almost as brave as lion. The comparison is in the quality of courage only and not in other aspects like strong jaws, strong nails, brown basket of hair, roaring, killing the animals etc. Similarly, God is compared to awareness in only one aspect, which is changing anything into any other thing just by will.

The Veda is a collection of poems and *poetry always involves the figures of speech*. People have misunderstood this tradition of poetry and took God actually as awareness. Hence, everybody thinks that he is God. Shankara used this misunderstanding to introduce theism to atheists. The atheist will never agree to the existence of the separate God. He will accept the existence of God only if he is said to be God since nobody denies his own existence. This trick was used by Shankara to make atheist believe in the existence of God at the very outset. If the existence is not accepted, further details will never be heard. When the details were completely heard and analyzed, one will easily be convinced that he is not God. This is the development of teaching method as per the psychology of a set of students. Shankara practically demonstrated to His disciples that everybody is not God by swallowing the molten Lead and by asking them to drink it similarly if everybody is God. The Advaita philosopher does not still leave the hope by saying that he is unable to drink molten led since his memory power that he is God is not fully restored. He continues the efforts to regain the full memory power that he is God. *He will memorize this concept throughout his life time and cannot go even near to molten Lead even at the time of death*. What more foolishness can be there in this world than this?

Chapter 16
MEANING OF ATMAN

Misunderstood Theory rectified by Practical Demonstration

March 18, 2011

O Learned and Devoted Servants of God,

The word Atman not only means the self but also the body covering the self as per Amarakosha, the standard dictionary in Sanskrit language. The word Atman is derived from the verb 'atati', which means that, which extends or grows or pervades. The body occupies some space and grows in course of time pervading some more space. The soul is a specific form of ordinary inert energy. Actually, it is a specific form of work involving transfer of information from the senses with help of neurons and the receipt of the information by the brain in the form of impression is a subsequent step, which is also involved in this specific work. *This step of receipt of the information by the brain is called knowledge or the process of knowing (jnaanam).* Hence, the soul is said to be the form of knowledge. This specific work takes place in a specific system called nervous system. The soul also pervades all over the body through nerves since the soul is a form of inert energy. Since the inert energy is always in the form of waves occupying some space, the soul can be called as the Atman that pervades some space. Therefore, the word Atman means both the body and the soul. Therefore, the word Atman means totally a human being, which consists of two parts called body and soul. Body stands for matter and the soul stands for energy. Both matter and energy are like the two friendly classmates and none is a boss or a slave to the other. Rama and Krishna are two friends. You can call Rama as Krishna's friend or Krishna as Rama's friend. If you superimpose the 'I' on the soul, you will call the body as 'My body'. If you superimpose the 'I' on body, you will call the soul as 'My soul'. Neither body belongs to the soul nor does the soul belong to the body because both belong to God, the ultimate single owner.

The ultimate conclusion of the meaning of the word Atman is only an individual human being, which is composite of body and soul. The meaning of the word Atman is very very important in spiritual knowledge because this word misled several people. The word Atmajnaanam is very important because by achieving this, one gets the salvation. People think that the word

Atmajnaanam means the knowledge of self and start analyzing the soul leaving the body. Such analysis is based on the error that Atman is confined to self only. Even if you realize that Atman stands for both self and body and go on analyzing the self and body, you will not get the salvation. No doubt the Atman stands for both self and body. But, the word Atmajnaanam does not mean the analysis of self and body. It only means the analysis of identification of a specific human being, which is the composite of both self and body that is pervaded by the unimaginable God. Here, the word knowledge means the identification of that specific human being pervaded by the unimaginable God, which exists in this world of humanity like a specific water drop in the ocean. The word knowledge stands for only the identification knowledge of the specific human being immersed in this vast humanity and it does not mean the analysis of any human being. If somebody says “do you have any knowledge of that fellow?”, it only means the knowledge of whereabouts of that fellow. It does not mean the knowledge of anatomy of that fellow, which is as good as the anatomy of any fellow. God incarnates in the human form for the sake of humanity (*Manushim tanu maashritam...* Gita). To catch God existing in that specific human form is the essence of all the spiritual effort (sadhana). Since the absolute God is unimaginable, the only way to catch such God is catching that specific human form in which the unimaginable God is existing. There is no other alternative way than this. Running after the energetic form of God is also meaningless since such form is irrelevant and such form is also not the actual God. It is as good as the human form of God. Since God pervades all over the specific human form, that specific human being can be treated as God for all practical purposes. Since you receive the shock by touching any spot of the electrified wire, you can treat the entire wire internally as well as externally as the current itself. Similarly God pervades all over the human form internally and externally, the entire human form is treated as God. ***The word Atman indicates the pervasion of God all over the human form to impress you that you need not hesitate to treat such human form as God in total sense.*** You can treat not only the soul but also the body of such human form as God. Gopikas treated Krishna in this way since they were sages, who were the scholars of the word Atman.

Shankara preached Atmajnaanam to His disciples in the sense that they should identify Him as the human form of the God. The word Atman means an individual human being. But, the disciples took the word Atman in the sense of themselves and thought that they were the human forms of the God. Thus, they thought that Atmajnaanam means the analysis of

themselves. When Shankara told “I am God” (*Aham Brahmaasmi*), the disciples took the word ‘I’ applying to each individual self and thought that each one of them was God. When Shankara told “you are God” (*tat tvam asi*), it means that every disciple is expected to become God shortly. Here, the verb in the present tense does not mean the actual present time but means immediate future as per Sanskrit grammar. But, the disciple took the verb in the present tense only and thought that he is already God. Shankara told “this human being is God” (*Ayam Atmaa Brahma*). Shankara means that a specific human being like Himself or Krishna is God. But, the disciple took this to mean that every human being is God. Shankara told “awareness is God” (*Prajnanam Brahma*). It means that God always incarnates as a living human being and never as an inert object. This means that awareness is always associated with the incarnation of God. In such case, you can call the bearer by the possessed item, as you call the bearer of the apples by the word ‘apples’. But, the disciples took this as the possessed item itself to be the bearer. In such case, the bearer of the apple is the apple itself and therefore, God is awareness itself. Even if you take the word *prajnanam* to mean only simple general awareness, your interpretation is not fitting here. Infact, the word *prajnanam* does not mean general awareness even in the normal usage. It means only the special divine knowledge that is associated with God in human form only. Therefore, the disciple misunderstood here also and took himself as God since he is associated with normal awareness just like any other living being. Hence, the disciples took that each one of themselves is God like Shankara.

One day Shankara swallowed the wine. The disciples also swallowed the wine thinking themselves as God like Shankara. Next day, Shankara swallowed the molten lead. But, the disciples went back to swallow that. Then Shankara preached them that He alone is God (*Shivaha kevaloham*). The word ‘kevala’ denotes that Shankara alone is God and not everybody. Then, the disciples realized the true knowledge and surrendered to Him by falling on His feet (*Bhava Shankara deshika me sharanam*). Every advaita philosopher should realize this truth from the practical incident performed by Shankara. ***One should know that practical knowledge is more valid than theoretical knowledge, which can be easily misunderstood. The misunderstood theory is always rectified by practical demonstration.***

Chapter 17

PHILOSOPHY DEALS WITH CREATOR

March 22, 2011

O Learned and Devoted Servants of God,

The application of root meaning (yoga) of a word can result in several items. For example, the word 'Pankaja' by root meaning means that which is born from mud. It can be a Lotus flower or a conch shell. ***But, the root meaning is fixed in one item only (rudha) as per the strength of general usage.*** Therefore, the word Pankaja means only Lotus flower by yoga as well as rudha. Such a word is called as yogarudha. Similarly, the word Atman means that which extends into space. It can be soul, which is the nervous energy that can extend into nerves. It can be human body that extends into space by growth. It can be air that extends into space in a room. It can be several items, which extend into space. But, the word Atman is fixed in the soul by way of general usage. As per the dictionary, the word can be also used in the body. The soul is always associated with the body. The soul cannot be identified without body. By way of this constant association also, Atman can mean the body that covers the soul. Therefore, the word Atman means a human being consisting of human body with its soul in it. In conclusion, Atman means a human being. A human being can be Myself or yourself or somebody else. Therefore, it need not be confined to Myself only. Generally, people take the word Atman applying through each one of themselves. Such meaning can be taken, but cannot be confined to that only. Therefore, the word Atman should mean any human being.

Knowledge Means Identification of Item

Atmajnanam means the knowledge of a human being. If you take the word Atman confined to yourself only, you will have to apply the meaning of the word Atmajnanam to the analytical knowledge of the anatomy of yourself only. You cannot take that word in the sense of knowledge of identification of yourself, because you are always aware of yourself. The analytical knowledge of anatomy of the human body or its soul can be better indicated by the word Atma Vijnanam. The prefix 'vi' indicates the intensified deep knowledge of anatomy of a human being through sharp analysis. ***The word knowledge generally means the identification of item***

only. When somebody is not found, you will ask people “do you have the knowledge of that fellow?”

Scientists have already given the detailed knowledge of the anatomy of the human body. They have also found out that the soul is nothing but nervous energy flowing through nerves up to the brain through neurons that carry the information of the objects from senses to brain. Therefore, ***Philosophy need not take unnecessary trouble of giving this type of analytical knowledge of anatomy of body and soul, which becomes a repetition only.*** Such analysis is related to the items of creation and not to the creator. ***Philosophy has special dignity of giving the knowledge of Creator.*** Unfortunately, the creator is unimaginable since He is beyond spatial dimensions. This point is elaborately spoken by the Scripture (Veda and Gita). Philosophy does not attempt the explanation of such unimaginable God because it is totally impossible. ***It can only give the knowledge of identification or the address of unimaginable God existing in the human being.*** The knowledge of unimaginable God means only the identification but not the analysis of composition of God. The human being in which God exists is as good as any other human being and science has already given the anatomy of any human being. Therefore, the human being in which God exists need not be analyzed again. The God also cannot be analyzed due to His unimaginable nature. Therefore, what remains is only the knowledge of identification of a human being possessed by the unimaginable God.

If you can catch such human incarnation of God, you can clarify all your doubts. You can serve Him and please Him to get the grace of God. Hence, the word Atmajnanam means only the knowledge of identification of the present alive human form of God. Such incarnation of God alone is sadguru. The word ‘sat’ indicates the absolute reality, which is the unimaginable God. The word Guru indicates the human being that is possessed by God acting as a visible and audible medium for the sake of human beings. Guru can explain only the already existing scripture, which answers almost all the doubts of human beings. But, sometimes a new doubt arises, which requires totally a new answer, which can be given only by Sadguru. Sometimes a new way of explanation and interpretation is required to open your eyes completely regarding the truth. Sadguru alone can give such new explanation. Krishna, Buddha, Mahavir, Jesus, Mohammad, Shankara, Ramanuja, Madhva etc., are the satgurus so far arrived. ***The preachings given by these Satgurus are sufficient for general humanity.*** But, today the intelligence has become sharper and sharper through science and technology and a new Sadguru is required, called as a

‘Great Genius’ by Nostradamus. You have to find out such new Sadguru, who can open your eyes completely provided you have the real interest.

Chapter 18

**BOTH SCIENCE & ANCIENT LOGIC DEAL WITH
CREATION ONLY****God is Beyond Logical Analysis**

March 27, 2011

O Learned and Devoted Servants of God,

There are two channels for the meaning of the word Atmajnanam. The first channel is to analyze the composition of self and human body, since the word Atman means the human body also. However, if you confine the meaning only to the self, it means only the analysis of self. *The analysis of both the self and human body is done by science already.* In fact, science revealed that soul is only nervous energy, which is the specific work form of the general inert energy that is generated by the oxidation reaction of the food. The same inert energy is called as awareness, which is a specific work form of it only since the inert energy becomes that specific form due to its function in a specific system called nervous system. *It is work form because it is only the work of transportation of information from senses to brain through neurons.* Similarly, the same inert energy becomes a specific work form called Respiration since it is work in a specific system called lungs. Similarly, any work is a specific form of work of the inert energy only in specific systems like heart, kidneys etc. *A scientist defined the life or awareness as the sound generated from the blowing of drum by stick.* Neither drum, nor the stick nor the inert energy applied through the human hand in blowing is the sound. The sound is only the mechanical work form of inert energy that is generated by the transformation of the inert energy in a specific system called drum, stick and beating of the drum. Similarly, neither food, nor oxidation of food, nor the inert energy, nor the nervous system is life. Life is the specific work generated by the transformation of the inert energy in this specific nervous system.

It is good to analyze the life or awareness through science, which is the proven logic developed by practical experiments. The ancient logic is also analysis of the items of creation without the proof of experimental knowledge. *Hence, the ancient logic may be true or not, since it is only theory developed by thinking process of brain.* In fact, there is no difference between science and ancient logic in essence since both deal

with the analysis of items of creation only. ***Conservative people think that ancient logic deals with God.*** It is totally wrong. The ancient logic never agrees to God because God is beyond analysis and logic means only analysis. By that way, science also keeps silent about God. ***Ignorant people, unaware of the subject of logic, falsely think that logic is related to God and science is related only to the analysis of creation. The reason for this is that the ancient logic is in Sanskrit language.***

Anything in Sanskrit need not be Divine

People think that whatever is in Sanskrit must be divine. It need not be so. Charvaka, the atheist, wrote his concepts in Sanskrit only. The sage Vidyanaraya gave a place to Charvaka also in explaining the six principle systems of philosophy. What is the reason for giving such place of dignity to Charvaka? Charvaka told everything wrong about God. But, he is the only person, who told that the soul is only a generated specific work form of inert energy by the oxidation of food. ***You should collect the Gem from the dustbin also.*** You did not reject the Gem since it is in the dust bin. All others thought that self is divine. We shall certainly give the highest value to self in the items of the creation since self is the most subtle and valuable item of creation. It does not mean that self is the Creator itself. It is the greatest item in the creation and hence, self is called as Brahman. The word Brahman need not mean God only. It can mean any greatest item in a particular category. The Gita calls the Veda as Brahman since it is greatest among the scriptures. Brahman also means God because God is greater than the greatest item of the world, which is the soul. The reason is that God controls all the selves (*Atmeshwaram... Veda*). Hence, the word Brahman is not confined to God only. Hence, there is confusion to mean Brahman as God only. Therefore, a different word 'Parabrahman' can be fixed to God, which means that God is greater than Brahman because Brahman stands for every greatest item in a category in the creation. By this, Parabrahman means the greater item than any greatest item of each category of the creation. Since Atman means self and the self means Brahman, the word Atmajnanam means Brahmajnanam. Beware that the word Brahman here means only the self and not God.

You should not say that the analytical knowledge of self is waste. Shankara gave importance to this analytical knowledge of self since it relieves you from all the worldly tensions. If you know that you are not this body, all the bonds related to the body disappear since such bonds are not your bonds. They are bonds of your body only. If you know that you are the internal awareness, which is the specific work form of inert energy, you

will be relived from all the worldly bonds. If you become sharper in identifying the awareness as the basic inert energy only, you will not be aware of anything and hence, the tension disappears from root. Unless you are relieved from the worldly tensions, you cannot understand God with stable mind and serve God with full faith and determination. ***Therefore, before identifying the specific human being possessed by God, you should have the analytical knowledge of yourself to become fit to serve the contemporary human incarnation.*** This analytical knowledge of self serves like sedative injection to get rid of all the worldly tensions. It forms the basis of your divine service.

Therefore, Shankara stressed on the first channel of the meaning, which is the analytical knowledge of self and to identify yourself as that self separating yourself from the human body. Once you achieve the result of the first channel, you deserve to go for the second channel of the meaning, which is the knowledge of identification of contemporary human incarnation. Shankara trained all His disciples through the first channel through His commentaries and made them fit to serve Himself, the contemporary human incarnation. During this process of training, the disciples slipped in taking the word Brahman as God and feel that self is God and hence, they are God. Shankara corrected them by swallowing the molten lead and declared that He alone is the God (***Shivah Kevaloham***), which is the second channel of the meaning. The disciples, who already became fit for the divine service by the first channel entered the second channel and served Shankara in the rest period and were finally blessed by God.

Chapter 19

**ATTACHMENT TO GOD BECOMES WEAK FOR
WORLDLY BONDED SOUL****Service also Becomes Ineffective**

March 27, 2011 Evening

O Learned and Devoted Servants of God,

Unless you are relieved from the worldly bonds, you cannot be relieved from the tensions and also you cannot attach yourself to God completely. *If you are attached to the worldly bonds, your attachment to God becomes impossible since the worldly bonds prevail over your bond to God.* Generally, we pray God for the welfare of worldly bonds only. It means your bond to God is never stronger than the worldly bonds. Hence, your attachment to God cannot be the strongest bond. Therefore, in the absence of the worldly bonds, your bond to God does not face this problem of competition, in which your bond to God is always likely to fail. Moreover, your worldly bonds always bring problems and tensions. If something happens to your parents or wife or husband or children, you will be always disturbed. When you are disturbed, you will lose energy and become weak. In such condition, you can never serve God effectively. *Therefore, in the presence of worldly bonds, not only your bond to God becomes weak but also your service to God becomes ineffective.* Therefore, Hanuman and Shankara avoided these worldly bonds in the beginning itself by not getting married since prevention is always better than cure. Both left their mothers and came out to be involved in the service of God forever. Both of them have perfect fore-sight to avoid the possibility of problem in the beginning itself.

But, God likes you to be present in the worldly bonds and your bond to God should prevail over the other worldly bonds. Victory over the existing opposite force is always appreciable. If the opposite force is absent, it cannot be called as victory. Gopikas were completely immersed in the worldly bonds with their husbands and children. In spite of the strong opposite forces, they could run after Krishna and this is the victory over the existing opposite forces. When Parikshit wanted salvation in seven days, the sage Shuka recited the Bhagavatam and not the Ramayanam. The

victory of Hanuman is without opposite forces. But, the victory of Gopikas is in presence of strong opposite forces.

Even in the presence of strong opposite forces, you can come out of the influence of such forces, by detaching yourself from those bonds. You think that you are the body and hence, you think that all the bonds related to body are your bonds. ***The bond with wife or husband is related to the external body only. The bonds with the parents or the children are related to blood, which is the main part of the body only.*** If you analyze and realize that you are not the body but the soul, which is the nervous energy, all the worldly bonds, which are related to body only, disappear. The soul, which is a specific work form of inert energy, is beyond the materialized body and blood. The nervous energy, which is basically the all pervading inert cosmic energy, is the soul in qualitative sense. The same soul, which is a drop of cosmic energy, differs in quantitative sense only. The cosmic energy is called as Brahman, since it is the greatest created item in quantitative sense. Hence, the soul is Brahman in this line of logic.

Therefore, by identifying yourself as the soul, you become inert like the inert energy without any worldly bonds. In such case, all your worldly bonds disappear and you will be free to attach yourself to God without the competition. ***You become mentally stable due to absence of tensions of worldly bonds. Since the mind is related to body, you become healthy in the external body also. Therefore, you can attach to God without any disturbance and serve Him effectively to get His grace forever.*** Therefore, Shankara propagated the concept of soul to be identified for attaching yourself with it to come out of the influence of all the worldly bonds even while you are immersed in the ocean of such worldly bonds. Gopikas are the best examples for the philosophy of Shankara. Hanuman is out of this ocean and does not require such philosophy. ***Hanuman and Shankara are exceptional cases and both are incarnations of God. Gopikas are the ordinary individual souls and represent the common lot of humanity.*** The philosophy written by Shankara is not meant for Himself. It is only for the general lot of ordinary humanity like us.

Chapter 20

UNIMAGINABLE GOD ENTERS IMAGINABLE CREATION FOR DEVOTEES

April 03, 2011

O Learned and Devoted Servants of God,

Mr. Anil asked: “You said that God is beyond creation and at the same time, You say that God is in human body, which is in the creation. Is it not a contradiction?”

Swami replied: Unless the contradiction arises and you are unable to solve it through your analysis, you cannot call it as unimaginable action. Unless you recognize the unimaginable action, you cannot accept that God is unimaginable, who is the source of the unimaginable actions. For the establishment of unimaginable actions, there should be pre-established imaginable background so that the violation of such imaginable background can be identified as the unimaginable action. Therefore, God created the imaginable background, which can be understood by all the humanity through imaginable logic. Then, on some required occasions, God violates the imaginable logic so that people fail to analyze such violations through their imaginable logic and finally conclude that God is unimaginable. Now, you can understand the necessity of both the imaginable background and the unimaginable violation of it.

As per the imaginable background, the unimaginable God is beyond this imaginable creation. *God is unimaginable because God has no spatial dimensions.* This creation is imaginable since it has the imaginable spatial dimensions. *Our logic is based on our senses and the sophisticated scientific instruments.* Our senses can grasp the visible items. The scientific instruments can grasp the invisible but imaginable items and pass on the information to us regarding such invisible items. You can see a pot through your eyes but, you cannot perceive the invisible cosmic energy that pervades all over the cosmos through your senses. But, the cosmic rays can be detected through sophisticated instruments and you can understand the nature of the cosmic rays through such instruments. A pot is visible and imaginable. A cosmic ray is invisible but imaginable with the help of scientific instruments. Both these examples are parts of the imaginable creation. *You can analyze the visible and imaginable items. Science can analyze the invisible and imaginable items.* Science is sharper than human

beings but, it does not mean that science can analyze the unimaginable items.

The violation of the logic of both science and human beings comes under the unimaginable action of God. The actions of God may be visible or invisible, but are unimaginable. Krishna lifting up the mountain is visible but is unimaginable. Krishna hid the Sun with the help of His weapon (Sudarshana Chakra) and created a false sunset in the war. This action of hiding the Sun is invisible and also unimaginable. This does not mean that God is the source of unimaginable actions only. Both imaginable and unimaginable actions are from one God only. Krishna ate the food given by His mother. This is visible and imaginable action. Krishna stole the butter and this is invisible and imaginable action. Therefore, God is the source of all the actions. God performs the unimaginable action when there is a real requirement. Through such occasions, not only the requirements are met, but also the knowledge about His unimaginable nature is given to human beings.

Coming to the context of the present question, God has created this imaginable creation and remains unimaginable since He is beyond space. The generator of the space cannot have spatial dimensions. Therefore, God remains unimaginable always and cannot be included in the visible or invisible items of the creation, which are always imaginable. The Veda says that those who knew God rejected every item of the creation not to be God. It means God is unimaginable since every item of the creation is imaginable. But, the requirement is that the devotees of God want to see, talk, touch and live with God in this world. To fulfill this requirement, God enters a human being and gets identified with It like the invisible current enters a metallic wire and gets identified with it. In this example, current is invisible but imaginable. ***We can only bring some invisible item of creation to compare with unimaginable God since there is no second unimaginable item in the creation other than God.*** Therefore, you should not think that the invisible item is unimaginable. Even in the ancient logic, all the invisible items were detected as imaginable parts of the creation. But, somehow, the ancient logic could not detect the invisible awareness as imaginable item. Of course, some schools have recognized the awareness also as the imaginable item. Even the Gita mentions the awareness indicated by the word 'Chetana', which is included in the imaginable items of the creation. Even the word 'Jiiva' is mentioned as the precious part of the creation (Prakruti) only.

Necessity of Coining New Word 'Parabrahman'

Shankara also differentiated the awareness of all things (Sarvajna) from the awareness of few things (Alpajna) as 'Ishwara' and 'Jiiva' respectively. Here, the word 'Jiiva' stands for the ordinary soul and the word 'Ishwara' stands for the unimaginable God associated with created general awareness, which is specially qualified by the unimaginable quality of knowing everything. Here, 'Ishwara' should not be taken as the pure unimaginable God (Nirguna Brahman). Therefore, awareness should be understood as a quality or property or the created item existing in the creation. After all, awareness is an item that is understood by us and cannot be the unimaginable God. The general awareness existing as common essence in both 'Ishwara' and 'Jiiva' is only created item and not the creator. Shankara called this general awareness as 'Brahman' not in the sense of unimaginable God. The word 'Brahman' can be used for any greatest item in a category. Awareness is the greatest item due to its preciousness (Para Prakruti) among all the categories of the creation and hence, can be emphatically called as 'Brahman'. But, it is only the imaginable item and the unimaginable God is always greater than it. Therefore, the unimaginable God or the creator is the absolute greatest item and should be called as 'Brahman' in the absolute sense in the first place. The awareness comes in the second place, which is not the creator but, the greatest item of the creation. Now, if you call both these items i.e., unimaginable God and awareness by the same word 'Brahman', definitely the confusion starts and as a result, you will certainly mistake the general awareness as the unimaginable God.

Therefore, Shankara created a new word 'Parabrahman', which means that, which is other than Brahman. The word 'Para' also means 'other than'. He clearly mentioned the meaning of 'Parabrahman' as that, which is beyond words (*Maunavyaakhyaa Prakatita Parabrahma...*). Only the unimaginable item can never be expressed by words. In spite of His clarification, the advaita philosophers continued in the illusion that awareness is God because the attraction to become God is always very strong ambition. Awareness is the process of knowing, which is just a specific work form of inert energy only and we must thank the modern Science for giving such clarification so that now we know the mechanism of the process of knowing.

Chapter 21

REASON OF SINS IS ABSENCE OF TRUE KNOWLEDGE OR FIRM REALIZATION TO PRACTICE

Knowledge-Fire only Burns all sins

April 04, 2011 Ugadi

O Learned and Devoted Servants of God,

Generally, people greet others wishing the happy festival or wishing the happy birthday etc. We must analyze every word and action of us to find out the truth. The first question you have to put to yourself is “Are you, just a general soul, competent of wishing something good or bad for other souls?” *You cannot wish anything good or bad even for yourself.* Therefore, there is no use of cursing or wishing good for others. The good or bad in your case or in the case of others happens according to the results of the previous deeds. Your wish cannot change the established mechanism of the divine system of deeds and fruits. Only God is competent to change this divine system. Some people are aware of this fact and therefore, greet “May God bless you”. This statement is also wrong on analysis. Are you dictating God or instructing God to bless somebody or even yourself?

In fact, God never harms or blesses anyone as per the Gita (Naadatte kasyachit...). God has created the divine system of deeds and fruits and the system acts in mechanical way under the instruction of God only. The rule maker will never break the rule. In fact, God subjected Himself to the rule to show that the rule is absolute and inevitable (*Evam pravartitam... Gita*). The result of killing Vali by hiding Himself behind a tree was enjoyed by the Lord in the next birth. Even if you say that you pray God to help somebody, it is also wrong. Does this mean that you request God to help some undeserving human being? That means, you try to influence God to do a wrong thing. If the human being is deserving, God will help him even without your wish. If you are aware of this fact, you need not wish. The last possibility of your wish is that some soul is deserving and God is either ignorant or cruel in not helping it and therefore, you make God aware of the forgotten point or you are softening the cruel heart of God. Both these options are totally wrong because God is never ignorant and is never cruel. Therefore, the meaning of your statement

becomes zero. ***If you state something, which does not mean anything, you must be mad.***

If you are interested in the welfare of somebody, the only way is to state ***“Please pray God on this occasion so that He will change your mind through divine knowledge and get rid of you from all the results of sins or all deeds.”*** By such statement, you do not expect the violation of the divine system in any way. ***The reason for all sins is absence of divine knowledge or the firm realization of it to implement it in practice.*** If you realize your sins and do not repeat them, all your past and present sins get cancelled. Mere knowing of divine knowledge is not sufficient to give this wonderful result. After knowing, you should memorize it again and again so that you will implement it in practice. Such state of knowledge is called as ‘Realization’. Only realization can cancel the sins. Realization is the knowledge with deep intensity and is called as knowledge-fire. The Gita says that the knowledge-fire can burn all the previous deeds. The Bible also says that Jesus will come to sprinkle fire on the people in the place of water. Here, water means the process of mere knowledge. Fire means the intensified knowledge so that practical implementation of it takes place.

Knowledge can be given by any preacher. But, God in human form like Krishna or Jesus can alone give the knowledge-fire. Therefore, a better statement will be ***“Please find out the contemporary human incarnation and get divine knowledge from Him. You memorize such divine knowledge so that it becomes knowledge-fire and burn all your sins so that you will be happy in this world, or let it burn all your deeds so that you will get salvation.”*** ***In fact, the Gita says that the knowledge-fire should burn all the deeds, which are good and bad.*** Such stage indicates the absence of any selfish ambition for happiness. ***All the actions of the soul in such state are meant for God only and there is no selfishness.*** Such state gives salvation not only in this world, but also in the upper world. The burning of sins only gives happiness in this world only.

Chapter 22

DIFFERENTIATE INVISIBLE FROM UNIMAGINABLE**Awareness Functions Based on Inside Chip**

April 06, 2011

O Learned and Devoted Servants of God,

The absolute reality is always without spatial dimensions and the relative reality is always with spatial dimensions. The creator is the absolute reality and the creation is the relative reality. The relative reality is always imaginable since it has spatial dimensions. The creation contains both visible and invisible items. The visible items have macro-spatial dimensions. The invisible items have micro-spatial dimensions and hence, the eye cannot catch them. Therefore, a stone is visible and the atom present in it is invisible. Only the absolute reality is unimaginable since it has no spatial dimensions at all. It is beyond space and does not contain space since it is the generator of the space. Therefore, you must differentiate the invisible from unimaginable. *Since there is every possibility of mistaking the invisible as unimaginable, the invisible item can be selected as the simile for unimaginable.* Out of all the invisible items, awareness is the best since it is most precious. The awareness cannot be regenerated after death since the system in which the inert energy is converted into a specific form of work is damaged. Scientists have created a robot in which, a new nervous system is created and the inert energy is converted into awareness. *The awareness in the system functions based on a specific chip introduced in it.* After death, this information is lost from the chip since the soul enters a new energetic body along with the recorded information. After death, the chip remains vacant with the erased information. Therefore, even if the scientists repair the nervous system and convert the inert energy into awareness, the old human being cannot be regenerated due to the absence of the old information in the chip.

The development of technology of computer education has clearly demonstrated that the simultaneous micro-processors functioning in a robot could generate a new human being since brain is nothing but several micro-processors working simultaneously. *The brain or the system containing several micro-processors working simultaneously can grasp all the characteristics of an item simultaneously in one instance and identify the*

item without step-wise analysis. In a robot, the inert energy is directly supplied and therefore, other systems like respiratory system, digestion system, system of kidneys, system of heart etc. are not necessary. All these systems are involved in the oxidation of food to convert food-matter into inert energy and also to deal with the side problems of the food introduced. For example, the system of kidneys is involved in filtering the impurities introduced by food. All these co-relating systems are not necessary in a robot since the inert energy is directly introduced through some electric source. Therefore, repair of human being is very very complicated, whereas, the repair of a robot is very very simple.

Will of God Responsible for General Multiplicity in behavior Only

Assuming that you have repaired all the systems of a dead human being, the lost information from the brain chip cannot be regenerated. This information is the essence of the recorded informations leftover after erased weak informations, which were accumulated from millions of births. ***The strong informations are always recorded and are never erased.*** The weak informations are erased. The variety in the multiplicity of the information cannot be scientifically explained since it is introduced due to the will of God. Otherwise, all the human beings should have a similar behavior since strong and weak informations are already classified. ***Therefore, it is impossible to regenerate the exact design of the behavior of a soul.*** However, this will of God cannot bring the responsibility of God for the variation in the behavior of souls. Such will does not specify a particular human being to have the possibility of development of a specific behavior. ***The will of God is responsible for the general multiplicity only but not responsible to a specific variety in a specific soul.*** The freedom to develop a specific variety of behavior is given to every soul since the preaching of God to all the souls is uniform through similar scriptures.

In fact, God created only happiness for the human beings from the beginning of creation. The human beings were bored with continuous happiness like with continuous eating of sweet dishes only. Thus, misery was born from happiness only. ***Instead of such useless misery, you can take up the misery through sacrifice.*** When you sacrifice your wealth for the sake of society, it is a loss causing misery. Such misery is useful because you will be rewarded with temporary heaven in due course. If the sacrifice is without aspiration for heaven, you will be rewarded with the grace of God. You may get misery by losing money in business, which is done due to ambition for extra money. Such misery will lead you to further

misery in the hell also. However, the basic point is that misery is needed as a break in continuous happiness. The happiness and misery must alter like sweet and hot dishes in the meals or like happy and unhappy scenes in the cinema. You enjoy the sweet and hot items in meals and happy and unhappy scenes in cinema but not in the real life. Therefore, you should develop the tactfulness of enjoying the misery also. Even the human incarnations enjoyed the misery in this way. Therefore, the will of God responsible for the multiplicity of behavior of the human beings is completely free from any counter argument.

Your sacrifice in the divine service, which is for the contemporary human incarnation or real devotees without any aspiration for fruit in return will fetch you the highest grace of God. But, you should not aspire for the grace of God and you should be careful in differentiating the false human incarnations and false devotees from the real ones.

Chapter 23

SOUL CREATED ITEM BUT NOT CREATOR**Soul Permanent with respect to Body but not Absolutely**

April 09, 2011

O Learned and Devoted Servants of God,

God gave the ability of creating robot, a duplicate human being, to the humanity to show that a human being is a created item only. The human being includes the soul, which is a special work form of inert energy. The inert energy was created by God as the first item in the beginning of the creation. This inert energy is manifested in several forms like light, heat, electricity, magnetism and various work forms. The work forms become different since the same inert energy works in different systems. A system needs material, which is matter. For example, respiration is a specific work form of inert energy and needs the specific system called lungs. A lung is made of matter. Therefore, the same inert energy is manifested in the form of matter. The work in general, is called as kinetic energy. The energy associated with a static body is called as potential energy. The potential energy can be converted into kinetic energy when the system works. Matter is in three states called as gas (vayu), liquid (jalam) and solid (bhumi). The inert energy in invisible state is called as space (aakaasha) and in visible state is called as fire (agni).

Soul is the general awareness called as awareness of awareness, which is the specific work form of inert energy functioning in the specific nervous system. The various sub-modes of the same general work (awareness) are called as feelings or qualities. The general awareness is stated as 'Atman' whereas, the same general awareness existing in different sub-modes is called as 'Jiiva'. The main sub-modes are four types called as 'Antahkaranams' viz. the mind, the intelligence, the memory and basic ego identified as 'I' (Manas, Buddhi, Chittam and Ahankara). It is like various sub-modes of the same working computer. The general functioning of a computer can be taken as soul and the main facilities of the work can be taken as 'Antahkaranams'. This general functioning associated with various aspects of work can be taken as 'Jiiva'. The electrical energy is the inert energy. If the various systems involved in the generation of the electricity are also associated with the computer, it represents a human being.

The Veda says clearly that the soul is generated from food. This means that the food is oxidized to produce inert energy and the inert energy is converted into awareness. The Vedic statement is an indirect step of generation. If you have dollars, you can convert them into rupees and with rupees, you can purchase any item in India. You can say that you can purchase any item with dollar and such statement is the indirect statement. All this means that the soul is an imaginable item of creation but not the unimaginable creator. ***In the Bhagavatam it is said that certain souls were hidden by Brahma and God in the form of Krishna created the same souls again.*** This itself proves that the soul is created and not the creator. If the soul were to be the creator, it cannot be created again by duplication. However, ***the soul is permanent or eternal with respect to human body as said in the Gita (Nahanyate hanyamaane...).*** Such eternality is only relative but not absolute. The soul enters energetic body after death, while the human body perishes and such eternality of the soul is not real, permanent and absolute.

Chapter 24

ASPECTS OF SIMILARITY BETWEEN GOD AND SOUL**Still Difference Remains between God and Soul**

April 10, 2011

O Learned and Devoted Servants of God,

When similes are selected for the unimaginable God, the concepts of comparison should be always limited and not to be fully extended in all other aspects. This principle exists even if you give a simile to an imaginable item taking another imaginable item. For example, if you compare the face of somebody to moon, the aspect of simile should be confined to the pleasantness only. You should not extend the aspect of similarity to other points and say that the face contains black spots since the moon also has black spots. If this is the case of simile between two imaginable items, how can you expect a total similarity between unimaginable God and any imaginable item? You cannot bring another unimaginable item for a better similarity to the unimaginable God since two unimaginable items cannot exist. You can say that two imaginable items exist because both are imaginable and clearly understood with their distinct boundaries. Two unimaginable items cannot exist since both are not understood and hence, cannot be differentiated. Another important point is that *if you find maximum similarity between two items, you should not mistake that both items are one and the same.* The face of somebody may have maximum similarity with moon in aspects like shape, colour, pleasantness etc. This does not mean that the moon and the face are one and the same. Similarly, the soul or awareness has maximum similarity with the unimaginable God in several aspects. By this, you should not mistake that the soul and unimaginable God are one and the same.

Let us see the aspects of similarity by which some philosophers are confused to think that soul is God. The soul is eternal with respect to the body and its eternality is only relative but not absolute. *You cannot bring another absolute reality as simile for God since God alone is the absolute reality.* There is no other way. Therefore, you should not mistake the soul as absolute reality. This is clearly stated in the Gita. The Gita says that the soul has no beginning and is eternal and can never be damaged while the body can be damaged. This means that the eternality of the soul is with

reference to the mortality of the body. Soul is energy and body is matter. ***With respect to matter, energy is eternal.*** But, energy is not absolutely eternal because energy was also created by God (*tattejosrujata... Veda*). However, you can take the soul as work form of energy because the awareness is only a specific work form of energy. In such case, everyday, the soul has beginning and end (*Athachainam... Gita*). The Gita mentioned this second possibility of the aspect of the soul and never condemned it since this second aspect of the soul is also not wrong. But if you take the soul basically as inert energy, it is eternal (*Nityaha sarvagatah sthanuh... Gita*). The word 'sthanuh' means inert. Thus, both aspects of the soul as per the outlook of the receiver are mentioned in the Gita. You should remember that the soul is created item only in any aspect and not the creator. ***Even high intellectuals misunderstood Shankara since He is the topmost genius.*** Later on, Ramanuja gave the clarification about the concept of Shankara. Again, some misunderstood Ramanuja and Madhva clarified it. I am only reminding the essential truth that is lost in the sequential stages (*Yogo nashtah... Gita*) of the three divine preachers.

The other comparable aspect of soul is creativity. The imaginary world is created, maintained and dissolved by the soul like the world by God. Again, there are limitations in this comparison. ***The soul creates the imaginary world based on the input gathered from the external world and therefore, the creativity is not genuine.*** In the case of God, creativity is genuine because there was no external world before the creation of the world. Another limitation is that the imaginary world is only conversion of a part of the awareness and thus, awareness is reduced by the creation. The quantity of awareness gets reduced after sometime during the imagination. But, in the case of God, there is no modification and hence, God is not reduced after creation. Thus, the process of creation by God is unimaginable whereas the process of creation of imaginary world by soul is imaginable.

Whenever an imaginable item generates another imaginable item, the characteristics of the generator enter the product. No characteristic of unimaginable God is ever known. Therefore, any simile from the imaginable items to God utterly fails in this point. Even the awareness is a known specific work form of inert energy, which is the modification of inert energy only. Therefore, awareness, the imaginable characteristic, cannot be the characteristic of unimaginable God. Awareness is not even an independent item, which is only a dependable property since work is dependable on the working material. ***Therefore, awareness is neither God nor even the characteristic of God.***

Mistakes in the Analysis of Advaitins

- 1) The first mistake is that you apply the analytical conclusions of the subject of imaginable items to the unimaginable God.
- 2) The second mistake is that based on the above analysis, you conclude that the existence of awareness in the world is the entry of cause or its characteristic into the product. By this, you conclude that awareness is the cause of the world or at least the characteristic of such cause.

There are several materials and properties existing in the world and awareness is just one among them. Then, why don't you take other existing properties also as God and apply the same status of logic? You need not fear that if God is not awareness, it means God has to be concluded as inert item. In the items of the world, such conclusion is possible because the world consists of only awareness and inert items. ***You must recognize the existence of unimaginable item, which is beyond these two types of items of the world. Moreover, by virtue of un-imaginable power, God can know everything and He need not be awareness to know like the worldly item.*** Therefore, you need not fear that if God is not awareness, He cannot know anything or cannot wish to create the world. If this single point is clearly understood, the Advaita philosophers will come out of their misunderstanding of Shankara. Shankara called awareness as God since God is always associated with a living human being while He comes down. The Veda and Shankara used the words, 'Jnana' and 'Prajnana', which do not mean mere awareness. ***Awareness indicates a living being. The word 'Jnana' indicates a human being. 'Prajnana' indicates a specific human being associated with special knowledge.*** Of course, 'Prajnana' includes 'Jnana' and 'Jnana' includes awareness. 'Jnana' means the knowledge in the imaginable level and 'Prajnana' means the knowledge in the unimaginable level. The hundred rupees include 10 rupees and 10 rupees include 1 rupee. Therefore, you should not confine the 100 rupees and 10 rupees to one rupee only. Moreover, you can call God through the associated item like calling the bearer of apples by the word 'apples'. Hence, you can call God by awareness or knowledge or special knowledge. But, such call is confined to only the context of human incarnation in which God is associated with the special knowledge. You can call the bearer of apples by the word 'apples' only when he is carrying on the apples. When he is not associated with apples, you will not use such usage. Another important point is that Shankara used this context since His task was to convert atheists into theists. Atheists never believe God and hence,

Shankara attracted them by calling them as God so that the existence of God, which means their own existence, cannot be denied.

Chapter 25

SPIRITUAL KNOWLEDGE ALONE CHANGES SOCIETY**Best Eternal Fruit is Grace of God**

April 12, 2011 Shri Rama Navami

O Learned and Devoted Servants of God,

Festivals have become the occasional days of enjoying special food items. Holidays are given on these festivals so that you will allot the time to think about the significance of these festivals and change yourself to some extent at least. If this aspect is not served, there is no use of the holiday. Today is Shri Rama Navami, on which, Lord Rama was born, who was the human incarnation of God. The next human incarnation was Krishna, which was meant for spiritual path (Nivrutti). Before that, Rama was born to preach the behavior in the world (Pravrutti). Today, the main problem in the society is the ambition for money, which results in corruption. Due to this, the wealth does not reach the poor people. Rich is becoming richer and poor is becoming poorer. Even the members of any political party governing the country become corrupt. They are not doing their duties for which they are elected by the people. Their ambition is only for money, power and fame. The sincere generations have gone and you can count on fingers the sincere people in this time. Rama also became the king. Today, we criticize the monarchy and praise the democracy. *If the system is perfect, either monarchy or democracy is good.* Rama was in the system of monarchy but never was ambitious of wealth or name and fame. Such monarchy is better than the present democracy.

Rama sacrificed His pregnant wife for the sake of the criticism given by a single human being in the public. Pregnant lady means wife and children. Rama sacrificed wife and children for the sake of public. But today, the rulers in the democracy are looting the public for the sake of comforts for their wives and children. *Even if hundred persons criticize, they do not mind and give false replies.* Unless the mind is changed, the system will not help in any way. Even the government-officials are highly corrupt for the sake of comforts of their families. *Even the ordinary person, who is expected to vote for a good person, has become corrupt and votes by taking money.* Therefore, both the government and the public are now corrupt and there is no use of any system. *Only the spiritual knowledge can*

change the present situation. Anybody does some action based on the strong concept present in his mind. The strong concept in corruption is that nobody will punish him or her here if the sin is done in undetected way. Regarding the punishment in hell also, there is no fear because people think that hell is only imagination. When the kings became highly corrupt and dictators, Parashurama, the previous human incarnation, punished them here itself to show that the sin will be punished here itself. All this earth was donated to sages by Parashurama and since then, the rulers started ruling the public under the guidance of sages. The council of ministers consisted of sages. But today, the council of ministers consists of people with unimaginable corruption. The sages were very simple and did not enjoy any luxury. But today, the ministers are representatives of luxury. Even if you don't believe in hell, you have to undergo punishment in the next birth. This message was given by Rama. He killed Vali hiding behind a tree and the punishment of such action was met in the next birth. This means that the punishment is inevitable, whoever so, he or she maybe, since even the Lord obeyed the rule. You may say that the hell is only imagination since the rocket has gone up to moon. But, the space is infinite and you have not seen the limiting boundary of the space to say that hell does not exist anywhere in the space. ***Moreover, the departed souls exist in invisible energetic bodies and therefore, the upper worlds are invisible to your materialistic eye or any instrument due to very low frequency of the energy of their bodies that is never embraced by the existing energy spectrum of science.***

Rama sacrificed the kingdom to protect the word of His father. But, you find Aurangazeb killing his father for the sake of kingdom. But, you should appreciate him, who led a very simple life as king. You should always take good from others leaving the bad. Rama gave this message and asked Lakshmana to go to Ravana and learn the public administration from him. ***We always see bad in others and mock them.*** We never appreciate anybody. ***We find some defect even in Rama and try to criticize Him also.*** ***Today is an important day for the rulers and officials.*** If they stop corruption and serve the poor people, they will be blessed by Lord Rama. Even the common public should vote for good people rejecting the corrupt favors and get the blessings from Lord Rama. Otherwise, there is no meaning in this festival and the holiday is unnecessary. ***Mahatma Gandhi always remembered the name of Rama expecting the future rulers and officials to take the ideals of Rama.*** Pravrutti is the basic foundation of Nivrutti. The present human incarnation, Shri Satya Sai Baba, called as Sai Ram, is totally concentrating on Pravrutti, which is the human value of the society, like Rama. Corruption is destruction of Pravrutti and the corrupt

people are cold blooded demons, who will be punished by God severely here and there. You should not violate the rules of pravrutti. You should not imitate Lord Krishna and violate the rules. He violated the rule to show that He is the rule maker and He alone has the power to violate the rules. By this, He also tested the faith of the devotees in Him. Rama always behaved like a human being to preach the behavior of the human being and never even said that He is God. Even though sages praised Him as God, He refused it by saying that He is an ordinary human being as the son of Dasharatha. ***This is a message to all the human beings not to think themselves as God in spite of such praise from others.*** This will avoid the false human incarnations. ***Rama never preached anything and simply practiced the rules of God.*** Krishna declared Himself as God and therefore, cannot behave like a human being. Even the preaching of Krishna about Nivrutti is also based on practice or karma yoga only. Practice alone gives the fruit and the best eternal fruit is the grace of God.

Chapter 26

SCIENCE NEUTRAL TO GOD BUT DOES NOT DENY**Science Ends its Analysis at Space**

April 16, 2011

O Learned and Devoted Servants of God,

Science goes up to the space only, which is very subtle form of energy. Due to bending of space around the boundaries of object, space cannot be treated as nothing since nothing can bend. The topmost scientist, Einstein, treats the space as geometrical entity and not absolutely existing item. He treats space as relatively existing based on the existence of two materialistic items, since space is the distance between two materialistic items. If the matter disappears, space also disappears according to him. If all the matter is converted into energy, you may imagine the situation as space in which the waves of energy travel. Of course, according to Einstein, energy also disappears if matter disappears. In that way, the energy including the space also disappears on the disappearance of matter. Like that, he is correct in his own way. *Energy is also treated as matter since the fundamental unit of energy is accepted to have rest mass.* Energy and matter become simultaneous forms and are inter-convertible. While accepting all this, you can also believe that matter is generated from energy by condensation. You may say that the fundamental unit of space, which is energy, also has rest mass and thus, energy and matter are simultaneously created. *For the sake of convenience, you can distinguish matter and energy and you can also distinguish space from energy and matter and assume the space almost nothing.* All these are various assumptions based on convenience for analytical studies of the creation. Einstein concludes that matter, energy and space exist or disappear simultaneously. We also agree to this statement based on the above scientific analysis. But, we slightly differ in saying that the space disappears on the disappearance of energy since space itself is energy. If space is nothing, it should exist even on the disappearance of matter and energy. When the total energy disappears, space should also disappear being a part of energy. However, the final conclusion is one and the same.

Science ends its analysis at the space. The characteristics of space are the spatial dimensions (length, width and height), the product of which is

the volume. Ancient Indian logic also says that volume (parimana) is the characteristic of space. The Veda says that God created energy as well as space. This contradicts another Vedic statement, which says that God created space, space created air, air created fire, fire created water and water created earth etc. The contradiction is that why God is said to be the creator of space and energy only? If you take the sense of the actual creator to be God, the Veda should have said God as the creator of every item. In the sequential steps of creation, the word 'Agni' is used, which is visible energy. But in the context of God creating the energy, the word 'Tejas' is used, which is the invisible energy. Since space is invisible energy, the Veda said God as the creator of space, which is invisible energy. There is no contradiction since the essence of this apparent contradiction is only to say that space is a form of invisible energy. X-rays, Gamma rays etc., are also other forms of invisible energy.

Science keeps silent about God since no analysis is possible in the case of God, who is beyond the spatial dimensions. Our intelligence cannot go beyond the spatial dimensions and therefore, can never imagine the entity, which has no spatial dimensions i.e., volume or area or single dimension. *The difference between science and philosophy is that philosophy accepts the existence of God, who has no spatial dimensions, whereas science keeps silent about the existence of God due to absence of spatial dimensions.* However, both science and philosophy are similar in the inability of imagining God, who does not have the spatial dimensions.

Human Way of Generation and Miracle

You may straight away ask that why should you accept the existence of any item, which does not have spatial dimensions. Science says that the universe consisting of space, energy and matter is the absolute reality and has no generator. *We don't find fault with the true scientist in keeping silent about God. But, we oppose the false scientist, who says that God does not exist.* The simple reason is that God is unimaginable due to the absence of spatial dimensions and consequently due to the failure of application of any analysis. But, you find the so called miracles, which are the unimaginable events and science fails to analyze these miracles. But still, the miracles exist. A true scientist sincerely accepts the existence of miracles and keeps silent about them. A pseudo-scientist, who has half knowledge of science is always egoistic and denies the existence of miracles. Miracles cannot be denied as magic. Miracle may give the same result as that of magic. But, based on this, you cannot say that miracle is magic. By magic, you may generate a golden ring by hiding it in the folding

of hand. Such generation is false because in the real generation, the ring is prepared from gold. You cannot say that whenever a ring is generated, it is always done by the false magic only. The false magic cannot disprove the real generation of the ring. In the real generation, you are only generating the ring from already generated gold. You are not generating the gold from energy by way of condensation. In a miracle, the gold is generated from energy by way of condensation. If the miracle is done by a devotee, the condensation of gold is from already existing cosmic energy. If the miracle is performed by God in human form, the energy is created by the will of God since the already existing cosmic energy was also created by the will of God. Therefore, in a miracle performed by a devotee by the grace of God, the law of conservation of energy is followed. This difference between God and devotee need not be discussed here since both are one and the same as far as the inability of the human being is concerned.

A human being can neither create energy nor create matter from the existing energy. Moreover, the instantaneous implementation of the specific design of the ring is also not possible with the human being. All these impossibilities make the event unimaginable, which is called as a miracle. In spite of the impossible unimaginable steps, the basic process of generation of matter from energy and the generation of ring from the matter by application of some work form of energy is one and the same and is not violated even in the miracle. Generation of a product may be done in several ways and since the product is one and the same, one way of generation cannot disprove the other way. For example, the same sodium chloride can be generated by different chemical reactions. You might have generated it by one specific chemical reaction. It does not mean that the other ways of reactions used in the generation of sodium chloride cannot exist. You might have generated some ash by moving the hand with the help of magic. It does not mean that ash cannot be produced by other real ways. Your way of generation of ash is false since it is magic. But, generation of ash by a miracle need not be false because already the possibility of the alternative real way is existing. Miracle is only an extension of the real way. The ash is generated by the oxidation of some matter and this is the real way. In the miracle, the matter is generated from energy. Therefore, the present real way of generation of ash is only a part of the entire real process. ***The entire real process is called as miracle and a part of the real process is called as the human way of generation of ash.***

The miracle establishes the existence of unimaginable entity with the help of imaginable items. ***Once the unimaginable entity is practically established, the saying of the unimaginable entity becomes valid till you***

disprove the unimaginable event. In future, you may disprove it or you may not disprove it at all. ***I cannot depend on the first possibility only to disbelieve the present status of the issue. You might have shown some petty un-imaginable events as imaginable. That does not mean that you will show the mega unimaginable event also as imaginable.*** An ignorant man thinks that he cannot touch the roof by high jump. He is ignorant of the fact that anyone can touch the roof by the long practice of high jump. You may exploit his ignorance and touch the roof by long practice. The ignorant man thought this as really impossible. Now, he is surprised at this and will believe that one day or other, you will touch the sky also. He is also ignorant that the sky can never be touched. But, ***you cannot fool a wise man, who knows that the roof can be touched by long practice and the sky can never be touched by any amount of practice.*** There was one day, when the man did not know that a ring can be prepared from gold. In course of time, the ring was generated from gold. This does not mean that in future on some day, the man will achieve the power of generating the gold from energy.

A true scientist is always humble, understands all these aspects and therefore, keeps silent about God. ***In no book of science, I have found a chapter dedicated to denial of existence of God.*** Science never mentions God because He is unimaginable. Even Shankara said that the best expression about God is only silence. Only ignorant and egoistic scientists with little knowledge of science become atheists, always trying to disprove the miracles and thereby, try to disprove the existence of unimaginable God. A true scientist and a true philosopher are one and the same keeping silent about the unimaginable God and accept the existence of unimaginable events (miracles) performed by the devotees and human incarnations. Once you accept the existence of unimaginable God and the existence of unimaginable events, you have to accept the validity of the scripture spoken by the unimaginable God. The scripture says that the unimaginable God created energy in unimaginable way and the entire world is manifested from the energy in imaginable way.

Chapter 27

NEITHER SOUL NOR GOD SUFFERS WHEN BODY SUFFERS IN INCARNATION

See Positive Side of Everything to Remain Happy

April 20, 2011

O Learned and Devoted Servants of God,

A pseudo-scientist will present irrelevant arguments like the inability of Shri Satya Sai Baba to cure His own health, who performed several miracles and cured the illness of several devotees. By this, he wants to establish that all the miracles performed by Baba were not genuine. *He wants us to realize the truth about His miracles. Actually, he should realize the truth in the silence of Baba to cure His illness.* Baba wants us to understand that the soul is totally different from body and is not connected with the issues and bonds of the body. The soul is energy and is eternal with respect to the body. In the body of Baba, both soul and God are present. God is absolutely eternal and is also totally disconnected with soul and body. In the Gita, Krishna says that He is the third entity other than body and soul (*Yesmaat ksharamateetoham...*). *We are unable to differentiate even soul and body and not to speak of differentiating God from soul and body.* Whether you take Baba as God or soul, the points related to the body are disconnected to Him. The body is the shirt of the soul and the soul is the underneath banian for God. The shirt is disconnected from the banian and the banian is disconnected from the human being. Here, the human being is the comparison for God. A human being consists of two items only:

- 1) The external body, shirt and
- 2) The internal soul, banian

The human incarnation consists of three components:

- 1) The external shirt, the body,
- 2) The internal soul, banian and
- 3) Innermost God, the human being

In this comparison, the soul is inert energy. Even if you take the soul as a specific work form of energy, it is inert only. Inert means the item that is controlled and the Veda says that the soul is controlled by God (*Atmeshwaram*). Hence, the body and soul are compared to the two inert

items, shirt and banian. Infact, the awareness of God alone is eternal, which is generated by His unimaginable power and hence, God is compared to the non-inert living human being here. ***The body and soul are two different phases of the same component, which are inert matter and inert energy respectively.*** By understanding that God is disconnected to matter and energy, we should understand that the energy is disconnected to matter. Hence, the soul is not touched by the problems of the body. ***The Gita differentiates the soul and body in the beginning so that you will slowly differentiate God from body and soul.*** Even in the human incarnation, the soul is disconnected from the problems of the body as in the case of a realized human being. Since we identify the soul as body and God as the human being, which is understood as both soul and body, we misunderstand the concept. We think that the soul suffers when the body suffers. We think that God suffers when the body suffers and we assume that the soul is also suffering since our souls suffer identifying themselves with our bodies. ***Neither the soul nor God suffers while the body suffers in the case of human incarnation.*** Due to lack of this realization, we mistake Baba as His body and soul and therefore, we think that He is suffering. If the shirt is cut by a blade, the underline banian is not cut and not to speak of the innermost human being. ***If we understand this, we will realize that Jesus did not suffer on the cross and Krishna did not suffer while the bleeding continued on His foot.***

We have superimposed the body and the soul with God and talk that Baba is unable to do anything for Himself. The soldiers also mocked at Jesus that He was unable to do anything for Himself on the cross. Even the devotees feel much and their feeling is also based on the ignorance of the realization. But, ***in the case of devotees, at least their feeling has a positive side, which is their love to Baba.*** This positive side will be appreciated by God. But, the atheists are not only ignorant but also lack the positive side. Therefore, the message of Baba is that we should identify ourselves with the soul and not with the body. We must maintain this realization even at the time of the death (*sthitvasyaamantakaalepi...* Gita). The Gita says that the death is a happy occasion, in which the soul leaves the damaged dress and takes up a new dress. The damaged dress is the old body and the new dress is the energetic body, which is entered by the soul. Ignorance is the source of reverse behavior. The atheists always have half knowledge of science but pose as if they have realized the essence of science. The essence of any branch of knowledge is the philosophy. Hence, we find the word philosophy in the highest degree awarded even in science i.e., a doctor of

philosophy. Philosophy is only the deep-most analysis of the subject and therefore, there is no opposition between science and philosophy.

You must always differentiate the context of God (Nivrutti) from the context of human beings (Pravrutti). Krishna punished Kauravas for trying to uncloth Draupadi. But, the same Krishna did not return the saris of Gopikas. This appears as a contradiction. The first scene is between two human beings. One human being is trying to see the naked body of the wife of the other human being. In the second scene, God is trying to see the naked body of the human being. ***In the second scene, the message of God is that He is already aware of every atom of the creation and is testing Gopikas whether they realize this in practice.*** Theory is different from practice. Only a few Gopikas, who had the realization, lifted their folded hands.

The atheist has no patience to analyze the concept. He concludes with half analysis only and tries to project his version as the conclusion. ***He always quotes false human incarnations and false devotees only.*** In that way, he is doing the divine service since you should be aware of such false projections also. He should not reject the genuine concepts by showing the false concepts. Somewhere, copying in the examination may take place and sometimes even mass copying may go on. By showing this, you should not reject the sincere attempt of a genuine student in the examination also and reject the very examination system itself. The student, who passed the examination through copying, will certainly fail in the interview for a job, which is a sharper examination. Similarly, you should reject the false devotees and false incarnations by sharp analysis and catch the genuine devotees and genuine incarnation to get the benefit. The atheist alarms you about the side of exploitation, which is more in these days of Kali Yuga. Therefore, the atheist is also maintained in this world by God. But, the atheist is unaware of his divine service and is really scolding God and therefore, is not benefitted after death like Ravana or Shishupala. ***God uses the negative approach of atheists in the spiritual path, which is like the concept of wealth from waste.*** We should take the positive side of their negative behavior and should not scold them in return. All this clear analysis is given only since the question came from the atheist. Therefore, we should be grateful to him taking the positive side. ***One will always be benefitted and feel happy throughout the life if he or she takes only the positive side of everything.***

Chapter 28

GOD ENTERS BOTH SOUL AND BODY IN HUMAN BEING**Special Knowledge does not mean Mere Basic Awareness**

April 15, 2011

O Learned and Devoted Servants of God,

The word 'Atman' means both the soul representing energy as well as the body representing the matter. The soul or energy creates the imaginary world, maintains and dissolves it. The soul has full control on the imaginary world and can do anything. Similarly, God creates, maintains and destroys this world. *God is omnipotent since He can do anything in this world.* All these are good aspects of comparison. But, there are defective aspects of limitations. The soul is converted into imaginary world whereas, the unimaginable God is not converted and hence, the process of creation of this world becomes unimaginable. There is one total important aspect in which the soul utterly fails. A part of the soul is converted into imaginary world and therefore, the soul partially becomes the imaginary world. Due to entry of such soul in the imaginary world, like mud in pot, you can detect the soul in the imaginary world. There are certain living beings in the imaginary world. Therefore, the awareness or knowledge can be detected in the imaginary world, which exists in these beings.

**People try to say that the entire world is a modification of the awareness only and hence, the awareness exists everywhere in the world like the mud in pot.* But, awareness is present partially in the living beings only and there are several inert materials. They support their argument by saying that the imaginary world, which is the modification of awareness only, also contains inert items. They say that the inert items in the imaginary world are also awareness and therefore, the inert materials in this world are also awareness. This is wrong due to limitation of simile. The awareness creating the imaginary world is awareness as specific work form and basically inert energy. Thus, the awareness has two aspects:

- 1) Specific work form and
- 2) Basic inert form.

In the imaginary world, both these aspects entered. But, in the actual world, since both these forms exist, if you say that God is also specific form and basic inert form, several complications arise. If God is work form, there

should be a materialized system before the production of God. The nervous system exists before the production of awareness. In such case, God cannot be the creator due to pre-existence of matter and inert energy, which are essential for the production of awareness. Based on this point, people try to detect God in living beings and therefore, conclude that this awareness is God. They quote the Veda to support their point. The Veda says that God created this world and entered it (*Tadevaanupraavishat...*). But, the Veda also said that God is the special knowledge (*Prajnanam*), which can be found only in specific human beings like Krishna, etc. ***You reduce the meaning of special knowledge to mere basic awareness and say that God is in every living being.*** By this also, you should not conclude that God is the special knowledge in real sense because even in this context, God is only associated with the special knowledge and becomes bearer of the special knowledge to be called as the special knowledge. Leaving this one occasion of human incarnation, which can be explained only with the help of unimaginable power of God, the general logic clearly demonstrates that God can never exist in this world. The reason for this is that the world has spatial dimensions and God has no spatial dimensions. For this concept, you can take 'Atman' in the sense of human body as a simile to God because the human body never enters the imaginary world. Thus, the second meaning (human body) of the word 'Atman' becomes fruitful in this context.

God identifies with inert matter only when it is Associated with Awareness

The word 'Atman' standing for soul (Awareness) as well as the human body is significant in the human incarnation. ***When God enters the human being, the entry is not only into the soul, but also into the human body.*** The special knowledge preached by Krishna stands for the soul or awareness, since any knowledge is only modification of awareness. Due to unimaginable power of God, this special knowledge becomes unimaginable knowledge. The unimaginable knowledge does not mean that the knowledge is unimaginable and cannot be understood. It only means that the concepts and the presentation of the concept are so wonderful that you call such knowledge as unimaginable. The human body of Krishna also becomes unimaginable since it lifted the huge mountain. Thus, the body and soul are charged by the unimaginable God. ***God identifies with not only the soul, but also with the body in human incarnation.*** Due to identification with body, God becomes visible and even touchable. Even the knowledge is heard with the help of the throat, which is a part of the

body only. ***Identification of God with matter does not mean that the statues or photos are also identified with the entry of God. God never enters the inert statues because the main purpose of preaching the knowledge cannot be served.*** If it is done through statues, people will be shocked with wonder and they will not understand the knowledge. They can understand only from a human being since it is the natural mode. ***Therefore, God identifies with the inert matter only when it is associated with awareness.*** Hence, the human incarnation is the only possibility.

However, the statues or photos can stand as representative models of God to develop the devotion. You will understand the concept of spiritual knowledge in the right sense provided you analyze it from all directions. If you are unable to analyze, you must read the analysis also from all directions. ***The analysis gets magnified as the quality as well as the number of counter arguments increase.*** I am ready here to answer any counter argument provided you have the un-biased capacity of receiving the truth. You need not fear that the counter argument means that you are opposing Me. More the counter arguments, more will be the answers. More the answers, more will be the clarification of the subject. Arjuna posed several counter arguments and the various answers of the Lord brought the clarification of the subject in the Gita. In fact, Arjuna helped Krishna to clarify more and more. Therefore, attacking Me with more arguments is also a part of the divine service to bring more clarification. Mandana Mishra was the incarnation of Lord Brahma, who argued with Shankara for several days. Shankara was the incarnation of Lord Shiva. All his counter arguments helped Shankara to construct the subject. Mandana Mishra knows the truth, but argued opposing Shankara only to construct the subject for the sake of the world. ***Both Brahman and Shiva are one and the same.*** Even Krishna said that He is Arjuna. Arjuna also questioned Krishna in several ways to get more clarification for the sake of the world.

Chapter 29

PEOPLE ENJOY KNOWLEDGE INSTANTANEOUSLY AND FORGET TO FOLLOW**Logic of Imaginable Items Never Applies in Unimaginable God**

April 21, 2011

O Learned and Devoted Servants of God,

There is similarity and difference between Shri Rama and Shri Satya Sai Baba in their programs. The similarity is that both came down to establish the correct behavior of human beings in the world (Pravrutti). The difference is that in the time of Shri Rama, there were very few souls, who were to be punished with death since the transformation was not possible. Vali and Ravana were such special cases. In the present time, every human being is like Vali or Ravana to some extent and there is a possibility of cure by preaching like a patient by medicine. If death punishment is to be given, all the humanity will disappear. The preaching succeeds in bringing the total transformation in few cases only. *The preaching is always forgotten since the knowledge is not frequently memorized.* Therefore, constant reading and constant thinking of the knowledge is essential to bring transformation in practice. *People enjoy the knowledge instantaneously and forget to follow. Due to this, people will again reach the original status.* God will incarnate again and again trying for transformation through preaching again and again and each time, a few are definitely transformed. In the end of Kali Yuga, the filtered residue, which is a great lot of humanity, will be punished with death and this will be accomplished by the incarnation of God called Kalki. *All these souls, after the killing by Kalki, reach the hell in the energetic bodies and will be severely treated so that the behavior will change to a great extent.* These will be born again as good souls in the beginning of Kruta Yuga. The cycle repeats again and again.

Exhibition of miracles is necessary because the establishment of unimaginable item is possible only through miracles. *Everybody is learning science for the sake of better living.* Science keeps silent about the unimaginable item because science analyses and speaks always about the imaginable items of the creation. *Since the entire creation is made of*

imaginable items, the creation is not unimaginable God. Science is always involved in the analysis of imaginable items only. Therefore, science deals with creation only and keeps silent about the unimaginable creator. There cannot be multiplicity in the creator or the tools of creation. You are applying the logic of imaginable items to the unimaginable God and speak God, His power, the materials and tools for creation, etc. *The logic of imaginable items can never apply in the unimaginable God. All the unimaginable items form only one unimaginable item since you cannot differentiate the boundaries of any two unimaginable items.* It is always reasonable and meaningful to conclude God, His power, tools and materials as one entity only and call the single resulting unimaginable entity as God only. Even the process of creation is unimaginable and cannot be separated from God. The only imaginable item is this universe, which is the product of the process of unimaginable creation.

The silence of science about the unimaginable God is mis-understood as the negation. Similarly, the silence of Buddha about the unimaginable God was mistaken as negation of God. By this, both Buddha and science were treated as the sources of atheism. Silence does not mean negation of unimaginable entity. Even the authority of theism, the Veda, says that the best expression of God is silence. Even Shankara clearly stated that the absolute God (Parabrahman) is always expressed by silence. Shankara debated with the followers of Buddha only on this point and proved that silence is not the indication of negation of God. Silence is only the acceptance of existence of unimaginable God. You must say that the unimaginable God exists. You are authorized only up to this single point. The Veda says that only the existence of God is acceptable and explicable (*Astityeva...*). Regarding the further information of God, silence is to be adopted. The acceptance of existence of unimaginable God is based on the exhibition of unimaginable events called as miracles. The multiplicity in the unimaginable events is not the multiplicity in the unimaginable item. There is only one unimaginable item called as God. He is establishing the existence of the unimaginable item on several occasions using several imaginable materials. *Therefore, the multiplicity is only in the occasions and in the imaginable materials and it is not in the final conclusion, which is the existence of single unimaginable item.* Already, we have established that there cannot be multiplicity in the unimaginable item.

Miracles have Serious Negative Angle

Therefore, exhibition of miracles is essential for the establishment of unimaginable God. All the human incarnations exhibit these miracles in

massive scale or according to requirement of the approaching devotees. The doctor performs his treatment in two ways. The first way is to treat the patients approaching him. The second way is to treat the patients by approaching them through a medical camp. Similarly, in general, the human incarnations adopt the first way by performing miracles in the case of approaching devotees according to the need. Some of the miracles of Shri Satya Sai Baba belong to the second type to be exhibited to everyone in large scale on a stage. ***Generally, there is a severe control on the performance of miracles because these miracles have a serious negative angle. That is, these miracles encourage the selfishness of the people.*** They always try to apply these miracles to the solutions of their personal problems. The problems come according to the fruits of sins. If the miracles start solving the problems, the very basic system of deeds and fruits established by God Himself gets disturbed. Moreover, the miracles increase the selfishness and in fact, people accept the existence of God through miracles not for the sake of negating atheism but the acceptance is adopted so that the unimaginable God will solve their problems through His unimaginable power. ***The devotees may not accept this remark, but, this is true and the devotees are unaware of the underlying unconscious hidden truth.*** But, at the same time, if the miracles are not exhibited at all, the very basic concept of unimaginable entity is not established. The miracles are like the chocolates for a boy to go to school. Initially some chocolates are given for some days. The chocolates may be given till the boy gets interest in the education. But, the problem is that the boy goes to the school and exhibits lot of interest in the education as long as chocolates are given to him. The moment you stop the chocolates, the boy stops going to the school! Hence, the conclusion is that the boy is never interested in the education except the chocolates. Therefore, the miracles are always performed by God in human form in balanced way. ***If God thinks that the miracle will not have any negative effect on the devotee, God never minds to perform it because by performing the miracles, there will not be loss of any trace of His endless power.***

The miracles performed by Baba were of two types. The first type of miracles relates to the exhibition of miracles on the stage. Such miracles are impersonal and therefore, have no negative effect. But, such miracles are criticized as magic with a hidden pre-arrangement. Therefore, the second type of miracles was also performed, which is personal in the case of the deserving devotees. By such miracles, the devotees became stronger and stronger in their devotion. But, in the case of many devotees, the unfortunate angle is that the devotion became stronger and stronger so that

they will become more and more close to Baba to get more and more solutions in their problems!

Development of Science Resulted in Development of Atheism and Egoism

Generally, God is reluctant to perform the miracles due to their negative effect. Still, God performed several miracles through Baba. The reason is that the science developed so much and the mis-understood side of science resulted in the development of atheism and egoism. This is due to the half knowledge of science. People should understand that science keeps silent about God like the spiritual scriptures. Even the spiritual scriptures say that God is unimaginable and hence, silence is the best expression of explanation of the nature and form of God. Science also never negates the existence of God. A true scientist, who has gone to the level of philosophy in science, clearly realizes this. But, silence does not mean the acceptance of existence of God. Silence can also mean the non-existence of God. Therefore, you should accept the existence of God and then keep silent about the explanation of the nature or form of God. Silence is not on the total aspect of God. Silence is only limited to the partial aspect of explanation of the nature of God. If somebody asks you, “Is there God?”, you should strongly say, “Yes. God exists”. If there is a further question asking for the explanation of form of nature of God, you should say, “I do not know because God is unimaginable”. Your second answer indicates that you are silent about the explanation of existing God. Therefore, silence should be indicated through your reply and this does not mean you should keep silent about the enquiry. Every enquiry should be answered. Silence should be indicated through your answer and you should never keep silent for any enquiry. Therefore, the misunderstood half knowledge of science made the people to become egoistic and deny even the existence of God. Hence, the need of the hour is extensive exhibition of miracles, which alone can establish the existence of unimaginable God because they are unimaginable. This is only the relevant response of God to the situation and not egoistic projection of the miraculous power as done by the devils.

In fact, God never wants to project Himself in the world. He always wants to hide Himself since the real enjoyment of good and bad can be achieved only if He is hidden. If God is identified, everybody will respect Him and thus, the enjoyment of respect only is achieved. If He is hidden, at least some egoistic people will insult Him and the entertainment in insulting can be enjoyed. If He is recognized, the egoism of the devotee does not come out and later on, when the same devotee identifies God, God

has no chance of pointing out his egoism. When the egoism is pointed out, there will be chance for preaching. For this purpose only, God misleads the devotees even if He is identified. In spite of all this truth, Baba performed the miracles extensively as the emergent need of the hour. As a result of the exhibited miracles, the human incarnation is easily identified as God based on the general standard of the public. **Generally, public detects God through miracles only.** The miracles establish the existence of God but do not mean that the performer of miracles is always God since even devils perform miracles. However, even the miracles performed by devils also establish the existence of God. Based on this positive side of the miracles, God gives miraculous powers even to devils. However, based on the general standard of the public, the performer of the miracles is identified as God. If the performer is a demon, he will say that he alone is God, which is not truth. But, in the case of human incarnation whether He says or not, it is truth. Whether it is truth or not, people will not like this declaration that a human being is God. People get interested in anything, only if they can achieve it. People never like that somebody alone is God and that they should serve Him like bonded slaves forever. They do not mind to become bonded slaves if they have a ray of hope that some way or other, they will become God. In fact, everybody has the golden opportunity to become God but strict condition is that they should not have even an iota of hope that they will become God on some day or other. Hanuman never had even an iota of such hope to become God. Even though He is informed that He will become God, He always aspired to be a slave to God only. Therefore, He became God. Due to this complication only, nobody is becoming God. But, there are a few exceptional cases, who become God.

Generally, when people identify somebody as God, they serve Him like slaves to solve their problems and to get some fruits. After sometime, when most of their problems are solved, the jealousy, which was already hidden in them due to needs, starts budding up. Even an iota of jealousy or selfishness based on ego will spoil the spiritual effort. Therefore, till the maturity is reached, it is better to retain hope of becoming God. Such trick is Advaita philosophy, which says that you are already God and that you will really become God provided you attain the perfect knowledge. This will encourage the people to acquire the spiritual knowledge, which is the first step. Without knowledge, practice is impossible. This step will attract even the most egoistic atheists. This trick was developed by Shankara for the first time. Baba followed the same trick like most of the human incarnations. The trick was disclosed by Shankara on one occasion when He swallowed the molten lead and declared that He alone was the Lord.

Similarly, Baba disclosed this trick in one of His speeches like this: ***“Don’t think that you are God and behave as you like”***. Such disclosure is necessary when the negative side becomes extensive.

Chapter 30

PROOF GIVEN BY BABA FOR COMPLETE UNIMAGINABILITY OF GOD**God exists in Incarnation only in Humanity**

April 23, 2011

O Learned and Devoted Servants of God,

Buddha kept silent about God indicating that God is unimaginable. When somebody asked Buddha to give explanation about God, Buddha said that He is silent on the explanation since God is unimaginable. In course of time, His statement lost its parts and final residue is that Buddha is silent on God. Further, the interpretation of the silence was taken as the atheism. Buddha Himself was the incarnation of God. How can He deny Himself? Due to fear of such misinterpretation, Baba clearly stated that God is unimaginable since Baba said that nobody can understand Him.

Baba caught one hair of His head with His hand and asked His critics to cut it. The critics failed in cutting the hair even with the help of big instruments. Then Baba told them that even His hair cannot be understood and not to speak of His nature. The unimaginable power of God entered into the hair and made it unimaginable. By this statement, you should not differentiate God and His power. Such statements are made for the sake of convenience of understanding only because we are well versed in the logic of imaginable items in which there is a distinction between the source and the power. Similarly, *when we say that God granted the miraculous powers to demons, it does not mean that the power and God are different.* The unimaginable power and unimaginable God are not two different items since there cannot be two unimaginable items. Again, this does not mean that God is existing in the human form, who is the unimaginable power Himself. This contradiction can be solved by the proposal that *God Himself is doing the miracles while staying outside the demon since God is beyond space. Hence, God exists in human incarnation only in this world of humanity.* Coming back to the point, Baba demonstrated by this miracle that God is unimaginable. It means that you have to be silent regarding the nature and form of God. Thus, Baba removed the misunderstanding on Buddha since Baba and Buddha are one and the same.

Like Jesus, the statements of Baba are very sharp and straight. The similarity on both is in the quality of knowledge and excellent similes to clarify the point. Several miracles also have similarity. Jesus materialized the bread on one occasion. Baba materialized several food items on several occasions. The number of miracles performed by Baba was more because of the development of science. Like Jesus, Baba raised a dead body. Like in the case of Jesus, Baba is also mocked by a few people that why He could not save Himself in the present dangerous situation of His serious illness.

Similarities among incarnations in Preaching of Divine Knowledge and Performing Miracles

Like Krishna, Baba also performed several miracles in the childhood itself. Krishna was served by Yashoda with motherly affection in the childhood. Similarly, a devotee called Subbamma served Baba in the childhood. Krishna preached the spiritual knowledge, which is called as the Gita. Baba also preached spiritual knowledge extensively every day. In the preaching of both, pravrutti and nivrutti are extensively covered. Krishna showed the miracle of cosmic vision during preaching. Similarly, Baba also performed miracles during preaching to explain the point more emphatically. Shishupala scolded Krishna but Krishna kept silent. Similarly, a few people scolded Baba and Baba kept silent. Krishna showed really some negative side to test the faith of devotees, who were sages born as Gopikas. Baba never showed such negative side. But, due to jealousy and egoism, some people attributed the negative side on the character of Baba. Both Krishna and Baba kept silent about the criticisms of these negative sides. In the case of Baba, even though such negative side is absent, yet the attributed negative side served as a testing tool for the faith of the devotees. Like Rama, Krishna also killed the devils through personal fights and also through the great war of Mahabharata. The reason was that some were totally good and some were totally bad. ***In the present time, everyone is partially good and partially bad. Therefore, removal of bad people to protect the good people is not possible.*** If killing is to be done, all humanity will be erased and this is going to be done in the end of this Kali Yuga. Before that, God is making efforts to transform all the humanity through preaching of spiritual knowledge. ***Baba did this extensively to such extent that He lost His voice in the old age.***

Like Mohammed, Krishna adopted the war to protect justice as told already. ***Baba adopted the preaching since every human being is partially bad.*** The serious problem in the time of Mohammed was multiplicity of God by which the humanity was split to the extent of fights and killings.

Mohammed tried to preach the unity of God. But, the people did not listen since they were adopted to fights only. ***The dog will understand anything in its own language only.*** Hence, Mohammed resorted to wars to bring the unification of religions by the concept of single God and He succeeded in His effort. ***He preached that God has no form since God in different forms was the cause for the religious split.*** God only takes a form and this does not mean God is the form. If you take a pencil in your hand, you are not the pencil. You have the pencil. Similarly, ***when God takes the form, God is not the form and you should say that God has the form.*** God is unimaginable and cannot be any imaginable item. Every imaginable item has form. ***When God takes form, you should not say that God has become the form. Therefore, when the unimaginable God takes and imaginable item as His medium, you should not say that God is transformed into imaginable item.*** If God is really transformed into imaginable item, there will be multiplicity of God leading to fights. By taking pencil, if you have become really the pencil, and after sometime, you take a pen by which you have become the pen. The war starts between the two persons since somebody says that you are the pencil and the other person says that you are the pen. Krishna clearly stated this in the Gita. The Gita says that ignorant people misunderstand God that the unimaginable God is really transformed into imaginable form since they do not know that God is actually unimaginable (***Avyaktam Vyaktimaapannam...***). In the case of God, the word 'formless' indicates that He is unimaginable. Actually, the imaginable items of creation are form-full and formless. Sky is formless and Earth is formfull. In the first step, you have to climb from formfull to formless and in the second step, you have to climb from formless to unimaginable. ***For the people who think that God is formfull, if you say that God is unimaginable, it will be a double jump, which will be very difficult.*** Both formless and unimaginable are unseen. When people think God is seen like light, etc. you can say that God is the unseen, formless cosmic energy that pervades all over the cosmos. By this, you have established God at least as unseen. In the second step, you can say that God is not even the cosmic energy since it is imaginable and say that God is unimaginable. In fact, cosmic energy also has form, which is in the form of waves or quanta and can be seen through powerful microscope. Since the microscope was not discovered in that time, God was said to be cosmic energy, which was unseen and formless. Cosmic energy also has form of waves or quanta. It is a simile that was used when the microscope was absent. Hence, God was said to be all pervading formless entity. But today, science has developed so much that you cannot define God as unseen and

formless pervading all over the cosmos. All these similes have to be dropped because *every simile is detected by science and God is leftover, who is beyond detection*. Therefore, the time has come to say that God is un-detectable. Krishna clearly stated that nobody knows God, which means God is unimaginable (*Maamturveda na kashchana...*). The words used by the human incarnations have their significance in the context of those times. Therefore, if Mohammed said that God was formless and all pervading. You should understand that His intention was only to divert from the concept that God is some visible form and limited. Baba also tried His level best to unify all the religions of the world and was never confined to any specific religion. Baba treated all the religions of the world with equality and He has the devotees in all the religions.

Coming to Mahavir, who is also another human incarnation, He stressed on the need of non-violence to the extent of not harming even an ant. The goal set up by Him was extreme. If the goal set up is very high, people can practice to some extent. If you say that the pass mark is 100, students will get at least 40. If you set up the goal at 40, students will get 5 or 10 only. Based on this psychology, Mahavir has set up the goal of non-violence at the extreme end. Baba always preached non-violence and opposed beating the bulls of the carts even in His childhood. Baba opposed even the killing of the tiger. *Baba asked the hunter to think about the motherless children of the tiger*. Mahavir opposed even the killing of harmful insects. In this aspect, you will find a tremendous similarity between Mahavir and Baba.

Chapter 31

SAME UNIMAGINABLE GOD EXISTS IN EVERY INCARNATION

Programs of Incarnations may be Different

April 28, 2011

O Learned and Devoted Servants of God,

Baba has several similarities with Shri Shirdi Sai Baba. Baba is said to be the re-incarnation of Shirdi Sai Baba. When there are other human incarnations like Rama, Krishna, etc., why Baba is said to be the re-incarnation of Shirdi Sai Baba only? Does it mean that Baba is not the re-incarnation of Rama, Krishna, etc? The answer for this is that *the same unimaginable God exists in every human incarnation and thus, all human incarnations are one and the same basically*. But, the programs taken up by the human incarnations may be different superficially. *The basis of every program is also the same transformation of humanity or punishment of a few devils to establish balance in the world*. For example, if you take the four incarnations i.e., Varah, Narasimha, Rama and Krishna, all these four incarnations are related to a single program, which is the punishment of the two cursed gate keepers born as demons. Similarly, Shirdi Sai Baba was involved in the program of unification of the two religions, Hinduism and Islam. He looked like an Islamic saint (Fakir). In continuation of the same program, Baba is involved in the unification of Hinduism and Christianity. Baba looks like a Christian father. Thus, it is continuation of the same program and hence, Baba is said to be the re-incarnation of Shirdi Sai Baba. The future incarnation is Prema Sai Baba, who will complete the unification of Hinduism with all other religions and complete the program.

In fact, one day Baba appeared before Me and told Me to do the propagation of spiritual knowledge. I told Him that I do not deserve to take up such divine program. Then, Baba told Me that who else can be deserving other than Me to propagate this spiritual knowledge? I feared that Baba is testing Me regarding My resistance to ego. Generally, Datta tests like this by misleading the devotee. This itself is a clear proof that Baba is the incarnation of Datta. I simply obeyed His orders without further debate. In course of time, I found that the spiritual knowledge radiating from Me is

unique and unimaginable. Then I realized that Baba Himself is speaking this knowledge through Me. ***In fact, some concepts were tremendous and were not covered by Baba in His discourses.*** The reason is that Baba wanted to give fame to Me, His servant, and hence, reserved those concepts. If I do not reveal this truth, it means that I am subjected to ego. Again, this is another test of Datta. The test of Datta is very very subtle and you will be easily caught by the clutches of ego and jealousy. Even angels failed in the tests of Datta. Even Hanuman was tested by Rama on several occasions and the test was so subtle that so far nobody could detect them unless God revealed them through Me.

I feel always that I am the most undeserving devotee of God. But the fun is that some most deserving devotees became My disciples! Most of them call Me as the human incarnation of God due to this excellent spiritual knowledge. It is true that God is identified by the excellent spiritual knowledge only (***Prajnanam Brahma...***) since the miracles are also demonstrated by devils. I have to accept this new status of human incarnation based on the Vedic authority. But, at the same time, the soul component in Me should be very careful to resist ego. The praise of devotees is only the trial of Datta to subject Me to ego. When the soul component in Parashurama became egoistic, He was punished. But, Hanuman, another human incarnation, was never subjected to ego in any test. Rama and Hanuman were master and servant. But, both were human incarnations. With respect to the soul components, Rama is the master and Hanuman is the servant. But, with respect to the component of unimaginable God present in both, both are one and same. ***There is a verse which states that Hanuman told Rama like this, “I am your servant from the point of materialistic medium. I am your part from the point of energetic medium. Myself and Yourself are one and the same from the point of the unimaginable God existing in both of us”.*** Matter and energy constitute the medium, which is the creation. The unimaginable God is the creator.

Devils perform miracles but cannot preach the spiritual knowledge. The miracles performed by them will be used by them for their selfish ends only. The human incarnation also performs miracles according to need only for the sake of welfare of devotees or for the sake of establishment of the concepts of spiritual knowledge. Apart from the miracles, the incarnations preach mainly the spiritual knowledge. The miracles performed by Baba were always for the sake of the devotees and sometimes, during His speeches, the miracles were performed to establish the concepts. Baba always told that everybody is God and this statement always neutralized the

ego and jealousy in the hearts of devotees. On one occasion, a devotee asked Baba, “How can You say that You are the God?” Baba replied, “You did not hear Me properly. I say that both of us are God. The difference is that I know this and you do not know this.” The devotee kept silent. ***In the case of some devotees, the ego and jealousy are suppressed because they are in need of the help of Baba for their materialistic welfare. In the case of some few devotees, the ego and jealousy are unconsciously hidden, which will come out on proper occasion.*** There is no human being without ego and jealousy just like there is no building without building materials.

Incarnation is Two Component System

The human incarnation is composed of two components, which are God and soul. The statements of God component should not be mixed with the statements of the soul component. The soul component in Shirdi Sai Baba always told that God alone is the master (Allah Malik). The God component in Him told on few occasions that He is the creator. The soul component in Krishna always spoke in humble way throughout His life except the occasion of preaching the Gita in which the God component emphatically declared that He is God. In the case of Rama, the God component always kept silent since the program was to behave like an ideal human being. In the case of Jesus, the soul component stated, “Oh God! Why did you leave Me?” etc. The God component told that He is the truth and light. In the case of Mohammad, the God component kept silent since just before Him, the crucifixion of Jesus took place due to superimposition of the statements of God on soul. In the case of Buddha, the God component kept silent to indicate that the absolute God is unimaginable. In the case of Shankara, the God component always spoke that He is God and occasionally the human component spoke itself as a devoted soul, while composing the prayers to be recited by the human beings. ***In the case of Hanuman, the God component always kept silent since the program was to exhibit the service of an ideal devotee to the contemporary human incarnation without selfishness, ego and jealousy.*** In the case of Parashurama, the soul component misunderstood that it is God and became proud for which he was insulted and punished before the public itself. Therefore, the soul component in the human incarnation should be very careful in not superimposing God on itself. The soul component may speak as soul or not, based on the divine program. But, it should be always internally careful to resist the ego. ***The ego-serpent moves in curved modes and somehow tries to enter the soul.*** Baba never showed ego except the self-confidence in His speeches. In the case of a human being, the soul

should be separated from body. But, *in the case of human incarnation, the soul should be separated not only from the body but also from the God.*

Showing thorny path in bits by bringing forward the goal

Nobody should be decided as God based on the mere miracles. Even though miracles establish the existence of God, *God can do miracles through anybody*. But, mere miracles do not establish the existence of God in anybody, even though any miracle is done by God only. While preaching knowledge, God enters the medium and hence, knowledge is the only identification mark of God. This aspect is stated by the Veda. But, the Veda says that the knowledge should be excellent to the unimaginable level (*Prajnanam...*). The Veda also says that the knowledge should be true (*Satyam Jnanam...*). Generally, truth is associated with harshness. *Truth alone helps the human being to reach the correct goal*. The path to reach God is full of thorns and the path to reach hell is full of flowers. If truth is hidden and the flowery path is shown, the aspirant will go to hell and not to God. *Everybody likes to reach God, but, everybody likes to travel in the flowery path only*. In such case, you may show the thorny path partially and encourage the aspirant by bringing the goal forward even though the goal is fixed in its actual place only. Due to the short distance, the aspirant will be encouraged and moves forward. You can repeat the trick again and again till the aspirant reaches the goal. For example, Benaras was a holy centre of knowledge in India filled with several scholars. If you go to Benaras and attain the knowledge from the scholars, you will get realization. Such realization will prevent you doing sins again and by this, your past sins are also excused. In this way, all your sins are destroyed. To encourage the aspirant to go to Benaras in the initial stage, it is said that if you take bath in Ganges at Benaras, all your sins are destroyed. Here, the goal is brought forward. When the aspirant reaches Benaras and takes bath in Ganges, you should say that if one visits the temple of Vishweshwara, all the sins are burnt. By this, he is encouraged to visit the temple, where he meets the scholars and slowly gets their association to receive the spiritual knowledge. Then it is said if one stays in Benaras forever, he is liberated from all the sins. The permanent stay in association with scholars will certainly transform him and really the goal is achieved. *This is showing the thorny path in bits by bringing forward the goal each time, which is not the truth*. However, in this method, hiding the truth is not wrong, since you are leading the aspirant in the correct path only. If you show the flowery path and say that it leads to God, it is wrong. But, some preachers adopt this

wrong method because the aspirant is very much encouraged by the flowery path and may donate the preacher heavily in excitation. Such preachers are many in the present time.

Baba Set Pravritti itself as the Goal to Achieve Pravritti

When the programs are different, the nature and behavior of the human incarnation also differs as per the requirement of the specific program. The program of Rama was to preach the human behavior in the society and hence, acted like an ideal human being following the rules of justice, established by Himself i.e., God. Rama preached Pravritti through practice only. Krishna came to show Nivrutti and exhibited the potencies of God. He violated the rules of justice to show that He is the rule maker and that the rule maker alone can violate rules. By this, Krishna also tested the faith of His devotees in Nivrutti. The programs were so different that even Hanuman failed to identify Krishna as Rama. *In the case of Shirdi Sai Baba and Satya Sai Baba, the program is one and the same except slight difference in the dress.* It is a big surprise to see some devotees of Shirdi Sai Baba do not have faith in Satya Sai Baba. God comes down in different situations and hence, His behavior also differs slightly or more as per the need of the time and followers. The taste and the mental set-ups differ from one human being to the other. Even though the chemical composition is one and the same, somebody likes one vegetable and does not like the other. Liking towards a specific vegetable is not wrong, but, disliking the other vegetable to the extent of criticizing and scolding hurts others. Similarly, you may like one human form of God and it is not wrong. But, if you dislike other human form of God and criticize it, the religious disputes start, which will disturb the balance of the society (Pravritti). For God, both Pravritti and Nivrutti are important, which are like the stage and the drama enacted on it respectively. Where is the drama if the stage is broken? Pravritti is the basis of Nivrutti. You have to follow Rama to please Krishna. Rama is the path and Krishna is the goal. Therefore, God comes down mainly to establish Pravritti only and Nivrutti is an associated activity. *Pravritti is related to the main lot of the humanity. Nivrutti relates only to a few top-most devotees.* If you observe the efforts of Baba, most of them are concentrated on Pravritti only. He always tried to establish justice and hence, is called as 'Sai Ram'. I did not hear anybody speaking 'Sai Shyam'. *Through the demonstration of miracles, He always attacked the negative effects of science,* which are the fundamentals of atheism and became tremendously strong these days. Through speeches, Baba tried to establish the human values and morals, which are the pillars

of Pravrutti. To establish Pravrutti, He went to the extent of saying that Pravrutti itself is Nivrutti. ***As far as Nivrutti is concerned, Baba gave the directions individually to some devotees.*** In fact, every human incarnation comes for the establishment of Pravrutti only, which is purely concerned with humanity only. Nivrutti is related to both God and humanity.

The love between human beings is Pravrutti. The love of human being to God is Nivrutti. God never encourages Nivrutti because nobody encourages others to love him or her. It is an aspect related to others only. In fact, God discourages Nivrutti and sometimes even opposes to know the strength of your love to Him. Nivrutti is always taught by Him on your request only. His expectation is Pravrutti only and if you follow Pravrutti, even some gifts like heavenly pleasures are given by Him. If you follow Nivrutti, He creates several problems to discourage you so that your force in Nivrutti is evaluated. Nivrutti is certainly higher and in fact, is the highest of all. But, when people fail in Pravrutti itself, how Nivrutti can be thought of? ***When you are looting the public without any consideration for the poor, can we expect you to sacrifice for the sake of God?*** Even if you sacrifice, it is only to trap God and loot Him for higher profit. If you have some attitude of some sacrifice towards your co-human beings, certainly you will have at least the same extent of sacrifice to a specific co-human being in which God exists. Therefore, Pravrutti is the basis of Nivrutti. You do not sacrifice anything for the deserving co-human being because you may not get anything in return. Such a fellow you are and can we imagine yourself to sacrifice to God without expecting anything in return? Therefore, Baba introduced the concept of service to humanity without expecting anything in return. Unless you are trained in Pravrutti to do service without expecting anything in return, you cannot succeed in Nivrutti to have the same attitude. ***Baba did such great service to humanity, which shall be an eye-opener to the rulers of government.*** They should examine themselves about the goal of their service, which has whether selfishness or sacrifice for the humanity. They can cheat the public but not the omniscient God and certainly will receive the punishment for looting and the subsequent cheating. If this single point is learnt from Baba by the present rulers and officials of government, God need not incarnate for Pravrutti. ***You are saving crores and crores in Swiss bank, while the beggars are dying with hunger and you cannot dream Nivrutti.*** When you fail in the examination with zero marks, how can you expect the gold medal? ***The expectations of the preaching of Baba are mainly towards the rulers and officials of the government,*** who should observe the way of service of Baba to humanity. Baba stressed on every human being to

change the attitudes and the best title for Baba would be 'THE KING OF KINGS'.

Chapter 32

**ANSWERS FOR THE CONTROVERSIES IN THE DEATH
OF BODY OF SAI BABA****Similarity of Jesus and Baba**

April 30, 2011

O Learned and Devoted Servants of God,

There are a few controversies, which appeared recently regarding the death of the body of Baba.

1) The controversy is that Baba told that He will live up to 96 years, but the death is preponed by about ten years.

Swami replied: An astrologer told that Baba lived up to 96 years according to the theory of the cycle of 27 stars. So much strain is not necessary in this issue. God has full freedom to postpone or prepone the lifetime of any human being including the human incarnation. It is not like the one hour bell for a teacher in the classroom. The case of the divine preacher is different. Generally, we find the teacher spending leisurely the rest of the period if the topic is over since he cannot quit the class before time. He is bound by the rules of the institution. But, if the principal enters and speaks for sometime, there is no binding on the time. Whenever the principal finishes his speech, he can quit at anytime and the concerned teacher follows the rest of the period. The human incarnation is the head of the creation. In fact, the life period of any human being can be preponed or postponed by God. *If the human being is found to be useful, its life is extended. If the human being is found useless, its life is shortened and is thrown into the lives of birds and animals, which live only to eat and sleep.* The extension and shortening of life period is mentioned in the ethical scripture also. It says that if you sleep after sunrise, your life is shortened. It also says that your life is extended if you serve the elders. Therefore, the life period is not a fixed item. *Baba might have preponed the exit since He found that the humanity will not change really and might have been vexed with the changeless behavior of the human beings.*

2) Another issue is that why He saluted the devotees with folded hands on the last occasion.

Swami replied: You can find a similar situation in the case of Jesus also. Jesus washed the feet of His disciples on the last occasion of His departure. Jesus explained the reason of His such act. Jesus wanted that the disciples should never become egoistic and should treat their disciples with respect always. The devotees are human beings and their devotees are also human beings. One human being should respect the other human being. The case of Baba is different. Baba is God and the devotees are human beings. ***Baba need not respect His devotees.*** But, later on, some of His disciples may have again disciples and they may imitate Baba thinking themselves also as human incarnations. All these points stand as the basis for such acts of Jesus and Baba. Baba is giving the message that you should express gratefulness to anybody irrespective of the status. Baba is also giving the message that you should remain as devotee only with folded hands before God. You should never claim that you are the human incarnation with a blessing hand always, falling in the trap of the praise of your disciples.

3) Another issue is that Baba told that He will rise after three days from death of His body.

Swami replied: Even in the case of Jesus, such a statement was made and this shows the similarity between Baba and Jesus. Shirdi Sai Baba also rose after three days after death. This miracle is not necessary in the case of Baba, who arose a dead person, which shows that Baba is the controller of the life. When Baba can rise other dead persons, can't He rise Himself? Both the miracles establish the same concept. The point is that whether Baba can do it or not. If it is established by one type of miracle that Baba can do it, another type of miracle establishing the same concept need not be done again. For a wise person, one miracle, which is an unimaginable event, is sufficient to understand that the unimaginable God exists in that body. Rama has not done any miracle except one i.e., converting the stone into a woman by the touch of His foot. Is this one miracle not sufficient to establish that Rama is God? All the sages understood Rama as God because they are learned scholars. Rama performed this miracle in presence of the sage Vishwamitra and Vishwamitra propagated this miracle to other sages. Krishna performed many miracles. But there were many enemies for Krishna. Kauravas saw the top-most miracle, which was the cosmic vision, but still did not believe Krishna as God thinking that it is illusion of eye. ***For a human being, with the faculty of intelligence working, demonstration of one unimaginable event is sufficient. For human beings, burning with ego and jealousy, even if thousand miracles are demonstrated, all will be treated as magic or illusion of the eye.***

4) Some people say that Baba was harmed by some of His followers.

Swami replied: Is this possible? Can a human being harm God? Assuming that somebody harmed Baba, it must be the will of Baba only. Jesus was crucified by some people and it was done by the will of God only. *If there is any sin in the followers, God will take care of it by giving punishment in the appropriate time.* Why should you worry about it? You follow all the messages of Baba and try to practice so that God will be pleased with you and you will be protected by the grace of Baba. You are wasting your valuable time and energy in unnecessary things neglecting the essential aspects related to your future welfare. *Jesus, while carrying on the cross told the weeping people that they should weep about themselves and their children.* The reason is that after the momentary pain of crucifixion, Jesus will sit on the lap of God whereas the people will go to the permanent hell after this short happy life. You try to stand on the principles preached by Baba and you neither worry about Baba nor about others. Whether others follow or not, you follow the principles preached by Baba. *Everybody thinks that he or she need not follow these principles since others are not following.* The entire society thinks like that only. The king asked for the donation of one tumbler of milk from each house. Everybody thought that one can pour one tumbler of water, which will be mixed in the milk poured by others. Finally, the whole drum was full of water only! Everybody should follow the principles preached by Baba not caring for others. If you are interested in their welfare, you preach them also after personal follow-up. If there is no change, even the entire mass will be punished, which is going to be the future action of Kalki. *Don't think that since it is an issue of the mass, there will be excuse.*

Chapter 33

TWISTED NIVRUTTI FOR PERFECTION IN PRAVRITTI**Solution of Present Day Problems**

April 30, 2011

O Learned and Devoted Servants of God,

Most of the human incarnations concentrated on Pravrutti only because if Pravrutti is perfect, Nivrutti can be easily achieved. Even Shankara constituted all the Nivrutti for the sake of rectification of Pravrutti only. Baba mainly admired Shankara because the philosophy of Shankara appears to be pure Nivrutti but its result is rectification of Pravrutti only. According to Him, you are God, who is the absolute truth and this world is only your imagination. This statement makes you to stop all your spiritual efforts to become God since already you are God and the only effort is that you have to just remember that you are God. *Since this world is only a relative reality with respect to yourself, the God, you need not strain much to achieve more than the minimum requirement in this world.* If you earn the minimum required livelihood, it is sufficient. You need not loot the public because this entire world is only imaginary. You need not spend much time in over-earning by doing sins for the sake of worldly pleasures because this world is just a dream. You have to constantly think that you are God so that you will become God since it is matter of only recognizing yourself what you are already. By such constant thinking, you will certainly achieve the divine qualities in your practical life. Everybody knows that *God has divine qualities like selflessness and very liberal attitude.* If your selfishness disappears, the society is safe. If you are liberal, the society will be happy. By this, balance of society is maintained, which is Pravrutti.

When the world is unreal, your family is unreal and therefore, your bonds with family will disappear. By that, your selfishness disappears. Your ambition for worldly pleasures also disappears. All the society will be happy and will live in peace. This is a tremendous intellectual plot of Shankara to achieve the perfection in Pravrutti through the twisted Nivrutti. After achieving perfection in Pravrutti, the twist in the Nivrutti can be slowly relaxed and you will be very much eligible to get success in Nivrutti also very easily. If you become selfless due to the concept of unreal world and if you become sacrificial due to the concept that you are God, you will

easily succeed in Nivrutti. ***Unless the selfishness disappears, the sacrifice cannot appear.*** Unless darkness vanishes, light will not appear. ***In Nivrutti also, you have to sacrifice for the sake of God and devotees reducing your selfishness.*** You have already achieved both these by thinking that this world is unreal and that you are God. In fact, neither you are God nor the world is unreal because you are a part of this world. World is unreal for God only. The plot is twisted in the beginning, but in the end, the twist is removed and the plot becomes true. By the twist in the plot, which is that you are God and the world is unreal, you achieve the perfection in Pravrutti. If you are perfect in Pravrutti, you will succeed in Nivrutti easily and now the twist disappears and the plot becomes true. When you succeed in Nivrutti, you have the real possibility to become God. When you become God, the world becomes unreal for you. Therefore, you are not cheated at all. You are not going to school. But, you are very much attracted to the post of collector. We say that you will become collector if you just pass the school. Then you will complete the school. Now, we will say that you will become collector after completing the degree and pass the IAS examination. Now, you will complete the degree and pass the IAS examination easily and become collector. Therefore, My initial twist did not cheat you and My initial trick was essential for your welfare.

This plot of Shankara was adopted by Baba straightly because He aspired for the perfection of Pravrutti in every human being. Baba adopted the policy of Shankara everytime and told that every soul is God and the world is unreal. ***His main ambition was always to establish the four pillars i.e., Truth, Justice, Peace and Love, which are the fundamentals of Pravrutti.*** He propagated that service to human beings is service to God. Generally, nobody serves humanity because there will not be any return and certainly everybody is discouraged. People get interested even to serve God without expecting anything in return because they know that God will be extremely pleased by such service and subsequently, they have the possibility of becoming God! But, if a human being is served in that way, you will become the human being only. But, you are already the human being and hence, there is no use. Now, people start serving the humanity so that God will be pleased and they can become God. Therefore, there cannot be spark without fire and there cannot be human being without personal ambition. Therefore, it is very difficult to achieve the result of Nivrutti and Nivrutti lies idle. Instead of keeping the Nivrutti idle, it can be twisted and can be used to achieve the perfection in Pravrutti. You may not become collector, but at least you will pass the school examination and there is every possibility to become collector in the future. Similarly, you may not

become God in this birth itself, but if you achieve perfection in Pravrutti, you have every possibility to become God in some birth.

When Shankara came, all were atheists and especially the purvamimaamsakaas were after heavenly pleasures. Today also, the situation is almost the same. The purvamimaamsakaas openly declared that there is no God. But, they believed in hell and heaven. They were attracted to the heavenly pleasures and killed the animals in sacrifice, which was thought to be the path for heaven. Today, people believe in the existence of God and the devotion to God is only to please Him by which their problems can be solved. They doubt in hell and heaven in the depth of their hearts but believe in the worldly pleasures. ***They do not mind to do anything to earn money for the sake of worldly pleasures and family bonds.*** Killing of animals in sacrifice was stopped by Buddha. Atheism was condemned and theism was established by Shankara. Today, there are two problems.

- 1)The first is the negative side of the development of science established the atheism and people do not believe in the unimaginable God unless the unimaginable events demonstrated before their eyes establish Him.
- 2)The second problem is the extensive selfishness due to which, several sins are committed.

These two problems were before Baba. He demonstrated the unimaginable events, called as miracles, to neutralize the negative development of science. The second problem is solved by using the philosophy of Shankara, which is already developed for a similar situation. Both the ego developed by science and jealousy towards a specific human being to be called as God are neutralized since everybody is God. The concept of the unreal world and the concept of liberal divine qualities of God can bring down the selfishness to a great extent.

Chapter 34

SIMULTANEOUS INCARNATIONS POSSIBLE BECAUSE GOD IS BEYOJND SPACE

Incarnation's actions denote messages

May 01, 2011

O Learned and Devoted Servants of God,

Mr. Anil asked two questions, 1) You told that Shirdi Sai Baba did lot of penance in the early stage. Is it necessary for human incarnation? 2) Can there be more than one human incarnation at a time?

Swami replied: The very purpose of the human incarnation is to preach the humanity. For this purpose, God takes the human form and behaves like a human being. The behavior itself gives the practical direction to humanity. If God appears in energetic form and gives the message, people will not follow it because there is no practical demonstration by a human being. They will think that the message is practically impossible for human beings. *Ofcourse, they will hear the message with lot of reverence to the energetic form with extensive excitation.* This extensive excitation may also cause disturbance in receiving the message and understanding it. Jesus also performed penance on a hill for forty days. Both Sai Baba and Jesus preached that a human being should do penance and realize God practically before preaching about God. *The penance means the maintenance of faith on God irrespective of severe practical difficulties.* Jesus had no food during penance, which was for a short period. Sai Baba took only Margosa leaves for several years during penance. Even Baba did penance in the childhood, which is nothing but the undisturbed faith that He is Sai Baba. There was lot of torture on Baba to divert Him and Baba never changed. You find Lord Shiva always in the posture of meditation closing His eyes. Lord Shiva is God Himself existing in the energetic human form. In such case, what is the goal of His meditation? *He is giving the message to the souls in the energetic bodies to meditate upon God in that way. He Himself is the goal of His meditation.*

God can exist in different human forms simultaneously as per the various programs meant for the welfare of humanity in different aspects. The intensity of the program also varies as per the different standards of the

receiving people. You have Parashurama and Shri Rama as simultaneous human incarnations. Parashurama was very furious to warn the kings from further atrocities. Shri Rama was very peaceful because His goal is to be an example for human beings. Both these are simultaneous programs. Even a human being does two types of activities at a time. In such case, why not the omnipotent God? Shirdi Sai Baba was very rough and tough since He preached the villagers. Sri Ramakrishna Paramahansa was very soft since He preached the educated public of city. Both are simultaneous human incarnations. It is impossible for a human being having spatial dimensions to exist in different houses, which have large spatial dimensions. But, ***God has no spatial dimensions and hence, can exist in different human forms, which have spatial dimensions.*** Here, to some extent, you can take the simile of current existing in different wires performing different activities. Simultaneously, the current generates sound in T.V., light in a bulb and mechanical motion in a fan. You can take this simile to a great extent because many good aspects of comparison are covered. But, there are limitations even to this simile. Current is a chain of electrons, which may be treated as particles or waves. But, God is not a chain of particles or waves. Both particles and waves have spatial dimensions and hence, current also has spatial dimensions. Therefore, current is quantitatively divided in different instruments but ***God has no spatial dimensions and such quantitative division is not possible in the case of God.***

God Appears Divided with respect to Media

The Gita says that with respect to the media, which have spatial dimensions, God appears to be divided. But, the unimaginable God is not divided since God is beyond space (***Avibhaktam Vibhakteshu***). Even the entry of God into human form is unimaginable due to the single reason that God is beyond space. We always see the process of entry of one imaginable item having spatial dimensions into another imaginable item, which has spatial dimensions. We do not have another unimaginable item in the world to compare to God. The only imaginable aspect here is the existence of unimaginable God in the imaginable medium. We can only say that God exists in this medium and God does not exist in that medium. Neither the entry, nor the nature and nor the actions of God are imaginable. By simultaneous existence of God in different media, God is neither qualitatively divided nor quantitatively. But, in the case of current, it is not qualitatively divided but, it is divided quantitatively in various instruments. You may say that if the current exists in equal number of watts, it may not be quantitative division because the quantities are equal. This argument is

wrong because the division is there even in equal quantities because the current is discontinuous. There is no current at all in the space existing between the instruments. ***This discontinuity means the division of current.*** You may say that the space between two human incarnations also does not contain God and the same quantity of God exists in both the human incarnations. By this, you cannot say that current and God are one and the same and hence, current is God or God is current. The above situation can stand as a good comparison for God and current. The same current flowing in two different wires with the same potency can stand as a good example for the existence of the same omnipotent God in two different human forms. The absence of current between two wires can be a good example for the non-existence of God in the creation other than the human incarnations. ***God having no spatial dimensions is not present in the creation having spatial dimensions by way of general logic.*** But, God and current are totally different items because God is unimaginable without spatial dimensions and current is imaginable since it consists of electrons having spatial dimensions. ***Therefore, a simile to God can help to understand the knowable concept regarding God.*** By this, you should not mistake that the compared item and God are one and the same. The compared item can be also called as God and such statement is a metaphor, which is one of the figures of speech. Metaphor is another form of simile. ***People having no knowledge of figures of speech mistake that God is actually the compared item.***

The holy scriptures are always the poetic compositions of God. The Veda says that God is a poet and a scholar (***Kavirmaneeshi***). Hence, the Veda says that God is space, life, etc. All these are metaphors only. God is subtle like space. God is important like life. In the Christian scripture, it is said that the lamb will come in red robe. God is as pure as the innocent lamb. When people cut it for eating, it is full of blood, which looks like the red robe. The scripture says that you should not cut any animal for eating and killing an animal is like killing God. The scripture says to kill the animal offering to God. This does not mean that the scripture encourages to kill the animals. Anyway, people are killing the animals and do not stop on the advice. To introduce at least the concept of God, the scripture says to offer it to God. By this, the fear to God may be developed in due course of time and people may follow the advice of God not to kill the animals. Baba took this statement to compare Himself to the lamb. The red robe indicates the red dress of Baba. In fact, the dress means the body in which the mind is a part. ***The red robe stands for the matured mind with ripened knowledge.*** The fruit becomes red on ripening. This avoids again the

misinterpretation that Krishna, Jesus, etc. are not human incarnations because they were not in red dress. Baba told that the lamb cries with the sound babababa etc. Hence, the lamb stands for Baba. Again, this does not mean that the human incarnation with the name Baba alone is God. The scripture gave several metaphors and this is not the only metaphor. Moreover, Baba means father. God is the Father, who is the creator of all the souls. The Gita says this (*Aham Beejapradah Pita...*). In this way, you can apply this simile alone to every human incarnation.

Every human incarnation is one and the same since it is the imaginable human form in which the unimaginable God exists. *The basic qualities are also one and the same except there is a difference in the some of the qualities.* The difference in some of the qualities is due to the difference in the programs and due to the difference in the standards and qualities of human beings, with whom God has to deal. To deal with a cruel demon like Hiranyakashapu, God is associated with anger. To deal with the cruel human beings, who kill the animals, God is associated with peace in preaching. *The basic aim of every human incarnation is one and the same, which is the establishment of peace and harmony in the society and to guide the few deserving devotees in the Nivrutti.* Another basic aim is to pacify the desire of the devotees to see and directly talk with God for the clarification of their doubts.

Chapter 35

THE THREE ANGLES EXIST IN INCARNATION ONLY**Do not arise in Ordinary Human Being**

May 04, 2011

O Learned and Devoted Servants of God,

The human incarnation remains unimaginable with respect to God in It and remains imaginable and even visible with respect to the medium. The medium and God become one only, like the current and wire, which are inseparable during the flow of current. This is monism of Shankara. Since both are separable in one time or other, both are separate but become one and the same as long as God exists in the human form. Both monism and difference exist according to Ramanuja. According to Madhva, there cannot be monism between the unimaginable God and imaginable human form. Therefore, according to Madhva, always the difference is maintained. *You must understand that the debate of all these three divine preachers is only confined to God and soul in the human incarnation only and this debate does not apply to God and the ordinary soul in the world.*

* Context is always important. If you miss the context, you will be misled. In a function, the chief guest was president of the country. In that specific function, since the chief guest happened to be the president of the country, the chief guest was associated with lot of security. An ignorant person concluded that the chief guest in every function will be always accompanied by lot of security. In another function, the chief guest was the president of a village. The ignorant fellow thinks that the chief guest in that function also will be accompanied by lot of security. But, not even a single person of security was found. *All this misunderstanding happened due to the missing of context and generalization of the concept of a specific context.*

Shankara said that soul and God are one and the same. Ramanuja said that the soul is inseparable from God and hence, the monism is practically true and the difference is theoretically true. Madhva said that the soul is always different from God at anytime. *All these three angles are about the soul and God existing in human incarnation only.* In a human incarnation, the soul is charged by God like the wire by current and hence, both are one and the same for all practical purposes. The electrified wire gives the shock

of current wherever it is touched. If both are not one and the same, the shock of the current cannot be exhibited by the electrified wire as its property. This is the view of Shankara. According to Ramanuja, in the case of human incarnation also, both soul and God are different because soul is created imaginable item, whereas, God is the unimaginable creator. Even in the case of electrified wire, the wire is a chain of metallic crystals, whereas, the electricity is the stream of electrons. Both are in different forms. In spite of this difference, they are inseparable during the time of existence of human incarnation or existence of current in the wire. During such specific period, the monism should be accepted. The creation is the quality (Visheshana) and the creator is the substratum of the quality (Visheshya). It is like fruit and its taste, which are inseparable. Ramanuja maintained both the inseparable monism and the actual difference. He stands as a bridge between Shankara and Madhva. Madhva says that even during the period of the flow of current in the wire, electricity and wire are two different forms only. In that period also, electricity is electrons and wire is crystals. Hence, the actual truth is only difference and not the monism. Madhva takes Hanuman as the best example. The behavior of Hanuman was always with respect to the soul component only. Even though God existed in the soul, the soul always felt itself different from God and exhibited always the obedience to God. Parashurama was an example of contrast. The soul component in him felt that it is God and was punished. All the three views are simultaneously correct from the point of the angle of the observer.

A devotee, who worships the human incarnation as God, should always stick to the angle of monism. Even Hanuman worshipped Rama as God and never looked at the soul component. From the point of devotee, the monism is correct. But, from the point of the angle of human incarnation, the difference must be always recognized by the soul. Rama never declared or posed as God. Even in the case of Krishna, the declaration of Krishna as God during the Gita is by the God-component directly and not at all by the soul-component. Except the context of the Gita, Krishna never declared that He is God. Shankara always declared that He is God. This statement was always from His God-component only. But still, the observer always misunderstands that the soul-component is making such a statement. Shankara also supported the misunderstanding by saying that every soul is God. The situation pressed such false declaration. Such declaration was essential to convert the atheists into theists. Based on this false generalization, even if you think that the soul-component is making such false statement, it is also not wrong. It is only subsequent consequence of the essential false generalization. In His case, He is not

wrong in both ways. If the God-component made such a statement, it is not wrong at all since it is absolutely true. If the soul-component makes such a statement, it is also not wrong because a false generalization that every soul is God is already made by Shankara for the sake of conversion of atheists. For the sake of initial rectification, a twist in the higher concept is not wrong. The higher concept is irrelevant at the initial moment. The twist can be removed and even the reason for the twist can be explained at a later stage in an appropriate time. Unless the immediate initial problem is solved, further development is also not possible. Even if the people do not develop further, at least the initial progress is better than the ground. One is better than zero, even if hundred is not achieved. ***It is better to be a theist accepting the existence of God, even though he thinks that he himself is God, than to remain as an atheist.***

Baba as Shankara

The case of Baba was similar to that of Shankara. The situations and the requirements of the programs were also similar. In the time of Shankara, there were many atheists. In the time of Baba also, the development of science taken in the negative sense is too much and practically atheism only existed even though theism existed theoretically. If the people believe in the unimaginable God, they will have fear for the hell and the sins shall be minimized. ***Today, sins in all angles are in climax.*** The immediate answer for the practical proof of the existence of God is the establishment of an unimaginable event called as miracle. Shankara and Baba performed miracles even from the childhood. Shankara as a child created the pour down of some golden fruits in the house of a poor person. A few other recorded miracles performed by Shankara were:

- 1) Going to the house of Mandana Mishra by the path of sky,
- 2) Passing through the bolted doors of the house of Mandana Mishra,
- 3) Entering the dead body of a king for some days,
- 4) Giving speech to a dumb fellow, etc.

The ego and jealousy of an atheist are always in the climax and the atheist will never accept the contemporary human incarnation. To pacify this attitude, Shankara created a twist in the concept of human incarnation that every living being having awareness is God. By this, Shankara tried to achieve the goal of Buddha also to restrict the people from killing the animals, birds, etc. since every living being is God. ***The present situation is also not different from that of Shankara.*** In the time of Shankara, atheism existed in the name of atheism only. But today, the same atheism exists in the name of theism. It is the same old wine in a new bottle. Baba also

performed several miracles to give proof of unimaginable God. Baba also adopted the same philosophical trick of Shankara to pacify the ego and jealousy of the human beings. Even in His speeches, Baba admired Shankara many a times.

Baba as Ramanuja and Madhva

Baba resembles Ramanuja in the development of devotion by singing sweet devotional songs with sweet voice. Baba encouraged the worship of idols like Ramanuja since the idols stand as representative models for God in the case of general mass. Baba resembled Madhva in stressing the concept of service. *Unless you are trained in the service of humanity, you cannot serve God in human form.* You have to eradicate your ego, selfishness and jealousy towards a co-human form through the service to humanity. Then only, you will be eligible to serve God in the human form present before your eyes. Madhva always worshipped Hanuman because Hanuman worshipped and served His contemporary human incarnation. If you have reached the stage of realization and maturity to recognize the alive human form of God, idol worship is not necessary. The idols in human form also indicate the human incarnation only. Baba told in one speech, “Idol is the finger indicating an object. With the help of the finger, you have to see the object. Once you see the object, finger is not necessary”. What a beautiful example is given to explain the concept! In preaching the knowledge, Baba resembles Shankara and Jesus. Had Baba not arrived in the present situation, the roots of atheism would have cracked the building of spiritual knowledge leading to its complete collapse. Due to the development of science, every miracle was thought to be a tale of entertainment created for the sake of children. Even the concept of God was thought to be a creation for giving confidence in the human beings who lack it. Several human incarnations of Lord Dattatreya like Shripada Vallabha, Narahsimha Saraswati, Manikya Prabhu, Akalkota Maharaj, etc. have come performing miracles along with preaching. Even in the time of Shirdi Sai Baba, the science did not develop so much and hence, lesser number of miracles were performed. *But today, the development of science is very fast and hence, Baba performed the miracles on an open stage.* You will find the preaching of spiritual knowledge with every human incarnation because it is the essential program and the main goal of God. Miracle may be or may not be performed as per the requirement. But preaching the spiritual knowledge is inevitable and hence, the Veda says that the spiritual knowledge is the only identifying sign of God in human form.

Master Necessary for Every Human Being

I have been ordered by Baba to propagate this spiritual knowledge and even I am surprised about the quality of the knowledge that radiated from Me. Seeing the excellent quality of the knowledge, I realized that I am not the author of this knowledge and Baba only spoke through Me. Baba spoke through Me some concepts not covered by Him in His speeches. By this, Baba wanted to see that whether I will be tempted to own this knowledge. *The test of Datta is always very subtle.* There is also another reason for this. *Baba spoke the new concepts through Me since Datta is famous to give fame to His devotees.* The credit for the acts of Datta is given to the devotee in this way. This second angle of the test of Datta is also to see whether the devotee becomes egoistic by the fame. Thus, this point is a double-edged knife on which the devotee has to walk very carefully. In this analysis, the word 'Baba' stands for the unimaginable God-component present in Him and the word 'I' stands for the imaginable soul-component. Since God is unimaginable and cannot be directly indicated, you have to take some imaginable medium for the indication of such God. Unless this sharp analysis is taken up, there will be lot of confusion in the concept. If you represent Baba or Rama and Myself or Hanuman by the soul-components only, the concept of master and servant cannot arise. If you represent Baba or Rama and Myself or Hanuman by the God-component only, then also, the concept of master and servant cannot arise. You may doubt that why Baba should be represented by God-component and Myself by the soul-component only and not the vice-versa. The situation contradicts such possibility. Baba told Me that He has selected Me for the propagation of knowledge. This situation clearly establishes that He is the master and I am His servant. Therefore, the God-component in Me and the soul-component in Baba should not be touched. Two boys or two girls are acting as Rama and Sita in a drama. As per the drama, you have to take Rama as male and Sita as female. You should not go deep into the internal basis and say that both are males or females. The male stands for the God-component and the female stands for the soul-component. If you take the soul-component in Rama and Hanuman, both are females. If you take God-component in both, both are males. But, as per the convention of drama, Rama is taken as male and Sita is taken as female.

Shirdi Sai Baba declared that Venkusa was His master. Shankara declared that Govinda Bhagvat Paadaa was His guide. You should not be confused by the names. The God-component always does anything worthy like miracle or radiates the excellent knowledge. The credit is given to soul

component since the soul is His devotee. You may say that Baba never mentioned any master for Him. Since Baba declared that He is Shirdi Sai Baba, it naturally means that Venkusa was His master. Rama is the master of Hanuman. The guides for Rama were sage Vashishtha and Vishwamitra. ***The concept of master and servant is always projected by the soul component of the human incarnation because it is a message to the humanity.*** If this aspect is not projected and demonstrated, the devotees will be attacked by the cancerous disease called ego. When the human incarnation projects the concept of Its master, you have to take the point to be related to its soul-component only and not to the inner God-component. Then only, the human beings will search for the master thinking that when the human incarnation Itself has master, not to speak of a human being. I complete this discourse by saluting My master, Bhagvan Shri Satya Sai Baba.

Chapter 36

REAL TRIBUTE TO SRI SATYA SAI BABA**Association with Human Being only destroyed in Death**

May 05, 2011

O Learned and Devoted Servants of God,

There is no death for Baba or even for any human being. Baba is made of two components. The first component is the unimaginable God. Birth and death are only for imaginable items. Hence, the unimaginable component, God, has neither birth nor death. God is the absolute eternal truth. The second component is soul, which is any human being. *Soul is energy. It is eternal in the sense that it is the first created relative truth. It will end only by the will of God, which we do not know.* Therefore, energy is also treated as almost eternal item. The body of the soul is another form of energy, which consists of matter. Matter is also almost eternal since it will end only when the energy ends. Therefore, *the soul-component means both energy and matter, which is any ordinary human being.* Therefore, neither the God-component nor the soul-component has birth and death. During the so-called death, the soul leaves the body and takes the energetic body, which goes to the upper world. *In the case of an ordinary human being, the upper world may be heaven or hell. But, in the case of a blessed devotee, the upper world will be the abode of God in energetic body, who is called as Father of heaven.* The energetic body taken by the soul will have the same form of this materialized body. Therefore, in death, neither energy, nor matter, nor even the form of the materialized body is destroyed. Therefore, nothing is destroyed in death. *Only your association with the human being in this world is destroyed.*

God takes up the soul-component consisting of energy and body for the sake of His expression as said in the Gita. The expression is to pacify the desire of devotees and also to guide them through the true spiritual knowledge. *Since the form of materialized body is also not lost, you can find Baba in the energetic form, if Baba wishes.* Even the departed soul can appear in the energetic body by the will of God. God selects a soul-component from His close devotees and comes down before us. This is called as the process of human incarnation. Therefore, nobody should think

that death is the destruction of anything. It is only the destruction of our perceptible association in this world.

Baba came down to change the present behavior of the human beings (Pravrutti). You should change yourself without worrying about others. If every individual thinks like this and changes, the entire society is transformed and Baba will be happy. Hereafter, you will not have any direct message from Baba. But, Baba said more than enough. ***Be truthful. Follow the justice. Maintain the peace of the world. Love every living being.*** These four points constitute the essence of the preaching of Baba. Once Baba told, “You need not come to this place to see Me. Remain in your house and try to practically implement at least one point of My message. Then only I will be happy with you”. Let us follow His message. ***The corruption and violence are the two present dangerous diseases of the society, which are more dangerous than cancer and AIDS.*** By cancer and AIDS, the individual is destroyed. But, by corruption and violence, the society will be destroyed. The system of deeds and fruits takes care of an individual. But, if the society is destroyed, God enters and tries to save it. ***If the society does not change, it will be totally destroyed by vexed God Himself in the form of Kalki.*** But, a few individual souls, who are transformed, will be protected by God in that time of total destruction of the society. You try to become one of such few blessed individuals. Your trial will please Baba, who will help you to succeed in the effort. If the effort is absent, God will not interfere because He will be charged with partiality.

Baba Baba, the God covered in red sheath,
The soul of souls, lies in You only underneath
***Your real tribute to Him will be, henceforth,
To avoid corruption and violence to go to north.***

(The Gita says that the soul after death has two paths. One path will be to south, which is to the hell to be punished for the sins and the other path will be to north to live with happiness in association with angels).

Chapter 37

FILTER SELFISHNESS FROM DEVOTION**Dharma and Dharma Sukshma**

June 08, 2011

O Learned and Devoted Servants of God,

Shri Satya Sai Baba established the four pillars which are truth, Justice, peace and love in the context of Pravrutti. The truth and justice result in eradication of corruption. Peace and love result in non-violence. Therefore, anti-corruption and non-violence are the two concluding words for the four pillars. If truth and justice are perfectly established, peace and love are the natural consequences. The government officials and the political heads swallow almost all the funds. There are no funds to help the poor and the needy. This is the case with any political party frankly. There may be very little percentage of officials and political heads sincerely involved in the cause, but, such little percentage has no effect on the huge majority. A spoon of sugar cannot sweeten the salty ocean. Apart from this, the officials often go on strikes to increase their salaries. They say that the prices have gone up and it is very difficult to meet both the hands. Can they put this question in the light of poor and downtrodden, who die with hunger without even one meal per day? The officials argue that if they save the funds without fighting for increasing their salaries, the funds are swallowed by the ministers and other members of the government. They say that the funds will not reach the poor even if they do not fight since the funds are swallowed by the heads of the government only. Therefore, they justify their fight. Such arguments are half way and apparently justified. ***It will be fully and really justified only if they donate the excess to the poor and needy.***

Baba emphasized the concept of sacrifice and service to every human being to help the poor and needy. ***By this way, the sin in corruption is not only nullified but also this is the right path in the existing circumstances.*** The mode of justice gets modified as per the circumstances of the time and the basic justice is always protected. ***If justice is called as dharma, the modified justice according to the requirement of time is called as dharma sukshma.*** The ultimate goal of dharma sukshma is only to protect the basic dharma in the new circumstances. The farmers work very hard but are

unable to earn even their livelihood. There are several other categories of the society, who are in that line. All these hungry poor people revolt with terrorism and there by the peace and love disappear. Therefore, deviation from truth and justice due to corruption result in violence. In the ancient times, there was no terrorism at all since every human being was based on truth and justice only. Therefore, Baba emphasized the importance of truth and justice from His childhood in order to establish peace and love in the society. If the society is disturbed, there is no place for Nivrutti also. If the stage is broken, where is the drama?

We must not worry for the exit of the soul and body of Baba. The body is visible and imaginable component. The soul is invisible but imaginable component. Both these components constitute the creation and can be treated as one component only. Soul is energy and body is the matter. Matter and energy are two phases of the same component called creation. The creator is the absolute God, who is invisible and unimaginable. The human incarnation is thus, a three component system of God, soul and body. It can be treated as a two component system also if the soul and body are treated as the two phases of the same component. The body decomposes into the original five elements. The soul is eternal with reference to the body. God is the absolute eternal entity. Neither God nor the soul and nor the body is lost. ***Only the shape of the body is lost in this world, which is also preserved in the energetic form in the upper world.*** Therefore, nothing is lost. Baba can appear in the same form through energetic body to the ardent devotees. We must follow the four principles preached by Baba. At least, if we follow truth and justice, peace and love are the natural consequences.

The basis of violence is corruption. The basis of corruption is selfishness. ***Unless the selfishness is filtered from your devotion to God, the love in God towards you will not start.*** You think yourself as the top most devotee due to the quantity of your devotion. ***Even the mountain of devotion is waste in the eyes of God if selfishness is present.*** God always sees the quality of devotion.

Chapter 38

**ANALYSIS OF AWARENESS AS IT IS MISUNDERSTOOD
AS GOD****Awareness not even Lump when Created**

June 09, 2011

O Learned and Devoted Servants of God,

The light energy is quantized and its fundamental bits are called as photons. A photon exists with certain frequency but the frequency is variable. The light energy is a part of cosmic energy and therefore, you should not say that the entire cosmic energy is light energy. *Similarly, awareness is quantized into bits, called as the individual souls.* Even though the light energy occupies a part of the cosmic space, it is continuous within its limited boundaries. But, the awareness is not like that. It is not continuous within the specified boundaries. It is discontinuous. It is just like some jewels displayed in a shop. The gold is quantized into jewels. But, the jewels in the shop are separate and have no continuity within the boundaries of the shop. At least, the original gold before modification into jewels is continuous as a lump within the specific boundaries. *This means that awareness was not even a lump when it was created.* The awareness was not created as a lump like gold and later on it was not quantized like the gold into jewels. The awareness is limited to a living being. The living beings have no continuity and are discrete with specified boundaries. The awareness is generated as a specific work form of inert energy in a specified nervous system existing in each living being. *Since the awareness or nervous energy exists in the discrete living beings, we can say that the awareness is quantized into bits called as living beings.*

The awareness does not mean simply the homogenous nervous energy. The bit of awareness existing in a living being is again quantized into different sub-bits called as thoughts. Each thought is a specific mode of nervous energy. The thoughts are different like the golden jewels with different designs. Therefore, a bit of awareness means a bundle of quantized thoughts only. Of course, the awareness can also exist as a lump without thoughts during the period of rest without sleep. In the rest period of deep sleep, the awareness exists as its basic form of inert energy. *The rest of mind without sleep is called as meditation.* The dream is again a

bundle of thoughts without interaction with the external world. The bundle of thoughts interacting with the external world is the awaken state. The thoughts may vary from time to time due to the changed interactions with the external world. Such a change is compared to the change in the frequency of the photon. The dreams also vary since the thoughts of the dreams are only the stored external thoughts in the mind, which vary every day. ***Of course, the strong thoughts carried on from the previous births do not change.*** A dream sometimes involves the thoughts of the previous births and sometimes involves the day to day stored thoughts from the external world.

All this analysis of awareness becomes important since awareness is misunderstood as God. The reason for such misunderstanding is that since God is aware of everything, God must be awareness. In such case, God must have the nervous system in Himself with help of which only the awareness is generated as in the case of a living being. For the generation of the awareness, the matter in the form of nervous system and the inert energy are essential pre-requisites. We say that God created matter and energy. It becomes a contradiction because matter and energy exist in God even before the creation. Therefore, the awareness of God must be unimaginable. There cannot be unimaginable God and unimaginable awareness since two unimaginable entities need not exist. Again, the word unimaginable awareness is wrong. Awareness is an understood imaginable entity. If you say that the awareness is unimaginable, there will be self contradiction because the awareness is always imaginable. Therefore, you should remove the word 'awareness' and say that only unimaginable entity exists. This unimaginable entity itself is termed as God. The unimaginable entity can have the awareness without nervous system and inert energy through unimaginable way. By this, the unimaginable God can be associated with awareness and be aware of everything. This is a simple step and will have no complications. Otherwise, ***if you take the understood imaginable awareness as God, all the above complications arise.*** There are only two items. The first item is the creator, who is unimaginable. The second item is the creation, which is imaginable by the grace of God. The awareness is an item of creation and hence, cannot be the unimaginable God.

If you take the awareness as God, there will be a chain of slips and the final result of all these slips will be that you are God. Since the unimaginable God becomes imaginable for the sake of devotees by identifying Himself with a human form like Rama or Krishna, the wrong side effect of this human incarnation is that every human being thinks itself

as God due to ego and jealousy. ***The identification of unimaginable God with the human form is perfect and hence, such a specific human form can be taken as God for all practical purposes.*** By this angle, the devotees are satisfied and are benefited. To neutralize the jealousy of some unfortunate human beings, a second angle of the concept of human incarnation can be projected in which, you can say that God is not really changed into the human form and hence, God and human form are separate. Both these angles are absolutely correct and hence, are equally important. The first angle is monism (Advaita) in which the electricity and the electrified wire are one and the same for all the practical purposes. The second angle is dualism (dvaita), which becomes clear in the theoretical analysis in which the electricity, which is a stream of electrons, is totally different from the electrified wire, which is chain of metallic crystals. The first angle is practical and the second angle is theoretical. Both the angles simultaneously co-exist due to the impossibility of the separation of electricity and wire during the flow of current. This third angle, which maintains both the first and second angle simultaneously, is called as vishishta advaita, which is a bridge between monism and dualism. When you do the practical service to the contemporary human incarnation, you must be confined to the first angle only. When your mind becomes infected by ego and jealousy, you must switch yourself to the second angle and neutralize the jealousy expecting the possibility of yourself also to become the human incarnation in future. You will be in the third angle, if you maintain the first and second angles in their respective contexts. Therefore, every human being must be grateful to the three divine preachers viz., Shankara, Ramanuja and Madhva and should not confine to one only criticizing the others. You will insult one of the three aspects of the supreme divine preacher, Guru Datta, if you insult or oppose any divine preacher of these three.

Chapter 39

MEANING OF DATTATREYA**God Incarnates in Respective forms in Respective Worlds**

June 09, 2011 Evening

O Learned and Devoted Servants of God,

The word Dattatreya is combination of two words i.e., Datta and Aatreya. Datta means the unimaginable God given to devotees through the human incarnation, which is the human form with which God is identified. *By this process, the unimaginable God becomes imaginable and visible human being with whom all the spiritual aspirants can clarify their doubts.* The word Aatreya comes from Atri meaning that God is not three entities. The three entities are Brahma, Vishnu and Shiva. Brahma represents the unimaginable and invisible God. Brahma is said not to have the direct worship. Since the absolute God is unimaginable, you can never worship the absolute God directly. Shiva represents the invisible but imaginable energy, which is in the form of waves. Shiva is also worshipped in the form of Lingam, which is in the form of a wave. This energy indicates the soul. Vishnu represents the visible and imaginable matter representing body. Vishnu is worshipped in the form of materialized statue. All these three together constitute the human incarnation. *All these three components together are taken as one entity only without differentiation.* The God is identified with both the soul and body and hence, the human form consisting of both body and soul is taken as God.

The word Aatreya denotes the human being in which both body and soul are identified with each other, is taken as God. In this way, the unimaginable and invisible God is given to the devotees as visible and imaginable body with which already the invisible and imaginable soul is identified. *This process of transformation of God into human body is true for all practical purposes* even though theoretically each component has separate identity. *In the same way, the unimaginable God is given to the energetic living beings in the form of energetic body*, in which the matter is absent. However, the three components can be still maintained in the energetic incarnation also by taking the inert energy as the first component representing the body and the second component is the awareness representing the soul. The inert energy and the inert matter can be treated as

the same component and the only difference is that the inert matter is visible and the inert energy is invisible. The common essential property is that both are inert. The awareness is also energy but the difference is that the energy is inert and the awareness is not inert. In this way, the materialized human body of this world, the energetic body of the upper world and the soul are inter-linked with each other forming the sub- parts of the creation.

Hence, there is no difference between the energetic form and the human form of Lord Dattatreya. The only difference is that *the energetic form of Datta is for the upper world and the materialized human form of Datta is for this world*. The energetic form of Datta is also not different from the other energetic forms of God. The difference is only in the form of the energetic body. Of course, the energetic form of Datta gives the full information of the absolute God, which is that God is creator, ruler and destroyer of the creation and that God is only one. The philosophy of the human incarnation and the energetic form of Dattatreya is one and the same representing the single entity of the three components, which is the basic concept of any divine energetic incarnation or any divine human incarnation.

Chapter 40

SELFISHNESS SUBSIDES WITH TRUE KNOWLEDGE COMBINED WITH DEVOTION

Self-awareness differs from Selfishness

June 10, 2011

O Learned and Devoted Servants of God,

Dr. Nikhil asked “You said that God will start loving you if your selfishness is completely eradicated. The concept of the self is the basic principle and even while earning the livelihood the self stands as the basis. Effort for livelihood is the natural instinct of any living being”.

Swami replied: To retain the identity of self is the fundamental and is not wrong. It is also the basic requirement in the absence of which you may be misled to think that you are God.

There are devotees who have even forgotten the livelihood in the context of God. If you are interested in some topic, you will forget taking meals. *To remove the selfishness completely, the attraction to God must be intensified to the top level.* The power of attraction to God will break the power of your attraction to yourself and other related selves.

Selfishness is different from self-awareness. Self-awareness means the knowledge of the reality of yourself and other selves. If you are aware that you are not God and that you are only a self created by God, this is self-awareness. Selfishness means your attraction to yourself and other selves. Generally, it is thought that *if you are attracted to yourself and few other selves only, it is selfishness.* It is also thought that *if you are attracted to all the selves in this world, it is not selfishness.* This point may be correct in confined view. But, with respect to deep and broad view, this is also not correct. If you are attracted to yourself, few other selves and all the selves in the creation, it is selfishness only. *If you are attracted to God, then only, it is not selfishness.* If you rise above yourself and a few selves and get attracted to all the selves in the creation, then, you will get temporary heaven only. You will get the permanent place of God, if you are detached from the all the selves and get attracted to God only. Therefore, in the attraction to God, there is no attraction to any self including yourself other than God. Hence, the selfishness totally disappears in the devotion to God only. But, you must have the self-awareness during the devotion to

God. If self-awareness is absent, there is a danger that you may think that you are the God. Earning the livelihood comes under the self-awareness only and not selfishness. You must maintain yourself and other selves in the family so that all of you shall be alive to be in the devotion to God. Without livelihood the self disappears and you must maintain the self to have at least the self-awareness. You can also help any hungry soul by providing the food so that the soul will maintain itself and get devoted to God. God created the souls for the sake of His entertainment. ***The life of His entertainment is the devotion for which, the maintainence of the soul is essential.*** Therefore, God created the natural instinct in every soul to earn the livelihood for the maintainence of its life. If any soul resists this instinct and does not act as per the instinct, such a soul will subject to the displeasure of the God. If you follow the instinct, you are co-operating with the maintainence of the drama of the entertainment of God.

Selfishness is involved in the unnecessary extra earning for the sake of luxuries. The environmental sciences prove that any luxury is harmful not only to the individual but also to the society. The science also proves that absence of luxury, maintains perfect health of any human being. Therefore, selfishness is born out of the ignorance of scientific knowledge. The knowledge of science in real sense can eradicate the selfishness and spiritual knowledge is not necessary for this purpose. ***Selfishness is the harmful love towards yourself and other selves.*** Sacrifice is the best medicine for this disease of selfishness. Selfishness is the excess of love to self, which is the extra love. ***The love to self required up to the maintainence by earning livelihood is appreciable to God also.*** The attraction to luxuries indicates the extra unnecessary love to the self, where the love to God finds no place. When the water tank is full and is overflowing, where is the space for more water to pump in? Therefore, the heart must be vacant to fill with the love to God. The minimum water level, which is the instinct for livelihood is essential. To make the pump work for sucking the ground water, some water must be poured into the pump. This poured water is the essential requirement for sucking the ground water.

Selfishness is not some material to be blown away applying some physical instruments and physical forces. It is conceptual nervous energy existing in the mind and the concept is totally wrong. A wrong concept can be removed by right concept only. A diamond can be cut by another diamond only. Of course, ***while cutting the diamond, not only another diamond is required but also the force in the process of cutting is required.*** Another diamond is knowledge and the force in the process of cutting is devotion. Therefore, the right concept associated with devotion to

God can only succeed in destroying the selfishness. When the selfishness is cut at the root, your service to God will be perfect and will please God. The service to God with selfishness will not fetch you the real grace from God. You can only receive some boons to satisfy your selfishness. ***In fact, the selfishness grows more and more by the boons just like the fire grows more and more by receiving the ghee.*** The process of pacification of selfishness increases it more and more. You can never subside the selfishness by such process of pacification. The selfishness really subsides when it is cut by knowledge associated with devotion. Then your service to God without selfishness will fetch you the real and immense grace from the God.

Chapter 41

**DON'T SEPARATE GOD AND HUMAN BEING IN
INCARNATION****God is both Unimaginable and Invisible**

June 10, 2011 Evening

O Learned and Devoted Servants of God,

A human being is a mixture of the two imaginable items viz., the soul and body. The soul being energy is invisible. The body being matter is visible. Matter is the condensed product of energy. We understand the process of condensation. Therefore, the process of modification of energy into matter is imaginable. The link between two imaginable items is always imaginable. The soul pervades all over the body and hence, the body can be taken as the soul. Such superimposition becomes convenient since the soul is invisible and hence, the visible body itself can be treated as the soul. The word 'I' actually denotes the soul. But, *the word 'I' is taken as the body because the soul is invisible to the naked eye and the body is visible to the same naked eye.* The electrified wire is visible and the electricity in it is invisible. Hence, the electrified wire can be taken as electricity. The electricity is invisible energy and the wire is visible matter. Same is the case with soul and body. But, both the soul and electricity are imaginable as energy and can be even seen through sophisticated electronic instruments. Hence, we separate the soul from the body and electricity from the wire. Since we are able to imagine and even see both the items separately, we can conclude that taking the body as soul is superimposition based on the ignorance.

In the human incarnation, the unimaginable and invisible God is taken as the imaginable and visible human being. The body of the human being is visible to the naked eye and the soul is visible through intricate equipments. Therefore, we can conclude that the human being consisting of both body and soul is totally imaginable and totally visible. In the human incarnation, the human being is charged with invisible and unimaginable God. God is clearly different from the human being because God is invisible and unimaginable, where as a human being is visible and imaginable. As in the case of energy and matter, we can say that God is the cause and the human being is its effect. But, the link between God and

human being or world is unimaginable because the link between unimaginable and imaginable items must be unimaginable only. The human being can be a representative model of the world because both the human being and the world are made of matter and energy only. In the case of human incarnation, even though I have understood God and human being clearly as different entities, I cannot separate the human being and God. I can separate the soul or energy and the body or matter clearly and even see them separately. ***In the case of human incarnation, I can see and imagine human being but I can neither see nor even imagine God separately from the human being.*** I know that the human incarnation is also a case of superimposition but I cannot prove it practically as in the case of matter and energy in the human being. It is inevitable superimposition. I have to take the unimaginable God as the imaginable human being. Similarly, I have to see the invisible God as visible human being. This does not mean that every human being is to be seen or imagined as God. We have to confine this point to human incarnation only. Therefore, there is no alternative way than to see or imagine God as the imaginable or visible human being in the human incarnation. The Veda says that there is no other way than this (*nanyah panthah...*) while describing God as a specific human being (purusha).

The Gita takes the concept of superimposition of the body and the soul as an example to clarify the concept of superimposition in the second chapter itself. ***Shankara also explained concept of superimposition of body and soul as an introduction for the concept of a specific human being and God, where the separation is practically impossible.*** Even in theory, the separation is accepted but the separation is a failure since the separated God is unimaginable. Therefore, the monism is perfect in the case of human incarnation regarding God and human being. In fact, ***the monism of Shankara is only with reference to the human incarnation.*** The specific reference is lost and hence, monism is generalized to conclude that every human being is God. You should not take the soul as God and the body as the world. The Gita has clearly introduced God as the third entity called as 'Purushottama' (*Yasmaat ksharamatiitoham...*). ***Therefore, you must not separate God from the human being in the human incarnation.*** Hanuman and Gopikas never entertained such separation even in their single thought.

Chapter 42

SOUL INVISIBLE BUT NOT GOD**Invisible God Represented by Invisible Energy**

June 20, 2011

O Learned and Devoted Servants of God,

The gross matter is visible and imaginable. The subtle energy is invisible and imaginable. The common point in matter and energy is that both are imaginable. Both matter and energy form the two parts of imaginable creation. Even science says that matter is a form of energy and both are inter-convertible. But, now, due to development of sophisticated instruments by science, even the energy becomes visible through instruments. But, since the energy is invisible to the naked eye, you can still maintain the difference between the matter and energy saying that matter is visible and energy is invisible. However, if you consider the energy also as visible since it is seen by the naked eye through instruments, still the invisible energy exists. The energy of the bodies of angels is totally invisible since the frequency of such energy is never embraced by the existing spectrum of energy of science. It is beyond even the invisible spectrum of the energy of science, which can be seen through instruments only. Neither the naked eye nor the instruments can find out the energetic bodies of angels. However, if the angels wish to be seen by you, the frequency of the energy of their bodies gets lowered touching the visible spectrum of the energy of science. By this, the energy of the body becomes the light energy and thus, the celestial body is viewed by the naked eye. The human body consists of matter and the soul is the nervous energy pervading all over the body. Therefore, the soul is invisible to the naked eye. But, the soul is visible through sophisticated instruments as waves of energy. Energy is always in the form of waves.

The Gita says that the soul can be seen by the scholars, who are scientists (*pashyanti jnana chakshushah...*). The difference between the ancient scholars and the scientists is that the ancient scholars saw the energetic soul through the limited divine power whereas the scientists see the soul through instruments. The Veda also confirms this statement (*drushyate tvagrayaa...*). The second chapter of the Gita, which is the beginning of the message of the Lord, speaks about matter and energy or

body and soul. Slowly, the Gita introduces the invisible and unimaginable God (*Mamtu veda na kaschana...*). The common point between God and soul is that both are invisible and the difference is that God is unimaginable, whereas the soul is imaginable. With the help of the common point, you can jump from the lower level to the higher level. With the help of the difference, you can distinguish both and avoid misunderstanding that both are one and same. **Therefore, body is not the soul and soul is not the God.** The common point gives the possibility of misunderstanding. Due to common white luster, you mistake the conch shell as silver. In the olden days, the energy was not only invisible but also unimaginable. Therefore, without any trace of doubt, the energetic soul was mistaken as God. Slowly, the development of science clarified the energy as a part of the imaginable creation and not the unimaginable creator. The invisible property is lost because the energy becomes visible through instruments. The nature of the energy is deeply studied and is well understood that energy is in the form of waves and the characteristics of the waves like wave length, frequency, amplitude are well understood. This makes the energy imaginable. Science has removed the total illusion and perfectly clarified that the soul is neither invisible nor unimaginable. Hence, it is clear conclusion that the soul is not God, who is invisible and unimaginable. The separation of body and soul helps the separation of soul and God. **Therefore, the separation of body and soul is introduced in the beginning itself and the separation of soul and God is clarified at a later stage in the Gita.** As the Gita advances nearing its completion, the materialized body (kshara), the energetic soul (akshara) and the unimaginable God (purushotamma) are clearly mentioned separately as the triad.

There is no problem in separating body and soul since the separated soul can be seen clearly in the lower receiver and the separated body is clearly seen on the upper precipitation funnel. Therefore, this separation is a clear process of separating energy from matter. But, there is a serious problem in the process of second separation. The upper precipitation funnel shows the separated soul as the residue. But, below the funnel, the receiver still remains vacant since the filtered God is neither seen nor even becomes imaginable. This makes the existence of God doubtful. When the separated item is not at all proved, even the process of separation becomes doubtful. You say that the existence of God must be believed without proof of perception. This is the situation of serious difficulty. Therefore, the God must be represented by either matter or energy. **It is better to represent the invisible God by invisible energy because the common characteristic of invisibility favors such selection.** The difference that God is unimaginable

whereas the energy is imaginable is set aside for some time, but should be kept in mind so that energy is not mistaken as God. Therefore, God is always represented by the energy pervading all over the cosmos as the representative model. God is also indicated by a specific energetic body charged by the unimaginable God, called as Lord Narayana, Lord Shiva, Father of Heaven etc. The representative model (cosmic energy) does not contain God, whereas the Father of Heaven is a direct model containing God. Even though subtle energy represents God in a better way due to common invisibility, if you take the case of the specific energetic body charged by the unimaginable God, it is as good as a materialized human body charged by God. The reason is that in both the cases there are only two items viz.,

- 1) the unimaginable God and
- 2) the medium charged by the unimaginable God.

Hence, Jesus, the materialized human incarnation said that He and His Father of the Heaven are one and the same. He emphasized that the energetic medium is materialized medium since matter is a form of energy according to science. This is the meaning of His further statement “I am the light”. However, in view of ego and jealousy of human beings causing the repulsion between the common media, the energetic incarnation is always preferred than the materialized human incarnation. If this problem of ego and jealousy is conquered, there is no difference between energetic incarnation and materialized human incarnation. In fact, materialized human incarnation is far better than the former since it is easily available and very convenient for the preaching of knowledge and clarification of doubts. ***The energetic incarnation is very difficult in achievement itself, which requires lot of severe long penance, whereas the materialized human incarnation is available to you in this world without any effort.*** The reason of illusion to think soul as God is clarified by science and people have understood it very well. But, the pity is that the false conclusion still persists in the mind of the people to think that soul is God! ***The reason for such strong clinging of the false conclusion is the satisfaction of the wonderful ambition that you are already God without any effort!!***

Chapter 43
FASTING IN RITUALS

June 21, 2011

O Learned and Devoted Servants of God,

Shri G Lakshman asked about the significance of fasting on the days of rituals and for the sake of God.

Swami replied: Pravrutti is the subject that is related to the human beings with respect to other living beings in this world. *The rules of Pravrutti are called as dharma. The basic rule is that you should not hurt any living being including yourself.* As long as this basic rule is not violated, the rules can be changed in any manner you like as per the need. God becomes angry and will grant you the hell provided you violate the basic rule. But, some ignorant people apply this punishment in hell to every change of rule even though the basic rule is not violated. It is their foolishness and rigidity of ignorance. They quote the rules and insist that such rules must be strictly followed without any violation, even though the violation of such rules does not damage the basic rule. *It is the climax of the ignorance that sometimes some foolish rules are insisted in spite of the violation of the basic rule by such rules!* Such climax of foolishness is due to lack of knowledge of scriptures and lack of right analysis. Let Me illustrate this with an example. On the day of the ritual related to the anniversary of the departed parents, the foolish rule is that the doer of the ritual should not drink even water till the priests eat the food. It is said that the departed parents eat food through these priests. It is also said that if the doer does not fast on that day, the departed souls become angry and curse. The doer of the ritual is really tortured because while the priests enjoy the food on one side, on the other side, the doer has to prepare the balls of food (pinda). The doer is burning with hunger and before him, the priests enjoy the food. At the same time, he has to prepare the pinda by mixing the food with ghee and dal resisting himself from eating.

Really, the departed parents are pained since their issue is suffering with hunger and curse the priests for doing such sin in ignorance. The first point is that the departed soul will not eat the food through the priest. By giving food to the deserving priests, a good action (punyam) is done, the fruit of which is protection of the departed souls. But, remember that if the priests are undeserving, the donation of food becomes a sin and the

departed souls will undergo more punishments in hell. A departed soul is always in the energetic body and the energetic body takes energy only as food. The departed soul in hell is actually punished with hunger since the supply of energy is stopped. Since energy is nervous energy, the soul will have hunger and thirst (*manomayah pranashariraneta... Veda*). In the heaven, there is no hunger and thirst due to continuous supply of energy (*ubhetirtvaa... Veda*). In between heaven and hell, the soul may go to pitruloka and the supply of energy is from moon (*nirvishtasaram...*). These three ways are for a non-devoted soul. The fourth path for departed devotee is the abode of God and such ritual is not at all necessary (*nahitenapathaa tanutyajah...*). Therefore, the departed soul never requires the materialized food. But, giving food to a deserving priest is recommended to help the departed soul. The departed soul is said to enjoy the food through the priest, but this is said to make everybody to perform this good action atleast by fear. Therefore, such a fabricated trick is not applicable to a person, who does the good action even without the necessity of such fear. Such a fabricated trick is meant for a miser, who does not donate food to anybody. Such a trick is also necessary, which is called as arthavada. ***Therefore, the entire ritual is based on a single point that whether the priest is deserving or non-deserving.***

In these days, the deserving priests are almost nil. Assuming that we have achieved the deserving priest, the doer should not fast and become weak. He cannot perform the ritual in the absence of energy in his body. If he suffers with hunger, the departed parents will be pained and will curse the priest. Even the scripture says that the doer of a ritual should take limited food on the day of a ritual. The scripture says that a Brahmin should take milk and other castes can take some solids also, on a ritual day (*payo brahamanasyavratam... Veda*). You should not fast without food leading to weakness and you should not over eat resulting in sleep. ***Fasting means taking limited food. Brahmacharya means confining to one wife and does not mean not marrying at all.*** The Veda and the Gita say that limited food is always good (*yuktaahaara..., adyatetticha...*). According to the constitution, you can take liquid or solid food in limited quantities on that day. Here, Brahmin means delicate constitution with weak digestion and hence, milk is recommended. Therefore, if you recommend fasting without water, it is against the scripture also. But, these ignorant priests recite only the scripture without knowing its meaning.

When the mother of Shankara died, He became ready to do the rituals. Ignorant priests resisted that and He was not allowed to go to the burial ground because a saint should not perform the rituals. Therefore, He

cremated His mother in the backyard of her home. When priests opposed it saying that it is inauspicious, Shankara replied that such rules of ignorant people succeed to exploit the other ignorant people and not to a scholar like Him, who knows the entire truth. ***Nivrutti is the subject of God and Pravrutti is the subject of this creation.*** As long as you do not hurt any other living being including yourself, God is not bothered about the rules of Pravrutti. By fasting, you hurt your own soul and the Gita criticizes it (*karshayantah...*). Your self is also one of the souls in the universe. According to medical science, on the day of fast, the digestive system starts digesting the remains of excretory matter leftover in the rectum, which means that the fasting person eats his own excretion on that day leaving the pure food from outside. This point is stated in a book 'Vemana Shatakam', written by the famous saint Yogi Vemana. Fasting can be done for a limited time to solve the problem of indigestion, which is a medical remedy. Hurting yourself in Nivrutti is also foolish like fasting for the sake of God. However, hurting yourself required in the divine service is appreciable, which is a sacrifice. Hanuman wanted to commit suicide, when Sita was not found. The logic given by Him was that on hearing the negative report on Sita, Rama will not be alive. Therefore, hurting the self here has logical requirement. If somebody tries to commit suicide without any such requirement for the sake of God, it is a foolish sin. Fasting can be a natural consequence of absorption in God. It is appreciable because the hunger will not be experienced at all by you. Jesus and Sai Baba fasted for sometime and such fasting was not forcible since they were absorbed in God.

Forcible fasting can be detected by the feeling of hunger. Shankara told a simile supporting His reply. A knife can cut the vegetables but not a stone. The stone is not at all cut and on the other hand the edge of the knife is spoiled (*shilaaprayukta kshuraadivat...*). The knife is the ignorant rules of the ignorant priests. The vegetables are the general ignorant public. The stone is the scholar knowing the whole truth. If you think that burning a dead body in the backyard of the house is inauspicious, burning the dried grass present in the husk in the backyard of the house is equally inauspicious. The green grass has life and hence, the dried grass is a dead body. The chemical combination of a human body reveals that it contains some inert elements and inert compounds, which are generally found in the materials of the world. Science is the authority as far as Pravrutti is concerned. Shankara is a true scientist in Pravrutti and hence, burnt the dead body like dried grass in the backyard of the home. Science is not related to God and hence, God is irrelevant to Pravrutti as long as none hurts none. The difference between the scientist and Shankara is that the

scientist keeps silent about God, whereas the Shankara stressed on the existence of God. Therefore, Nivrutti should not be dragged into Pravrutti as long as the basic principle is not violated.

Chapter 44

CONCEPT OF GOD IS TRUE**Fear of God will control sin**

June 21, 2011

O Learned and Devoted Servants of God,

Mr. Anil asked: "Some people asked the question 'who created God?' How to reply them?"

Swami replied: It is true that a few people exploited the concept of God for personal benefits. But, based on the few exceptions, you should not remove the basic system itself. A few railway accidents happen and due to such accidents, you should not cancel all the trains. You should concentrate to avoid the accidents. Similarly, some students might have copied in the examinations. Try to catch, such students. But, do not remove the system of examination itself. The system serves majority, doing lot of good. You forget the vast positive side of the system based on the minor negative side. The concept of God controls the sin in the society. If the concept of God is removed, lot of people will do lot of sins since already the ways to escape the punishment in courts are already available. The society will be crushed into pieces in the absence of the fear for sin. If God disappears, the hell disappears subsequently. The concept of sin will drown and destroy the society like a Tsunami. However, this does not mean that the concept of God is again a created view only to save the society. Such conclusions are not correct. *The concept of God is basically true and we have explained the positive side of such concept.* It is a real concept and hence, the positive side is also real. Of course, the minor negative side is also real and control should be implemented to check-up such negative exploitations.

God Himself comes down in human form to give practical proof for the existence of the unimaginable God through the exhibition of unimaginable events called as miracles. Jesus told that He has come down to fulfill, what is said in the scripture. Krishna also said that He came down since there is a necessity and He said that He will come down whenever there is a necessity. The necessity is the requirement of practical proof for the theoretical explanation of God given in the scripture. Then only, the validity comes. Science is valid since every concept in the book is experimentally proved in the laboratory. A student of science always

attends the practical class in the laboratory after the theory class. The doubt about the existence of God is quite natural because there is every chance to doubt about the existence of anything, which is not understood even by intensive imagination. The human incarnation declares the existence of God after giving the practical proof. In fact, people experience the unimaginable events in their life, which indicate God. But, people do not care to analyze and remember God thereby. Even if we dispose all the miracles as magic show without careful analysis, the existence of unimaginable boundary of universe, which can be realized by anybody at anytime, is a clear proof for existence of unimaginable entity called as God.

God is said to be beyond this universe. It means that God can be seen after crossing the boundary of universe. You will reach the land after crossing the boundary of the ocean since the land is beyond ocean. You can never reach the boundary of the universe by any amount of even intensive imagination. This means that you can never imagine God and God is always unimaginable. Beyond the boundary of space, space should not exist just like beyond the boundary of ocean, water (ocean) should not exist. Since God is beyond space, space or spatial dimensions cannot exist in God. You can never imagine anything, which has no spatial dimensions. Therefore, God's existence is proved by the unimaginable miracles and God is unimaginable due to absence of spatial dimensions. The Veda clearly says that God is beyond words, mind, intelligence and the logic. It also says that anything in the space or universe is not God since everything in the universe has some spatial dimensions (*Neti...Neti...*). It also says that God is the generator of space (*Atmana Akashah...*). The generator should not have the product in itself since the product should not exist before its generation. Therefore, God has no space or spatial dimensions and hence, is unimaginable. The Veda finally concludes that the only imagination about God is that He is unimaginable (*Yasyaamatam...*) and the only information about God is that He exists (*Astityeva...*).

Science says that the universe has no cause but exists. The same status can be extended to God. Therefore, God need not have a creator. The existence of unimaginable God is proved by the existence of unimaginable boundary of this universe. You call the unimaginable boundary of the universe itself as God. When we say that God is beyond the universe, we mean that God is just at the unimaginable boundary of the universe like the land beyond the boundary of ocean. Now the link between God and universe as cause and effect can be inferred by the inference of the existence of an intellectual administrator for the wonderfully arranged systematic universe for which mere inert randomness cannot be the cause.

Salvation has no relation with God

[Mr. Anil asked about the concept of Salvation.]

Swami replied: Generally, people think that salvation is related to God. Salvation is not at all related to God since it means only liberation from misery and stress and hence, is related to the soul and not God. Salvation can be achieved atleast temporarily with the help of a Psychiatrist or drugs etc. Salvation can also be achieved by self-realization as propagated by Shankara and it can be achieved with self effort. He was in the time of atheists and hence, introduction of God was not indicated since the atheists do not relish it. But, introduction of self is a higher level than the basic level of materialized gross body. Jumping from materialized body to energetic self will help the next jump, which is from subtle energetic self to unimaginable God. Therefore, Shankara laid up the foundation for the spiritual knowledge in the minds of atheists. If you identify yourself to the materialized human body, all the bonds with body trouble you throwing yourself into misery and tension. If you think that you are the subtle energy in the body, all these bonds with the materialized body get disconnected. In such case, you will have the salvation through self-realization. Thus, salvation is a topic of Pravritti and hence, there is no reference of Nivritti in this. *Salvation is a natural instinct of every living being. Any living being tries to come out of the problems and hence, there is no relationship with God.* It is the very basis of Pravritti. Salvation is a natural instinct present in every living being. Even an insect tries to get rid of the tension. Hence, there is no element of divinity in salvation.

You may think that getting relief from problems and tensions and attaining peace and happiness is the highest level and call such state itself as God. In fact, Shankara called such state as God to satisfy the ego of atheists. But, by achieving such level through self-realization, the real status of the real God is not attained. Hence, the status of miraculous powers is not attained. In such case, it is only assumed imaginary status of God and not the real practical status of God. Shankara satisfied the atheists by another trick saying that such real status of God is unreal since the world is unreal. The controlling powers of the unreal world must be unreal. All this means that the real status of God is not relevant to you. He made the world as zero. Zero means unreal, which again means that it is not relevant to you in the present context.

Salvation is purely related to selfishness. You try to go near to God thinking that you will get the bliss from the blissful God. It is just like approaching the nearness of the fire to achieve heat in the winter. You can

become close to God only when God is pleased with you. ***God is not like the inert fire to be approached at your wish.*** You must satisfy God in His tests through your sacrifice of anything including life for His sake. ***When God is satisfied by your true devotion, you will become very close to Him and this is called as 'Sayujyam', which is quite opposite to 'Moksha' or salvation.*** You have to prove yourself as a true devotee through practical sacrifice to attain Sayujyam. Sayujyam is the subject related to God (Nivrutti) and Moksha or salvation is subject related to you (Pravrutti). Hanuman tried to sacrifice His life in searching for Sita and Gopikas sacrificed their lives by jumping into fire after Krishna. Therefore, Nivrutti is full of sacrifice, problems and tensions, which is called as the path of thorns. Salvation or Pravrutti is the path of effort to achieve happiness for the self. The ignorant people due to lack of knowledge and analysis use the word salvation in the spiritual path. When Krishna was suffering with headache and the dust of the feet was declared as medicine, no devotee including the wives of Krishna and even Narada came forward fearing for the hell. Everybody wants relief from the torture of the hell even though God is tortured by the head-ache. But, Gopikas came forward to give dust from their feet and were ready to go to hell because their sole aim is only happiness of God and not the self happiness.

Therefore, all the devotees are in the path of salvation and Gopikas and Hanuman alone are in the path of Sayujyam. ***All the practices of Yoga are only medical exercises and are related to salvation only without any reference to God.*** But, ignorant people are misled to think that Yoga is a divine practice related to God. Jesus gave life through crucifixion for the sake of God since it was the program designed by God. He imagined the torture and prayed Lord to avoid it if possible. This prayer indicates the climax of torture. But, finally, He said that the will of God must prevail. Through sacrifice and torture only Jesus became very close to God and sat on the right lap of the Lord. Since there is no liberation of the self from the tension here, this is not salvation but is a case of Sayujyam. Even Shankara denied salvation as the first item in the list of items of rejection (***Na mokshasyaakaankshaa...***). ***If the salvation is divine, He should not have rejected it.*** This is the best supporting evidence of the concept.

Chapter 45

TWO TYPES OF CLASSIFICATIONS IN THE GITA**Purusha and prakruti**

June 22, 2011

O Learned and Devoted Servants of God,

The Gita gives two types of classifications.

1) **The first classification is Purusha and prakruti.**

It is a classification of two items. Purusha stands for the unimaginable creator and prakruti stands for the imaginable creation. In this classification, Purusha stands for the invisible and unimaginable God. The prakruti stands for both invisible-imaginable-energetic soul and the visible-imaginable-materialized gross body. The Gita itself says that the soul is called as paraprakruti and the body is called as aparaprakruti. The word prakruti applied to both these items clearly indicates that both body and soul are sub-divisions of the same prakruti.

The sub-division of prakruti cannot be beyond the prakruti itself. Purusha, the Creator, is beyond the prakruti, the creation. Therefore, in this classification, you cannot call the soul as purusha. But, generally, the word purusha stands for a human being, which is the soul embedded in the human body. This means that the meaning of purusha is prakruti only, which is both the body and the soul. *If prakruti is the meaning of the word purusha, there need not be this classification of two items.* There should be one item, which is purusha that means prakruti. This contradiction can be removed by a specific clarification. Purusha is the invisible and unimaginable God. Prakruti is the imaginable human being consisting of both invisible soul and visible body. Both are clearly separate items. But, during the formation of human incarnation, God charges the human being i.e., Purusha charges the prakruti. Purusha gets identified with prakruti. Since the prakruti takes birth, purusha appears to be born. This is clearly explained in the Gita (*prakrutim svaam...*). Therefore, the above contradiction is removed with the help of the specific case of human incarnation. If you leave this specific case, the basic concept is Purusha denotes God and prakruti denotes the human being.

Kshara-Akshara-Purushottama

2) The Gita gives another classification at a later stage, which gives three items. The first item is kshara standing for the visible and imaginable gross body. The second item is akshara standing for the invisible and imaginable soul. The third item is Purushottama standing for the invisible and unimaginable God.

The second classification does not contradict the first classification. In both the classifications, the unimaginable and invisible God is one item, which is called as Purusha in the first classification and Purushottama in the second classification. The prakruti of the first classification is split into two items viz., kshara and akshara of the second classification. Hence, both the classifications are one and the same.

The Advaita philosophers take purusha as the soul, which itself is God and prakruti as the gross body as per the first classification. But, the second classification contradicts the first as per this view. Then, they split the soul or God into two sub-divisions;

- i. Atman, which is the pure awareness and
- ii. Jiiva, the pure awareness modulated into different forms or sub-channels called as gunas or feelings.

Atman is un-modulated basic pure awareness and jiiva is a bundle of ideas, which are various modulations or signals of the same pure awareness. They justify the jiiva as the akshara or eternal since jiiva is not destroyed with reference to the destroyed body. Now, they take atman as Purushottamma or God. We do not oppose the sub-division of atman and jiiva. The sub-division is correct. But, we say that the un-modulated pure awareness called as atman is not God or Purushottamma. God is the creator of this infinite real world. The un-modulated pure awareness is unable to create even an atom of this real world. ***Therefore, atman is not even a tiny part of God.*** Creation of dream by atman cannot be justified since dream is not even a tiny part of the real world. Therefore, atman is not Purushottamma. ***Atman is the inert energy generated by digestion of food, which is converted into a specific work form in a specific machine, called as nervous system.*** The bundle of the various modulations of the same atman is called as jiiva. ***Atman is just like standstill water and jiiva is a bundle of waves present in water.*** By practice, the modulations can subside and atman can be achieved by the disappearance of jiiva through the process of meditation. Atman is basically a small quantity of inert energy, which is a part of the infinite inert cosmic energy, called as Brahman. The word Brahman is used for several great items of the creation. In this way,

atman is a part of Brahman in quantitative sense. In qualitative sense, atman can be taken as Brahman itself. Brahman can also mean God. But, to avoid this confusion, Shankara Himself called God as Parabrahman. The word Parabrahman means God, who is other than Brahman (*param brahmanah iti parabrahma*). *The advaita philosophers should patiently understand Shankara involved in the task of converting atheists (Buddhists and purvamimanskas) into theists in His time.*

Chapter 46

**ANSWERS FOR CONTROVERSIES AT PRASHANTI
NILAYAM****Carving Goddess Lakshmi on Padukas of Baba**

June 23, 2011

O Learned and Devoted Servants of God,

Recently there is a criticism that the photo of Goddesses Lakshmi was carved on the wooden chappals (Padukas) of Shri Baba and this hurts the feelings of Hindus. Sometime back, some foreigners have also done the same in some foreign country and Hindus were hurt. The first question in this issue is whether Baba Himself ordered for such padukas or some devotees presented those padukas with such a decoration. If there is any proof that Baba Himself ordered for the preparation of such padukas, we can easily say that Baba is not the Human Incarnation of God. Only demons with very high ego do such things. Since Baba is the Human Incarnation of God, I am sure that some devotees, who have immense faith in Baba as Lord Narayana, must have presented those padukas. *The Human incarnation always reacts in the same line as the devotee approaches with full faith.* This is said in the Gita (*Yee Yathaa maam...*).

The Human Incarnation behaves exactly in such a way so as the faith of the devotee is fully protected. Such a behavior of the Human Incarnation should be taken with reference to the corresponding devotees only. Others should not touch that. Shri Baba was born as soon as the special worship to Lord Satyanarayana was over. Hence, Baba was named after the same. When the mother of Baba was pregnant standing near the well, a beam of blue radiations entered her womb and she became unconscious. All these show that Baba was the incarnation of Lord Narayana. Goddesses Lakshmi always sits at the feet of Lord Narayana. Hence, the action of the devotees, who believed this very well, is in the same line. This should not be generalized. Baba never declared in His speeches that He was Lord Narayana. We cannot compare Baba with the ordinary human beings in a foreign country. Their behavior is objectionable to everybody.

In fact, the human incarnation is a two-component system. The first component is God and the second component is the human soul. God

identified with a human being is called as Human Incarnation, just like an electrified wire in which the electricity is identified with the wire. Since the wire gives the electric shock anywhere, we do not differentiate the wire and electricity. Similarly, the human being and God are not differentiated in the Human Incarnation. For the ordinary looks, the electrified wire looks like an ordinary wire only. But, if the looks are impregnated with analytical knowledge, the same wire is just the electricity. Similarly, Baba is a human being for ordinary public. For devotees, He is just Lord Narayana. You cannot bring both the angles to one place in one time since both contradict each other.

Money Found in Baba's Room

There were thousands of covers with cash presented to Baba by devotees. Baba did not hide this cash in the walls of the room or in the Swiss bank. The room is open in the campus, which was simply locked. The room is not hidden in the underground even though the doors are simply locked. That room could have been raided at anytime by the Tax officials even during the life time of Baba. In the place of Baba, if any human being is present, he would have hidden the cash somewhere. There may be lapses in the case of some human beings, who were involved in the financial administration. Generally, the money of God is not touched by many people for the fear of punishment, unless they are atheists. ***People are crying on such unnecessary issues. The public should worry about the huge public funds, which evaporate by hot summer like corruption.*** The pity is that the members of public themselves do corruption. The major lot of the public itself is to be blamed because most of the voters have become corrupt, who votes the corrupt people by taking money for the vote. The transformation should come in the heart of every human being by the messages given by Shri Satya Sai Baba.

Chapter 47

PARIPURNA ADVAITA**Shankara's Advaita is Context-Specific**

July 03, 2011

O Learned and Devoted Servants of God,

The true Advaita of Shankara is only in the aspect of enjoying this creation by a soul just as God enjoys it. The following analogy is given to understand this concept. The director-cum-producer of a cinema, after producing the cinema, himself sits in the audience to watch and enjoy it. His helper also sits along with him and enjoys the cinema. In this aspect of enjoying the cinema as spectators, there is no difference between the two. Of course, this similarity does not make the helper identical with the producer of the cinema. *In the context of the producing of the cinema, the difference between the two always remains.* But, once the cinema is already produced, there is no relevance of bringing in that difference, which is present in the context of production. Only the context of watching and enjoying the cinema is relevant. In this context, there is no difference between the helper and the producer.

God is that director-cum-producer of the cinema of creation. The ordinary individual soul is the helper. In the context of producing the cinema, there is obviously a difference between the two. God has created this creation while the soul cannot even create an iota of creation. But, once the process of creation is over and it is time to merely watch it like a cinema and enjoy it, there is no need to bring in that difference between God and the soul. God enjoys all the aspects in this creation-cinema. He is not disturbed by the tragedies or comedies in it but derives equal enjoyment from both. Likewise, *the soul too can derive equal enjoyment from both if the soul can remain uninvolved with the creation.* Hence, Shankara said that the soul is the same as God. This is Advaita or monism. For the process of watching and enjoying the cinema of creation, awareness (Chit) alone is required; no creative powers are required. This awareness is the essence of this common spectatorship of both God and the soul. Shankara called this common awareness as Brahman. In the aspect of this awareness (Brahman), both Jiiva (soul) and Ishwara (God) are said to be equal. Hence, Shankara's view is also called as Chinmatra Vada—the view that awareness (Chit)

alone is true (relevant). The Jiiva can remain in the same God-like state of an unattached spectator as long as it considers itself to be Brahman (awareness) and does not get attached to the world. In this context of spectatorship, the status of God as the Creator, Maintainer and Destroyer of creation is irrelevant. Similarly, the status of the soul as a created item is also irrelevant. *To indicate this irrelevance and to highlight that awareness alone is relevant for spectatorship, Shankara reduced the difference between the Jiva (soul) and Ishwara (God) to zero by calling it Mithya (unreal).*

Equal Enjoyment Only Through God's Grace

Shankara thus proved that God and the soul can equally derive entertainment or enjoyment from watching the creation-cinema consisting of tragedies, comedies and a variety of other scenes and situations. However, there is an important practical difficulty in this. The essential secret of being constantly entertained by both the tragedies and comedies is in remaining unattached or uninvolved with the creation. This is the biggest challenge for the soul. In theory, the soul can have the God-like state of constant entertainment as long as it considers itself to be Brahman (awareness) alone. But, the question is, how long can the soul remain in that state without getting involved in the world? For God, who has produced the creation-cinema, it is natural and automatic to realize the unreality of creation and remain unattached to it. He has created every scene and situation in the creation-cinema. Every moment, it is crystal clear to Him that this world is His own creation that is meant for His own entertainment. Creation is very obviously unreal with respect to Him. So, He can effortlessly remain in the state of an unattached spectator and continue to enjoy creation. Even when God enters creation as a human incarnation and is an active participant in the creation-cinema, *He can internally remain the same unattached spectator.* This is seen from the life of Lord Krishna, who enjoyed even the tragedy at Prabhasa that caused the end of His entire family. Moreover, He also witnessed and enjoyed the death of His own body when He was shot in the foot by a hunter. However, the soul is made of the same fundamental elements and qualities that constitute creation. It is a part and parcel of creation. The soul was not involved in the process of producing this creation. Unlike God, the soul does not have the experience of creating this world. So, the soul cannot realize the creation to be unreal. Whenever a soul watches creation, it gets attached to it. Additionally, the soul is also a participant in the creation-cinema. This makes the soul even more susceptible to getting attached to

the creation-cinema. Once attached to the creation-cinema, the soul loses its constant entertainment through the tragedies and comedies of creation. It becomes the 'doer' and the 'enjoyer'. It suffers and enjoys alternately. Thus, the constancy of the soul's entertainment is interrupted. In fact, the soul, right from its birth has always been in the attached state. ***It is the soul's very nature to get attached to creation and the soul is totally helpless in this matter.*** It has never experienced the God-like state (Advaita) of being an unattached spectator of the world. Hence, the soul has only enjoyed the world intermittently. It has never achieved the ideal God-like constant entertainment throughout all the happy and miserable moments in life.

Thus, Shankara's reduction of the difference between God and the soul to zero (Mithya) is merely a theoretical assumption. Practically, there is a huge difference in the status of God as the Creator of the world and that of the soul as a created item. This difference cannot be neglected. Then, ***how can the soul ever attain the God-like unattached spectatorship or Advaita? Shankara said that the soul can achieve that state only with the grace of God (Ishwaraanugrahat eva... Shankara).*** This is the most profound and critical statement. It clearly marks the main obstacle in the attainment of that state and it also indicates the direction that one must take to attain it. ***Without His grace, it is impossible to remain as an unattached spectator of creation.*** Yet by reminding oneself repeatedly that one is awareness (Brahman) alone, the soul can experience that state of unattached spectatorship for short periods. This is helpful in removing the stress developed from the miseries and problems that one faces in the world. But, alas, it is only temporary.

The State of an Avadhuta

[Dr. Nikhil asked whether the Avadhutas, who appear completely detached from the real world like madmen, are actually enjoying only this temporary phase of unattached spectatorship of the world. Swami responded as follows.]

Swami replied: The Avadhutas are totally disconnected from the world. They are not even enjoying. Their state is similar to a coma. In the earlier analogy of watching the cinema, they are the people, who have closed their eyes and stopped watching the cinema altogether. They are like the person, who has taken a sleeping pill in the cinema hall. This state is far from the state of God, who is consciously watching the cinema and deriving enjoyment out of it. Such Avadhutas are souls, who fearing the attachment to the world have completely disconnected themselves from the world as if by taking a sleeping pill. They tried to be like God in one aspect i.e., not

being affected by the joys and tragedies of the world. But, unfortunately, they chose the path of disconnecting themselves from the world. So, they have even lost the enjoyment or entertainment from the world. In this aspect, they have gone far from the state of God. ***God's state of unattached spectatorship is very different from such Avadhutas.*** God is unaffected while enjoying the creation where as avadhuta is unaffected by disconnecting himself totally from the enjoyment. The final effect is one and the same but there is lot of difference in the background.

The state of the Gopikas is different from the Avadhuta. Their case is like that of the helper, who sits in the cinema hall with the producer, but stops watching the cinema and instead turns towards the producer to win his favor. The Avadhuta is one, who stops watching the cinema but does not turn to the producer either. He simply goes off to sleep. The Gopikas turned away from the world and turned towards Lord Krishna. They knew that only through His grace, it is possible to enjoy the creation-cinema in an unattached manner. So, they turned to Him to attain His grace, through practical devotion (service). There is one thing common between the Gopikas and the Avadhuta—they both have stopped watching the creation-cinema. But, the major difference between them is that the Gopikas are turned to the Lord and are taking effort (sadhana) to achieve His grace. They have surrendered to God. There is hope that they will attain His grace and with that grace, they will attain the God-like state of constant entertainment as an unattached spectator of creation. The Avadhuta has no such hope, since he is not even trying for the grace of God. He foolishly thinks that he is already God, simply because he has disconnected himself from creation and is not affected by it. He is actually full of ego and he will never attain the state of God. In fact, he has no hope of even attaining the state of the Gopikas.

This path of turning away from the cinema and turning towards God (like the Gopikas) is called as Nivritti. Nivritti contains Pravritti. Nivritti is impregnated with Pravritti. They are not different. The reason for the detachment from the world must be the attachment to God.

Achieving God's State of Unattached Spectatorship

[Dr. Nikhil expressed the difficulty in keeping one's attention focused on God. It is common for a seeker to get distracted by the world and get attached to it.]

Swami replied: The case of Gopikas is that of the final stage of sadhana (spiritual effort). They were able to focus their attention on God and disregard the world. It is called siddhi (successful attainment). However, sadhakas (seekers) have to go through all the earlier stages,

where they can get distracted by the world. When selfishness enters one's mind, one falls from the state of pure (selfless) devotion. But, in spite of these failures, one must repeatedly practice turning to God again. The Gopikas were sages in their past birth. They too had gone through all these stages earlier. Turning to God means developing attachment to God. Attachment to God will automatically reduce the attachment to the world. It is not necessary to forcibly detach from the world. Such forcible detachment is worthless and it will never be permanent either. In fact, one should not try to do it. ***Forcible detachment is going on the path of becoming an Avadhuta.*** This is certainly not the goal. One should taste divine nectar (Amritam). The attachment to coffee or any other worldly drink will automatically vanish. There is no need to take any special effort to forcibly develop detachment from coffee. One should take efforts to develop attraction towards one's studies; not forcibly abstain from watching the television. ***Thus, one's effort should only be towards developing attachment to God.*** The weakening of the attachment to the world will be an automatic consequence. Attachment to God is called devotion. Prahlada never tried to detach from the world (Vairagya). He only developed devotion (Bhakti). His detachment towards the world was automatic. Thus, Vairagya is an automatic consequence of Bhakti.

Devotion is the product of knowledge. Without knowledge, there cannot be devotion. Jnana Yoga (path of knowledge) is the foundation of Bhakti Yoga (path of devotion). Therefore, Lord Krishna started preaching the Gita with the Sankhya Yoga (path of knowledge). Even Rukmini first got knowledge about Lord Krishna from sage Narada. That knowledge of the Lord automatically developed devotion for Him in her heart. Through knowledge, the devotion for God gradually increases in our heart. Proportionally, our attachment to the world also weakens. Bhakti or devotion automatically leads to practice (service). Service need not be considered as a separate step. It is the second part of devotion called as practical devotion. In fact, knowledge too is not different from devotion since it causes devotion. It can be said to be the causal factor or foundation for devotion. Thus, devotion encompasses all three

- 1) knowledge, which is the foundation for devotion
- 2) devotion itself, which is the strong determination in the mind
- 3) service, which is practical devotion or the proof of one's devotion.

Thus, Jnana Yoga (knowledge) and Karma Yoga (service) are included in Bhakti Yoga (devotion). The three steps of knowledge, devotion and service can be reclassified in any way as per one's convenience. In fact, they are only one. Hence, Lord Krishna says that the

one, who sees knowledge and action as one, is the true seer (*Ekam Sankyam cha yogam cha...* Gita). Knowledge and action (service) can be seen to be one in the intermediate step called devotion. The two merge in devotion. Turning towards God or developing attachment towards God means all these three. Sadhana, thus includes knowledge, devotion and service.

No doubt the sadhaka will slip and fall on this path of sadhana. But, he has to rise again taking the support of the rope of knowledge. The knowledge will again generate devotion to God. That devotion will be tested in the sadhaka's ability to do practical service for the contemporary human incarnation of God. Thus, he has to proceed persistently. *The state of continuous entertainment through unattached spectatorship is Paripurna Advaita* (full and complete oneness with God) and it can be attained by such persistent effort. This is the state of the human incarnation of God. This state is even higher than the state of the Gopikas. This status is given to that soul, who has attained the grace of God through his spiritual effort (sadhana). God enters such a soul and he becomes a human incarnation of God Himself. Then, He can enjoy the world as a cinema without getting affected by it. He can enjoy like God because He has become God. This is Paripurna Advaita.

Purity Supersedes Quantity in Practical Service

Purity is the most important factor in practical service. It is far more important than the quantity of service. Let us take an example. Let us say there are four samples of sugar. There is one gram sample of impure sugar, one kilogram of impure sugar, one gram of pure sugar and one kilogram of pure sugar. Clearly, the one gram and one kilogram samples of pure sugar are appreciable while the two samples of impure sugar are both useless, irrespective of their quantity. A devotee offers some food offering in a temple (Naivedyam) and expects the satisfaction of some selfish desire by God. His sacrifice of that food is a small sacrifice and it is also impure. It is like one gram of impure sugar. Ravana chopped off his own heads and offered them to Lord Shiva. His sacrifice was great but he had a selfish interest in doing so. So, his sacrifice was like the one kilogram of impure sugar. Both these cases are worthless. Shabari fed a few berries to Lord Rama with a pure heart, completely free of any selfish desire. Her sacrifice was like one gram of pure sugar. Kannappa plucked out his own eyes and donated them to the Lord. He expected nothing in return. His sacrifice was like one kilogram of pure sugar. Both Kannappa and Shabari are appreciated.

The quantity of Kannappa's devotion might appear huge in comparison to that of Shabari. But in fact, that difference in quantity is not very significant. This is because, both Shabari and Kannappa were pure (selfless). The difference in the quantity of their service was only due to the context of the situation. There was no requirement for Shabari to donate her eyes to Lord Rama. All that Lord Rama needed from her was some food and directions to find His lost wife, Sita. Shabari merely responded to the requirement of the situation with full purity. If there had been a requirement to even sacrifice her life for the sake of Lord Rama, she could have done it since she was already selfless (pure). Thus, in spite of the apparent quantitative difference between the practical sacrifice of Kannappa and Shabari, both their sacrifices can be considered to be almost equal. ***Hence, the sadhaka must focus on developing purity in practical service. The quantity of service will be decided by God's requirement in the situational context.***

God Grants Devotion As Well As Deviation

[Shri Phani asked Swami to always keep him in the state of devotion.]

Swami replied: When a person is having his meals, the server serves both hot dishes (chillies) and sweet dishes to him. The alternate combination of the contrasting flavors gives real enjoyment to the eater. If the server serves only hot dishes or only sweet dishes, the eater will get bored with the same flavor. God is that server. ***He grants us devotion as well as ignorance (Maya) or temporary deviation from devotion.*** Here, you must remember that He, who gave the hot dish, will also give you the sweet dish. Both are necessary for full enjoyment. Even continuous devotion will become boring. ***The devotee, who thinks he can maintain continuous devotion to God, is ignorant.*** He will get bored in that state and fall from it anyway. Hence, deviation from devotion is given as an interval. In fact hotter the hot dish, the greater will be the pleasure in eating the sweet dish later on. ***Thus, deviation from devotion is given only so that one enjoys the devotion even more.***

The one, who understands this, will never blame God when he slips from his state of devotion to God. In fact, he will never ever blame God for anything in life. ***Even that slipping from devotion is the grace of God.*** God is the Master Caterer and knows the perfect art of catering. He knows, which dish is to be served, when and in what form. The person, who has complete knowledge, understands God like this. He never rejects anything or anybody in creation. ***He understands that all the tragedies and comedies of life are all necessary for the highest entertainment in this***

world. He will be grateful to God for them all. He will thank God every moment of his life; even during the greatest tragedy. God Himself enjoys creation in this way. Lord Rama enjoyed even through the many tragedies in His life.

Thus, one does not see any difference between the three gunas (three fundamental qualities in creation). The qualities of Rajas (activity, passion) and Tamas (ignorance, rigidity) are the so-called bad qualities. They are represented by Lord Brahma (Creator) and Lord Shiva (Destroyer) respectively. Sattvam (purity, knowledge) is the good quality, which is represented by Lord Vishnu (Maintainer). ***Brahma, Vishnu and Shiva are said to be equal. This means that the qualities that they represent are also equal.*** Good and bad are equal. Chillies and sweets are equal. All the three qualities are equal because they are equally important as means for getting complete entertainment in creation. The chillies are necessary to enjoy the sweet later on. The hero and the villain of a movie, both get equal remuneration. Both are equally important in giving entertainment to the audience. None is to be rejected or criticized.

This is the highest perspective. It is called the Brahmi Sthiti (God-like state). The person, who is established in this state, is never disturbed by the joys or tragedies of the world. Even as he breathes his last, he enjoys his own death, like God (***Esha Brahmi Sthiti...Brahma Nirvana Mrichchhati...*** Gita). This was the state of Lord Krishna. He enjoyed throughout His entire life. He enjoyed as He cheated the Gopikas and stole their butter (***Vanchate Parivanchate...*** Shri Rudram, Veda). Even the Gopikas enjoyed that cheating. That is the highest state of devotion, which is possible only with the highest knowledge. Krishna enjoyed even His own defeat by running away from Kalayavana. Finally, He enjoyed His own death too. This shows how Krishna and His devotees (Gopikas) practically saw the oneness in the three gunas and derived constant entertainment.

Chapter 48

REASONS FOR NAXALISM AND TERRORISM**No Private Affair Exists in Universe Avoiding God**

[July 14, 2011 Guru Purnima]

O Learned and Devoted Servants of God,

Guru Purnima indicates the divine guide, who guides not only the spiritual life but also the materialistic life. In fact, the spiritual life is always mixed with the materialistic life. *Pleasing God is spiritual life. The materialistic life is not to annoy God by not going against His commands (Dharma) given in the divine scripture (Veda).* First, you must not annoy God. Then only, you can please God. Following justice and opposing injustice will satisfy God. Unless you satisfy God through dharma or pravritti, you cannot please God by nivritti. The Gita is the scripture of nivritti, but it is related to pravritti also in getting the justified share of kingdom to Pandavas from Dhritarashtra, who is also internally blind by the love to his son. In fact, Dhritarashtra criticized Krishna not to poke His nose in the affair of property of his family. But, Krishna is God and God gives the punishment for every sinful action of every human being. *There can be no private affair, which can be avoided from God.* Krishna preached Gopikas by stealing their clothes that there is no private part even in the body that avoids God. Any amount of devotion is waste, if dharma preached by God is not followed. Ravana was the greatest devotee but was not blessed by God, since he did not follow justice. Therefore, pravritti and nivritti are inseparable. Hence, the human incarnation of God, which is the complete guide in pravritti and nivritti, should be understood on this occasion of Guru Purnima. *You cannot please anyone by any means after disobeying Him.* If you disobey justice (pravritti) preached by God through the divine scripture in this materialistic world, you cannot please God in the spiritual world through any path like meditation, worship, knowledge, service etc. Obedience to God in pravritti is the first step through which only, you can reach the second step, which is pleasing God in the nivritti. If you have real love to God, you will not disobey Him in any subject.

Crimes on Girls

1) The reason for terrorism is the lack of knowledge of unity of religions.

2) The reason for naxalism is the silent economic looting of poor people by rich people.

Everywhere, the looting of money exists, which is not only in business and politics. The economic looting takes place either openly or silently. The father-in-law and husband loot the share of the property of the girl in the form of dowry. The father and brother loot the share of the property of the same girl silently. We have brought section 498 to control the open looting. Even though the acts of 1950s established the right of the property of the girl, the implementation exists nowhere. The wonderful thing is that the father and brother of the girl charge the father-in-law and the husband as looters. When you point out somebody with your finger, the fatty thumb points out at you. Both sides of the girl loot her property in the pretext that the female is always a dependant and cannot protect her share of property. The Veda says that Manu has given his property to his children (*manuh putrebhyah...*). The word 'putra' here means children irrespective of sex. The words 'putra', 'bhrata' and 'pita' mean children, brothers and sisters and parents respectively. Unfortunately, these three words are often misinterpreted in the sense of males only. Suppose the share of the girl in her paternal property is Rs 3. Re 1 is looted by father-in-law and husband in the name of dowry. The second rupee is spent in her marriage to satisfy the ego of father and father-in-law to perform the function in the grand way to please their friends and relatives. Thus, the second rupee is jointly looted by both father and father-in-law. The third rupee is swallowed by the father to divert it to his son. The girl is thus economically looted in total by the entire society. She is made to have a psychological feeling that she is always economically dependent either on her father or on her father-in-law and husband. ***The dowry system is a joint corruption of the father and father-in-law.*** The father is giving Re 1 to father-in-law in order to save Re 1 for his son. The scripture says that the father-in-law and the husband should not touch the money of the bride (*stri vitta madhamaadham...*). In the same verse, the scripture also warns the father and brother by saying that the money of the sister should not be touched (*adhamam bhraatru vittamcha...*). The scripture is a double edged knife warning both sides to protect the share of the property of the girl. The father of the girl should adopt justice in the case of his daughter and also should preach this concept to the father of his daughter-in-law. He should not think that he is the loser in the case of his daughter and gainer in the case of his daughter-in-law because the share is important and not the magnitude of the share. There is no question of profit and loss, when you do not look in the angle of the magnitude of the share. ***You must think that you are just following the***

justice, which is the command of God through the scripture. If this concept is followed by every individual in the society, the present crimes on the girl will naturally subside.

Traditional practice is also built up in a special way to feel that daughter is an outsider and the son belongs to the family. In order to accomplish this, the surname and gotram of the girl are changed after the marriage. **The surname and gotram give the address of genetic characteristics of an individual, which can never change.** If you keep the mango fruit in the basket of bananas, the mango will not become banana fruit. This change is only apparent (gauna) and not real (mukhya). When you keep your child in the house of your friend, you say that the child is their child. Really, the child never becomes their child. Similarly, when the daughter is sent to other's house, you change her surname and gotram so that they feel that the girl belongs to their line of dynasty. Thus, this change is only apparent and not real. **Therefore, the child born to a couple gets both surnames and both gotras.** Hence, the child should not marry in future in both gotras. You may be called by one surname and gotram. The other surname and the other gotram remains silent. Suppose you have a long name. People call you by a part of your name only for convenience. It does not mean that the other part of the name is vanished. **Therefore, the daughter of maternal uncle is sister and the daughter of the sister is also daughter.** Marrying both is against the sanction of ethical scriptures. This aspect is exploited to feel that the girl is an outsider.

The parents are also threatened by the son that if entire property is not given to him, he will not perform the rituals after death. This is again exploitation of misunderstanding only. Actually, the soul after death enters energetic body and has no connection with the food fed to the priest after death. The soul after death goes in two paths as said in the Gita (**shukla Krishna gatee...**). In the first path, the soul goes to the abode of God and in this path, the soul does not require the food given to priest in the annual ceremony (**nahi tena pathaa tanutyajah tanayaavarjita panda kaamshinah...**). In the second path, the soul either goes to heaven or Pitru Loka or hell. In heaven, there is no need of food and water (**ubheteertvaa...**). In Pitru Loka, the food is the light of moon (**nirvishta saaraam pitrubhah...**). In hell, the soul is tortured suffering with hunger and thirst and no food and drink are allowed (**jaayaswa mriyaswa...**). In all these four paths, the soul is covered by energetic body, which does not require any matter as food. **Energetic body requires energy only as food.** This does not mean that you should not give food to a deserving priest. **If you give food to any deserving person in the name of the departed soul,**

the soul is certainly blessed. Giving food to a deserving person need not be done with specific tradition only. In such case, such specific tradition does not exist in all the countries of the world. ***There cannot be universality of a specific tradition, which does not exist everywhere in the universe.*** If you stress on the specific tradition, the universality is disturbed and God becomes partial for giving such tradition to a limited part of the world only. The essence of the ritual is giving food to any deserving person. This essence is universal and is being practiced everywhere in the world. ***Therefore, even the daughter can give food, clothes and subscription (dakshina) to a deserving person in the name of her departed parents.*** Such act becomes equal to the ceremony conducted by the son in a specific tradition. ***The essence of the ritual is important and the tradition has no significance.*** The doubt comes about the ancient saying that if you do not perform the ceremony, the departed parents suffer with hunger. This is called as artha vaada, which means a lie proposed to achieve some good purpose. A greedy person may not sacrifice food to a deserving person unless the fear (that his departed parents suffer with hunger) does not exist. This is created for a good purpose, which is exploited by the son, to demand the entire property. A lie is not wrong if it serves good purpose. The mother feeds her child saying that the moon comes down if the child eats the food. The mother has told a lie for good purpose only and hence, it is not wrong. Charvaaka criticized that how the departed soul can get the food if the priest is fed? He told that in such case, the father sitting in the upstairs should get his food that is given to somebody else in the down stairs. This criticism of Charvaaka is not completely correct. The departed soul does not get the food since it is in the energetic body. But, the fact is twisted to inculcate the sacrifice in a greedy person. Charvaaka has not understood the whole background. Of course, we should condemn the exploitation of this by somebody. ***The economic suppression of women is the reason for the poverty of the country because the deity of wealth, Shree Maha Lakshmi is also a woman.*** This is the reason for the revolt of women against the males. Similarly, when the poor people are exploited and are looted by the rich business people and politicians due to their blind love to their families, the poor people revolt. This is the background of naxalism, which is the cause for the birth of naxalists, who want to transform the society through riffles. But, such transformation is not real and permanent. Knowledge is the most powerful riffle and the preacher of the knowledge is the most powerful naxalite.

The Problem of Terrorism

Now, we shall examine the problem of terrorism. *There can be many religions on the earth, based on the difference in the culture and the civilization existing in the various parts of the world.* In the above topic, we have seen that the traditions are different, but the essence of the traditions is one and the same. Similarly, religions may differ, but the essence of the religions, which is the spiritual knowledge, is one and the same. The spiritual knowledge says that there is only one God for this entire earth or even for the entire creation. This point is agreed by all religions. The names and forms of the absolute unimaginable God are different in different languages and different dresses of culture. Krishna and Jesus are one and the same, dressed differently as per the difference in the culture of the regions of this earth. If you say that Krishna alone is God and the Gita alone is the scripture, several generations passed away without the knowledge of Krishna and the Gita in the past, when there was no communication between the countries, till the discovery of India by other countries. In such case, those generations have gone to hell since they did not worship Krishna and did not have the Gita. This is not their fault due to lack of inter-continental contact. In such case, God becomes partial without reason. It means, God should have been mad. God is the Father of every human being and He cannot be partial to some children only without reason. If God is impartial, He should have appeared as Krishna in all countries and delivered the Gita simultaneously. Had it been done, it becomes justified to say that those, who worshipped Krishna, went to God and those, who refused Krishna, went to hell. This argument applies to the conservative followers of every religion. *The solution for this is that the same God appeared in different forms and delivered the same knowledge in various parts of the world simultaneously.* The forms may be different but God is one and the same. The languages of the scriptures may differ but the essential knowledge is one and the same. Thus, there is simultaneous delivery of knowledge to everybody in the creation. Hence, God, the Father, is impartial to His children, who are all the human beings. If this single truth is realized, there will be no violent terrorism in the name of God. *The terrorists always kill the followers of other religion. They do not know that they are killing the devotees of their own God.* Suppose there is a police officer. He sits in his office in the uniform and another police officer is his best friend. The police officer sits in his house in civil dress. He has another friend in civil dress. The son of the police officer is always exposed to him in the civil dress. Hence, the son praises the friend of the

father in civil dress and scolds the other friend in uniform. The ignorant son does not know that his father in the civil dress is the same person in the uniform. He mistakes his father in the uniform as an outsider and even scolds him.

Both naxalism and terrorism should be removed to bring the peace in society, which is the main essence of pravritti. Unless you follow the ethics, which is the commandment of God, how can you please Him in nivritti or spiritual path? If you disobey God in pravritti, you cannot please Him in nivritti because God is one and the same in both the subjects.

Chapter 49

INCARNATION BEHAVES LIKE GOD WITH DEVOTEES**Behaves like Co-Human Being with Others**

July 15, 2011

O Learned and Devoted Servants of God,

God is unimaginable and hence, cannot be even imagined by even sharp intelligence. Therefore, there is no possibility of any kind of interaction with God. *God knows all of us, but, we can never know God. Hence, the interaction with unimaginable God is one sided only.* But, we like to have an interaction, which is in both sides. We like to know, see, talk, touch and live with God. We like to serve God because service is the practical proof of love or devotion to God. For this purpose, God comes down in the same medium in which we exist. Hence, God comes in human form. If God comes in the form of an inert object, our service becomes impossible. For the sake of inert objects, He has to come in the inert form. But, the inert objects do not interact at all. If He comes down as a bird or animal, the birds and animals may interact and the human beings cannot interact. In such case, you cannot talk with God since you cannot talk with a bird or animal. We cannot clarify our doubts with God in such case. *If God comes down in the energetic form, we cannot touch God and cannot live with Him for a long time. Therefore, the human form is the best suited to the human beings.* The energetic form of God is relevant to the departed souls existing in the energetic bodies in the upper worlds. But, the human form of God is not easily available. Even if it is easily available, most of the human beings suffer with ego and jealousy towards a co-human form. Any human being does not agree the greatness of a co-human being.

Therefore, the human incarnation interacts with those few selected devotees only, who conquered the ego and jealousy. For other human beings, the human incarnation behaves like a co-human being only following the usual social norms. *Krishna behaved like a human being only with all the people and behaved like God for His close devotees.* Therefore, God comes down for the needy only.

In general, the major lot of humanity does not require the human incarnation. Even if they require, they cannot recognize due to their inherent ego and jealousy based on the repulsion between common media.

Therefore, there is no use of human incarnation for the major humanity. But, they also require God. For their purpose, God is represented by statues and photos of energetic forms. Since the energetic forms like Vishnu, Shiva etc, are not available, a photo or statue representing them can be only worshipped. Even, the past human incarnations like Rama, Krishna etc, can be worshipped through the photos and statues. Since direct photo is not possible, only imaginary photos and statues are worshipped. Even the alive trees, animals, birds etc, are worshipped because they are not alive human forms. ***But, all these statues and photos represent human form only indicating that the final goal is the alive human incarnation only.*** The Shivalingam is just a round stone, which indicates that the human beings in this world can interact only with matter and not with the unimaginable God directly. The Shivalingam is in the form of the energetic wave representing energy and there by indicates that energetic form is necessary for the worship of unimaginable God by the departed souls existing in energetic bodies in the upper world.

Therefore, the ***Shivalingam denotes both matter and energy, which are the media required for the expression of unimaginable God in this world and upper world respectively.*** Even the body of human incarnation is matter only. Therefore, the Shivalingam represents the first step of interaction, which is matter. The second step is the carved human form in the matter (stone). The third step is the alive human incarnation. Hence, the idol worship is meant for the major lot of humanity suffering with ego and jealousy in the initial stage. Bhagavan Shri Satya Sai Baba told that just like the finger indicates the flower, the idol indicates the goal. Once the flower is seen, the finger is not necessary, Baba said. It means, once you catch the alive human incarnation, these photos and statues of energetic forms and past incarnations in human form only are not necessary. The goal of all these statues and photos is alive human incarnation only with which you can interact and serve in all angles including the clarification of your doubts.

Negative angle in Idol Worship

The idol worship is not wrong, but is limited to the initial stage. It serves good purpose in the initial stage by developing devotion. Even service and sacrifice is done in the idol worship. People sacrifice lot of their earnings to serve the temple containing idols. Devotees are ready for practical sacrifice to God even in the initial stage. But, ***the ego and jealousy to a co-human form prevents them to do sacrifice and service to human incarnation.*** This weak point is exploited by some bad priests to earn. This

is the negative angle of the idol worship. To remove this negative angle, the idol worship is condemned by Swami Dayananda Saraswati, who was also a human incarnation. He opposed the concept of human incarnation like Mohammad since there are some negative aspects of this concept. The genuine human incarnation may not be properly received by the public suffering with ego and jealousy and their violent reaction was seen in the case of Jesus. The other negative angle is that the fraud human incarnations may exploit the society.

The policy of the programme of any human incarnation depends on the psychology of the public with which it has to interact. Swami Dayananda rejected the idol worship since a rat stole the food offered to Shivalingam in a temple. Swami told that there is no Lord in the Shivalingam since it is only a stone. This concept arrests the exploitations of the idol worship. This does not mean that Swami is unaware of the merits of idol worship. Sometimes, the concept should be de-rooted completely in order to condemn the strong exploitation of the concept. Once the exploitation disappears, the concept can be again re-installed. Shri Ramakrishna Parama Hamsa also existed in the time of Swami Dayananda. Shri Parama Hamsa was a priest in the temple worshipping the idol. He supported the idol worship. He said that you should view the idol as the alive form. This means that you must catch the alive form of God through the idol. Shri Parama Hamsa Himself was another human incarnation and declared that He was Rama and Krishna. This means, He never asked you to sit in the stage of the idol worship. The sense of His statement is that you should feel as if you are worshipping the alive form during the service of idol. Then only, the real devotion grows. The total story is that on one side, Swami Dayananda condemned the negative sides of idol worship and on the other side, Shri Parama Hamsa supported the positive sides of the idol worship. The same God spoke simultaneously through both these human forms.

The conclusion is that you should utilize any concept, accepting the positive views and avoid the negative exploitations of the same concept. Ignorant people misunderstand that Shri Parama Hamsa and Swami Dayananda opposed each other. All the preachers existing in theism should always be correlated in other concepts since the fundamental point of existence of God is not violated. ***The difference in Them is only due to the existing circumstances in their times, which have to be reformed.***

Chapter 50

RELEVANCE OF INCARNATION**Providing Guidance is the Essence**

July 17, 2011

O Learned and Devoted Servants of God,

The energetic incarnation like Vishnu, Shiva etc., is energetic body charged by the unimaginable God. It is like a letter delivered in Bombay from USA. But, you are in Hyderabad and therefore, that letter delivered to the citizen in Bombay is irrelevant to you. Of course, you are attracted to the special envelop of USA, which is externally different from the Indian envelop since it is made of costly paper. The same letter comes to you in the Indian envelop and this is the human incarnation of the same unimaginable God. *The human form is mostly made of matter with little energy. But, the energetic form is made of fully shining energy only.* The internal letter in both the envelops is one and the same. Similarly, the internal unimaginable God is one and the same in both the incarnations. The contents of the letter are also one and the same. Similarly, the spiritual knowledge given by God is also one and the same. *Hence, there is no difference between Vishnu and Krishna except that the external body of Vishnu is made of fully energy, whereas, the external body of Krishna is made of matter and little energy.* In fact, matter and energy are inter-convertible forms and thus, there is no basic difference. The USA cover and Indian cover are basically made of paper prepared from wood only. The USA cover has more lustre and the Indian cover has less lustre. *The energy shines more and the matter with little energy shines little.* Your special attraction to USA cover is due to your constant exposure to Indian covers only and lack of your exposure to USA covers. *The constant exposure of anything develops negligence and repulsion, which is the basis for developing ego and jealousy towards the human incarnation.*

Coming to the idol worship, it is like the envelop prepared by you, which is not stamped and also does not contain letter in it. *The idol or photo is prepared by you, which is not chosen by God to come to you.* It only resembles a postal envelop. It does not give any message of guidance. But, the envelop prepared by you is made of the same paper even though it has no practical utility. Similarly, the photo or idol contains the same matter

or its inter-convertible form of energy that constitutes the basic material of USA cover or Indian cover. The photo or statue of Vishnu or Krishna does not speak to you. You like this very much because you can express any unjust desire before God and pray for its fulfillment. If Krishna or Vishnu exists in the place of that statue or photo, certainly God will speak to you and warn you against the unjust desire. The statue or photo keeps silent to your unjust prayer and hence, you live with a hope of its fulfillment by God. For this purpose, you do not want God to exist before you and hence, God is not present in the photo or statue. You are rigid of your desire and hence, the presence of God is not liked by you. ***This is also the reason for your dislike to human incarnation since it criticizes you to turn you to the right path.*** If there is a photo or statue of Krishna in the chariot, Arjuna would have spoken his argument and simply would have returned from the battle field. ***Majority of humanity belongs to such type of rigid ignorance and hence, worships the idols only.*** God also responds to their prayers fulfilling their unjust desires. What is the reason for such behavior of God? God knows that you will not change by preaching the spiritual knowledge. ***Since the stage of transformation has not come, God fulfils your desire so that at least your faith in the existence of God is strengthened.*** In future, you may believe the human incarnation as God and thus, accept Its spiritual advice given by It and transform yourself. The already strengthened faith with God will help you to implement the spiritual advice immediately in practice. Some people recognize the human incarnation as God, but, do not implement the advice of God due to lack of strength in the faith. Dhritarashtra knows that Krishna is God, but, could not implement His advice in practice due to lack of strength of faith in God. Hence, the idol worship is not waste and should not be criticized. It helps in strengthening faith and devotion in God in the initial ignorant state of human being. It is a sort of training in created false atmosphere. The soldier is trained to shoot the target, which is inert. In the actual war, he has to shoot the counter soldier, who is alive. Since the target is inert, you should not say that the training is useless. Therefore, the statues and idols are sufficient to fulfill your materialistic desires. Even though God is not present in the statue or photo, the omniscient God hears your prayer and responds to it. Even if you pray in open place thinking that God is formless, the omniscient God hears your prayers. ***But, if you do not come to the real path by recognizing the human incarnation, you cannot exploit God continuously. After sometime, He leaves you to your fate, which is the cycle of your deeds only.*** The chocolates are given in the initial childhood to go to school. If

you continuously demand the chocolates, the practice is discontinued because excess of chocolates will lead you to diseases.

The main aim of human incarnation is the spiritual knowledge, which is like a torch light for a traveler in the darkness. ***The materialistic boons are like the food packets required by you while sitting in the intervals of the journey.*** If you avoid the journey and constantly sit eating the food packets continuously, your health will be spoiled. You may not require the torch light while sitting and eating the food packets. But, once you start the journey, the torch light is essential. The journey in the right path guided by the torch light only helps you to reach the goal quickly. ***If you constantly sit at one place eating the food continuously, you will not only reach the goal but also become sick.*** If you don't have torch light in the journey, you may travel but will not reach the goal since you are trapped in the wrong path. Therefore, the main aim of the human incarnation is only the spiritual knowledge, which guides you in the right path. Hence, only the spiritual knowledge is the identification mark of God in human form as said in the Veda (***satyam jnaanam anantam Brahma...***). The knowledge given by God is always true and hence, will be harsh. ***God will not go back in giving the true knowledge because He does not aspire anything from you in return.*** Such true knowledge is infinite because it is the chain of clarifications of infinite number of doubts coming from infinite number of human beings. Truth and infinity are the two adjectives given by the Veda, which qualify the knowledge of God.

Chapter 51

CREATION UNREAL FOR ITS CREATOR**World Real for Soul to get Entertainment & God's
Grace**

October 26, 2011 Deepaavali

O Learned and Devoted Servants of God,

Buddha kept silent about God indicating that God is unimaginable. *This means that the existence of God is accepted but the imaginable possibility is not accepted.* But, the followers of Buddha took that the existence of God is also not accepted. The reason is that anything exists if it is imaginable only. That which is unimaginable does not exist. This is the norm of the psychology of general public. Buddha also propagated that the creation does not exist with respect to God. Therefore, the followers of Buddha have taken that neither God nor the creation exists. This resulted in Shunyavada, which means that nothing exists. This is the result of misunderstanding of Buddha and the result is misinterpretation. When Shankara came, this was the situation and every one became an atheist of extreme. Generally, atheist negates the existence of God but not the existence of the creation. The followers of Buddha are extreme because not only God but also the creation is negated. The followers of Shankara accept the existence of God but negate the existence of creation. The atheists are vice-versa, who accept the existence of creation but negate the existence of God. The followers of Buddha negate the existence of both God and creation. The followers of Ramanuja and Madhva accept the existence of both God and creation. Thus, there are four categories:

- 1) The followers of Buddha negate both God and creation
- 2) The atheists negate God but accept creation
- 3) The followers of Shankara accept God but negate creation
- 4) The followers of Ramanuja and Madhva accept both God and creation

Neither Buddha nor Shankara nor Ramanuja and Madhva misunderstood truth. But, their followers and atheists have misunderstood truth and misinterpreted truth. *The truth is that God exists but is unimaginable. The creation does not exist with respect to God but exists with respect to the souls.* The soul can not negate the existence of the world

because it is a part and parcel of the world. If the soul negates the world it negates itself, which is meaningless. Therefore, you cannot give a single statement about the existence of the world. You cannot demand us to say whether the world exists or does not exist. A single angle is impossible in the case of creation. You cannot conclude about the existence or non-existence of the world. Such a situation is represented by the Mithya, which means neither it is existent nor non-existent. It is a special case. This is the concept of Shankara about the world (Sadasat Vilakshana). This is the concept of Buddha, Ramanuja and Madhva also because all these four are incarnations of the same God. The total concept is known to all the four incarnations. But according to the then existing situation, a convenient part of the concept is stressed. This does not mean that the other part of the concept is negated. The silence about the other part of the concept is due to the requirement of the then existing situation. If the total concept is stressed, people may not digest. Therefore, based on the relevant requirement, the relevant part is only stressed. This mechanism is called as psychology, which must be followed by the teacher. This serves the purpose and the first generation of the followers were always rectified. But, the other generations of the followers of the same school always misunderstand due to the absence of the original preacher of the school. To clarify the misunderstanding, God appears again and again. This process is continuous and God also gets the opportunity of continuous engagement.

When Shankara came, the Buddhists negated both God and world. The immediate requirement was to establish the existence of God. The reason is that *there is no dual possibility regarding the existence of God. God always exists*. But, the world has the dual possibility. In one sense, with respect to God, world does not exist and the same world exists with respect to soul in other sense. Therefore, even if the existence of world is denied, it is correct with respect to God. But, *the existence of God should not be negated in any sense*. Therefore, Shankara accepted the non-existence of the world and in such case it must be with respect to God. Shankara never touched the angle of souls here. If the world is unreal, there must be somebody to realize the absence of this world. That somebody must be God only because the world is unreal for God only. Therefore, the awareness of God only is referred by Shankara and not the awareness of the soul in this context. *Awareness is only a property and is not an independent object*. Therefore, awareness does not mean soul since soul is an independent object. Awareness is the possibility or capability or the process of knowing. A king and beggar see the rising sun and know that it is the rising sun. Since, both are aware of sun, both are not one and the

same. Awareness is a common property of both king and beggar. Similarly, God and soul have the awareness. You say that awareness is soul and therefore, soul is God. Then, you have to say that awareness is beggar and therefore, the king is beggar. King and beggar are the two independent entities. Awareness is a dependable property of both king and beggar. Shankara feared that the soul may misunderstand that it is God and therefore, consequently may think that the world is unreal. If the soul is God and if the world is unreal to the soul, Shankara must have maintained one angle only and might have told that the world is unreal (Asat). But, Shankara told that world is neither real nor unreal in single angle since, it is real in one angle and is unreal in another angle. Therefore, He stated that the world is both real and unreal or neither real nor unreal since it is real in one angle and unreal in another angle. Both these angles are referred by Him as Paramartha dasha and Vyavahara dasha. The first stands for the angle of God and the second stands for the angle of the soul. The world is called as Maayaa, which means both wonderful (*Maya-Vychitrye*) and non-existent (*Yaa Maa Saa Maayaa*). ***For the soul, the world is wonderful and for God, it is non-existent.***

All the above mentioned four categories are partially wrong and partially correct. Even the atheists are partially correct because the world is true for the soul. This aspect should never be forgotten by the soul because it is a practical experience. A walking human being is always obstructed by a wall since the wall is always real. The human incarnation like Shankara may pass through bolted doors of the house of Mandana Mishra because God is identified with the human being in that case and such context becomes the angle of God in which the wall is proved to be unreal. But, by this aspect alone you should not decide the human incarnation since a demon like Ravana can also pass through the wall. Both Krishna and Ravana can pass through the wall. But, Krishna alone can preach the Gita and not Ravana. You can understand the difference if you can understand the statement “all gentlemen are human beings but all human beings are not gentlemen”.

The soul should never think that the world is unreal. In such case, the soul itself becomes unreal since it is part and parcel of the world. The entire world including the soul is unreal to God but ***the unreal world cannot be unreal for the unreal soul. Unreal for unreal is always real.*** The God is always unimaginable and the soul can never catch God. If the soul thinks that the world is also unreal, then everything becomes zero including itself. The real God is grasped by the soul when the real God identifies Himself with a part of this real world. Such part is the human being and such part is

called as Human incarnation. The reality of the world is indicated by the respect given to the Divine Mother by Shankara and Ramakrishna Paramahansa. If the world is real, you can have real entertainment in this real world. You can also approach the unimaginable God through this real creation only. You can attain worldly pleasures and also the grace of unimaginable God through the reality of the creation only, which is the devotion to the Divine Mother. The aspect of unreality of the creation to God is always unnecessary and irrelevant to the soul at anytime because the soul is never transformed in to God even in the case of human incarnation. You may take wire as current as long as current passes in it, but the wire is never transformed in to current. However, this point should not mislead you to disregard the human incarnation since the electrified wire is electricity for all practical purposes. The Veda says that there is no other way than this to approach the unimaginable God (*Nanyah Panthah...*). The behavior of father towards mother should never be imitated by the son. The father may scold the mother but the son should always respect the mother. His relationship to her is quite different from your relationship to her. For Him, she is unreal, but for you she is real. You must always respect her.

Now I compose a verse on the Divine Mother for the sake of the worship of the Divine Mother, so that we can get some real entertainment with real objects in this real world, which is called as 'Eihika' and also the grace of unimaginable God through this real world only because a part of this real world becomes Human Incarnation for the approach and worship towards the unimaginable God, which is called as 'Amushmika'.

*Aartim Chindi manobhayam hara mahamaayee jaganmaatrukee
Praaptam vaardhakamaartimulamadhunaa chintaakaram santatam
Tvayyaamushmika maihikamcha kalayee Brahmaatmikohyaat paraa
Drushyaa panchavibhutibhutavapushaa sarvam madambaavasham.*

Meaning: Oh! Divine Mother! Oh! Mahaa Mayaa! Oh! Mother of the world! Crash my suffering. Remove the fear of my mind. Now I have got this old age, which is the source of all sufferings and which always gives tensions. I find both the worldly fruit and the salvation fruit in you only. In the Human Incarnation the internal soul is the unimaginable God, Who is perceived through the human form only. This human form is a part of the visible world only. The worldly pleasures are derived from the visible worldly objects only and such world is your external body. Therefore, both super natural and natural fruits are in the control of My Divine Mother only.

Chapter 52

OMNIPOTENT GOD DOES NOT REQUIRE HECTIC EFFORT TO REALIZE HE IS GOD**Truth in Scriptures Stands Any Extent of Analysis**

October 26, 2011 Deepaavali Evening Message

O Learned and Devoted Servants of God,

The Advaita philosophers believe that this world is unreal for them also and that God alone is real. This is absolutely correct with respect to the angle of God. In the angle of the souls, the world is absolutely reality because the soul is always absolutely real for itself since the soul is part and parcel of the world. The soul cannot grasp God, who is beyond this world since God is the ultimate absolute reality. However, *in the view of advaita philosopher, the soul itself is God and hence, the world is unreal from the angle of the soul also. In such case, what is the necessity for doing the hectic effort to become God?* God may be immersed in the ignorance for a very short span of time to entertain Himself in the world. Such omnipotent God can regain His original nature in a fraction of second with single thought. *The omnipotent God does not require hectic effort to realize Himself as God.* The soul does not become God in spite of hectic effort. *Does this mean that the strength of ignorance is more than the strength of the omnipotent God?*

Therefore, the logical conclusion is that the soul is not the God and hence, there is no use of any extent of hectic effort. In such case, the soul should not treat this world as unreal. But, the Advaita philosopher is rigid that the world is unreal for him. He wants to please the real God by sacrificing the unreal items of this unreal world. He wants to be benefitted by catching the grace of the real God through the sacrifice of this unreal world. Such sacrifice is not real. The sacrifice becomes real only if the soul sacrifices the real items of this real world for the sake of God. The detachment of the Advaita philosopher is based on cheating business since unreal world is sacrificed to get the grace of real God by which he wants to become God. Shri Totapuri came to Paramahansa shouting that the Divine Mother, who represents this world, must be neglected since the world is unreal. He suffered with severe stomach pain and failed even to commit

suicide in Ganges. Then, he realized that Divine Mother, representing the world, is real for all the souls.

You can realize the reality of the world through analysis only. ***You should not give value to anything except analysis.*** You should not try to give value to a statement in the scripture because it is in the scripture. ***The concept of the statement of the scripture is always true and the truth stands always in any extent of intensive analysis.*** Truth never fears to stand before the verification by any extent of analysis. If the statement in the scripture fails in analysis, it means you have taken the statement in the angle of some wrong interpretation. If the statement of scripture is taken in its original correct angle, it never fails in analysis. The Gita starts with the praise of analysis (Sankhya Yoga or Buddhi Yoga). The last verse of the Gita says that Arjuna should analyze everything said in the Gita and accept only after analysis. Shankara condemned the atheistic Sankhya Yoga of Kapila. Then the opponent said that Kapila is said to be omniscient. Shankara refused the validity of such statement stating that tomorrow somebody may say that some Tom, Dick and Harry are also omniscient. The validity of the truth comes only from the analysis and not by any other undue consideration. Actually the omniscient Kapila, who was the human incarnation of God, is different from the Kapila, who is the author of the atheistic Sankhya Yoga. This confusion is exploited by the opponent.

Chapter 53

DEVELOPING PURITY IN DEVOTION IS FIRST STEP**Selfish Love is the Essence in Worldly Bonds**

October 27, 2011

O Learned and Devoted Servants of God,

[Shri Anil Antony asked “why the lives of devotees are always full of difficulties and miseries? Does this mean that God is always associated with misery and not bliss?”]

Swami replied: God is always associated with bliss. Everybody approaches God to get that bliss just like you approach the fire to get the heat. You love God only to get happiness, benefits and protection from God. Such love is instrumental love and not the ultimate love. Instrumental love means that you love somebody or something because that person or that thing is the instrument to give you happiness. This is stated by the sage Yajnyavalkya in Bruhadaraanyakopanishat. He says that anybody loves anything or anybody to fulfill his desire for happiness from that person or that thing (*Atmanah kamaya sarvam priyam bhavati...*). One loves his wife because she gives him happiness. One loves his son because he serves him in the old age. One loves money because it gives all sorts of comforts in the life. If the wife or son or money gives problems and misery, one throws away these. From the childhood, the human being is habituated to love anything or anybody for the sake of its happiness only. The child loves its mother because she gives milk when it is hungry. All the worldly bonds are thus, selfish only. *Nobody loves anybody for the sake of that person.* Therefore, the human being is trained from the childhood with such selfish love only.

Therefore, when the human being loves God, naturally such selfish love only flows towards God. *The human being thinks that its devotion to God is very pure and of very high level. No doubt, it is of very high level, but the entire love is impure only.* The magnitude of anything with minus sign is to be condemned more and more only as its value becomes more and more. You should not appreciate the intensity of the devotion of a demon because *such intensity of devotion is directly proportional to the intensity of his selfishness only.* In this aspect, there is no difference between a human being and demon. This concept of the devotion is not known to the

human being and hence, it thinks that it is the greatest devotee. In fact, it is not even one percent devotee because its devotion is with negative sign. This point should be clarified to the devotee. Therefore, God gives difficulties and miseries to the devotee. In such case, the devotion vanishes away. Then the devotee will realize that his devotion is only instrumental but not ultimate. The devotee should not try to increase his devotion because the devotion is in negative sign.

Therefore, the first step is to transform the devotion from negative sign to positive sign. The positive sign is to love God without aspiring any benefit or happiness in return. For this purpose, God gives misery to the devotee. By this, one should not misunderstand that God is not associated with bliss and is associated with misery only. ***The context here is to preach the devotee to purify his devotion.*** This should not be mixed up with the other context that God is always associated with bliss. The very fact that God is associated with bliss spoils the devotees to get attracted for getting bliss from God. ***The root meaning of the word Durga is that the God is to be gained through misery (Duhkhena gamyate iti Durga).*** The meaning of this word contains all the above analysis.

Chapter 54

PATH TO PRACTICE ANY SPIRITUAL CONCEPT**Serve to Any Extent after Deservingness Concluded**

October 28, 2011

O Learned and Devoted Servants of God,

Shri Surya asked “How to achieve the purification of devotion that can really reflect in practice?”

Swami replied: For the projection of a tree, seed, water and fertilizer are necessary. Similarly, *for the practical implementation of pure devotion, the knowledge of concept, intensification of concept by theoretical means and practice are necessary.* First you must have the correct concept that can be received from Sadguru. The concept gains strength when you preach and discuss with others. The concept existing in your mind can be implemented in practice to little extent at least. The practical implementation of the concept even to little extent takes you near to God. The nearness can be recognized by the happiness that comes in your mind from the blissfulness nature of God. As the concept is implemented more and more in practice, you become nearer and nearer to God indicated by more and more happiness. *The practice of the concept increases the strength of concept in you.* Therefore, *the concept gets more and more intensified by the gradual implementation in practice as well as the theoretical preaching and debates of the concept.* The intensification of the concept by theoretical discussions is like the growth of the plant from the seed by the water. The growth of strength of the concept by the gradual practice is like the growth of plant from seed by the supply of fertilizer. The basic concept is the seed. The seed must be good. *The good concept can be obtained from Sadguru only.* Thus, the purification of devotion can be attained more and more by both the theoretical and practical steps.

You must train yourself in the concept in the society before you approach God. A soldier is trained properly in the training center before he approaches the actual war. The training center is the society itself. First you serve the humanity without aspiring anything in return. You will become perfect in the concept by the training in the society. Then you will win in the presence of God. The Gita preaches that you must do any work without aspiration of the fruit. Such training purifies the human being and when it

approaches God, its devotion will be also pure. But, you must be careful in the society because some cheats may exploit you and extract your work for their benefit. Therefore, ***you must develop the concept in the case of deserving people only***. What is the first criterion of the deserving receiver of your help or service? The Veda says that the essential criterion of the receiver is not to expect anything from you. Thus, the receiver also is trained in the same concept. Some people do not express their desire by mouth but expect your help in their minds so that they impress upon you as deserving. You are not omniscient to know the hidden ideas in their minds. Therefore, there is every chance for you to slip in serving the undeserving people. As far as possible, you must analyze and analyze.

You can do the help or service to any extent provided you conclude the deserving receiver. Do not be hasty in doing service. Of course, the basic needy, who are extremely poor, need not be analyzed. ***Since they are in need of basic needs only, you need not apply the analysis to their case.*** There is a saying: “service to humanity is service to God”. The meaning of this statement is that you must train yourself in the service of humanity so that you will succeed in the case of God, whenever the opportunity comes. In the case of poor people, there is no chance of expecting anything in return. Therefore, that is the best area to develop the pure devotion by serving without aspiring anything in return. You serve the humanity. You will also develop love to the human form, which will be useful in serving the contemporary human incarnation of God without any repulsion to co-human form. All the social service is only training for the service of God. Without the ultimate service to God, mere social service gives you only heaven from which you have to return after sometime as said in the Gita (***Kshene Punye...***).

Chapter 55

CORRELATION OF INTERPRETATIONS OF SHANKARA & DATTA SWAMI

Soul and Intelligence to God and Soul

October 29, 2011

O Learned and Devoted Servants of God,

Shri Phani Kumar asked “Is there difference between soul and intelligence, which are described as the two birds by Shankara? You said the two birds as God and soul in the context of human incarnation.”

Swami replied: The Mantra in the Veda says that there are two birds on the tree. One bird eats the fruits and the other shines without eating. *Shankara took these two birds as the soul and the intelligence. I have taken these two birds as the unimaginable God and imaginable soul existing in the human incarnation.* If you carefully analyze, both these versions become one and same. God was called as soul and the intelligence as the individual soul by Shankara. The tree is the human body in both the interpretations. The words only differ but the concept is one and the same. *Different words have to be used based on the relevant atmosphere of the receivers of Knowledge.* In the time of Shankara, even the word God could not be used and not to speak of the human incarnation, since all the receivers were atheists only. The human body of the human incarnation is actually the tree. Shankara kept silent about the human incarnation and only the human body was referred and the followers misunderstood that God and soul exist in every human body without realizing the problem of Shankara, surrounded by atheists. Atheists could conveniently digest this since the human body was acceptable to them. In the human body of the human incarnation, God and soul co-exist. In the place of God, the soul is brought and in the place of the soul, the intelligence is mentioned by Shankara. *The human body of the human incarnation can be easily compared to the human body of the human being since both are one and the same.* The main predominant component in the human being is the soul. Intelligence is only 1/4th part of the four faculties of awareness (antahkaranams). Hence, the *intelligence becomes minor component only.* Similarly, in the human body of the human incarnation, God is the major component and the soul is the minor component only. *Shankara explained the comparison only and*

kept silent about the concept since atheists will not accept the concept of human incarnation. There is a special style of preaching in which, the simile is elaborated in the beginning and at the end, the concept is briefly introduced so that the concept is clearly understood through the already explained simile. In the Gita also, ***the soul in the human body is explained in the beginning by which the God in the human body of the human incarnation can be easily understood*** and subsequently the human incarnation was mentioned. Jesus also explains in this way.

Intelligence is a thought, which is the faculty of decision and ***it is the head of other faculties***. It represents all the faculties of awareness. It is a specific mode of awareness. Awareness itself is the specific work form of inert energy. We experience the thoughtless awareness in the stage of meditation. Awareness itself is a mode in which it is aware of itself. The general awareness in the meditation itself is in a big mode and hence, such awareness should be also called as a big thought. When we call this as thoughtless awareness, it only means that all other thoughts are absent in this thought. We say that a lump of gold is formless from which several ornaments with different forms can be evolved. We say that the lump of gold has no form, which means that the other forms of ornaments are absent here. Actually, the lump also has a form, which is irregular circle. In deep sleep, the awareness disappears totally and the basic essence of awareness, which is inert energy, is left over. This inert energy attains a specific mode due to working in a specific machine, called nervous system. Once the specific mode of the inert energy appears, such inert energy in that specific mode is the thought or awareness in general. ***The general awareness is like a big water wave in which other minor thoughts like minute waves exist.*** These minor thoughts are called as Gunas or Bhavas, where as the major thought is called as Sattva Guna (general awareness). The water in the simile can be compared to the inert energy. In fact, the soul is inert energy only as said in the Gita (***Sthanurachaloyam...***). This inert energy is called as Atman. ***The same inert energy in the form of a specific work is called as awareness.*** Both the inert energy and the awareness are essentially kinetic energy only, but, the difference like inert and non-inert classifies them into two categories. The similarity in both is that both are kinetic energy. The difference is that one is inert and other is awareness. The deep scientific analysis brings both these into one phase, called as kinetic energy. Even if you take the example of water wave, water is matter and the wave is energy. This difference disappears since both matter and energy are inter-convertible and stand in one phase, called creation. In all these similies, Creator is not touched because the simile should be always from creation.

All these four items i.e., water, water wave, inert energy and awareness stand ultimately in one phase only, which is the creation. Therefore, if you are explaining the soul and intelligence, you are explaining only the simile and not the concept. We can say that ***there are only two different items without any similarity***, which are the ***unimaginable God and the imaginable creation***. When you say that there are two items, the number two is based more on the difference but not unity. The Vedic Mantra starts with the word two, i.e., 'Dvaa'. Therefore, when there are two items with total difference, you need not go to other two items, which have lesser difference. Hence, the number two in reality must refer only to unimaginable God and imaginable creation. The unimaginable God and the imaginable soul (representing the imaginable creation) exist only in the human body of the human incarnation. Except the human incarnation, there is no other place where these totally different items co-exist. The Mantra says that one bird is affected, where as the other bird is not at all affected by the process of eating. Eating is an action (Karma) by which all the co-existing items of the creation will be directly or indirectly affected since all the items in the creation are inter-linked. The soul (inert energy) and intelligence (a faculty of awareness) are the two items in the creation, which co-exist together as cause and effect since inert energy transforms into awareness. ***The inert energy is the cause, which is generated by the oxidation of the food. The awareness is the effect. The cause and effect may be different in one angle but inseparable in other angle.***

If you hit the mud pot with your leg cursing the ugly shape (effect) only, not only the pot is insulted but also the mud in the pot, which must be inevitably touched by the leg. The mud and pot (shape) are inseparable. We agree that cause and effect are separate items because when you break the pot, the shape is destroyed but not the mud. Mud is the matter and shape is the kinetic energy introduced into the mud through the workmanship of the pot maker. Matter is the cause and shape is the energy. These two items are different to certain level only, because matter and energy are inter-convertible and form the same phase of creation. Even though we agree that they are two difference items, but they are inseparable and linked with each other in the mud pot. Hence, the process of insulting by hitting one item has to affect the other item also.

On one side, we agree the initial difference between the cause and effect but on the other side we have to agree to the inseparable link between the two, which makes one item to affect the other. This point relating to the soul (cause) and Jiiva or intelligence (effect) is clearly explained in the Gita (***Naanyam Gunebhyah Kartaram...***). Therefore, one item affected by the

process influences the other item also in reality. However, taking the basic initial difference, it is said that the other item is not affected. ***You cannot bring perfection of the concept in the simile.*** This also proves that the soul and intelligence stand only as an example but not the actual concept. Shankara has taken the simile only in the relevance of atheists. The actual concept was also revealed by Him, when He stated that He was the human incarnation of God. When the atheist was converted into devotee, the actual concept was revealed by Shankara.

In both the concept and simile, the two items are closely associated and the close association is stated by the Mantra (*Sayuja Sakhayaa...*). The unimaginable God identifies Himself with the soul and the body also as stated in the Veda (*Antarbahishcha...*). In the case of ordinary human being, the soul and intelligence are inseparably associated like water and wave. Therefore, the effect of one item naturally falls on the other item. But, this happens as a rule in the case of soul and intelligence since both are imaginable items closely associated with each other. ***In the case of God and soul (or even body), God is unimaginable and the soul is imaginable.*** The effect of the imaginable item can never touch the other unimaginable item i.e., God even if they are closely associated as in the case of human incarnation. The simile for this concept must involve imaginable items only since there is no unimaginable item other than God. When you take a simile in which two imaginable items are closely associated, the interaction of the effect one item on the other is inevitable because both are imaginable items and also closely associated. When the unity or similarity between the two imaginable items is more, the extent of interaction between them is also more. All the imaginable items are basically linked to each other since every imaginable item is basically energy only. Such basic unity and the close association are favorable for the transmission of effect from one item to the other. You have to forcibly stop the transmission of the effect at least based on the assumed superficial difference. Then only you can explain the concept through the simile. For this purpose, the assumed external difference is magnified in the simile. You can say that the water remains as water only irrespective of the magnitude of the kinetic energy that decides the size of the wave. The water is one and the same in a small wave or a big wave. This angle helps to explain the absence of effect of one item on the other item. For the sake of explanation of the concept, you have to confine to this angle only. You should not take the other angle in which the formation of wave has affected the peaceful and standstill water leading to the modification.

The water molecules in the wave are highly agitated due to influence of the kinetic energy, whereas the same molecules in the stand still water are unaffected. This angle proves that the effect of one item falls on the other item. We have to forget this physical change of water and be satisfied that there is no chemical change in the water. The absence of chemical change should be only taken from the simile to understand that the unimaginable God is not at all affected by the imaginable soul. ***Whenever you take a simile for the concept, the desired aspect in the simile should be only taken neglecting the other undesirable aspects.*** If you compare the moon with the face, only the aspect of pleasant nature should be selected rejecting the other aspects like black spots, appearance only in the night etc., Similarly, in the simile i.e., soul and intelligence, the desirable aspect is only that the soul is not affected by the intelligence like the absence of chemical change in water due to formation of wave. Though, only the convenient aspect is taken, it does not mean that the inconvenient aspect does not exist. Hence, the Gita mentions both the aspects of unity and difference between Atman (Soul) and Jiiva (represented by intelligence) in the above mentioned verse.

Subject of Philosophy

Philosophy is the subject, which always deals with the concepts of God only. Therefore, the unimaginable God and imaginable soul in the human incarnation only can stand as the concept. The soul and intelligence in an ordinary human being involving two imaginable items can be taken only as a simile to explain the concept. If the subject is psychology or zoology or physics, you may take the soul and intelligence as the concept and bring water and wave as the simile. But, remember, here, both the concept and the simile involve only imaginable items. Here, you explain one part of the creation with the help of the other part of the creation. ***In philosophy, the concept always involves the Unimaginable Creator and the simile for the concept is always taken from the creation involving imaginable items.***

One way is to treat the soul as inert energy and the awareness represented by intelligence as the other non-inert item. The awareness is a specific work form of inert energy. In this way, the difference between the soul and intelligence is very easy because the soul is inert energy unaffected by the tensions of all the thoughts of awareness. This way is mentioned in the Gita since the soul is said to be eternal (***Nityah***), all pervading (***Sarvagatah***) and inert (***Sthaanuh***) cosmic energy. The limited soul in the body is a minute drop and the external cosmic energy is the

infinite ocean. Even *the body made of matter that separates the soul from the external cosmic energy is also another form of energy*, you can understand the continuity of discontinuous ocean of cosmic energy. In the Gita, another way is also mentioned, which was not contradicted by the Lord. In this alternative way, the soul is the thoughtless general awareness that is observed in the state of meditation. In this alternative way, the soul appears and disappears everyday (*Atha Chainam Nitya Jaatam...*). In this alternative path, the soul is not the inert energy, which can be detected in the deep sleep. Now, *if you take the soul as awareness and intelligence as one of its faculties, the difference between soul and intelligence is very very little and subtle*. In such case, the soul is a macro wave of general awareness (awareness aware of itself only) and the other faculties are only small waves of same awareness. In this case, you can differentiate the general awareness of meditation from the awareness in the form of various thoughts. But, this difference does not help since in the daily life (other than the state of meditation), the general awareness cannot be isolated from the thoughts to establish that the general awareness is not disturbed by thoughts. Hence, in the explanation of Shankara, the soul is taken as the basic inert energy only so that the difference between the soul and intelligence is very very clear because the inert item is clearly different from the non-inert item. *This means that the soul taken as pure general awareness by the present Advaita Philosophers is not the correct version of Shankara*. The correct version of Shankara is that the soul is inert energy only as said by Him and that the soul is left over in deep sleep (*Sushiptyekasiddhah...*) and this is the elaborated view taken by the Lord Krishna all along the second chapter of the Gita. In deep sleep, since the nervous system stops functioning, the transformation of the inert energy into awareness stops. Even though current is supplied, if the grinding machine stops functioning due to some damage, the transformation of current into grinding work is stopped and the current remains as current only. Similarly, in deep sleep, the inert energy remains as inert energy only, which is the essential form of the soul. Awareness is a specific work form of inert energy like grinding work.

Chapter 56

SCRIPTURE AND INCARNATION SUPPORT EXISTENCE OF HELL AND REBIRTH

Realize Atleast 50-50 Probability and be Cautious

October 30, 2011

O Learned and Devoted Servants of God,

Shri Ajay asked “Generally people are worried about death and issues after the death. Please enlighten on this.”

Swami replied: Scientists and atheists feel that death is a simple phenomenon of nature like stopping of a condemned old machine. *The digestive system along with the respiratory system is like the condemned battery unable to generate the current.* The oxygen from the respiratory system oxidizes the digested food in the digestive system generating the inert energy, which is supplied to different systems of the body like brain, heart, kidneys etc., The inert energy is transformed into a specific mode of work in each specific system. Such specific mode of work form of the inert energy in the brain and nervous system is called as awareness. If the generation of inert energy is stopped, the subsequent transmissions of inert energy into various modes of work are also stopped. If the systems are damaged due to old age, the damage of the system is also a coinciding factor. This results into the natural old age death. Sometimes, some important system may meet untimely damage and the dis-function of that system may affect the function of other systems leading to untimely death.

Human body is like a factory containing various systems as machines. The long work may result in the wear and tear of the systems. Brain and nervous system is like the computer control room. The digestive system along with the respiratory system is like the power room. When the total factory like body is shut down, the death is declared. *The information disk in the computerized control room is called as Jiiva or individual soul. The current from the power room is called as the Atman or Soul.* When the factory is closed, what happens to the information panel of the computer room? The disk may lie idle in the factory along with the other systems, which are decomposed in long time. Scientists maintain this view and say that the individual soul also decomposes along with the other systems. This

concept is generally expected in the natural way and there need not be any confusion.

The whole confusion started with a practical aspect that is observed in the world in almost every country i.e., the concept of rebirth of the same individual soul. When the factory is closed, somebody has taken away the information disk from the factory and established it in a new factory. There are several cases of rebirths with perfectly verified information of the departed souls.

How is the disk stolen from the old factory?

Who has stolen this?

Where is this disk present during the interval time?

What happened to this disk in the interval time?

These are the logical questions that arise on the observation of the proven cases of rebirth. The scriptures of all the religions say that the individual soul goes to hell or heaven to enjoy the fruits of its deeds for sometime before it takes a new body on this earth for a rebirth. Christianity does not agree with rebirth, but there is a version saying that Jesus also accepted the rebirth. Anyway, rebirth is a proven fact appearing before our eyes. The same individual soul takes rebirth in this world after sometime of the death. There need not be any discussion on this aspect. ***The debate is only about the issues in the interval period.*** The Scripture says that the soul goes to hell and heaven in the interval. Now, the doubt is whether this soul goes to hell and heaven or takes rest in some place in the cosmos? Since there is no direct proof for this affair in the interval, there is a 50-50 probability. A wise man will opt for the presence of hell and heaven because there is no harm if one takes precautions to avoid the hell. Nothing is lost by these precautions if the hell is absent. ***But, if the hell is present due to 50-50 probability, the negligence of precautions will result in serious damage.*** Regarding the proof for the existing place of hell in this infinite cosmic space, the 50-50 probability can be again applied i.e., I have not shown you the hell in this infinite space and at the same time, you have also not shown Me the absence of hell in this infinite space by taking Me up to the ending boundary of the universe. In such 50-50 probability, the wise decision will be to believe the existence of hell. If precautions are taken to avoid the hell, there is no loss even if the hell is absent. But if precautions are neglected and if the hell is really present, there is a serious damage. Therefore, ***the conclusion of all this scientific analysis is that the individual soul goes to hell or heaven for sometime and returns to this world for rebirth.*** Please note that I have not taken any mystic faith based

on blind belief in this analysis and hence, all My dear friends, who are scientists and atheists, will adopt this view.

Supporting Incidents

To give support to the above story of the interval, there are some experiences of some people, who went up to the verge of death and came back. They said that they have travelled long distance in darkness and then light appeared in which a divine personality was seen. You may say that these are poetic fabrications of these people. It is again a 50-50 probability. It is better to accept their experiences, which coincide with the concept in the above scientific analysis.

Another supporting point is that the human incarnation, which has proven the existence of unimaginable power through unimaginable events (miracles) also says that the concept of the scripture is correct. You must give validity to His saying, since the unimaginable event was proven by Him through demonstration. You may do away with the human incarnation by saying that the miracles are magic. However, the acceptance of the possibility of the scriptural concept already stands firm in the above scientific analysis.

Hence, *there is no harm in accepting the experiences of some people, scriptural descriptions and the messages of human incarnations supporting the scriptures*, which are in line with the 50-50 probability presented in the above scientific analysis. Therefore, the final conclusion is that everyone, be it an atheist or a theist, should accept the rebirth, hell and heaven declared by the scripture and follow all the scriptural precautions carefully in this world. This concept rises in every mind in the old age since the death is near and hence, this concept is clarified removing all confusions.

Chapter 57

NEGLIGENCE DEVELOPS IN KNOWN OR NEAR ITEMS**Negligence over a time may lose Incarnation**

October 31, 2011 Naga Panchami

O Learned and Devoted Servants of God,

Shri Ramanaiah asked “What is the reason for the God to be always unimaginable by which the devotee is always dissatisfied due to the impossibility to know God?”

Swami replied: The actual reason is that the intelligence of the devotee can imagine anything, which has the spatial dimensions (length, breadth and height). Anything, which does not have the spatial dimensions, becomes logically unimaginable. You can test this point by closing your eyes and constantly try to imagine anything, which is not having spatial dimensions. Even the minutest particle that you can imagine must have some least measurable or atleast spatial dimensions, which can be calculated atleast by calculations if not by instruments. Therefore, the problem to understand the God lies with the devotee and not with God. *You have to keep God beyond the space because God is the generating cause of the space.* You cannot find pot in the lump of mud before the generation of the pot. If you say that the pot exists already in the mud, you cannot say that the pot is generated after the preparation of the pot since the pot already exists in the mud. Therefore, the effect should not be in the cause before its generation. Hence, *the space should not exist in God before its generation.* It means the original God before the generation of space does not have the characteristics of space, which are the spatial dimensions. This logic inevitably keeps God beyond space and hence, unimaginable.

You may argue that nothing is impossible for the omnipotent God. All impossibilities called as miracles are possible for God. Therefore, *the unimaginable God by His unimaginable power or capability can make the devotee to imagine even the unimaginable God.* The answer for this is that God never breaks the general logic to be followed by the souls in Pravritti. Of course, God performs these unimaginable events to establish the concept of unimaginable nature. But, this one point stands as an exception and the *other miracles are sufficient to establish the existence of unimaginable nature.* For another reason also, you should not say that God is not

omnipotent due to incapability of this exception since there is a valid reason for this in the interest of not only the devotee but also God. Such valid reason is: the human being is made of ego, jealousy and negligence over the attained or known things. ***As long as an item is unknown and is not attained, the negligence, ego and jealousy subside.*** The human being always regards the distant item and neglects the item, which is present before the eyes. We can find this human nature by several examples and I can give one or two of these. People worship the statue of the serpent today, the Naga Panchami, with unimaginable devotion since the actual serpent is not seen. When it appears, it is immediately killed! People neglect their parents when they are alive and do not give meals even with one side dish. But after their death, their yearly ceremony is performed with meals containing at least dozen side dishes! In the case of serpents, the fear for selfish harm is the reason. In the case of parents also, the same fear for the selfish harm is the reason because if the yearly ceremony is not performed, there is a fear that some harm will happen to him. This is the inherent nature and even the angels are not exceptional to this as said in the Gita (***Paroksha Priya ivahi Devaah...***).

Even in the case of contemporary human incarnation, devotees worship it with lot of devotion for sometime and negligence starts slowly. God tested whether the human being makes God an exception to this inherent nature. Such test is the observation of the human incarnation after living with the devotees for sometime. The human being perfectly proved that even God is not an exception to its inherent nature. Even the devotee like Rukmini could not overcome this. She was daily drinking the hot milk and the Lord was normal even after drinking the hot milk. One day Rukmini gave the same hot milk to Radha. When Radha took that milk, the skin of the Lord became red due to heat. The Lord told that this happened since He is in the heart of Radha. The conclusion showed that the Lord was not in the heart of Rukmini. Rukmini asked the Lord for the reason. The Lord told that Radha was staying far and hence, the value of the Lord was maintained by her. ***This proves that anybody staying far away will have value.*** Therefore, God wants to stay far from the devotees by always becoming unimaginable so that the value can be maintained. ***When the value is broken, the Lord will feel more for it.*** He does not want to see the break of His value and feel for it. Hence, ***God avoided this one miracle not only in the interest of the devotee but also in His interest.*** The interest of the devotees is that the devotee should not lose the Lord due to such negligence.

Chapter 58

UNIMAGINABILITY OF GOD LEAD TO MULTIPLE SCHOOLS OF PHILOSOPHY

Awareness: Basic Material of Every Thought

November 04, 2011

O Learned and Devoted Servants of God,

Shankara told that the awareness, which is filtered from all types of thoughts and left over with a single thought that it is awareness, is the absolute God (Nirguna Brahman). All the thoughts can be classified into three types, which are called as Trigunas. *Awareness, aware of itself is a thought by itself, which is the inherent characteristic of the awareness and is called as awareness in general.* The Sattvam is one of the three types of thoughts. *The type Sattvam represents all good and divine thoughts.* The general awareness (Jnanam) is also included in this first category i.e., Sattvam. The word knowledge (Jnanam) basically means to know something including itself. The word Jnanam is fixed (Rudha) in special knowledge but it can be taken in this basic sense (Yoga) also.

The basic material of every thought is general awareness. Therefore, the basis of all the three types of thoughts is general awareness, which should not be confined to the first type only. Based on this logic, Shakara isolated the general awareness from the three types of thoughts and called it as absolute God. Hence, the absolute God is above the three types of thoughts (Trigunas) and hence, called as Nirguna Brahman. This word means that the absolute God is beyond and separate from the three Gunas. But, the general awareness itself is a specific work form of the inert energy only, which is generated from the oxidation of food. The general awareness disappears in deep sleep and appears in the awoken state. Hence, the general awareness has daily birth and daily death as said in the Gita (*Nitya jaatam...*). You cannot call the general awareness as thoughtless entity and claim that it is beyond all the thoughts or Gunas. The thoughtless entity is the inert energy in deep sleep and therefore, cannot be the awareness. If you say that the awareness is thoughtless, the awareness itself disappears and becomes inert energy. It is just like saying that the lump of gold is formless and the ornaments only have the form. This view is allowed in normal way but the sharp analysis shows that the lump of gold also has some form,

which may be irregular. Therefore, the general awareness can be allowed to be beyond all the thoughts (gunas) in such normal way.

What is the reason for Shankara to do all this exercise and promote the general awareness to the state of absolute God? Shankara knows very well that absolute God is unimaginable (*Mouna Vyaakhya Prakatita...*). **'Unimaginable' means that it is beyond awareness and also beyond inert entities.** You cannot even imagine God and where is the possibility of attaining or becoming God? In such case, there is a free license to attribute any imaginable item as the absolute God and the license should be appreciated if some good purpose is served. If I say that a specific imaginable item is the unimaginable God, you can never negate My proposal. The reason is that you yourself cannot prove and define the unimaginable God on your side. When you cannot establish something, you cannot oppose anything.

The unimaginable status of the absolute God creates the pre-license to name any imaginable item as absolute God. This is the reason for the multiplicity of the schools of philosophy. Each school proposes some imaginable item as the absolute God according to its liking. This is the reason for the evolution of several religions and several schools of thoughts in the same religion. ***This is the basis for all the 'sacred quarrels'!*** The reason is that the basic free license cannot be opposed by anybody since you cannot define the absolute God before opposing somebody. However, this free license is appreciated if some good purpose is served. The same free license should be condemned by the powerful logic establishing the unimaginable nature of God as the generator of the space in the context of avoiding these sacred quarrels, which lead to unsacred harmful results. Therefore, Shankara can be appreciated since He selected the general awareness as absolute God. It was necessary for Him since everybody became atheist by denying the existence of God based on the reason of unimaginable nature. ***Some imaginable item should be selected as absolute God to deny the atheism.*** The atheists (Bhuddhists) concluded that everything is nothing based on the concept of relativity. In the force of relativity, the basis also became nothing. The theory of relativity became endless. Then, Shankara proposed the existence of awareness to grasp this relativity. Otherwise, the relativity itself becomes nothing. If the awareness is non-existent, this 'nothing' becomes nothing since nothing is not established, which is not grasped by the awareness. By this logic, Shankara stopped the endless concept of relativity at the basis of awareness. ***Awareness was used as the temporary stop gap by Shankara to stop the endless relativity, the result of which is endless nothing (Shunya).***

Psychological Treatment of Patients by Advaita

Apart from the above essential good aspect, another good aspect is to remove the strain of tensions and to introduce perfect detachment and confidence in the case of general public. ***Everybody was strained by the mental tension, which is the result of continuous thoughts.*** When the thoughtless awareness is set to be God, everybody tried to enter this state of awareness without thoughts. This gives perfect rest to mind and mental strain is removed. Everybody gets attracted because such a state is the absolute God and you also become God by such state!

- 1)By keeping yourself in such state, you become God and you need not crave for worldly things.
- 2)By becoming God, you need not aspire for anything because you have attained everything.
- 3)This leads to the detachment from the worldly things and avoids lot of sin in the society.
- 4)This also gives full confidence and full satisfaction to the self because you have become the highest omnipotent God!

All this is the psychological treatment for the mental patients and ***every human being is a psychic patient in reality.*** Shankara, the human incarnation of God is the psychiatrist, who came down to cure His children from the mental illness. Most of the people follow Advaita Philosophy for these good benefits only and we need not condemn this philosophy in the view of establishment of truth and spoil these good benefits given by Shankara to the society. But, once the human being is cured from these mental defects, the truth must be established so that it can progress in the true spiritual path to attain the ultimate grace of God. ***You must distinguish the mental patients attracted by the Advaita Philosophy from the greedy lot of human beings to become the highest God resulting in egoistic demons.*** We should sympathize the first group and not reveal the truth. You must open the truth to the second group and rectify them.

Chapter 59

UNIMAGINABLE MEANS ABSENCE OF SPATIAL DIMENSIONS**Chain of Causes and Effects**

November 04, 2011 Evening

O Learned and Devoted Servants of God,

The Buddhists took the concept of cause and effect to analyze this creation. *The effect is always unreal with respect to the cause.* But, when the cause is analyzed, it becomes the effect of some other internal cause. *Mud, the cause, is real whereas its effect, the pot, is unreal.* When the mud is analyzed, it becomes the effect and the particles become the cause. Hence, the mud, which is real with respect to the pot, becomes unreal with respect to its cause, the particles. If you go deep like this, the particle is the effect and the crystals in it become its cause. The crystal again becomes effect with respect to its cause, the sub-atomic particles. Like this, the creation is analyzed and the analysis becomes endless, since the ultimate cause, God, is unimaginable. *The entire creation, which is imaginable, becomes unreal with respect to the ultimate cause, the unimaginable God.* The unimaginable God is the ultimate reality. *In the analysis of creation, the ultimate imaginable item is the space, which is the subtle energy.* Therefore, the Buddhists have ended in space or vacuum, which is considered as nothing (Shunya). In fact, the space or vacuum is not nothing, which appears as nothing. There is nothing like nothing since everything is something. *The existence of everything is derived from the existence of the ultimate cause.* According to Buddhists, the ultimate cause is nothing and hence, everything is nothing (Asatkarya vaada). Even the space, which is the subtle cosmic energy, becomes nothing in the stream of the analysis of relativity. *The effect is unreal by itself, but, is real due to existence of its cause. This unreal – real duality of the effect is called relativity.* The effect is said to be relatively real with respect to the cause. Shankara pointed out that if the ultimate cause is non-existent, then, the non-existence of the ultimate cause should pervade into the chain of causes and effects. In such case, everything should have been told as non-existent. But, we say that everything is existing. *Therefore, the ultimate cause of this creation should exist.* All the causes and effects in the ladder are non-existent by

themselves, since all these are ultimately the effects of the ultimate cause only. Hence, all these effects are said to be existing, since their existence is the existence of ultimate cause only. Even the modern scientists end with space or energy only as the ultimate cause. The modern scientists have identified the space as energy through the concept of bending of the space around the boundary of the object. For the scientists, the space or vacuum is energy, which is the ultimate cause that exists. Therefore, the entire creation exists for scientists. The Buddhists just differed from the scientists by one point only, which is that the space or vacuum is also absence of energy and hence, non-existent. Hence, for Buddhists, the ultimate cause is the non-existent vacuum and hence, the entire creation is non-existent. Both Buddhists and scientists are partially correct and partially wrong. The truth is that the vacuum or space is energy. But, the energy is also non-existent, since it is not the ultimate cause. ***The energy is the first effect of the ultimate cause.*** First, the energy is produced and hence, first the space is also produced, because space is energy. Therefore, the Veda says that God created the space in the beginning. The same Veda says that God created energy in the beginning. There is no contradiction because the space is the same energy. The ultimate cause, which is the generator of the space, should not have space (spatial dimensions) in it. Hence, the ultimate cause becomes unimaginable due to absence of spatial dimensions. ***The existence of unimaginable cause is also established in experience through the exhibition of unimaginable events called as miracles.*** We have to accept the existence of unimaginable entity through the unimaginable miracles. ***'Unimaginable' means the absence of spatial dimensions only because anything with spatial dimensions becomes imaginable.*** Thus, the absence of spatial dimensions establishes the cause of space since only the cause of space does not have spatial dimensions. All these points with the experience prove the existence of the ultimate unimaginable cause.

Shankara Meant Awareness of God

Shankara established the need of the existence of awareness to understand the non-existence of this unreal world of Buddhists. Such awareness must be present for the existence of the non-existence of the world. Otherwise, the non-existence of the world becomes non-existent. Therefore, there must be the existence of awareness, which grasps the non-existence of the entire creation. Here, the very important point is that ***such awareness, which grasps the non-existence of the entire creation, must be related to the ultimate cause only***, since the entire creation is unreal with respect to the ultimate cause only. Since this ultimate cause is called as

God, the awareness, referred by Shankara here for the sake of Buddhists, must be the awareness of God and not the awareness of the soul. ***Soul is not the ultimate cause, which is an imaginable item, existing in the chain of relative causes and relative effects only.*** At this point, Shankara did not mention the word 'God' because the atheistic Buddhists will not accept God. Therefore, Shankara kept silent in naming the ultimate cause as God. Therefore, Buddhists have accepted the existence of awareness and dropped their concept of Shunyavada i.e., everything is nothing. Shankara did not meddle with the concept further because at least the existence of something is established, which is a step for the future establishment of existence of God. But, ***there is a serious problem at this stage because the awareness or soul is misunderstood as the ultimate cause*** and hence, the entire creation becomes unreal for the soul. Shankara kept silent in spite of these negative effects since any slight disturbance may reverse the atheistic Buddhists. The serious result of these negative effects is that, the soul or awareness is the ultimate Creator (Cause) of this entire creation. Since God is the name given to such ultimate cause, Buddhists did not mind to say that the soul, the ultimate cause, is called as God. Therefore, Buddhists agreed that God is the ultimate cause of this Creation and God exists. The desired result is achieved, but, the undesirable negative side effect is that such God is the soul itself.

Shankara allowed these negative side effects in view of the greatest success achieved in converting atheists into theists. These negative effects resulted in the spiritual knowledge (Nivritti) were used to rectify the worldly issues (Pravritti). The soul became God due to negative effect, but this is used in positive sense to bring social justice. When you feel that you are God, there need not be any scope for ambition because the highest is achieved. It also brings self-confidence and full self-satisfaction. The ambition for the worldly things leads to the concept of sin in the society. This ambition is further reduced by another negative effect, which is that the world is unreal for the soul, the ultimate cause. There is no need of ambition to attain any unreal item. Thus, Shankara used all these negative effects to establish the social balance. Such detachment from ambition is also required in the effort to achieve the grace of God. Thus, these negative effects are not only useful for Pravritti but also for Nivritti.

Soul is not the ultimate cause because soul is the awareness and awareness is only the product of energy. Awareness is a specific work form of the inert energy. Energy consists of particles or waves, which have spatial dimensions. Therefore, soul, a form of energy, has spatial dimensions and is imaginable. Since soul has space (spatial dimensions) in

it, the soul cannot be the generator of the space. ***The reason is that space should not exist in its generator before its generation.*** Hence, space is not the unimaginable God. Space is not the ultimate cause since it cannot create even an iota of this real world. It may be the generator of the imaginary world but not the real world. The awareness was established by Shankara as a requirement to grasp the non-existence of the entire creation. But, awareness is not an independent entity, which is only a dependable process of some independent item only. Awareness is the process of knowing something, which is work. Work is dependable property of some independent working element. The awareness is the dependable work and the independent working element is the soul, which is the inert energy. Similarly, God is the independent item and the awareness of God is a dependable property of God. Of course, all the items of the creation including the soul are dependable properties of the ultimate independent God. Hence, awareness is neither the soul nor the God. Even though all the items of the creation are dependable properties, one dependable property, the soul, can get the independent status of the working element with respect to the other dependable property, the awareness and all this happens by the will of God. ***Hence, the awareness proposed by Shankara can neither be taken as soul nor as God.*** Hence, we said that the awareness proposed by Him was the awareness of God. But, that awareness is misunderstood as soul and here also it means that it is misunderstood as the awareness of the soul.

Chapter 60

DESIRES NEED NOT BE PUT FORWARD TO OMNISCIENT GOD

Inevitable Enjoyment of Fruits Established by God

November 05, 2011

O Learned and Devoted Servants of God,

The Gita says that you should totally surrender to God (*Tvameva Sharanam...*). *After your prayer and worship to God, you need not ask Him for anything even in the mind because He is omniscient.* You are treating Him as an ordinary human being having limited knowledge. You should follow this principle even in the case of human incarnation. The external human form misleads you to think that He is an ordinary human being. But, when you worship the photos and statues of energetic forms like Vishnu, etc., you should have the sense of omniscient God. The human form in the photo and statue may again mislead you. But, there are some devotees, who believe that God is formless and omnipresent. They do prayers sitting in open space. I expected them at least to have the sense of omniscient God. To My surprise, I find even them expressing their desires. This type of behavior proves that the God prayed by you is limited and not omniscient. Such God cannot be omnipotent also. In such case, how can such God respond to your prayers and answer through His omnipotent miraculous power? *In your prayers, you praise the God as omniscient, omnipotent and omnipresent. But, at the end of the prayer, your behavior contradicts all the above adjectives of God.* Actually, you are a limited human being and do not know what is really good for you.

Most of the boons asked by you are only harmful to you. The omniscient God knows what is really good for you in the long run. With your limited knowledge, you do not know the multi-dimensional network of your past deeds. Such network is very complicated to understand as said in the Gita (*Gahanaa Karmano Gatih...*). The results of your past deeds come to you in a particular order that is convenient to you. The periods alter generally, which can be known from astrology (Jyotisha Shastra). *A period may be bad for some horoscope, but, some sub-periods in that period are good, which serve as recreation intervals in a long bad period.* Similarly, in a long good period, the sub-periods of bad planets also come to become

intervals for change. The continuous good also bores like eating sweets continuously. This is the reason for the nine planets to rotate through their sub-periods in a long good or bad period. Therefore, God has arranged the incidents in your life in the best convenient manner for you. Hence, ***you must allow the incidents of your life to take place in their own natural way, which were set up by God.*** The fundamental role should not be forgotten, which is that, you must enjoy the good or bad results of your past deeds. Under any circumstances, cancellation is impossible. Due to your insisting prayers and worship, God postpones the bad results. But, you have to enjoy them with compounded interest in the future. ***Don't be clever to argue that God is not omnipotent if He cannot cancel a result. This process of inevitable enjoyment of the results of the deeds is established by God only.*** If He contradicts His own procedure, He becomes a bad administrator. ***God is always the best administrator.*** Your ignorance of this network and procedures of God makes you think that God cancelled your bad result in the case of its postponement.

Inconvenient Punishment only Transforms

Another way to help you due to your prayers and worship is to select the most convenient way of the punishment. ***Each sin has a list of alternative punishments.*** If you pull the chain in the train without reason, you should go to the jail for six months or pay thousand rupees as fine. For a rich business man, the convenient way is to pay the fine and not sitting in the jail for six months and losing all his business. Similarly, for a beggar, the convenient way is to sit in the jail getting free food since he cannot pay the heavy fine. If both worshipped God, the favour from God is to fine the businessman and to put the beggar in the prison. Otherwise, the real punishment will be to put the business man in the jail and to fine the beggar. ***The inconvenient punishment is only the real punishment because it only transforms the soul through suffering to some extent at least.*** Therefore, the sin does not end with the convenient punishments. The balance of the sin will give the inconvenient punishment in future with compound interest. If the business man is favoured with fine, he will repeat the sin again and again paying the fine again and again. Similarly, if the beggar is favoured with prison, he will repeat the sin again and again to continuously stay in the jail and get food throughout the life. Hence, ***the inconvenient punishment is necessary to transform the sin.*** If God feels that your transformation, which was delayed from a long time, is essential by that time, He may allow the inconvenient punishment in your case in spite of your prayers. ***The ignorance and illness should not be delayed for***

long since they become incurable after long time. In such case, you will misunderstand God for His silence to your prayers. It is like the decision on surgery of the doctor in spite of the protests from the patient. Therefore, do not ask God for anything and meddle with the best way of already set up system of deeds for you. God says that the devotee tries to interfere with the already set up cycle of deeds and he is a useless stupid (*Evam Pravartitam Chakram* – Gita).

Preach Knowledge with Command from God

There is only one way for the cancellation of all your bad results. Such way will be clear to you if you know the real aim of the punishment. *The real aim of the punishment is only to permanently transform you.* The permanent transformation comes only through the true knowledge. The truth in the knowledge has the power of transformation. *If the knowledge of a preacher is unable to transform you, such knowledge is not true.* If you are partially transformed, such knowledge is partially true. *Sometimes the total transformation comes, but it stays for a temporary period only. In such case, the defect does not lie with the knowledge but with you only.* The knowledge should be heard and discussed or debated continuously, by which the knowledge gets intensified and becomes fire to bring permanent transformation in you. Hence, the Gita speaks about the knowledge-fire (*Jnanaagnih...*). Therefore, you must take up the propagation of knowledge after hearing it, which involves continuous discussions and debates with others. *Hence, the benefit of propagation is more for you than others.* But, you should hear the right knowledge from right person. Otherwise, the wrong knowledge not only harms others but you also due to intensification through propagation. Hence, *Shri Paramahansa told that you should not become a preacher of spiritual knowledge unless you have command from God.* Therefore, all your sins get smashed, if you are permanently transformed through knowledge. Hence, Shankara gave top most importance to knowledge. However, *in the absence of knowledge, the punishment brings temporary transformation.* Hence, something is better than nothing. The temporary transformation is thus possible in two ways.

- 1) The first way is to hear the right knowledge avoiding its propagation.
- 2) The second way is to undergo the punishment for the sin.

The permanent transformation is possible by hearing the right knowledge and subsequent participation in its propagation since the right knowledge is the top most path. The main purpose of God coming in human form is only to preach this right knowledge (*Satyam Jnaanam* – Veda). The ignorant people preach wrong knowledge and scholars of the

Scripture affected by misinterpretations, preach partially correct knowledge. In their case, the Scriptural knowledge is correct, but the misinterpreted knowledge from wrong commentaries is wrong. ***The scholars, learning the right knowledge from the Scripture with right interpretations from the human incarnation, can alone preach the right knowledge in the society.***

Some people say that if the punishment given in the hell is in their memory, they will not repeat the sin. This is not correct because ***the thief punished in the police station becomes good for sometime, but, again steals due to the environment and circumstances.*** He remembers the punishment, but, still the circumstantial influence overcomes it. All the previous lives and the stay in the hell are forgotten by the soul due to the will of God only because God wants to give a fresh mind to the soul in the new life. ***The punishment in the hell has its temporary effect in the subconscious state due to which only, the children behave good and pure in their childhood.*** As they grow, they are influenced by the external environment and the internal hidden thoughts (Smaskaras), which were temporarily suppressed by the punishments in the hell. With the strength of the environmental influence, these hidden ideas become strong and project, directing the actions of the soul in the new life.

Chapter 61

SELF ESTEEM LEADS TO WRONG ANALYSIS**God Comes Down to Establish Justice Only**

December 03, 2011

O Learned and Devoted Servants of God,

Pravrutti (worldly life) is the important basic stage for Nivrutti (Spiritual life). If Pravrutti is correct and strong, Nivrutti can stand on it with peace and balance. Today, the position of Pravrutti is in high danger. In fact, God often incarnates Himself to establish Pravrutti only. He never encourages Nivrutti because the devotion to God is the subject of the devotee. God takes up the responsibility for Pravrutti since He is the creator of this universe. In fact, God opposes Nivrutti so that the real devotee can come out with successful colors. The examiner gives difficult question so that the student will expose his real knowledge. Therefore, in the Gita, God said that He comes down to establish the justice related to Pravrutti only (*Dharma samsthapanarthaya...*). He never mentioned that He comes down to establish the devotion.

The fundamental concept in the social behavior of the human being is in its way of thinking without proper analysis. *Everybody sees his own defect, which is in the size of a mountain as if it is in the size of an atom only. Everybody sees others' defects as mountains even though they are in the size of atoms. This is the fundamental mistake for the destruction of peace in the society.* Everybody should see his own atom-size defect as mountain and should see the mountain-size defect in others as atom. If this view is developed by everybody, there will not be violence in the society. The human being misunderstands the truth of the topic due to his wrong view. The analysis of God will be always different. You should not judge the conclusion of a case since you are a part of it. People, who are scholars in the ethical scriptures, should judge the case. *The ethical scriptures are written by sages based on the preaching of God.* Therefore, the ethical scripture should be viewed as the direct commandment of God. Even in the case of a third party, we often misunderstand based on human sentiments. The analysis should be always beyond any sentiment. Let us take the case of Shri Rama leaving Sita based on the bad comment of a washerman. Since we see Sita shocked by grief in weeping state, we conclude that

Rama is cruel and Sita is punished without her mistake. Even the men are moved by such situation and not to speak of women, who always support Sita in favor of their own gender. If you analyze this case with shrewd brain rising above all the sentiments, the truth is totally different. For such situation, the reason is that Ravana stole away Sita in the forest. What is the reason for such stealing of Ravana? The reason is the unimaginable cruel words of Sita to Lakshmana, who protected her on the order of Rama. ***While going away, Rama told clearly that the demons will play several tricks and that Lakshmana should not leave Sita under any circumstances.*** In spite of such serious message of Rama, Sita scolded him. Lakshmana also told her that Rama is incarnation of God and nothing will happen to Him. Sita created a false angle, blaming Lakshmana for his unjust attraction towards Sita. Lakshmana said that he never looked at her above her feet. What is the reply of the so called 'Associations of Women' for this unimaginable foolish behavior of Sita? Because of such behavior only, Lakshmana left her and Ravana stole her and due to this only, the statement of washerman is generated. Is not Sita responsible for this whole episode?

Therefore, everybody concludes himself as good and others as bad when he is the part of the case. In such situation, everybody should immediately think in the reverse way and see the possibility of himself being wrong and others being right. In fact, the analysis of God in the upper world regarding your case is going to be always reverse. ***All your proposals generally get disposed by God since your analysis is generally wrong.*** Try to always think the reverse of your way of thinking. Then only, you can understand the truth. Then only, the Pravrutti gets established with perfect love and peace. This leads to the peace and harmony of the world.

Chapter 62

GOD HATES WEEPING AND BEGGING**Do not Intensify Worship in Troubled Times**

December 03, 2011

O Learned and Devoted Servants of God,

The devotee interested in the spiritual line should study more about the successful devotees. The study of God is not so important as the study of the personality of a true devotee. You should concentrate more on Prahlada, who could succeed in pleasing the Lord and your concentration on Lord Narasimha is not so important. You should always examine the personality of Hanuman in the spiritual line because God is extensively pleased with Him, which can be seen in the awarded fruit. Hanuman is made the future creator of this universe and this is the highest fruit, which means that God is extensively pleased with Him. Hanuman is famous for His courage and dignity. He never wept and begged before God. ***If you are a true devotee, you need not weep or beg before God.*** If you have money in your pocket, you will go to the market of vegetables and purchase the vegetables with courage, confidence and dignity since you are going to pay the proper price. When you do not have money in your pocket, you will weep and beg before the seller of vegetables for donation of one or two vegetables at least. Therefore, if you weep and beg God for His grace, it means that you do not have the real devotion in your heart to pay the exact price of the grace of God. ***You know that your devotion is not true.*** Therefore, you are resorting to weeping and begging for God's grace.

You think that at least you can get a little grace of God freely without paying any amount of actual price. When Draupadi cried begging the Lord for clothes, the Lord was not moved by her cry and begging. The Lord immediately checked her account book to see whether there is any credit in it that can be drawn along with its interest. The Lord observed one practical sacrifice of Draupadi for the sake of the Lord done previously as the credit in her account. Once the finger of Krishna was cut by the blade of a sugarcane. All the wives ran to the different sides of the house for a piece of cloth to be used as the bandage for the wound. But, Draupadi immediately tore the edge of her costly sari and the resultant piece of cloth was used as the bandage. Generally, women are fond of jewels and saris.

Due to this reason, the wives of Krishna could not do that act. That piece of cloth sacrificed for the Lord was multiplied as thousands of saris because ***the rate of interest of the bank of God is infinite since the wealth in it is infinite***. If this service was done to a human being, hardly two or three saris could have been supplied. Hence, the Lord could have supplied those saris even if Draupadi did not weep. ***Even if she was silent leaving everything to God, this miracle should have been done***. The reason for the miracle is not her weeping and begging. The reason is her practical sacrifice to God especially the human incarnation. ***You may have faith in God but it is very difficult to recognize the human incarnation and maintain continuous faith in It***. It has been the worst practice in all the religions since devotees everywhere developed different talents and techniques in the art of weeping and begging. ***Some devotees should be awarded Padma Vibhushan for developing new trends in weeping and begging before God!*** God hates you if you weep and beg anything from Him because you are aware of your false devotion to Him. Your real devotion is towards yourself, your wife, your children, your parents, your relatives and your friends only.

You know the truth of your false devotion and now you are trying to cheat God by your art of weeping and different discovered sentences, poems and songs of begging. It is a double crime. Hence, do not beg and weep before God. Be always brave and dignified before God like Hanuman. When you know that you do not deserve due to your false devotion, then also you maintain the dignified way before God. In such case, it is only one crime, which can be also rectified in course of time by developing true devotion. ***You need not ask God for anything even in your mind***. If there is some credit of your true devotion in your account proved by practical sacrifice, the reward will come from God spontaneously in the required situation. Generally, people try to worship God in the times of difficulties. The omniscient God knows that your intensity of the worship is generated by the ambition for the solution of your problem and that it is not generated by the true love to God. ***You should not intensify the worship in the time of problems***. You can fool the people but not the omniscient God. You should maintain the same intensity of worship in all the times without linking it to benefits and solutions of problems. ***Such true devotion will be credited to the account***. When Draupadi tore her sari and sacrificed for the Lord, then she was in happy situation. Therefore, your sacrifice is valid if it is done in the happy time when there is no need for the help of God. At any cost, you should stop weeping and begging before God and learn the constant courage of Hanuman.

Identify True Path Irrespective of Personal Liking

Another important worst aspect of a devotee is to decide the possible way for him as the only real way to God. His way may be lowest in quality but in his argument, such way becomes highest since he can travel in that way only. All other ways, which may be of far higher quality, are not at all the ways as per his argument since he cannot follow such ways.

I will give an example. Let us take the case of a greedy person. He cannot sacrifice even a single paisa or penny for the sake of God and therefore, he criticizes that money cannot purchase God. He will argue that the devotees, who sacrifice their bonds with money for the sake of God as the foolish people trying to purchase God by money. Even though such devotees are far higher than him in sacrificing the most valuable money for the sake of God, he will not tolerate them because he cannot sacrifice money for the sake of God. The possible way for him is to recite prayers and to do different worships involving rigid religious customs. He will say that such religious customs only please God. In fact, such a devotee is the lowest since he cannot do any practical sacrifice and he is only theoretical. God appreciates only the practical sacrifice. *God gave thousands of saris to Draupadi as a reward for her practical sacrifice especially to God.* God did not reward her for her different forms of worship and different prayers recited. *The human psychology is to raise the status of the path that is possible to him and to degrade all other paths, which are impossible for him.* This is stupidity plated with ego and jealousy. One should search for the real path to please God and try to follow it slowly if not today, after sometime later on. The constant effort will lead to the success one day or other. Instead of doing effort for such practical way, people try to give importance to theoretical ways, which are nothing but expressions of devotion through words, mind and intelligence only. Since, they are experts and talented in such stupid theoretical and religious ways, they try to give highest status to such ways since they can follow such ways only. By such behavior, they may get false satisfaction in following the true path to please God, but in reality, they utterly fail. A false thing does not become true by arguments and propaganda. Truth is always truth whether all the people in this universe accept or not. This is also another type of behavior of devotees to be rectified.

Chapter 63

SECRET OF LIFE**Whole Life & Creation is Alternate Happiness & Misery**

January 01, 2012 New Year Message

O Learned and Devoted Servants of God,

The human being is reluctant to miseries and enjoys the happy situation. *The human being can be compared to an ignorant child, who enjoys the sweets only and is reluctant to chillies.* Hence, such a human being is ignorant. The grown-up adult enjoys both sweets and chillies in the meals. Similarly, a realized soul enjoys both happy situation and misery in the life. Therefore, it is only ignorance, which is the *inability of art of enjoyment.* God created this world with happiness and misery. People enjoy the cinema, which contains both pleasant scenes and tragic scenes. Similarly, people enjoy both sweet dishes and hot dishes in the meals. People enjoy the day and night. People enjoy the hot summer and the cold winter. *The whole life and creation is full of alternating happiness and misery.* If a person can enjoy both happy times and miseries in the life, he is equal to God. You may say that God enjoys the creation from outside. God also enters the creation in the form of human incarnation and enjoys both pleasant times and miseries in the life span. We see this truth in the life history of Rama and Krishna. The Veda says that God enters the creation after creating it (*Tadevanupraavishat...*). Therefore, if you always crave for happiness only and reject miseries, it is unnatural and also ignorance of a child. The knowledge of the Gita preaches that you should enjoy even a top most misery, which is the time of death (*Sthitvaasyaamantakaalepi...*).

If you enjoy both miseries and happy situations, you are in a continuous state of enjoyment. You think that continuous enjoyment comes only through continuous times of happiness in the life. It is not correct. You get bored if you are served only with sweet dishes in the meals. Boring is misery. Therefore, misery is inevitable like summer after winter and winter after summer. The Indians denote happiness through cooling. The foreigners represent happiness through warming, which is heat. Therefore, the happiness to one is misery to the other. What is the reason? The foreigner is mainly exposed to winter, which bores him. Therefore, for a foreigner, the heat is happiness. The Indian is mainly exposed to summer

and therefore, cool atmosphere is happiness to him. This is a practical proof that the enjoyment is not confined to happy scene or tragic scene only. This also proves that you can enjoy both happiness and misery. ***Therefore, it is ignorance to ask God for removal of misery and sanction of continuous happiness.*** Happiness should lie in the process of enjoyment. Whether it is misery or happiness, you will find real happiness in the process of enjoyment of both. The happiness neither lies in the sweet dish nor in the hot dish. The happiness lies in the process of eating the dish, which may be hot or sweet. ***If this secret of life is known, you will never pray God for removal of problems and tensions.*** You will enjoy the problems and tensions and hence, there is nothing to pray God for something. Your prayer to God must be due to your attraction to Him for His excellent personality. Your praise of God must be based on your love for His divine personality. But, today we find most of the people praying God for sanction of continuous sweet dishes. Therefore, ***the desire for something gets smashed if you know the secret of this concept.*** Hence, ***there is no meaning in wishing somebody for a happy new year because continuous happiness bores and leads to misery only.*** The aspiration for continuous happiness through out the year is based on foolishness and ignorance.

On the New Year, you must pray God thinking His divine personality and get attracted for His divine qualities. You must at least achieve one of His basic qualities, which is enjoying both happy scenes and tragic scenes in the creation. On the Telugu New Year day, people generally take sweets and sour items mixed as offering of God (Prasadam), which shows the same concept of enjoyment of both happy and tragic moments in the life. This is the divine knowledge in nutshell present in all the divine scriptures of all religions. This is essence of the Gita preached by Lord Krishna. He enjoyed continuously in His life and even in the last situation, when He was shot dead by a hunter. This is essence to be learnt and practiced by every human being in this world. This is ***message of Lord Dattatreya to this entire humanity*** on the eve of this New Year 2012.

Chapter 64

REVELATION OF ABSOLUTE TRUTH ABOUT GOD**Present Sharp Intelligence Suitable for Final Declaration**

January 07, 2012

O Learned and Devoted Servants of God,

The real and absolute nature of God is unimaginable. The previous Preachers knew this point very well since they performed several miracles, which were unimaginable events only. The miracles stand as practical proof for the existence of the unimaginable Entity that performs the unimaginable events. When the preachers performed so many miracles, can't they know the existence of unimaginable item? It is very simple and no effort is necessary for the performer of the miracles to understand the existence of unimaginable entity and to propagate the same concept. In such case, why did not the preachers say that God is unimaginable? *There may be difficulty to believe this concept by looking at others performing the miracles.* But, there should be no trace of difficulty for the performer Himself to understand this concept, which is demonstrated by Himself. Even demons performed miracles, but they were unable to grasp the concept due to their devilish nature of ignorance. Thus, demons can be excused but not the intellectual preachers in revealing this concept. There must be some strong reason for the preachers in not revealing this concept inspite of the demonstration by Themselves. Such strong reason is that the intellectual level of ancient people was simply constituted by the conclusions of theoretical logic exercised through debates and discussions only. There was no experimental phase to arrive at steady conclusions. Today, lot of practical evidence is required to contradict any concept. In the ancient times, mere sharp logic was sufficient to contradict the concept. There was no steadiness in the establishment of the concept and the fate of the concept was depending on simply the intellectual sharpness of anybody. In such time, if God was declared as unimaginable, the immediate danger was the possibility of non-existence of the unimaginable items. In such case, the very basic existence of God becomes critical to be believed.

In fact, before the arrival of Shankara, the fast logic of intelligence ended in the final conclusion that everything is unreal including God. The theory of relativity was applied to every item of the creation with high

speed. At any step, the cause is real and the product is unreal since the reality of the product is based on the reality of the cause. But, the cause itself is the product of another cause. This analysis went on ad-infinitum and the final conclusion was that everything is unreal (Shunyavada of Buddhists). In such situation, if you say that the ultimate cause is unimaginable, people would just laugh at it by saying that the unimaginable ultimate cause must be disposed more conveniently as unreal. ***The word 'unimaginable' indirectly means negation of a logical answer.*** With this fear, Shankara proposed God as pure awareness having no attributes (Nirguna). Later on, Ramanuja and Madhva also proposed God as awareness with attributes as qualified (Saguna). This difference is immaterial because the basically real unimaginable God was not projected. Only mediated God was presented by all three, who was the awareness charged by unimaginable God.

Today, the logical analysis is not only sharp but also steady due to experimental verification of every concept. The receiving nature of the people is quite stable due to the scientific analysis. People are not fast in applying the theoretical tautology to arrive at hasty conclusions. In view of the stability of the phase of intelligence, the projection of the real unimaginable nature of God will not face the danger of non-existence. The scientist may not believe any miracle and may say that nothing is unimaginable. But, the scientist must accept the unimaginable boundary of the universe. The scientist may argue like this: “When the universe is imaginable, made of imaginable cosmic energy as the fundamental cause, how can you say that the boundary of the universe is unimaginable? Just like the ocean is water, the boundary of the ocean must also be the same water. Hence, the boundary of the imaginable universe must be also imaginable”. This type of argument is not acceptable if you analyze the subtle point of the boundary. ***When you reach the edge of the ocean and stand on it, you must find water on one side and land, which is not water, on the other side.*** The knowledge of both water and land is necessary to fix the boundary of the ocean. Land is not water. If land is also water, then the boundary of the ocean is not achieved. Similarly, when you reach the boundary of the imaginable universe, you must perceive the imaginable nature of the universe on one side and the unimaginable nature on the other side. If the unimaginable nature is also imaginable, then the boundary of the imaginable nature is not achieved. When the unimaginable nature cannot be imagined by your intelligence, it means you have never reached the boundary of the imaginable universe. Unless you perceive both imaginable and unimaginable natures, the boundary of the imaginable nature is not

achieved. Hence, the boundary of the universe is always unimaginable from the other side. Some scientists say that the diameter of the universe is 200 billion light years. Another scientist laughed at this by asking that if he travels all this diameter and reach the compound wall of universe, what is present beyond such compound wall? One scientist says that the universe is constantly expanding! This is again a laughable concept since it finally means that you can never achieve the boundary of the universe. Hence, by all means, the scientist has to accept the existence of the unimaginable entity, which is the other side of the boundary of the universe. ***It is not the boundary if the other side is not achieved.***

Unity Among different Concepts of Unimaginable God

The scientist has stable and steady intelligence to realize the truth in this argument unlike a theoretical ancient tautologist. The unimaginable item, which is beyond the boundary of this imaginable universe, is called as God. When this universe is projected from God, you will touch God on reaching the edge of the universe. You can never touch God since He is unimaginable. It means that you can never reach the boundary of this universe. ***Today, this fundamental concept is revealed due to confidence on the stable and steady analytical faculty of real scientists.*** Ofcourse, foolish conservative scientists also exist even today in small number and this is inevitable at anytime. Moreover, ***today, there is lot of demand for the revelation of this basic concept in view of the violent terrorism that arose from the differences between the religions.*** One religion says that the God is awareness. Another religion says that God is all pervading cosmic energy. Another religion says that God is light and another religion says that God is fire etc. Like this, different created items of this universe were taken as the basic real God. Hence, quarrels started, which were intensified by debates. People sitting before a dining table quarrell with each other since one says that the vessel is gold, another says that the plate is gold, another says that the spoon is gold and another says that the tumbler is gold. This quarrel will never end because no item on the dining table is gold! Everyone is treating a particular item as gold. Treating an item as gold is totally different from the actual item to be gold.

Similarly, the reality is that God is unimaginable, who is beyond this imaginable universe. The simple reason for this is that the universe is fundamentally constituted of space or volume, which is the basic subtle energy and God is beyond the space since God has no dimensions. Now, you can treat any meritorious item of the creation as God based on the merits liked by you, neglecting the defects. The awareness is not God

because it is not all pervading. The cosmic energy is not God because it is inert. The light and fire also cannot be God for the same reason that they are inert. But, any of these items can be treated as God for the sake of meditation and worship. Such worship is called as the worship of representative model (Pratika Upasana). ***The direct worship (Sakshat Upasana) is also possible when God enters a human being to give right direction through propagation of right spiritual knowledge.*** In such case also, every such human being is God and the unimaginable God exists in such every human being. The human being is only the medium of God, but such charged human being can be treated as real God like the electrified wire being treated as the electricity itself. Hence, Krishna, Buddha, Jesus, Mohammad etc., become God and there need not be any quarrel in this point also for the sake of world peace based on the harmony of religions. This fundamental concept is revealed since simultaneously it is fortunate that today there is confidence on the receiving power of the stable and steady scientific analysis of human beings.

Chapter 65

CONTINUITY OF ANYTHING LEADS TO UNHAPPINESS**God Arranged Fruits of Good & Bad Alternatively**

January 07, 2012

O Learned and Devoted Servants of God,

Shri Anil asked, 'Several people are asking that how can the physical pain received by a person be enjoyed?' This question is with reference to the New Year message given by Swami for 2012.

Swami replied: There are several illustrations to prove that the physical pain can be also enjoyed. In boxing, when the opponent embraces you strongly, you feel unhappy because such a situation leads to your defeat. But, when you are embraced by a beautiful girl, you feel more happiness and the degree of your happiness is proportional to the strength of the embracement! Therefore, the physical pain in one situation is unhappy, whereas the same physical pain in another situation leads to happiness. Even when you eat the hot dish, your tongue burns due to the vigor of chillies and your eyes shower the tears. All these symptoms are the indication of unhappiness only. But, still you enjoy the happiness in eating the hot dish. Therefore, you cannot link the enjoyment with mere external material. Ofcourse, the external material gives rise to the feeling and the feeling may be pleasant or unpleasant depending on one factor, which is that whether the external material is interacted continuously or not. If you interact with any item or situation of the creation continuously, you become unhappy. Even the embracement of the beautiful girl becomes unpleasant, if such embracement continues without gap. If you are exposed to the heat for a long time, you feel happiness in cold as in the case of the Indian. If you are exposed to cold for a long time, you feel happiness in the warmth and heat as in the case of a foreigner. Hence, the process of enjoyment depends on the alternating interaction with the external items or situations in this world. *Hence, any continuous interaction with the same item or situation gives unhappiness, whereas the change in the interaction gives happiness.*

God is the Father of the souls and hence, arranges the life cycles of the souls with alternating pleasant and unpleasant scenes. Even though you have done sins continuously for some long span of time and good deeds

continuously in another long span of time, God does not arrange the life cycles with the continuous misery and continuous happiness proportionally in corresponding long spans of time. ***God neglects this continuous span of time and arranges the life cycle in such a way, so that every life cycle is fixed with alternating fruits of sins and good deeds.*** The re-arrangement of the good and bad fruits in alternating fashion by drawing good and bad fruits from both these spans is done by God, who is omnipotent. ***You may expect God to cancel all the sins due to His omnipotent nature. If it is done like that, you will not enjoy since continuity of anything leads to misery.*** Hence, even in such case, misery is inevitable. Therefore, if you do not pray God for removing the miseries, God has already arranged the life cycles in best way to give you continuous enjoyment. You are praying God to remove the difficulties, which are the fruits of your bad deeds. ***The law of justice does not accept the cancellation of the fruit of any deed.*** Hence, due to your prayers, the difficulties are postponed to latter births by God along with compounded interest. You also pray God to give continuous happiness. For this, God draws the good fruits from the future births with reduced interest to the present life cycle. Due to such continuous enjoyment of good fruits, you are again bored with misery. Hence, you are totally foolish in disturbing the already designed life cycles of God. As a result of this foolishness, your future births will be full of continuous miseries. ***The continuity of the misery gives you unhappiness just like the continuity of happiness.*** Therefore, pray God always attracted by your love to His divine personality and not for disturbing the already best designed life cycles by God due to His paternal affection. Therefore, you will be continuously happy by enjoying the alternating pleasant and unpleasant scenes of life and by not asking anything from God.

Method of Eradication of Ego and Jealousy

[Shri Anil asked Swami, 'How to help the foolish people, who are caught by such continuous troubles in their life from birth to death?']

Swami replied: ***If such people happen to do some good deeds, the good fruits of such good actions will be immediately introduced to give a break in the continuous suffering.*** God is always positive and tries to help His children even if there is a trace of possibility. But, remember one thing that ***God will not do anything by your simple continuous praise in prayers.*** Unless some good deed exists, His hands are tightened. When Draupadi cried praying Lord Krishna for help, the Lord immediately verified her account book to see whether there is any credit of her good deed. The Lord found such credit, which was infinitely multiplied by Him

into infinite number of saris. The infinite multiplication can be done by God provided there is some basic credit from your side. Hence, you should always believe in practical philosophy than continuous begging and weeping before God through prayers. The practical philosophy can be according to your level and you need not worry about its magnitude since God can multiply it to the required extent. But, the extent of practical philosophy should not be below your capability imagining that God will multiply to any extent. The realization of all these concepts is called as Jnana Yoga or knowledge. The praise of God through prayers without any aspiration in return is called as Bhakti Yoga or Devotion. The implementation of the practical sacrifice is called as Karma Yoga or action, which alone is the fundamental basis for God to bless you.

In any case, the practical sacrifice should be without any aspiration in return. Draupadi sacrificed a piece of her valuable sari to bind the wound of the finger of the Lord without any aspiration in return. Even when she cried for help, she never thought about it since she did it without any expectation in return. Practical service to the society without the name of God gives you temporary heaven. The same service in the name of God brings the grace of God so that when you are ripened, God comes down in the human form to receive your service directly. If you servE the humanity in the name of God, you will render the service to God in human form even if you don't recognize Him. Serving the humanity removes the inherent repulsion to a co-human being due to ego and jealousy. Service to all the living beings is the basis since it is the starting stepping stone by which the service to inert statues and photos is stopped. Such service to inert objects is waste since the service is not received by the receiver. However, even such service is inevitable in the case of beginners, who are unable to eradicate their ego and jealousy towards living beings and especially to the human form of life.

Chapter 66

CLEAR DIFFERENTIATION OF GOD FROM SOUL**Philosopher Interested in Creator & creation related to Creator**

January 08, 2012

O Learned and Devoted Servants of God,

[Following is a very close discussion of Swami with His devotees clarifying their doubts.]

Shri Lakshman: You say that the awareness is the product of inert energy and also that awareness is non-inert. Where from the characteristic of non-inertness entered the awareness?

Swami replied: Let Me know your intention. Did you put this question to establish awareness as God like the Advaita philosopher? If so, it is a waste. I have elaborately dealt that awareness is not God and the reasons are that i)it is not all-pervading, ii)it is not the creator of any item of the real world, iii)it is not the controller of any item like a hitting stone, iv)it is not the destroyer of any item of the real world, v)it is generated from inert energy, vi)it has birth in the beginning of the awaken state and death at the beginning of deep sleep etc. There are only two categories:

- 1) God, the Creator and
- 2) the universe, including the souls, the creation.

When it is clearly proved that awareness is not the creator, the other inevitable option is that awareness is a part of the creation. Now the discussion about the characteristics of the awareness becomes the subject related to the analysis of items of creation only, which is science or ancient logic (tarka). ***Philosophy deals with the Creator and the analysis of creation is also done provided it is related to the Creator.***

Shri Phani: The Veda says that the sages have analyzed every item of the creation and rejected every item as 'not God' (*Neti Neti...*). In such a case, the analysis of awareness should be done deeply before rejecting it as God.

Swami: Exactly that is what I am telling. The awareness is thoroughly analyzed and is established that it is not God. ***A special attention is already given by Me because it is the topmost important item of the creation that competes with God.*** Your suggestion becomes valid regarding with any other item, which is not so carefully analyzed by Me.

Shri Lakshman: I agree that awareness is not God and I was convinced in 2007 itself after reading Your knowledge. You can assure me as a scientist asking this point. In the analysis of this point, fortunately, there may be a possibility for the awareness to become God based on the luck of Advaita philosophers.

Meaning of non-inertness

Swami: Often, we use the words in a loose sense and not in the sense of conclusion after strict analysis. The ‘non-inertness’ word indicates that it is different from inert energy and does not mean that there is no similarity with awareness. If you say that Mumbai is non-Delhi, it does not mean that there is no similarity between Delhi and Mumbai. In fact, both Delhi and Mumbai have hundred similarities; only one difference is that Delhi is the capital of the country, whereas Mumbai is the capital of a state. The difference is based on single point only and should not be extended to all other points. You should not say that Delhi is city and Mumbai is cow. You should not say that Delhi contains houses, whereas Mumbai contains forests. You should not say that Delhi contains people and Mumbai contains ants. *The word ‘non’ does not negate all the similarities and make Delhi and Mumbai totally different from each other.* If you analyze the awareness strictly, every side of the awareness is totally inert. Awareness means grasping the information of objects from the external world, storing the information in the brain and creating some new idea. If you take the first side, the impressions of objects are received through the senses like receiving the impressions by the camera (eye), tape-recorder (ear), etc. If the recording of information in the instruments is an inert mechanism, the same recording of information by the senses should also be inert.

Dr. Nikhil: Today, inert instrumental materials are also employed in the place of senses by which the recording of information can be carried on in the usual manner.

Swami: Nikhil acted here as a Madhyamika supporting the Siddhanti (Swami). Lakshman is the Poorva Pakshi and Phani acted as a Madhyamika supporting the Poorva Pakshi.

Let us continue with the topic. The other side is the storing of external information. This is also done in the instruments like a computer and information is stored in the form of pulses. Science has clearly proved that the information is also stored in the brain in the same way. In fact, this point was discovered even by the ancient logic which says that the information is stored in the form of pulses called ‘sphota’. The entire group of pulses is called as chitta. Hence, this side is also an inert mechanism. Previously, the computer employed a single microprocessor and it could not

recognize the object by one step. It has to recognize the object after noting the characteristics of the object one-by-one in a sequential chain. ***Therefore, the awareness of a human being, which recognizes the object in one step, was thought to be superior to a computer.*** But, in course of time, several microprocessors in a computer, functioning simultaneously solved this problem and hence, the brain became exactly equal to a computer. This clearly proves that the receiving and storing of external information is inert only. The last side of the awareness is creativity. This can also be proved as an inert mechanism. If the awareness created the idea of a new animal with eight legs and two tails, it is only a random selection of a new probability of mixture from already existing components of information. The tail already exists and the leg also already exists in the information. The usual mixture is four legs and one tail. Such random probability makes the computer also to give new ideas and tell poetry.

Dr. Nikhil: From the pre-existing knowledge of language, a vocabulary of words and some rules about rhyme and poetic meter, one can construct new verses. This is poetic creativity, which essentially is a mere mixing of existing information and hence, not truly creative. Nowadays, in order to discover a large number of new molecules for applications in drugs, computer programs are employed to make a huge number of combinations of certain known chemical groups in different ways. This field of chemistry is called combinatorial chemistry. It is an example of how even a computer can show 'creativity' and it supports the assertion that the so-called creativity is also an inert function involving new combinations of existing bits of information.

Real Creativity exists in God only

Swami: Such creativity is not genuine since it is only a random probability of mixing the various components pre-existing information only. By this, ***it is clearly proved that all the sides of awareness are inert mechanisms only, which are duplicates of the processes taking place in the inert instruments like a camera, tape-recorder, computer, other audio-visual appliances etc.*** Robot has clearly proved to be the exact duplication of the human being. The real creativity is the generation of entirely new idea in absence of any pre-existing information. You can find such real creativity in God, who has created this wonderful universe with so many items and phenomenae without the pre-existence of any information. If you say that the creativity is the real characteristic of awareness, then, such awareness is with God only. Such creativity is unimaginable because any imaginable human being does not possess such creativity. Such awareness is unimaginable and we can say that such awareness becomes unimaginable due to the charging of it by the unimaginable God. Since awareness is an

imaginable item, you cannot call such awareness directly as God. You can treat such awareness as the Unimaginable God like treating the electrified wire as electricity. Therefore, you should not take this opportunity also to call awareness as God. In such awareness, the component of awareness is imaginable but its unimaginable nature, which belongs to God, is a different component. Shankara treated such unimaginable awareness (*Sarvajna*) as God and did not isolate the unimaginable God from It due to the fear of atheism, which negates the existence of God since He is unimaginable. The isolated unimaginable God is called as Parabrahman and the awareness charged by the unimaginable God is called as Brahman by Shankara. Brahman associated with the unlimited cosmic energy or a limited energetic form can be called as Ishwara and the quantitative difference here is not considered because the unimaginable power of Parabrahman makes both one and the same.

Non-inert mechanisms: Receiving, Storing & rare Creativity

Anil: If awareness is also inert, what is the significance of the non-inert awareness?

Swami: The word ‘non-inert’ means here that the awareness is not the simple basic lot of inert energy. The inert energy is soul, which is leftover in the deep sleep. In the states of dream and awaken, the awareness exists as a composite of the mechanisms like *receiving and storing external information along with the so-called creativity now and then*. The state of meditation is almost deep sleep since the thoughtless awareness is almost the inert energy. But, the awareness in the meditation is leftover with one thought that it is aware of itself. In deep sleep, this single thought also disappears and hence, the awareness, which is the work form of inert energy, is totally reduced into inert energy. Even though the mechanisms are inert processes only, the basic inert energy is devoid of these mechanisms. *The absence of these mechanisms in the inert energy brings the difference between inert energy and awareness*. However, these mechanisms are also inert and strictly speaking, the awareness is also inert, in the deep sense. These mechanisms are absent not only in the basic crude inert energy but also in any system of the body. They are specific, limited to the nervous system since *the nervous system itself is specific, differing from every system of the body*. Hence, all the mechanisms of other systems are called inert due to the absence of these specific mechanisms in other systems. Hence, *the word ‘non-inert’ is firmly fixed in these three specific mechanisms of the specific nervous system*. Hence, the other mechanisms

like digestion, respiration, circulation of blood etc., are inert. In other words, the word 'non-inert' is strictly fixed to these three mechanisms of the nervous system only and due to the absence of those mechanisms elsewhere in the body, the word 'non-inert awareness' cannot exist anywhere in the body. ***The exact duplication of these three mechanisms in the inert instruments proves that these mechanisms are basically inert.*** The word 'non-inert' does not mean that they are not inert. But, it only means that that these mechanisms are highly specific, existing in the nervous system only and are absent in the basic inert energy and in any other inert system of the body. This word acts as a specific name (*samjna vachaka*) of a specific person differentiating him from other persons, without analyzing it for its meaning. Every city is basically like Delhi but every city is non-Delhi because no other city is the capital of the country.

Lakshman: Which component of the cause is responsible for this non-inertness of awareness?

Swami: The cause is not only the basic material (*upadana*) but also other associate working elements (*nimitta*). For the pot, mud is the material cause and the pot-maker, mould of the pot, water, furnace, etc. are the associate causes. The circular shape of the pot is not in the material cause but is in the associate cause, which is the mould. This circular shape of the pot resembles the non-inertness of the awareness. ***The inert energy is the material cause of the awareness.*** Hence, the non-inertness is not from the inert energy. ***The associate cause is the specific nervous system.*** The specific design and style of function of the nervous system introduces the specific mechanisms denoted by the word 'non-inert'. In fact, the nervous system is also made of inert chemicals only. Thus, in the analysis, everything is inert in the real basic sense. All this is only theoretical debate but in practice, the shape of the pot cannot be isolated from the mud at any time. Similarly, these specific mechanisms are also specific work-forms of inert energy only. Hence, these specific mechanisms cannot be isolated from the material cause at any instance. This point proves that ***these three specific mechanisms are also inert for all practical purposes.*** If you strictly analyze and isolate the real awareness, it can be found only with God and not with any soul.

Hence, the Advaita philosophers cannot expect the soul to be God. If a human being says that he is God based on the Veda (*Aham Brahmasmi*), the same Veda says that all this creation is Brahman (*Sarvam Khalvidam Brahma*). How can you say that the world is unreal? In such a case, you also become unreal. For an unreal entity, another unreal entity is real. Then also the world is real for you. Here, the word Brahman means Karya

Brahman or cosmic energy. The word Brahman is used in several 'great' items. The Gita says that the Veda is Brahman. Any greatest thing in a category can be called as Brahman. These Vedic statements mean that you are cosmic energy and the world is also cosmic energy. The entire world is only an apparent modification of cosmic energy or Brahman. The apparent modification is always unreal. The stone is the unreal, apparent modification of cosmic energy. You are the real cosmic energy. In such a case, why the unreal stone damages the body of the real soul against its will? Theoretically, it is true that the stone is unreal and the soul is real. But, practically, the soul does not control the stone because the stone is not isolated from its causal energy. When the stone falls on you, it falls along with its causal energy. ***This is interaction of two quantities of energy and not the interaction of unreal stone and the real soul.*** Due to this practical difficulty, the Advaita philosopher extracts the true concept by logic from theory but fails in practice. You are able to lift a small stone and unable to lift a big stone. Both the stones are real because, they are not isolated from their causal energies. You are able to lift a smaller stone, which is a smaller quantity of energy and unable to lift a big stone, which is a larger quantity of energy. But, Krishna lifted even a huge mountain. Krishna, like any human being, has the materialized gross body (tamas), the inert energy associated with it (rajas) and the awareness (sattvam). If these three have lifted the mountain, everybody should lift the mountain. Apart from these three, the fourth component, the unimaginable God, exists in Krishna, which lifted the mountain. ***The inability of mere awareness to lift the mountain clearly proves that awareness is not God.***

Nikhil: The hitting stone damages the external gross body only and does not touch the awareness at the energy level.

Swami: The soul is strongly wishing that the stone should not damage its gross body. This is a practical experience in any case. But, the will of the soul does not control the stone resulting in the insult of the soul. In such a case, the soul is proved not to be the controller of the external world. But, God is the controller of everything. In the same incident, Krishna can control the stone due to the presence of the unimaginable God in Him. This clearly differentiates God from the soul.



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