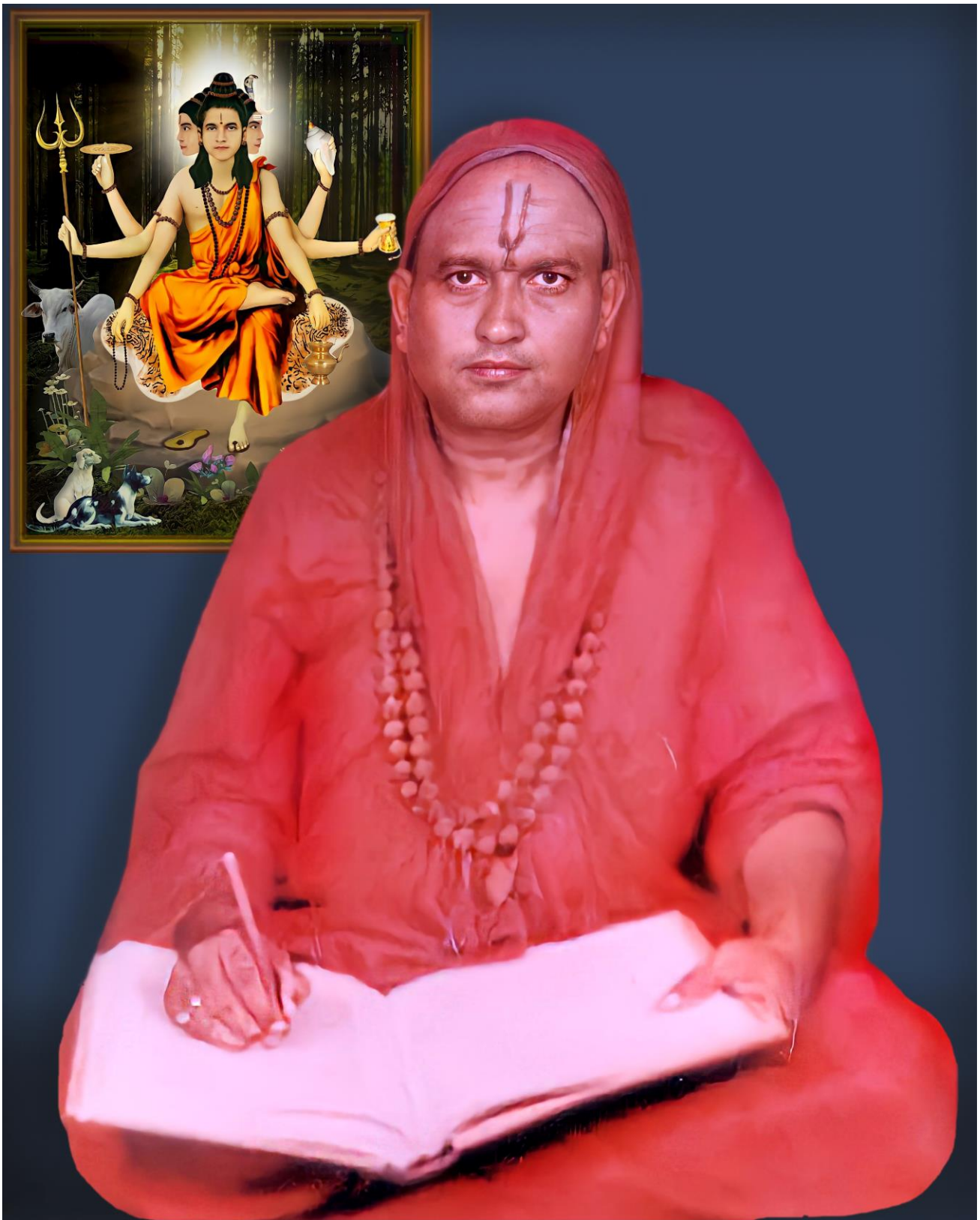


**SARASWATI RIVER OF SPIRITUAL KNOWLEDGE**  
**[VOLUME - 5]**



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

Divine Dsicourses Given By:  
**HIS HOLINESS SHRI DATTA SWAMI**



**(Photo of His Holiness Shri Datta Swami)**

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Chapter 1  
**GOD IS ABOVE THE PERSONALITY**

**Unreality of Beauty**

July 18, 2006

**O Learned and Devoted Servants of God,  
Physical Form & Qualities**

Energy is inert because it is only a property i.e., it is the work of God and so depends on God. Energy appears as matter and awareness, which are its different forms. Beauty is a property of matter. The face of a girl is made of matter. Beauty is the form of matter. Apart from beauty, you are also seeing the shining on her face, which is light. Apart from matter and awareness, energy exists in the form of light, heat, sound, electricity etc., also. You are more attracted to her internal personality also, which consists of beautiful qualities like love, generosity, wisdom, obedience etc. Any quality, good or bad, is a form of awareness.

Thus, energy in the form of matter, awareness and other forms like light in the shining, sound in the sweet voice etc., attracts you a lot. But, when the girl becomes old, the facial form changes due to reduction in matter. The shining disappears due to the lack of matter that radiates. When the girl dies, the face is totally converted into atoms and the light is mixed in the sea of universal energy. The form of the matter, called as beauty is also totally disappearing because the cause disintegrates. The pot disappears, when the mud particles separate. This proves that the beauty is unreal like the pot. Reality is always eternal. These atoms are converted into energy at the end when the universe is destroyed. Now the point is that you are no more attracted to the atoms or to the final form of energy. The eternal reality does not attract you. Only the unreal form attracts you. The same face in its original form as matter or energy, which is the real essence does not attract you. The unreal form that is based on the matter or energy attracts you.

Similarly, the qualities are attracting you as the internal personality. The qualities whether good or bad are the waves of awareness. The water is reality but the wave, which is a form of water, is unreal. When the qualities subside and pure-standstill awareness results like standstill water, you are not attracted by the pure unvibrated lump of awareness (suddha chit). A

coma patient without any feeling and a person in deep sleep are examples of existence of life energy, which is inert energy only. A person in meditation or a child without feelings is example of pure awareness without qualities. You are not attracted to such pure awareness because the qualities are absent (Nirguna). This is Brahman of Advaita philosophers! This awareness is also basically inert energy only.

Thus, the lump of matter by some unreal form (beauty) and the lump of awareness by some unreal vibrations, called as good qualities, create attraction. These attractions are towards the unreal forms of matter and unreal forms of awareness. Shankara told that it is foolishness to get attracted to the unreal form of matter since the body of the girl is made of flesh and fat only (*Etat mamsa vasadi vikaram*). The Gita says that the world is fooled by the qualities, which are only the waves (feelings) of awareness (*Mohitam nabhijanati*). The gross body is made of five elements. If the five elements separate in the form of atoms, the gross body disappears. Thus, gross body is only a form or an unreality. Ofcourse, the five elements are real. These five elements are transformed into energy. Such energy is finally real from the point of the soul. Similarly, when all the qualities subside in the awareness like the waves in water, the qualities are also unreal. The subtle body is made of these qualities. Only awareness becomes real and not the subtle body. Matter is the material of gross body along with some forms of inert energy like light, heat, sound etc. Awareness is the material present in qualities. Matter, energy and awareness are real items for the soul. These three can be considered as the cause of all forms and qualities of the world. These three ultimately are forms of energy only and energy is the ultimate cause. Matter, awareness and forms of inert energy like light, heat etc., are considered as the secondary forms of the ultimate cause (energy). The ultimate and secondary forms of cause are real for the soul. The soul itself is awareness, which is the secondary form of cause. Therefore, for the soul the awareness and other equal secondary forms (matter and other forms of inert energy) cannot be unreal. The soul is in equal status with these forms. But the forms of matter and forms of awareness, which are the external (beauty) and internal (qualities) personalities are unreal and illusions only. The attraction itself is a feeling and when its objects are also unreal like beauty and qualities, then such attraction is complete ignorance. The internal personality may be valid more than the external beauty because of its subtle nature, yet, it itself is unreal. The Veda says that the effect like pot is unreal and the cause (mud) is real (*Mruttiketyeva...*), which means that matter like mud is real but form like pot is unreal for the soul. Here, the Veda says that pot is unreal

and mud is real and the mud-pot is the concept but not the simile because it itself is a part of the world. The binding energy of the mud particles in the pot, which is the extra item in the pot is negligible compared to the clarity of the mud particles and is considered as almost unreal (Mithya). The invisible binding energy and the visible mud (matter) are inter-convertible and therefore, the word mud itself includes the binding energy.

### **Physical Form of Incarnation**

Shirdi Saibaba asked a devotee “*Am I not your Lord Krishna?*” Let us compare both, who are the incarnations of God. Let us take the beauty of gross bodies. Krishna is handsome whereas Baba is not so attractive. But beauty is unreal and is not the sign of God. God is beautiful and so Baba is also handsome. A fellow loves a girl, who is not good looking. When you raise that point, he says, “See with my eyes”. It means that his love on that girl is so blind that the particular girl is the only beautiful girl in this world. Love is blind, but love should not be blind in the case of world. Love should be blind in the case of God. Baba looks beautiful since Baba is God. This blind love should not be extended to the world and therefore, an ugly girl should not be beautiful to the eyes of any person.

Let us see the qualities of both. Krishna exhibited bad qualities whereas Baba exhibited good qualities only. The qualities belong to subtle body and therefore, the qualities cannot be the sign since God is beyond subtle body. A quality or feeling is unreal compared to its basic material, awareness. God is good and therefore, Krishna is good. God is beyond gross body and so the unreal beauty of the gross body (with reference to its basic material i.e. matter) cannot be His sign. Similarly, the unreal quality also cannot be His sign. But this concept should not be extended to the world and a son with bad qualities should not look good to the parents due to again the same blind love. Dhritarashtra, blind externally as well as internally, could neither see the cruel face nor could see the bad qualities of his son, Duryodhana. Whatever true in Pravritti is reversed in Nivritti. Therefore, for devotees (Nivritti) the face of Baba is beautiful and the qualities of Krishna are good. This should not be extended to the world (Pravritti) and therefore, the cruel face of a demon is not beautiful and the bad qualities of even your son cannot be treated as good qualities. The Veda says that both Pravritti and Nivritti are opposite to each other (*Duramete Viparite*)

Since Advaita philosopher says that the awareness is God, shall we recognise Krishna and Baba as God since both have awareness in them? In such case, every living being having awareness is God. If you say that the

awareness without qualities is God, an intoxicated person has awareness without feelings or qualities and then he should be God! Therefore, the soul (causal body) is not God, since God is beyond souls and controls the souls (*Atmeshvaram*– Veda, *Atmanam sarvadehinam*– Bhagavatam).

But, there should be some sign for God to detect Him, because God is beyond the entire creation and is completely unimaginable. But, He gives His experience when He enters the human body. But then, how to differentiate that divine human body from other human beings? God has selected one quality of Sattvam i.e., Jnanam (divine knowledge). Both Krishna and Baba were preachers. But then, how to distinguish Him from other preachers? The Veda says that His knowledge is true and infinite (*Satyam Jnanam Anantam*) and is special, which is not possible for others (*Prajnanam Brahma*). God speaks truth always, which is harsh and is not liked by you in general. Other preachers modify the truth to please you and to get some benefit from you. God only has guts to speak the truth, which alone can save you, because God is not bothered about anybody's favour or displeasure. It is special because, the way of explanation is not possible to any soul in the world.

You should judge the speciality and truth of divine knowledge based on your own inner self (*Pramanamanantahkarana pravrittayah*). You should not depend on others (*Mudhah parapratyayaneya buddhih, parabuddhih vinashaya*). When the mud particles and binding energy between these particles are removed, the pot does not exist at all. The pot remains as an imaginary design only. Similarly, when all the molecules and binding energy of the face are removed, the face remains as an imaginary design after the death. Similarly, if you remove the awareness and the kinetic energy (note that awareness itself is energy) associated with the wave, the quality does not exist at all. Therefore, the beauty and quality are imaginary if isolated from matter and energy. The matter and energy by themselves cannot attract anyone. Therefore, the attraction itself is unreal. The God is above the unreality since He is real. Any medium charged by God is beautiful and any quality of such medium is good and liked since it is charged by God.

When God enters the human body, the human body shows various qualities, which will attract people having the similar qualities. Why God chooses the human body as the medium? The reason is to attract the human beings. If the human incarnation is married, married people who are in majority get attracted. If He shows bad qualities, bad people get attracted with confidence. Otherwise bad people feel discouraged to approach a good person. Thus, the human psychology is involved here. Krishna exhibited



both good and bad qualities to attract all types of people with confidence and hence, He is called as Paripurna Avatara (the complete human incarnation). There is a version that Jesus also got married. Krishna married several girls. Buddha was married. Mohammed married more than one. Shankara was a bachelor but had involved in sex with the wives of King Amaruka.

A king was attracted by the beauty of the eyes of his queen. Ramanuja showed the most beautiful eyes of the energetic form of the Lord to the king and diverted him to the Lord. Shankara compared the eyes of the energetic form of Lord to the red anus of monkey while writing commentary on the Veda (*kapyasam pundarika...*). Ramanuja felt for this and interpreted the same Veda in another way by stating the meaning as lotus flowers to be compared. The view of Shankara was about the medium. The eye is unreal design and the beauty is unreal whether it is the form of energy or matter. The view of Ramanuja was that since the medium is charged by God, it is really beautiful. Both the views are not different. Shankara was speaking about the medium without God when He compared the beautiful eyes of a person with the anus of the monkey. Ramanuja was finding beauty in the eyes of the person charged by God. In the view of Shankara, the unreal eyes of a girl or the unreal eyes of an energetic celestial body are equal to the unreal anus of a monkey. Thus, there is no difference between Shankara and Ramanuja in the main point.

The powerful analysis is like a filter paper. If you analyse the beauty of a girl or a boy, you filter it through the logical analysis, which was called as Sadasat Viveka (discrimination between real and unreal). The entire girl or boy, when passes through this filter paper, you will find the complete unreal girl or boy below the filter paper. Above the filter paper just matter and energy are leftover. All the five elements of her body are matter and energy only. Even the space is energy. Matter is energy. Therefore, the gross body is turned into inert energy. The subtle body is made of waves of awareness (chit) and the kinetic energy of the waves is inert energy only. Now the waves are unreal. The awareness itself is inert energy in its basic form. Therefore, above the filter paper, only inert energy exists as final precipitate and the entire girl or boy below the filter paper is unreal. When Shankara tells that the world is unreal, the girl or boy, a form of the inert energy below the filter is unreal. But, the inert energy above the filter is a reality for the soul. This inert energy in the form of matter is also real for the soul. Matter is the strongest form of energy, called as “Bala” in the Veda. The weakest form of the inert energy is awareness or ‘Jnana’. The inert energy itself is work or activity called as ‘kriya’ (*jnanabalakriyacha* –

Veda). The soul is awareness, which is the weakest form of this inert energy and therefore, matter cannot be unreal for the soul. The middle form of the inert energy (in terms of strength) is work or the energy itself. Its weakest form or subtle form or most diluted form is awareness. For soul, all these three forms are real. But a form (rupa) made of matter and inert energy is unreal for the soul, which has a name (nama). Similarly, a feeling or thought (guna) having a nama, which is also a form of awareness is unreal for the soul. The unreality of form and thought is realized by the powerful analysis of real and unreal. The very attraction itself is a feeling and is unreal. The reality, which is the filtered residue, is matter, energy and awareness and these are not attracting because the very attraction being unreal disappeared. This matter and awareness also disappear and become energy in the view of God. Finally, the energy, which is work, also becomes unreal, when God does not work and takes rest. He alone is leftover. But this filtration is only for God and not for the soul, which is beyond the scope of the soul. The same attraction for beauty and qualities diverted to God become real since they are now based on the ultimate reality. They are now permanent from the point of the soul. The same become unreal when they are based on a girl, who is the unreal item on filtration from the point of the soul.

The word 'unreal' should be always taken in the sense of 'almost unreal' due to quantitatively neglected existence of an item. Suppose you take the existence of a totally non-existing case like the tail of a man. It is totally a non-existent case. But the tail exists and a man exists. The association of the tail with the man is non-existent. But, when you think of a tail of the man, such idea exists as a wave of the nervous energy. But such wave is quantitatively negligible before a wave of light or a particle of matter. We say that the tail of the man is non-existent neglecting the existence of the tail of the man in the form of nervous energy or awareness because it is the weakest form of energy. When you do not think about the tail of the man, it becomes completely non-existent (as a single item and not as two items i.e., man and tail separately). Similar is the case with the concept of beauty. When the molecules in the face are associated, the beautiful form exists but when they are separated, it does not exist except as a memory made of awareness. The design of the face becomes fully non-existent when you do not feel about it, because except the molecules and their binding energy, the design does not exist externally and if you forget, it is unreal totally because when you forget, it disappears even internally.

## **Matter, Energy and Awareness Unreal for God**

For God all items of the world are relatively true which include matter, energy and awareness, because He alone is the absolute truth. But for the soul, the world exists in terms of matter, energy and awareness because, the soul itself is one of the relatively true items i.e., awareness. The soul is not absolute truth. It is the weakest item of these entities. For the soul, the feelings of awareness (qualities) and the designs of matter and energy are relatively true items. One should cross the illusion of form of a body in the world so that he or she will recognise the Lord in human form beyond the gross body. If the matter and energy separate from gross body, the gross body, which is just a design becomes non-existent. Thus, one can realise that God is beyond gross body and such a realised soul will not be trapped by the illusion of design of face and body of a girl, which is non-existent. Similar is for a girl regarding the boy. Similarly, a quality is non-existent if the material of it (awareness) is separated. God exists and so should be above this non-existent quality, which means that He is beyond the subtle body also. God in human form may exhibit any of the three qualities and one should not be misled.

The final item is awareness or energy (awareness itself is a form of energy). When all the matter is converted into energy, only energy is leftover. The awareness is also energy basically (as seen in deep sleep) and all the souls enter deep sleep in final dissolution. Now energy only (call it chit or awareness, no objection) remains. For energy, matter is also relatively true because the powerful energy can convert matter into energy. Energy can also convert the awareness into its basic inert energy. When a current shock is given, the person becomes unconscious, which is equal to deep sleep. Therefore, for energy, both matter and awareness are relatively true since energy becomes absolute truth with respect to both. But, for awareness, even matter cannot become relative, which is more powerful. The awareness cannot turn matter into energy and also it cannot turn the soul to become unconscious. For awareness, only the forms of matter like beauty and the qualities like good and bad are relatively true since awareness is absolute truth with respect to them. Even an ignorant soul can realize that the imagination is relatively true. A realised soul can further realise that the forms and qualities are relatively true, but not matter, energy and awareness. Among these three, awareness is weakest and so cannot neglect the other two items. So, the soul can realise and treat the forms (rupa) and qualities (guna) as unreal.

When you see a pot, its form is experienced by you. This form is now maintained externally by matter and energy in the pot and also is maintained by your nervous energy (*chit*) internally. Even if you leave the pot and even if the impression of pot vanishes, the pot is still maintained by the mud and its binding energy externally. But if the mud and the binding energy are separated, the pot becomes unreal even externally. But the tail of a man is maintained internally only as imagination by awareness. But in both cases, the pot and man-tail are non-existent by themselves and so are unreal, which mean that they have to be maintained either by matter-energy or awareness.

Now, what do you mean by the word ‘world’? It means only forms and qualities (feelings) only. On realization, for you this world of forms and qualities becomes unreal. But, if the word means matter, energy and awareness, the world is real for you. Thus, the world is a mixture of truth (matter, energy and awareness) and unreality (forms and feelings) as said by Shankara (*Satyanrute muthuni krutya*). For the soul, the world is unreal on realization according to Shankara, in the sense that the world means forms and feelings. For the soul, the world is real on analysis, according to Ramanuja and Madhva in the sense that the world means matter, energy and awareness.

For God (Parabrahman), matter, energy and awareness are also unreal, when He realizes. His ignorance is only apparent and self-imposed for entertainment. The soul can never reach this state by itself, unless it is charged by God as in the case of human incarnation or it is liberated by the grace of God. The external personality of gross body (beauty) is meaningless when compared to the internal personality (qualities) because the latter is more subtle and valuable though both are relative items. This is in Pravritti or world. But God is beyond both external and internal personalities (gross and subtle) and both should be neglected in the case of God, who is beyond the soul, matter and energy. The soul from the view of a realized person is also beyond the form (gross body) and the qualities (subtle body). God can be detected by knowledge only, which is also a quality of Sattvam, since He has selected it as His identity card as declared by Him in scriptures (*Prajnanam Brahma – Veda, Jnanitvatmaiva – Gita*). To realize the unreality of form and feeling, the reference to God is not required. But to realize the unreality of matter, energy and awareness, the reference to God is essential. Shankara stands for the first and Ramanuja stands for the second point.

## **Divine Love Alone is Complete and Permanent**

You can love anybody and the beauty of gross body should not be a criterion, since beauty by itself is unreal, which does not exist apart from the muscles, fat and binding energy that radiates as shining. Therefore, it is ignorance to get attracted by others on this factor neglecting wife or husband. It is climax of ignorance and such person has no discrimination of *Sat* (Truth) and *Asat* (unreal). Atleast the subtle qualities can be considered to be more meaningful compared to the beauty of the gross body. But, even on this account, you should not be attracted by others assumng your wife or husband is having bad qualities. Quality or feeling (guna) is also unreal if the awareness and kinetic energy (wave form) are separated. It is also ignorance to leave wife or husband based on qualities. For a perfectly realized soul, both beauty or form (rupa) and quality (guna) are unreal or relatively real. You need not leave a soul and select other soul based on these two factors. Lord Datta appears in ugly form and with bad qualities to teach this. Even to get attracted to Lord Datta (Human incarnation), these two factors (external form and qualities) should not be the basis. You are attracted to Him since He is the God. He alone is handsome and also only His qualities are good. Even if He exhibits a bad quality, it has some divine purpose. Narasimha showed anger (Rajas) and Krishna was after Gopikas (Tamas) and both are incarnations of Lord Vishnu (embodiment of Sattvam). Therefore, the devotees of Vishnu need not discard Brahma (Rajas) and Shiva (Tamas).

The face of Narasimha is cruel and frightening, whereas the face of Krishna was good looking. Love your wife or husband whether she or he is ugly or beautiful and good or bad. On the basis of this unreal beauty and unreal quality, you need not discard her or him and get attracted to others. Divert him or her to God so that both of you can be saved. One can leave the wife or husband only for the sake of God like Buddha or Gopikas respectively. Except this one point of Nivritti, no soul should hurt another soul, just for pravritti, which is temporary and unreal. Ramanuja left His wife since she insulted a devotee. Therefore, God and devotees constitute the Nivritti. When you realize that a quality is relatively real or absolutely unreal by itself, you will start loving sinners also. The soul, which is a lump of awareness, is beyond its vibrations, which are the feelings or qualities. If you realize the significance of Nivritti (spiritual field), then only all the problems of Pravritti (world) will disappear. Without Nivritti, if you try to solve the problems of Pravritti, such solutions are limited and temporary like a torchlight in darkness. Nivritti is like the Sun that removes the total

darkness from the world. When you see the infinite personality like an infinite line, the difference between other souls like long and short lines disappears totally.

In the last two months, I received several phones from abroad on the problems of family matters like wives or husbands running away with others, leaving their children also. The greatest sin is to hurt any soul physically or mentally except in giving the punishments to maintain the balance of society (dharma) and the main aim in punishment also is only to change the soul and not to revenge. If the other souls (husbands or wives or children) are good and devoted to God, the sin is greatest.

Treat your wife or husband or children as your colleague souls, who are participating in a drama as your co-actors. You are not the judge to decide their sins. You are not the teacher to evaluate their answer sheets, as they are your classmates. You just help them by your advises. You can punish your children to change them without any attitude of revenge. Realize that God is also punishing any soul in the hell with the same attitude as Father and not with revenge. God never kills the soul even though He has the power to kill the soul also. After all, soul is energy and God can see the energy disappear or appear. God only created the energy that is the basic cause of creation (*Tat Tejoasrujata*– Veda). This basic energy developed the property of awareness, which is called as soul. The same basic energy takes different forms like matter, work, light, heat, awareness etc. (*Paraasya saktih*– Veda). You can never kill the soul. You can destroy the subtle body and thus, you can destroy the quality (subtle body means the bundle of qualities). By your punishment, you can reduce the intensity of quality. You can never destroy the matter and energy and thus, you cannot destroy the gross body made of matter and binding energy. When you are murdering the gross body, the matter and binding energy separate and thus, the unreal design of the body disappears, that too after sometime. When you stab your body or other's body, the design of the body disappears after few days only and not at once. Similarly, your punishment reduces the quality after sometime only and not at once. Thus, you are not the final controller of the soul. The kingdom of this Government is temporary, whereas the kingdom of God is permanent. The Government of any country should realize this and recognize the kingdom of God in every step openly. Then only, the Government succeeds. The father is the Governor of the family. The mother is also the governor of children, next to father. The mother becomes the equal partner of the Government if she is also an earning member. The parents are the mini-Government of the family. They should take the help of the Government of

God in every step openly. The entire creation is the kingdom of God. The Government of God is underlying in every corner of the creation. The Government of the nation, state and family (parents) should recognize the underlying Government of God everywhere, feeling themselves as the representatives only and not the real controllers. Every apparent controller starting from the President of the nation up to the parents should realize this point and leave the egoism of controlling the other soul. Thus, the wife cannot control the husband and the husband cannot control the wife. The father or mother cannot control the children and the children cannot control their old parents.

The real controller is only God at every point, since God is the only controller of the souls (*Atmeshvaram*– Veda). God is the soul of the souls (*Atmanam sarva dehinam*– Vyasa). God is beyond the soul (*Aksharadapichottamah*– Gita). This is the kingdom of God as told by Jesus everywhere in the Bible. No soul can control or attract another soul. To think like that is foolishness or ignorance. One soul may control or attract another soul partially to some extent for a short period of time. No soul should think that it is the complete master of other soul at any time. One soul is a partial master of other soul and this partial mastering is also for a short period. The other soul will revenge and go out of control after sometime. Similarly, the attraction. No boy can attract the girl completely and vice-versa. The attraction is only partial. If the young pair of lovers lives full lives without committing suicide, they can understand this. The side attraction develops atleast in their minds. Everybody will accept this if they are true to their consciousness. Every pair of lovers will realize this truth that their love was partial and that partial love was also temporary. The complete and permanent love is possible only in the case of God for any soul. The complete and permanent love is impossible between two souls in Pravritti. It is possible only in Nivritti, because ***the personality of God is only complete both internally and externally***. God is beyond the personality. Personality belongs to the external gross body and internal subtle body.

The beauty of the external gross body of God and the qualities of the internal subtle body of God alone become infinite. God may not express the personality for various reasons of the context mainly based on the reasons of repulsion due to egoism and jealousy of the souls. Rama attracted all the souls by the beauty of the external gross body and by the good qualities of the internal subtle body. Krishna also attracted all the souls by the beauty of the external gross body but He exhibited certain bad qualities (Tamas) so that His internal personality of subtle body was subjected to criticism. By

such criticism, the souls will be satisfying themselves and the intensity of the jealousy and egoism gets reduced. Again, through the Gita, Krishna attracted all, which is infinite divine knowledge. Knowledge is also a quality of Sattvam and thus, becomes the internal personality as per the Gita (*Sattvat Sanjayate Jnanam...*). Coming to Jesus, the gross body was not good looking and thereby, He pacified the jealousy of the souls. The personality of the subtle body of Jesus attracted all the people by His good qualities as in the case of Rama. He was like Krishna in preaching the divine knowledge, the Bible. Krishna gave the Gita to Arjuna only and thus, the jealousy in the hearts of scholars did not come up. But, Jesus gave the Bible to all and the scholars (priests) became jealous and killed Him. The external beauty of Krishna was exposed to public and 16,000 beautiful girls of His caste (Kshatriya) were attracted to Him and married Him! This created jealousy in the Kshatriya-caste and several kings like Jarasandha, Duryodhana, Shishupala etc., became His enemies. Jarasandha imprisoned all those 16,000 girls, who were attracted to Krishna. Rama did not become preacher like Krishna and thus, the scholars were not jealous of Him. His external beauty was limited to Sita only and this avoided the problem that was seen in Krishna. Shankara was beautiful externally and preached the divine knowledge to public but He was a strict bachelor. But Kapalikas killed Him by black magic, since His knowledge was to public when He was alive as in the case of Jesus. Shirdi Sai Baba was not good looking and He controlled His preaching limiting to the few people who approached Him. If miracles are done in large-scale, people will forget all these things and will run to Him, because solving the burning problems of the world is the topmost for anybody. But in such case, the law of karma (justice) is violated and moreover people will concentrate on the worldly affairs only, and not on the spiritual path. These are the problems with the human incarnation in the light of jealousy and egoism of the souls. Therefore, He controls His personality partially or creates a black mark on Himself or controls His own fame.

The fame of any divine human form illuminates the jealousy, while uplifting the humanity. Though the divine knowledge is needed by everybody, to avoid these problems, the dead human incarnation or the God in the energetic form like Narayana or Shiva or Allah or Father of heaven, is the best for humanity at large and treat the present incarnation as a Prophet. But certain few devotees like to experience God directly through human body only and so God comes down in human body directly for them as they like personal discussions or direct worship to God. Hanuman and Gopikas were such few devotees. Emmanuel means the same. He comes



down to live with us. Here the word ‘us’ means those few devotees only, who could overcome the jealousy and egoism. The Lord controls His fame, when He is in the human body, which is meant for such few devotees only and you should not misunderstand about His desire to limit His fame when He is alive.

Seeing the fate of Jesus, the next human incarnation, Mohammed said that neither He is God nor God is in Him. He told that He is only the Messenger of God and brought the message from Him, who lives in heaven only. Now the fame goes to the invisible God and not to the visible human form. Seeing the fate of Shankara, Ramanuja told that He is the servant of God (Adishesha only). Madhva also told the same and told that He is the son of His servant (Vayu). Thus, when you accept the live human form of God, these problems of natural human psychology crop-up. ***If you live with Him, the problems go to climax.*** It is better to treat the human incarnation as a servant of God (Messenger) like you and this will minimize the human repulsion. The statement of Mohammed that His concept is ‘final’ is a warning to every human incarnation! If you are confirming the idea of human incarnation atleast you should live far from Him so that atleast the respect can be maintained. In the olden days, for a discussion, you have to approach the human form directly. But in the light of the present electronic media, such direct approach is not required. For this divine purpose only, God granted the discovery of such electronic media in science, which is extended to the affairs of Pravritti also. When God in human body faces so many problems of egoism with the souls, how many problems will come up when a soul lives with other souls! You must understand your limits more carefully than your capacities or merits. Even God understands these limitations of His human body and adjusts Himself without using His superpowers. In such case, how much adjustment is needed for a powerless soul? Your power, if any, comes from God only. Remember this and adjust with your family and society. If you are not egoistic, God will certainly help you in the case of inevitable and unexpected problems.

### **World – View of God and Soul**

This entire world is unreal in the view of God but not in your view, because you are a part of the world. You and your family members are converted into a lump of energy finally. The gross body is a lump of matter and a lump of binding energy. The matter is converted into energy. Awareness is converted into energy. Thus, a single homogeneous phase of energy results. The gross and causal bodies become energy. The subtle body consisting of qualities is already unreal like the external forms in the

world. Even a coin or note (money) is converted into energy. Now, where are your bonds? Where are the statements like ‘I love you’, ‘I hate you’, ‘This is good’, ‘This is bad’, ‘This is beautiful’, ‘This is ugly’ (*Ekatvamanupasyatah*– Veda)? This homogeneous energy is the ultimate truth as per the human logic is considered. But, it is not God. Energy is work. If God stops working, energy also becomes unreal and so, only God is leftover (*Mattah Parataram* – Gita). Where is Pravritti? How foolish are you? Because an unreal item (yourself) is based on the unreal items and end finally in energy, which is also ultimately unreal. Without the concept of God, the final base of yourself is also unreal energy.

But if you accept the ultimate base as God, who is also the base of energy, all these items become real because, now their ultimate base is real. Even the beauty and quality are real. Therefore, that which is based on God is real and that, which is based on the power of God (energy) is unreal. This does not mean that the power and source are homogeneous and so God is also energy. That holds good in the items of creation, which are imaginable. But God is unimaginable whereas God’s power is imaginable. The link between two imaginable items is imaginable. This is a link between an unimaginable item and an imaginable item and therefore, the link is also unimaginable. You try to catch God by analysis, somehow, whenever even a trace of opportunity is available! A real item has meaning. Now, the medium in which God exists becomes real as long as God exists in that medium. Now Krishna is God and so Krishna is beautiful and Krishna is good. Even if Krishna exhibits some bad quality, there must be divine background for it. Baba is beautiful and He has suppressed His beauty for some divine purpose. Such blind love only fixes you in God. Till you detect, analysis is necessary. But once you confirmed, stop analysis and start with blind faith and blind love. Thus love, faith and knowledge of analysis become useful in the path of Nivritti and the same are meaningless in Pravritti. The ultimate basis (energy) is unreal in Pravritti.

In the Gita, it is told that the soul should rise above the objects (vishayas) and feelings (vasanas). If one realizes that all the objects are made of same energy and that all the feelings are made of same awareness, they become unreal. Then there will be no attraction and repulsion to any object and to any quality or feeling. You will rise above good and bad and love a good man and a sinner equally. There is no aspect of God here in this Pravritti and one attains peace by this realization, even if he is an atheist. Yoga is such equilibrium state (*samtvam yoga* – Gita). This is not bliss, which can be attained only in Nivritti. With respect to disturbance (-), peace (0) appears as bliss (+) relatively. But if you attain bliss from God in

Nivritti, then you will realize the difference. By yoga in Pravritti, you can only attain absence of disturbance, which appears as bliss for you. A beggar will feel one rupee achieved equal to one lakh rupees. But the yoga in Nivritti (which means attainment of God in human form) gives you the real bliss, provided you deserve it. But there also your aim should be to serve Him and not bliss.

You must search for God without disturbing the existing system and without any assumption or imagination. As you can establish the theory without any assumption, even a scientist or atheist has to accept the theory. As it is well known, the universe is infinite and so the inert energy and inert matter are infinite as the galaxies are infinite. But the awareness is limited to earth only. Even on the earth, the awareness is in living beings only, which are scattered. So, the awareness is discontinuous and not infinite. Sinners are present in men and they are born as animals. So, every living being or every man is not God. Only Krishna or Rama or Jesus etc., can be God. Let us take Krishna. The awareness in Krishna is limited, which is not even in His hair and nails. It is not all pervading even in that body. Krishna showed that He is the Lord of the entire world i.e., infinite matter, infinite energy and all the souls including His body (Vishwarupam). Awareness (soul) is not controlling even the matter and energy of its own body. Totapuri, an advaita follower, could not control even his stomach pain and tried to commit suicide. The limited awareness in Krishna is sufficient to serve the purpose of delivering the Gita and it need not be infinite. God charged Krishna. Krishna could not repeat the Gita, when pressed by Arjuna after the war. The gross body of Krishna is the house and Krishna (Jeeva Atman i.e., a joint association of subtle and causal bodies) is the owner of the house. God is the king, who is now present in that house on a visit to earth. You cannot meet Him directly in His capital city, where He is terribly busy. You need not bother about the house or qualities of the house owner, since your aim is only the king. The Veda says the same (*Dvaa suparna sayujaa...*).

The only purpose of miracles is that there exists the unimaginable God as indicated by the unimaginable miracles. They are thus meant for a fundamental concept and are aimed at atheists. They are like the plate and pencil of L.K.G. class. Why theists are also after miracles? The theists are for a different purpose. They want to tap the superpower for their personal problems like the scientists, who are after tapping the energy in nature for the applications to society. Their aim is not God but the power of God. They do not mind to call the possessor of powers as God. Miracles indicate the power of God and not God. You have tapped solar energy in a battery

cell and produced light. Does it mean that the battery cell is sun? Similarly, even demons tapped the superpower from God through penance like the storage battery cells. They cannot become God. Ravana lifted Kailasha, a bigger hill than Govardhana! Even atheists do not recognise God through miracles since they treat these as illusions or magic. Duryodhana treated even the vision of Vishwarupam as an illusion of the eye and mind.

Thus, in the case of atheists even the basic purpose is not served, but theists exploit these miracles. Miracles cannot give the address of God, which give only the address of existence of unimaginable power of God through which we can recognize the existence of unimaginable God. For such belief only, miracles are useful for scientists who are atheists. To serve this purpose even the miracle of a demon can be taken. God also does miracles. God does spontaneously. Sun gives the light spontaneously. God does miracle whenever there is a bare necessity and does miracle spontaneously. He never exhibits miracles for publicity or fame. He is already bored with fame in the upper world and He comes here for some rest. Simultaneously He likes to help the humanity on this earth through guidance by preaching the divine knowledge. But a demon exhibits these miracles for egoism and fame for which he has thirst. I was (here I mean God and not Myself because God is in Me and I am not God according to the concept of human incarnation) also forced to do some miracles for a short period initially by a devotee (Bhavani, wife of C.B.K. Murthy). Several crowds were surrounding Me always, who were donating well and praising Me to the sky. I was not blown up and I clearly found their intention was to use My power here in their worldly problems only. They were doing devotional business with Me. Some purchased My power through money like merchants who purchase items for profit (Vaishya bhakti). Some others purchased My power through sweet words (praises) and artificial weeping and streams of tears and sweet feelings (Veshya bhakti). Then I started conducting tests with Rajas and Tamas. Most of them ran away. Now I am happy and peaceful. I like the minority of devotees who remained with Me. Their love towards Me is real. They are the original diamonds. Even if I sacrifice My life for them, I am still indebted. They serve Me without aspiring anything in return. Without their knowledge, I transfer the fruits of their evil deeds on to Me and suffer for them secretly with lot of pleasure. If they know this, they will object Me for such suffering. This is the real love, which is actually a two-way traffic only. But the flow of love from My side is a secret so that they always feel that their love to Me is only one-way traffic. Such one-way love is sweetest. I enjoy this sweetest love and perhaps due to this only I have become a

sugar patient! Again, you get the doubt, how I get sugar? My body got sugar. The body is like a shirt, which is common to both beggar and king and any shirt can be cut!

**My message to all the people who suffer with worldly problems (Pravritti) is:** First stop suffering. Suffering is a feeling. Feeling is a wave of awareness-energy. If the water is removed along with the kinetic energy, the wave is unreal. Even if you feel that you are this gross body (matter and inert energy) the wave or feeling is unreal. Actually, you are the lump of awareness, which has only one characteristic property that it is aware of itself (chit or soul). Its wave is feeling. The lump of awareness is associated with some kinetic energy, which becomes the feeling. Separate the kinetic energy (mentally) and let the kinetic energy be added to the inert energy—lot of the gross body. The wave disappears and only a lump of awareness is remaining, which is the soul or yourself. Similarly, apply the same analysis to attraction, because attraction is also a feeling, suppose you are attracted to a quality. Quality is also a feeling. Suppose you are attracted to a form in the world like the beautiful form of a boy or girl. Every form in the world becomes unreal if you remove all material (matter and inert energy) from it. *When beauty is unreal, quality is unreal, attraction is unreal and suffering is also unreal, then why are you disturbed?* Similarly, hatred is also a feeling and is unreal. I suffered with worldly problems thousand times more than any one in this world. When I explained those, My devotees wept. There are two ways to avoid the disturbance. Either become immune to the problems by the above analysis (Pravritti) or enjoy the tragedy as you enjoy the same in seeing a picture or as you enjoy hot dish in taking meals, which is the state of God enjoying this creation (Nivritti). The first way is ‘*Atma yoga*’ giving you undisturbed peace. The second way is ‘*Paramatma yoga*’, which gives you the bliss through entertainment of both pleasant and unpleasant situations. I preferred the second way. Choose one of these two ways and avoid the disturbance, which causes mental stress leading to damage of health also and results finally in total destruction.

Therefore, first stop suffering and avoid the disturbance either by self-attainment or by attainment of God. Now you are balanced and energetic to solve the problem. Try to advise the other souls in the interest of their welfare and try to remove their ignorance by spiritual knowledge. If they are rigid, leave them and make some alternative arrangements owing to certain basic inevitable necessity. But in any case, do not have blind love on any soul. Love is always blind but blind love should be only for God and not for other souls. Other souls love you for their selves as long as you give

happiness to them (*Atmanah Kamaya*– Veda). Moreover, the love, a quality for unreal design of matter in the world like money or beauty itself is unreal. The mud is truth. The binding energy, which is negligible before mud is almost unreal called as Mithya. Attraction to truth or atleast to Mithya is meaningful. The design of pot is completely unreal even during the existence of pot. Similar is the case with your attraction, which is totally unreal like the design in the pot. In Atma yoga (Pravritti), you rise above good and bad by analysig (*Buddhiyukto*– Gita). Thus, good and bad are only conventional in Pravritti because the sin in one religion is good in another religion. In Nivritti, the good and bad are true not by their criterion but they exist based on some other reason. ***Whatever God liked is good and whatever God did not like is a sin.*** Thus, there is a basis of the concept of sin in Nivritti i.e., God does not like this. Otherwise both good and bad qualities are feelings only, which are designs of awareness and are totally unreal. Therefore, good or bad is not valid by its own nature, because they are unreal. So, one should not do sins based on the disliking of God, otherwise, sin is a totally unreal feeling. Therefore, ethics are also based on God only. When the sinner is beaten in the hell, the servants of Lord Yama will be shouting at the sinner by saying ***“Why have you done that deed, which is not liked by God?”*** They will not say “Why you have done the sin?” Therefore, the concept of sin is only, disliking of God. The list of the disliked items by God is given through scriptures like Dharma Shastras of Manu. Therefore, you should not do the sins mentioned in scriptures because they are disliked by God. Otherwise, a sin (bad quality) or a good quality is just an unreal feeling and has no value by itself.

## Chapter 2 PATH OF DEVOTION

### Two Types of Bhakti

July 20, 2006

#### **O Learned and Devoted Servants of God,**

Devotion is of two types. The first type is called as bhakti, which consists of prayers or songs through words and emotional feelings through mind. This bhakti gives temporary happiness only. Knowledge is related to intelligence, which is the discrimination of real and unreal through logical analysis. By such discrimination, you can realize that all the forms of matter and all the feelings of awareness are unreal. When you have realized that all the forms (rupa) and all the feelings (guna) are unreal even before the level of yourself, which is pure awareness, your life becomes completely an entertainment in both happy and unhappy situations. The self-realization makes you a spectator of the cinema, which consists of both happy and unhappy scenes. You will reach the state of an actor who is entertained in all the scenes of the drama on the stage. Thus, the knowledge gives you permanent happiness, which is called as bliss. Therefore, knowledge (Jnana) is greater than devotion (bhakti). Here, you must note that the bhakti is related to words and mind, whereas Jnana is related to intelligence. Hence, both devotion and knowledge belong to theoretical phase only, which is limited to words, mind and intelligence.

The second type of devotion is called as Para-Bhakti, which is related to practice or sacrifice of service. This divine devotion (Para-Bhakti) consists of divine service by sacrificing work (Karma Samnyasa) and by sacrificing the fruit of work (Karma Phala Tyaga). This second type of devotion is far superior than the knowledge. The bhakti and Jnana are selfish because in both your aim is the attainment of bliss by yourself. The divine devotion or the divine service is completely different, which has no selfish aim. In this divine service, your aim is to please God and not to please yourself. You have to receive the continuous loss and displeasure in the divine service. In this stage, you are achieving the nature of God. God always enjoys the fruits of the sins of His devotees and is thus subjected to continuous misery. His aim is to make His devotees happy. God is serving His devotees. Service is always sacrifice to make others happy at the cost of self-happiness. The Veda says that God is bliss (*Anando Brahma*). The

Veda reveals the meaning of this statement by further saying “*Eshahyeva Anandayati*” which means that God makes His devotees happy. Therefore, when we say that God is bliss, that does not mean God is continuously enjoying the happiness. It means only that God is making others happy continuously. In fact, such a definition only is the proof of God being bliss. How do you say that the fire is hot? Since the fire is making others experience its heat, people say that fire is hot. Similarly, if you make others happy, then only you are the embodiment of that happiness. Now, the point is whether God is continuously unhappy by such sacrifice, which is His service to His devotees. The answer is that God is continuously happy through such sacrifice. He is deriving happiness continuously by enjoying the misery of His devotees. He is not unhappy to enjoy the sins of His devotees. Therefore, He is happy always and making His devotees also happy.

In the first level of ignorance, the soul derives happiness only from happy situations, which are like sweets. In the second level of realization, the soul derives happiness both from happy and unhappy situations, which are like sweets and hots in the meals. In the final level of the state of God, if the soul derives continuous happiness from hots only, such a soul has become almost God (*Mama Sadharmyamagatah* – Gita). Such a soul is almost equal to God. Such a devotee also attracts the sins of deserving devotees and makes them happy. Such an attraction of sins is always a secret because the deserving devotee will never agree to such transfer of sins. A devotee who had reached this highest level came to see Shri Ramakrishna Paramahansa, who was suffering with cancer. The devotee sat near Shri Paramahansa and was trying to attract the cancer onto him. Shri Paramahansa, who was the human incarnation immediately recognized this and pushed the devotee away from Him. Therefore, the devotee can attain all the powers of God and the divine nature of God, which consists of continuous sacrifice for the sake of devotees. Then, why not the devotee, be called as God in full sense? Except one point, the devotee can become God in all aspects and that one point is the creation, maintenance and destruction of this universe.

You are immediately misunderstanding God through various doubts. Perhaps God does not want anyone to become equal to Him and therefore, is not granting this special power. You are mistaking God due to the ignorance of truth and lack of analysis on this point. God is ready to give this power to any soul. The creation, maintenance and destruction of the world is a big responsibility. Who will not sacrifice the responsibility? One may hesitate to sacrifice the fruit of work but not the responsibility and



work. The work and responsibility are headache only. If you analyze, you will clearly understand that it is impossible to transfer this responsibility to any soul. The soul is made of awareness, which is basically the primal energy. The creation starts with the creation of this primary energy (Mula Maya). Before the creation of this primary energy, this primary energy cannot exist. When the primary energy does not exist, the soul (awareness) which is a form of this primary energy also cannot exist. Then, how can the soul create this primary energy? If the soul created this primary energy, then what is the material of the soul? The material cannot be awareness because awareness is a modification of the primary energy only. If the food is not given to a person, the supply of energy stops. The person becomes unconscious, where the awareness disappears as in the deep sleep. The stored energy in the body in its basic form of inert energy maintains the heat of the body for sometime. This is a clear proof of the concept that awareness is a modification of the inert energy only. Therefore, it is impossible to make any soul creator and therefore, this point always differentiates God from any soul. Due to such impossibility only, God is not giving this power to any soul. Even if there is a trace of possibility, God is the happiest to get rid of this headache and responsibility.

God has given this power of creation to His best devotee called as Hanuman. This shows His willingness to give away this responsibility. But if we analyze, Hanuman is the incarnation of Lord Shiva and Shiva is another name of God (*Shivascha Narayanah* –Veda). Therefore, God Himself in the form of a soul only could take up this responsibility. Radha is said to be the incarnation of His power of happiness, called as “Hladini Kala”. The creation is a form of His power. The soul is a part and parcel of the creation. Therefore, Radha is really a soul. But, Radha (the soul) is made as the queen of Goloka, which is above His abode (Brahmaloka). Hanuman could enter Brahmaloka only. It is logical because Hanuman being God can enter only God’s abode. The final conclusion of all this is that a soul can be given higher position than God but the soul cannot become God especially in involving in the impossible responsibility of creation of Universe. You can get the power of creating matter and awareness from the already existing primary energy. The position of a soul is exactly the position of the wife and the position of God is exactly the position of the husband. The husband can give the salary to his wife, which is the fruit of his work. The husband can keep the wife on his head and act as her servant. But, the wife cannot do the work of the husband. When the wife can get all the fruit of the work into her hand and can make her husband as her servant, is she not foolish to be adamant of doing his work,

which is impossible to her? The Veda says that even the male human beings in this world are women and wives of God only (*Striyah Satih pumsa ahuh*). This means all the souls irrespective of the gender, which is a characteristic of the external gross body only, can attain the master position over God but cannot become God. It is foolishness to aspire to become God due to the impossible responsibility, when the higher position than God is made available.

When God becomes the human incarnation, He enters into a human body as said in the Gita (*Manushiim Tanumashritam*). The word *ashritam* means the entrance of God into the human body. Another verse in the Gita clearly states that God is not modified into the human body which means that God has not become the human body (*Avyaktam vyakti mapannam*). The current entered the wire but the current is not modified into the wire. The current has not become the wire. If God became the human body, God should also perish when the human body perishes. When the divine work is over, God exits the human body. When the Lord left the body of Krishna, it was cremated by Arjuna as said in the Bhagavatam. Therefore, you should not think that a particular human being is God. God has not become that human being. God only entered that human being. God can enter any human being provided the human being is eligible for His entrance and is suitable to His work. God can enter two human bodies at a time for two different works. The fan is moving and at the same time, the electric bulb is glowing simultaneously. The same current has entered the fan to give air and entered the bulb to give light simultaneously. God entered Rama and Hanuman simultaneously. God wanted to show the path of ideal human being (Pravrutti) through Rama and wanted to show the path of practical devotion (Nivrutti) through Hanuman. The first criterion for His entrance is eligibility, which can be achieved through practical devotion. The proof of love is only service as said in the Veda (*Sayuja Sakhaya, Kurvanneveha*). The second criterion is the suitable efficiency for the specified divine work. The fan is suitable to give the air but is not suitable to give the light. The bulb is suitable to give the light but not the air. Between these two, eligibility is more important than suitability. If you want to select a person for a job in your office, you must give importance to eligibility first and then only to suitability. If the candidate has good character without corruption, he is eligible to your service. The talent required for your service can be developed in him by giving a short training. Even if the candidate is suitable with already acquired talent, he should not be selected if he is corrupt. He is suitable but not eligible. Therefore, God selects the human body of a devotee, which is eligible by practical devotion. In such

case, even if the talent is absent, God will grant the talent in a moment by His grace. Therefore, to preach the divine knowledge, God selects a particular eligible human being. Such selected human being becomes a scholar in no time by His grace. Even though several scholars exist, who are suitable for His divine work, He will not select them because such corrupt scholars are not eligible. Jesus selected the eligible fishermen to propagate the knowledge but not the corrupt priests, who were suitable to the work. Any country develops by selecting eligible candidates and by giving them suitable training for the profession. Therefore, the education must give eligibility and the specific department should give required training. Eligibility comes only by spiritual knowledge. Today the education is giving suitability only from the beginning and forgets imparting the eligibility at any stage. This mistake in the education is responsible for the fall of India. The fruits of programmes of the Government are not reaching the needy people due to corrupt officials, who are selected by the only criterion of suitability that is imparted from their childhood.

The awareness is the most subtle form of Energy. When you say that God is awareness, it means that God entered the medium, which is awareness. In case, God has not entered the awareness, you are taking the awareness as a representative item for God for the sake of worship or meditation. To retain the awareness even by imagination, it is very difficult as said in the Gita (*Avyaktahī Gatih...*). The most difficult imaginable item is awareness and therefore, it is the best representative model for God who is completely unimaginable. Thus, awareness is only a representative model for God. Neither awareness is God nor God has entered the awareness due to absence of any proof for such entry. The Advaita scholars have completely misunderstood the concept and have gone to the extreme ignorance by taking awareness directly as God. Through the most difficult item, an impossible item can be indicated. The star-Arundhati is invisible and it is indicated by the nearest visible star-Vashishtha (Arundhati – Vashishta nyaya). Since awareness happens to be the material of the soul, Shankara preferred the awareness to represent the God. By such concept, He could attract the then atheists to become theists because, since awareness is both God and soul, the atheists easily accept themselves as God. Such concept will satisfy them because there is no external God other than themselves. It is very subtle diversion for the sake of atheists. Later on, Ramanuja introduced Narayana, who is the energetic body possessed by God. The awareness is only a representative item for God, whereas Narayana is the energetic incarnation of God. A possessed item is better

than a representative item. The energetic form can be retained by imagination and thus, the convenience is increased. At last, Madhva introduced Lord Krishna and Lord Rama who represent the human body possessed by God. The human form of God is more convenient than the energetic body not only for experiencing directly your worship but also to preach the knowledge. Today, Datta Swami reveals the sense of concept of Madhva in a more clear way, which is the most convenient. The human incarnation like Rama and Krishna does not exist today. Their statutes and photos can neither experience your worship nor can preach the divine knowledge to clear your doubts. Therefore, the present live human incarnation is the final essence of all the spiritual knowledge. Shiva entered Shankara. Vishnu entered Ramanuja, Brahma entered Madhva. Datta, who is all those three-in-one entered this Datta Swami. Therefore, Datta Swami alone can give the total essence of all those three divine preachers. Some may misunderstand Me treating this as egoism but I cannot help them in any way because this is the absolute truth of truths. But, I can pacify their jealousy to some extent by stating that I am not Datta and that Datta only entered Me. I can further release their tension by stating that Datta can enter any human body provided it is first eligible. I declare that Datta has entered the human bodies of all My devotees who are participating in this divine mission of propagation of divine knowledge. Their devotion to Me is only external according to the divine drama and essentially all of them are equal to Me. Hanuman is the servant of Rama as per the divine drama but essentially, He was equal to Rama because the same God exists in both those roles.

### Chapter 3

## AUTHORITIES OF KNOWLEDGE

August 9, 2006

#### **O Learned and Devoted Servants of God,**

The logic shows four types of authorities to decide any point. The first is perception (*Pratyaksham*), in which anything is directly experienced through senses in this world. The second is inference (Anumanam), in which anything is inferred based on a characteristic sign. For example, smoke is coming from a mountain and fire is inferred. In this authority also the perception is the basis because the relationship between fire and smoke is already perceived in the kitchen. The third authority is simile (Upamanam), in which an unseen animal is explained to us by comparing it with a known animal. Even here, the person who is explaining has seen both the animals and thus, perception is the basis. The fourth is the statement of a well-wisher (Shabdham), by which we believe the existence of an unseen item explained by our well-wisher. Here also perception is the basis because the well-wisher has seen that place. Therefore, there is no authority, which is not based on perception. The scripture (Shruti), supporting scripture (Smruti), logic (Yukti) and finally the direct experience (Anubhava) are considered as the four stages of any authorized validity of a concept. The final stage of experience (Anubhava) is very important and forms the basis because it is again related to perception only. Therefore, you cannot say anything which is beyond experience and perception. Even the unimaginable God (Parabrahman) is experienced through human form. In this case, the experience may not be direct but the experience is through a medium (human body). The experience is same whether it is direct or indirect. The heat from the fire is experienced directly and the same heat is experienced indirectly from a hot iron rod.

This experience does not reveal the nature of Parabrahman because the experience is based on a characteristic sign of the medium only, which is specific to the existence of the unimaginable God. Such characteristic sign is the specific special knowledge, called as *Prajnanam*. The knowledge is the property of a specific quality (Sattvam), which is an associated property of awareness. Thus, it is not the property of God and thus, God is untouched by anyone. Due to His presence, this knowledge becomes special and wonderful by which we can infer the existence of God.

The unimaginable knowledge indicates the unimaginable God. Thus, we have the perception of human incarnation in this world and thus, God is perceived by us (*Yat sakshat..., pratyagatmanamaikshat...* Veda). Therefore, science which is based on the perception is the basis of the spiritual knowledge. The human incarnation showing specialties is satisfying the basic perception. The unimaginable talents of the human incarnation indicating the unimaginable God are clearly perceived. Therefore, the unimaginable God is perceived but the unimaginability is not violated. To deny the unimaginable God is unscientific and shows only foolish rigidity.

### **Inert Energy is Brahman**

The Veda says that this entire world is a homogeneous entity, called as Brahman (*Sarvam khalu idam Brahma...*). The Veda also says that all the forms existing in this world are generated from, maintained by and dissolved into Brahman. On scientific analysis, it is clearly proved that the inert energy can be the Brahman that is mentioned by the Veda. Matter, awareness, light, heat, sound, electricity, work etc., are the various modifications of the inert energy. The inter-conversion of inert energy and all these forms is very clearly proved. The awareness in a human being disappears when the food is not supplied. The food (Annam) and the oxygen (Prana) combine to produce the inert energy. The food is oxidized and energy is released. A part of this energy is converted into awareness in the brain and nervous system. The reverse of this is invalid because awareness is not producing energy or any form of the energy. When the food is not supplied, the awareness is unable to produce the heat energy, which can maintain the activities of the body. The awareness is also unable to produce even a single atom of matter. Therefore, awareness cannot generate any item of the world. Moreover, awareness is discontinuous and therefore, you cannot consider that this world is made of awareness. The awareness itself is the inert energy in its essential form and thus, constitutes the various items of this world or a dream. You can realize any item of this world as inert energy by scientific analysis. To realize this world as modification of awareness is only an imagination. Thus, the basic validity of the authority, which is perception and direct experience is absent in the argument of Advaita philosophers.

The Advaita philosopher is trying to become the standstill awareness without any attribute (Nirguna chit). The attributes of the awareness form the state of mind (Manomaya Kosha). When the attributes (gunas) or feelings are absent, there is no existence of the faculty of mind. This is

referred as the dissolution of mind (Manolaya Yoga). Such a person remains as the body of food and respiration only without mind. Such a state is the state of plants and trees. Plants and trees are made of food and carry on the respiration. The mind is very negligible and can be considered as absent. The Advaita philosopher has kept this state as his final goal, which is the state of a tree. It is said that one becomes whatever he desires (*Yat bhavam tat bhavati*). If this philosopher dies in this state only as the final goal, he achieves the same state by taking birth as a tree. The state of Avadhuta is a severe state of Advaita philosopher, where the person is almost in the state of deep sleep. In deep sleep, the awareness attains the eternal basic form, which is the inert energy. Such a person ending in this state shall be born as an inert stone, which is the inert energy present in the form of matter. It is not a curse but it is the desired state and is the fixed final goal of the aspirant only. The aspirant aspired for such state and lived in such a state for a long time and wishes to remain in that state continuously. Therefore, one need not be angry with Me in this point.

Both the above states (Samnyasa and Avadhuta) are the fruits of achievement of self-realization in practice which is appreciated as self-attainment (Atma Yoga). The self-attainment should not be the end of your spiritual effort and is not the final goal. If the self-attainment is the final goal of this precious human life, the future birth as a tree or a stone is inevitable because of the strong desire about it. But if this self-attainment happens to be the middle stage of your journey, such attainment is appreciable. By such self-attainment you are undisturbed like a stone. You are firm in your determination like a rock. All this state is only a training given to you to make you fit for the service of God. If you end with this training, there is no difference between yourself and a stone. To become a stone is not the final goal. To stand firm like a stone in doing service to God is the final goal. Therefore, after attaining the self, we have to search for the Superself, which is available in the human form in your present generation. Then you have to serve Him in His mission like a rock. For such dedication, you have to withdraw yourself from all the worldly bonds and become like the firm mountain. If you withdraw from all the worldly bonds and remain idle without doing the service to God, then you are just a stone with awareness. What is the use of such withdrawal (Pratyahara)? You are given training to become a soldier. If you do not become a soldier and fight in the war, what is the use of your training? You should not end with the training. The training must have its application. ***The self-attainment is training. Its application is in the service to God.***

The all-pervading homogenous single phase of finest form of inert energy is space. The space has no awareness as per the scientific analysis and as per the practical experience. Then, how can we say that awareness is all-pervading? How can we say that this entire world is awareness? The awareness is an available item in the creation. The Veda says that no item of creation is God (*Neti Neti*). The awareness is a special form of energy propagating in the nerves. It is in the form of waves, which requires space. It is a definable item of space having the three geometrical co-ordinates. The awareness exists in the awakening-state and disappears in the state of deep sleep. Thus, it is bound by time. God is beyond the four-dimensional space-time model, which is the inherent essence of the creation. Of course, it is very difficult to understand or imagine awareness (*Sukshmaya sukshmadarsibhih* -Veda). But it is not completely unimaginable. It may be unimaginable for an ordinary man. But, for scholars and scientists, it is perceivable and imaginable. The Gita says that scholars or scientists can see it (*Pasyanti Jnanachakshushah*). But regarding God, the Veda and the Gita say that God is completely unimaginable (*Yasyaamatam* –Veda, *Mamtuveda na* -Gita).

### **Direct and Indirect Sense**

For any statement the direct sense (Abhidha) must be preferred. The indirect sense (Vrutti) should be taken only in the case of impossible situation. For example, if you say that a village exists in Ganges, you have to take the indirect sense because it is impossible. Therefore, it means that the village is very near and is just on the banks of Ganges. Such approach is called as *Lakshana*. The village and Ganges are visual items. The impossibility arises here in visual items. But in the case of God, God is not a visual item and thus, there is no basis for you to think about any impossibility in an invisible and unimaginable item. If your decision is that everything is understandable to your mind, then such indirect sense can be taken. Then you can say that the unimaginable God means the God who is imagined with lot of difficulty. In that case, you are contradicting the Veda and the Gita due to egoism. Even Lord Yama says that he could not understand God (*Kathametat Vijaniyam* –Veda); the Advaita scholar who shivers even seeing the messengers of Lord Yama is boasting that he can understand God. Even though the best scholar and the best devotee who is going to become Brahma (Hanuman) is not stating that He is God, our Advaita philosopher who is ‘greater than Hanuman’ is stating that he is God! If every soul is God, Hanuman being God should not have waited to meet Rama, the human incarnation, on the instruction of His mother. If



every soul is God, Hanuman can find any person as God and need not wait to meet a specific human being, who is Rama, the human incarnation.

This world is essentially a homogeneous phase of inert energy, which is space as the finest form of energy. The creation comes from space or finest energy. The space has come from God. This is explained by the Veda (*Atmana Akasah*). The space or the finest energy is called as Mahat, which is infinite. From the space, all the world gradually comes out by the will of God. Even the space came out from God by His will only. If you do not recognize God, the energy being inert cannot plan the creation. The link between God and this space (Mahat) is unimaginable and is stated as *Avyaktam*. The Veda mentions this unimaginability (*Avyaktam*) as the intermediate item between God and Mahat (*Mahatah Paramavyaktam...*). You should not fix this *Avyaktam* to a particular item only. It is simply a word, which means unimaginable and can be used in any context to mean any item by anybody. Suppose a student is unable to understand the higher concept. For him such concept is unimaginable. Therefore, the word unimaginable (*Avyaktam*) has a general sense and can be used in any context. This word is also used to the subtle and invisible state of the world in the energy as a micro-impression also after the final dissolution of the world. Similarly, the word Brahman can be used to any greatest item depending on the context. It can indicate anybody starting from God to the head of a village. The Veda says that God is beyond this link (*Avyaktat Purushah Parah*). Space is imaginable but God is unimaginable. Therefore, the link between unimaginable God and imaginable Mahat also becomes unimaginable. Only the link between two imaginable items is imaginable and can be understood. The unimaginability is experienced and the unimaginable God identified with the perceivable human incarnation is experienced. Therefore, the concept of unimaginability is proved by the basic validity of authority through experience and perception. The Veda says that you can see God (*Pratyagatmanamaikshat*). If Lord Krishna or Jesus is not seen and if they do not establish the concept of unimaginability through their actions, the existence of unimaginable God can be ruled out. Since there is only one Krishna or only one Jesus, you cannot say that every living being or human being is that unimaginable God. Such dilution is only the effect of egoistic demonism.

The first form of creation is energy. All the other items are the modifications of that energy only. All the modifications may perish but energy remains eternal due to the will of God. It is like the reel of the film containing the whole picture after the dissolution of the world. No fool will destroy the reel at the end of the show. Therefore, the reel is eternal. But its

eternality is based on the will of God. If God wishes, even the energy disappears. ***The reel is not destroyed but can be destroyed.*** Such eternal finest form of energy is called as Mahat by the Veda and is called as Mahat-Brahma by the Gita (***Mamayonih Mahat-*** Brahma). The Shastras say that Mahat itself means Brahman (***Mahat Brahma iti proktam***). When the will of God is withdrawn, this entire world along with the souls and their corresponding attributes become a static impression on the inert energy and is retained in the state of *Avyaktam*. In this state, both good and bad attributes or feelings are static and inert and therefore, become equal. A good deed painted as a picture on a paper is equal to a bad deed painted on a paper. There is no difference between good and bad in this state. This is the equilibrium state of the good (Sattvam) and bad (Rajas and Tamas) qualities before and after the creation. This is the meaning of the equilibrium state of the three qualities as mentioned in the Sankhya philosophy. If the qualities are associated with awareness, certainly a bad feeling or a bad action cannot be equal to a good feeling or a good action. The equilibrium state certainly means the state of the good and bad qualities as inert impressions in the basic phase of inert energy. Such a state results in the deep sleep. This finest primary energy is called as Mula Maya or Mahat Brahma or Karya Brahma or Hiranyagarbha. Since it is the first greatest item of creation and since it is infinite, it is called as Mahat-Brahma. Since it is the generated product or effect, it is called as Karya-Brahma. Since God is hidden as root cause in this energy, it is called as Hiranyagarbha. The word *Hiranya* indicates the most precious God and the word *Garbha* indicates the unimaginability of God. It is called as Mula Maya because it is the root cause of this universe up to which only one can analyze. God is called as Mula Mulam, which means the root of the root. The word Maya means the wonderful capability or potentiality of this energy by the will of God. This energy again stands as the medium for the will of God. The wonderful design of the world created by this energy indicates the wonderful will of God.

No soul can cross this Mula Maya because the soul can be transformed into this basic inert energy at the maximum. It cannot be beyond itself. Only God, who is the generator of this energy, can be the original creator. The modifications of this energy like matter, awareness, light etc., constitute the second plane, called as Maha Maya. A soul can cross this Maha Maya at the maximum. He can create matter from the existing inert energy. He can create awareness (life) from the existing inert energy. He can create light, heat etc., from this inert energy. These are the supernatural powers, which are responsible for miracles (Ashta siddhis). He

cannot create the primary energy and thus, cannot be the original creator. He is the creator at the secondary level and therefore, can be called as secondary creator. In the third level, the feelings are generated from the awareness. The forms are generated from the matter. These forms and feelings constitute the third level called as Maya. Any soul has the power to cross this Maya. Anybody can produce any form from the matter. Anybody can produce any feeling from his awareness.

When a devotee blessed by God with superpowers has created a golden pot, it indicates his level beyond the third and second planes. The gold is produced from the existing energy and this shows that he controlled the Maha Maya. When that pot is produced from that Gold that shows that he controlled Maya. But he cannot create the primary energy from which the gold and pot are produced. At this point, you cannot differentiate the human incarnation from a devotee. If the human incarnation has to produce this primary energy, first He must dissolve all the existing primary energy. After such dissolution, the soul disappears. You cannot exist to see the creation of that primary energy. Even after the creation of primary energy, you are existing as an inert impression in the inert energy and thus, cannot understand anything. Only when this primary energy is transformed into awareness, you are able to understand anything. Therefore, the transformation of inert energy into awareness cannot be also understood by you in the process of creation. You can only understand this transformation by observing the dissolution of awareness on stopping the supply of inert energy in the form of food. Therefore, any devotee can be blessed to cross Maya and Maha Maya at the most but can never cross Mula Maya because in such state, the souls disappear along with the entire universe. When Lord Krishna was taking the parched rice from Sudama, Rukmini restricted the Lord while taking the rice for the third time. If Lord takes the rice for the third time also, Sudama will cross the Mula Maya and will become the original creator, manager and destroyer of the primary energy. A soul being the primary energy in its essential form cannot go beyond the very inert energy. Therefore, it is impossible for any soul to create, manage and destroy the Mula Maya.

Sudama was blessed to cross the two levels of Maya and Maha Maya. When he crossed the first level, he crossed the illusion of forms and qualities while living with them. When he crossed the second level, he attained all the superpowers. The Lord was ready to give up the original creatorship also, but since the soul cannot perform that activity, it was restricted. When the Lord is prepared to become your servant through your practical devotion, what is the necessity of becoming the Lord? When the

doctor is becoming your servant to perform the operation, why should you wish to become the doctor? When you can attain the higher fruit than Advaita, what is the necessity of aiming at Advaita, in which state you have to perform the tremendous duties of creation, management and dissolution of the universe? Such duties are impossible to any soul and are also unnecessary headache, when there is a possibility of becoming the master of God through the real, practical devotion. God becomes servant of His servants.

A human being is exactly regenerated by science, today, in the form of a robot. Several microprocessors simultaneously function and identify the object in a single instance like the human brain. The chip of information present in the robot is the subtle body of the human being. According to science, which does not believe in previous birth, the information in the chip is gathered by the brain in course of time as the child grows by observing the world. In a dead body, since this chip of information (subtle body) escapes as Jiiva, it is very difficult to exactly reproduce the same chip and introduce into the dead body. Therefore, it is very difficult to make the dead body alive to behave exactly as the previous person. The Jiiva contains the information collected in the previous millions of births. Therefore, the regeneration of the chip is impossible, which means to bring back the same dead person is impossible. This point indicates only the difficulty in the process and thus, is not related to the concept of God. It is only an impossibility within the limits of Science. Christianity and Islam, which do not believe the previous birth or future rebirth are in agreement with science in this aspect because the escaped chip will never come back to the earth. Science says that the chip disappears along with the life. But there are several practical examples in the world in which souls have remembered the past births and narrated the past events correctly. Thus, the rebirth is proved based on the perception. Whatever may be the case, the human being is exactly reproduced in toto by the scientists in the form of a robot, whether the brain-chip has received information from the previous birth or from external world in this birth. All the potentiality of awareness is exhibited in toto by the robot. This has clearly proved that any human being is a created item only and not the creator. This rejects the view of Advaita philosopher who says that every living being is Brahman or God, the creator. However, science is good as far as this achievement is considered but some scientists who are atheists say that no human being is God because God does not exist.

Science is good and most of the scientists are also good because even the top scientists like Einstein believed in God. The scientist who is not the

perfect scholar in science talks like an atheist. The superman like Krishna or Jesus is a perceived example in this world. Even though the scientist is able to produce robot, who represents any ordinary human being, why is science unable to produce the robot resembling Krishna or Jesus? Jesus gave the eyesight to blind. But the robot cannot do that. ***The superpowers are impossible for a robot.*** Therefore, science is used to reject the philosophy of Advaita scholar but the same science is to be condemned in the case of superman. The logic of science is used to refuse the logical items like human beings to be called as God. But the same science is to be condemned if it says that there is no God or human incarnation (superman). The logic is used to reject the items of creation to be called as God. But the same logic is to be rejected to analyze God, who is beyond logic. The superman is exhibiting the superpowers before our eyes. If science rejects the perception of superman, then the perception of the entire world should also be rejected. Thus, science is utilized in one context and is criticized in another context.

Ghatotkacha was a demon having both good and bad qualities. He was utilized by the Lord to kill Alambusa, who was a demon with all bad qualities only. But Ghatotkacha cannot be excused for his partial bad qualities. Therefore, the Lord planned in such a way that Karna kills Ghatotkacha. Karna is having all good qualities except a very few bad qualities. Therefore, even Karna cannot be excused and was killed by Arjuna according to the instruction of the Lord. Therefore, science is used to analyze any item of the creation. Science is perfectly useful in rejecting the items of creation, which are not God. But the same science is to be rejected when the concept of creator is approached, because the logic fails in God. In fact, science is only a subject which is limited to the analysis of the creation. It keeps silent about God because it cannot analyze God. Therefore, there is nothing wrong with science. Some scientists oppose God and this does not mean that science opposes God.

### **Buddha – Science – Shankara – Atheist**

Buddha kept silent about God because God is unimaginable. He preached about the spiritual efforts of the human being because the human beings and their efforts are imaginable entities. The silence of Buddha was misinterpreted by the followers and Buddhists say that Buddha did not accept God. The same situation is true in the case of science also. Therefore, there is nothing wrong with science because only some scientists are wrong. If science is absent, we cannot analyze the awareness so clearly and we might have been misled by the followers of Advaita and we might

have thought that awareness is God. You must maintain the power of logic always as far as the items of the world including human beings are concerned. You have to leave logic only in the case of God. Science helps you to identify what is not God and this itself is a great advantage. Otherwise you will be fooled by others since you can easily be trapped by others so that you can easily believe any item of the creation as God. Today there are several spiritual preachers who do not know the fundamentals of science. They believe certain items of the creation as God because their analytical faculty is weak due to lack of scientific knowledge. They are blind and mislead the people, who are also blind due to lack of scientific knowledge. The philosophers are good scholars of logic but the ancient logic contains several wrong conclusions due to absence of experimental verification. For example, the ancient Indian logic says that sound is the characteristic property of space. But sound cannot travel in vacuum. It requires particles to vibrate mechanically for the propagation. Thus, mere theoretical logic, called as dry logic also goes wrong in several places. Science is never wrong as far as the analysis of the creation is considered. In the case of God, it is incapable to touch God. Incapability is not wrong. Science accepts its incapability by not speaking about God like Buddha. In fact, this is the correct way of explanation about the unimaginable God.

Shankara says that silence is the best explanation for the unimaginable God, called as Parabrahman (*Maunavyakhya Prakatita Parabrahma Tattvam*). Atleast science does not pose to give wrong conclusions in the case where it fails because it understands its limits. The Advaita philosopher is just opposite to science. He is also incapable of understanding the unimaginable God like science. But he does not accept his incapability and poses that he has understood God and presents every living being as God. Silence is far better than the misled and misleading Advaita Philosopher. Buddha is far better than the present Advaita philosopher. Buddha kept silent about God and such silence is the correct interpretation in the case of unimaginable God. The Veda says that every word fails in the case of God which means that one has to keep silent about the explanation of God. In the Veda it is mentioned that a son of a sage came to his home after studying the spiritual knowledge. When his father asked about God, the son kept silent and the sage certified that his son has completed the spiritual knowledge. God is unimaginable only to those people, who like to approach God directly. But the devotees experience God through a specified human form. The devotees may not know the real nature of God but they have experienced God. The Advaita scholar opposes this concept and tries to experience God within himself or within every

human being. He does not experience God because he poses that he knows the real nature of God as awareness. The devotees accept the unimaginable nature but experience God. A blind man enjoys the taste of a sweet kept on his tongue even though he does not see it or realize its appearance. This is the case of a devotee who believes the human form of God. A person is not blind but he is eating some mud claiming it as the sweet. He has seen the mud and can explain the nature of it. But what is the use? His conclusion is wrong and therefore, he lost the experience of sweet.

Egoism is responsible for such loss. A devotee, who does not believe the human incarnation but believes in other forms like statues, which are not God, is also a blind person who eats mud thinking it as a sweet. A person, who has not tasted sweets, pleads or believes that the mud is the only sweet. He is not prepared to taste the real sweet. Therefore, he is not capable of differentiating the mud from sweet. Therefore, mere devotion is not sufficient. The devotion must be associated with knowledge or logical analysis to reject the items of the creation as non-God entities.

The case of the atheist is worst because he does not accept the sweet even in theory. He eats mud accepting it as mud. For him there is no sweet. Only mud is the ultimate reality. The Advaita scholar and the blind devotee eating mud as sweet are better than the atheist because they have at least accepted the concept of sweet in theory. They are eating the mud as a representative of the sweet. But the Advaita philosopher does not accept that the mud represents the sweet. He says that the mud is the sweet. The atheist says that the mud is the mud and there is no sweet. Now, what is the difference between the Advaita philosopher and the atheist? The Advaita philosopher calls the mud as sweet. The atheist calls the mud as mud. Except this theoretical difference, both are practically eating mud only. At least the blind devotee, who is eating the mud as representative of the sweet is better than these two because he recognizes the sweet separately from the mud. Since he is unable to get the sweet, he is eating the mud assuming it as sweet. Therefore, in the representative worship (Pratiika Upasanam) the knowledge of the separate existence of the represented item and the representing item exists. The Veda says that the inert sun in the sky can be worshipped as God (*Adityam Brahma Iti Upasita*). The Veda says that you can worship the sun assuming the sun as God. This does not mean that sun is really the God. The same point is further clarified by the Veda (*Nedam tat yadida mupasate*). The second statement clearly means that sun is not God because sun is worshipped as the representative of God. Such representative worship is the beginning stage of the correct path. Therefore, if you worship a photo or a statue representing God, it shows only the

beginning stage of the right path and it is not the wrong path at all. But if you believe the statue as the God directly, you have fallen even from the beginning of the right path and you have entered the wrong path. A photo or statue of Rama can represent the actual Rama but cannot be Rama directly. The photo or statue is good because it inspires you and develops your devotion. But remember, that your inspiration or developed devotion is only theoretical and there is no trace of practical devotion in it. It is only the beginning stage of devotion. A better stage will be to practically worship any human being representing Rama. The photo has developed your theoretical devotion but if you worship the photo practically, it is foolishness. If you apply scent to the photo, it is waste, because the photo cannot enjoy the applied scent. Instead of that, you select a devotee of Rama as the representative of Rama and apply scent to him. Even though he is not Rama, he is enjoying the scent. Thus, your practical devotion is at least fruitful and meaningful.

Instead of rubbing the sweet on the mouth of the statue of Rama, give the sweet to a devotee of Rama and be satisfied that Rama has enjoyed the sweet through that devotee. In fact, God lives in the heart of the devotee and really receives your practical worship. Even if the human being is not a real devotee, at least the human being can be assumed as a representative of Rama. Thus, service to human beings can be assumed as service to God. The humanity can be assumed as a representative item for God. But serving the devotees is far better than the social service. At least while serving the humanity, you should do the service in the name of God so that the society of human beings can be treated as a representative of God. Try to develop the devotion in the human beings while serving them. However, such a service cannot touch God directly or indirectly. It only develops the devotion in you. Therefore, Shankara condemned the school of social service without relating it to God (*Loka sevaka mata khandanam*). Shankara did not oppose the social service in the name of God. This school considers the society as God directly and pleads that service to society is the direct service to God. This point was refuted by Shankara. Therefore, mere social service done by atheists is of no use. Such social service gives only heaven from which one has to return to Earth after enjoying the fruit of the service for a short time (*Kshiine punye* –Gita). Thus, serving any human being in the name of God or keeping him as a representative of God is better than serving the humanity without any mention of God. The direct worship to God is possible only if you can catch the present human incarnation. The God, who lived in the body of Rama, is present in the human body of the present human incarnation. Only blessed and liberated



souls can get such rare divine fortune. The human incarnation is the best and real address of God. The next best address is a devotee. When you eat the sweet, you are directly happy. When you hear that your son was given that sweet, then also you will feel happy because you have eaten the sweet indirectly through your son. In these two cases only, God is fully pleased. Since it is very rare to recognize and approach the human incarnation, the best convenient way for all is to worship the devotee. Devotees are available in plenty. Among the devotees, select the best one by doing analysis. Leaving the atheist, who prepares the sweet and eats himself saying that there is no God, all the other devotees are good, but their levels are different. If you are a beginner, you are not criticized. An LKG student should not be condemned. Only a boy who does not come to the school at all (Atheist) is condemned. But you will be also criticized if you sit in LKG class throughout your life. You should not be beginner only till your death. You know life is very rare.

Christianity and Islam say that there is no re-human birth. Even Hinduism says that human birth is very rare, which means almost impossible. In such a case, should you sit in the LKG class only throughout your life? You can worship the statues and improve your inspiration, which is the theoretical devotion only. The devotion should become practical. There is no fruit for the theoretical devotion. It becomes fruitful only when it is expressed as practical devotion, which is service or worship. You have to leave the statue when you start the practical devotion. If a devotee is not available, serve any human being and try to convert him as a devotee so that your worship can be continued with that person. If a human being, who has become a devotee already, is available, your effort becomes easy. When you are worshipping the devotees, in course of time, God in human form will approach you. You are almost an atheist if you try to use God for solving your personal problems. All your love is only on the solution of your problem and not on the instrumental God. When your son gets fever, you are taking him to doctor. You are showing all the respect to the doctor. Your respect is not real because the reason for that is only your love to your son. You are serving your son without aspiring anything in return. Such love to God is the goal which you have to achieve. Arjuna is using Lord Krishna as his driver in the war meant for solving his personal problem. This state is the ground state on which almost all the human beings stand. Arjuna sitting on the ground at the feet of the Lord represents this state. Hanuman is on the flag which is on the top of the chariot, representing the goal. Hanuman served the Lord for the personal problem of Lord, which is not even related to the upliftment of humanity. Rama told Ravana on the

first day of the war that if Ravana returns back Sita, He will go back. This means Rama is interested in getting back Sita only and not to kill Ravana for protecting the World. Service to society is not greater than the personal service to God because God is far above the society. Hanuman did not aspire for anything in return. When a garland of pearls was given to him, he rejected it. The whole Gita aims in the transformation of yourself, who is present on the ground like Arjuna to the state of Hanuman, who is flying on the flag. Your present state is represented by the Mahabharata. Your goal is represented by the Ramayana. The Bhagavatam is an unimaginable state of devotion, which cannot be achieved by effort. Radha and Gopikas became mad about Krishna. Madness cannot be achieved by any effort. Especially madness of God is impossible. Only one in millions and that too in some birth out of millions of births, becomes mad about God. Madness is the ninth state and the final tenth state is only death (*Unmado maranam tatah*).

### **God And Anything Related To God is Beautiful**

Only God is beautiful and anything related to God is beautiful. Thus, among the human beings, the most beautiful is His devotee. Devotion is the beauty since it is related to God. Valmiki said that Hanuman is most beautiful. He named the part of the Ramayana relating to Hanuman as Sundarakanda. Hanuman is a monkey. Normally a monkey stands for the climax of ugliness. We mock a person with ugly face calling him as a monkey. Therefore, the beauty is not related to the external gross body. The beauty is also not related to the internal subtle body, which is made of qualities. The king Bali was famous for his generosity, which is a good quality. He never broke his word given and this is also a very good quality. But Bali was pushed down to the lowermost world by the Lord. Therefore, the good qualities like truth, generosity etc., also have no value when they are not associated with devotion. Anything, which is not related to God is ugly. Anything which is related to God is only beautiful. Thus, mere social service which exposes the good qualities is of no use without God. It is said in the Gita that even a person with bad qualities is great and good if he is a devotee (*Apichetsa duracharah*). The hunter of animals, supposed to be the highest sinner, was blessed by Lord Shiva for his devotion and he reached the eternal abode of Lord Shiva. Dharmaraja was the embodiment of all good qualities. The Lord asked him to tell a lie in the war. But, he refused to tell the lie. He gave importance to the good qualities than the Lord. At the end, Dharmaraja went to heaven only. He enjoyed the fruits of his good deeds for sometime. He did not go to the abode of God. The Mahabharata says that he went up to heaven only (*Swargarohana Parvam*). The angel

cupid (Manmadha) was having very handsome external gross body but he went against God and all his gross body was turned to formless ash. Hanuman, having ugly face, is praised as the most beautiful person in the creation by the sage Valmiki because He was dedicating all His life to the service of God. His God was a human being who did not exhibit any miracle. The required service for Rama was purely personal family work. Hanuman is having several supernatural powers. In these circumstances, even recognizing Rama as God is impossible. But Hanuman recognized with infinite faith and served practically. Therefore, Hanuman is the most beautiful person. Lord Shiva is a very powerful energetic form with the third eye. Still the cupid could not recognize Lord Shiva and tried to disturb Him with egoism. The result is that the cupid is not having even a basic form. This concept of beauty should be understood by the present youth.

A boy loves a girl or vice-versa based on the form of the external gross body. That love is disappearing when the girl or boy becomes old or deformed by some disease or accident in the life. Some youngsters are giving importance to the good qualities under the name of internal beauty. The qualities are certainly more valuable than the form of gross body because the quality is more subtle than the form of gross body. The gross body is made of matter whereas quality is made of awareness. Awareness is more subtle than matter. But the good qualities are not having any relation to God. Of course, the good qualities should be appreciated than the bad qualities in the context of keeping the balance of society. But by good qualities and good deeds, one can only get the temporary heaven and not the permanent place of God. ***The gross body and qualities are in the same phase of creation without any reference to God.*** Suppose in a dream you are presented with a gross object and somebody is presented with a subtle and more valuable object. Since both are unreal, there is no greatness in the subtle body. Similarly, when the forms of matter and qualities are not having any reference to God, there is no basic reality in them. Only God is the ultimate basic reality. ***That which is not based on God is unreal and it is meaningless to make any difference between two unreal items.*** If these are based on God, they become real. The quality of devotion can be more valid than the external appearance of a devotee. Here, both the quality and form are real since they are related to God. Therefore, the most beautiful and valuable item is the quality of devotion. You must search for a devotee in selecting your life partner because the sole aim of the human life is only to please the God. The life partner is expected to co-operate with you in your spiritual effort. The selection of life partner should be based on the

devotion, which can alone help you in achieving the grace of the Lord in this human life, which is the main goal.

## Chapter 4

**KRISHNASHTAMI MESSAGE – I****Most Fullest Incarnation**

August 16, 2006

**O Learned and Devoted Servants of God,****Part-1**

Krishna is not counted in the ten incarnations of Lord Vishnu as per the shloka “*Pari Purna Tamah Sakshat...*” The Ashtapadi of Jayadeva also reveals the same. Vishnu represents the quality of Sattvam. However, if you see Krishna, He exhibited all the three qualities i.e., Sattvam, Rajas and Tamas equally. Brahma is for Rajas and Shiva is for Tamas. Vishnu stands for maintenance and administration. Brahma is the author of the constitution (the Veda). Shiva is the force that punishes the evil. An administrator needs the knowledge of the constitution and also the potentiality of the punishment and then only the administration will be effective. Therefore, in Vishnu, Brahma and Shiva are hidden. The Veda says that Vishnu is Brahma and Shiva (*Brahmach...*, *Shivascha...*), which means that the administrator must be a scholar of the constitution (Brahma) and controller of the disturbing forces (Shiva). Thus, each one of the three divine forms (Trimurtis) possesses all the three qualities equally. The expressed quality is the predominating one. The other two qualities are hidden, which are expressed whenever the context comes. Anger and killing are Rajas and Tamas. Matsya, Varaha, Narasimha, Parashurama and Kalki are involved in destruction of evil forces. The main aim of Rama and Krishna was also that only. Only Buddha is for Sattvam. Therefore, the devotees of Vishnu should not neglect Brahma and Shiva.

In the divine energetic form, Datta has all the three faces expressed, which means that all the three qualities are equally expressed. The three faces only represent this concept for the human beings. The human incarnation is Datta because Datta means God given through some convenient medium. In the human incarnations, the three faces do not exist. It only means that all the three qualities are equally expressed. Krishna expressed all the three qualities equally in His life so that all types of people approached Him and became close to Him. After becoming close due to similar proportion of the three qualities, the Lord tried to uplift such

people. If you want to stop a running bull, you have to catch it and run along with it up to certain steps and then only you can control it. To transform a soul, you have to become close to it possessing the similar ratio of the three qualities as possessed by the soul. Then only, you can preach the soul and divert it to the right path. Krishna was approached by sages as a great scholar of philosophy through preaching the Gita (Sattvam). He was approached closely by kings associated with wars (Rajas). He attracted the illiterate Gopikas through dancing, singing by flute and stealing butter etc., (Tamas). Thus, He attracted the souls from all corners of the creation. Therefore, He is a perfect example of the three-faced Datta. Hence, He is called as the most fullest incarnation (*Pari Purna Tama*). The Pari and Tama are double superlative degrees. The word Krishna means attraction. This means that He has attracted all types of people to the fullest extent in order to uplift them. This shows the climax of the divine love. Therefore, the human form and the similar qualities in the human form are the two convenient factors for the human beings to approach the Lord intensively.

Jesus claimed Himself as the Son of God. In fact, any human incarnation is Son of God. If the human incarnations are Sons of God, what about the other human beings in the creation? They are daughters of God. What is the difference and similarity between son and daughter? The similarity is that both son and daughter are the issues of father and mother. Similarly, the human incarnation and the human being have the same parents and similar birth. The difference between son and daughter is that the son is a male like the father and the daughter is a female like the mother. Here God is the divine Father. The power of God, which is in the form of creation (Prakruti), is the divine Mother. Thus, the human incarnation and the human being are created by the will of God and by the body given by the mother. Therefore, the human incarnation and the human being have the same human bodies with the same five elements. The will of the God is the sperm of the Father that entered the womb of the mother secretly. The Gita says the same (*Tasmin Garbham Dadhamyham*). It appears as if the mother has delivered the child because the union of the Father with mother is a secret. Similarly, it appears as if the children are produced from parents, who constitute the divine mother (Prakruti) only. Without the will of God, the child cannot be born and the will of God is secret. Now the human being is a replica of the mother. This means that the human being consists of the structure of the mother only in-to-to. The structure of the Father is not seen in the daughter. The awareness (soul) is a part of the creation (Prakruti) only and is called as Paraprakruti (*Prakrutim Viddhi Me Param* - Gita). The external body and the subtle body (gunas or

Antahkaranams) constitute another part of creation, called as Aparaprakruti. In fact, the awareness itself is another Antahkaranam, called as Chittam that stores the knowledge. In the Aparaprakruti, only three Antahkaranams are told in the Gita. Therefore, Chittam, the awareness storing the knowledge, must be Paraprakruti. Therefore, the human being is just a photograph or duplicate of the Prakruti or Mother. If you analyze the son, the body of the son is also from the womb of the same mother but it contains an extra item that is the male structure of the Father. Similarly, in the human incarnation, all the items of the human being (which are categorized as Para and Apara) exist with an additional item, which is God (the Divine Father). The son is a human body like the daughter from the womb of the mother but has extra structure of the Father. Similarly, the human incarnation is a human being and God joined together. This extra structure of God does not exist in all the human beings. This is the meaning of the 'Son of God' as told by Jesus. Similarly, Krishna is the human incarnation having the contribution from both the mother and Father. He refers to the aspect of God (*Ajopisan...*) and also to the aspect of Mother (*Prakrutim svam...*). Thus, human incarnation is two in one system. Generally, He acts like His sisters in respecting the mother by following all the rules of nature only. Only in a rare occasion, He behaves like the Father and controls the mother for which the mother will not mistake.

The creation is compared to female and the creator is compared to male. The creation is controlled by the creator. Generally, the female is controlled by the male. Following this convention, the concept is represented accordingly. Goddess Lakshmi is pressing the feet of the Lord Narayana as a servant. Here some misunderstand this as the male domination. Since the male domination existed in nature, the concept is represented like that. This does not mean that the concept supports the male domination. Even in the ancient tradition, there used to be some cases of female domination over the males. According to that tradition, God is represented by the female or Parashakti whose throne is carried by Brahma, Vishnu and Shiva on their shoulders. Shankara praises God in female form in Soundaryalahari in which it is stated that Brahma creates the universe from the dust of Her lotus feet, Vishnu carries it on His head and Shiva powders it and applies on His body as ash (*Taniyamsam Pamsum...*). Here God is in the female-medium and the souls are in the mediums of males. Here Vishnu represents the soul and Adiparashakti represents God. Therefore, the domination of male or female is not the point here, which may vary from case to case. ***But the domination of God over souls is the reality that is to be represented.*** Rama is God and Sita is the soul. Suppose

two females or two males act as Rama and Sita on the stage, the domination of Rama over Sita on the stage should not be disturbed. The domination of anyone over the other behind the screen is not at all considered on the stage. Even if the dominating male acts as Sita and the submissive female acts as Rama, the domination of Rama over Sita on the stage is inevitable. Therefore, the human incarnation whether male or female is the master and the human beings whether males or females are the servants. When the human incarnation of Durga appeared to kill Mahishasura, Durga is female and Mahishasura is male. You cannot give victory to Mahishasura since he is male and defeat to Durga since She is female. Let the dominations and suppressions of males and females be restricted to the human beings only as social problems and let them not enter and pollute the spiritual concepts. Similarly, the caste system. Krishna, the human incarnation is a non-Brahmin. The sages, who were Brahmins prostrated to Krishna. Even today, the Brahmin priests are washing the feet of the statue of Krishna and drinking the washings as pious water (Tirtham). Rama was non-Brahmin but Ravana was a Brahmin. Rama is the hero who is the God. Ravana is the villain who is a demon. Because of their caste, the hero and villain cannot be interchanged.

Datta, Vamana, Parashurama and Kalki are Brahmins. Rama, Krishna and Buddha are non-Brahmins. Therefore, the human incarnation is the master, the other human beings are servants, and the caste system has no relevance in the spiritual field. Ravana was a male and a Brahmin. Gopikas were women and belonged to the backward caste. Gopikas were given Goloka, which is the topmost place. Ravana was thrown into hell. Even if you consider Jaya as the real actor in the role of Ravana, he became only the gatekeeper of the Lord. Therefore, in the devotees also, the concept of male or female and the concept of caste system does not exist except the devotion proved by sacrifice. Gopikas proved their devotion by sacrificing butter (wealth), dharma, children and finally they sacrificed even their lives by jumping into fire when Krishna left the human body, even though their husbands were alive! See the quality of devotion of Gopikas who were women of backward caste. See the state of Ravana who is male and Brahmin. He desired for the wife of the Lord! He could not recognize Rama who was the human incarnation at that time and neglected Him as an ordinary human being. Ravana was a great scholar of the Vedas and Shastras. The four vedas and the six shastras represent the ten heads of Ravana. He did unimaginable penance. He believed only in the energetic forms of the upper worlds. He never considered the human race. He thought himself as God due to the superpowers attained by him. Sudama was a male



and a Brahmin but stole the part of parched rice to be given to the Lord while both were students. Sudama was punished with severe poverty for that sin. Therefore, the Lord Krishna proved that there is no caste or gender for Him except the proved devotion, which is the sacrifice. The Veda says that all the souls are females (daughters) only and the God is the only male or Purusha (*Atha Purusho ha vai Narayanah, Striyah Satih Taume Pumsa ahuh* –Veda). However, if you call the soul as Purusha based on the root meaning that the soul or awareness is lying in the body (*Puri sete iti*), then God is called as Purushottama, meaning that He is the best soul due to the extra presence of God. In fact, the word Purushottama means the human incarnation. The best soul is also a soul. The human incarnation is also a human being. The best soul is also different from all the souls by some extraordinary point i.e., the extra existence of God. In the human incarnation, God exists beyond perishable external gross body and also beyond the internal permanent Jivatma (Causal body with the subtle body, which means the awareness with its waves). This is clearly stated in the Gita while explaining the word Purushottama (*Prathitah Purushottamah*).

The human incarnation is a replica of the divine Father. God is the divine Father and controls the creation (mother). The creation is represented by female and God as male based on the ancient Indian tradition in which the female is always under the control of male. The Manu Smriti says that the female is controlled by the father in the childhood, by the husband in youth and by the son in the old age. Brahma, who created, controls the creation like Father. Vishnu, who maintains, controls the creation like Husband and when the creation comes to the end (old age), Shiva controls the creation like Son. But what about the Son, who is a replica of God i.e., the human incarnation? The son having the aspect of God is also the controller of the mother. But the son also has the other aspect of the human body that is delivered by the mother. Therefore, He respects the mother always and when a rare occasion comes, He shows His male character and controls the mother. But, such occasion is very rare and therefore, the mother will not mistake her son. The same God having the male character controls the creation representing the female character always as the Father, as the Husband and as a Son. Therefore, the human incarnation always behaves as an obedient son of the mother only following all the rules of nature. Krishna never showed any superpower throughout the eighteen days of the war. He was following the rules of Prakriti like an obedient son only. When a rare and inevitable occasion came to protect Arjuna, He hid the sun by His Maya and created a false sunset. This is violation of nature but the mother will not mistake for it. She knows that her son is in need of such

violation since it is inevitable. She co-operates with her son. Thus, the human incarnation is liked by both the Father and mother. Whenever the human incarnation exhibits the superpower, the nature also co-operates like mother to her son. Thus, it is not treated as violation of the nature. The nature is not insulted here. Whenever there is a necessity of a miracle, it occurs spontaneously because the nature also co-operates with the son in the divine program. Even God does not like to violate the rules of the creation. Therefore, the power of violation of the natural rules (Maya) is kept with the God only (*Mayinam tu Maheshwaram* –Gita). God as Father or as Husband or as Son does not like to disturb the independent status of the nature. World is separated from God as an object of entertainment with individuality. God gives equal status to the nature (*Prakrutim Purushamchaiva* –Gita). Same is the case with the Son of God. He has the Maya limited to Himself only and does not like to exhibit it for name and fame. No son will insult his mother for his name and fame. Similarly, the father or husband towards the daughter or wife. When a situation of emergent requirement comes, even the mother, daughter, or wife will not mistake for the violation and in fact co-operates. This is the difference between the human incarnation and the human being on exhibiting superpowers. The demon always exhibits the superpowers and insults the mother for his fame and supremacy. The mother will finally insult him in such a way that he is completely destroyed. Here also, the attitude is not revenge but transformation of the soul only. In the childhood, Krishna exhibited a series of miracles continuously because it was very much pressing emergency because His own life was under threat. If He does not save His own life, He cannot implement the divine program for which He has come down.

### **Atma Yoga - Paramatma Yoga**

Even if the human incarnation is not recognized and not served, God will feel happy if the souls are happy. The father feels happy if the children are settled and peaceful living with happiness, even if they are not recognizing and serving him when he comes to their house. Therefore, God will not mistake you if you do not recognize and serve Him when He comes to your world in human form. He will feel happy if you are living with happiness. Therefore, He thinks about the ways by which you will be settled and live with happiness. He will not mention about the duty to serve Him when you are disturbed in this world. Arjuna was very much disturbed and therefore, the Lord started with self-attainment (Atma Yoga) only, which is the way to attain happiness and peace. He did not start with the

sacrifice or service to God (Paramatma Yoga). When the child is disturbed, it needs the help from the parents in the form of sacrifice of work or sacrifice of wealth. Initially, the parents help the child by doing both these but this cannot be continuous. As the child grows, he or she has to stand on own legs and settle in life. After such settled life only, the parents expect the child to serve them. Similarly, the soul has to attain peace and happiness standing on its own legs and this is the second chapter of the Gita in which the self-sufficiency is to be achieved without any dependence. In Atma Yoga, the Lord in the second chapter of the Gita taught about the self-realization, which is the attainment of peace and happiness with the self-effort. When the life is settled, the issues are expected to serve the parents by sacrificing work (Karma Samnyasa) and by sacrificing fruit of work (Karma Phala Tyaga). The parents are not in need of any wealth. Still they are the owners of the property. They are only happy if your love towards them is proved through the above-mentioned practical sacrifice.

Similarly, the Lord is not in need of your service. The Lord desires to taste your love and feels happy through such sacrifice. In fact, you are earning only due to the sacrifice of parents. Similarly, all your wealth belongs to the Lord only. But the dualism is maintained because the taste of love exists only in the ignorance that is dualism. You have earned some money. The flesh of your body that is working is from your mother. The talent by which you are earning is from the wealth of your father. If you realize this and serve the parents, there is no real taste of love. Similarly, if the parents also realize that truth, there is no taste of love to them also. They can enjoy the love of their children only when they think that the children are sacrificing their hard-earned money in the parent's service. Similarly, if the parents think that the earnings of the children are only due to their help, they cannot enjoy the real love. Therefore, the real love is enjoyed only in the ignorance (avidya). But if the children became ungrateful, then the parents have to educate them with the truth (vidya). The Lord says in the Gita that both vidya and avidya are created by Him only, which are meaningful in their own contexts (*Mattah Smrutir...*). Thus, the Lord preaches the Atma Yoga in the beginning, which is the attainment of peace and happiness by self-realization and then only proceeded with Paramatma Yoga, which is the field of service and sacrifice to the Lord after settlement. If the Gita stops with the second chapter, the story ends with Atma Yoga only, which is the settlement of life of the children. ***If the story stops there, it would be the Gita preached to the ungrateful ghosts and demons.*** Therefore, the other sixteen chapters of the Gita concentrated on Paramatma Yoga, which is the sacrifice and service to

the God, when He comes to this world of human beings in human form. But if you see the stories of human incarnation, which is the same as that of the parents visiting the houses of their well settled children, the behavior of the children proves worse than the nature of even the wild animals. Jesus was crucified! Krishna was shot dead! Shankara was killed by black magic!

Krishna saved the prestige of Pandavas by creating saris in infinite number when their wife was forced to become naked. There cannot be a better help than this and even achieving the kingdom with the help of Krishna is not equal to this. But when Krishna wanted to kill Gaya, Arjuna and other Pandavas came to fight with Krishna just for the sake of their prestige. This is the case of egoism of human beings. The human beings cannot sacrifice everything for the sake of the Lord. They have certain limitations. But Gopikas sacrificed everything including life for the sake of the Lord. Generally, the human beings do spiritual business with God and are not for the spiritual education. A school is a centre of education and a shop is a centre of business. There are many shops but few schools. Majority is for business and minority is for education. You are sacrificing the work and wealth to achieve the fruit in the spiritual business. The fruit you receive from the business is not permanent because you have to go to the shop again and again to purchase the commodity. In the education also, service to the preacher (Shushrusha) and sacrifice of wealth (Guru Dakshina) is done as in the case of business but the fruit is permanent. Once you have acquired the knowledge and come out, the knowledge stays with you permanently. You need not go to the school again and again as in the case of the shop. The business is referred in the Gita (*Parasparam Bhavayantah*). The education is also mentioned (*Tat Viddhi Pranipatena*). The preachers should become the centers of spiritual education. They should not become the centers of spiritual business, like priests and astrologers.

The essence of the Gita should be understood on this day, which is the real celebration of His birthday. The birthday was for His body or the medium into which God entered. God has no birth. When He is in the human body, He becomes one with it and thus, the devotees who desire to see Him can see Him. They can touch Him, they can talk with Him, and they can live with Him. These four are called as the rare fortunes (Bhagya Chatushtaya). When God and the medium become one, God has birth from the point of the medium and has no birth from the point of God. The monoism or Advaita is only in the case of the human incarnation and not in the case of human being. There is no context of Advaita in human being because there is only one item, which is the medium. In the human

incarnation, there are two items (God and medium) and therefore, the concept of Advaita arises. Advaita means not two. When there is only one item, where is the context of not two? When it is simply a wire, it is called as a wire. When the current flows in it, the debate comes whether such wire can be treated as current or current and wire separately. In this context only, we can say that the wire and current are one and the same since they cannot be isolated. This cannot be extended to the non-electric wire. Even an atheist can take Atma Yoga from the Gita and be peaceful and happy in His life (Pravrutti). This is common to both atheist and theist. Unless you are settled in your life, you cannot serve your parents. Therefore, Shankara came initially and stressed on this universal concept. Ramanuja and Madhva came and stressed on the Paramatma Yoga, which is the service to be done to the parents as your duty. There is no need of aspiring any fruit in return for your service and sacrifice to the parents because your body, knowledge etc., are only from the parents. Similarly, you should not aspire anything in return from God for your sacrifice and service to Him.

The business can be done with your colleague souls. The angels are also souls in the energetic bodies. Therefore, the business was indicated in the Gita between the human beings and angels. But position of God is not the position of soul even though He appears as a soul in the human incarnation. The parents and human beings appear in the same form but you can do business with the outsiders and not with the parents. This is the essence of the Gita. Krishna is Datta with the three qualities as the faces and gave the Gita to humanity. The same God Datta came as Shiva, Vishnu and Brahma in the forms of Shankara, Ramanuja and Madhva. Thus, the Gita is the original text like Datta and the three commentaries are like the three isolated divine forms of the same Datta suitable to various stages of the human beings having the three qualities in the spiritual effort. Sattvam is knowledge, Rajas is action, and Tamas is determination. The knowledge should lead to action or practice. The practice should not be disturbed by any force and that is determination. All the three are essential for the spiritual effort. One need not bother about these qualities in the spiritual path because all these three are created by God to help the spiritual aspirant. As long as there is no disturbance in the balance of the society, God does not bother about your qualities, which are like the different colors of three cups. The material present in the cup, which is the proved love to God is only valid by the God. The Lord said in the Gita to rise beyond these three qualities in the spiritual path (*Nistraigunyo Bhavarjuna*).

## Chapter 5

**KRISHNASHTAMI MESSAGE – II****Personal Service of Self to Personal Service of God**

August 16, 2006

**O Learned and Devoted Servants of God,****Part-2**

The Lord Krishna proved that knowledge is always the highest because knowledge is related to intelligence (buddhi). Therefore, the Jnana yoga is also called as the Buddhi Yoga by which you can certainly attain God (*Dadami...*). The knowledge gives devotion and you can attain God by devotion. Unless you know that the boy is your son, you will not love him. When you know more and more about his greatness, your love increases proportionally. Therefore, knowledge generates devotion and also develops the devotion. Knowledge also leads to right action by which the goal can be achieved. Krishna told that He will not fight in the war but He will only advise. Advice means a flash of intelligence, which is superior knowledge. Only His advices at every stage brought victory to Pandavas. This proves that knowledge also leads to the correct action. If the knowledge is wrong, it also leads to action but the action is a wrong action. Therefore, in order to enter into right action, the right knowledge is needed which can be given only by Sadguru like Krishna. Pandavas could achieve the goal in this world (victory in the war) only by the guidance of Krishna, who is the Sadguru. Dharma Raja is very intelligent. Before the war starts, he approached Bhishma for the clue to defeat him. Bhishma told that he will reveal the clue latter on. However, due to tension in the ten days of war, Dharma Raja forgot this. Therefore, this means that the soul may be very intelligent and may be a great scholar who realized the truth. However, due to the tensions, ignorance hides the truth.

Dharma Raja knows that he should approach Bhishma to get the clue. However, he forgot the truth due to tension. Therefore, this means that the Sadguru is needed not only to know the unknown truth but also to remember even the known truth. Therefore, the soul has ignorance in two ways, the ignorance in not knowing the truth and the ignorance by forgetting the known truth. When Bhima was fighting with Duryodhana at the end, Bhima was becoming weaker and weaker by the blows of

Duryodhana. Here Dharma Raja was worried and he does not know the clue to defeat Duryodhana. This is not the case of forgetting the truth. All the body of Duryodhana was made diamond by the sight of his mother except the thighs. Only Krishna knows the truth. Here also Krishna helped by indicating the blow on the thighs of Duryodhana. Thus, Sadguru is needed to reveal the unknown truth as in the case of Duryodhana and also to reveal the known truth that was forgotten as in the case of Bhishma. When Bhima hit the thighs of Duryodhana, Balarama became angry and was ready to kill Bhima because it was against the rule. However, Krishna convinced Balarama by saying that Duryodhana asked Draupadi to sit on his thighs and Bhima took oath to break those thighs. Krishna argued that inviting Draupadi to sit on the thighs was fundamental sin and therefore, the consequence need not analyzed. Balarama was convinced and Bhima was saved. Therefore, you can realize that the knowledge coming from the Sadguru is the real essence which will guide in to right action and there by you can achieve the goal. Shankara stressed on the knowledge and said that if knowledge is perfect, achievement of goal is a spontaneous consequence.

If you analyze the Mahabharata, Arjuna approached Krishna for the personal help. This is the lowest where God is involved in the personal service of soul. The whole war was essentially in the personal service of the soul only. However, Krishna analyzed this and showed another dimension, which is the social service. By destroying the injustice and establishing justice, the social service is done. Therefore, the war is for the social service also, which is an incidental angle of the service to the soul. The next higher level is Hanuman on the flag. In the Ramayana, Hanuman was involved in the personal service of Lord only. He was waiting only to serve Rama personally. He was not bothered about injustice done to Sugriva by Vali, even though He is capable of killing Vali. The war in the Ramayana was purely personal service to the Lord and killing Ravana (social service) is again an incidental angle. Rama advised Ravana that if Sita was returned, He will not fight with Ravana. This means that killing Ravana (social service) was not the aim of the Lord. The Mahabharata is a low level because Arjuna approached Krishna for personal help. However, it became the high level when the incidental angle of destruction of injustice is explained by the Lord. The Ramayana is higher level than this in which Hanuman concentrated only on the personal service of Lord and social service (killing Ravana) is an incidental angle. Now if you see the Bhagavatam, it is the highest level where only the personal service to God is completely present. Even if you think that killing the demons sent by Kamsa can be called as social service, Gopikas were not at all involved in it

even indirectly like Hanuman. They always wanted the physical presence of Lord Krishna and became mad for that. They were always involved in the personal service to the Lord only by giving butter and doing other personal services. Arjuna was born as a hunter. Hanuman became God. Gopikas became the masters of God. ***Thus, there is a transformation of your personal service to the personal service to Lord in the spiritual Journey.*** The social service is only a middle stage.

When the service to yourself is considered as selfishness, how can the service to the group of souls (society) cannot be selfishness? Whether it is a single zero or hundred zeros, it is immaterial. God is like the number one, which is greater than a single zero or hundred zeros. Shankara condemned the social service with reference to the service to God (refer to Loka Sevaka Mata Nirasa of Shankara Digvijayam). This entire society is the kingdom of God and is running under the divine administration of God. If there is a beggar, he is under the punishment of sins as decided by the judgment of God. No injustice can happen in His kingdom. Therefore, converting a beggar in to a devotee is primary work. Helping him in materialistic way is only a secondary activity since the punishment is only for the change of soul. Your effort to transform that soul to become devotee is appreciated by God because that is the very purpose of punishment also. Unless the soul is transformed, you cannot help the soul in anyway. If you are doing some service to a beggar, remember that you are doing it by the will of God only. Therefore, you cannot interfere in the divine administration in any way if you are saving a life of a beggar by giving food to a dying person, it is emergency-service. If the life is gone, there is no possibility for the soul to transform by devotion here. Therefore, this emergency-service should be done by everybody because the life is the basis for the transformation. However, remember that you are doing such service also by the will of God only. Otherwise the beggar may die even after eating your food. Providing the basic needs for the human beings is the emergency-service by which God is always pleased. If the fellow died after your service, it means that there is no possibility of transformation of that soul on earth. Only the special methods of torture in the hell can transform the soul. Therefore, the soul was sent to hell by the Lord. If there is possibility of transformation on the earth, God will give him food through somebody to save the life. Therefore, you should not get even a trace of egoism even in the social service because you are driven by God only everywhere. The social service is not greater than the personal service to God because God is above the society. When Jesus indicated the crossing of 'I' by crucification, it means that every soul is to be crossed in the same way. The society is not above



the God and in fact, it is not above even your family. The family is grateful to you and so the business is fair. The society is not grateful to you after receiving help from you. The society is just thanking you by words after receiving your service, whereas the family is reciprocating your service through the service. Yourself and your family are certainly better than the society. Ofcourse, in the case of emergency-service, you can rise above yourself and family to help in the basic needs of the poor people because the life should be saved and the life should be settled for any spiritual effort.

### **The Actions of Lord Cannot Be Understood**

Since we do not know the background of any soul, our impressions about any soul cannot be real. Suppose you are seeing the scene of hanging a prisoner, you will sympathize the prisoner and criticize the jailer. If you have seen the past scene of the prisoner in which he murdered several innocent people, you will kill him immediately on the spot. The judiciary system has taken so much time of enquiry to arrive at such punishment. Abhimanyu was brought up by Krishna and he was the only nephew of the Lord. Krishna diverted Arjuna from the war and saw that Abhimanyu got killed. Anyone will scold Krishna on this aspect as the most cruel person. However, Krishna knows the entire background of Abhimanyu. Abhimanyu was a demon, who killed several innocent people. Therefore, the actions of Lord cannot be understood because they are based on the total background. Your actions are based on the present scene only. Even in the present, you cannot know the internal nature. However, the Lord knows the internal structure of the soul. Ravana came as a saint begging for food. Sita sympathized him and tried to give food. Therefore, the human being cannot understand the internal quality of a beggar. Therefore, the social service should be done only based on the command from the Lord as told by Shri Ramakrishna Paramahansa. The Lord has a small human body and at the same time has simultaneously the infinite body, which is the cosmos (Vishwarupam). Therefore, the personal service to His human body or to His macrocosmic body is one and the same. However, the will of the Lord is very important. The Lord is pleased if you act according to His will. After all, the final goal of the entire spiritual effort is only to please the Lord. Therefore, you should simply act according to the will of the God without any analysis. Your analysis is limited to the present and is also apparent. His will is the result of the total analysis done even at the deepest level. His will is not a blind will at random. It appears as if it is a blind will due to the lack of knowledge of total background. Krishna desired the

personal service to His limited form from Gopikas. The same Krishna wanted the service to be done to His close devotees that is Pandavas. Rama wanted the total help from Hanuman etc., limited to only Sita who is His closest devotee being Maha Lakshmi. You misunderstand that the Lord is interested in His close relatives. However, you don't know that some of His close relatives are the liberated souls. If you are in His place you will be interested in all the relatives.

Krishna got the Yadavas killed by war and by drinking wine at the end. He has given ten thousand Yadavas to Duryodhana to help him in the war. All of them were killed. In the end, all His close relatives including His sons and grandsons killed each other and He was a silent spectator. You think that Rama was fond of His wife and exploited Hanuman to save her. In fact, the whole war took place only due to the foolish desire of Sita for the golden deer. However, you do not know the background of Sita. She is the possessor of the entire wealth of this universe. Was she attracted by the petty golden deer? The drama was written like that by Rama. Shankara wandered all over the country to uplift the humanity. Here the Lord liked the social service at the cosmic level. Therefore, sometimes the Lord may be pleased with your service at the level of His human body. Sometimes He may be pleased with your service done to His devotees, who are in disguise as His relatives to test you. Sometimes He may require your service at the level of the entire society. The will of the Lord is important. The will of the Lord is always justified if the entire background is known. Jesus was pleased with the service of a woman who applied scent on His feet. It is purely personal service at the level of His body. A devotee commented that instead of doing such personal waste service for the enjoyment of Jesus, it is better to do the social service by feeding beggars. However, Jesus objected to that remark and supported the personal service of that woman. Jesus told that beggars will be always there but the human incarnation is very rare. The background of this is to be analyzed. The devotee became jealous with the service of that woman. If he was in the place of Jesus, he would not have passed the same comment. The society is not above the God. This is the concept of Jesus and Shankara. There cannot be uniform service to the souls because each soul has its own level of nature. The service should be multi-leveled and such capability lies with God only. The woman, who served Jesus was a liberated soul that accompanied the Lord and was far superior to any other soul in the world. Rama was very fond of Sita by blindly following her wish for the golden deer. His blind love was not on His wife but on Goddess Maha Lakshmi, who was a liberated soul.

We have started Sri Datta Seva Samiti which is a trust meant for this emergency-service. We are feeding the beggars with special food items which are not available to them in begging. Another advantage is that these special food items are durable for sometime so that they can satisfy hunger even if the food was not available in begging. Thus, the basic emergency-service is followed and we want that there should be no beggar in the world who is dying for food. Once this is achieved in the entire world, our next step is to settle the poor people in their lives to have the basic needs. A peaceful life is essential for preaching the spiritual knowledge. However, this is not the final goal.

### **Karma Yoga Done by Swami**

In My spiritual knowledge, I have stressed on the sacrifice of work and sacrifice of fruit of work. It is My duty to reveal what I have done in this line, which is kept secret till today. I have practiced whatever I taught because the fullest and deepest knowledge is in My brain, which has resulted in determination and practice. I have been doing the sacrifice of work in the divine mission from My childhood. It is true that I wrote more than hundred books in Sanskrit before sixteen years of My age. However, all the books were on the spiritual knowledge only. Those books were at the level of traditional Sanskrit scholars in their level of Shastras. For the past fifteen years, I am concentrating on the modern educated people to propagate this spiritual knowledge in their minds. Thus, I am trying to cover all types of people. Apart from this sacrifice of work, I have done the sacrifice of fruit of work also. Since the fruit of My work is the hard-earned money, I did not like to do the sacrifice in exposed manner in terms of social service, which is generally done for fame. Since the fruit of work is not the money from the public in the form of donations, I was not controlled by any obligation. I have the full freedom to analyze a deserving devotee and help him or her secretly without any publicity. If anybody wants the proof, I am ready to give the addresses of the deserving devotees whom I helped intensively. If you observe the life history of Krishna, He did the charity only once in His life. He was waiting for the most deserving devotee. It was Sudama who came to Him in severe poverty. He and his family were almost at the edge of death. Still he did not beg Krishna for any materialistic help. Krishna took away the little parched rice from him, which was to be returned to a householder as a loan. Krishna kept silent and Sudama did not mistake Krishna even once even in the mind. Krishna gave away all His wealth to Sudama. My charity was like that. I was analyzing and analyzing the devotees who deserve the charity. Krishna also kept

silent about His charity to Sudama. Sudama realized the charity only when he went back to his house. The devotees who were helped by Me belonged to all castes and religions. They were both in scholastic level as well as in the illiterate level. I never gave much money to My family. I hardly gave ten percent of My earnings to My family for their basic needs. My family members including Myself always suffered with severe poverty and led simple life. People were misunderstanding Me as a miser and that I saved a lot of money, which is kept secretly. When I left the service, My bank balance was zero and I had to search for food for Myself and My family. Seeing this situation, My devotees came forward to help My family. Ofcourse this is a story of My personal earnings about which I should not publicize. I am against the social service to be done open to all without discrimination. In such open blind service, undeserving people also get the benefit and thereby, we accumulate the sin. Not helping the deserving and helping the undeserving both are sins as told by Vyasa in the Mahabharata. The deservingness of a person to receive your help is the most important factor of all the sacrifice. People give importance to place and time but do not analyze the deservingness of the receiver of the donation. Suppose today is Krishnashtami and the place is Brindavanam. The place and time are excellent and therefore, the people are in hurry to do the charity. Tomorrow, they are leaving Brindavanam and Krishnashtami also ends. That is the hurry. In this hurry, they donate to some undeserving fellow and earn sin.

Lord Krishna waited for a long time in the search of a deserving devotee. When Sudama was found, that was not the day of any festival. The Lord did the charity to the maximum extent. Whenever you find the most deserving person, that day is Krishnashtami and that place is Brindavanam. Therefore, one should not be in hurry to do charity under the illusion of place and time. You must accumulate the wealth, which you want to donate to a deserving person. You must take lot of time to analyze the deserving person. If you find a deserving person, you donate all the accumulated wealth to him only. Since the deservingness is doubtless, there is no doubt in getting good fruit (Punyam) for it. If you do the charity without discrimination, under the illusion of place and time, sometimes you may get sin instead of good result. Therefore, I did not do any social service with publicity. Lord Krishna also did not do such public service by building hospitals, colleges, Ashrams etc. I opened the secrecy of My life in view of analyzing the concept of service. This should not be misunderstood as publicity for fame. If I had such desire, I would have done open public service or I should have publicized whatever I had done long back. The

intention is only to support the main concept of service in this spiritual knowledge.

## Chapter 6

**KRISHNASHTAMI MESSAGE – III****Different Qualities for Better Approachability**

August 19, 2006

**O Learned and Devoted Servants of God,  
Part-3**

Some people say that Jesus married Mary Magdalene and most of the people say that Jesus was a bachelor. Similarly, in Hinduism, most of the people say that Hanuman is a bachelor but some say that He married Suvarchala. This argument is unnecessary because God comes down in human form to attract all types of the souls to uplift them. The main aim of the human form is that He wants to become very close to the human beings. If the qualities of the human form are also matching, the human beings get more and more attracted and the Lord can become more and more close to the human beings. Therefore, the human form of God contains similar qualities of the human beings into which He is entering. The human being is made of the three qualities. The quality is a thought or feeling and is a wave of the awareness. Awareness itself is dynamic and is a work form. The quality is also kinetic energy and is work form. The inert energy is transformed into awareness and the inert energy, which is the same primary energy in the form of cosmos, is also dynamic and work of God. All the modifications of the primary energy (matter, awareness, light, heat etc.) are also work forms only. Therefore, everything in this world starting from a feeling or quality up to the primary cosmic energy is work form only. Therefore, it is said that the world is made of the three qualities, which are just the feelings of God only. The entire world is the imagination of God and therefore, the quality or feeling forms the world. The human body in which God is hidden is the human incarnation. The human body consisting of matter, energy and feelings is the medium, which is relatively real with respect to God. The worker is God and the creation is the work. Therefore, anything in the world is unreal from the point of God. Therefore, it makes no difference whether the human incarnation is a bachelor or married.

Lord Datta is having one face only, because Datta means God given to the souls through the same medium in which the souls also exist. When the souls exist in human bodies, He is coming in the same human body. The

angels exist in the energetic bodies. The souls after leaving the human bodies also have the same energetic bodies. Therefore, God is given to these souls in the upper worlds through the energetic bodies like Brahma, Vishnu, and Shiva etc. There are two forms of Datta. One is having a single face and the other is having three faces. The three faces indicate the important concept. No human form is having three faces. It means only that the human form of God exhibits the three qualities. Sattvam is good quality. Rajas and Tamas are bad qualities. This means that the human incarnation exhibits both good and bad qualities. It is required for the human incarnation to become close with human beings because every human being is a mixture of the three qualities. Shastras say that a single quality of these three can never exist independently. This means that there is no human being who is absolutely good or absolutely bad. The Gita says that the human being becomes good in one moment, when Sattvam predominates and the same human being becomes bad in another moment, when Rajas and Tamas predominate. Therefore, the human form of God should also exhibit these three qualities in order to come close to the human beings to uplift them from the mud pond. When the person jumps into the mud pond to uplift a person who is drowning in it, the person who jumped is also contaminated by the mud.

### **Same Body & Qualities Necessary to Come Close**

*Not only the same human body, but also the same qualities are necessary to become very close to the souls.* Therefore, the God has to change the qualities also everytime. Everytime a specified mood is exhibited by the human being in which, the three qualities are mixed in a specified ratio. From birth to death, the human being passes through thirty-three crores of moods. Therefore, God is also covered by different proportions of qualities. Each mood is a divine form or deity. Thus, for the same God, thirty three crore divine forms (deities) exist so that every human being can be close to God in every moment. The same God having three faces is divided into three forms. One form, called Brahma, has the predominance of Rajas. Another form, called Vishnu, has the predominance of Sattvam. Another form is Shiva, predominated by Tamas. In each form, the other two qualities are hidden. Such division is again for the sake of human beings only. Some people have the predominance of one quality, but they have the other two qualities also in hidden state. God wants to be a reflection of the human being and thus, covers Himself with a similar quality. Rama is embodiment of Sattvam but when He became furious with the sage Jabali, Rajas predominated. When He was fooled by the golden

deer, Tamas predominated. Vishnu, who represents Sattvam, has expressed full anger (Rajas) in the form of Narasimha. Vishnu also expressed full Tamas in the form of Krishna. Thus, no quality can be completely isolated. Since this is the case with the souls, God also follows the same while covering Himself with a medium. God is beyond the qualities and the soul integrated with jiiva is a bundle of these three qualities in various proportions, called as qualities. You should not think that God is a bundle of these qualities just like the human being. The human being is similar to the medium of God in having these qualities and is not at all comparable to the unimaginable God. Even if you assume that the soul (awareness) is without attributes, the awareness (chit) itself is the quality of Sattvam only. The Veda says that the power of God is in three forms, which are awareness, matter and work (*jnana bala kriyacha*).

The sages, in quest of knowledge, go to Brahma. The angels, who have good qualities, go to Vishnu. The demons having bad qualities approach Shiva easily. The ease in accessibility depends on the similarity in qualities. The sages are always interested in knowledge and are involved in discussions. Therefore, Brahma is reciting the Vedas and His power Saraswati is the deity of the language in which discussions can be done. Vishnu kills evil people and protects good people. The good people are always blessed with wealth and therefore, Vishnu with His power Lakshmi is accessible to angels. The cruel demons do sins, live with frightening dress, and always suffer with poverty for their sins. Shiva is accessible to them because He is poor, living in the burial ground with frightening dress. Demons are involved always in killing others. The power of Shiva, Kaali, is involved in the destruction of world. Similarly, the human incarnations also have predomination of a single quality. Kurma, Vamana, Buddha and Rama are famous for Sattvam. Parashurama, Narasimha, and Balarama are famous for Rajas. Matsya, Varaha and Kalki are famous for killing and thus, have predomination of Tamas. Shankara, Ramanuja and Madhva concentrate on knowledge and represent the line of Brahma. Krishna is a mixture of all the three qualities. He showed Sattvam in preaching the Gita, He showed Rajas in always associating with wars. He showed Tamas while stealing butter, dancing with Gopikas and telling lies.

If you see the recent human incarnations of Lord Datta, you can also find these three qualities mixed in various proportions. Shri Narasimha Saraswati was having predomination of Sattvam and He preached the Vedic Knowledge. Shirdi Sai Baba was very furious. Infact most human incarnations of Lord Datta often become very furious and scold using very vulgar language. Baba, Gajanana Maharaj etc., were smoking a lot. Thus,



Rajas and Tamas were predominating in them. The exposure of such Rajas and Tamas is to attract the human beings having the similar qualities. You should not misunderstand that the Lord Datta is having these qualities. It is like red (Rajas), or black (Tamas) or white (Sattvam) shirts on Him. The colour of the shirt does not touch Him (*Nachaham teshu- Gita*). But, the human being is the very shirt with colours (*Nanyam Gunebhyah- Gita*). Suppose a person has become a strong devotee of Shankara and the person has lost his character by involving himself with some women. Now he feels guilty to approach Shankara. The closeness is reduced. The incident in which Shankara enjoyed the queens of king Amaruka immediately gives confidence to Him to maintain the close approach. But, do not misunderstand that Shankara was involved in that incident from this point of view only. He was involved in that incident for various other reasons like to defeat Mandana Mishra completely and convert him into His disciple. The action of the Lord is always multi-dimensional. Unless one is close by having similar behavior, the preaching cannot be injected. If you want to preach to a drunkard, you have to go to the bar along with him and must drink with him. Then only you will become close to him and slowly save him by advices. Thus, the similarity in the cover (upadhi) is needed and that does not change the essence in anyway. The sage Durvasa was eating everyday and claimed Himself to be fasting everyday. The sage Vashishtha got hundred children through Arundhati but claimed Himself to be a bachelor. The river Ganga gave path to Arundhati by such claims. In Durvasa, Shiva exists. In Vashishtha, Brahma exists. The God in them is never eating and does not require any type of enjoyment. Therefore, with reference to the God present in them, such claims are fulfilled.

Similarly, when Narada asked Brahma about the address of a real bachelor in this creation, Brahma told that Krishna is the only real bachelor. Krishna married 16,000 girls and was also having extra associations with thousand Gopikas. But, the God in Him is always alone and is the single truth. The God cannot have even a single wife because except God, everything is unreal. Therefore, from the point of God, He is the only real bachelor. From the point of the external covering human body (upadhi), He is associated with girls and women. Even if you take a bachelor like a sage who never thought of a woman even in mind, he cannot be the real bachelor, because he is an item of the creation (Relative reality) and he is one among several items of equal reality. Then the sage cannot be the one reality only. The real bachelor is Brahman only who does not have a second item (wife) with equal reality. Why such quality was exhibited by Krishna and not by the previous Rama? In the time of Rama (Treta Yuga), Dharma

was in full swing. Therefore, Rama with single wife could attract the people since almost all were with the same character. But in the time of Krishna, which is almost the end of Dwapara Yuga (almost Kali Yuga entered), the people were not at all having the character and almost all were having extra-marital contacts. At that time if Rama came, nobody will approach Him and everybody would have run away. Therefore, Krishna has to possess such external behavior of the quality of Tamas, which is suitable to that time so that the Lord can come very close to the human beings of that time in order to preach them in course of time slowly for their upliftment. Again, such external behaviour of Krishna should not be limited in this one dimension only because the Lord promised all the sages, who were willing to embrace Him in the form of women and who prayed that their family bonds (husband, children, parents, relatives etc.,) should be cut by the Lord through His powerful attraction. The Lord postponed this boon given to them to the end of Dwapara Yuga, where both points can be clubbed.

It is very difficult to accept the human incarnation while alive. Only very few blessed souls, who are already liberated and accompanied the Lord to help Him in His mission, can recognize and serve the living human form of God. The repulsion to accept a co-human being even as a greater person is very difficult. Then you can never imagine any human being to accept another human being as greatest God. The human form of God is just similar to any human being. If any specialty is exhibited, people fear and run away. To become close to the human beings, no specialty should be exhibited. If the closeness is achieved, the recognition is lost. To get recognition if some supernatural aspect is exhibited, the closeness is lost. Between closeness and recognition, which is better to be retained at the cost of the other? The recognition destroys the freedom to discuss with the Lord and clarify the doubts. When Krishna was looking as an ordinary human being, Arjuna bombarded Him with all questions and clarified His doubts. However, when Krishna was in the state of cosmic form (Vishwarupam), Arjuna shivered with fear and no question could come out. The brain was blocked with shock and even the doubts did not arise. When the doubts remain uncleared, the ignorance continues. Therefore, closeness is better than recognition. The husband hears the advices from the wife in close association. Therefore, through closeness, even if the identification is not there, the soul can be guided into the right path through convincing the soul by preaching.

***Instead of convincing the soul by exhibiting the superpower, which induces the conviction though fear, it is better to induce the conviction through the super talent exhibited in preaching.*** Even if you think of the

human incarnation as a preacher (Guru), there is nothing wrong. If you do not recognize Him as God, His crown has not fallen on the ground. I will just give an example. One woman was a very close devotee. She even used to argue and fight with Me on the points of the spiritual knowledge. One day, she quarreled with Me for not showing any divine vision. The Lord in Me gave a shocking vision of God Dattatreya. She became unconscious for one hour and even got a mild heart attack. From that day onwards, whenever she comes to Me, she is always with terrible fear. She simply accepts whatever I preach. The recognition has come but the closeness is lost. Therefore, Jesus said, ***“Those who believed Me without proof are really blessed”***. This means that the devotees, who recognized the Lord through the knowledge, always have close freedom and clarify all their doubts and hence, they are blessed. They gain the complete devotion. If the proof is shown, the closeness is lost and the gap appears. The doubts are not cleared due to fear. Neither the devotee nor the God enjoys the close association. The realization will never come because the ignorance remains due to uncleared doubts. Therefore, the theoretical recognition arrived through the knowledge is always the best. The practical proof develops not only fear but also the attitude to fulfill the desires and solve the problems using the divine power. The attention is diverted from the path of realization. The real bond of love can never be formed. If the power is recognized, the whole situation is diverted. The mentality is always towards tapping the powers towards personal solutions. The commercial bond grows. The friendship becomes more and more intensive if the qualities of the human form of God become more and more similar. I heard some people telling that Sri Satya Sai was printing notes and smuggling the foreign goods! I told them that this allegation is false in the case of Sri Satya Sai, but I told them that in future, God has to come in human form with such talents also so that the smugglers approach Him closely and slowly get salvation.

### **Saint and Avadhuta**

Sometime back, some people were asking Me that the saint Shri Jayendra Saraswati had some sexual affair with a lady. A saint (Samnyasi) is taking food and is sleeping in the night. As long as the awareness exists, the properties of the body like hunger, sleep, thirst, sex etc., have to exist. Only in the state of Avadhuta, the awareness is transformed into its basic original form, which is the inert energy. Since the whole cosmos is nothing but various modifications of infinite and all-pervading inert energy, the inert energy is Brahman. Therefore, the soul of Avadhuta becomes

Brahman and he is in the state of deep sleep continuously. Therefore, the feelings like hunger, sex etc., do not exist in his case. The Avadhuta is a form of matter externally and inert energy (soul) internally. He is like the inert stick carrying the inert fire-energy or he is like hot iron rod. The soul is the heat (inert energy) and his body is the inert iron rod. What is the value of such Avadhuta if he has not recognized God and not involved in the service of the Lord, who came down in human form during his generation? For a saint, the soul (awareness) becomes inert energy only in the deep sleep as in the case of ordinary human beings. Just like an ordinary human being, his body performs all the biological functions.

Now, what is the difference between the saint and the human being? The saint avoided marriage and children for the sake of God's work. The ordinary human being could not do this. The biological function is common to both. To pacify the hunger, both are taking food. To pacify thirst, both are drinking water. To pacify the tiredness, both are sleeping. Similarly, to pacify the sex, both may be indulged in the corresponding activity. This is the common aspect in the case of both the saint and the human being. However, the saint is greater than the human being because he sacrificed the marriage and children for the sake of God's work, which the ordinary human being could not do. Now, the criticism on the saint is that he is indulged in such activity secretly and is posing as if he is not indulged. Is it not hypocrisy? Now I put the same question to the ordinary human beings. Are they not doing the same activity secretly? Now the objection is that the wife is a licensed woman for that and that the woman involved with the saint has no such license. This objection is also rejected because license means the mutual agreement without any force. The saint also pacified the biological need secretly with the mutual consent of the woman only and not by force. You can treat such woman as a prostitute and thus, she has to be criticized and not the saint. Vyasa is a great sage. You consider Him as a preacher and His birthday is Guru Purnima. One day, He saw the dancer from heaven by name Ghrutachi. The biological function (sex) got itself expressed spontaneously. He was involved with her and also became the father of a son (Shuka) through her. She is a prostitute. He wrote all this frankly in the Puranam. By this, did you reject Vyasa as Guru? Even today, we celebrate His birthday as the day of preachers. In view of His divine service, which was done continuously day and night, these few minutes of wastage can be neglected. He gave so many scriptures in the line of spiritual knowledge. In view of the extraordinary services done by Vyasa, this small point can be neglected, which is just a biological function like excretion, urination etc. I wonder why the people are not pointing out the

same in the case of a great political leader, who served the country very well. In view of the best services rendered to the country, such things are neglected but you are magnifying this point in the case of a saint only. This looks like the opposition party pointing out at the small defect by magnification, even though the same small defect is on their side. Ofcourse this opposition party is in minority only. The ruling party consisting of human incarnations, saints, preachers and devotees is a vast majority. You know that the ruling party always exists in majority. You have to see the need of the situation, which is inevitable and try to understand the point. Even in the case of Adi Shankara, the situation developed in such a way that He had to indulge in sex with the queens of King Amaruka. It was the pressure of the need and not the will with planning. We must understand the level of the soul and also the need of situation.

Lord Krishna also had such secret indulgence with women but if you see the background and analyze the need of such activity, there is no misunderstanding. The human beings are always jealous at the human incarnation and the other divine people serving the divine mission. You must take what you have to take from the preacher. Certainly, he is better than your level and he can be your preacher. Most of the human beings are also involved in such unlicensed activities. Atleast in the mental plane, they are sinners if they are frank before God. Sin is in the mind and not in the inert body or in the inert action. When people started throwing stones on a prostitute, Jesus told that the person, who has not done any sin, should throw the first stone on her. Similarly, I ask the person to put the finger on the saint if he has not thought of any woman except his wife in mind. The case of this saint was exposed due to political background, as every body knows. Jesus asked to excuse the defects of even your colleague souls and you are finding fault with a saint, who is certainly greater than you in view of his sacrifice of family for the mission of the Lord. Jesus told that if you find fault with another soul, God will also find fault with your sins. If you punish others for their defects, you must be also punished by God for your defects based on the same rule.

Jesus excused even a prostitute and you are finding fault with a saint! Your colleague soul is greater than the prostitute and the saint is greater than your colleague soul. Sometimes, I hear the criticism of Christian fathers and sisters also. They say some of them have secret sex. I condemn such statements also and ask them to see their sacrifice of marriage and family life for the sake of God's work. Due to the ignorant religious rivalry, the saints in every religion are criticized by the members of other religions. If the basic concept is realized, the criticism disappears because whatever

defect you are showing in the saint of other religion is present in the saint of your religion also in greater magnitude. Jesus tells that you see a small trace in the eyes of others while a big log is present in your eyes. You must understand the status of a saint in the spiritual ladder so that the saint of any religion is understood well, who is existing in the same status. Bhartruhari said that you should see the traces of your defects as mountains and simultaneously you should see the traces of merits in others as mountains. The approach in the path of spiritual knowledge should be always positive.

Therefore, it is immaterial whether Jesus was a bachelor or got married because God can come in both the ways to attract bachelors as well as householders. The bachelors can become close to Hanuman since He is a bachelor. The householders can approach Hanuman since He married Suvarchala. The bachelors need not feel proud above the householders because Hanuman is the servant of Rama and Rama was a married person. The family life is just a diversion for sometime in this spiritual path for a change. It is just like playing the games for sometime in the evening after hectic class work. If a student is studying in the time of games also, he is expected to come first in the class. But this is always not true. Sometimes a student who plays games in the evening comes first. Therefore, a little diversion for a change is not an obstruction to the success. Sometimes a householder achieves the goal, and the saint may fail. Everything depends on the intensity of your interest. The real information about Jesus in this aspect has no spiritual value. The reality of the historical data is unnecessary.

### **Soul can Overcome Illusion of Forms and Qualities**

One can become God in all aspects except the attainment of the power to create, maintain and destroy the universe. This is impossible because the soul being a part of the primary energy cannot create the primary energy, which was the first creation. If the soul creates primary energy, it means that it has created itself! This aspect is unnecessary unless one has ambition about the power. Actually, it is only the highest responsibility. If you can get the same entertainment as God gets in the creation, who is luckier? You are luckier than God is. The producer took so many troubles to produce the cinema and he is seeing the cinema for entertainment. The spectators in the theatres are also enjoying by seeing the cinema equal to the producer without such worry in producing the film. The soul is in the second plane, which is matter, awareness, light etc. Therefore, it cannot create the items of its own plane. The matter cannot be created by the soul. The awareness cannot be created by the soul to give life to a dead body. The soul cannot

produce light etc. However, the soul can come out of the illusion of forms and illusion of qualities or thoughts, which are in the lower third plane. The form is a modification of the matter and is unreal for the soul and similarly, qualities or thoughts. Most of the souls are disturbed always with the forms and feelings only.

You may argue that you are bored with the misery in the world and therefore, God should stop the show so that God also need not have the problem of coming in human forms with so many combinations of qualities. If the show is put off, God is certainly bored. That is not the point here. Why don't you enjoy the cinema continuously by sitting in the theatre? You can enjoy even the tragic scene and you need not go out of the theatre, when the tragedy appears. You need not ask the producer to close the show. If you are going out of the theatre, it is just your suicide. Anyway, death will come after sometime, which means that the final dissolution of the world comes where the souls are stored as inert impressions in the inert energy. You can enjoy the life remaining in the second plane by realizing the third plane (forms and qualities) as unreal. The boy need not commit suicide if a beautiful girl rejects his love. It means that he is not realizing the nature of the life and is running out of the theatre. If he realizes that the forms are unreal, he can even marry an ugly girl, who loves him. The beautiful girl may have even good qualities. What is the use of those qualities, when the love to you is absent? God will not recognize the forms and qualities except the devotion, which is the love to Him. Indra, the elder brother of Vishnu was attracted to the dancers of heaven for their external beauty. He was always in trouble. His brother Vishnu in the form of Krishna was not attracted to those dancers of heaven even for a second. He was attracted to Gopikas, who are not good looking and their ugliness is doubled since they were villagers without fashions. The cow dung was the snow, powder, and sometimes was even their lipstick! They were having a bad smell with sweat whereas the dancers of heaven were using the divine flowers, which have divine scents. Krishna was completely attracted to Gopikas and gave them Goloka, which is above His permanent abode. What is the reason for His unimaginable attraction towards such Gopikas, though He was so handsome and was loved by 16,000 beautiful girls of the dynasty of kings? The attraction of the Lord was towards their unimaginable love, which is the devotion. Therefore, the youth should realize this and try to enjoy the life fully. They should understand that the real beauty is only love.

You are doing worship and service to God. However, you are asking some worldly desires. For all this, you are forgetting that God Himself is

the highest fruit. You can get infinite happiness even by singing a song on Him. Then how much bliss you get from serving Him? Then you are getting the infinite bliss directly from the worship and service of God. Why should you ask some worldly benefit, which does not give even a trace of happiness and instead gives misery only? You are given a pot with divine nectar. You are selling it in a hotel for a cup of sugarless coffee. Therefore, the devotees, who have tasted the bliss from His knowledge and from the devotion to Him, never ask for any other fruit. After all, the aim of the boon is only to get happiness. When you are deriving it in infinite quantity directly from God, why should you sell God for getting misery? The rich people, who are blessed by God for their prayers are not at all happy. They are running to the spiritual people for getting just a drop of the divine nectar. A real spiritual devotee will refuse to sell even a drop of divine nectar to these rich people because if he does so, he will become rich and will have the same fate. If you see Goddess Lakshmi, who is pressing the feet of the Lord with Her both hands, is gaining infinite bliss from the service of the Lord. The Lord has given infinite wealth to Her. She knows that the wealth gives only misery. Therefore, she never feels that she is the possessor of that wealth. She feels that she is the constant slave of the Lord. With just Her left hand, She is showering the inert gold coins, which give lot of misery only to the people, who are craving for the wealth. While praying Goddess Lakshmi, we do not even understand Her nature and philosophy. Parvati is very beautiful. She was serving Lord Shiva with all good qualities like obedience etc. Still Lord Shiva was not attracted to Her even though the stupid cupid tried for it. The Lord turned him into ash and disappeared. The external beauty (form of matter) and good qualities (forms of awareness) are considered as unreal only by the Lord. However, when Parvati developed immense love through penance, the Lord tested whether such devotion was still attached to the external form and qualities. He came in disguise and discouraged Parvati about the frightening external form and the bad qualities about Shiva. But, when the love of Parvati was proved to be above the external form and qualities, the Lord gave half of His body to Her. Later on, He became even a slave of Her, keeping Himself under Her feet as you can see the dance of Kaali over Shiva.

The exhibition of bad qualities by the human form of God is not only to come close to bad people but also to test the faith of devotees. It also serves the purpose of neutralizing the jealousy of the people. Even the devotees have jealousy in their sub-conscious state about which they are unaware. The Lord neutralizes that and protects His devotees. Thus, there are so many dimensions in the plan of the God. The devotees ask Me about



My reverse statements. I always keep Myself in the lowest state and often pass negative remarks about Myself. The devotees get worried. However, they don't know the purpose for which I am talking in that way. I can see even their sub-conscious levels about which they themselves are unaware. I satisfy the jealousy in that level so that it will not grow and enter the main upper level of consciousness. Sometimes it serves the purpose of testing the devotees so that they can realize their real position.

### **Recognition of Incarnation**

Devotees having full egoism and jealousy will never worship even a stone on this earth. Thus, they will worship only the formless energy or awareness or atleast the energetic forms like Shiva, Vishnu etc., which are available in the upper world only. They reject this earth completely. People in Brindavanam thought of worshipping Indra, who is an energetic form. Krishna wanted to introduce something on the earth and He introduced the mountain, which is a collection of stones. Atleast let the people accept a formless stone because they cannot tolerate the human form introduced into the stone for worship. Salagrama for Vishnu and Lingam for Shiva are such formless stones, which are suitable to devotees having very high level of jealousy to the human form. Somehow it is the beginning stage because atleast the material with which the human form is carved is introduced. When the jealousy is slowly reduced, they can accept the human form introduced into the stone. At this level, the jealousy is pacified because the human form introduced in the stone does not exist on the earth. Thus, the statues of Shiva, Vishnu etc., are accepted at this level. Somehow the concept of human form is introduced. When the jealousy and egoism are further reduced, the human forms of past incarnations like Rama, Krishna etc., are introduced. At this level also, the jealousy is pacified because the human forms are not alive at present before the eyes. Somehow this is a better step because devotees believe that God comes in human form. These three levels constitute the worship of statues through rituals. If you analyze the rituals, they are the steps of service to the human form. The training is given to worship and serve the human form of God. Shankara said that the rituals purify the mind (Chitta Shuddhi). The purification of mind means only removal of jealousy and egoism completely from the mind. When the purification of mind is completed, the devotee is ready to accept the present human form of God. When the devotee deserves to meet the present human incarnation, certainly He will have the fortune of meeting the Lord in human form. Unless the devotee comes to this maturity, there is no use of meeting the human incarnation. *The human incarnation also behaves like*

***a human being and will be meeting so many ordinary human beings daily in routine. There is no significance for such meetings.*** However, when the devotee achieves the complete maturity by enrooting the egoism and jealousy, such devotee experiences God in a human incarnation in the very first meeting itself. Hanuman experienced this in the very first meeting with Rama. If the mind of the devotee is completely matured, the inner God in the human incarnation reflects immediately in the pure mind of the devotee. If the mind is tarnished by the black egoism and jealousy, the inner God is not reflected. In such case, even if the miracles are performed, there is no use. Even if the Lord pours down the divine knowledge, there will be no use. Therefore, the people, who are not purified through rituals, cannot have the recognition of the Lord in human form.

The rituals are called as karma (training) to remove the egoism and jealousy towards human form. Social service is also a way to achieve this in which one serves the human beings so that the natural repulsion towards human form is removed. For the God in the human incarnation, every human being is equal. ***The recognition depends only on the purity of mind.*** The sun reflects in clear water but does not reflect on the charcoal. When the God is not reflected, the human incarnation appears as an ordinary human being only. ***The Lord also will not try to impress all the human beings about His divinity.*** If the situation is plain like this, there is no problem, but some deserving devotees recognize the Lord due to their pure minds. Generally, the liberated souls who have accompanied the Lord in His mission recognize Him spontaneously and straightly enter into the service without any doubt or proof for the divinity. The second type of devotees, who are not liberated souls but achieved the purity of mind through rituals or social service recognize the Lord but are unable to enter into service because of the lack of liberation from the worldly bonds. The third type of people observes the Lord but treats Him as the human being only because their minds are impure with jealousy and egoism. The whole problem starts when the third type of people hear the first two types speaking that the human incarnation is God. Now, the reaction starts in the minds of this third type of people. They cannot accept Him as God due to the impurity of their minds and therefore, start mocking at these two types of devotees. If the jealousy and egoism of these people is at the climax level, they start mocking the human incarnation also along with those devotees. If such people are strong atheists, they start even abusing the human incarnation. The atheists have no faith even in the existence of God. They reject the miracles as magic. If the experienced miracles are magic,

why not the experienced scientific experiments also are magic? Why the experienced world is also not a magic?

The action of God should not be taken in one dimension, which will lead to misunderstanding. For example, if you take Krishna, do not think that He danced with Gopikas just to become close with the people, who are having contacts with several women. If you take His action only in this dimension, Krishna is misunderstood. Several requirements coincided. The Kali Yuga has almost entered and most of the people have developed such tendency. Therefore, there is a requirement for the God to come in such line to become close to the majority. At the same time, the word given to sages to cut their bonds has to be fulfilled. The sages cannot be born as males because they desired to embrace the Lord after becoming women. Therefore, that desire was also to be fulfilled. Thus, all the dimensions are coincided and the Lord waited to fulfill this from Treta Yuga to the end of Dwapara Yuga. If the Lord fulfilled the desire immediately, the people in Treta Yuga will not relish this. In fact, Hanuman belonging to Treta Yuga did not like this and He went up to the extent of even refusing Krishna as God!

When the Lord comes in human form, some devotees certainly recognize Him as God. However, such recognition of Krishna as God brings the concept that Krishna is omnipotent. This aspect immediately diverts even the devotees to get attracted towards solving their problems by using the omnipotency of God. Thus, the devotion becomes impure and the devotees are diverted to sideline of worldly affairs. If Krishna remains as Krishna, this problem does not arise at all. The recognition of Krishna as God spoils the mind of the devotees. After recognition, the devotees are expected to travel in the right line, which is service to Him without aspiring any fruit. If the devotees go in this right line, then only they are said to be realized souls. If they take the loop line (using the superpower for personal problems) from the point of recognition, they are as good as ordinary human beings. Therefore, recognition of Krishna as God is not the end of the spiritual effort. This is a junction-station. If you proceed straight, you are a realized soul. From this point if you take the sideline, you are an ordinary human being. In fact, the ordinary human beings are always in search of God in human form for solving their problems. It is just like searching for oil wells in the ground. The search is for using the oil as a fuel for daily comforts. Therefore, recognizing the human incarnation is of no use unless you proceed in the main line from that point.

At this point, there are some guides to lead you to the right line. Such guides are the liberated souls, who come down along with the Lord. They

are scattered and mixed with the ordinary human beings. They recognize the Lord along with the other people. From this point of the recognition, the liberated souls proceed in the main line only without any deviation standing as guides for the devotees, who are with them standing at the point of recognition. Therefore, the liberated soul is already realized soul, who comes down along with the Lord to stand as a guide from the recognition point onwards. Thus, the liberated souls are the close servants of the Lord, who come down to participate in the divine play for fulfilling the divine mission. Seeing them as examples, atleast some devotees may follow the main line along with them and may get liberated. A liberated soul is already a realized soul doing the spiritual effort (Sadhana) from the starting point to the end point to stand as an example for the human beings. After recognizing the God, you can follow the path of the liberated soul, who is acting as a devotee trying for success in the spiritual journey. The liberated souls will certainly succeed in their spiritual effort because they are already liberated and they try to achieve liberation only to guide others. Thus, all the devotees who recognize the Lord without any proof and spontaneously participate in the service crossing over all the hurdles are the liberated souls. The liberation of such liberated souls is only a part of the drama. Role of the human incarnation can be taken up by the Lord only and not by the liberated soul. When the Lord left Parashurama, who is a liberated soul, he could not maintain the status of the Lord. However, the Lord can act the role of a liberated soul. Lord Shiva acted in the role of Hanuman, a liberated soul. The devotee will fail to act as Lord. The Lord never fails whether He acts as the Lord or as a devotee.

The devotee can become the Lord in all aspects except the aspect of creation, maintenance and destruction of universe. The other aspects are not at all disturbed due to absence of the last aspect. Suppose a producer of a film is enjoying his own picture. Though you are not the producer, you can enjoy the cinema in equal status with the producer. You can enjoy just like the producer because you are enjoying the same cinema without taking the laborious efforts of its production. Therefore, you should not say that since he is the producer, he is enjoying. People often say that since the human incarnation is Lord, He can enjoy the tragic scenes of the cinema. Do you mean that the producer only can enjoy the tragic scenes of the cinema? Any spectator can enjoy the tragic scenes of the cinema. The only requirement for such continuous enjoyment of comic and tragic scenes of the cinema is only the realization of the nature of the cinema. If you know that the cinema is unreal, you can enjoy even the tragic scene. Whether the spectator is a producer of the film or an ordinary human being, the requirement for the

continuous enjoyment of the cinema is only the knowledge about the unreality of the cinema. Therefore, you need not run away from the problems of the life and leaving the theater is committing suicide. Therefore, do not say that Rama, Krishna etc., are God and so could stand unperturbed during the difficult times in life. The argument is completely wrong and what you lack is the knowledge of the reality of this creation (forms and feelings) and not the producer-ship of this creation.

Never allow the worry to enter your heart in difficult times. When it knocks the door, shout at it to go away. Don't open the doors of the mind. If you allow it, it is a thief, which steals away your energy. It is like the dog that steals away your food. It is like the cat that steals away your milk. Food is your energy and milk is your courage. When you lose courage and energy, tension is created, which is the source of all chronic diseases. Doctors say that the tension rises the level of lactic acid in the blood, which opens all the doors for all the chronic diseases. The physical health is spoiled because the mind and body are related to each other. The illness in the body affects the mind. The tension in the mind affects the body. Such tension results in the loss of memory and loss of intelligence. In such state you are completely inefficient to plan for the solution. Your body is incapable of executing any plan. The worry cannot solve the problem and moreover it weakens you so that you will become permanently incapable to solve the problem. Dharmaraja approached Bhishma before the war for blessings. Bhishma blessed him and told that he will reveal the secret of his death when time comes. Ten days have gone and Bhishma was killing ten thousand soldiers everyday from the army of Pandavas. Dharmaraja developed tension during these days and lost even memory. He forgot the assurance from Bhishma. However, Krishna never allows tension into His mind. Even though His sons, grandsons and relatives are killing each other, He was just silent spectator of that without any tension. Krishna immediately reminded Dharmaraja about the initial assurance from Bhishma. Dharmaraja followed it and solved the problem.

Therefore, neither should you run away from the life nor should allow the worry to enter your mind. If your realization about the unreality of the cinema, which is this life, continues, instead of worry, you can enjoy the problem in your life, which is as good as a tragic scene in the cinema. You may argue that you are involved in the life and not standing outside the life to be a spectator. This argument is not correct. The answer for your argument is that you can enjoy the tragic scene even if you are involved in it just like an actor acting in a drama. If you are aware that the drama is unreal and if you are aware that you are only acting the role, which is also

unreal, you can still enjoy the drama as a spectator of the cinema even though you are involved in it.

Whenever you face difficulties and if you have not realized the unreality of the world (forms and feelings), there are two ways to solve your problem. One way is in natural level and the other way is in supernatural level. The nature is the separated power from the Lord, which follows the rules of the logic and is called as Prakruti. The nature is separated because it becomes the separate object to be observed by God, who is the spectator. God created this universe to see it for His entertainment. Even if He enters the world as human incarnation, the spectatorship and entertainment continue because there is no difference between cinema and drama as far as its unreality is considered. Therefore, if your problem is at the level of the nature, try to solve it using your courage and energy without allowing the worry into your mind, which steals both these. If your problem is beyond the level of the nature, then also you cannot solve it by allowing the worry. In such case, the superpower (Maya) has to enter into this world sent by God. The Maya is never separated from God unlike the Prakruti. Now, only the superpower of God can solve your problem and for this, you must concentrate on God. For such concentration also, you need the energy and therefore, you should not allow the worry to enter your mind even in this case.

For doing concentration on God, you require the congenial atmosphere of real devotees around you. Therefore, whenever the problem that requires the superpower to interfere enters your life, you have to immediately prevent the entry of the worry into your mind and you have to enter into the association of real devotees so that you can concentrate on God for help. If you remain in the association of the ordinary human beings, they will magnify the impossibility of the solution and force the worry to enter your mind. If you leave the association of these dirty people, who do not want to solve your problem and if you enter into the association of real devotees, you can easily concentrate on God for help. God will give an immediate stay because the problem cannot be cancelled forever due to the cycle of deeds presided by justice. However, the temporary stay has the possibility of permanent solution also. After the stay, there may be a chance for you to become a liberated soul by entering into the service of the God in which case your file may be condemned permanently. If you are ungrateful to the help, which involves the superpower of God, your file will be opened after sometime and the punishment can be given to you in some other form so that your impression about the canceling of that problem by God is not disturbed. Therefore, at every step of your life, become grateful to God and

transform yourself as a liberated soul through service to Him, which alone can give the permanent solution.

You may be compensated regarding your loss in course of time. Thus, you may recover the loss but the time you spent in worry can never be compensated. Since your lifetime is a fixed quantum, the loss of time cannot be compensated. If you entertain yourself with enjoyment even during the time of loss, the time is not lost. When the loss is compensated, you have gained both the time and the lost thing.

### **Actions of God Have Multiple Dimensions**

The actions of God are always viewed with utility in all aspects. Suppose your wife asked for a sari from Bombay, you will not immediately run to Bombay. Suppose you have a meeting in the next month in Bombay, then you will postpone the purchase of sari to the next month, which is not as important as the meeting. Even ordinary human beings club the issues in this way. What about God? He will club several issues. A Gopika wanted the union with Krishna. Krishna postponed it to the next birth. The reason is that the same Gopika is going to be born as Tulasi, the wife of the demon Jalandhara. Then the power of her chastity is going to protect the demon, who is going to fight with Lord Shiva, desiring to marry Goddess Parvati. Killing Jalandhara is important and therefore, spoiling Tulasi is inevitable. When the Lord spoiled her, she fought against the injustice (in her view). The Lord consoled her by showing the previous birth. If Krishna fulfilled her desire in the previous birth itself, this present aspect of killing Jalandhara becomes very critical. If the Lord spoils Tulasi without this background in the previous birth, the Lord is doing sheer injustice. The Lord will never do injustice. Therefore, several issues are clubbed by the Lord so that the administration of the world runs smoothly and critical problem like saving Goddess Parvati from the force of Jalandhara can be solved. Without understanding the complete background, the Lord is misunderstood. Even in Nivrutti, the justice is perfectly maintained if the total picture is realized. Thus, whether it is Pravritti or Nivrutti, the Lord always protects the justice because He is the writer of the constitution and He is the judge, who gives the judgment based on the constitution.

Brahma represents this judicial department. Vishnu represents the various offices of the administration department. Shiva represents the department of police and army to punish the injustice. The underlying single force is Lord Datta and therefore, there can be no contradiction. God always points out at the injustice of the souls. The soul cannot point out at God if the total background is known. Tulasi was a devotee of the Lord

Narayana. The Lord also tested the devotee whether the devotee can cross Dharma for the sake of the Lord. Tulasi failed similar to Dharmaraja, who refused to tell a lie even on the wish of the Lord. There also the Lord is perfectly justified. Drona was supporting the injustice because he has to be loyal to the king. However, the loyalty is only a lower dharma. The higher dharma (supporting justice) should not be sacrificed for the sake of lower dharma. The doer and the supporter of injustice are equal criminals and must be punished. When it becomes inevitable, injustice can be destroyed through unjust ways. Ends always justify the means. Therefore, you have to get the clarification from the Lord for all your doubts, before criticizing or abusing the Lord with foolish emotion based on the ignorance of the total reality. Therefore, you need not show any sympathy on Lord justifying His peculiar actions in the field of Nivrutti. Whether it is Pravrutti or Nivrutti, the Lord is the embodiment of the justice.

You must clarify all your doubts with the Sadguru so that you can get the complete right knowledge from Him, which leads to complete correct practice. You should not analyze other aspects of Sadguru during the phase of knowledge. The aspects other than knowledge are irrelevant in the clarification of your doubts. Arjuna is asking doubts and Krishna is clarifying the doubts with full intensity of knowledge. Suppose suddenly Arjuna says that he will not listen to Krishna because He ran away from Mathura to Dwaraka. It is irrelevant to the knowledge and it has its own background as a part of the divine play of the Lord. The human incarnation is preaching the human beings and that is the main activity but not the sole activity. The entertainment of the Lord through divine play is also associated with it as a secondary issue without disturbing the main issue. Mandana Mishra was defeated by Shankara in the debate pertaining to spiritual knowledge. His wife entered into the debate at this stage and started asking questions in the sex-education (Kama Shastra). When the subject was the spiritual knowledge and the defeat of Mandana Mishra was in the spiritual knowledge, how do you justify this Kama Shastra relevant to the line of Shankara? It is highly irrelevant. Mandana Mishra was defeated by Shankara and became disciple of Shankara. After sometime, the mother of Shankara died and Shankara went there and performed the rituals. All the villagers boycotted Shankara in this issue. Already His mother was boycotted because she gave birth to Shankara as a widow. Shankara returned back and continued His divine mission. A relative of Mandana Mishra went to the native place of Shankara and got the information that He was boycotted by the village. He brought this information to Mandana Mishra and asked Mandana Mishra to leave



Shankara on this point. Mandana Mishra replied to the relative “the information brought by you is irrelevant to the spiritual knowledge. I can leave Shankara if I am not convinced in the spiritual knowledge. If some ignorant traditional fools boycott Shankara, can the scholars like us leave Shankara, who is achieved by us due to our infinite fortune?” Actually here, what happened? When Mandana Mishra was a householder, lot of money was coming to him since he was doing Vedic rituals. This relative was often visiting the house of Mandana Mishra and was getting benefits. Now this is stopped. For this Shankara was responsible. All the relatives of Mandana Mishra also approached a great saint in Varanasi to defeat Shankara because they were also in such loss. The saint was defeated by Shankara. Then the saint sent one of his disciples, who is a relative of Mandana Mishra to the native place of Shankara and got the information, which was passed on to Mandana Mishra. In fact, Shankara argued with Mandana Mishra to establish the truth only. He never asked Mandana Mishra to follow Him as a saint. Mandana Mishra himself followed Shankara spontaneously. But people misunderstood that Shankara attracted Mandana Mishra. They have opposed and made several trials to get back Mandana Mishra based on the financial aspects. When Mandana Mishra became the disciple of Shankara, all his love and service were concentrated towards Shankara only. Naturally all the relatives and especially the parents, who lost such love and service became jealous of Shankara. But Shankara has no such plans to attract anybody because the Lord does not need anyone in His mission. He can get the work done just by His will. He accepts the people to serve the mission only to uplift them. Thus, the service is the fruit given by the Lord and therefore, the real devotee does not aspire for any other fruit from this fruit.

Jesus was boycotted and was even crucified by the priests based on the same reasons of economy and fame. They feared that Jesus will become famous and the donations may go only to Jesus. They could not find fault with His divine knowledge (the Bible). They have found irrelevant silly reasons to boycott Him. Jesus told that He will destroy the church and raise it in three days. He meant His body when He said church, because when He uttered this statement, He was pointing to His body. The priests just repeated the statement without referring to the finger-indication. Based on this irrelevant point, He was boycotted and crucified. Certain people in some regions had boycotted Him in certain times but now in all the regions, all the people including the priests respect Him so much! Therefore, the human form of the Lord faces such problems during His stay in this world. When Gopikas loved Krishna and became mad about Him, all their family

members were very furious on the Gopikas and were very much angry at Krishna in their hearts. It is natural. Therefore, Krishna left Brindavanam and never returned. The Yadavas disliked Krishna in their hearts. They were acting as devotees externally because He is not only King but He is also assumed as God with superpowers, which were witnessed by themselves. The Lord knows the heart of every soul. The Lord saw all the Yadavas got destroyed by killing each other based on the curse from a sage. He was a spectator of that tragedy and did not prevent it in anyway. Infact, a very few people remained and Krishna killed them. Though the Yadavas lived very near to the Lord and were close relatives, the Lord did not protect them because He knows their internal hidden feelings. Gopikas also died jumping into the fire after the death of Krishna. But, Yadavas went to hell and Gopikas went to Goloka, which is the highest divine world.

The knowledge should be in the view of the permanent welfare of the soul and not in the temporary sweet-coated poison. The Lord in human form differs in this point. The Lord has guts to say the truth even if it is not liked by anybody (*Satyam Jnanam* –Veda). But the human preachers aspire for money and fame and therefore, they twist the knowledge to suit to the liking of the soul and get their personal benefits. The Lord does not need such benefits. Even the messenger from the Lord will do his duty perfectly. He will deliver the knowledge given by God as it is. Suppose you are paid the total salary of your entire life in the beginning itself and the shop owner asks you to sell an item. Suppose nobody is coming or only very few are coming. The employee should not bother about the business. If the employee is receiving monthly salary, he may fear that if the business is not taking place, his salary may be affected. God gave the true knowledge to Jesus and asked Him to propagate and He assured the reward for it to give place to Jesus for sitting on His right side.

Now, Jesus has guts to deliver the knowledge as it is because the salary was already assured. He need not worry about the business. Therefore, Jesus told that unless one leaves the parents, wife and children and even the life, the soul cannot become His dearest disciple. He told that He came with the sword to destroy peace in the family. He told that He will split the family. He told that by His knowledge, the youngsters will rebel against the elders. Even on the cross, He did not change the version of the Bible. An ordinary human being cannot tell such pungent truth. Lord Krishna asked Arjuna to kill his grandfather and all his relatives and for this purpose only, the entire Gita was preached. The Lord shows the ultimate truth to be fixed as the goal so that one can achieve atleast pass marks. If the pass marks are the goal, the student fails. When the knowledge of Jesus

and Krishna are kept as goal, at least the blind attraction on the family and relatives decreases to some extent. Since the Lord does not require any benefit from you, He will not mind to reveal the ultimate truth.

## Chapter 7

**SWAMI ANSWERS DEVOTEES**

August 22, 2006

**O Learned and Devoted Servants of God,**

[Answers To Questions By Smt. Uma Ramnath]

**1. What is Dharma?**

**Swami replied:** The word ‘Dharma’ means the characteristic property, which stands for the identification of an item. The dharma of fire is burning by which it is identified as fire. It is the expected natural behavior of an item in the creation. If the fire is cool, such coolness is adharma, which means that it is not the expected property of the specific entity. The human being in this creation is a specified entity and is expected to show certain characteristic properties (dharmas) by which he or she is identified as the human being. If the human being shows the characteristic properties of other specified items, it loses its identification. When God created various items in this world, He has assigned certain characteristic properties to be associated with the corresponding items. Therefore, the possession of dharma is the will of God. The balance of the creation is maintained when specified items exhibit their specified properties assigned by God. All the inert items like fire, water etc., are strictly following the will of God. God created this universe for entertainment. The entertainment is disturbed if the natural balance is upset.

God has given freedom to the human beings, which is the inherent desire of the souls. God has full freedom to change any characteristic property of any specified item. When He wished, the fire could not burn, the air could not move and the water could not quench even a dry grass blade. Since He is omnipotent, He has unlimited freedom. But the souls have very little potentiality. Their freedom is naturally conditional and limited. The living being has little freedom within its specified boundary of its potentiality. If freedom is not given, it is not a living being. Among the living beings, the human being has full potentiality due to analytical faculty (buddhi) and thus, relatively more freedom is granted to it. The human being should understand the limits of its capability and should freely behave within that specified boundary. Such behavior is dharma, which is expected by God. If the limits are violated and the behavior of some other category like animals is shown, the soul is punished and the soul is pushed

into the life cycle of animals. Such animal lives in the forest and can have its characteristic behavior, which does not upset the balance of animal kingdom in the forest. But, when a human being lives in the society of human beings and behaves like an animal, the society of human beings is disturbed. The humanity is the most advanced race of the living beings into which God often enters in human form (*Manushiim Tanumashritam – Gita*).

Dharma is called as Pravrutti, which is the expected behavior of the human being with the other co-human beings to maintain the balance of humanity. Only in humanity, the spiritual effort is taken up by some blessed and realized human beings. Therefore, the behavior of the human being should not upset any other human being. Therefore, if a co-human being is a devotee of God and a spiritual aspirant, he or she should not be even hurt. God excuses even the atheist, who abuses Him but will never spare if the atheist even hurts the devotee. You should not hurt the feelings of any co-human being except in the case of punishment. Even in the punishment, your aim should not be to hurt the sinner but to change him. Even if you are an atheist, you must respect the devotees also because they are your co-human beings. Whether you are an atheist or theist, you are expected to maintain the balance of the human society. The highest dharma is only not to hurt any soul including birds and animals. Even a tree is a living being and you should not cut any green tree. Non-violence towards the living beings is the essence of dharma (*Ahimsa Paramo dharmah*). Ungratefulness is said to be the highest sin (adharma). An atheist, who may have any number of good qualities, is the highest sinner because he is ungrateful to the creator. A theist, who may have any number of bad qualities, is good with reference to such atheist (*Apichetsa –Gita*). Of course, you are expected to be a theist with good qualities. An atheist with bad qualities is the worst, called as demon and will be punished by God immediately. Therefore, gratefulness to the creator and not hurting any soul except in the punishment is the essence of dharma. As long as you are not disturbing the balance of society, God does not distinguish the good and bad qualities applied in the path of the spiritual journey. The hunter, who gave flesh as offering to the Lord, attained the eternal abode of God. He killed a rabbit, which is a harmless animal but neither he nor his family took that flesh. He did not sell the flesh. This sin was excused by God due to lack of selfishness and immense love to God. As long as Lord does not enter into your life, you have to reject adharma and vote for dharma. But when God enters your life, you have to vote for God only even against dharma, if required (*Sarvadharmam- Gita*). Dharmaraja did not tell a lie

even though the Lord asked him to tell a lie. He voted for dharma against God. The result of dharma is temporary and he went to heaven for some time. He did not go to the permanent abode of God.

Infact, dharma need not have any reward because it is expected behavior. The heaven is only a consolation gift to encourage not doing adharma. Arjuna killed his grandfather Bhishma on the instruction of the Lord and he was permanently associated with the Lord Narayana as Nara. God is the greatest and is beyond even dharma. After all, the aim of dharma is only not to displease God. In Pravrutti, which has no reference to God, you should not displease any co-human being. In Nivrutti, you should please God at the cost of even sacrificing dharma. In Pravrutti, you should not leave your old parents, your wife and your children. But in Nivrutti, Shankara left His old mother, Prahalada got his father killed, Buddha left His wife and child and Meera left her husband. The result of Pravrutti is not to displease God whereas the result of Nivrutti is to please God. One should not confuse with these two fields (*Pravruttincha Nivruttincha* –Gita). The expected behavior (dharma) differs in these two fields separately. You have to follow dharma corresponding to the field in which you exist.

Samnyasa is misunderstood as leaving the family members and the house for the sake of God. This is done only either in the case of opposition or requirement. Ramanuja left His wife because she insulted devotees and opposed the devotion of Ramanuja towards devotees. If the family members are opposing your spiritual effort, then only such path should be taken. Even then, you must try to change them because even after taking Samnyasa, your duty is only to change the ignorant people into devotees. Ramanuja told His wife thrice not to insult the devotees. Only when the mistake happened fourth time, He left her. When you cannot do this duty of changing people in your house, how can you do the same in the world? In spite of your hectic efforts as in the case of Ramanuja and if the opposition still continues, then you can think of leaving your family. Even after going out, you have to spend your time with devotees only. If your family members are already devotees, then you need not leave your house. Shankara and Buddha left their families for a special requirement of God's work, which is the propagation of spiritual knowledge in the world. In those days, one has to travel and reach various places by walk to propagate the knowledge. But today, electronic media are well developed and you need not leave the house for God's work. Only in the extreme case of opposition, you can think of leaving the house.

Your love on your family members cannot be the love on God. But God loves His devotees more than Himself. Thus, if your family members

are devotees, you can love them as devotees but not as family members. Such love to devotees pleases God than love to Him directly. But you should not love your family members in the disguise of devotees, which will be only cheating yourself. Thus, you can bring God in every angle of your life. Similarly, you can transform the society into the society of devotees and then your social service will be service to devotees. Meera, Chaitanya Mahaprabhu etc., tried to spread the devotion. This will please God more than personal love to Him. Such social service of converting ordinary ignorant human beings into devotees by propagating knowledge and devotion will lead you to the eternal abode of God. Shankara, Ramanuja, etc., propagated both knowledge and devotion. Mere social service will lead you to heaven only for sometime from which you have to return back.

You must realize that the whole world is the kingdom of God as stated by Jesus. Any injustice will be punished by Him and you need not worry about it. Your view of the punishment is revenge but His view of punishment is to transform the soul. If somebody has stolen your money, don't pray to God to punish that person. Everything is recorded by Him unlike the courts which register the case only when a complaint is given. The enquiry by God takes place immediately. Sometimes you find no punishment from God and you are scolding God. The silence of God means that the enquiry was completed and the judgment was "no punishment". In the previous birth, you might have stolen money from that person and today you paid along with the compound interest. In this case, there cannot be punishment and the enquiry was over. Since you do not know this, you mistake God for His silence. Suppose such background is not there, then you will get your money with interest in some other way, which is compensated by God. That person will lose the money along with the interest. You will see it with your eyes. But suppose you cursed that person with revenge, you will receive the punishment in addition to the above. Kauravas stole a share of wealth of Pandavas and finally they lost their whole kingdom. Pandavas gained the total kingdom, which is double the share. But Draupadi was cursing Kauravas aspiring always for the revenge. She was also punished for this as she lost all her children. Therefore, we should not scold even our enemy even by words or mind. God takes care of the entire case. If the injustice wins, it is a black mark for His administration only. He is well aware of it and will take the necessary action. He is more serious in your case than yourself.

Unlike the court, He does not require registration of case or witness or advocate. When Hiranyakashipu tortured Prahlada, Prahalada kept silent

and did not curse him in any way. The Lord took very serious action in that case. Thus, you have to keep God at every step as the basis in the worldly life also (Pravrutti). Jesus told that unless you excuse others, you cannot be excused by God. Your enemy will be punished if he does not excuse others. Such behavior, which indicates the full faith on God at every step of the life is divine dharma in Pravrutti or Nivrutti.

## 2. What is sacrifice and what is service?

**Swami replied:** Sacrifice of what? Sacrifice to whom? These two are the important points. Sacrifice proves the real love. Sacrifice of words, mind, intelligence, work and fruit of work are the five items. The sacrifice of the former three items is theoretical devotion, which is fruitful only when it is transformed into the sacrifice of the last two items, which is the practical love. You can realize this truth in your daily experience as seen in the case of your children. Theoretical love alone will not give any fruit. The theoretical knowledge and theoretical devotion are like water and fertilizer, which applied to the service-tree, can only give fruits through the tree and not directly. The meals should be associated with the drinking water but offering drinking water only to the guest cannot be charged. Even the hotel does not charge for it. The sacrifice of first three items is offering drinking water and the sacrifice of other two is offering meals. To prove that your bond to God is highest, you have to sacrifice the highest bond. The other bonds need not be tested. The highest bond may be dharma, money, life, or children etc. Some have highest bond with one of these and they can sacrifice all the other bonds for the sake of that particular highest bond. In such case, God competes with that highest bond only to know whether He is higher than your highest. People are saying that God is highest for them. Some say this with ignorance and some tell this knowing that it is not true. In both cases, God proves the truth through the test (Datta Pariksha). God knows the truth but the revelation of truth is for your sake and not for His sake. If you realize the truth, you will try to succeed in the next examination by doing the spiritual effort. Otherwise, you are expecting God to believe whatever you say and react accordingly. All the prayers to God are utterances of lies only and all the worships are the trials to fool God.

Generally, the word sacrifice is used in the sense of sacrificing the fruit of work (money or wealth) and service means the sacrifice of work. The saints are not having any wealth because they have dedicated themselves in the service of the Lord. Therefore, sacrifice of fruit of work does not apply to their case. Hanuman is a bachelor-saint and so can only do the sacrifice of work. The requirement of the Lord is also very



important. To get back Sita, the Lord required only sacrifice of work and the other sacrifice was not required. Krishna was a young boy in Brindavanam and does not require the sacrifice of work because His mission has not started. Gopikas were householders and women, who cannot sacrifice the work like Hanuman in a war against injustice. They sacrificed their wealth (butter) because the boy also requires good food to grow well. The requirement was for the sacrifice of the fruit of the work. Butter was the fruit of their tedious work. When the war against injustice came, the Lord required the sacrifice of work from Arjuna just like from Hanuman. Rama required the service in His personal work whereas Krishna required the service in the work of the devotees (Pandavas).

If you take Shankara, the Lord required the service of the four disciples in propagation of knowledge for the welfare of the society. Similarly, Ramanuja and Madhva required the service of the disciples in the propagation of devotion and divine service. Therefore, the Lord may sometimes require your service in His personal work or your service in the personal work of a devotee or in the welfare of society. The Lord knows what to do when. His decision is always the best. You should not analyze the Lord because He is beyond logic. Once you have recognized the God, the logic should be dropped. The logic is only used to reject the non-God items posing as God. Logic is very much required in this line. However, once the confirmation was over with the help of logic, you should serve Him with blind faith. You can use the logic for identifying the Lord and the logic is useful here to filter the pseudo human incarnations. The fruit of work (money) is only another form of work. When you work, you get some money as the fruit. When you sacrifice that fruit, it means you have done that work. Alternatively, when you have done that work to the Lord, you have sacrificed the fruit of work. Work is a form of energy. Matter (money) is also a form of energy. Therefore, work and money are one and the same even in the light of the inter-conversion of matter and energy as proved in science. One can do any one of these two or both according to his convenience and according to the extent of his devotion. The devotion should not be due to fear from hell expecting the Lord to protect them there. The devotion should not be also for any fruit in return. When there is no aspiration for any fruit and when there is no desire for protection here or there, such devotion is real. Shankara says that the devotion and service should not aspire any fruit here as well as there (*ihaamutra phala viragah*).

### 3. What is the difference between knowledge, devotion and Sadhana?

**Swami replied:** The knowledge is the information about God, about yourself and about the path through which you can please the Lord. You must know the actual form of God and His correct address. You must also know that you are not God. If you are already God (as Advaita philosophers say), there is no need of Sadhana because if you are God, every human being is God. When you are the goal already, what is the need of any spiritual effort? Then, what is the real path to please the God? The answers for these three questions (Triputi) about the three items i.e., God, yourself and the path to please God, consist the knowledge or Jnana Yoga. When you get more and more details about the goal, you develop more and more interest on the goal and such interest is called as devotion. Rukmini got full information about Krishna from the sage Narada. The information inspired her and she was fired with love on Krishna. This love on the Lord is called as devotion. The word love is used in the case of anyone or anybody other than God. To distinguish the love on God, a separate pious word “devotion” is used.

The devotion is at two levels. One is theoretical and the other is practical. The theoretical devotion alone is fraud. However, it is valid if it is associated with practical devotion. The practical devotion (service) must be associated with the theoretical devotion just as the plate of meals is associated with a cup of drinking water. Service should be according to the requirement of the Lord. Some devotees think that the service for the welfare of the society should be the aim of God. But God is above the society. God is not for the society, whereas the society is for the God’s entertainment. His wish or desire is the guiding light for your line of service. If you think that God is for society, He will ask you to do His personal service. The Ramayana is only personal service to God. Killing of Ravana became inevitable and was not the main goal. If killing Ravana is the main goal, Rama would not have asked to return Sita so that He will go back from the war. Therefore, if you have confirmed the Lord, you should not apply logic, and you should become His slave (Dasa) like Hanuman without logic. The aim of your service should be to please God and not to please the society. In fact, your family is a very important part in the society. You should not sacrifice your family for the sake of society. You need not also sacrifice the family for God if your family consists of devotees. Only in the extreme case of opposition, you can sacrifice the family for the sake of the Lord. It is a very rare case but still such rare case is not ruled out. God in human form and the devotees are to be served. Among the devotees, the liberated souls, who are recognized by their firm

faith and continuous service and sacrifice are the best. Such liberated souls are more than God because God treats them more than Himself.

Shankara gave a lot of importance to knowledge. He said that if knowledge is complete, the goal is achieved (*Jnanadevatu Kaivalyam*). You may think that the knowledge cannot give the fruit directly and it should give devotion, which leads into service. But if knowledge is complete, the devotion, the service and pleasing God are automatic spontaneous consequences. Rukmini got all the information about Krishna from Narada, which is the stage of knowledge. Then, she developed attraction to Krishna, which is the devotion. By the devotion, she could attain Krishna. The Gita said that one can attain God by devotion. But achievement is not the final goal. Pleasing the God is the final goal. For her devotion, the aim was to serve Krishna and not to become queen of Dwaraka. The devotion of most of the devotees is only to attain some fruit. That is not real devotion. The real devotion expects service. Service to God itself is fruit and there cannot be another fruit for the fruit. Rukmini being the incarnation of Maha Lakshmi sat at the feet of the Lord and pressed His feet. That was the aim of Her devotion. The Lord made Maha Lakshmi as the deity of the infinite wealth, which is this entire universe. Generally, even with little wealth, the eyes come up on the head. But being the possessor of such infinite wealth, she sits at the divine feet of the Lord and acts as a slave. *She is giving us message that the fruit of the devotion should be service to Lord and not attaining the wealth.* Service is the proof of devotion, which is the practical philosophy. The importance of knowledge (Jnana Yoga) is that if the knowledge is intensively complete, the determination and the subsequent service are spontaneous. Therefore, there is no gap between the complete knowledge and practice. If the realization is complete, practice (service) is a spontaneous consequence. There is no time gap and there is no need of any effort. When the knowledge is intensive and complete, such state is said to be realization. If the knowledge is not deep and not complete, we should not use the word realization. Often people think that knowledge and practice are different. It is not correct. If the knowledge (Jnana) is complete, devotion (bhakti) is spontaneous effect. Such devotion is also intensive and complete. The immediate consequence of such devotion is service.

Shankara says that knowledge and devotion are not separate (*Paramartha Jnana Lakshana Sampannam Bhaktim*). Therefore, it means that complete knowledge means complete devotion. The proof of devotion (love) is only service as you can see in the case of your children. Your love on them is expressed only through service to them. In their case,

there is no theoretical love. You are not chanting the name of your child, you are not singing about your child. All these forms of false devotion appeared only in the case of God. I say it is false because there is no sacrifice or service as found in the case of children. Therefore, devotion itself means service. Therefore, knowledge, devotion and service are the three alternative words for the same meaning. Shankara preached about knowledge. Ramanuja preached about devotion. Madhva preached about service. This means that Shankara, Ramanuja and Madhva are the three incarnations of the same Lord Datta. Thus, if knowledge is intensive and complete, you have reached the goal as said by Shankara. The Lord praised the knowledge at the very outset in the Gita. Therefore, concentrate on the divine knowledge and propagate it so that all other souls also reach the goal along with you.

These questions are very important in the sense that the elaborate answers for these questions constitute the entire divine knowledge I have preached so far! The answers given here are very brief, touching some main points only. When the message of Krishna Asthami was typed by Gayatri and Manasa, the scent of sandal paste came from Swami. After a long time only the emission of the divine scent was observed. Swami told “The scent indicates the presence of Lord Krishna in His body, who was always scented by application of sandal paste as sung by Jayadeva “*Chandana charchita neela kalebara...*”. It means that knowledge has come from Krishna directly”. After receiving the message, Shri G. Lakshman at Bombay, got the smell of Panchaamrutam. Lakshman asked everybody whether anyone brought the same. Nobody brought it. When Lakshman told this to Swami, Swami replied “As you lick the Panchaamrutam from the hand without leaving any trace, you must swallow this divine knowledge with full interest. This is the significance of these scents”.

## Chapter 8

**FINAL STAGE OF DIVINE KNOWLEDGE**

August 22, 2006

**O Learned and Devoted Servants of God,**

The final stage of the entire divine knowledge is expected to be the practical service to the Lord, who comes to this earth in every human generation, without aspiring any fruit for such service and sacrifice rendered by you. The complete example for this is Hanuman. You must understand the Philosophy of Hanuman, which should lead you in recognizing the present human incarnation on this earth and to participate in His service without aspiring any fruit in return. If this philosophy of Hanuman is not understood, there is no use of the temples of Hanuman and various methods of worship of Hanuman. Of course, they serve the purpose of giving you the inspiration to fix your concentration on Hanuman. But, what is the use if you have not gained the real guidance from Him in the spiritual path? You are going to the school regularly in time. You have the uniform and all the books. You have good teachers in the school. But, what is the use of all this when you do not learn the knowledge from the school? The entire life of Hanuman is only sacrifice and selfless service to the human form of the Lord. You shall be ashamed of your entire path of worship. You are asking all types of boons with very wide range starting from this world to the upper world. Initially, He has fulfilled some of your desires, which are proper because the health, mental peace and wealth are necessary as the basis for spiritual effort. But you are not satisfied with the basis and you are proceeding in to the wrong line from the basis, in which you are desiring for more and more worldly comforts, which in excess are called as luxuries.

After achieving the basic needs, you must travel in right line by learning the philosophy of Hanuman. He got a job under the king Sugriva and settled Himself with the basic needs. Then, He searched for the human incarnation and He was waiting in Kishkindha for the Lord in the human form. What have you done? Did you search for the human incarnation? He was not worshipping the statues in the temples with all the unnecessary extra rituals, which are manipulated by the priests for their benefits. Of course, the statues and shrines serve the purpose of inspiration about God and seeing the statues and photos (Darshanam) is sufficient. Of course, the extra

rituals, which are the various methods of worship to the statues in human form also serve the purpose of removing egoism and jealousy towards human form provided you are suffering with egoism and jealousy. But, Hanuman was not at all having such egoism and jealousy. He never remembers His strength and feels Himself as zero. But, what about you? You never remember the defects and limits of your little strength and always feel yourself as a hero. You are not at all searching for the Sadguru, who is the human form of the Lord that exists in your generation. The Lord is impartial to any generation and so comes in every generation in human form. The human form of Lord came to Hanuman and He recognized the Lord in the very first sight itself. In your case, even if the human incarnation comes to you and shows some proof to you, you are not recognizing the Lord. You will say that all the proof is only illusion or magic. After recognizing the Lord, Hanuman used Himself for the work of the Lord. In your case, even if you recognize Him, you try to use Him for solutions of your personal problems. Hanuman never discriminated the social service and personal service of the Lord. He simply did the service according to the will of the Lord. His aim was always to please the Lord by His service to the Lord in whatever way the Lord wished. In your case, even if you enter in to the service, you will start criticizing the Lord, if He involves you in His personal work. You will immediately say that He is not the God since He is selfish. Hanuman never criticized Rama even in His mind when Rama told Ravana that in case, Sita is returned, He will go back. If you are in the place of Hanuman you will immediately say that if Rama returns after getting Sita, what will happen to the society that is suffering by the cruel deeds of Ravana? Such question never rose in the mind of Hanuman because the aim of the spiritual effort is only to please the Lord and nothing else. In fact, He does not need your help either in His personal work or in the social work. His family and this entire world constitute the divine drama meant for His entertainment only. He is testing your attitude towards Him and the basic strength of your recognition. If the recognition is determined without any doubt, such doubts will not come to your mind.

Hanuman did not ask for any vision or for any miracle. Arjuna called as Nara representing yourself (Nara) asked for the highest vision from Krishna as a proof. Hanuman believed Rama without any such proof. He is the blessed soul as per the statement of Jesus “***Blessed are those who believe Me without proof***”. Hanuman never aspired for any fruit and was not even informed about any fruit. But, He was given the highest fruit, which nobody got till now! After this Kali Yuga, He is the future creator.

According to the Veda, the creator (Brahma) must be the maintainer (Vishnu) and also the destroyer (Shiva) of this creation. This means that He becomes God for this creation. Therefore, remember that the fruit from God will be a mountain if you do not desire for it even in the dream. If you do not ask for the fruit in words but still desire it in mind, the fruit is reduced to the size of an elephant. If you desire by mind and also ask for it by words, the fruit is reduced to the size of an ant, which is negligible. But be careful of one possibility. You should not forget the fruit based on the concept that you will get the fruit in the size of mountain for such path! You should really forget the fruit.

Do not think that the vision gives you the actual form of God. The actual form of God is unimaginable even to the angels, who are the divine energetic forms. Therefore, the real form of God cannot be touched even by your logic. How can you see it with your eyes? In the vision, you are only seeing the energetic form. The human body is like the cotton shirt and the energetic form is like the silk shirt. The person wearing both the shirts is invisible because the person is unimaginable God. You are thinking that the silk shirt (energetic incarnation) is the person that is wearing cotton shirt (human incarnation) and that the person misunderstood as silk shirt is invisible in the cotton shirt (energetic incarnation is not visible in human incarnation). In the vision, the cotton shirt disappears and silk shirt appears. You have not seen the invisible person even in the silk shirt and you are satisfied because you mistake the silk shirt for the person. Even the cosmic vision (Vishwarupam) is a big silk shirt (called as kaphni). Instead of the small cotton shirt, Arjuna has seen a big silk kaphni. The person is invisible in cotton shirt as well as in the big silk kaphni. Does the silk kaphni give the proof of the invisible person? If you recognize the person in the cotton shirt, it is sufficient. Since you are also in the cotton shirt, you are repelling to the same and become fond of silk shirt. You cannot recognize the person in silk kaphni because He is invisible in both. If vision is the proof of existence, then you have failed in both the cases. The proof is the experience of the existence, which can be attained in both the cotton shirt and silk Kaphni. Demons had the vision of the energetic form of the Lord like Brahma etc. But they were destroyed finally. Therefore, vision is not at all important.

The realization by experience and the practical service to please the Lord are very important. Hanuman did not ask for any vision. Hanuman completed the divine knowledge from the angel Sun, who advised Him to catch the Human incarnation and serve Him. His mother was also a scholar of divine knowledge and advised the same. Therefore, you must complete

the divine knowledge, which gives you the correct information about the goal and the path. Since, Hanuman got the complete knowledge, nobody can mislead Him. He caught Rama (the correct goal), rendered the selfless service (the correct path), and finally got the correct result. The selfless service proves His real devotion. As per the Valmiki Ramayana, which is the only correct authority, Hanuman never worshipped statues or energetic forms, never did any penance, never did any japam, never sang or danced or wept with emotions. The only worship He did was the selfless service without aspiring any fruit. Therefore, if you know the three points (Triputi), that is the essence of the divine knowledge.

The points are i) You are not God, ii) The human incarnation present in your generation is the only God for the humanity and iii) The way is to recognize Him and please Him through selfless service without aspiring any fruit in return.



## Chapter 9 DISCUSSIONS WITH AN ADVAITIN

### Background

August 24, 2006

#### **O Learned and Devoted Servants of God,**

In the spiritual discussion, the two persons discussing should have the co-operation with each other because both of them are jointly searching for the truth. Thus, the person questioning and the person answering are building up the search and their common aim should be only to find the truth. Whoever may find the truth should not feel like winner and the other person should not feel like a runner (loser). Both are equal and responsible for finding the truth. Both the runner and winner are rewarded with the gifts equally. Unless Arjuna asked the questions at every step, Krishna could not have delivered the Gita. The final discovery of truth should be the common goal to both because both are benefited by the truth. Unless this common goal is realized by both, the final realization of truth cannot result. The debate between Shankara and Mandana Mishra was of this nature. If both the persons take it in terms of success and defeat, the debate will never end and the truth is never exposed.

Both Shankara and Mandana Mishra were strong scholars of the scriptures. When both are scholars of the scriptures, why Shankara was in the right path and Mandana Mishra was in the wrong path? Both have tremendous knowledge of scriptures. Both have full knowledge. Both were convinced without any doubt in their own fields. Since knowledge is proportional to practice and since both have full knowledge, both have perfect practice in their own lines. Now when both have full knowledge and perfect practice, why is there difference between them and what is the necessity of such long debate between them? No one has any trace of ignorance in their lives regarding the scriptures. However, the difference is due to the right knowledge and the consequent right practice resulting in the case of Shankara, which is totally opposite and different from the wrong knowledge and wrong practice in Mandana Mishra. The difference is not in the quantities of scriptural knowledge but the difference is in the quality. Shankara has one ton of diamonds whereas Mandana Mishra has one ton of gravel stones. The reason for the difference in the quality is that Shankara got the right interpretation of the scriptures whereas Mandana Mishra got

the twisted wrong interpretations of the scriptures. Therefore, you should not be impressed on the quantity of scriptural knowledge. Ravana had the full knowledge of all the scriptures but all his scriptural knowledge was only misinterpreted and twisted knowledge. Therefore, the point here is not to know the basic concept, which is not known. The point is to know the real interpretation of that which is known. If anyone concentrates on this point, the difference is appreciated and the right interpretation is selected by logic based on the experience in the world. The difference is not in the quoted scriptures but the difference is in the correct interpretation of the quoted scriptures. In arriving at the correct interpretation, you must accept the logic and infact, it is better to accept science, which is experimentally proved logic in rejecting the non-God items. If the item proposed as God is subjected to such experimentally proved logic instead of dry theoretical logic, whether the item is God or not God can be clearly understood. If the logic succeeds in proving it as non-God item, certainly that item is not God. If the logic fails, it can be taken as God. For such method of approach, the authority is the scripture, which says that God is above the logic (*Atarkyah, Naisha Tarkena* –Veda).

I am not refuting the Advaita philosophy of Shankara with reference to the then atmosphere surrounding Him. Without referring to this atmosphere, people have misunderstood Shankara. Thus, the present Advaita philosophy is twisted or misconceived concept of Shankara due to forgetting the then atmosphere. Shankara neither was wrong nor are the present Advaita philosophers, who enter into debate with Me are wrong. Shankara was not wrong because of the atmosphere. The present Advaita philosopher is also not wrong because he conceived sincerely the misconceived Advaita philosophy passed on to him by the middle brokers. The God and devotee are good but only the priest in between them is mischievous. Therefore, the present Advaita philosophers should not identify themselves with the twisted Advaita that is passed on to them. When I oppose the twisted concepts, they should not take My criticism personally because they are not the culprits of such twisted versions.

If you go to the time of Shankara, He was surrounded by Buddhists and Purvamimamsakas, who were totally atheists. His aim is to uplift them. He wants to convert the atheists into Hanuman, who has become God. The path is too long, existing between the two extremities. It is a long road from Kashmir to Kanyakumari. Yet Shankara took the challenge because He was a genius and God Himself. To reach the state of Hanuman, hundred steps exist. If Shankara tells the atheists to climb the hundred steps so that he can become God like Hanuman, no atheist will climb the steps. Therefore, the

highest fruit that is to be given on the hundredth step is shown to the atheists in the first step itself. The atheists attracted by the highest result will climb the steps one by one due to the attraction. Attracted by the biscuit, the dog will climb every step and finally the dog will climb the hundredth step where the biscuit can be given to it. Therefore, Shankara planned a strategy for this purpose. You must understand Shankara as a preacher (Guru) here and not as a scholar. The scholar reveals the truth and goes away. He is not bothered about the upliftment of the student but the preacher concentrates practically on the development of the student. Therefore, we call Shankara as Acharya (Guru), who is the embodiment of affection on the humanity.

The only method to attract the atheist is to show the fruit of the final step on the first step itself. The first step is the acceptance of God. Shankara told the atheist that the atheist himself is God. This serves a double purpose in the very first stroke. Since the atheist exists and since the atheist is God, God must exist. Therefore, the atheist accepts the existence of God without any other way. Thus, there is no other way to make the atheist believe in God. Now the atheist is trapped because his egoism and jealousy on the external God is satisfied. Every human being has always the ambition to achieve something great. Here is the school, which says that you are the greatest Brahman. In Advaita philosophy, the word Brahman always stands for the Parabrahman or God and here I follow the same notation. It also says that you are already Brahman and the only way is to remember the truth, which was forgotten by you. How nice and convenient is this! Every human being will get attracted. Especially the atheist, who is suffering with egoism and jealousy must be also having excess of ambition. Therefore, the atheist is very easily trapped by Shankara. The atheist cannot go back because if you have become the king under any circumstances, you will not lose it. Therefore, the atheist, who has become Advaita philosopher, can never go back to atheism.

However, immediately the atheist will ask for the absence of the capability of designing, creating, maintaining and destroying the world.

Shankara made another trick in the next step. He told that Ishwara possesses such capabilities. He separated Brahman from Ishwara. Brahman is simple awareness that wished to create the world. The design, creation and destruction of world are assigned to Ishwara. In the state of Brahman, only the awareness that exists in all the living beings, which only desires, exists. Since the soul of the most ignorant human being is this basic awareness only, every human being is Brahman. Therefore, even the ignorant atheist is Brahman. This is the absolute state (Paramartha Dasha).

Now, the atheist is the absolute God without any disturbance to his post. Shankara told that everything except this state is unreal due to the relativity (Vyavaharika Dasha). To prove this, Shankara showed an example of the unreal item with respect to Vyavaharika Dasha and He called it as the Pratibhasika Dasha. Thus, Brahman is in the state of absolute reality. Ishwara and this world are in the state of relative reality. The relative reality is an illusion with respect to Brahman. To prove this, He showed the illusion, which is unreal with respect to relative reality. Brahman is ultimate reality, rope is relative reality and the illusion of the serpent is the ultimate unreality. The rope is unreal with reference to Brahman but is real with reference to the serpent. The rope is unreal before Brahman as the serpent is unreal before it. Therefore, Ishwara and world became unreal with respect to Brahman. Such Brahman is the soul of atheist. Therefore, the soul of the atheist is the ultimate Brahman, which is the ultimate reality.

The atheists were satisfied and entered into the state of ultimate reality because their concept of atheism was not at all disturbed. There is no God other than himself. Shankara has ended the story here for sometime. The atheist, who has become the disciple of Shankara, got bored in this state because he is not respected by anyone in this world. Even an illiterate person like Kapalika is doing miracles and people are respecting him. The greatness is limited to the atheist himself. Even his colleague is not respecting him because he was also in the same state. Such state cannot satisfy the egoism and ambition of the atheist. He becomes jealous with the state of a low person like Kapalika. Now, he is interested to become Ishwara.

He asked Shankara like this “when the Brahman is Ishwara with respect to this world, why not I become Ishwara with respect to this world? When Brahman is myself, why not I be the Ishwara in the relative state? The absolute Brahman became Ishwara in the relative state. Then in this relative state (world), why not I become Ishwara?”

This has opened the real issue. When Brahman is becoming the controller–Ishwara in the state of relative reality, why the same Brahman is becoming the controlled soul in the same state of relative reality? By this, the atheist has entered the second part of real path of spirituality.

Now Shankara replied like this “When the ignorance (avaranam) is removed, you become Brahman. However, the effect of ignorance (vikshepa) still remains. As long as your body exists, such effect is inevitable. When this body is dropped, you will remain in the ultimate reality as Brahman”.

**Atheist:** I do not want that useless state of ultimate reality in which I only exist. I want to become Ishwara even if I stay in the relative reality.

**Shankara:** To get rid of this effect and become Brahman in the ultimate reality and also simultaneously to become Ishwara in the relative reality, you have to worship Ishwara.

**Atheist:** When I am Brahman in the ultimate reality, I must be simultaneously Ishwara in the relative reality. At least when I enter the relative reality, I must be Ishwara. For example, a police officer has come to the house after finishing the duty. He is playing with his children as a father. Even in that state, he is the police officer simultaneously because in such state, no other police officer works in that post. At least if he suddenly goes to the office, he acts as the police officer. Similarly, when I am Brahman in the ultimate reality, I must be Ishwara at least when I enter the relative reality. However, I am becoming peon in the office. Does this not mean that I am not Brahman in the ultimate reality also? If I am Brahman, I am simultaneously Ishwara in the other plane or at least I must become Ishwara when I enter the other plane. In such case, worship of Ishwara means that I am worshipping myself. It means that Ishwara is different from me.

**Shankara:** In the plane of relative reality, you are not Ishwara as we exist and see the same in the plane of relative reality (world). Certainly, you are the Jiiva and differ from Ishwara in world. However, the reason for such difference is that the effect of ignorance is very strong. It is very easy to become Brahman in the plane of ultimate reality because as soon as you know that you are Brahman, the ignorance is destroyed. Therefore, due to the strong effect of ignorance, you are still unable to realize that you are Ishwara. Therefore, you have to worship and meditate upon Ishwara to give you the realization of unity with Himself. In fact, you have become Brahman by such meditation on Brahman. When the Ishwara shows grace on you, the effect is removed and you become Ishwara with the grace of Ishwara (*Ishwaranugrahadeva*). Brahman is Ishwara and the soul simultaneously in this world.

The Atheist started worshipping Ishwara. Shankara warned that the worship should be service in practice and should not have any desire including the desire to become Ishwara. Hanuman is an example for this. Now the atheist forgot his goal and started serving Ishwara. Finally, he became Ishwara like Hanuman. Actually, becoming Brahman is Atma Yoga and after that, you have to serve the Lord without any desire. You should treat such service itself as the fruit. Shankara brought this ultimate state in the beginning itself and showed it as the biscuit for the dog to climb the steps. The biscuit in the first step is called as Brahman. The biscuit in other step is called as Ishwara. The responsibility of a preacher is to uplift the student by using even some tricks, if necessary and not to reveal the truth straightly and spoil the student. Therefore, a preacher is like mother and not a mere scholar. The mother tells some lies so that the child eats the food. The mother tells the child that if the child eats the food, the moon will come into the hand of the child. The child believes and eats the food. Then the child asks for the moon. The mother will bring a mirror and show the moon

in the hand of the child. Now, do you mean that the mother has cheated the child? Such lies from the mother are not sins. The child may misunderstand the mother due to ignorance but will realize the benefit of the truth in course of time.

Most of the human beings are the patients of viral fever caused by bacteria, which are egoism, jealousy and ambition. The network of Shankara traps most of them since egoism is satisfied because the human being is said to be God. The jealousy is satisfied since every human being is God, and therefore, no human being is greater than he is. The ambition is satisfied because the highest God is achieved in just one minute. The laziness to do the effort is also pacified because the human being has become Brahman as soon as this point comes to the notice.

We do not regret for this because if they follow this twisted path of Shankara, they are sure to reach Brahman even in the curved path. Whether the river is straight or curved it reaches the ocean only. Thus, the Advaita philosopher is far better than the atheist because he stepped onto the spiritual path. The beginner always is ignorant and the highest fruit must be shown in every step. The Gita says that ignorance is inevitable in the beginning. The tradition is built up with this psychology. It is said that if you utter the name of the river Ganga, then itself all your sins are destroyed and you will reach the Shiva Loka. There are several steps after this. You have to go to Varanasi, take bath in Ganga, worship Lord Vishwanadh, become a devotee, and get the divine knowledge from Sadguru about the Lord etc. The above said fruit can be achieved only in the final step. However, the fruit is shown in the first step itself to attract the person exploiting the attitude of getting the highest fruit with no effort. It also serves as an encouragement for the person to climb the first step from the ground.

### **Curved River into Straight River**

What I am trying is to change the curved river into Straight River so that the time of journey is reduced. Therefore, I am revealing the twist. The first part is attaining the self, which is the pure awareness present in the human body (Atma Yoga) by realizing the superimposition (Adhyasa) of self on the body and by knowing the real nature of the self, which is pure awareness. By this, one is detached from the body and the worldly bonds. He becomes very strong in mind due to detachment from attractions causing worries and tensions. Now he is eligible for the Paramatma Yoga, in which the Lord in human form is recognized to serve Him in His mission. In doing the service, a strong mind with full determination and

complete detachment from the worldly bonds is required. Such a state can be obtained by Atma Yoga. In doing the service to God, one should not aspire for any fruit because the service to God itself is the fruit. God does not require the service of anybody. The service is only for their upliftment. Therefore, serving God is serving themselves. For such real devotion, which is proved by service, God gives anything. Such devotee can become even God or even become the master of God. Hanuman got Atma Yoga from sun, who was His Guru. Then He recognized the Lord Rama and joined His service without aspiring any fruit. He became God because He is made the future creator of this universe. The Veda says that He, who creates also, maintains and destroys this universe. Therefore, becoming creator means becoming maintainer and also destroyer. That means Hanuman became God. Radha became the master of God. However, neither Hanuman nor Radha aspired for any fruit and these fruits are given by God by Himself as per His wish only. In order to attract the atheist, He has brought the second part into first part as an instrument to achieve Atma Yoga. When the proper time comes, He will take out the second part from the first part and stretch it in its normal place. The devotion and service are brought as instruments to achieve the grace of Ishwara in order to attain the Atma Yoga completely.

If you carefully analyze, you can reveal the twist and understand the truth. Several people will not like this because their egoism, jealousy and ambition are not pacified. However, a few people, who conquered these obstructions through rituals or social service, in which the human form as a statue or the human being directly is served. If these obstructions are already absent, rituals or social service are not necessary. After attaining Atma Yoga (Yoga as called today) directly from the sun, Hanuman joined straightly into the service of the Lord because in Him these obstructions did not exist.

### **Meaning of Brahman**

The word Brahman is very dangerous and most complicated. Therefore, Vyasa started with the debate on the meaning of this word Brahman in the first Brahma Sutra. Any greatest item within the limited limits of its category can be called as Brahman based on its root meaning. The absolute Brahman created the primary energy, which is the space in its finest form (*Tat tejah...*, *Atmana Akasah...*—Veda). No soul can cross this primary energy or space under any circumstances. Even the science also says that any intelligence however much it may be sharp can never imagine beyond the space. Advaita philosophy also says that Brahman is beyond

space. Then, how can you even imagine Brahman? When you cannot know or imagine even Brahman, how can you say that you are Brahman? The limits of your knowledge cannot cross the space. In such case, how can you claim that you are Brahman, which is beyond dimensions of space? How can you say that you are something about which you do not know or even imagine? If you say that you know Brahman, it means that Brahman is an imaginable or knowable item defined by the three-dimensional space. Therefore, there is a fundamental self-contradiction in your own claim that you are Brahman.

We are unable to understand that how Ishwara is different from Brahman or vice-versa. You are speaking about the state of absolute reality (Paramarthika). Tell Me whether this state is above the dimensions of space or within the dimensions of space? If it is above the space, you cannot even imagine about this state. If it is within the dimensions of the space, then it is in the world only, which is not absolute reality since it is only relatively real. Therefore, you are telling that you are Brahman, which is beyond space in the state of absolute reality, which is also beyond the space. Is it not a double foolish statement? You are speaking about the state of absolute reality, which is above the space, while yourself and the limits of your imagination cannot cross the spatial dimensions i.e., the boundaries of the world. Neither yourself nor your imagination can enter into that state of absolute reality. Therefore, you are not authorized even to imagine that state and how funny is it if you say that you are in that state? If you say that you are in that state, such state imagined by you is within the dimensions of space and which means that such state is in this world itself. We do not mean that Brahman, which is beyond space, does not exist at all and we do not mean that such state of absolute reality does not exist at all. Brahman beyond space exists and such existence itself is the state of absolute reality. Except this information about the existence of Brahman and its state, no other information is available even to angels as spoken by Lord Yama to Nachiketa (*Kathametat Vijayaniyam..., Astiityeva... Veda*). The Gita confirms this point (*Mamtu Veda Na...*). There are several Vedic statements, which straightly say that Brahman is beyond words, mind, intelligence, logic and imagination.

Therefore, there are only two items. The first item, the creator, is the unknowable, which is beyond the limits of imagination of any soul. The second item is the creation, which is the created object that is defined by the dimensions of space (fine energy) as the ultimate reality of the creation. Therefore, when you say that you have understood Brahman, such Brahman can be only the space or fine cosmic energy, which cannot be crossed by



your imagination even on doing penance for millions of years. Now, you can call this primary energy or space as Brahman because the Veda and the Gita have used this word to mean several greatest items in their corresponding categories. Out of all these greatest items, the cosmic energy is the most meaningful sense of this word, because it satisfies all the aspects of Brahman mentioned in the Veda. All the items of the world are generated, maintained and dissolved by this cosmic energy (*Yatovaa... – Veda*). This entire world is essentially cosmic energy (*Sarvam Khalu – Veda*). Even the soul (pure awareness) is only this cosmic energy because in the absence of supply of food, which generates energy, the awareness in the living being disappears, which is called as death. This means the energy is transformed into awareness (*Annat Purushah- Veda*).

Now, the four Mahavakyas can be clearly understood even if you mean that the words Myself, yourself, he or she and Prajnanam (if you take this word in the sense of mere awareness only) are this cosmic energy or Brahman. In this context itself, you can clearly understand that the transformation of awareness into energy or matter is impossible. If that is possible, the awareness can transform itself into heat energy and a fasting person should not die by losing the body-heat. ***The awareness can only transform into a feeling or quality.*** In such case, how can you think that awareness is Brahman, which is the source of creation? All the Vedic statements oppose such way of thinking. You can say that awareness is the soul because the soul is made of awareness. It is not a special point because it is as good as saying that a ring is made of gold. You can say that awareness can only wish to create the world. Except this one point, all other aspects are opposing the awareness to be called as Brahman. Ofcourse this point stands as a disadvantage for the cosmic energy also because it is inert. Therefore, for this single reason, we reject the cosmic energy to be called as the absolute Brahman. Moreover, the cosmic energy is requiring the dimensions of space for its definition because the electromagnetic radiations (energy) propagate in space. Therefore, the cosmic energy or space cannot be Brahman, which is beyond space. As you see, the awareness also cannot be Brahman for many reasons. The final output of all this is, neither cosmic energy nor awareness could become Brahman because both these are defined by spatial dimensions existing in this relatively real world. If you say that you are the unknowable or unimaginable Brahman, it means that you do not know yourself. Only a person, who is highly intoxicated with heavy drink, does not know himself.

You say that Ishwara is in relative reality.

This means that the Ishwara is definable by spatial dimensions. However, as we see no such relative item can satisfy the expected nature of Ishwara. The cosmic energy cannot wish to create. The awareness cannot create. If you can associate the divine will with cosmic energy, then the possibility is opened. However, here also the unimaginable potentiality to do this wonderful design is expected. ***A simple combination of mere awareness and energy cannot do this work.*** The human being is such a combination (assuming that the matter of the gross body is energy in terms of science) and it cannot do this work. Even an angel, which is the direct combination of energy (here energy means energetic form) and awareness cannot do this work. Therefore, the unimaginable God must be embedded in this combination to do this unimaginable work. Now, what is Ishwara in this combination? Is it the external energy, which is the medium required for you to imagine Ishwara? If so, even the isolated energy should be Ishwara. It is not so. Is the will (awareness) Ishwara? If so, the soul should do such work. It is impossible for the soul. Is the unimaginable God, Ishwara? If so, Ishwara is also unimaginable like God and cannot be in the relative reality. Therefore, Ishwara is God possessing such unimaginable potentiality embedded in the medium of energy and awareness. Now, there is no occasion when God is not having this potentiality, whether the universe is created or not. Even if you call this potentiality as an associated characteristic (tatastha lakshnam), it should be treated as the inherent characteristic (swarupa lakshnam) for two reasons. The first reason is that such potentiality cannot be separated from Brahman. The second reason is that such potentiality does not exist in any other item. If the bell-belt is not separated from the cow at any time and if the bell-belt is not present in the neck of any other cow then, the bell-belt can be treated as the permanent identity mark of that cow.

When the first Brahma Sutra says that Brahman is discussed here, the second sutra says the Brahman is that, which creates, maintains and dissolves this world. Therefore, even if the creation is not done, Brahman has the potentiality. The police officer, who came from the office and is spending time with his children as a father, can give the firing order on an urgent phone call. He need not go to the office and then give the order. If the police officer is in deep sleep, such potentiality may not be expressed. If that is the case with Brahman, your absolute reality means the ignorance of deep sleep! You cannot separate Brahman and Ishwara under any circumstances because neither yourself nor your imagination can cross the boundaries of this relative reality. Only, from the point of the external medium (energy and awareness) you are treating Ishwara as the relative

item. Thus, you cannot touch the real and internal concept of Ishwara by any extent of imagination. Whenever you start talking, all your words indicate the items of this relative-real world only. With the help of such words, how can you talk about the absolute Brahman or its state? The Veda says that except the realization of the existence of such Brahman, nothing can be said about it through words. The existence of such unimaginable Brahman or God (better to call Parabrahman, since the word Brahman is a very general term), God is proved through the unimaginability that is indicated through the knowable items and events. Here, the unimaginability is not imagined but only the existence of unimaginability is realized.

### **Unimaginable Design of The World Not Possible to Soul**

The unimaginable design of this world is not possible to any soul. This single point is sufficient to say that the absolute Brahman cannot be any soul. Especially the creativity is unique with God or absolute Brahman. The soul can imagine new concepts but parts of such new concepts exist already in this creation. Suppose you have imagined an animal with eight legs and two tails. The animal, legs, tail are the parts, which already exist in this world. However, in the case of God before the creation of this world, no part existed. Therefore, the imagination of this design of world, which is the original creativity, is impossible for any soul. The only one hope that you have to say that awareness is God is also lost. The implementation of such impossible design is completely out of the scope of awareness. It comes in to the scope of the cosmic energy only. The dissolution of the world by the cosmic energy is also possible. Therefore, the materialization of the world and destruction of the matter come under the scope of energy only, which are completely impossible to awareness. The awareness cannot create even an atom or cannot destroy an atom. Ofcourse, by this, we do not say that the cosmic energy is the absolute Brahman. The reason is that the cosmic energy cannot design this world. The cosmic energy, being the creation, is the created item. Some other item, which is beyond the cosmic energy created it, since it cannot create itself. Therefore, you are unable to attain the absolute Brahman even in your imagination because every imaginable item shows some defects and fails to become the absolute Brahman. By such process of elimination of the items of creation, based on logical analysis, the Vedic sages have arrived at the conclusion that the absolute Brahman cannot be known (*Neti Neti...*). Its existence is obtained only from the scriptures, from the inference of cause to this wonderful world and from the experience given by the human incarnation through unimaginable knowledge and unimaginable miracles.

The followers of Shankara, who are the Advaita philosophers are highly intellectual and are very much talented in creating twists because Shankara is a genius in creating such twists. However, the difference between Shankara and His followers is that Shankara created the twists to uplift the atheists to the highest state of spiritual goal. Thus, the flashes of His intelligence are used in proper direction for the spiritual welfare but the twists of His followers are used in destroying themselves without the spiritual progress. You should not follow the Lord in every aspect. One day, Shankara took wine. His followers also took the wine because they were feeling that they were also Brahman similar to Shankara. Next day, He swallowed the molten lead but the disciples could not do so. Then Shankara told “*Shivah Kevaloham,*” which means that only He is Shiva. The disciples fell on His feet praising Him as the Lord. We have constantly used the word “unknowable” in the sense that it cannot be known even by imagination. The word Ajneya (Unknowable) is famous in this sense only in the usage. A word is fixed in a particular sense (Rudhi) and it should not be used in the other sense. Thus, the word unknowable is exactly the same as unimaginable. Fearing the sidetracks of the word unknowable, I have always used the word unimaginable also along with it to stress the particular sense. The Advaita philosopher here made a wonderful twist and tilted the whole theory in diagonally opposite direction. My friend has resolved another meaning based on the derivable meaning from the root (Yoga) as called in grammar. The other meaning derived is that the word Ajneya means, which is not Jneya. Now, He has brought the sense of the word Jneya from the triputi, which means the object. Now, he says that the subject (Jnata) is not the object. Hence, the subject is Ajneya. Since the self is not the object and is only the subject, the self becomes Ajneya (because the subject is not the object). Therefore, he maintained that the self is unknowable and therefore, it is in the state of absolute reality. I thought of referring the point from Shankara, who deals with two items only, which are knowledge (Jnanam) and the object (Jneya), since the subject also happens to be the object of some other subject. Of course, even then, My friend will say that the knowledge is not the object and therefore, the knowledge, which is the soul, is also Ajneya. Such intellectual twist, which is against the tradition of grammar (Yoga Rudha), cannot be accepted even in theory. In practice, such twists are only destroying the soul by increasing the egoism.

My friend is distinguishing between Atman and Jiiva. He is differentiating the Jiiva from Ishwara, who are in the relative reality.

I cannot control Myself without laughing on such statement. My friend is always jumping to catch the sky. When the soul (Atman) or Jiiva cannot cross the spatial dimensions of this relative reality (world), how can he cross Ishwara? Ofcourse, he can clearly distinguish between Atman and Jiiva since both are in the relative reality only. The pure awareness, which is like standstill water, is like Atman. The waves in the water, which are the qualities tied up as a bundle, is called as Jiiva. In a realized soul after attaining the Atma Yoga, the awareness can be without vibrations and can be called as Atman without Jiiva, But, when Jiiva is taken, the Atman is invariably involved in it. If you take the ring, the gold is taken. If you further analyze deeply, the waves are kinetic energy. The awareness is essentially energy, which is also dynamic. Thus, basically both are work forms of energy only and there is no difference between Atman and Jiiva. Thus, you cannot isolate Atman from Jiiva and Brahman from Ishwara. You may isolate Atman from the Jiiva in the case of the realized soul because both are relative items. However, Brahman being the absolute item, even an attempt to isolate Brahman from Ishwara becomes meaningless. You can isolate two imaginable items but you cannot isolate the unimaginable item from the imaginable item.

Brahman is the unmodified cosmic energy charged by the absolute Brahman or Parabrahman or God. Before charging this cosmic energy, a very little part of this cosmic energy is modified into cosmos. Thus, Brahman is not charging the universe. The cosmos is maintained by His will. Therefore, the changes in the universe are not touching Brahman. Brahman is the spectator (subject) and the cosmos is the scene (object). Since Brahman neither is in the cosmos nor is its direct basis, the status of Brahman as a separate spectator is not disturbed (*Sakshi Cheta Kevalo Nirgunascha* –Veda). The world is made of qualities and Brahman, the spectator, is beyond qualities (The word nirguna in the Veda denotes this.). The will in the cosmos is just a property of awareness, which is controlled by the presence of nervous system and brain. Therefore, the souls in the cosmos are objective only and not subjective. Therefore, the knowledge of the soul by such limitation becomes limited only. The knowledge or awareness is a work form of energy and its source is God. God is the source of all items of the world and there is no specialty of the will or knowledge having absolute Brahman as the source. The will does not identify God as awareness. If you do that, all the other properties, which are in the world being generated from God only, will make God as their corresponding items. The Brahma Sutra says (as said by the Veda) that God eats the entire world at the end. The fire is called as *Sarvabhakshakah*, which means that

He eats everything. Then God should be fire (*Atta Charachara Grahanat* – Brahma Sutra).

Suppose a man by name Pandey is an officer. Another man by name Mishra is a peon in his office. Both Pandey and Mishra are men. Therefore, you may say that Pandey and Mishra are one and the same man (The word man here is taken in the sense of race or Jati according to the ancient Indian logic.). Now, you say that Mishra is Pandey. Slowly you will say that Mishra is the officer and Pandey is the peon. This entire logical building becomes meaningless. First of all, the entity called race does not exist practically apart from the individuals. There are only two items here, who are Pandey and Mishra. There is no third item called as man. This itself opposes your effort in the first step itself. Similarly, Brahman is Ishwara, who is the controller of the universe. Atman or Jiiva is the controlled item in the creation. Apart from Atman (or Jiiva) and Ishwara, where is the Brahman like the man as the third item apart from Pandey and Mishra? The non-existing man is as good as the non-imaginable Brahman even though Brahman exists. For all practical purposes, God cannot be touched directly. You cannot use even a word to indicate God with positive sense because the nature of God is completely unimaginable. Pandey left the office, came to his house and is spending time with his family. Similarly, Mishra also left the office and is spending time with his family. Now, you take the similarity in both and say that both are one and the same and indicate both by one word “the man”. Similarly, you have brought Ishwara into this absolute reality and also the soul into this absolute reality and call both of them by the single word “Brahman”. The essence of all your philosophy is this only. If you carefully analyze, this logic becomes meaningless. Even if Pandey returned to his home, if some issue of emergency is referred to him, he will act as an officer and will reply to it in the house itself. Pandey retains the potentiality of officer in him even without being in the office. However, Mishra cannot do the same and how can you claim that Mishra is Pandey? You cannot separate Pandey from the officer because when Pandey is in the house, nobody is acting as the officer in the office. Pandey as an officer in the office can also answer some issue conveyed by his wife from the house. Therefore, Pandey and the officer are inseparable. Similarly, Mishra and the peon are inseparable (in this simile only the time of their tenure in their post should be considered since Brahman never retires from the post of Ishwara). Therefore, assuming that both the states of absolute reality and the relative reality are imaginable and attainable state by the soul, still the oneness of Pandey and Mishra could not be achieved.

How can you imagine the unity when the absolute reality is beyond space and unimaginable?

### **Initial Remarks on Your Concepts**

Before giving the answers to the questions, the following remarks on your concepts are projected so that you will come down to a neutral stage to grasp our theory after realizing the defects in your own arguments. Our theory cannot enter if you are biased with your own theory without doubting your own points. When you understand the remarks on your points, you will come to a middle neutral state, which is congenial to receive the truth without any prejudice.

1. You say that the serpent visualized in the rope is *Pratibhasika*. The rope is *Vyavaharika*. The Brahman is *Paramarthika*. The rope is real and the serpent is unreal. Similarly, you can realize that the rope is unreal if it is resolved into threads. The thread can be unreal if it is resolved as cotton material. If the cotton material is resolved you can find atoms. The atom can be resolved into subatomic particles. These particles can be resolved into energy but you cannot resolve the energy. Space is the finest form of energy. You cannot resolve the space because you cannot go beyond the space. Therefore, how can you get God as *Paramarthika* in such chain of relative items? You have to stop with the space or energy only. You cannot achieve God by such analysis of the chain of relative items. The final item, energy, can be your *Paramarthika*. How can you give examples, which consist of two items that are defined by space and time as a simile to God and the world, when one of the two items i.e., God is beyond space? The link between two relative items (*Adhyasa*) cannot be the link between the absolute and relative items. You cannot say that the blue colour is superimposed on the unperceivable space (refer to the beginning of the commentary on the Brahma Sutras by Shankara). Here the space is the final relative item in the world and how can it be the absolute item? Moreover, space is perceivable because when nothing exists, we say that vacuum (space) exists in a room. However, why Shankara has taken this concept as His theory? The answer for this is that at the time of Shankara, the development of logic was limited to a particular level only, in which it is thought that space is vacuum or nothing (*Gaganam Shunyam*). Based on that level, Shankara has built-up this twist for the sake of atheist to convert him into theist. Today, the logic (science) is very much developed and is more accurate due to experimental verification. Today, it is proved that space bends as per the special theory of relativity and thus, space is not nothing but a form of energy only. Now based on this concept the twist is revealed because today the atmosphere consists of several theists and there is no need of any twist. The same God revealed knowledge to Shankara at that time,

who is revealing this knowledge through this human body. ***God is not educated more and more in course of time because He knows the total knowledge of the future also at any time.*** His knowledge is beyond time. However, the knowledge of the souls has the dimension of time and therefore, becoming more and more sharp. The sharpness of this knowledge is not due to any change in God but due to the change in the souls. The same God is revealing deeper and deeper knowledge according to the more and more sharpness of the knowledge of the receiver.

2. The energy is absolute (Paramarthika), matter (rope) is relative (Vyavaharika) and the serpent (unreal) is illusionary (Pratibhasika). In the chain of such relatively true items, you can have only two concluded items, which are absolute and relative only. Thus, rope is absolute and the serpent is relative. The energy is absolute and the rope (matter) is relative. Therefore, there is no need of the third item as illusionary in this chain. The first item of this chain can be absolute, which is God and the last item (unreal serpent) can be called as illusionary. However, during the illusion, the unreal serpent is experienced as real and hence, it can come under the relative category. The first item in this chain (God) is not obtained by the logical analysis of this chain and therefore, it cannot be an item, which is defined by the dimensions of space. The existence of the first item is from scripture, from inference and finally from the experience given by the human incarnation. Since only the existence is experienced, God remains unimaginable (*Astiityeva* –Veda). Therefore, there is no contradiction in realizing the existence of God as the first absolute item. However, the objection is only about the knowledge of the nature of God because the Veda and the Gita say that God cannot be touched even by logic, which is the cream of knowledge.
3. How can you fix the word Brahman in God only based on the Brahma Sutras, when the Veda and the Gita, which have come from the mouth of God have used this word to mean various greatest items in the relative fields? The Brahma Sutras were written by sage Vyasa and cannot be superior to the Veda and the Gita because Vyasa Himself praised Krishna as God in His own writings. The Veda said food, life, mind, intelligence, bliss, knowledge, space etc., as Brahman. The Gita used the word to mean the Veda, which is the greatest scripture. Even the Brahma Sutras say about the enquiry of Brahman, which does not mean the knowledge of Brahman (*Brahma Jijnasa*). Vyasa is in line with the Vedas because the Veda also says that scholars try to know (enquire) Brahman (*Brahmana Vividishanti*). The word *Vividisha*



means only enquiry and does not mean the knowledge of Brahman. Every word should be used after realizing the meaning. The word gives the meaning of the known object only and not the knowable object. Therefore, you cannot use any word for God. The word Parabrahman means that, which is beyond Brahman. It does not give the meaning in anyway. It only gives the existence of something, which is not Brahman. Therefore, Brahman is a known item. In the Brahma Sutras also, the word Parabrahman is indicated by the word *Param (Paramabhidhanat)*. The devotee reaches Brahman and the Brahman (cosmic energy) ends in God. The cosmic energy by itself cannot do anything since it is inert. It can only do anything by the will of God. If you identify God as awareness due to will, you have to identify God as every item in this world because every item, every property of the item and every action are only from the God, which is the chief source. Thus, you can take the meaning of the fifth Brahma Sutra like this: Due to will of God, the inert energy (Brahman) cannot be taken as God, because in the Veda, the will is attributed to God. However, if you are very particular of the word Brahman only as God, then you have to take the inert energy (upadhi) charged by God as Brahman. In that case, due to the presence of God, the energy could create the universe. In such case, since the God is identified with the inert energy, you can take the will of God as the will of the medium (upadhi) also. However, a problem here is that Brahman is used to mean various items and the confusion comes with that word. Parabrahman is the best word, which cannot be treated as word since it does not mean any item directly. Shankara and Krishna have mentioned this word very clearly and even the Brahma Sutras have used this word in short form i.e., Param.

4. The rope is a form of matter and the illusionary serpent (imagination) is a form of awareness. Therefore, both the forms are based on the two relative items called as matter and awareness respectively. If the basis is lost in both cases, the form cannot maintain its reality. Both matter and awareness are modifications of inert energy. Therefore, there is no difference between the illusionary reality (Pratibhasika) and the relative reality (Vyavaharika). In both the cases, both the states exist equally. Of course, the illusionary state serves as an example to preach the relative state.
5. The four Mahavakyas can be interpreted very easily if you take the meaning of the word Brahman as the infinite cosmic energy. Since every item in this world like matter, awareness etc., are the modifications of the cosmic energy only, to say that every person

(Myself, yourself and that person) is Brahman becomes very convenient. Here the convenience is that you need not limit the word Brahman to the inner soul only. If the meaning of the word Brahman is awareness only, then you have to limit the word Brahman to the inner soul only. However, if you take the inert energy as the meaning of the word Brahman, both the external gross body and internal soul are modifications of inert energy only and hence, both can be Brahman. Whenever we use the word Myself, yourself and he or she, the word means the total personality, which is both internal and external. You can also co-relate the Vedic statement that Brahman creates, maintains and destroys the world. You can take the word Brahman to mean the inert energy as the material cause. A separate reference to the cosmic energy is also given in the Gita under the name Brahman only (Mahat Brahma). You can easily apply the Vedic statement that says that this entire world is Brahman (*Sarvam Khalu...*), since all the items of this world are the direct modifications of inert energy only. When the question of design comes, the Parabrahman, which is the source of will, can be referred. Brahman can be taken as also the source of inert energy charged by Parabrahman. Through medium, He is the material cause (Upadanam) and the will can be from Himself (Nimittam).

6. The will of God can be superimposed on the medium also and thus, you can say that God is both material and designer. If you isolate the medium separately, the theories of both Ramanuja and Madhva are also co-related.
7. You say that the human incarnation is just the cosmic will, which is the collection of awareness of all the living beings (*samashti chit*). If that is so, you should not find any new item in the human incarnation apart from the souls or if you find a new property, it should be present in all the souls. If you unite 10 ml. of milk from each of ten vessels into a single vessel, the 100 ml. milk should be exactly same as the milk in each vessel. If the human incarnation is having special knowledge and miracles, the same should be found in all the souls. ***At the end of Kaliyuga, all the souls are spoiled and no soul wants punishment.*** In such case, how the Kalki incarnation comes to punish them, since the incarnation is the collective awareness of the souls?
8. The Drushti Srushti Vada can apply to God. Drushti is a process of work form of energy of seeing the object. The object is also work form of energy. Thus, seeing (karma) and object (karyam) are the items of the world. However, God sees without eyes (*pasyatyachakshuh*- Veda). This means that God is unimaginable and cannot be any soul. As per the

Veda, God created the world for entertainment. Since the action and object are homogenous energy and since the Veda says that God generated energy, the world exists based on the requirement of the God. The soul cannot see the same external world without eyes. When the object is same and if God and soul are not different, then why this difference exists? In the case of the soul, the Srushti Drushti Vada is true. The soul sees the external world, which is created by God. Even if the soul does not see, the external world exists. When a person is sleeping, the other person is seeing the external world. According to your Eka Jiiva Vada, both the souls are one and the same and both are Brahman. In such case, how this (the same soul not seeing the world and seeing the world simultaneously) is possible? In a city, all are sleeping. The people of another city cannot see this city. According to your theory, the city should disappear there. When you speak about the soul in the world, you should follow the scientific logic. Of course, in the case of unimaginable God, due to His omnipotency, there is no objection to Drushti Srushti Vada. If you apply the same to the human beings, even children will laugh at such poetical statements.

9. Realization is the stage of determination in the knowledge. The liberation is its practical consequence. The realization should be based on the right knowledge so that the liberation is really attained as the immediate consequence of the right knowledge. Suppose you are bound by a rope. Suppose you find a knife very near to you, which can be taken by your mouth and the rope can be cut. Such right knowledge gives you the liberation. The determination to use the knife leads to implementation and the fruit is liberation. Suppose the knife has no sharpness. In such case the determination, implementation cannot give the result. Suppose the knife is just made of a piece of pad, then also no liberation is possible. Thus, if the right knowledge is not intensive or if the knowledge is twisted and wrong no liberation is possible. Therefore, the most important thing for liberation is not the realization only but it should be the right intensive knowledge given by the Sadguru.

### **Use Logic to Reject non-God Item Projected as God**

1. The spiritual knowledge or philosophy (Vedanta) is generally based on logic (Tarka). God is certainly above the logic and thus, logic cannot touch Him (*Naisha Tarkena*- Veda). Nobody can show God by the index finger. The Veda clearly states that God is beyond words, mind, intelligence and logic and the best way of explanation is silence about God. If that is so, there is no necessity of spiritual knowledge, because

God cannot be known or imagined. Then, what is the use of all these scriptures? Why are there so many discussions and debates? Lord Yama says in the Veda that angels and sages are still discussing about God and have concluded that God is unknowable. Here, unknowable means unimaginable even to the logic. They have not conducted such long discussions to know simply that God is unknowable because it is not the object as My friend says! If God is said to be unimaginable, what is the subject of discussions? The answer is that the logic used in long discussions is not about God but about the non-God entities (items of creation). Certainly, we cannot know God by logic or by any other means, but we can use the logic to reject a non-God item projected as God. When you say that awareness is God, we will use the logic and see whether awareness is an item of creation. If it is an item of creation, certainly it can be analyzed by logic. If logic fails to analyze it, certainly we will accept it as God. Similarly, we shall apply the logic to several entities rejected as God and see whether any item is beyond logic.

The logic is the analytical faculty supported by practical examples, which stands as experimental verification. The ancient Indian logic was developed based on practical examples like mud pot etc. The advancement in logic took place from time to time and the logic was more and more sharpened. The authoritative parameters (Pramanas) have improved in number and therefore, the schools of Nyaya, Vaisheshika and Vedanta differed in the subject of logic. The number of Pramanas increased from two to four and finally, became six in Vedanta. This shows the improvement of logic in course of time. Today, science is the most advanced logic since the experimental verification was improved. Therefore, if I am explaining the philosophy based on science, it means that the philosophy is more and more clear due to the advanced logic. I told you already that the logic (science) is only useful to refuse any item of creation as not God. The creator cannot be any item of the creation. If creator becomes creation, there must be some other creator for this creator to become the creation. Ad-infinitum (*Anavastha*) results. Science disproved some conclusions of the earlier logic and this should not be misunderstood as refusing God. God is in no way touched because the earlier logic also was dealing with only the analysis of created items. Tarka means the analysis of the items of creation, which are indicated and understood by their corresponding names or words (*Tarkyante Padarthah Asminniti...*). God is beyond all the words and cannot be the understood meaning of any word and therefore, logic cannot touch God.

The very first point that you raised about *Vrutti* is disproved by science. The earlier logic says that the mind goes out through the senses and takes the form of external objects (*Tadakara–Akarita–Antahkarana Vrutti*). Today, science proves that the light falling on the object forms the picture of the object in the eye in an inverted way, which is taken to the brain by another inversion. This has full experimental proof. Therefore, the modification of mind (*Phala Vyapti*) of the old logic is discarded. If the mind takes the form of the object traveling out through senses, a pot in the darkness also must be known and light need not be necessary.

### **The Knower (Jnata) and The Object (Jneya)**

You say that awareness being the knower (Jnata) can never become the object (Jneya) and therefore, the awareness of self is never becoming the object of the knowledge. Therefore, you say that the Jnata never becomes Jneya and therefore, Jnata being completely different from Jneya, the Jnata can be called as Ajneya.

This is the meaning you have brought for the word unimaginable item (Ajneya)! This is the result of dry logic, which is a gymnastic feat of words, which has neither experimental verification nor practical experience. Here, the word Ajneya means that item, which can never be known by any Jnata. However, you have twisted the meaning and called the Jnata as Ajneya in the sense that Jnata is always other than Jneya. Let us take an example and see what the result of dry logic is. Let us take a statement “physics is unknown (Ajneya) to Me”. I am Jnata (subject) and physics is the object to be known (Jneya). The subject (I) is not the object (Jneya) and therefore, the subject is also non-object entity (Ajneya). Therefore, both physics and Myself are unknown (Ajneya). Therefore, I am the unknown physics. Since I know Myself, I should know the unknown physics. Now this dry logic gives the result that I know the physics without studying it, which is not at all true. Here, the word Ajneya in the case of Brahman (Physics) is in the sense of unknown but not in the sense of non-object–subject. You have combined both these senses through one word “Ajneya” and created a wonderful confusion! The clarification is very long, which takes lot of time and energy to explain and you must have patience to go through the clarification. Confusion requires very little energy and little time.

The knowledge, which is a process of work, requires both the subject (Jnata) and the object (Jneya). If the object disappears, the work disappears and the subject also disappears. The awareness is the subject. The external items are objects. When you close your eyes, the external objects are disconnected to the awareness. In this case, the imaginations in the brain become objects and thus, the process of knowledge is alive. For example, let us take the fire. Suppose it is burning certain external object, the process

of burning exists. Suppose you have removed the external objects from the fire. Still the burning continues because the internal sticks in the fire are remaining as the objects of the process of burning. Suppose you removed the internal sticks also. Now, what happened? Both the fire (subject) and burning (work) disappear. In the state of deep sleep, the same thing is happening. The awareness is disconnected to the external objects of the world and also is disconnected to the internal objects of the brain (imagination). In such state, neither awareness nor knowledge exists. In the awakening state, the objects are external items. In the state of dream, the objects are internal imaginations. In the state of deep sleep, neither external objects nor the internal objects are connected to the awareness.

The work always disappears if any item of the system i.e., energy or the specified machinery is absent. The work of grinding stops if the power or the grinding machine is absent. The grinding-work is generated only by the association of the electricity and the grinding machine. The grinding-work can be generated only in the grinding machine and not in the cutting machine. Therefore, a specified design of the working material decides the specified form of work. The content of the work is only energy but the specified form of the work is based on the specified design of the machine (working material). Therefore, work is a general form of energy but a specified work is based on the specified design of the work material. Hence, for a specified work, both the energy and the work material with the specified design are equally important. The content of the work is energy. However, the specified form of the work is resulting from the specified design of the work material. Similarly, when the energy enters the nervous system, a specified form of work, called as knowledge appears. When the process of burning disappears, the fire disappears. Similarly, when the knowledge disappears, the awareness also disappears. The process of knowledge is based on the energy that is produced by the digestion of food, brain-nervous system and finally on the object, which may be the external item or internal imagination. If any one of these is absent, the knowledge or awareness disappears. In the state of meditation, all the imaginations are cut off and since the eyes are closed, the external objects are also cut off. Still, the awareness remains without the state of deep sleep. However, if you carefully analyze your experience, a very subtle point exists. In this state, even though all imaginations are cut off, still a very subtle imagination of the very awareness itself exists in the brain. This imagination is the reflection of the subject (*Pratibimba*) and not actually the subject (*Bimba*). The meditation will lead you to the state of deep sleep after sometime, when this last imagination of itself in the brain also is cut off. In the state of

meditation, the knowledge or awareness is very weak and remains based on a single imagination of the subject, which is the only remaining object in the brain. It resembles to the fire that is leftover based on some last pieces of burning coal. When this coal also disappears by becoming ash, the fire or the process of burning is completely extinguished, which represents the state of deep sleep. Awareness means knowledge and knowledge certainly requires an object, which is to be known.

A scientist said that the life is a secret like the sound produced from the drum and drum sticks. The sound is the work form of the kinetic energy that is applied to the drum through the drumstick, which is propagated as mechanical vibrations between the colliding air molecules (Again the ancient logic is wrong, which says that sound is the characteristic of vacuum. However, the space having air can only propagate sound.). Thus, sound is the specified work, which is generated by the combined effort of drum, stick, applied kinetic energy, generated mechanical vibrations and molecules of air. None of these is sound. Sound is essentially the applied kinetic energy but the kinetic energy itself is not sound. Sound is a specified form of kinetic energy and the specification is the combined effort of all these items. The same kinetic energy applied to a wheel produces circular motion of the wheel. These cases (the circular motion and sound) are essentially the kinetic energy. However, the specifications (sound and circular motion) differ due to the difference in the other specified items.

Thus, awareness or knowledge is a specified work form of the inert energy that is produced by the oxidation of food in association with other items like brain, nervous system and object. The same inert energy entering the lungs produces mechanical work. The same inert energy produces some shining (light) on the face of a living body. Thus, any work is inexplicable form of the energy, which cannot be isolated from the system. This awareness, which is already a specified work form of energy, is further subdivided into several specifications and each sub-specification is a feeling or quality. Thus, awareness is a bundle of the feelings and in general, can be defined as the work form of the same inert energy that takes a specified form due to interaction with brain, nervous system and existence of external or internal objects. Each feeling, thought, or quality is a specified form of knowledge or awareness.

If you analyze the awareness with lot of patience and lot of careful analysis, it becomes very clear that the awareness is a form like the shape of a mud pot. If the mud particles and binding energy are isolated, the shape of the pot disappears. Thus, if you take awareness in its apparent state (work), it comes to the lowest level of the items like form and quality. When all the

items like inert energy, brain, nervous system and object are isolated, the apparent work form (awareness) disappears like the shape of a mud pot when the mud particles and the binding energy are isolated. It becomes an item of Maya only and does not have even the secondary status like matter, light, etc. The awareness, taken as a special form of the inert energy only, can join the items of the secondary level (Maha Maya), in which, matter, light, etc., exist as modifications of energy. Awareness as a work separated from the energy goes to the lowest third level of form and quality. At the maximum, in deep sleep, the awareness remains as the basic inert energy and thus, can rise to the first level, which is the primary inert energy. Since space is this basic inert energy, the awareness cannot cross itself (the space) even in its basic form that is obtained in deep sleep. When awareness is unable to cross the space even in its most basic form (inert energy), how can it cross the space in its apparent work form, which is called as awareness? You are taking the awareness as an isolated item and thus, bringing it down to the third level because you are accepting it neither as the modification of inert energy nor as the basic inert energy. Therefore, awareness taken as an independent isolated entity (work) becomes an illusion like the shape of the mud pot separated from mud particles and binding energy. At least we have taken the awareness to the highest state of Mula Maya because we have considered it basically as inert energy. Though we do not accept awareness as God, we have given highest status (Mula Maya) to it in the creation. You say the awareness as God and brought it down to the lowest status in the creation (Maya or illusion) by giving an isolated independent status to it. We have given the status of servant to God in the heaven for awareness by not considering it as an independent item. You have made it the master of sinners in the hell by giving leadership to it! God is beyond even this primary energy (Mula Maya) and therefore, is beyond space. Therefore, the awareness taken in any state cannot become God. The awareness as an isolated work (Maya) is called as illusory truth (Pratibhasika Satta). Awareness as a modification of the energy is called as existing truth (Vyavaharika Satta). Awareness as the basic inert energy is called as the ultimate truth (Paramarthika Satta). You cannot get the address of the awareness beyond the deep sleep and therefore, its ultimate truth is only the inert energy. The Veda says that the fourth state (*turiya*) is silence, which indicates the unimaginable God or the unimaginability.

Thus, awareness cannot cross the space in any one of the three states because the space (inert energy) itself is the ultimate truth. When all the external and internal objects are disconnected, the totality of the system is



lost even though the inert energy, nervous system and brain exist in deep sleep. If the grains to be ground are removed, there is no work of grinding even if the grinding machine and current exist. In such case, the grinding machine produces only mechanical form of work, which is not the grinding work. Thus, even if a single item is removed, the specified work-form is disappearing. Similarly, if the object is absent, the awareness disappears. If you take an X-ray photograph of a person in deep sleep, you can find the brain, nervous system and the inert energy but awareness is not found. Even if you dissect the person by giving anesthesia, which is a state of deep sleep, you can find all these items but not the specified work form or awareness. Even if you take the photograph or perform the dissection of the person in the awakened state, the awareness is not found either to your eyes or in the sophisticated electronic instruments. You can find all the independent items but not the awareness.

Work is abstract and cannot be isolated as an entity like matter, energy etc. Energy exists in the form of waves, which can be photographed or observed through a microscope. Matter exists in the form of atoms, which can be also visualized. The external object is made of matter and the internal object is made of nervous energy. However, the work–process of knowledge or awareness cannot be visualized by anyway but you can only feel its existence as long as the total system continues its function. Therefore, if you isolate and give independent status to awareness, it disappears. Similarly, any work. Awareness can be the best example for comparison to God as far as the will and planning are concerned. Awareness can be the best simile for God as far as the will of creation is concerned. God also exists and only His existence can be experienced (*Astityeva* –Veda) like work. God is also not perceived by senses like the work. If you observe the work process of burning, the work is not perceived as an isolated item. You are observing the stick and after sometime the ash. You are observing the fire in the form of light. The work process of burning is neither light nor stick nor the ash. The work is abstract and only its existence can be experienced. ***Thus, work stands as the best simile for God.*** However, there is lot of difference if you consider the background of God and the background of work. God does not depend on any other item for His existence. However, work depends on the total system for its existence. Therefore, the simile is limited to God and awareness (or any work) in the apparent level only and not in the background.

When you consider God as the designer of this world, you have to compare Him with the specified form of work called awareness or knowledge. Simile is always limited to a particular aspect only. The face is

compared to the moon only in the aspect of pleasantness. If you take the other aspects like black spots on the moon, which do not exist on the face or the nose, eyes etc., present on the face, which do not exist on the moon, the simile disappears. Therefore, neither is the moon the face nor is the face the moon. Similarly, if you consider even the other aspects of God and the awareness, the simile disappears. The other aspects of God are creation of this entire universe, control and the dissolution of it. The awareness does not have such aspects and can neither create a small particle nor can dissolve it. It cannot control even the function of internal organs like kidneys, heart etc., present in its own body.

In the Veda, it is told that when God wished, the fire could not burn even a dry grass blade. However, if your awareness wishes and even if it concentrates, the fire will burn even a heap of grass! Thus, neither awareness is God nor is God awareness. God is like awareness only in a particular aspect i.e., planning the design of creation. You are applying the logic that is existing in the items of creation to God. You should not apply the logic in the case of God since it is limited to the items of this creation only. The Veda repeatedly says that He is beyond logic. God can burn anything and this does not mean that He is fire (or burning) and therefore, it also does not mean that fire is God. God is compared to the work of burning (fire) in this aspect only. Fire is a process of burning and fire is neither the stick nor the ash and nor the light. Similarly, awareness is knowledge. The Veda says that God can run without legs and can catch without hands (*Apanipado...*). According to your logic, He should have legs since He is running. Similarly, you conclude that He must be awareness since He designed the creation. He can design the creation without being the awareness. He can burn the world without being the fire. He is not any item of the creation, which can be identified by its specified work or specified potentiality.

The word 'creation' or 'srushti' indicates the process of creation, which is work. It means neither the creator nor the created object. You can easily find that any worker or work material is also a form of work only. The pot maker (worker), the mud (work material) and the pot (product of work) are matter and therefore, these three are energy only, since matter is energy. The process of making the pot is straightly work. Since energy is dynamic, it is also work only in its basic sense. Therefore, the entire creation consisting of worker (karta), process (kriya), work material (dravya) and product of work (kriyaphalam) can be concluded as energy, which is basically the work only. The awareness present in the pot maker is also inert energy in deep sleep and therefore, the awareness is also work. In

fact, awareness is proved as special form of work only in the other states also. For work, the worker is essential. If somebody is walking, the walking-person (worker) and walking (work) exist. In this case, the work material and product of work are absent unlike the case of the pot maker. Therefore, the work material and product of work may or may not exist but the work always needs the existence of the worker. Even in the case of the pot maker every item is proved as work only. Now, when the entire creation is work only, there is a need for the worker, who should exist separately beyond the work because the walking requires the existence of walker. The walking cannot be isolated from the walker and does not exist separately. The pot can exist separately from the pot maker. Therefore, the worker of this entire creation is the absolute truth and this entire creation is only relatively true as in the case of walker and walking. The God, who is the worker, is invisible because you are a part of the work and not part of the worker. In the case of the above two examples (walking person and pot maker), you are in the place of the worker. Therefore, you can go beyond the work in the case of world. However, in the case of God since you are a part of the work, you cannot go beyond work and touch the worker. You can infer the existence of the worker from the work. The Veda says that the entire creation is His power, which is having mainly three items. The first item is awareness (jnanam). The second item is matter (balam). The third item is work or energy (kriya) (*jnana bala kriyacha*—Veda). Since matter and awareness are energy, the whole creation is energy or work only. From this work, the worker is inferred because the work always requires the existence of the worker in any case (*janmadyasya*- Brahmasutra). From this inference you can only experience the existence of God, but not God (*astiityeva*-Veda).

### Experiencing God

To experience God directly, you have to search the item of creation, in which He is exactly residing. By seeing the building, you can infer the existence of engineer but when you want to talk with him directly, you have to search the room, in which the engineer is present. Such room is the human incarnation. The human body is the bolted room and you can talk with the engineer from outside through the bolted doors. The preaching of the knowledge and the purpose of the guidance is over by this. Therefore, when you approach the human incarnation the direct guidance can be received from the God hiding in the human body. Suppose you want to touch the feet of the God. The touch (*sparsha*) can be done indirectly as you touch the wall of the temple from outside and you can feel that you

have touched the shrine present inside the temple. Certain devotees like to touch the shrine (God) directly. When they are deserving for such grace, God inside the human body pervades all over the three bodies as current pervades all over the wire. Such blessed devotees touch the feet of God directly because the God in human body acts like current in the wire in such special cases. Some devotees want to have co-living with God and God fulfils that also in the case of such deserving devotees. However, God gives a break after some time because any devotee will fall in the illusion of the external human body of God by constant observation during co-living.

In the Gita, Lord Krishna said that except Himself nothing exists. However, immediately He says that all this creation is based on Him (*Mattah parataram kinchit...*). These two statements are contradicting each other. When there is nothing except God, how God says that the creation depends on Him? To depend on God, creation must be the second item. However, He says that the second item does not exist. How to correlate these two contradictions? The answer is like this. First sentence is from the view of God. Except the walking person, the walking does not exist independently. The walking is only a modification of the kinetic energy of the person. In this case, you can treat the person also as energy and thus, the work and worker can end in a single phase, called as energy or work. Any simile in the creation cannot give the complete concept of God due to its deficiency. The Brahma Sutras clearly stated this as told in the Veda also (*Na tat samah*). Any item of the creation, which acts as simile to God is not complete, but only partial (Amsha). The awareness (Jiiva) can also be a partial simile (Amsha) as told in the Gita (*Mamaivamsa...*). People misunderstand this and feel that awareness is a part of God directly. How the imaginable awareness can be a part of the unimaginable God? In one type of figure of speech (Rupaka), the simile is directly considered as the object. In simile, you say that he is like the lion. In Rupaka, you can say that he is the lion. This does not mean that you are actually the lion. Similarly, the awareness, which is partially similar to God in making the will only, can be told as Brahman.

Generally, the simile is partial only. In the case of God, the link between the worker and the work is unimaginable (*avyaktam*), since God is unimaginable. In the world, all the items are imaginable and therefore, a complete simile to God is impossible. Thus, you cannot bring God and creation into single phase of energy as in the case of walking and walker. Therefore, the first statement is from the point of God. The second statement is from the point of the soul or Arjuna. The soul cannot cross the limits of the work and therefore, for the soul the world is as true as he is.

The second part of the verse is with reference to the soul. With reference to God, only God exists. With reference to the soul only the work (creation) exists. The first part is philosophy and the second part is science. Therefore, it is not possible to link these two parts and God should have said that only world exists and nothing else, from the point of the soul. However, in the second part, God got Himself introduced as Lord Krishna or the human incarnation from which God can be inferred. Therefore, the second part means that the work or creation is based on the inferred God, who is not directly perceived. ***The link between science and philosophy can be only the human incarnation.*** You can utter both the parts of the verse, if you are a human incarnation. Otherwise, you should say “*tvattah parataram...tvayisarvamidam,*” which means, “Except Yourself, nothing exists from Your point of view. From the point of view of myself, this whole creation, which exists separately, depends on the God inferred through Yourself, the human incarnation.” When the teacher called the student as a fool, the student should not repeat the same word to the teacher, if the student is not really foolish! Thus, you find the whole creation as work (vrutti) only including yourself with reference to God. Only with reference to yourself, you have the difference between worker, work, work material and work product. Paramartha dasha is with reference to God and vyavahara dasha is with reference to the soul. The soul becomes inert energy in deep sleep, which can be treated as the highest sub-division (Paramartha dasha within vyavahara dasha). The soul in the states of awakening and dream is existing as awareness and this can be treated as the lower sub-division of vyavahara dasha. The upper sub-division of vyavahara dasha cannot be taken as the view point of God.

You have to reject every item of the creation to be considered as God, by finding the defects of that item through logical analysis. If you take the all-pervading inert energy, the defect is that it cannot wish anything. If you take the awareness, which can wish, as God, the defect is that it is discontinuous and not all pervading. Therefore, due to these defects, neither energy nor awareness can be even the full similes to God. Where is the question of the energy or awareness to be actually the God?

**Petitioner (Purvapakshi):** I will take both the merits and propose the all-pervading awareness as God, which does not exist in this world since it is beyond the world. Now the all-pervading awareness is fully qualified to be God.

**Respondent (Siddhanti):** The complete nature of your proposed item is a mixture of the nature of two worldly items, which are works only. A mixture of two works can be work only and cannot be beyond the work. Therefore, you have not crossed the dimensions of the work. Since you

(awareness) happen to be the work, you cannot cross yourself. Even if you rise to the highest state within this Vyavahara Dasha, you can become the inert energy only at the maximum as in the state of the deep sleep, which is also work and cannot cross the work. The imaginations by mind or by intelligence on analysis cannot cross the limits of creation (Prakruti), since the mind and intelligence come under the category of Apra Prakruti only (*Mano Buddhi revacha...* Gita). Even in this way, you are unable to cross the boundaries of the creation, which is the work only.

The soul (awareness) is only a form of work even in the lower sub-division of Vyavahara Dasha, in which matter exists in static condition and awareness exists as work in dynamic condition. In the higher sub-division of Vyavahara Dasha, matter, awareness and other forms of energy are converted into a single phase of inert energy. The inert energy is always dynamic and is in the form of work only. Therefore, the awareness is a form of work only in both the sub-divisions of Vyavahara Dasha. In such case, the soul cannot be a static source like matter in any stage. Therefore, the soul is Vrutti (work) only. In the Gita, the five elements, mind, intelligence and egoism are coming under Apra Prakruti. The fourth Antahkaranam, which is Chittam, is mentioned as Para Prakruti. In deep sleep only Chittam, which is the storing faculty is in the form of inert energy with the stored inert impressions. Since Chittam (inert energy) is only leftover in deep sleep, which is storing all the information, it is told in the Gita that the inert energy (Chittam) is the basis of this creation (*Yayedam dhāryate jagat*). Since all the items of the creation are the modifications of the inert energy (Brahman), the world is generated from this inert energy. This entire world is maintained by the inert energy and also dissolved into the inert energy. Therefore, the Chittam, which becomes inert energy, represents the cosmic inert energy in qualitative aspect. In the Gita it is told that this Chittam, which is a bundle of qualities or feelings, is the Jiiva or subtle body. The content of Jiiva is only energy in the state of awareness, which is stated as causal body (atman or soul). Therefore, the self is one of the four internal instruments (Antahkaranams) and thus is a form of work only, called awareness. Thus, the soul itself is Vrutti and not a static matter even in the Vyavahara Dasha. Therefore, you need not fear that the process of your thinking (Vrutti) takes the form of the soul. You are unnecessarily fearing and proposing that the thought only takes the form of the knowledge and not the soul. The thought or work is the very essence of the soul and your argument of 'Vrutti Vyapti' is unnecessary exercise based on unnecessary fear that the soul is not Vrutti but the substratum of Vrutti.

Then, how do you say that Brahman is the very knowledge (*Satyam Jnanam* –Veda)? Knowledge is the process or work that relates the subject (Jnata and Jneya). Even the Advaita philosophy says that the seer (drashta) can be the seen object (drushya) for another seer. Therefore, the Advaita School concludes that there are only two items, i) The seen object, ii) The process of seeing (dhrushti or druk). However, it is a surprise when you say that Jnata is never Jneya and therefore, the Jnata is Ajneya! The Advaita school further concludes that the seen object is relatively true (Mithya) and the process of seeing is only true (*Dhrushyam Mithya Drugeva Satya*). This means that the process of seeing (drushti) or the process of knowing i.e., knowledge (Jnanam) is only the absolute truth within the boundaries of Vyavahara Dasha. The conclusion is that the final absolute truth of Vyavahara Dasha is that work (energy) is only the ultimate truth from the point of view of the soul.

### **Brahman And Ishwara**

Awareness is a modification of this ultimate energy or power of God as said in the Veda (*Swabhaviki Jnana...*). This ultimate truth cannot be from the point of the view of God. *The inert energy creates, maintains and dissolves the universe by the will of God.* The inert energy separately is called as the Mula Maya or Mahat Brahma. However, when it is charged by God, it is called as Brahman or Ishwara. There is no difference between Brahman and Ishwara because the first Brahma Sutra enquires about Brahman and the second Sutra says that Brahman creates, maintains and dissolves the creation. If you say that these three characteristics belong to Ishwara, how the first Sutra mentions Brahman? It should have told about the enquiry of Ishwara. This means that there is no difference between Brahman and Ishwara. The Yoga Sutras of Patanjali mentioning Ishwara as highest goal are not different from the Brahma Sutras. *The cover of primary energy with hidden God is Brahman and the same Brahman involved in creation is Ishwara.* There cannot be difference between a person taking rest and the same person doing the work. In both, hidden Parabrahman with the energetic cover is the same. When you understand the Brahman, it is not God directly but it is God through a medium only. Thus, the God and the energy cover are common to both Brahman and Ishwara. Both come under the Vyavahara Dasha only since both are understood by you through the medium of energy. The inert energy cover is the material cause and the awareness or will of God is the design-cause. Awareness is only a property, which is the process of knowing and it is not an item like energy. Of course, in absolute sense, the material (energy) and

the designer (awareness) are forms of the work of the same God. Thus, the work of God is the material as well as designer (*Abhinna Nimitopadanam*).

Since the awareness is a form of the inert energy only, it can be in the same phase of the inert energy. If you take a human being, the external body, which is matter or a modified form of energy, it is inert, but the awareness is pervading all over the body. Since the inert body is a form of inert energy and awareness also is a form of inert energy as proved in the deep sleep, you can say that the human body is the total cause. The awareness is creating a dream and the awareness is the result of the inert energy supplied by food. If you don't take food, you can get neither sleep nor the dream. Awareness itself cannot create the dream without its source (inert energy from food). Thus, the material of the dream is inert energy only and the homogenously mixed awareness is the designer. The dream cannot be a proof for the creativity of the soul. God created the universe, which did not exist before in toto. When the soul creates the dream, it is creating the items, which are existing in the world seen by it in the awakened state. The Advaita philosophy argues that the soul is creating an animal with eight legs and two tails, which does not exist and which is not seen in the real world. The school says that by this it is proved that the soul has the power of creativity like God. However, if you carefully analyze, this argument is wrong. Such animal may not exist in the real world, but the legs, tails etc., which are the parts of that animal exist separately in different items. Therefore, the soul has not created the non-existent parts. It has only joined the existing parts and the composite animal is a sum of its parts only. However, in the case of God, before the creation, neither composite items nor individual parts existed. Therefore, God only has the real and original creativity and the soul has no genuine creativity. Therefore, based on this, you cannot say that the soul is God.

2. The meaning of the word Brahman is greatest. Any greatest item within the boundaries of a category can be called as Brahman. In the Veda, food (annam), life (prana), mind (manas), intelligence (vijñana), bliss (ananda) etc., are called as Brahman within the limits of certain specified categories. Awareness due to the quality of knowledge is also called as Brahman. In the Gita, the greatest scripture (Veda) is called as Brahman. The greatness is estimated by not only the quantity but also by the quality. Inert energy, which is all-pervading and which is the material causing creation, maintenance and destruction of the universe is called as Brahman in the quantitative sense. Awareness or the soul is called as Brahman from the aspect of its precious quality i.e.,



knowledge. Even the entire universe being wonderful in quality and infinite in quantity can be called as Brahman (*Sarvam Khalu Idam* – Veda). The soul is qualitatively Brahman but in deep sleep, it becomes inert energy and thus, becomes Brahman quantitatively. Since God is greater than universe, God is the greatest, because He is greater than the greatest universe. Therefore, God can be also called as Brahman. Thus, there is lot of confusion in the usage of the word Brahman. Basically, there is no danger if we take any item in the creation as Brahman because all the greatest items in the creation in their corresponding categories can ultimately become the single entity called as inert energy, which is called as Brahman. Since there is homogeneity of the inert energy in all the items of the creation, there is no confusion in the basic sense.

However, in the case of God, it is totally different. God is not any item in the creation and therefore, cannot enter into the homogenous phase with any item of the creation. Every item of the creation is rejected by sages as not God (*Neti Neti*). The Veda and the Gita say that God is beyond even imagination. In fact, no word can be used to indicate God because the meaning of any word is understandable. We have no objection if you use the word Parabrahman in the sense that it is best and greatest item. The word *Para* means very good. However, such meaning brings the above objection even though the grammar allows it. Now the context is not the exercise on grammar. The context is that we should use some word to God in such a way that by hearing the word you should not understand the meaning of it. The Veda says that even angels have understood that God cannot be understood (*Yasyaamatam Tasyamatam*). The Veda also says that if anyone says that he has understood God, he has not understood anything about God. At least the former is better because he has at least understood the un-understandable aspect of Brahman. The Lord in the Gita says that no one can understand Him (*Mamtuveda Na kaschana*). The word Parabrahman exactly suits to this requirement. You can take the sense of this word in another way, which is also accepted by grammar i.e., '*Param Brahmanah yat*', which means that God is beyond Brahman. Since you have used the word Brahman to all the greatest items of the creation and also to the entire universe, now this word Parabrahman means the God, who is different from any greatest item of the creation and which is also different from the entire creation. The requirement is fulfilled without opposing the rules of grammar.

Shankara said that Parabrahman can be only explained by silence since no word can be used (*Mouna Vyakhya...*). The Gita also says that Parabrahman is beyond *Sat* and *Asat*. *Sat* means the final absolute inert energy (Mula Maya) and the *Asat* means all the other relatively true items like matter, awareness etc. Within the limits of the Vyavahara Dasha (the view of the soul), the inert energy is a Paramartha Dasha. The soul is awareness in the dream and awakened state. However, in deep sleep the soul becomes the inert energy. Thus, the deep sleep indicates the higher sub-division and the other two states denote the lower sub-divisions. The higher sub-division is absolute truth within the limits of the relativity from the view of the soul. This higher sub-division (deep sleep) should not be misunderstood as the absolute truth of God. In the final Paramartha Dasha, even this inert energy becomes relative truth only because the inert energy is the work of God. The worker is always the absolute truth and his work is only the relative truth. In this stage, God alone remains as the single absolute truth (*Ekameva* –Veda, *Mattahparataram* –Gita). However, this state should not come from your mouth applying to yourself. You can speak this state with reference to God only, because the inert energy (yourself in deep sleep) also disappears at this level. How can you speak about yourself when you do not exist? In the Veda (*Sadeva...*, *asdvaa...*), the word '*Sat*' used in this verse cannot mean truth because in that case, the word '*Asat*' used in the same verse means that Parabrahman is not true. If you say like that, it immediately contradicts itself because in the same verse it is told that Parabrahman is also not non-existent. Therefore, the word *Sat* and *Asat* should not be taken as existence and non-existence, which contradict each other. The word *Sat* should be taken as inert energy and the word *Asat* should mean the modifications of inert energy. If you call God covered by inert energy as Brahman, then also the word Parabrahman means the hidden God beyond the energy. Shankara told that Parabrahman cannot be explained by words but the Brahma Sutras discuss Brahman with words. This means that the Parabrahman indicated by silence is different from the Brahman discussed by words. The word Parabrahman cannot be a word because it indicates something, which is not understood beyond Brahman. The word has not positive indication since God can be only indicated with negation of other things. This verse of the Gita has its direct root in the Veda (*No sadaasit Naasadaasit*).

God is also said as existing or *Sat* by the Veda (*Astityeva*) but God is never told that God is not *Sat* as in the above Vedic statement. The above

Sat is understandable and experianceable existence. The existence of God is un-understandable but experianceable. The above existence with respect to its modifications can become non-existence with respect to God. However, God's existence will never become non-existence with reference to any item. Thus, the word 'existence' should be differentiated, used in different angles. We say that the pot exists and we also say that the mud exists but you have to differentiate the existence of mud from the existence of God. The mud exists during the existence of pot and also after the destruction of the pot. However, the pot exists only during its existence but does not exist after the destruction of the pot. You must realize that you are only pot and not the mud. There is no harm in stating both the above statements if the corresponding references are exactly mentioned. The whole confusion comes due to the higher sub-division of Vyavahara Dasha (where inert energy only remains) appearing as Paramartha Dasha (where God alone exists and nothing other than Him exists). The higher subdivision can be called as relative Paramartha Dasha whereas the Paramartha Dasha can be called as the absolute Paramartha Dasha. Even in relative Paramartha Dasha, you remain only as a part of inert energy (Mula Maya) only and not becoming Brahman because Brahman is the inert energy charged by God. Of course, you can call yourself as Brahman even in the relative Paramartha Dasha in the sense that the inert energy itself can be called as Brahman. Inert energy can be called as Brahman because it is the greatest quantitative item of the creation. Thus, the word Brahman is bringing several senses simultaneously and confusion appears.

Thus, the four Mahavakyas can be explained in this sense. Myself, yourself, he or she is Brahman because basically all the three are the final all pervading inert energy (Brahman) only. The last Mahavakya means that awareness (*Prajnanam*) is also the final inert energy (Brahman). Therefore, in order to save God from this confusion of the usage of multi-dimensional word Brahman, a separate word Parabrahman is introduced by the Gita and also by Shankara. You are stating that you are already God without any effort, which means that God is converted into yourself. Therefore, God is in danger by your philosophy made of confusion. I can appreciate if you can at least put effort to convert yourself into God, in which case God is not in danger. Infact, Hanuman converted Himself to God (Brahman and Ishwara simultaneously) by doing real sacrifice and service to God.

3. Certainly creation, maintenance and destruction of the world is associated characteristic (Tatasthalakshana) but if the associated characteristic is not possible in any other case, it can be taken as the inherent characteristic (Swarupalakshana). No other item except God

can create, maintain and destroy the universe. Therefore, though it is not the inherent characteristic, it can be treated as the inherent characteristic used for identification. If you say that the cow is recognized by the cowbell around the neck, the objection is some other cow can also have the cowbell and therefore, identification is not possible. However, suppose only one cow has the cowbell around its neck and the other cows do not have it; the cowbell can be treated as the inherent characteristic, which is the hanging skin below the neck. Thus, the other miraculous powers are transferable. However, the miraculous power of creation, maintenance and destruction of universe is treated as inherent characteristic of God. Therefore, Lord Krishna gave the vision of Vishwarupam, which is creation, maintenance and dissolution of universe only. In this vision, the cosmos appeared, remained for some time and disappeared at last. The miracles are also one of the identification marks of God (*Satya kamah* –Veda). Every human incarnation did at least one miracle in its lifetime. Rama converted the stone into Ahalya. Of course, all the miracles are transferable to any soul by the grace of God.

The miracle is an indication of the existence of superpower of God. The Gita says that God is the possessor of superpowers (*Mayinamtu Maheshwaram*). The Gita also says that any miracle observed anywhere indicates His power only (*Yadyat Vibhutimat...*). The photochemical cell captures the solar energy and emits the light in a torch present in the hands of any person. The light emitting indicates the solar energy, which has come from sun only. Neither the person handling the torchlight is sun nor is the possessor of the sunlight. Similarly, any miracle performed by anybody indicates the power of God and finally the God only. It will not indicate the power of the person handling that torchlight. The person cannot claim himself as the sun and also cannot claim as the possessor of that energy. ***However, the cosmic vision is the special power, which cannot be handled by anybody except God.*** Therefore, Arjuna asked for that special identification. Similarly, the *Prajnanam* is the special knowledge that cannot be delivered by any soul except God. The qualities, physical form etc., may vary from one human incarnation to another human incarnation from time to time. But, the special divine knowledge (*Prajnanam*) will never vary and so it stands as the constant sign of God. Even with in the lifetime of the same human incarnation, the physical form and qualities may change as time proceeds and as the situation changes. But, the *Prajnanam* remains eternal, which is beyond time, physical form and qualities.

## Address of God

Krishna and Jesus may look totally different in their appearance, language, culture and even qualities. But, the similarity in the Gita and the Bible clearly proves that the same God exists in both. In fact, knowledge requires the awareness as the basis and it is only a quality of Sattvam. Again, here the impossibility of any other soul to deliver such knowledge makes this associated characteristic also to be treated as the inherent characteristic. The divine special knowledge delivered by the God is understood by you with full surprise, but this does not mean that the God, who delivered that knowledge is understood by you. The Gita is understood by Arjuna since all the doubts were cleared by the Lord. This does not mean that the Lord is understood as said by the Lord Himself (*mamturvedana*). Therefore, Brahman remains unknowable and unimaginable at any cost. You cannot derive the awareness (Chit) as such special associated characteristic because Chit exists in every living being and is a perfect associated characteristic. Chit is a requirement for knowledge but cannot be the knowledge. Wherever knowledge is present, Chit must exist as in the case of human beings. However, wherever Chit exists, knowledge need not exist as in the case of birds and animals. Since Chit cannot be the identity mark, every living being is not God. Similarly, knowledge cannot be the identity mark and therefore, every human being is not God. Only the special knowledge, which is not possible to any human being (*Prajnanam*) present in a particular human being like Krishna, Jesus etc., can only give the final precise step of the address.

The living being is a broad bottom step of the address like the name of the city. It means God is not available in inert items. The human being gives the higher step of the address, which is the street of that city. A particular human being having special knowledge (*Prajnanam*) gives the house number. ***The unique adjectives for the special knowledge are the infiniteness and truth.*** No human being has the guts to stand on the truth while delivering the knowledge except the Lord. Here, God is said to be knowledge, which means the personification of knowledge. You can find such usage allowed by grammar for ex.: it is stated that the potentiality has no criterion of age (*tejasamhi navayah*). Here the potentiality means the possessor of immense potentiality (*gunatisaye gunini gunavyapadesah*). Therefore, the possessor of immense knowledge can be called as knowledge. Thus, even the special unique knowledge, which is seen in the case of God only is not God by itself,

since it is only the most precise final step of the address. When the fate of such Prajnanam is like this, it is ridiculous to say that mere awareness is God. When even the house number is not the person directly, how can the city be the person? The person is beyond every step of the address. Even these address steps indicate the existence of the person only (*astiityeva*) and do not reveal even a trace of the nature of the person.

When we see that in the beginning of creation, the inert energy only existed, the time dimension has already started with the space, which is the first form of inert energy. Energy requires space for propagation. The propagation takes place only under the dimension of time. It is proved by Einstein that time can never be isolated from space and vice-versa. Therefore, the time dimension starts with the first creation itself. When the three-dimensional space disappears, the fourth-dimension time also disappears simultaneously. Since God is beyond space, it means God is beyond the time also. Therefore, the word “in the beginning” indicates the point of first creation, from which time starts. Even in the Veda, this time (*agre*) is referred along with the first form of creation, called as *sat* (*sadeva somya idamagre*). Here, the word ‘*sat*’ means the inert energy, which existed in the beginning of the creation. It is the absolute truth (*sat*) with respect to its modifications like matter, awareness etc., which are relative truths (*Asat*). In the Veda, it is also told that *Asat* existed in the beginning and *sat* was generated from it (*Asadva idamagre*). Here, the word *Asat* also denotes the first primary inert energy, which is relatively true (*Asat*) with respect to God. From this primary energy, its modifications like matter, awareness etc., appeared, which are relatively true (*Asat*), with respect to the primary energy. From these modifications, other modifications have appeared. Matter is modified into forms. Awareness is modified into feelings or thoughts or qualities. Now, with respect to these forms and qualities, which are relatively true, their sources (matter and awareness) are absolute truths (*sat*). Therefore, from the primary energy, which is a relative truth with respect to God (*Asat*), the matter and awareness, which are absolutely true with respect to forms and qualities (*sat*), have appeared. Thus, both these statements in the Veda do not contradict each other. Since the whole creation with respect to God is relatively true (*Asat*), the only absolute truth (Paramartha *sat*) is God.

The creation is a chain of alternative absolute and relative truths. Each item is absolute truth with respect to the next relative item and the same is a relative truth with respect to the previous item. The beginning of this chain is God, which is the absolute truth. The end of this chain is form (*rupa*) and quality (*guna*). Therefore, God is the absolute truth (*paramartha dasha*)

whereas the forms and qualities are absolutely unreal (Pratibhasika dasha). In between these two ends of the chain, lie matter and awareness, which are relatively real (vyavahara dasha). The gross body is matter but the form of the gross body is absolutely unreal. The soul is awareness but a vibration of the soul, which is quality, is also absolutely unreal. The awareness (soul) is captured by the absolutely unreal forms of the gross bodies and the qualities of the souls. The soul and the gross body are linked by the qualities, which constitute the link, called as subtle body (Jiiva). When the soul gets rid of these vibrations, the soul becomes standstill without any thought (*sthitaprajna*). Among these thoughts, the forms of matter including the gross body also are realized as unreal. Such self-realization brings peace but such person can easily fall down since his effort is based on himself (Savikalpa Samadhi). However, if the grace of God is achieved by accepting the Superself, which is different from the self, the self-realization becomes eternal. Therefore, the realization based on the self-effort leads to temporary liberation due to the egoism. The same self-realization becomes eternal on achieving the grace of the Lord through service and such liberation is eternal (Nirvikalpa Samadhi). Thus, the realization leads to liberation spontaneously because the determination results in practice. The temporary liberation indicates the incomplete realization. The complete realization leads to the permanent liberation.

The soul is absolute truth with respect to its feelings and thus, the dream is a relative truth with respect to the soul. This is a good simile for the God and creation of the universe except one difference. The dream is made of feelings and the feelings are made of awareness. Thus, the dream is a modification of awareness. Even if it is a negligible modification, which is apparent (*vivarta*), strictly the modification is real in qualitative sense (*parinama*). However, since the modification is very less and negligible in quantitative sense, it can be considered as almost absent. If you treat this negligible modification as nothing, the Ajati Vada of Gaudapada is considered (*ajatih prakrutistatah*). The modification as negligible reality is the vivarta vada of Shankara, which is in quantitative sense. The modification is real in qualitative sense and is parinama vada of Ramanuja and Madhva. Thus, there is no difference in the theories of all these spiritual preachers. The soul is the absolute truth with respect to the lower plane of forms and qualities. However, the soul, which is the awareness or a special work form of inert energy, itself, is a modification of inert energy and therefore, the soul is relatively true with respect to the primary inert energy. The soul attains its original form in the deep sleep and thus, the deep sleep can be considered as the state of absolute reality with respect to

its modifications (*sushuptyekasiddhah*— Shankara). This state of absolute reality should not be equated with the state of absolute reality of God, in which the entire world consisting of primary energy, matter, awareness, forms, qualities etc., is a relative truth.

The absolute reality of God is beyond the deep sleep, which is indicated by silence (*Turiya*). Silence means that there is no word to indicate this state, since it is unimaginable. If you take the absolute reality of soul, it is valid with respect to the lower plane only. The same soul with respect to the primary energy becomes a relative reality only. The ruler of a village is a king with respect to those villagers only. He cannot be the king, who is the ruler of the entire kingdom, in which the ruler of village and those villagers are also included. The word ruler cannot make the ruler of the village to become the ruler of the kingdom. Similarly, the absolute reality (paramartha dasha) of the soul cannot be the absolute reality of God and so the soul cannot be the God. The dream may be a relative reality with respect to the soul but during the time of dream also the physical world made of matter exists in equal state with the soul. Even if the soul becomes the inert energy and merges with the entire continuous homogenous ocean of cosmic energy (Brahman) by attaining the state of avadhuta or entering the state of deep sleep, it has not crossed the dimensions of the creation, which is primary energy in essence. Thus, the soul in the state of awareness is absolute reality with respect to its feelings, by which only a daydream or sleep-dream is created. In this state, it is simultaneously relative truth with respect to the primary energy. The soul can attain the complete state of absolute reality when it becomes primary energy in the state of deep sleep or state of avadhuta but this absolute reality is only within the limits of the creation because it is again relatively true with respect to the ultimate absolute reality i.e., God.

You are arguing that God is the awareness because God wished to create a second item for entertainment (*ekaki..., sadvitiyam...*—Veda). The Brahma Sutra also refers to this point (*ekshaternaasabdham*). If the story stopped with such simple wish, you can conclude God as awareness because wishing is the characteristic of awareness. Then you can say that every living being is God. However, the story did not stop at this point. After the wish, God created this universe, which is so wonderful that it is unimaginable to the knowledge of any human being. This point is mentioned by Shankara in His commentary on the second Brahma Sutra. Thus, when you observe the wonderful design and management of this universe, do you infer simple awareness only, which is present even in birds and animals? The potentiality of knowledge to create and manage this



universe, which never existed even partially before its creation in the form of parts, is tremendous and does not exist even in the brain of any human being. Thus, all the living beings including the human beings are negated to be God. If it is only mere wish, God can be inferred as a simple living being. If it is the technological knowledge of an engineer or the managerial knowledge of an administrator seen in this world, God can be inferred as a human being. However, the intensive analysis of the universe, which is unable to draw the total technological background of this universe even today as accepted by a topmost scientist, proves that only a superstate of knowledge has to be referred. Only the human incarnation like Lord Krishna etc., who is a superman can be only inferred. Therefore, the meaning of the second Brahma Sutra is not simply establishing God as a simple living being (awareness or Chit) but it is establishing God as a superman (Purushottama). Therefore, God cannot be concluded as the normal awareness.

### **Prajnanam is Not Normal Awareness**

The word *Prajnanam* does not mean normal awareness. It means the super special knowledge, which is not possible to any human being based on the unimaginable design of this universe in the deeper and deeper levels where even the top scientists are shocked due to their incapability in finding the final foundation. The word *Prajnanam* is not used in the sense of awareness and thus, usage (Rudhi) contradicts your sense. Even the word *jnanam* is not used to mean awareness. Animal having awareness is said to be *ajnani*, which means not having *jnanam*. If *jnanam* means awareness such statement should not have come. If you say that this means that God is not inert matter, the conclusion comes that you have understood God. If you say that God is not this, it means you have understood God. However, if you say that God is not all the items of the creation, which mean entire universe, it concludes in your total unimaginability of God. Therefore, partial negation makes God to be one of the items of the world. You can only negate a partial item in the case of another partial item. You can say that the pot is not cloth. However, “God is not cloth” cannot be stated because God is not a partial item like pot. Moreover, all the items of the world homogeneously exist as all pervading inert energy. Therefore, if you deny any partial item, you have to deny all the items of creation, since God is beyond the inert energy.

If you say awareness is God, the awareness is a special work form of inert energy that is produced by the oxidation of food (*Annam*) in combination with oxygen (*Prana*). The Veda says the same

(*annatpurushah*). Then, how can you deny the food and oxygen, which are inert matter only and select the awareness? If you reject the mud, there is no pot. The inert matter is the source of awareness. Due to this reason only, the awareness is again becoming its original source (inert energy) in the deep sleep just like the mud pot is becoming mud on destruction. You must remember that the soul is becoming all pervading inert energy (Brahman) and in that state only, the soul can be said as Brahman, which is the essence of this entire creation (*Sarvam Khalu idam*- Veda). If you limit the soul to the awareness, it can never be Brahman because it is discontinuous. However, the word Brahman here is only inert energy and not God. All the four Mahavakyas can be understood in this line, which means that myself, yourself and he or she is inert energy (Brahman) and finally the awareness or even knowledge of any state is essentially inert energy (Brahman). Therefore, negation of inert items is meaningless in realizing the nature of absolute God. However, the negation of inert items can be a helpful broad step of the address of God, who comes down in the human form into this world. The third Brahma Sutra means that God comes down to deliver the spiritual knowledge (shastram). Therefore, the fifth Brahma Sutra means that God cannot be the inert object because of the requirement of preaching since the spiritual knowledge preached by God is special and is impossible to any human being. The awareness of living beings and the knowledge of human beings are only more and more precise steps of address. This *Prajnanam*, which is impossible to any other human being, is the most precise step like the house number. Such impossible special knowledge is already supported by the point, that is, the impossibility of the knowledge of creativity and management of the universe by any human being in the world. When such God, who has that unimaginable knowledge of the creativity of the universe comes down, certainly the spiritual knowledge delivered by Him must be also wonderful and unique and must be also impossible to any other human being.

Even in the case of human incarnation, God's nature is not understood because God is hidden in the human form. Through the unimaginable talents of the human form, the hidden God is inferred. The existence of God is experienced or felt. Such experience is not the knowledge of God. It has no reference to His nature. A blind fellow feels the existence of the movement of somebody near him. He has only experienced the existence but he has not understood whether the moving item is a person or some animal. Similarly, from the wonderful talents of the human form, the existence of God is only experienced. Since such experience of the existence of God is not knowledge, God remains unknown because His

nature is not at all understood. The Veda says that His existence is only realized but the knowledge of His nature is never attained (*Astiityeva Upalabdhyah*). Here, *upalabdhi* means only experience and not knowledge. The existence of God gives you the knowledge of the unimaginable nature of God. You can only understand that He is not at all understandable (*Yasyaamatam* –Veda).

The creator is always only one (*Ekameva* –Veda), but the creation contains variety (*Vividhaiva* –Veda). The person is only one but his works can be different like walking, talking, singing etc. This again proves that the creation having multiplicity must be the form of work only and not the worker (*Kriyayam Vikalpah natu vastuni*- Shankara). The Veda also says that Brahman is only one and there is multiplicity in the creation. If you take Brahman as the primary inert energy, all the modifications in the creation are only of the energy in essence. If you take Brahman as God, since the primary energy is also not real with respect to God, the multiplicity is unreal since the world itself is unreal before God. The entertainment of God with unreal world is impossible. One cannot enjoy the daydream unless he imposes ignorance on himself. However, if he is captured by ignorance totally, it will be a real dream, in which he has no trace of independence or control over his dream. Moreover, such full ignorance does not give entertainment because he is subjected to lot of misery in the real dream. However, in the daydream, the ignorance is not complete and therefore, the entertainment and control exist side by side. Therefore, when God descends, He keeps Himself under the control of the primary energy (Mula Maya) and will be like the dreamer in the sleep having full ignorance. The two examples of the daydreamer and sleep-dreamer are created by God to make us understand the concept of Ishwara and the concept of human incarnation respectively.

The ordinary human being is always controlled by the Mula Maya. But, the human incarnation can rise to the state of Ishwara at any time, whenever it wishes. When such wish is not done, the human incarnation is as good as the ordinary human being enjoying fully under the control of ignorance. However, He is controlling the Maha Maya with His superpowers. Sometimes He appears to be controlled by the Maha Maya or even Maya for more entertainment. However, He never crosses the Mula Maya because there is no need of it. To show His control over Mula Maya, there will be no spectator except Himself because when He withdraws Mula Maya, the entire creation disappears. This does not mean that Mula Maya is controlling Him; He only keeps Himself under the control of the Mula Maya. Mula Maya controls Him but she is always aware that He is her sole

controller. When He enters the world through the energetic form (upper world) or human body (earth), this is the situation. If He crosses the Mula Maya, there is no entertainment though He becomes the full controller.

The first Brahma Sutra mentions about the enquiry of Brahman. This Brahman cannot be God or Parabrahman. The enquiry requires the usage of several words, the discussion about Brahman means that there is some debatable aspect. Regarding God there is no debate because He is beyond all the words and imaginations. The debate about God comes only when God enters a medium. The discussion is whether the medium should be taken as God directly or indirectly. The God and medium may be taken as two separate items and we may say that God is experienced through the medium. The other view is that a medium can be treated as God as the electric wire is treated as current. The second Brahma Sutra says that the medium should be considered as God because the medium (Krishna) gave the vision of Cosmic form (Vishwarupam). This vision shows that the cosmos is produced, maintained and dissolved by Him. The vision shows the creation, maintenance and destruction of the universe. Before the vision, the vision of cosmos (Vishwarupam) does not exist. When it appears, it indicates the creation of cosmos. When it disappeared, it shows the dissolution of cosmos. The external cosmos always exists and exists even before this vision. If the external cosmos does not exist before this vision, Arjuna cannot exist to see this vision. The third Brahma Sutra says that the reason for the God to enter the medium of human form is to preach the spiritual knowledge (Shastram). The fourth Brahma Sutra says that the medium (Krishna) can be taken as God because of the all-pervading God in that medium like the current in the wire (*Samanvayat*). The fifth Brahma Sutra says that God enters only into the living beings and never the inert objects. If you say that the Lord existed in the iron pillar, it was a special occasion to support the word of His devotee that God will appear from any corner. However, in the case of the human body of Krishna, He existed from birth to death. The existence of the Lord in the iron pillar was only just for that moment.

The main purpose of the incarnation of God is to preach the spiritual knowledge to the humanity for their eternal welfare. For such purpose, only the human body is congenial for the human beings. The forms like fish, tortoise etc., are only for certain special occasions to destroy the evil forces. The fifth Brahma Sutra gives only the step of the broad address of the Lord. This step denies the inert items. If a person is in Delhi, it means that He is not in the other cities. To indicate that he is not in any city except Delhi, the precise steps of the address (*Aativahikah tallingat*- Brahmasutra) are not

necessary. We simply say that he is in Delhi. This does not mean that he will be found anywhere in Delhi. Similarly, God will not be found in every living being. Then we say that He is in a particular street in Delhi, which is the human body. The wish to create is indicating the broad area of awareness existing in all the living beings (*Tadaikshata* –Veda), which is the name of the city. The next precise step is the name of the street, which concentrates the information to human beings through the word ‘knowledge’ (*Satyam Jnanam*- Veda) that exists in the human beings only (*Manushim Tanum*– Gita). This does not mean that He is found anywhere in the street. The first step does not mean that every living being is God. The second step does not mean that every human being is God. The third most precise step is the house-number in the street, which is the particular human body (*Vasudevah sarvamiti*- Gita), called as Krishna, Jesus etc. If you enter the house, a person can be found very easily in that house. Such superman is indicated by the special knowledge (*Prajnanam*). Therefore, all such analysis relates only to the steps of the address of the human incarnation and existence of God is experienced through the human form. Therefore, the unknowability of God is always maintained, since the nature of God is not understood.

### **Realized soul**

If you can learn from God regarding His state of continuous entertainment from the creation containing both pleasant and tragic scenes, you have become God in this very important aspect. The superpower and producer-ship of the world etc., are not at all required. The spectatorship and the entertainment is the only essence of this creation (*Ekaki na ramate*-Veda). The spectator of the picture can enjoy equally with God even though the spectator has not produced the film. The producership of the film has no relevance to the enjoyment. In this aspect, the soul and Brahman become one and the same (Advaita). When the sole purpose of the creation is only entertainment and that is fulfilled even without the producership of the world, you are unnecessarily canceling the producership of God by making the world unreal. You have done this because you cannot be God if the producership is real, since you cannot produce the world. Now, since the very essence of the production of the world is attained by you through the equal status of the complete entertainment with God, you need not do this unnecessary crime.

**Petitioner (Purvapakshi):** You said that the entertainment becomes continuous if you realize the unreality of the world. As You said, there are three levels of unreality of the world. At the first level, forms and feelings are unreal and this level is called as Maya. The second higher level is Maha Maya, in which matter, awareness, light, heat etc., are unreal. The third highest level of

unreality is called as Mula Maya, in which the primary energy is unreal. For the soul, the lowest level, called as Maya is only unreal. The second and third levels are equal and higher levels respectively and therefore, cannot be unreal for the soul. For God all the three levels are unreal. The world may be unreal for God because it is totally unreal at the three levels. For the soul, only the one lower level is unreal whereas the other two levels of the world are real. Therefore, for the soul, the world cannot be totally unreal. Due to this God can have continuous entertainment due to the total unreality of the world. For soul, the world is partially unreal (one third) and therefore, the soul cannot be continuously and deeply entertained like God. Therefore, to keep equality in the entertainment of God and the realized soul, at least You have to say that the realized soul is Brahman (God). Otherwise, You are making God selfish. In our theory, Brahman is not selfish, because as soon as the realization comes, the soul becomes Brahman and the world becomes unreal in all the three levels.

**Mediator (Madhyamika):** For entertainment, the aspect of producer-ship of God is already proved to be unnecessary. Therefore, this aspect is not strengthening the problem of the petitioner to any extent. Even though it is agreed that the producer-ship does not disturb the continuous entertainment, the degree of the reality of the world cannot be overlooked as raised by the petitioner. When the basis of continuous entertainment is unreality of the world and if there is difference between God and soul in the basis itself, how the continuous entertainment, which is the result of this basis, can be same for both God and soul? If the result is to be equal, the basis also should be equal. Therefore, the objection cannot be overruled.

**Respondent (Siddhanti):** The entertainment is always limited to the third level only. When you are seeing or acting in the drama, the entertainment of the spectator is completely based on the unreal forms, which are the unreal roles and the unreal dialogues and unreal actions, which are only the unreal feelings. The second and third levels (Maha Maya and Mula Maya) are not at all related to the entertainment. In the drama, the low level of Maya is related to the story, dialogues, actions and the emotions that are expressed in the drama. All these items come under the feelings, which are only the forms of awareness. The roles like king, queen, servant etc., are also unreal like the unreal forms of the matter. When the drama is stopped, all these items disappear. The dress used for the roles, actors, stage etc., remain for some time, which can be removed from that place. This is the second level of Maha Maya where the matter, awareness etc., exist as real items up to the final dissolution of the world. The ground, on which the stage is built-up exists permanently, which is the level of Mula Maya. When you see only the higher and highest levels, the entertainment does not start at all. If you see the ground, the stage, the dresses and the actual actors, who are going to play the roles, the entertainment has not at all started in your mind. Therefore, the higher and highest levels are irrelevant to the entertainment like the producer-ship. The whole entertainment is limited only to the third lowest level (Maya), which is a common unreality to both God and soul. The realization of the unreality of the third lowest

level can be attained equally by both God and the soul and therefore, the entertainment can be equal for both God and the soul.

The unreality of the world preached by Shankara is thus, limited to this third level only, which constitutes the various unreal forms of matter. Based on the unreal difference between these unreal forms only, the feelings, which are the forms of awareness, are arising. For ex.: a girl is good looking and another girl is not good looking. The beauty and ugliness are the names of these two unreal forms. Based on these unreal forms of matter, the feelings of love and disliking are generated. The basis of these feelings is only the form of the body of the girl, which is just matter. If both die at the same time and the bodies disintegrate, the matter, which is the reality in both is one and the same. Now, the feelings are not different when the matter in both the bodies is realized as the same. The entertainment is essentially a feeling only. Similarly, suppose one girl is red in colour and another girl is black. The light, which is the common energy in both the colours, is one and the same. Just because of the difference in the wavelengths of the energy, the different colours are seen. After death, the common light energy mixes with the cosmic energy and the colours are unreal. Thus, in the second level, matter and light exist as the reality for the soul, which do not cause any feeling. When matter, light, awareness etc., become the primary energy, then the awareness itself disappears and even the basis of the feeling does not exist. There is no need of even dreaming entertainment at that highest level. Thus, you have assigned names to the different unreal forms, which give rise to the feelings. Thus, the unreal names and unreal forms constitute the essence of the whole entertainment.

Shankara says that the world of these unreal names and unreal forms is unreal. The world in this basic level of Maya is causing various feelings and thoughts like love on your family members, neutrality to others etc. If this Maya can be crossed, the knowledge and love to God can be achieved. Since anything related to God is real, both divine knowledge and devotion are real. The form of God is also real based on the same reason. All these apply to devotees also because the devotees are related to God. Therefore, the love on the form of God and the devotees is completely real since the base (God) with which they are related is real. Therefore, the God in human form and the devotee related to God become the items of reality and significance. Thus, in this sense also, the God in human form and devotees attain the equal status of reality.

Since both God and devotees cross Maya, the entertainment is equal to them.

**Petitioner:** The soul (awareness) is creating the imaginary world in a daydream. Such world is a bundle of imaginations, which are produced straightly from the soul. The soul has generated such world, controls any item of such world with full independence and dissolves the whole world into itself. The soul is also generating the imaginary space. In the case of God also, all these are the same aspects. The creation is imaginary world of God, which is a bundle of imaginations of God. God generates, controls independently and dissolves the world finally into Himself. The space in the world is also generated by God. Since we don't find any difference between the effects, the cause in both the cases must be one and the same. Therefore, the soul or awareness is directly Brahman.

**Mediator:** Regarding the effects, there should be no opposition because the Veda admits all these aspects. The respondent has only limited scope to the analysis of the cause in both the cases to be same or not.

**Respondent:** We do not object the effects, since all the Vedic statements stand as authority for all these points. However, we are raising one point that if the soul and God are one and the same, all the effects must also be one and the same. In such case, the soul should act like God in the external world also. The soul should have the same control on the items of the external creation as the God is having. The Veda says that God controls the Sun but the soul is controlled by the Sun. Another fundamental objection is that the awareness (soul) is the product of combined efforts of digestive system, respiratory system and nervous system. The food in the digestive system is oxidized by the oxygen supplied from the respiratory system. The inert energy is released, which enters the brain and nervous system. The awareness is generated by the combined effort of all the three systems. If this awareness and God are one and the same, God also must be the product of those systems in His background. When God is the effect of some other systems, He cannot be the root cause of everything. Therefore, you have to show these three systems in macro level, which generate the awareness or God from whom the universe can come out as imaginary world. In such case, the soul must control this external world, which is his own imagination since he has become Brahman by realization. We do not have any objection if you take the soul as a simile to understand the effect that is generated from God. However, since God and the link through which the world is generated are unimaginable, we can only understand the state of the effect with reference to God. From such simile, you can understand that the world is unreal with reference to God just like the imaginary world with reference to the soul. In the case of soul, we can analyze the effect (imaginary world) as energy. The link, which is the process of production as work can be also realized as



energy. The soul can be also realized as a special form of work, which is also energy. However, in the case of God, except the effect (external world), neither the link nor the God can be analyzed. This is the limitation of the simile.

The simile always is valid in certain aspects only and cannot be extended in all the points. Therefore, the soul can stand as a simile in certain aspects. The differences prove that both the compared items are not one and the same. Here, when you have taken the awareness as a direct cause to the imaginary world, on scientific analysis, it can be proved that awareness is essentially the inert energy and here the creator, process of creation and created energy are inert energy only. The same inert energy in association with some special technology is converted into awareness. Therefore, the awareness is responsible for the will and design of the imaginary world. The robot is also imagining and planning with the help of various combinations of the information that is fed. Regarding the soul also, the imagination is not original as that of God. The imagination of the soul is also based on the various probable combinations of parts of information collected from the world. Thus, the basis of planning is also ruled out to infer God as awareness. ***The planning of God is unique based on genuine creativity since no information of any part is available to Him before the creation.*** The science has brought the robot exactly equal to the human being in the extent of creativity. But both the human being and the robot cannot stand before God based on the genuine original creativity of God, which is unimaginable. The essence of the awareness, which is the inert energy, is responsible for the generation, maintenance and dissolution of the imaginary world. Therefore, the word awareness stands for the inert energy in its essential form and as a special form is called as awareness. Thus, the soul is the material cause (Upadanam) and the design cause (Nimmitam) simultaneously. Similarly, God is the root material cause as well as the root design cause of this world. However, here God is not directly the material cause, which may be misunderstood as that God is modified and is affected by all the changes of the world. Similarly, if you say God is the design cause directly, God will be responsible for all good and bad deeds. In the case of the soul, the soul is experiencing all the happiness and misery because its material (awareness) is the material of the imaginary world. Since the soul is the designer of all the feelings, the soul becomes responsible for all good and bad intentions. However, in the case of God, God neither is affected by such experiences nor is responsible for the good and bad feelings in the

world. Therefore, the item, which is the inert energy that is produced from God, is modified into the world. The will (awareness in essential form) that is produced from God has designed this world.

Neither you can say that God is inert energy, nor God is awareness because the link between cause and affect is again unimaginable. In the case of soul, the imaginary world and the soul are imaginable items, the link between them is imaginable, and therefore, the analysis can prove that the soul has to be responsible for every action and for the experience of every fruit. God is unimaginable and the world is imaginable. The link between unimaginable and imaginable items must be unimaginable. Therefore, you cannot assign the responsibility of any work or the experience of any fruit in the world to God. Due to the unimaginable link, God has no responsibility for the work and fruit. Yet, the world is created by God only (*Kartaramapi Sarvasya Viddhyakartaramavyayam* –Gita). Even if you say that the imaginary world cannot affect the soul, it is not so. The good and bad feelings are said to have the fruits to be enjoyed by the soul in the upper world. The reason for this is that the soul is awareness and the feelings are also made of awareness. Therefore, the imaginations have equal status with the awareness. A golden ring and the gold lump that is extracted from that ring have equal weights. However, in the case of God, we know that the effect is a golden ring but the cause is not gold, which is unimaginable. Therefore, the material of the world even in the deepest level (inert energy) is not the material of God. In such case, the concept of relativity also cannot be confirmed. The concept of relativity needs the knowledge of the material and its form. For example, gold is the absolute reality and the ring is relative reality. Thus, the concept of relativity gives the knowledge of the process of generation. Here, since the knowledge of the material of the cause is not known, we cannot logically arrive at the conclusion of the concept of relativity. Since the world cannot control itself by itself, the cause is inferred. The scriptures mentioned the existence of cause and thus, form the basis of God.

**Petitioner:** Scriptures can be imaginations of some poets. You can call the world itself as God, for which no other cause is needed. This is the philosophy of science also, for which you are also giving the value. If we observe the world, there is no need of any cause for it because it is a self-efficient system. The theory of probability can be an alternative for the necessity of the designer and this theory is again in science only. You said that science can be used to explain the world. Therefore, using the science, you can prove that the world is designed by the probability and is controlled by the same theory of probability. Similarly, the destruction can be explained by the probability. Of course, we can accept the inert energy as the material cause and the material that maintains the world and the force that destroys the world. Without awareness we can achieve the answers by associating the items of the world with the probability of collisions and

the energetic considerations of the reactions as explained in science. Even the ancient Indian logic says that the atoms guided by probability (*Adrushtam*) are creating this world and the designs are assigned to the probability only without the need of the designer. Therefore, both the inference and scripture have gone into the dustbin. The theory of evolution as proposed by Darwin can completely explain the production and development of awareness into mind and intelligence in course of time based on the requirements of the nature. The robot with simultaneously working microprocessors proves the production of awareness and thoughts. The information in the chip is always from external world. Even if you believe the previous births, the bundle of information (*samskaras*) was also fed from the external world only. Therefore, the external feeding of the information into the chip is common. Thus, all the aspects are answered by science.

I was actually atheist (Buddhists or Purvamimansakas) and was based on this concept only. I am converted to become Advaita philosopher by this Shankara through some intellectual trick. Shankara said that I am God. Since I exist, I accepted that God also exists. However, I still remain as an atheist. Even as an Advaita philosopher, there is no God other than me. As per the science, I am a part of the creation, called as God. Therefore, Advaita and science are one and the same. I have not crossed the limits of the world. Only I have changed my name as God.

**Respondent:** All your argument is undebatable because it is concentrated within the limits of the world. The probability can certainly replace the designer. The cosmic inert energy associated with the theory of probability can explain every aspect of the world without the necessity of God. Therefore, inference can be easily thrown out. We cannot contradict you if you say that the Veda is an imagination of the sages, who were poets. We cannot give special validity to the Veda saying that it was told by God and therefore, it has special validity. Now, since God Himself disappeared, the Veda cannot be a special authority. If the story is this much only, certainly there is no answer from our side. However, before answering this objection, I would like to remind you that the science is completely based on the experimental evidence. The experimental evidence is only derived from the perceived objects and perceived phenomenae. Therefore, before hearing My answer, I should re-confirm that both of you are standing on the science based on perception. Unless you both reassure Me on this aspect, we will not give the answer.

**Petitioner and Mediator:** If the phenomenae are perceivable and the objects are having the same status as that of the objects existing in this world, we will accept Your answer.

**Respondent:** My answer is certainly based on the perceivable phenomenae and the perceivable objects, which have exactly equal status with the phenomenae and objects existing in this world. There are several people who exhibit supernatural powers as miracles. The production of the material is perfectly perceived and the material is as real as any object in this world. The existence of the materialized object is continuing equal to the existence of any other object in this world. Therefore, the

unimaginable power, which is beyond the science, is established. You have to accept the existence of unimaginability (Maya) and thereby, the possessor of the unimaginable power (God) has to be accepted. Certainly, you have to recognize the existence of some item (either power or power and its possessor) beyond the spatial dimensions of this world. Thus, the exhibition of miracles establishes the existence of something beyond this world and thus, the scripture is not poetry and gains validity. The human incarnation establishes the validity of the scripture through such miracles. Jesus told that He has come down to fulfill whatever was told in the scripture. For the existence of such unimaginable power, the human incarnation alone is not required. Even the devotees exhibit such power.

Once the existence of something above science is realized and once the scripture becomes alive, there will be quest for further discussion on the subject of the scriptures. To create such fundamental quest, human incarnation is not necessary. It is at very fundamental level and every normal human being is meant for such basic concept. Therefore, God has given such superpowers to devotees at all levels so that the fundamental faith and quest on the subject is ignited in every human being. The human incarnation is very rare and cannot cater Himself to all the human beings at such fundamental levels. He comes down mainly to give the final solutions to the discussions done on the subject based on such quest. This is the reason why God is giving the superpowers to several people whether they are good or bad. The propagation of this fundamental concept is to be done at very large level. The Gita says that wherever miracles are found, they denote the existence of the superpower, from which such sparks have come (*Yadyat Vibhutimat Sattvam...*). The superpower denotes the possessor of the power (*Mayinamtu* –Gita, *Indro Mayabhih* –Veda).

**Mediator:** Do You mean that every cheap fellow exhibiting such powers (Kshudra Upasaka) is God?

**Respondent:** The verse in the Gita says that the potentiality or power (Sattvam) that is showing the miracle (Vibhuti) is a spark of the infinite superpower of God. The possessor of that spark is neither God nor a spark of God. A merchant has hundred diamonds. Somebody argued with him that there is no diamond. The merchant ordered his servant to bring a diamond from the box and show it to that fellow. The servant did the same. This does not mean that the servant is the owner of the diamond. It also does not mean that the servant, who brought one diamond has 1/100 share of the wealth of the merchant. The possessor of that power may be a devotee or may be a demon. *The point is limited*

**only to the exhibition of existence of diamond.** The subject regarding the ownership of the diamond is a subsequent topic, which constitutes the spiritual knowledge. Therefore, the exhibition of miracles is also an aspect of the spiritual knowledge. A scholar cannot show the miracle. A demon cannot deliver knowledge. Suppose Ravana is both scholar and possessor of miracles. He has not divine love. He was torturing devotees of the entire world. He is not having bliss, which is continuous happiness. He was worrying on several occasions without happiness. The possessor of bliss and love must transfer the same to others. However, he transferred fear and misery to several. Therefore, all these aspects eliminate the non-God items and show the God. However, remember, all these are characteristics of the medium only and not God directly because God is unimaginable. They direct you to the address of the Lord with collective effort. Thus, special knowledge (*Prajnanam Brahma*), miracles (*Satyakamah*), love (*Rasovaisah*), bliss (*Anando Brahma*) are the signs revealed in the Veda. They indicate the address of the Lord.

**Mediator:** A devotee may also be mistaken as God due to his superpowers, divine knowledge, love and bliss. God is missed by margin because any higher level in these four levels can be taken as the highest level and thus, the devotee may be mistaken as God.

**Respondent:** If you mistake a devotee as God, there is no harm. The next address of God is only the devotee after the human incarnation. God will fulfill everything to your requirement even through the devotee. God is more pleased with the fame of His devotee. The above signs are mainly intended to isolate the demons and the scholars twisting the knowledge. Of course, there is one miracle, which cannot be transferred to the devotee and is limited to God only. That is creation, maintenance and dissolution of the universe. However, unfortunately, God cannot exhibit this miracle to any soul because to exhibit this miracle, first the entire universe including primary cosmic energy should be dissolved by God. If that is done, the individual does not exist and cannot be a witness to the dissolution. When the universe is again created, the individual does not exist before the creation and therefore, cannot witness the process of creation. Arjuna asked Krishna for this single miracle i.e., the real proof of God. However, God gave a vision of this (Vishwarupam) only as there is no other way than this. Thus, Arjuna confirmed Krishna as God by this miracle. Otherwise, Arjuna was thinking that Krishna, being a genius, is delivering the special knowledge based on His scholarship in the Vedas and the Shastras.

**Petitioner:** If the respondent has established God, I have no objection to accept God if I am God.

**Mediator:** To say that yourself is God, the respondent has already given the objection that God needs the existence of biological systems to be the awareness. Therefore, the petitioner cannot continue his claim.

**Petitioner:** The awareness can exist without the background of these biological systems also. At the time of death, the soul is leaving the body and is having awareness. Therefore, awareness exists without the association of these biological systems. Awareness is an independent item existing. When the soul re-enters the body, the same awareness is continuing. Thus, the awareness is eternal also and does not require the systems. The awareness in the body may disappear after death but the awareness in the soul should not disappear in order to experience the punishments given by the messengers of Yama as soon as the soul comes out of the body.

**Respondent:** As soon as the soul comes out of this gross body, a new body covers the soul. The new body contains all the systems in a very subtle level. The Veda says that the soul coming out of the body is having another body, which contains nervous system and respiratory system (*Manomayah Prana Shariiraneta*). Therefore, the awareness of a soul is from the new body, called as Yatana Shariiram. The soul experiences the punishment through this body only. The respiratory system needs digestive system and thus, the subtle matter is oxidized to release the inert energy.

**Mediator:** A soul going to heaven is said not to have hunger and thirst (*Ubhetirtva... Swargaloke* – Veda). Therefore, the digestive system is not necessary to supply the energy. Then, the nervous system cannot function. Still they should have awareness to enjoy the pleasures of the heaven. Therefore, the awareness exists in the body going to heaven (Bhogashariiram), which does not have these systems. Thus, awareness is an independent item.

**Respondent:** It is said that the souls go into the upper worlds, take the solar rays as food (*Suryoshma payenah*). That means the energy is taken from the solar energy. If the awareness is independent, there is no need of supply of energy from outside. This means that the nervous system is existing (Manomaya Kosha) from which awareness is produced in to which energy enters directly.

**Petitioner:** The angels are having energetic forms (Divya Shariiram), which do not contain any system, but still awareness is present. The angels are not drinking the solar energy as You stated.

**Respondent:** Even in angels, the nervous system (Manomaya Kosha) exists and since their bodies are energetic reservoirs, there is no need of taking energy from outside. Let us assume that the independent awareness exists in angels without any system in the body. If that is so, the eternal awareness in the body of the angel must be God according to you. If that is so, why Yama, one of the angels said that God is unknowable? He also said that he cannot know God (*Yasyamatam, kathametat vijaneyam* –Veda). If you do not give value to this Vedic statement, the very angels are gone because their existence is referred by the Veda only.

## **Effort of Advaita Philosopher is Negative**

The Advaita scholar comes fast if he finds the item, awareness. He will make other items unreal and the reality of the object becomes only awareness. He will limit himself to the same awareness, which is present in his human body. Since all the items except awareness are unreal, he will also remain as the awareness, which is the ultimate reality. Now, he will say that the object and himself are one and the same. He is the owner of one-lakh rupees. The other person is the owner of one crore rupees. Now, he will say that the other person is also having really one lakh only and the other lakhs are unreal. Now, he says that he and the other person are one and the same. He will never try to rise to the level of one crore. Hanuman, a monkey, who is the owner of just a hundred rupees, rose to that level. This is a positive effort. The effort of Advaita philosopher is completely negative. He tries to bring down any richer man to his level saying that the extra riches of anyone are unreal. Even if everyone becomes equal to him, he is not worried because his sole aim is not to see anyone richer than him. He is not interested in his rise but there should be no greater person than him. He may not have any benefit but nobody should be benefited more than him. The basic psychology of human beings is in this line only. When the philosophy appears convenient to the psychology, such philosophy is accepted immediately. Nobody will leave that philosophy. Similarly, the Advaita philosopher has reduced Brahman to mere awareness removing His post of Ishwara. Thus, he proposed that Brahman is the ultimate reality and Ishwara is the relative reality or unreal. Since everything except awareness becomes unreal, he is also reduced to awareness only in reality. Therefore, he and Brahman become one in the ultimate reality. He should know that Brahman never retires from the post of Ishwara. Nobody can become Ishwara except Brahman.

When the officer comes back to his house from the office, it does not mean that he has retired or resigned. Though the officer's behaviour is not expressed by wearing the uniform or sitting in the office, the officer in the house is still an officer for all practical purposes. Similarly, when he is in the office as an officer, you cannot say that he is not the father of his child. Therefore, an ultimate reality (Brahman) is Ishwara and the relative reality (Ishwara) is Brahman. The lump of the gold (ultimate reality) has the potentiality to become the chain. During the existence of ring, the same lump of gold is present. Thus, in Ishwara, Brahman exists in totality. In Brahman, the potentiality to become Ishwara exists. You say that the same Brahman is becoming Ishwara and Jiiva just like the same gold becomes a

ring and a crown. The gold present in the crown is one kilogram. The gold present in the ring is one gram. You say that the same gold (Brahman) is present in the ring (Jiiva) and crown (Ishwara) and the difference between the crown and the ring is only in the design, which separated from the gold is unreal. Therefore, the difference between Ishwara and Jiiva is unreal. In reality, only gold exists, which is the Brahman. However, in this simile, all the concepts are not clear. Since the design is a relative reality, the difference between crown and ring can be unreal. Since it is totally unreal, the quantitative difference is also unreal. However, what about the difference in the quantities of the gold present in the ring and crown? Gold is the ultimate reality. Now, the difference is in the ultimate reality.

**Petitioner:** Since the space (relative reality) is unreal, the quantitative difference of gold is unreal. Only qualitative similarity holds good. You have to treat the gold beyond the space. Such example is not available in the relatively real world. Therefore, awareness is above the spatial dimensions and cannot have quantitative difference.

**Respondent:** Any item, which is above the spatial dimensions, cannot have even the qualitative identification. If you say that the existence of Brahman alone is experienced as told by the Veda and then if you say that the similarity between the Jiiva and Ishwara is only the existence of some unknowable item, then you can only say that both Ishwara and Jiiva have common existence. This means that the common item of existence in both is Brahman. In that case, how can you say that Brahman is awareness (Chit)? If you confine the Brahman only to existence (*Sat*) of some common unknowable item, we have no objection. Since the item is unknown, even the existence of such unknown item has no meaning and cannot become the similarity. If the aspect of the similarity is unknown, it becomes meaningless to say that some unknown similarity exists. Moreover, the awareness is not mere existence of some unknowable item. It is an item that can be realized and thus, we use the word self-realization (Atma Jnanam). Therefore, apart from existence, the nature of the item is also known. We are also differentiating the awareness from inert items and thus, the awareness has defined boundaries and comes under the spatial dimensions. Then, how can you say that awareness is above space? Therefore, it is very clearly proved that awareness is an item that can be defined by spatial dimensions.

If you are very fond of the word Brahman, let the soul have that word as its name. We have no objection, because any greatest item in a category can be called as Brahman based on the root meaning. In fact, we are very happy also to call the soul as Brahman because the soul, even



though has several negative points of its greatness; it is the greatest in one point, which can be similar to Brahman. Such similarity is that awareness is absent when isolated but still gives its experience. Brahman is unimaginable but gives experience of its existence. The unimaginability and absence can be viewed similar though fundamentally, there is vast difference. The absence means non-existence. The unimaginability means existence, which cannot be understood. In this point, the soul stands as an example to understand the Brahman. Therefore, if you call the soul as Brahman, we will be happy to sacrifice it and we will call the Brahman as Parabrahman from now onwards. It is just like the owner of the one-lakh rupees to be called as the owner of a crore. We will call the actual owner of the crore as a millionaire from now onwards. In fact, even this may be painful to you because in such case, you may like to be called as the millionaire. Therefore, our new name for the owner of one crore is “the person beyond one crore.” Therefore, the word Parabrahman is not having any positive meaning, for which you may be again attracted. It has only a negative meaning that it is something beyond yourself (Brahman). However, unfortunately, you are not agreeing to this proposal and stick to the word Brahman only.

You are saying that Ishwara means the creator, maintainer and destroyer. You have limited Ishwara to this concept and pushed Him to the relative reality making Him unreal. You have clearly understood the reason, which is that you cannot become Ishwara by any path. This concept is built up by yourself and please stand on it. You say that Brahman is the word introduced in the Brahma Sutras as the ultimate reality. The characteristic of Brahman is immediately revealed in the Second sutra as the creation, maintenance and dissolution of the world. If awareness is the real meaning of Brahman, the second sutra should have been immediately “That which is awareness.” If you say that such characteristic is only *Tatastham*, we have already answered this by saying that the *Tatastham*, which is constant and not found in any other item can act as *Swarupam*. If you say that the *Swarupam* (awareness) is the characteristic of Brahman as told in the fifth sutra, the context of the fifth sutra is not to say the characteristic of Brahman because the context is denying the inert items as Brahman. Therefore, to give importance to the awareness and to remove importance to the potentiality of creation etc., is against the theme of the Brahma Sutras. The theme is twisted by you because you are having mere awareness and you can never achieve

the potentiality of creation in your lifetime. This twist is done by you to call yourself as Brahman.

**Petitioner:** In the fifth Brahma Sutra, even though it is out of context, the conclusion is that Brahman is not inert item but awareness only.

**Respondent:** In the fifth sutra, the awareness (Chit) is not mentioned. Only the will (*Ekshateh*) is mentioned. It means that Brahman got a will but it does not say that Brahman is awareness. By the will, the inert item is rejected. However, it does not mean that the awareness is selected. If you say to one student that he failed in the exams, it does not mean that the second student passed. The indirect sense need not be always the direct meaning. In fact, this sutra gives the broad address step of Brahman that enters the world as incarnation. This means that Brahman enters into a living body and not an inert body because the program of incarnation is to preach the knowledge. Even in the context of Brahman, it wished to create as per the Veda. However, that does not mean it is awareness. In the case of worldly items, such logical analysis will certainly prove the item to be awareness. Brahman being above the spatial dimensions, such worldly logic fails. Since Brahman is the source of every item (dravya), property (guna), form (rupa), action (karma), there is no objection to say Brahman did this or that. Brahman can do everything and therefore, it wished to create.

### **Theme of the Brahma Sutras Relate to Incarnation**

**Mediator:** You have related the fifth sutra to the incarnation of Brahman. Do You mean that the theme of all the Brahma Sutras relate with the incarnation of Brahman?

**Respondent:** Certainly, all the sutras can be related to the human incarnation, which was present during the time of Vyasa. There is no difference between Brahman, Ishwara and the human incarnation (Krishna). Ishwara is in the relative reality and it is proved that He is simultaneously Brahman. Since both the human incarnation and Ishwara are in the same reality, there is no objection to give homogeneous status to both. Thus, the human incarnation is simultaneously Brahman and Ishwara. The human incarnation is before the eyes and the medium is the human body and not the cosmos as in the case of Ishwara. The complication and repulsion is more in human incarnation. Therefore, the enquiry is more required in this case. The second sutra refers to vision of Vishwarupam, in which Krishna showed the creation of universe, its maintenance and its dissolution in the vision. This itself proves the common characteristic of both Brahman and Ishwara. The third sutra says the main aim of the human incarnation, which is to preach the spiritual knowledge (Shastram). The fourth sutra says that the medium

can be treated as Brahman due to the unity of the medium and Brahman without isolation (*Samanvyat*) like current and wire. The fifth sutra says that the incarnation cannot be through inert medium because awareness of the medium is required for preaching the spiritual knowledge. There is no need of any tension in such interpretation because Vyasa stressed that Lord Krishna is Brahman and Ishwara as seen in His Bhagavatam.

The human being cannot touch Brahman in the ultimate reality even entering into more subtle bodies of energetic forms after death because even angels in that state declared that they cannot understand Brahman. As far as the existence and experience of the unimaginable nature of Brahman is considered, there is no objection. In fact, such experience of the existence of the unimaginable nature of Brahman is given by the human incarnation only for the humanity through unimaginable actions (miracles) and unimaginable knowledge etc. Otherwise, the very existence of Brahman based on the scriptures will be thrown away by the atheists as poetry. Even you cannot touch Brahman in poetry because it is beyond the imagination of any soul since it is above the space. When the same thing is uttered by angels like Lord Yama, how foolish it is to be heard from the mouth of petty human being? Do you mean that even angels could not understand that Brahman is awareness? Do you mean that Hanuman after studying all the Vedas from the Sun could not understand this small point that awareness is Brahman and therefore, He is Brahman? If you say that awareness (soul) is not Brahman but Brahman is awareness, in such case how can you utter the statement that you are Brahman?

Krishna told that He is the creator, maintainer and destroyer of the world (*Prabhavah pralayah..., mai sarvamidam, mamabhutamaheshwaram* –Gita). From the point of the awareness, you can also state the same and say that there is no difference between Krishna and yourself. However, Krishna proved what He said by giving the cosmic vision, which you cannot give. You may say that it is only vision and actual proof is impossible because the soul will not exist to grasp the concept in such proof. Accepting this impossibility, which is due to the incapability of the soul only, you can also give at least the same cosmic vision as given by Krishna. Now, you say that all the miracles are untrue. You say that the world is unreal and therefore, Ishwara is unreal. Now, even Krishna is reduced to the mere awareness only so that yourself, Krishna and Ishwara are reduced to Brahman, which is limited to pure awareness only. Therefore, you are always in the circular motion of egoism and jealousy only and you can be never dragged out from this circle. You

are going in the opposite direction and finally reaching the place of demons. Your aspired goal can be achieved by you if you come out of this circle and worship the human incarnation like Hanuman, who became Brahman and simultaneously Ishwara at the end of His spiritual effort. You are the most laziest man on this earth because you want to be Brahman without any effort as if you are getting the lost ancestral property through sudden judgment from the court. All the sacrifice and service of Hanuman is the climax of foolishness since He attained the same through lot of effort, which you got in a fraction of second by hearing the Mahavakyam!

**Petitioner:** If you say that Krishna is Brahman, He himself told in the Gita that He is the awareness (soul), which knows everything (*Kshetrajnamchapi mam*). He told that there are two items, one is the soul and the other is the body. He also told that He is the soul present in every body (*Sarvakshetreshu...*). He told that He has entered the human body (*Manushiim Tanum...*) and He must be the soul since there are only two items (*Prakrutim purushamchaiva*). Therefore, You are encircled from all the angles and You have no other way than to accept that Brahman is the soul in every body.

**Mediator:** The word Purushottama also means that He is the best among the souls since the word Purusha has to stand for the soul only. Krishna says that He is beyond the Prakruti (*Kshara or Kshetra*). However, He says that He is the best among the souls (*Akshara*). In this verse, the word 'Atita' means 'beyond'. The word Uttama means the best among the category of souls. Since a realized soul is Brahman, he is the best among all the souls. Since the soul is beyond the body in view of the eternality, the word *Atita* is used in this context. Therefore, this makes clear that there are only two categories, the first is Purusha (soul), and the second is Prakruti (body or inert world).

**Respondent:** When you say that there are only two categories i.e., soul and body only, how can you include the soul in Prakruti under the sub-division Paraprakruti? In such case, the soul and body are Prakruti and God is Purusha. In such case, there are only two categories (Purusha and Prakruti), because the soul and body are in one category only.

**Petitioner:** It is said that the Paraprakruti is Jiiva or subtle body in the Gita (*Jiiva Bhutam*) and not the Atman (causal body). Therefore, the Paraprakruti is the subtle body and not the soul.

**Mediator:** If the subtle body is Paraprakruti, it is said that the Paraprakruti maintains the entire world (*Yayedim Dharyte Jagat*) in the same verse. However, the subtle body is not maintaining the world. Since the inert energy is maintaining the world, the soul here must refer to its basic essential form, which is the inert energy. Therefore, here the soul in the state of a bundle of qualities (subtle body) is to be taken, it should be taken in its basic form of inert energy as attained in the state of deep sleep. Here the word Jiiva cannot refer to the subtle body and the causal body also. It must refer only to the soul in deep sleep, which is inert energy. The word causal body means the standstill awareness of a realized soul. The soul in the state of vibrations (subtle body) as found in the states of awakening and dream cannot be referred in this verse.

**Respondent:** As the mediator explained, it is proved that the soul in all the states (awakening, dream, meditation and deep sleep) can come under only the category of Prakruti only. However, we can show the reference in the Gita about the mention of the soul as standstill awareness also

under the category of Prakruti. It is mentioned that ‘*Chetana*’, which is just the pure awareness (Suddha chit), is mentioned in the category of *Kshetram*, which represents the body or Prakruti.

**Petitioner:** The word Purusha means the awareness that is lying in the body. Therefore, You cannot keep the awareness in the category of Prakruti or body.

**Respondent:** The word Purusha refers to Lord only frequently in the Veda. It is said that this world is the body of the Lord in the Veda (*Prithvi Shariiram, Vishwaatmanam* etc.). If you are particular of a limited living body only, you can take the human body of the human incarnation, in which the God is existing. When the Lord said, “*Idam Shariiram*”, it indicates the pious body of the Lord or the pious body of a great devotee like Arjuna, who is participating in the divine mission. It is not referring to every human body. When the Lord told ‘this body’, there is no need of introducing an alternative word “*Kshetram*” here. If He wanted to tell the alternative words for body, other alternative words must have been also mentioned. Therefore, the word *Kshetram* means the pious gross body, which is like Varanasi city. The word *Kshetram* is explained as the collection of five elements, various qualities and pure awareness (*Chetana*). The gross body consisting of the five elements is like the pious city. The bundle of qualities (subtle body) is like the pious temple. The pure awareness is like the innermost room (*Garbhalaya*). God is like the pious lingam in it. The lingam is beyond the *Garbhalaya*, temple (*Devalaya*) and the city. Similarly, God is beyond the gross, subtle and innermost causal bodies. Such God denoted by silence is beyond Vishwa (gross), Tejasa (subtle) and Prajna (causal) bodies as explained in the Veda. Now, here the causal body (or even the subtle body, which is made of the causal body) has the property of awareness and so is *Kshetrajna*. Now, God inside the causal body also is *Kshetrajna*, which means God also has the property of awareness and can also wish.

Here, the two words, ‘*cha*’ and ‘*api*’ are very important. These two words mean that even though God is unimaginable and not any item of creation and therefore, not awareness, still the Lord has the property of awareness. The reason is that the Lord being omnipotent can have any property because He is the chief source of everything. The soul is like the personal room of the Lord in the house (gross body). The owner is not restricted to that room only and can move anywhere in the house. Similarly, God can pervade all the three bodies in the human incarnation if necessary. If you take here, God can be Purusha and all the three bodies are Prakruti. If you take the soul as Purusha, God is the third

item, called as Purushottama, who is beyond both Kshara and Akshara, which are the two imaginable items. The word *Atita* can refer to both *Kshara* and *Akshara* according to grammar. The word *Uttama* (superlative degree) means the best because Akshara is better than Kshara and God is better than Akshara. If your version is correct the word *uttara* (comparative degree) must be there. If you take the case of a devotee, you can take the gross body as a city, the subtle body is the temple and the causal body is in the position of God. In this case, the Garbhalaya is included in the temple. If the city is not referred here, the gross and the subtle body can be the temple and the causal body is like God (*Deho Devalayah*). In the human incarnation, all the three bodies constitute the temple and God is the shrine. If the concepts are clear, there is no confusion in the classification because sometimes the sub-division is also considered as the main division. The number of classified items varies because of the variation in the nature of the classification.

**Mediator:** If the soul is made of awareness, which is the root cause of the whole creation, there is no objection because the word Prakruti need not be taken in the sense of the effect only. This word can be also taken as the cause. The Sanskrit dictionary says that Prakruti means the root cause (*prakrutirmulakarane*). The word Prakruti can be said as the cause that is responsible for the best work (*prakrishtam kriyate Anaya iti*). In such case, the soul can be called as Para Prakruti and at the same time, can stand as the root cause of the creation. Such soul or awareness can be also Purusha as per its definition.

**Respondent:** If you call the soul as the root cause based on the dictionary, I cannot object you on that way but the objection comes because the other items mentioned in the Apara Prakruti are products. The Para and Apara are the two sub-divisions of Prakruti. You cannot say one sub-division as product and another sub division as cause.

**Petitioner:** We can take the word Prakruti in the sense of the inherent nature. This word is mentioned in that sense also in the Gita (*Prakrutim yanti...*). The Para Prakruti means the best nature of the Brahman, which means the real nature. That means it itself is Brahman. Thus, the soul becomes the Brahman.

**Respondent:** In such case, the Apara Prakruti also must be the other nature of Brahman. Nature being common, there cannot be distinction between *Para* and *Apara*. In such case, all the created world (products) also becomes the nature of the Brahman. This means that world itself is Brahman. There is no distinction between cause and effect. This is the concept of science and atheism.

**Petitioner:** The Brahma sutra says that the soul is not a modification of the food. It is independent awareness (*vikarat netichet na prachuryat*). Since it is not the product, it can be taken as the cause of the world.

**Respondent:** If something is not the product of another specific item, it does not mean that something is the root cause of the world. That Brahma Sutra is referring to the Vedic statement “*Purushah annarasa mayah*”. If you take the Vedic statement “*annat Purushah*”, it means that the soul is the product of the food. If you go to the beginning of this statement, it starts telling that space came from atman (inert energy), air came from space, fire came from air etc. When you say that pot is produced from the mud, it shall not mean that the mud by itself can produce the pot. The pot maker, wheel, fire, water etc., are responsible for the production of the pot. Therefore, you cannot say that the pot is the direct modification (*vikara*) of mud. Thus, in all these productions, the will of the God is necessary, without which the production cannot take place. The sand particles in course of time form an aggregate, called as stone and here the pot maker etc., are not required. Such modification of sand into stone is direct modification (*vikara*). Though food is the cause of the soul, the will of God must also be associated for such production of the soul from food. It is not a direct modification. The same sense is also referred to *annarasamaya*. The word *maya* (*mayat*) refers to the direct modification. Such direct modification is opposed by the Brahma Sutra and the same sense also exists in *annat Purushah*. Here, the Vedic statement is referring to the soul, which is made of inert energy that is produced from the food by the will of God. The soul is associated with the inert energy (*annarasa*) that is supplied to the soul. The soul is like the ice block that is formed from water. Suppose the ice block is in a beaker of water. Since water is the same in the condensed ice also, we can say that the ice is associated with mostly water. The quantity of water in the ice is very less because the ice block is very small. Thus, the “*mayat*” is used in the sense of majority (*prachuryam*). Though the ice is consisting of the same water, it is less but its individuality is maintained. The surrounding water is perfectly homogenous with the ice. But it is in liquid phase, which is different from the solid ice. Actually, the soul creates the dream with help of this inert energy supplied from the food. When the soul (*jiiva*) leaves the body, the condensed inert energy as a solid containing the strong feelings from several births (*samskaras*) leaves the body. Thus, the central chip is missing. Therefore, even if you introduce the inert energy into dead body, the original chip, which is responsible for individual behaviour is not appearing. But the chip (*jiiva*) that comes out of the body is surrounded by another energetic body (*Yatana Shariiram*). Thus, the *jiiva*, who escaped in the above body will have the same behaviour

of the dead person. Here, the Brahman and soul differ because Brahman is unimaginable and is creating the universe with its associated inert energy (Mula Maya). The soul also creates the dream with its associated inert energy but the soul is made of the same inert energy as a bundle of specified individual qualities (samskaras) collected from previous births. Another difference is that Brahman is the cause for the inert energy associated with it. In the case of the soul, the inert energy supplied from the food is associating with the Jiiva. Due to such differences, Brahman cannot be the soul.

### **Superimposition**

You have introduced the superimposition in the case of mistaking the body for the soul (*Dehatmabhranti*). By analysis, you have removed the illusion of misunderstanding the body for the soul. But, you are captured by another most dangerous illusion i.e., mistaking the soul for God (Brahman), which can be called as “*AtmaBrahmabhranti*.” Both the superimpositions are similar. Based on one common property, the illusion or superimposition is born. When you see the rope in light darkness, the physical appearance (the length, movement by air etc.), which is the common property between the rope and snake generated the illusion. Therefore, you should not decide anything based on a single aspect. You have to consider other aspects also to decide anything. When you switch on the torchlight, the difference is realized because the other properties like life, hissing on moving it etc., are realized. Similarly, the single property like wishing cannot decide Brahman as awareness. Such decision shows only the illusion under ignorance as in the above case. The different properties like creation of the universe, the original creativity etc., will differentiate Brahman from the soul. Even if you separate Jiiva from the Atman by removing all the qualities (When the subtle body, which is a bundle of qualities is destroyed, the causal body, which is pure awareness in nirguna state remains.), still the soul of such a realized person also is not proving the potentiality of creation. You cannot remove the potentiality of creation from Brahman even in its ultimate reality. You do not have such potentiality to remove the hidden potentiality of Brahman for fulfilling your ambition. It is most pitiable that you do not achieve anything by removing such potentiality from Brahman. If you remove such potentiality, Brahman cannot be the greatest and then you cannot call such Brahman as Brahman. You cannot call such Brahman as Brahman, because such Brahman loses the sense of the word ‘Brahman’. Do you want to become such incapable Brahman, which is only namesake Brahman? Why don’t you say that finally you have become yourself?



**Petitioner:** There is only one superimposition that is between the body and Atman. There is no second item like Brahman, which is different from Atman. Brahman is the second name of Atman. Therefore, there is no question of illusion between Brahman and Atman. In the first superimposition, there are two items, which are body and soul (Atman). Similarly, there are two items in the simile also, which are the rope and serpent. But in the second superimposition brought by You, there is only one item that is the awareness, which can be called as Atman or Brahman.

**Mediator:** As far as the existence of Brahman is considered, there is no debate because the scripture speaks about it and the scripture is supported by the unimaginable actions of the human incarnation. The debate is only about whether the Brahman mentioned by scriptures is Atman or not.

**Respondent:** The unimaginable actions of the human incarnation prove the existence of the unimaginability, which is beyond all the imaginable items of creation. If you say that all the items of the creation are unreal, the awareness, which is in the creation, is also unreal. If you say that awareness is beyond creation, then the word awareness must not carry any sense. Therefore, if you mean such unimaginable item, which is beyond all the imaginable items of creation by the words Atman or Brahman, we have no objection to say that Atman is Brahman. But, if you have understood Atman, in such case it is an item within the space and then cannot be the creator. You cannot deny the existence of unimaginable item because the concept of unimaginability is established by the human incarnation. The possessor of such unimaginability is Brahman or can be called also as Ishwara due to the hidden potentiality of unimaginable creativity in Brahman. If you have understood any item, it is not Brahman according to Lord Yama in the Veda. After all, the angels are far superior than the human beings in the potentiality of knowledge. However, if you call that unimaginable item by words like Brahman, Atman, we have no objection. But, we advise you to call it by the word Parabrahman because this word does not indicate any positive information about the nature of that item.

The word Atman means that, which pervades other things like space, energy, air etc. Such pervading property reveals the spatial nature of the item and so it is better not to use the word Atman. Of course, you can use the word Brahman because it means greatest. The unimaginable item is always the greatest among all the imaginable items of the world. Still it is better not to use this word also because this word is used to several greatest items in their categories. Only to avoid the confusion, we are opposing this word. The word Parabrahman is the best because it means that, which is beyond any greatest item or even the greatest world. The soul is called as Atman because the awareness pervades all over the body. Atman can be Brahman in the sense that Atman is the

greatest item due to its critical and subtle nature. If you use the word Brahman for inert energy, the soul can be called as Brahman in the sense that the soul is essentially the all-pervading inert cosmic energy.

**Petitioner:** We call the soul (Atman) as jiiva in the relative reality and Brahman as Ishwara. In the ultimate reality, since the world is unreal, the potentiality of creating the world is also unreal and so Ishwara as well as Jiiva become unreal. In the ultimate reality only Brahman or Atman remains as the ultimate reality.

**Respondent:** If Brahman and Atman are one and the same in the ultimate reality, Ishwara and Jiiva also must be one and the same in relative reality. However, you may say that the difference between Ishwara and Jiiva is also unreal because both exist in the relative reality. In such case, Ishwara, Jiiva and the difference between Ishwara and Jiiva are the three unrealities existing in the unreal world. Then, Brahman or Atman is the only reality at any time. Then, who is experiencing this unreal world? The unreality can never be experienced like the horn on the head of Rabbit. Shankara never said that this world is unreal. He said that the world is Mithya, which is neither real nor unreal (*sadasat vilakshana*). It means that it is non-existent if isolated from Brahman, but it is existent as long as it is based on the Brahman. When you see the rope as serpent, the illusory serpent exists based on the existence of rope. If the rope is removed, the illusory serpent disappears and becomes non-existent. But during the existence, the serpent is existing in the form of imagination, which is made of nervous energy. Energy is more subtle than the matter. Awareness is more subtle than the energy. The imagination or feeling is more subtle than the awareness. Thus, compared to the rope (matter), the illusory serpent is very very subtle and negligible, which can be treated as almost absent. It is neither completely existing nor completely absent. Therefore, you cannot say it as completely unreal. Neither the cause (rope) nor the product (serpent) is non-existent and therefore, even Shankara did not agree with *Asat karya vada*. He proposed only the *Sat karya vada*, which means that the product is not completely non-existent but still it is neglected. This is *vivarta*. In such case, you cannot use the word “unreal” either to Brahman or to the world. The Veda says that the world is created for the entertainment of the Brahman. If the world is completely unreal, there cannot be entertainment because the object is absent. Relatively real means not completely unreal.

The creation is work in essence because it is energy in the basic form. Energy is dynamic and is work only. The process of construction is work. The product of this work is building, which is matter bound in

certain design by binding energy. Matter is a form of energy. Binding energy is work and therefore, the process of construction, the binding energy, and the matter in the building are work only. Therefore, there are only two items. i) The worker or designer (constructor). ii) The construction (work). Only the construction is visible and not the worker or designer. Similarly, only the unimaginable Brahman and imaginable creation exist. The link between the two is unimaginable. The world may be very very negligible but still it exists as the object of entertainment for the Brahman. If you say the world is unreal, the entertainment is unreal and it indicates that Brahman is incapable. Brahman is the ultimate reality and the world is relative reality even in Paramartha dasha. Brahman has not become the relative reality, in which case, its existence becomes negligible and moreover the entertainment is not possible because the subject itself becomes the object. Therefore, Brahman always remains in the ultimate reality and creates the world, Itself existing in the same plane of ultimate reality. Brahman with such potentiality expressed is called as Ishwara. When you are not imagining anything, you are a man (Brahman). When you imagine something, you are called as poet. During the stage of imagination, the man is poet and poet is the man. Before imagination, only the man exists but the poet is hidden in the man in the form of potentiality to say the poetry or imagination. Thus, during the existence of world, both Paramartha dasha and vyavahara dasha co-exist. You cannot say that the man is real and the poet is unreal. Both the states are mutually inclusive with each other. According to your theory, unless the creation disappears totally, Brahman is not released. If you say that one state is real and the other state is unreal, only one state can exist at one time.

**Mediator:** You have spoken about Brahman. But, our topic is whether the soul is Brahman or not.

**Respondent:** Unless you understand very clearly about Brahman, you cannot understand whether Brahman is Atman or not. The answer for this lies in your hands only. You have defined Brahman as the ultimate reality, which is imaginable to us under any circumstances and the only information about Brahman is that It exists. Such existence is experienced by us practically through the unimaginable talents of the human incarnation and through the scripture, which is also fulfilled by Him only. We have called this item as Brahman or more precisely as Parabrahman. If you like to call this item as Atman, we have no serious objection because it is just an alternative name. If we can take the word Atman in the sense of essence, we can call Brahman as Atman also

because Brahman is the essence of the creation. The ultimate reality is always the essence of the negligible reality. Now, if you say that you are such Brahman or Atman having the hidden potentiality of Ishwara, we have no objection to accept it provided you can show at least the vision of Ishwara in which you are creating, maintaining and dissolving the cosmos as shown by Krishna. Now, you should not escape from this saying that the world is unreal, Ishwara is unreal, creation of world is unreal and therefore, vision is unreal. Now you should not escape telling that the two states cannot co-exist. It is not a sleep-dream. It is only day-dream in which the dreamer and the dream co-exist mutually. It is not like light and darkness, which cannot co-exist together. It is like the day-dreamer and the day-dream. Ofcourse, this simile is perfect for the concept within its limitations. In the superimposition of serpent over the rope, the serpent exists elsewhere in equal status with the rope. The serpent is also a form of matter and is as good as rope. When Brahman created this relatively real world, it did not exist totally or partially elsewhere before the creation. The daydream also is made of the impressions of the items already existing in the world, which were not originally created by the soul. You have to take this simile just to understand the concept of relative reality. Thus, the creation of the world by Brahman can be understood with the help of the relative reality and the unique capability of Brahman in having the original creativity (which means that the world is created without the help of any external impression).

**Petitioner:** The daydreamer is also creating a special animal with eight legs, two tails, ten eyes etc. Such animal does not exist in the world. Therefore, the soul has original creativity. A person is seeing the non-existent ghost with peculiar features, when he sees a vibrating tree in a forest in the night. He has not seen such ghost elsewhere in the world. This is the superimposition where the superimposed object exists as imagination during the time of illusion only. When the illusion ends with the help of a torchlight, there is no existence of the superimposed objects elsewhere like the serpent. Since the soul is proved with such original creativity, there should be no objection to say that Brahman and the soul (myself) are one and the same. At least I can be treated as a spark of the Brahman since my imaginary world, made of nervous energy, is also not non-existent. Based on the difference in the intensities of the energies of this external world and my dream-world, I am a particle of Brahman in this relative reality. When the space disappears in the final dissolution of the world, the quantitative difference between Brahman and myself disappears and thus, I become the ultimate reality.

**Respondent:** We have already told that the parts of the special animal or the ghost are visible in the world separately and therefore, it cannot be the original creativity of Soul (animal with eight legs and two tails as found in the dream by a soul). The soul is only combining the parts in various probabilities to develop a new design. Such creativity is seen

even in the robot, which develops new designs based on the probabilities of combinations of various bits of information, which is fed into the chip. Therefore, neither the soul nor the robot can be Brahman. The soul can be only a part of the creation and not even a part of the creator. If the soul is a part of the creator, atleast it should create an atom in the external world. If you say that the soul is a very negligible particle only so that it can create only a thought in the nervous energy since the thought is also kinetic energy, you may say that the soul has created atleast a trace of kinetic energy. Even this much is not true because, the impression from the external world, existing in the soul is just projected as the imagination. Therefore, you cannot compare the soul with Brahman in any way.

**Petitioner:** Ramanuja and Madhva have agreed that the soul and Brahman are awareness essentially. Even those two preachers, who are the founders of dualism, have agreed the common awareness between Brahman and the soul. What we say is that the other differentiating qualities become unreal in Paramartha Dasha and since the common awareness only remains, Brahman and soul are one and the same.

**Respondent:** Shankara, Ramanuja and Madhva are the three incarnations of the same Lord Datta. There is no fundamental difference and they know the ultimate truth very well that Brahman is unimaginable and cannot be touched by the soul even by logic. Did they not study the Veda, in which the angel Yama told that even the angels cannot imagine Brahman, who have concluded that Brahman is unimaginable? They have said the truth in various styles according to the surrounding atmosphere. Their aim was to uplift the then spiritual aspirants. Revelation of the truth was not their main aim because the logical maturity of the people, based on the underdeveloped science, was not so much as it is today. Ramanuja and Madhva were able to establish the difference between Brahman and the soul even accepting the common awareness.

When the result is possible even by following your concept, why should they oppose your concept and get the same result? Moreover, if your concept is opposed, you may go back to become the original atheist because even such a trace of hope is lost since even that one common item is lost. You may also say that Brahman does not exist since it is unimaginable. You have not come to the high level of spiritual maturity to experience the existence of Brahman through the human incarnation. Therefore, let the false impression of experience of Brahman exist in every human being through the awareness. Finally, Madhva told that there is no similarity between Brahman and the soul. Shankara also knows the total reality. As I told already, He has created this attraction

for the sake of the atheists. If you consider the will, you are concluding Brahman as awareness through that property. But, Brahman is not having only that property so that it can be concluded as awareness only. Brahman is the source of all other properties in the world so that you have to conclude Brahman as a collection of all the items (world itself) through such properties. Even the differentiating properties have to naturally lead Brahman to a group of the corresponding items; thereby Brahman becomes a part of the world.

### **Liberated Soul expected to Join the Service of the Lord**

The self-realization leads to liberation of the soul from the worldly bonds. You must be relieved from the worldly attachments if you are determined to join the service of the Lord. If you are joining the new institution, you must be relieved from the old institution. By self-realization, you are relieved from the worldly bonds and you are expected to join the new institution i.e., the service of the Lord. Such relieving is not the retirement, so that you can stay in your house leisurely without any activity. Similarly, by self-realization, when you are relieved from the worldly bonds, it should not mean that you should continue in that state without any bond. You are relieved from the old bonds to strengthen the new divine bond with God. After leaving the old job, you are expected to do the new job with more vigor. After cutting the worldly love, you are expected to love God more vigorously. But, the Advaita philosopher is continuing in the state of no love after cutting the worldly love. Instead of achieving a better goal, the case became worse. The anesthesia is given to perform the operation so that you are relieved from the disease and live with more happiness. After the operation also, anesthesia may be given to relieve you from the pains. But the case of Advaita philosopher is unfortunate because he has gone into continuous coma after the operation. In such case it would have been better if the operation is not done so that at least, he will live with the disease. Here, the self-realization (Yoga) is the anesthesia. The process of operation is liberation (Moksha) from worldly bonds. After this liberation, the liberated soul is expected to join the service of the Lord with more vigor. Just like after the operation, the patient is expected to be more active in his life. But unfortunately, after the liberation, the Advaita philosopher continues in the same state of self-realization (coma) only. This unfortunate situation developed because the patient wants anesthesia and operation for getting continuous coma only. The goal is prefixed by the patient.

Similarly, the Advaita philosopher has fixed the goal of self-realization and liberation as the continuity of himself in the state of self-realization (self-attainment) only. His goal is Brahman, which is pure awareness without any quality or thought or feeling (Nirguna chit). Even if all the thoughts are removed as in the state of meditation, the thought of self-awareness exists. Therefore, there is no awareness without thought (guna). The awareness without any thought, which is the complete Nirguna chit, is nothing but the inert energy, which is the essential form of the awareness as obtained in the deep sleep (*Sushuptyekasiddhah* –Shankara). Such state is nothing but the state of a tree or a stone, in which the mind (all the thoughts) is totally destroyed (Manolaya yoga). The childish Advaitin calls such state as the state of Brahman in ultimate reality. He wants to remain as inert energy in the cosmos, which is the soul in the highest state (deep sleep) in his words! I am deeply pained at this pitiable condition of such human beings, who are misled like this. The soul of Advaitin continuing in this state of thoughtless inert energy cannot disappear from the cosmos, because the primary cosmic energy will never disappear as per the will of God. It is retained for storing the entire film of the world as a reel at the end of this world show. Let this unfortunate Advaitin become a tree or a stone so that at least he will be useful in serving a devotee. A devotee may be fed with the fruits of such tree or the devotee can sit on such stone for praying the God. Therefore, instead of remaining as a part of the cosmic inert energy or becoming the entire cosmic energy by merging in it, such rebirth as a tree or stone is only due to the grace of God on him. ***The realization should lead to the liberation of the soul from the worldly bonds and not from the bond with God.*** If all bonds are removed, he will be neither here nor there. It is better if he remains in the worldly bonds having at least some disturbed entertainment in the world. At least this is better if he is unable to get the divine bliss in the divine love with the God. It is better to have ‘Goli Soda’ if the ‘Gold Spot’ drink is not available. It is better to have worldly bonds if the bond with God is not available. Infact, after tasting the Gold Spot, the Goli Soda is spontaneously rejected. Thus, rejection of Goli Soda has only one sole aim, which is the Gold Spot.

The Advaitin has set up the goal, which is totally unreal. There is no Brahman, which is simply awareness without being Ishwara or at least without having the potentiality of Ishwara. He has taken the worst state and named it by the unreal word. Infact, Brahman always exists as Ishwara since the ultimate and relative realities are mutually inclusive with each other like the dreamer and daydream. If these two states are real and unreal, both cannot co-exist. The rabbit and its horn cannot co-exist. When two

states are absolute reality and relative reality, they can co-exist like gold and its ring. The gold in the ring is ultimate reality and the ring existing in the gold is relative reality. Thus, the word “golden ring” indicates the co-existence of both the states. The ring is not unreal because it exists based on the gold. The lazy Advaitin is aiming at such worst state of mere awareness without the potentiality of Ishwara without doing any effort. There need not be any effort to fall from the hill. The effort is only needed to climb the hill. The soul, which aims at the post of Ishwara, becomes Indra, who is the Lord of the three worlds. The word Indra itself means Ishwara or the Lord (*Idi Aishwarye*). His aim is only the power and luxuries. He is often insulted by the demons and the real Ishwara (Narayana) has to protect him often. This shows that the soul cannot manage itself in that post. But if you take Hanuman, He has both the aspects of the Lord and soul. From one angle, He is Lord Shiva. He is a Jiiva (soul) from the angle that He is the son of a soul, called as Vayu. The angle of God in Him shows that He can only maintain the post of Ishwara and therefore, He was made the creator. But from the point of the soul, it shows the possibility of the soul also to become God. But, this fruit is attained by Hanuman through selfless sacrifice and service without aspiring any fruit in return unlike Indra, who did hundred sacrifices for the fruit only. The Advaitin is not atleast Indra, who appeared for the examination and failed.

The Advaitin is the most lazy student, who sits in the house without even going to the school and claiming himself having that degree, which is of no use to get a job. Thus, there is every possibility for the soul to become the Brahman or Ishwara. In such state, the soul is charged by Parabrahman or God, which is the incarnation of God maintaining the individual soul as a medium. Thus, we do not deny the possibility of the soul to become Brahman in real sense. But what we say is that the soul is not already Brahman because Brahman is always Ishwara simultaneously. The world may be real (since it is not completely unreal) or may be unreal (since it is a negligible quantity), the world may be in its existence or may be before its creation or may be after the dissolution, Brahman cannot be isolated from the potentiality of Ishwara. For the fear of impossibility to become Ishwara, you have made Ishwara and the world unreal. But we are giving you the assurance that you can become Ishwara through your spiritual effort in the path of Hanuman. Why become Ishwara? You can become Ishwara (master) of Ishwara. The Lord has become the servant of Radha and thus, Radha is the Ishwara of Ishwara. Therefore, you can become Ishwara (simultaneously Brahman) and even you can become the master of Ishwara. But the path is full of real love, which is sacrifice and service. Without any



effort, you can become yourself because you are already yourself. This is what Shankara told. You have not understood Him properly. By this, He means that one cannot become anything different than himself without any effort. He converted the atheist into Advaitin by this attraction. He told that the Atheist is already God so that the atheist has to accept the existence of God. Shankara was very clever because when He called the atheist as God, He has given a new definition to God, which exactly suits to the existing state of atheist. By this, He indicated that the atheist is in his original state by such attraction. According to the new definition of Shankara, God (Brahman) is just awareness, which is found even in animal. By this, He indirectly meant that the atheist in the present state is an animal. Even in the present state, the atheist is not accepting God other than himself. He is experiencing himself like an animal. The animal has no God other than itself. Therefore, Shankara cannot be blamed for the unfortunate situation of Advaitin in view of his atheistic background. There is no other way than this for Shankara to attract the atheist to climb at least the first step.

You can understand the reality of Advaita just from two points. The angel Yama, who is the son of the Sun, did not tell that he is Brahman. He told that the angels are still searching for Brahman and finally concluded that Brahman is unimaginable. No human being is greater than Yama, whose messengers will drag out the soul of Advaitin in the end even though the soul is claiming that it is Brahman! Hanuman is the greatest soul in this world in knowledge, devotion and in having superpowers. He never told that He is Brahman. In the Gita, the Lord said that He preached the Gita to the Sun in the beginning of creation. If Advaita is the essence of the Gita, the Sun must have told his son (Yama) and must have told his disciple (Hanuman). When Lord Krishna (Human incarnation) approached Yama, Yama folded his hands and got down from his throne. Hanuman served the human incarnation throughout His life. Even the angels want to be born on the earth as human beings because only in the human birth, any soul can do Sadhana. In the upper world, no karma can be done. The people, who worship only the energetic forms like Brahma, Vishnu and Shiva reach the corresponding worlds and exist near such energetic forms of God. Their Sadhana is incomplete because they have not accepted the human form of God due to egoism and jealousy. Above these three worlds lies Datta Loka, in which the Lord Datta (Ishwara) exists. Datta means God given to the devotee in the most convenient medium to him. Since Hanuman exists in human form, recognized and served the human form, He reached Datta Loka and got the highest fruit from Lord Datta. He is made God there. Above this, Goloka exists where the Lord in the form of Krishna resides

with Radha acting as Her servant. Radha worshipped the human form of God. Thus, the complete absence of egoism and jealousy towards human form and the complete sacrifice and service to the Lord in human form without aspiring any fruit in return, have brought these highest results.

I did My best to save the Advaitin. Krishna told at the end of the Gita that one should analyze His knowledge and then only accept (*Vimrusyaitadasheshena*). The Lord also said that people will do according to the levels of their mentalities (samskaras) only (*Prakrutim yanti*) and any amount of analysis cannot control them (*Nigraha kim karishyati*). The cloud rains the same water drops everywhere without any partiality. The drop fallen in the sea becomes salty, the drop fallen in Ganga becomes a pious sweet drop, the drop fallen in the mud pond becomes mud and the drop fallen in pearl shell becomes pearl. You can neither blame the cloud, which has impartially rained the same water drops nor can you blame the sea, Ganga, mud pond, or pearl shell because they have behaved according to their nature. The secret in the third incidental dimension is that all this happens without any damage to logic or justice for the time pass as the divine play of the Lord, which cannot be blamed from any angle.



**Shri Datta Swami**

**(Dr. Jannabhatla Venugopala Krishna Murthy)**