

DIVINE DISCOURSES

Volume 1



HIS HOLINESS SHRI. DATTA SWAMI



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BOOK OF SPIRITUALITY

Removing Religious Differences

[2003] All the religions in the world are different feathers of the same bird i.e., different colors on the same God. There is only one God and there is only one universe. Similarly man is also one. Man should aim for that one God. Man should belong to all the religions in the universe. He should pick up the diamonds of all religions and use them in his spiritual path. One can have love towards his nation. Every nation has some physical boundaries. All people living in that nation have that nationality. Thus, there is a meaning in the nationality because it has some physical basis. But in the case of religion and spirituality there is no physical basis. Every religion belongs to every man. Therefore, in religious and spiritual matters all religions can be used. The human incarnation in every religion announces that He is the Universal Preacher. The message of Lord Krishna i.e., Bhagavad Gita, is for the entire world. The message of Lord Jesus i.e., the Bible, is for the entire world. The message of Mohammed is for the entire world. So there is no need for religious conversions.

In science, the discoveries and theories of Einstein are useful for the whole world. Similarly, every religious preaching is for everybody. Scientists belonging to different countries have made many discoveries and inventions. The field of science includes all the discoveries. If any discovery is removed from science, it becomes discontinuous. Similarly, spirituality consists of the preachings of preachers belonging to various countries. Spirituality must be built up by the preachings of all human incarnations such as Lord Krishna, Jesus, Mohammed, Buddha, Mahavira and others. Spirituality means the truth, like science. Different religions are following their respective preachers and they have put the essence of their scriptures into practice. This is how traditions are formed. Such traditional practices are comparable to the experimental part of science. The scriptures of different religions are comparable to the theoretical part of science. Scriptures of each religion are like different chapters in this theoretical part of spirituality. In science, a student does not discriminate between scientists

based on their nationality. Similarly, in spirituality, one should not have repulsion or attraction to any scripture or tradition in the world.

Collecting the Jewels of Each Religion

Spirituality requires divine virtues, which are emphasized in various religions. The firm faith of Islam, the infinite love of Christianity, the tolerance towards other religions of Hinduism, the social service of Buddhism and the non-violence of Jainism are important virtues that a spiritual person must acquire. These are practical traditional aspects of various religions, which are more precious than their scriptures. These traditions bring out the most important essence of the respective scriptures.

Firm faith of Islam

One must praise the firm faith of a Muslim in God, which is accompanied with strict regularity and discipline. Other people worship God either in their leisure time or on a holiday. But a Muslim worships God everyday, whether it is a holiday or not. He worships God at regular intervals of time whether it is leisure time or work time. The faith in God and the importance given to God supercedes everything and every activity in his life. This aspect is a page in the book of spirituality.

Infinite love of Christianity

Another page in the book of spirituality is the tradition of Christianity, which is infinite love. Lord Jesus says in the Bible “The revenge is mine”. Christians love even their enemies and prove that their love is infinite. Love is God. God is infinite and so Love is infinite. Such infinite love alone can attract God. The proof of love is in sacrifice through service. Christians sacrifice a lot of their money for spiritual work. Their love is so unlimited that they sacrifice money even to the spiritual centers of other religions. Even if some religion is opposing their religion, they fund the other religion. This shows their love even for their enemies. Their love for their family bonds is very weak. So the love remains stored in their hearts without much wastage. This concentrated love in their hearts flows entirely towards God and so they sacrifice a lot of their earnings for the work of God. Also, they do not store their wealth for their children, and they ask their children to earn and live on their own after a certain age. Thus, they are able to sacrifice their earnings for God without worrying about saving for future generations.

Tolerance of Hinduism

Hinduism should be another page in the book of spirituality. The house of every Hindu contains pictures of different forms of God. At the same time Hindus see only one God (Para Brahma) in all those forms of God. They treat the different forms of God as different dresses worn by the same Divine Actor. This indicates that there is only one God for the entire world and Lord Krishna, Jesus, Mohammed, Buddha, and Mahavir are only different dresses of the same God. This understanding brings about, not just tolerance of other religions, but also the brotherhood of all human beings in the world.

Social service of Buddhism

Another page in the book of spirituality must be Buddhism. Buddha kept silent about God because the Veda says that God is beyond even imagination. Buddha's silence about God is often misunderstood as atheism. He concentrated on the society, which represents the entire universe. All human beings in this universe must be uplifted through the right knowledge. Buddha means knowledge. Any incarnation of God carries out this same work in the world.

Non-violence of Jainism

Jainism is another page. Jains believe in non-violence and non-harming of living beings. They do not kill living beings even for food. The highest justice (Dharma) is non-violence (Ahimsa). God has given life to all living beings. What right do you have to kill and eat other beings? Now you may kill a living being or even a human being if he disturbs the peace and justice of human society. The Lord Himself killed evil people since they harmed society. However killing a living being, which does not harm you in any way, is the highest sin. God has given sufficient vegetarian food to feed everyone. In fact, science proves today that non-vegetarian food is not even good for health.

Religions are rivers but spirituality is the ocean

Similarly, there are many more precious traditions of other religions, which should be copied on different pages of the book of spirituality. This book should be just like a book of science. Spirituality is the most important practical field necessary to achieve the grace of God. Spirituality must also be a universal subject like science. Nations may have physical boundaries but spirituality has none. Spirituality is the single ocean in which the all the rivers of different religions mix and become one. Every

human being in this world must enter this ocean through a river and settle there as a fish of the infinite ocean. Man should not end his journey while he is still in the river of his own religion. He should follow the journey through the river up to the very end, where he can find the boundless ocean. Unfortunately, today man is not flowing along with the river of his religion to merge with the ocean. In doing so he is becoming stagnant as a river-fish, who refuses to swim to the ocean.

KNOWLEDGE OF GOD AND THE PATH

Does God Favor the Rich?

[2003, Mumbai] Some people criticize the human incarnation of God saying that He concentrates more on rich people than on poor people. But they should remember that all human beings are children of God. The father concentrates on the child, who is suffering with cancer. Although cancer is incurable, the father still attempts to do something for the child. He is more concerned with that child and pays more attention to it. A rich man is a serious case and is very dangerous to others. He has all the power to do sins and disturb the peace of the world. Keeping him on the right path or even controlling him temporarily is very important for the peace of the world. So the human incarnation pays more attention to him, in order to protect the world. A poor man cannot disturb the peace of the world, because he has no power of money. He is always involved in earning his livelihood. So he is not as dangerous. Without knowing this inner truth, people criticize the incarnation.

Knowledge of the Goal and the Path

Knowledge of the right goal and the knowledge of the right path are both very essential. Suppose your aim is to go the biggest city and enjoy, then you must have the right knowledge of that city. There are several big cities. Which is the biggest? First you must know it. Similarly, there are several forms of God. Which is the real form of God? You must know that. After knowing the name of the biggest city, you must know the right path to reach that big city. Similarly, you must know the right path to reach the real God. So what is the essence of all this? Knowledge is very important. If you have no knowledge of the biggest city, you may reach a small city. Even if you have the knowledge of the biggest city, if you don't have the knowledge of the right path to reach that city, you may travel on the wrong path and reach a forest.

Duty of the teacher

[In order to get knowledge of God, one must go to the Guru or the spiritual teacher.] The essential duty of a Guru is to preach the right knowledge to the people who approach him. These people serve the Guru in several ways like pressing his feet, giving Bhiksha (donation of food), giving Dakshina (donation of money) etc. If the Guru keeps silent, it is not justified. You pay fees to the teacher and what if the teacher simply keeps silent? Is it justified on his part to take the fees? Some Gurus are giving wrong knowledge and they will be punished in hell, because they have misled people, after taking fees from them. Suppose one doctor takes fees from the patient and just keeps silent. Another doctor takes fees from the patient but gives wrong medicines due to his inefficiency and kills the patient. Both these doctors are criminals. God punishes the Gurus who do not preach and also those Gurus who preach the wrong knowledge, because they have accepted service (or money) from the people, who surrendered to them.

Knowledge from the Sadguru

The Sadguru (teacher of true knowledge of God, who is also a human incarnation of God) gives the right knowledge, even without your service. You can serve Him only when you are convinced. Your service to Him will help Him in helping others. In fact, a Sadguru does not need your service because He is God Himself. He can help others by His own powers. But you will not get the right benefit from Him, because you did not show gratefulness to Him. Suppose a doctor gives you medicines for some illness without asking for fees and you get cured. If you do not pay his fees due to your greediness, even though you are capable of paying, you will die with a new disease. So, only for your own safety, the Sadguru advises you to participate in service.

Service to Sadguru

Service done to the Sadguru consists of two parts:

1. Paying the fees in terms of money, which you have earned by your work.
2. Doing some work for the Guru.

You can do either of these or both as per your convenience. When you have taken meals in a restaurant, either you must pay the bill or do some work in the restaurant. You can even partly pay the bill and partly do some work. Paying money as fees to the Sadguru is called as karma phala tyaga.

Working to serve the Sadguru is called karma samnyasa. Both these put together is called karma yoga or service. This is explained clearly in the Bhagavad Gita. Similarly, you must either pay the fees to the doctor or do some work in return such as by working as his assistant. Without doing either of these two, if you simply praise the doctor by words or express your love, by feelings, what is the use of all these?

The spiritual meal

Your prayers and meditation are of no use, without service. Your prayers and meditation are like pickles (side items). They are to be served in the plate with the bread or rice (main item), which is service. Prayers and meditation without service is like serving pickles without bread or rice.

You are offering the plate with mere pickles as meals for God. When God eats only the pickles, His stomach burns (due to the spicy pickles) and He will be furious with you. Even if pickles were absent, the rice or chapatti (bread) could have been eaten by themselves. Hanuman, participated in the work of God¹, and did prayers and meditation as well. That is like a plate with a full meal, which consists of service as well as prayer and meditation. I am only saying that prayer and meditation should be associated with service. If you are unable to do prayers and meditation, you need not bother. You can do service alone. God will bless you.

God and Worship

Knowledge of God and the path to reach Him

The real form of God is Lord Datta (Dattatreya). The scriptures say that God is only one and that One God alone, creates, rules and destroys the universe. Lord Datta is the One who creates through the face of Brahma, rules through the face of Vishnu and destroys through the face of Shiva². In no other form of God, is this definition of the scriptures fulfilled. The right path is to do service to Him, without aspiring for anything in return from Him. When somebody serves you, without expecting anything from you, how happy you are with him! Similarly, Lord Datta becomes happiest with your selfless service. This is indeed the right path.

¹ Hanuman was the second most important character in the epic Ramayana. Hanuman, was an incarnation of Lord Shiva (God in the form of the Destroyer of creation). He served Lord Rama, who was an incarnation of Lord Vishnu (God in the form of the Maintainer of creation). He is the ideal servant of God.

² Lord Datta is depicted as having three heads of Brahma, Vishnu and Shiva.

Identifying Lord Datta

The next question is how to identify Lord Datta. The scriptures call Lord Datta as being of the nature of knowledge and bliss. The Bhagavad Gita says that Lord Datta comes in human form only to satisfy His human devotees. You cannot get full satisfaction worshipping a statue or a picture because it does not talk with you or clear your doubts. The Gita says that if you worship inert objects, you will be reborn as an inert object. If you worship the human form, you will get human rebirth. The scriptures say that Lord Datta is the Guru (Sadguru). You call only a teacher as Guru. You do not call a doctor, engineer or a lawyer as Guru.

So that human form, who gives you the Knowledge that creates Bliss in your heart is Lord Datta and you have to recognize Him by this way only.

Today, ignorant people think that any human form that does miracles is Lord Datta. However, demons and devils also do miracles. Are they God? In the past, even when they claimed to be God, the sages never agreed. Miracles are only like jewels of God, which can be given to others by God. If the king donates his jewels to a beggar, does the beggar become the king? Demons and devils are also children of God. They take the powers to do miracles from God, by doing severe penance. If your child insists on having your gold chain, will you not give it to that weeping child? When the child wears that gold chain, will the child become the father? Similarly, by getting powers from God, one does not become God. Knowledge is the shape and bliss is the beauty of God. The child can get the gold chain from his father, but not the shape and beauty of the father. Similarly, demons and devils may get the powers from God to do miracles, but they cannot get the knowledge and bliss of God. A real devotee recognizes God in human form by His blissful knowledge and not by His miracles. A queen recognizes her husband, who is the king, by the inseparable shape and beauty of her husband and not by his jewels. A foolish queen requires the crown and jewels, to identify her husband. She rejects her husband, if he comes to her without the crown and the jewels. If a thief comes with that crown and jewels, the foolish queen mistakes him to be her husband.

Actually, people like miracles, because through miracles they can detect the existence of the powers of God, in that human form. Then they want to use the powers for their selfish ends, like getting wealth, curing diseases etc. This is not selfless love and so it is not the right path to reach

God. Hence miracles actually harm devotees. Hanuman recognized Lord Rama as God in human form, even though Rama did not show any miracles. Nobody is more intelligent than Hanuman in the spiritual path.

About image and idol worship

I am not condemning statues and pictures. They have limited use. When your son is in a foreign country, you keep his photograph with you, just to see him in his absence. A photograph is meant for that purpose only. You cannot talk with the photograph. The Veda says, “*Drastavyah*” i.e., you must see God. Temples are built only for this purpose. You can wash and decorate the idol. But there is no necessity of offering food to it. The temple priest, who just maintains the statue in the temple, can earn his livelihood (by working). Why should he take the food offered to the statue? Why should he earn his food based on falsehood, when there is an alternative to earn based on the truth? A Guru must preach by referring to the Vedas, Shastras, Gita etc, which are the scriptures. An advocate, while arguing in court, must refer to the relevant sections in the constitution. Merely talking about spirituality without Vedic (scriptural) authority is not valid.

Humility

Lord Datta is the incarnation of the highest knowledge. Humbleness is the fruit of the knowledge. So Lord Datta is most humble, without any trace of ego. Datta avatars (incarnations of Datta) will not have even a trace of ego and they will attribute the entire credit of any great thing done by them to the inner Lord Datta alone.

An incarnation is just like a metal wire through which electric current (Datta) is passing. From the point of view of the devotees, the incarnation must be treated as Lord Datta Himself because the wire when touched anywhere, gives an electric shock, which is characteristic of the electric current. The wire has attained all the characteristic properties of the current and so the electric wire must be treated as electricity. This identity between God and His human incarnation is Advaita (non-duality, monism). The current pervades all over the wire. Both the current and the wire are inseparable. So the devotee must worship the incarnation as Lord Datta since there is no other way to worship Lord Datta. One cannot have a direct contact with Lord Datta. So an Advaita attitude is a must from the point of view of the devotee.

However, there should not be Advaita (non-duality) from the point of view of the human incarnation of God. The incarnation must always think

that he is only the metal wire and not the electric current. Parashurama³, an incarnation of Datta, thought that *he* had killed all the evil kings. That is why he was insulted at the hands of Lord Rama, who was the next incarnation of the Lord. Hanuman, though an incarnation himself, was a devotee of Lord Rama and even defeated Lord Rama in battle because he always gave all the credit to Lord Datta. Shirdi Sai Baba⁴, an incarnation of Datta, always said that he was the servant of God (Allah Malik). The incarnation might not always declare the truth that He is an incarnation. But He always knows the truth inside. If He says the truth with His own mouth, the Advaita angle of the devotee might be disturbed⁵. But sometimes the incarnation says it with His own mouth to test whether the devotee is actually having the Advaita angle or not. In the human incarnation, both Advaita (non-duality) and Dvaita (duality) co-exist at the same time from two different angles. Hence, Shankara, who taught that Advaita is correct, is right and Ramanuja and Madhva, who taught that Dvaita (duality) is correct, are also right. If the devotee thinks that the incarnation is Dvaita (different from God), he is lost and if the incarnation thinks that he is Advaita (identical with God), he is also lost.

Avoiding false incarnations

Lord Datta hides in His human incarnation and does everything. Yet He gives the credit to the incarnation. If the incarnation is real, he will immediately divert all the credit back to Lord Datta, who is hiding in him. If the so-called incarnation is only an ordinary man, he should immediately pass on the credit to Lord Datta at least in his mind. If he thinks that he has done anything great, then he can never be the real incarnation of Lord Datta because Lord Datta does not reside where ego exists. If you claim to be an incarnation of Lord Datta, you are Lord Brahma. Lord Brahma created the Vedas⁶. Then why do you not quote your own Vedas at every step in your preaching? This will clearly eliminate all the false incarnations of Lord Datta.

³Parashurama, a sage was pervaded by the Lord's power (Avesha Avatara) to carry out the task of destroying the powerful and wicked kings on Earth.

⁴ Shri. Sai Baba of Shirdi, Maharashtra, India (around 1835/1838 – October 15, 1918), was an incarnation of Lord Dattatreya and had innumerable Hindu and Muslim devotees.

⁵ The devotee, who believed that his Sadguru is an incarnation of Lord Datta (Advaita), might be repelled and filled with jealousy upon hearing his Sadguru declare that He is the Lord Himself. As a result he might doubt whether the Sadguru is actually an incarnation. Thus, his Advaita point of view is lost.

⁶ Lord Brahma the Creator, gave Divine Knowledge to the Rishis (sages), who preserved and propagated this knowledge (from teacher to disciple) in an unbroken stream until today.

Sometimes to satisfy the jealousy of devotees, the incarnation has to speak Dvaita (showing as if He is different from God). If Advaita is spoken (that He is identical with God), the devotee gets repelled due to the jealousy that one naturally has for any other human being.

3

THE ONLY TECHNIQUE

[2003. A devotee, Shri G. Lakshman once asked Swami, “What is the use of the form of God, when I can experience God directly, once I come to know His qualities?” Swami replied to his question by a spontaneous discourse in the two parts given below.

Shri G. Lakshman is an excellent devotee who is literally crazy for divine knowledge. When he hears divine knowledge from Swami, he forgets to eat or sleep. He donates a lot of money for the propagation of this divine knowledge in the service of Lord Datta. Swami has given him a vision of Lord Ananta Padmanabha⁷ for a long time and Shri Lakshman was immersed in infinite bliss for several days].

The Wire Technique

Let us assume that Parabrahma (God) is fire. The qualities of Parabrahma like knowledge, bliss and love put together, can be assumed as the heat. Also, let us assume the human incarnation to be a wire. We agree that unless you have experienced something (by your senses), you cannot have any knowledge about it. However, Vedas, Shastras and logic should also support your experience. Otherwise, a mad person may experience some false thing, and this false experience cannot be taken as a standard. Thus, when you get experience, which is supported by the Vedas, Shastras and logic, it becomes real knowledge.

If you wanted to experience fire along with its heat directly, you would be turned to ashes and disappear. Similarly, when God fully expresses Himself along with His qualities, the whole world disappears; you too disappear. When you do not exist, there is no question of getting any knowledge. Thus, you can never experience Parabrahma (God) directly; you cannot have the direct knowledge of Parabrahma at any cost. The Parabrahma is beyond your imagination. Therefore, through the

⁷ Ananta Padmanabha is the form of Lord Maha Vishnu, resting on the bed of the thousand-headed cobra (Ananta) in the milk ocean in Vaikuntha Loka (highest heaven).

egotistic path consisting only of knowledge (jnana yoga), you can neither experience the fire nor experience the heat. You are totally lost.

But if you can get rid of your ego and jealousy and if you can accept the human incarnation, at least you can experience the qualities of God; even if you cannot experience fire directly, at least you can experience heat. When one end of a wire is put in fire, the fire as if enters the wire. When you touch the other end of the wire, you experience mild heat safely, without getting burnt. What is fire after all? Fire is nothing but infinitely intensified heat. When the fire enters the wire the fire is hidden in the wire but it transmits just enough heat through the wire so that you can experience heat without being burnt to ashes. By experiencing the little heat that you get from the wire, you can imagine the infinite intensity of that heat and thus you can imagine fire. The wire controls the intensity of heat so that you can 'experience' fire.

All you have to do is that once you experience heat, you have to multiply it infinitely in your mind and that brings the experience of fire to your brain. If you try to experience fire directly, then even before you experience its heat you will just be vaporized, in which situation there cannot be any experience or knowledge. Thus, the fire has arranged this 'wire technique' so that you can experience its quality of heat, within your limits and thereby even imagine the infiniteness of that heat, which is fire.

The first wire (human incarnation) into which the fire (God) entered, was called Datta. Thereafter, the second, third and all subsequent human incarnations of God were also called by the same name, Datta. Every human incarnation is Datta. Datta means the wire (human body of the incarnation) that is given to the devotees in order to experience the hidden fire (God) in it. The three heads of Datta, represent the three qualities namely, satvam (knowledge, purity), rajas (activity, passion) and tamas (ignorance, inertia)⁸. The inner meaning of this representation is that the human body of the incarnation is prakriti (product of nature) or Maya, which consists of all the three fundamental qualities. [Everything in creation is a product of Maya and therefore consists of all three qualities]. There is no need for Lord Datta to actually wear three heads; they are only a pictorial representation of the concept for the sake of the understanding of ignorant people.

⁸ The three heads of Datta also represent the three fundamental qualities, sattvam, rajas and tamas, each of which is predominant in the divine trinity (Vishnu, Brahma and Shiva) respectively.

Even Lord Rama, who was an incarnation of God and is regarded as the embodiment of satvam (purity) became angry with sage Jabali and thereby displayed rajas (passion). On another occasion, Rama went after the golden deer to satisfy the craving of His wife and that is tamas (inert attachment). This shows that He had all three qualities and thus the three heads indicate that any human incarnation invariably contains all the three qualities.

Parabrahma has arranged this 'wire technique' to experience Him, using His highest intelligence. If anybody can suggest a better way than this, Parabrahma will acknowledge with thanks and will adopt that technique in future.

Why Human Incarnation?

As per the Vedas, knowledge, bliss, and love are the characteristic properties or qualities of God (Parabrahma). Any property must be possessed by a base-material or entity called the substratum (*dravya*). Light and heat are the characteristic properties of the sun. The sun is their substratum and possesses the properties. The substratum may be regarded as the concentrated form of the properties. So, God is the substratum and hence the concentrated form of knowledge, bliss and love, as said by the Veda (*Prajnanaghanah, Brahma pucchampratishta*). This God, who is the substratum of the qualities mentioned above, is actually beyond imagination.

Imagination too is a form of knowledge. We have seen earlier that knowledge must be born from experience (perception by senses) and that the Vedas, Shastras and logic should support it. Only then can it be real knowledge. Mere experience cannot be treated as real knowledge because the experience of a mad person cannot be regarded as true. Yet direct experience is a must for any knowledge. If somebody says that honey is sweet, such knowledge cannot be real unless you taste honey and experience it. Consciousness is also a quality. A quality cannot exist independently. Consciousness can be found only in a living being and that living being is the substratum of consciousness. Similarly, power is another quality. The sun is the condensed form of light and when the sun is absent, light too is absent. God is the condensed form of knowledge, bliss, and love, and God created this world through His creative power called Maya.

When you say that someone has knowledge, it automatically means that the 'someone' also has consciousness. Knowledge assumes consciousness. However, every conscious being need not have knowledge.

Knowledge normally means the knowledge of a certain concept (Shastra). Prajnanam means the true and infinite knowledge of God, which is also called as philosophy. Vedanta is philosophy, because it is the topmost knowledge of the Vedas. Vedanta is fully known only by God. Therefore God is 'Sarvajna' (He who knows everything). Although He is all-knowing, God Himself created ignorance, which is called Maya and He got covered by this Maya with His own will. He enjoys by watching this world like a movie, which is nothing but His ideas. If Maya is removed, the world disappears and God (He who is beyond all qualities, such as knowledge and ignorance) alone remains. This God without ignorance is called Parabrahman. However, when there is no ignorance (Maya), there is no creation and no individuals; therefore, no one can know Parabrahman since the person trying to know God disappears.

The Veda says "*Brahma vit Brahma....*" This means that God alone knows God. The Bhagavad Gita also says the same thing "*Mam tu veda nakashcana*", which means that nobody knows God. Therefore, you cannot directly experience God and in fact you cannot even experience His three properties directly from Him. When you yourself do not exist, how can you experience God and His qualities? When there is no experience, real knowledge cannot be obtained. It is not sufficient to simply know that God possesses the knowledge of Himself, which is called Prajnanam by Veda. Did you hear Prajnanam from God? You have not understood anything simply by hearing the word Prajnanam. If you have heard the word mathematics, do you know all that is to be known in mathematics? So you must hear that special knowledge, Prajnanam, from God, get bliss, develop love for God through your service, and then God will love you. Only then you can say that you have experienced God, and that you have real knowledge of God, which is called Brahma Jnanam. Already we have seen that it is impossible to attain the special knowledge directly from God because you cannot exist in that situation.

Yet we must somehow get the knowledge of God and the question is how to get it? God must enter the world secretly and give you the special knowledge. If God is fully revealed, the world disappears. Therefore, God enters a human body, which is a product of His Maya. His entrance in the body is also a Maya. Now He is hidden in that human body in order to maintain the existence of you and the world. Now He gives you the special knowledge through that human body. That special knowledge will also be given in a greatly reduced dosage so that you can safely receive it. If the dosage is more, you will vanish. Now you are getting the special

knowledge directly from God and the human body is only a medium. God pervades that human body from top to bottom; internally and externally as said by the Veda (*Antarbahishcha...*).

Now by this experience, you have attained the complete Brahma Jnanam. There is no other way than this. If you want to see God by your two eyes, it is impossible because if God appears, you will disappear along with this world. God can be seen only by the third eye, which is the eye of knowledge, and that too with God's grace. You cannot see God. You cannot touch God. You cannot talk with God. You cannot live with God. So what is the use of such visions? Visions are useless unless you attain God's grace. Grace is more important than visions. God gave His vision⁹ to Arjuna as well as to the blind king Dhritarashtra¹⁰. Yet Dhritarashtra was not blessed like Arjuna. Radha¹¹ and Hanuman were never given any such visions. But both attained the highest fruit¹². When Arjuna saw that vision, he shivered with fear and prayed to the Lord to come back to the form of a human body. Arjuna was the bravest man in the world. He was sage Nara, who had worshipped Lord Narayana (God) continuously for the past thousand births. He also saw God through the third eye (of knowledge) alone and that too with the grace of God. If such an Arjuna shivered with fright looking at God, what will be case of ordinary human beings? They will simply vaporize before the power of God. If you receive knowledge, bliss and love of God and if you love God through your service, you are really blessed. You can experience these three qualities only through the human incarnation.

Some people claim to be human incarnations by saying that they have infinite bliss and love. Yet they do not possess the knowledge supported by the Veda, Shastras and logic. Even if they speak the knowledge, they cannot quote the scriptures and cannot give correct logic. Such people are fraud incarnations because knowledge cannot be separated from bliss and love. The light of the sun cannot be separated from its heat. Both light and heat always co-exist. If you neglect Krishna, how can you get the special

⁹ Vision of Vishwarupa or Cosmic Form.

¹⁰ Dhritarashtra, the blind king is one of the characters in the great epic Mahabharata written by sage Vyasa. His blindness is also symbolic of his blind love for his cruel and unjust son, Duryodhana.

¹¹ When the Lord incarnated as Krishna, His divine consort Radha incarnated as a milkmaid and was the epitome of selfless devotion.

¹² Radha was made the queen of Goloka—a new heaven made by Lord Krishna especially for his exemplary devotees, the Gopikas (milkmaids) of Vrindavan, who served Him through sacrifice of their wealth (butter). Goloka is even higher than the Lord's own abode Vaikuntha. This shows His extreme pleasure with the Gopikas. Hanuman too served the Lord in the Lord's incarnation as Rama. Due to Hanuman's excellent service, Lord Rama made Hanuman the Creator (Brahma) of the universe in the next cycle of creation.

knowledge in the form of the Bhagavad Gita? If you neglect the divine form of Lord Brahma (Brahma Deva), how can you get the knowledge of the Vedas? Sages have heard the Vedas from the four faces of Lord Brahma¹³. Sages sitting near Lord Brahma are attaining the special knowledge, called Vedanta, and are immersed in infinite bliss and love.

Lord Buddha, who is one of the ten incarnations of Lord Narayana, said that the Vedas are Paurusheyas, which means that Vedas are spoken by a form i.e., Lord Brahma and hence cannot be the Word of God. But some have condemned Buddha and have insisted that Vedas came directly from God. Yes, it is true that the Vedas were told by God. But He did it through the medium of a form; not directly. God pervaded the entire divine body of Lord Brahma, and through that body the Vedas were told to the sages.

In the Bhagavad Gita, Lord Krishna says that foolish people insult the medium of the human body because of their jealousy and ego (*Avajananti...*). The Veda says "*Vedahametam...*", which means "I have recognized the human incarnation, who removes the darkness of ignorance and radiates the light of the special knowledge like a sun". The Veda further says "*Tamevam Vidvan...*", which means "He who recognizes such a human incarnation becomes liberated in this world itself (jivanmukta)". The Veda further says "*Nanyah panthah...*" which means "There is no other way to experience God other than through the human incarnation".

¹³ The form of Lord Brahma, the Creator, is said to have four faces. Each of the four Vedas are said to have come from each of the four faces of Lord Brahma.

4

THE PATH OF SELFLESS SERVICE**Karma and Karma Yoga**

[2003] Nishkama karma yoga is a word that often comes in the Bhagavad Gita. Karma, akarma and vikarma are also mentioned in the Gita (*Karmanohyapi...*). Karma means the work done with a selfish desire for the limited circle of one's family. Karma yoga means the work done for the sake of Lord. Akarma means inaction; not doing either karma or karma yoga. Vikarma means action, which disturbs the peace of the world by harming good devotees.

For Arjuna, participating in the Mahabharata war was both karma and karma yoga. It was karma because Arjuna could get back his rightful kingdom, which represents money or wealth. It was karma yoga, because the war was the mission of God. The Lord was destroying injustice by fighting the war against evil people. Participation in such a war is karma yoga. Therefore, it was absolutely necessary for Arjuna to participate in this war and destroy the Kauravas, who stood as his enemy. The war happened to be the personal work (svakaryam—self-serving or self-centered work) and also the work of the Lord (Swami karyam). Svakaryam is another word for karma and Swami karyam is another word for karma yoga.

'Karma' is common to both terms: karma and karma yoga. This means that a person always has to work. The soul is born in this world only for doing work; therefore, one cannot remain idle or avoid work. The Gita says the same thing as "*Nahi Kashchit...*" Now in order to do any work or karma, an aim (sankalpa) is essential. Without an aim, no work (karma) can be done. In your body the blood circulatory system, the digestive system etc., are all working with the aim of keeping your body fit to do some work in this world. You are born in this world with a purpose. The purpose is that you should do minimum karma and maximum karma yoga. Unfortunately, you are doing maximum karma without doing even a minimum of karma yoga. That is, most of the work that you do is self-centered; you do it for yourself or for your limited family.

Work of the Lord

While you work for your limited family, the Lord works for the whole world, which is His family. Helping Him in His work is karma yoga. He comes down in human form as a human incarnation or Avatara, very frequently. He even comes down in different human forms at the same time for the upliftment of the entire human race. His work involves uplifting people present at various levels to higher and higher levels.

One incarnation may concentrate on converting atheists into believers of God by showing miracles, which are beyond scientific logic. That is the main work for that incarnation. Another incarnation may promote worship of God. He may introduce worship of God through names and forms. He may encourage traditional worship, prayers and worship in temples. The believers in God (*aastikas*) can climb only this step in the beginning. Another incarnation reveals the Absolute Truth, which is Brahma Jnana (Real Knowledge of God). That is His chief purpose.

Human Incarnations—A Spiritual Educational Complex

Human incarnations of various types, such as described above, form a complex of various educational institutions. In this complex, there are different levels of institutions such as school, college and university. At each level the human incarnation represents the head of that institution. There is the headmaster for the school, a principal for the college and a chancellor for the university. Various types of assisting staff to assist all the three are also present. The three levels of institutions perform their duties within their limited circles.

School level: Atheist becomes a believer

An uneducated person is first admitted into a school. He then goes to a college and finally to a university. The uneducated person cannot enter the university directly. Similarly, an atheist should first become a believer of God by seeing divine miracles. Converting atheists into believers is the main purpose of the first type of human incarnation.

College level: Believer becomes a devotee

After becoming a believer in God (theist), a person should become a devotee through different types of worship and devotional songs. The second type of human incarnation works for this. The above two types (school and college) of incarnations, work for the purification of the mind of the person. Only when the mind is completely freed from jealousy and

ego, is it said to be completely purified. Prayers, worship and traditional practices, promoted by the second type of human incarnation, purify the mind. Thus, the person becomes eligible for jnana yoga or the knowledge of God. Lord Shankara has said that the traditional practices bring about the purification of mind, which makes one eligible for receiving jnana yoga.

University level: Devotee becomes a Jnani

At the university level, the devotee becomes a Jnani (possessor of knowledge). Having gained the eligibility to acquire this knowledge, he works to get established in this knowledge, in this step. This third level is the most important level. However, if the mind is not completely purified, jnana yoga cannot be achieved. Once the person is established in jnana yoga, he is liberated. When you have this jnana yoga, you will be astonished as said in the Gita (*Ashcharyavat pashyati...*). The third incarnation reveals the whole true knowledge in order to convert the devotee to a Jnani.

This third incarnation is called the Pari Poorna Tamavataram. The words 'Pari' and 'Tama' both indicate the superlative degree. The use of a double superlative degree is to emphasize that there can be no greater Avatara or human incarnation than this. He is God who is fully revealed. He says vehemently that He is God. Lord Krishna is the highest and fullest incarnation (Pari Poorna Tamavataram). Only He can reveal the true knowledge, which can open all the knots of your heart. All your doubts are cleared with this knowledge. Your heart is immersed in the ocean of Bliss. This Avatara reveals jnana yoga.

Serving the Lord

Nirvikalpa samadhi

Lord Datta, who is the human incarnation of God, reveals Himself fully to deserving devotees and declares that He exists in that human form. If you recognize His human form and fix Him in your mind forever, such a state is called nirvikalpa samadhi. Nirvikalpa means not getting doubts after the decision. Samadhi is the unshakeable decision. Hanuman and Radha are the best examples for nirvikalpa samadhi. Both of them recognized the human incarnations of their time, Lord Rama and Lord Krishna respectively, and worshipped them with total faith. Both Hanuman and Radha did only Swami karyam and gave up their svakaryam.

Radha and Hanuman—Ideal servants of God

Radha preached firm devotion to the world. Hanuman proved his firm devotion by always doing selfless service to the Lord. Radha lived with the Lord when the Lord had not commenced His work. Therefore, Radha did not get the opportunity to participate in the work of the Lord. Hence, she did personal service to the Lord. Swami (the Lord) started His work only after leaving Radha. Radha was a simple milkmaid and could not participate in war and the destruction of evil. So she could not assist Lord Krishna in His mission on earth, which was to destroy injustice. Satyabhama, Lord Krishna's wife, on the other hand, who was well versed in the art of warfare, helped Lord Krishna during the war with the demon, Narakasura.

Hanuman was far from Lord Rama before the work of the Lord began. The reason for this was that Hanuman was a warrior and could help Lord Rama in His mission to destroy evil. Therefore, he got associated with the Lord in the latter part of the life of Lord Rama, when He needed Hanuman. Radha was associated with Swami (Lord) in the earlier part of the Lord's life. Hanuman was associated in the latter part of the Lord's life. When Lord Krishna left Vrindavanam, Radha did not go home. She wandered on the banks of river Yamuna till she died. Thus, Radha outwardly exhibited love for the Lord. Hanuman too had the same extent of love for the Lord in his heart. However, Hanuman did not exhibit it. He proved it in the performance of service. For all ordinary individuals, both exhibition of the love for God and proof of love through service are necessary.

Arjuna, the ordinary

What happened in the case of Arjuna? Arjuna refused to fight and get back his kingdom. What is the meaning of this? Arjuna did not want to perform svakaryam (self-centered work). Lord Krishna advised Arjuna to fight the war not for the sake of Svakarma but for the sake of participating in the Lord's work, which was the destruction of injustice. So Arjuna did not participate in the war as svakaryam (karma), but fully participated in the war as Swami karyam (karma yoga). So far it was good.

But there is one important point here. Arjuna had not refused to do his karma (fight the war for selfish desire) due to his devotion for the Lord. Had he left the war due to pure and extreme devotion for the Lord, it would have been good. Had Arjuna left the war due to true detachment from his kingdom (wealth), it would also have been good. But Arjuna refused to

fight because of his blind attraction to family bonds. That is why the Lord advised Arjuna to first look upon the war as karma itself. The Lord wanted Arjuna to realize that the war was his duty as a warrior and was in fact beneficial for him even from the selfish point of view. Refusing to fight this war would not only mean a personal loss of kingdom, wealth and power for Arjuna and his family, but would also bring eternal ill fame to him.

Arjuna did not have as much love for the Lord as Radha had for the Lord. Hanuman, who was also a warrior, had that much love. Therefore, Hanuman never had such doubts. Arjuna did not consider the war as karma yoga (the work of the Lord); in fact, this thought never even entered his mind. Therefore, the Lord first taught him karma, then taught Bhakti (devotion) through Jnana (knowledge), and then taught jnana yoga (knowledge of God) after the purification of mind through Bhakti. Lord Krishna revealed Himself as God in jnana yoga and finally advised him to participate in the war as the work of God—karma yoga.

The essence of the Bhagavad Gita can be told in one sentence: Kill Duryodhana not for the sake of your kingdom, but as a servant participating in God's mission to destroy injustice.

Desireless service

Hanuman's case was different. He participated in the war as a servant of the Lord (Lord Rama) and not for any personal benefit. Therefore, nishkama karma yoga means the participation in the work of the Lord in human form, without any selfish aim. The work of the Lord is only to uplift humanity. Such participation results only through Jnana (knowledge) and Bhakti (devotion). In case of Lord Rama, the fruit of the war (freeing His wife Sita and the killing of the evil Ravana), went to Lord Rama alone. Hanuman did not get any benefit even though he fought the war by risking his life. Thus, you must give the fruit of your work to the Lord. To do so, you must get rid of selfishness. Then even in performing karma, you will not have any selfish aim. This lack of selfish aim is called nishkama. If you do not have any selfish aim, you will not be attached to the fruit of karma. Only then can you give the fruit to the Lord.

Types of Devotees

Highest devotees—Divine beings

If one leads a life like Hanuman, who completely concentrated on the work of God, such a person can go from Brahmacharya (celibate-student stage in life) directly to samnyasa (stage of a renounced monk). A

renounced monk is called a sanyasi and he too does work. But he surrenders the fruit of his entire work to the Lord. Hanuman was a brahmacharya sanyasi (one who directly took up the life of a renunciant after student life). That means that he did not marry and surrendered his whole life and work to the Lord. He did complete Swami karyam without doing any svakaryam. Adi Shankara, Swami Vivekananda, Ramana Maharshi etc., are others of this highest category of people.

Mediocre devotees—Human beings

People of the second category are called madhyamas (mediocre). These are people who take up family life after student life. They remain with their family for most of their life and do both svakaryam and Swami karyam. Among such people, the amount of Swami karyam that they do, is in proportion to the devotion (bhakti) they have and the amount of Svakaryam that they do is in proportion to their selfishness. In the case of Arjuna, by fighting the war, he got back his kingdom and also participated in the work of the Lord, which was the establishment of justice. Thus, he achieved both Svakaryam and Swami karyam with this one action of fighting the war. Arjuna is called Nara. Nara means a human birth. Hanuman was granted the post of the future Creator (Brahma) of the universe, in the next cycle of creation. Therefore, those of the first category become divine forms. People of the second category get human rebirths.

Selfish non-devotees—Animals and demons

There is a third category of people. Such people remain in Svakaryam during their entire life. That means, their time, work, energy and money are completely devoted for themselves, for their family members and for their blood relations alone. These are utterly selfish beings. They cannot recognize God in human form. They go on worshipping pictures and statues alone for their selfish ends. Duryodhana belonged to this type. He was always interested in having even his cousins' kingdom for himself and for his blood-related family. He did not recognize Lord Krishna as God in human form. He did not participate or help in the Lord's mission. Instead, he went to Lord Krishna to ask for His help even though Duryodhana's cause was selfish and unjust. Even there Duryodhana was not interested in Lord Krishna but wanted Lord Krishna to give the vast and invincible Yadava army to Duryodhana.

Such people are not devoted and even the worship that they perform is only to achieve their selfish ends. They will never help the Lord in His work but go on worshipping Him for their selfish ends. Duryodhana went

to a terrible hell (Patala) forever. Such people are reborn as worms in pits of mud and excretory matter. They are caught in the cycle of such births forever. The Gita says that this is indeed the lowest category of people (*Samsareshu Naradhaman*).

Your choice

Therefore, you should make sure that you do not fall under the third category under any circumstances. The first category is like the sky, which you cannot reach. At least remain in the second category and attain human rebirth (Nara). That is why Lord Krishna preached the Bhagavad Gita to Arjuna who was called Partha¹⁴, the Nara. Ninety nine percent of people can reach the level of Nara by their sadhana (spiritual effort). It is better to remain on earth rather than falling to the lowest hell, Patala. The upper world (heaven) contains divine forms like angels, the earth, which is the middle world, contains human beings and lower world contains demons. This statement can be understood in the above sense.

¹⁴ Partha is the son of Pritha (Earth). It means a human being who is a resident of Earth. Incidentally, Arjuna (Partha) was the son of Kunti (also known as Pritha), who was also the incarnation of the Earth Goddess, Bhu Devi.

5

DATTAM CHHINNAM**God and Real Love**

[2003 This is a discourse given by Swami at Bombay]. When you see your son, your love for him flows spontaneously. Do you love him because he is serving you? No. Even if he beats you, you love him and you give your property only to him. But what about God? You love Him only because He removes your difficulties and gives you some benefits. If He keeps silent inspite of your prayers, you will remove His picture from your altar and put another picture there (another deity). If He gives you troubles in response to your prayers, you will even destroy His picture! But you love your son, whether he serves you or not, and even if he troubles you.

Operation by the Good Doctor

People often say that if we worship Lord Datta (the Lord in human form), He gives troubles to us. Yes, it is true. But if you know what is really happening, you will jump and fall at the feet of Lord Datta. Do you know what He is actually doing? He drags all the results that you were going to receive in the future, to the present. Then He undergoes 90% of those punishments on His human body. You have to receive only 10% of the results of your sins. Since you have committed the sins in the past, you have to undergo at least a little of it; it is only minimum justice. You are paying only 10% now while 100% of your sins are getting cleared. Thus your future life is cleared of all results of sins and remains full of happiness. The pain of the operation performed by the doctor is temporary and you are going to enjoy a happy life in the future since the disease is fully cured.

“Dattam Chhinnam” means “Datta cuts”. What does this mean? It means that He operates upon you and removes your sins completely. He clears all your future debts. He pays 90% and makes you pay only 10%. However, you do not understand this and take the 10% paid by you as a loss given to you by Lord Datta. To clear this misunderstanding, you may think, “Why does Datta not clearly reveal the facts”. But no. He will not reveal this secret. If He were to reveal it, everyone would naturally love

Him and such love is not true love. If someone benefits you and therefore you love him, it is but natural. But if someone is troubling you and you are still able to love him, then that is real love; e.g. the love shown by you for your troublesome son. So, Lord Datta appears as if He is troubling you. Although He is really helping you, He hides this fact. This is called “The Test of Datta (Datta Pariksha)”.

A doctor comes with a knife to cut open your stomach and remove your ulcer. Do you mistake him to be a murderer? Lord Datta will not reveal the truth to you so that He can see whether you have real confidence in Him or not. Your faith and love for Him must be to such a level that you should think, “Even if He murders me, I will gladly die, because how sweet it is to die at His hands!” Bhishma thought similarly, when Lord Datta in the form of Krishna, rushed towards him to kill him in the battle of Mahabharata. So, worship Lord Datta, even if He gives troubles, because, they will give you permanent happiness like the operation done by a doctor. Like a doctor, Lord Datta, always sees your welfare only.

Worship and Datta

What do you mean by worship? Prayers? Meditation? No, No. Prayers involve words. Meditation involves mind. Worship means action i.e., service, called “karma yoga”, which consists of two parts.

- 1) Karma samnyasa: Sacrificing your work (efforts) for the sake of God.
- 2) Karma phala tyaga: Sacrificing a part of the ‘fruit of your work’ (money) for the mission of God.

Where is Lord Datta? Datta means God given to the world in human form. When electricity is traveling as electrons in the atmosphere, you cannot touch it. But when it enters the wire and pervades all over the wire, you can touch it. Similarly, you cannot see the Lord Datta, who is pervading all over the world. When he enters the human body, you can see Him. Among all the human beings in the world, how to recognize Lord Datta’s human incarnation? You can recognize Him by His characteristic property; as fire is recognized by its characteristic property of heat. That characteristic property of the Lord is Jnana (Knowledge). The Veda says that He is Jnana. (*Satyam Jnanam...*). Now even ordinary scholars are preaching knowledge (Jnana). Then how to distinguish Him from ordinary scholars? He is also an embodiment of Bliss or Ananda. The Veda says, “*Anando Brahma*”. His Jnana gives you bliss in the heart. As the wind carries the coolness of the river His preaching carries Bliss. Miracles are only His jewels and can be given by Him even to demons. In fact, demons

like Ravana showed many miracles. Miracles are not His characteristic properties and cannot be used to identify Him.

Lord Datta comes in human form in every generation of mankind. If He were to bless only one human generation, He would become partial. He comes down and preaches knowledge and devotion in the world. Recognize Him and join His mission as a servant by doing karma yoga and serve Him in the propagation of knowledge and devotion. Do not think that you are helping Him. You are only serving Him. Your property is His property and you are also a part and parcel of His property.

Is there a possibility that He will clear your debts (results of sins) 100% by Himself, without you having to suffer at all for them? Yes. He will do so too, but only if you serve Him without aspiring for anything in return from Him and if your service continues even after He troubles you. Your love must be real and it must be proved in action by the sacrifice of work and money.

6

REJUVENATION OF HINDUISM**Significance of Temples**

[Durgashtami Message 2003] Why is there so much rush in temples? There is only one reason. People think that if they go to the temples they can escape from the difficulties, which are the fruits of their sins. They also think that they can get some benefits (which are the fruits of good deeds) for good deeds that they have not performed. Obviously this is not true. The scriptures say “*Avashyam Anubhoktavyam*” which means that we must enjoy the fruits of our good and bad deeds. You cannot escape the result of your bad deeds and you cannot achieve the result of a good deed, which you have not done. One cannot escape the punishment given by the judge in the court. Similarly you cannot escape the judgment of God. If this fact is written at the gates of the temple, nobody will enter the temple.

Then what is the actual aim of the temple? One of the sixteen divine qualities (*Kalyana Gunas*) of God is beauty (*Soundarya*). For example it is said that the beauty of Lord Rama disturbed the minds of even sages. The beautiful Lord should be seen first; “*Drashtavyah*”, as said in the Veda. So the statue of God in the temple must be carved most beautifully. The priest should decorate the statue in the most beautiful way, so that our eyes will be fixed on the statue. The next step is “*Shrotavyah*”, as said in the Veda. It means that after seeing the form of God, we must listen to the description of His other divine qualities. It is the duty of the priest to explain the other divine qualities of God. The third step is “*Nididhyasitavyah*”, that is your minds should be filled with inspiration given by the all-round personality of God. With this inspiration you must go back home.

Present State of Temple Worship

But what is happening today? The statue is not at all beautiful. The decoration is not at all inspiring. So there is no question of any divine inspiration. When we go to temple the priest utters some Vedic hymns in Sanskrit which you do not understand at all. When you return from the temple, you do not have any trace of devotion for the divine personality. If

at all you have any bit of devotion, it is only due to your desires, which you want God to fulfill. Your devotion is forced by your desires. Without realizing this actual concept, you are doing a non-useful exercise by going round and round the temples.

What is going on in the temples now? Lights are lit (*Deeparadhana*), camphor is burnt (*Neerajanam*) and some eatable items are offered as Prasadam. The Vedas do not even mention such types of worship. This is also not the tradition of our ancient sages. This is nothing but a bad tradition introduced by some people later on. How can such types of worship be connected with fulfilling your desires? Is it not true that you are doing these forms of worship with fear or selfishness? Such types of worship are neither benefiting the devotees nor the priests. Some merchants are reaping the benefits. For example the devotee breaks a coconut in front of the idol. The coconut costs five rupees. The priest takes half the coconut. That is Rs.2.50/-. Since there are hundreds of such coconuts offered each day, he manages to sell them to a nearby restaurant for one rupee per half coconut. The restaurant gets Rs.1.50/- as profit.

Instead of earning one rupee by such a false way, let the priest earn two rupees by an honest way. For example, let him maintain the idol by regular washing (*Abhisheka*) and decoration and let him explain the divine virtues of God in the people's mother tongue. Then let him take Rs.2.00/- as Guru Dakshina (fees paid to the teacher). By this true way, both God and the devotees would bless the priest. The eatable items (Prasadam) offered to God in the temple by the devotees, should not be enjoyed by the priest, because it is nothing but cheating the devotees in the name of God. Such food offered, should not be given even to other devotees, because the devotees are capable of earning their own food. Food should be distributed only to beggars, who come under the following categories:

- 1) Children
- 2) Very old people
- 3) People suffering with diseases
- 4) Handicapped persons
- 5) Hungry animals like dogs and birds.

Changing Temple Worship

So the temples must be spiritual centers and not shops in which you can 'purchase' the fruits of your desires. After returning from the temple, your divine knowledge and devotion must increase. Temples must be like institutions, which impart spiritual knowledge to people. Our temples have

become impure business centers due to the desires of people. The temples should give devotion and knowledge for all people and food to helpless or disabled beggars. However today, even rich people are eating that food as Prasadam (food blessed by God after offering it to the idol in the temple). In fact, God has not eaten anything from it. If you distribute it to beggars, then God is really eating through them. The statue requires only the washing of its dust (Abhisheka) and decoration. Nothing else is needed.

The Veda contains only two types of worship.

- 1) Washing by bathing (Abhisheka)
- 2) Cooking food with help of the fire (Ijya or Yajna)

Except for these two kinds of worship, other methods of worship are only foolish acts and are not mentioned in the Veda. You do not do all these methods of worship to your father and mother, who also fulfill your material desires by giving you their wealth and property. You do not do such things since you really love them. Since your love towards God is artificial and limited to getting some selfish benefit, you do such foolish acts of worship. By such worship you are not at all benefited because such worship has no logical connection with the fulfillment of your desires. Priests and merchants are fooling you and are getting the benefits.

Such methods of worship are actually meant only for the human incarnation of the Lord. The Veda says that the Lord does not dwell in the statues (*Na tasya pratima*). The Bhagavad Gita says, “*Bhutejya Yanti Bhutani*”, i.e., if you worship a stone, you will be born as a stone. The statue is only for vision (a tool to imagine and love God by seeing His beautiful form) and not for worship. The Gita also says “*Maanusheem tanum ashritam*” i.e.; God comes down only in the human form. The sixteen methods of worship (*Shodasha Upachara*) such as Avahanam (invitation), Asanam (offering a chair) etc., are meant only for such a human form. When your son is in some other country you see his photograph. Similarly, to see the past human incarnation of God, statues are made. [However there is no point in worshipping the inert statue with needless actions and costly materials]. The sixteen modes of worship are really meant only for the sake of a living human incarnation present with you in this world.

You can offer food to the present human incarnation. You cannot offer food even to the statue or the photograph of your son, who is in another country. There is no better scholar or devotee than Hanuman. He worshipped only Rama, who was the human incarnation in his period. He never worshipped the previous incarnations like Vamana, Narasimha etc.;

He never worshipped any statue. The epic Ramayana written by Valmiki is the only real authority on the history of Hanuman. According to that epic, Hanuman never worshipped even Vishnu, Shiva etc. Yet he got the highest position that is the post of the Creator (Brahma) in the next cycle of creation.

Radha was the greatest devotee, who became the queen of the topmost 15th world called Goloka (highest heaven). She also worshipped Krishna, who was the human incarnation in her time. She did not even worship Rama, who was the immediate past incarnation. The human body of the present incarnation is the real temple. The soul in that human body is God. The same thing is told as “*Deho devalayah*”. The Veda says “*Yavateeryi*” i.e., all the Gods dwell in the present human incarnation of God, who is called as the Sadguru. Giving food to Him and satisfying His fire of hunger is the real sacrifice (Yajna).

Kapila, the incarnation of Vishnu preached to his mother, stating that only a fool burns ghee and food in fire in the name of sacrifice. This is written in the Bhagavatam scripture. Krishna was hungry and ate the food that was prepared for offering into the fire in a sacrifice. Thus, He taught the real meaning of sacrifice. Krishna came to establish justice (Dharma). Would He spoil the sacrifice by eating the food? [What He did was in fact the true fulfillment of the sacrifice].

Therefore, the fire lit in a Vedic sacrifice, is only an instrument to cook the food to be offered. The fire is not to be worshipped as God Himself. The physical form of fire is called the Bhutagni. The other form of fire is divine (Devatagni) and is indeed the Sadguru as told by the Veda “*Vaishvanaro Brahmanah*”. The word Agni comes from ‘Agri’ which means that this Sadguru should be worshipped first. The Sadguru with his divine radiation is also compared to the radiating fire.

Simple recitation of the Vedas is of no use. The priest must explain the meanings and inner meanings of the hymns while performing the rituals. Rituals are the divine discourses from the Vedas and the priest must be the Sadguru, who imparts the divine knowledge from the Vedas. The Vedas themselves say that mere recitation is useless (*Anarthajnah*). In ancient times, the Veda was preserved by recitation (and memorization), as there were no books to preserve it in writing. But now the Vedas are even computerized and there is no need of preservation of the Vedas by recitation. Therefore, such a tradition should be discouraged. Blind people are led by blind preachers and fall into the well, as said in the Veda (*Andhenaiva...*).

In the Hindu religion, astrologers and priests must also realize the truth. By worshipping planets and deities, the results of bad deeds cannot vanish and the results of good deeds that are not done by you, cannot be achieved. God (Para Brahma) pervading all these planets and deities internally, is Lord Datta and He alone should be worshipped. The fan cannot move without the electric current. The light bulb cannot glow without the electric current flowing through it. The fan and the light bulb are like planets and deities. The electric current is Lord Datta. In other religions, the same current is named as Jehovah or Allah. The Veda says “*Bheeshodeti*” i.e., the sun shines only by the energy and fear of God. The Veda (Kena Upanishad) says that the power behind all deities is God alone.

So, all these astrologers and priests should be converted into Sadgurus, who preach about Lord Datta. They can also take some money (Guru Dakshina) from the people for their livelihood and there is nothing wrong in it because they are standing for the truth and are giving real help to all the people, who believe them. But they should make one thing clear that only Lord Datta can really protect you by taking your sins on Him. He will undergo the punishments for your sake. Except for this way, there is no other way to escape from your sins. At the same time, you must not expect Lord Datta to take your sins. You must be prepared to suffer for your sins and still continue to worship Him without aspiring for anything in return from Him. You must prove your love by your practical participation in His service. Worship should not be done with mere mind and words.

Instead of worshipping Lord Datta (Sadguru), if you worship planets and deities with selfish desires, your bad results will only be postponed to the later part of this life or your next life. You will have to suffer them later and that too with added interest. The good results that were to be enjoyed in the next life are dragged to the present life with reduced values due to your rituals and selfish worship. They reduce in value like prematurely encashed bank deposits. As a result, your next life is going to be miserable; full of difficulties from birth to death with hardly any good result.

Today is Durgashtami—the day Goddess Durga killed the demon Mahisha. Mahisha (he-buffalo) represents the foolish rigidity of the mind. Who is Durga? She is the three divine female forms viz. Saraswati, Lakshmi and Parvati. They are the powers of Brahma, Vishnu and Shiva. These three forms are of Guru Datta who is God. So Durga means the power of God (Datta), who alone can kill Mahisha. The various scriptures quoted in this message are the various weapons of Durga. Durga means protection. Only this true knowledge can give protection. If any defects are

present in other religions, they can also be rectified. A rigid person sticks only to old tradition. Such a rigid person drinks even saltwater from a well dug by his forefathers, as said by scholars “*Tatasya Kupoyam*”. Scholars also say that all that is old is not necessarily correct (*Puranamityeva*). This is the inner essence of ‘Durgashtami’, which is the festival today.

HINDUISM REVEALED

Essence of the Vedas

Yajna

[2003] All the Vedas describe ‘Yajna’ (sacrifice), which is nothing but the preparation of food. A fire is lit and it is called ‘Lowkikagni’ i.e., fire meant for cooking, but not for worship. The three parts of the fire, (Garhapatya, Ahavaneeya, and Dakshinagni) are only the three stoves for cooking various items of food. “Fools burn cooked food in this fire” says Kapila, the incarnation of Lord Vishnu. The food, after proper cooking, must be offered to the guest, who is shining like fire, and who must be deserving.

- 1) The first preference is to offer the food to the Sadguru, who is the human incarnation of God that comes in every human generation.
- 2) The second preference must be a poor devotee since God dwells in the heart of a devotee, as per Narada’s Bhakti Sutra.
- 3) The third preference must be a beggar, who is incapable of earning food on his own.

In the third case, the beggar is a sinner punished by God. So you must turn him into a devotee by preaching knowledge and devotion. Food, clothing and shelter that you may provide to him are only secondary. They are like providing hostel accommodation to a student, who has no place to stay. If you do not turn the beggar to God, he may commit sin after eating your food. Then you will also get the result of that sin, since a person who helps a criminal, also gets punished.

Dakshina

‘Dakshina’ (donation of money) which is necessary for the other needs of the reciever, must follow the donation of food (Yajna). “*Adakshina Hato Yajnah*” means that the Yajna goes waste without Dakshina. This Dakshina is karma phala tyaga (sacrifice of the fruit of your work) and is very much stressed in the Gita. The Vedas and the Gita together teach about the sacrifice of food and money. God is pleased only by such practical

sacrifice. Sacrifice of words (prayers) and sacrifice of mental feelings (meditation and devotion) are useless without practical sacrifice.

A Sadguru like Shirdi Sai Baba is the most deserving person to donate food and money, because, he will use the energy of your offered food only in preaching divine knowledge. Due to His divine nature, He also knows other deserving devotees or beggars and He will help them in a proper way. Thus the money that you offer Him is fully utilized and you get the full fruit of your charity. For Him, the entire world is His family. A devotee confines to his own family and even if he donates to others, he may err, since both God and soul co-exist in His body. In the case of the Sadguru, only God exists in His body. Such a Sadguru comes in every human generation. Recognize Him with the proper identity marks (His inherent characteristics).

The Shortcut of the Bhagavad Gita

Karma (work with selfishness) is the first step in which you do work only for yourself and your family with selfishness. Jnana (knowledge) is the second step in which you identify the Lord, who comes in human form in every human generation. The identity mark (inherent characteristic) for recognizing such an incarnation is His Jnana and not His miracles. Miracles are done even by demons. Bhakti (devotion) is the third step in which you become mad in the love of that incarnation of Lord, like Hanuman or Radha. You are permanently bonded with the Lord by your selfless love or devotion to Him. Your attraction to Him is only due to His divine personality. Karma yoga (work without selfishness) is the fourth step, in which, you participate in the work of the incarnation (His mission on earth), which is only to uplift the entire world. In such work, there is no selfishness because you work for the Lord, aspiring for nothing in return.

Now, the Gita says that you can straightaway go to the 4th step from the 1st step. You can start by diverting your work to God by reducing your selfishness. Let your karma (selfish work) be transformed to karma yoga (selfless service to God) completely. Then, you become like Hanuman. You will be near the Lord here (on earth) and there (in heaven). This state is called 'Sayujyam'. 'Kaivalyam' is the state in which some souls enter the body of the Lord as said in the Gita (*Nivasishyasi...*). Whenever the Lord incarnates, these souls come out and incarnate too, whether they are near or in His body. This is the final salvation.

So, the Gita gives the shortcut from the 1st step directly to the 4th step. The kindest Lord Krishna gave such a facility to this world. Out of these 4

steps, the 1st and 4th steps relate to karma (work). The 2nd and 3rd steps relate to mind and words. The final step is only karma yoga, which is work (selfless service to God). The jnana (knowledge) and bhakti (devotion) are only intermediate steps. Jnana and bhakti help you to transform your karma into karma yoga. Karma yoga consists of sacrificing the work (karma samnyasa) and sacrificing the fruit of work i.e., money (karma phala tyaga). The second, third and fourth steps are interlinked and mixed in a homogeneous manner. If 100% jnana is attained, 100% bhakti is automatically attained and such a person will do 100% karma yoga instantaneously. In other words, out of these three—jnana yoga, bhakti yoga and karma yoga, if any one yoga is achieved, the other two are automatically attained. Therefore, in the Bhagavad Gita these three get mixed everywhere.

Lord Krishna says “*Ekamapyasthitah*”, which means that both jnana yoga and karma yoga are the same. The karma samnyasa yoga means leaving the works that are done with selfishness. When the bread is poisoned, it has to be rejected, when you cannot separate the poison from it. Similarly, when you cannot separate selfishness from your work, that work must be rejected. However, if you can separate the poison from the bread, then you can eat the bread after removing the poison. Similarly, if you can remove selfishness from your work, and also sacrifice the fruit of that work to God, then that work need not be rejected. For example, suppose you are doing a job with some selfish outlook. Now if you leave the job for the sake of God’s work it is called karma samnyasa, i.e., leaving your work to do God’s work. But suppose you continue the job and submit the fruit (money) of that job for the work of God (karma phala tyaga), then your doing the same job becomes ‘karma yoga’. Thus, by karma phala tyaga (sacrifice of the fruit of the work), your karma becomes karma yoga.

The Lord says that this karma yoga is better than karma samnyasa (*Tayostu...*) i.e., instead of leaving your job for the sake of God’s work it is better to do the job and sacrifice the fruit of the job for the work of God. Doing the job with selfishness is the first step (karma) and doing the job for the sake of God’s work is the fourth step (karma yoga). The Gita gives this shortcut, which is the high-jump from the first step directly to the fourth step. This is the essence of the entire Gita and the greatest shortcut given to humanity by Lord Krishna, who was the human incarnation of Lord Datta.

Lord Krishna asked Arjuna to fight (karma) not for attaining the kingdom with selfishness, but to destroy injustice. The destruction of injustice is the work of God and so if Arjuna fought with that aim he would

be sacrificing the fruit of his fighting to God only. In such a case the fighting of Arjuna would become karma yoga and not karma. So when the fruit of the work is sacrificed to God, one directly jumps from the 1st step to the 4th step. This is the real heart of the Gita. The Gita preaches that you should not leave working in the world, but that you should leave selfishness and sacrifice the fruit of your work to God. When you are able to do such sacrifice, it means that your knowledge of God and your devotion to God are complete; your jnana and bhakti are perfect. Therefore, if you follow karma yoga, your knowledge and devotion are at the highest level—that is proved through karma yoga. The Gita emphasizes the sacrifice of ‘kama’ (the desire to do the work for selfish purposes) and not ‘karma’ (work). The sacrifice of kama is proved only when you sacrifice the fruit of that work to God i.e., karma phala tyaga.

The Four Great Sentences

There are four great sentences (Maha Vakyas) taken from the four Vedas. The first sentence is ‘*Aham Brahma Asmi*’. It means that I (any general human being) am like the Lord externally. It means that when the Lord comes in human form He looks like me. Here the figure of speech used is a ‘*Upama Alankara*’ (simile). One variation of this figure of speech is the ‘*Lupta Upama Vachaka*’ (metaphor) i.e.; the word ‘like’ is missing. Then the word-by-word meaning of this sentence should be taken in the following manner: *Aham* = I *Brahma* = God (*Iva* = like; is omitted) *Asmi* = Look. Now the meaning is: “I look like God”. In other words, when God incarnates in a human form like Lord Krishna, He looks just like me as far as the external appearance is concerned. This is because the Lord is also in a human body.

The second sentence is ‘*Tat Tvam Asi*’. *Tvam* = You, *Tat* = God, (*Iva* = like; omitted), *Asi* = Look. It means “You look like God”. In other words, a human incarnation like Lord Krishna, looks like you externally. Similarly, the third sentence is ‘*Ayam Atma Brahma*’. *Ayam Atma* = He, (*Iva* = like; omitted), *Brahma* = God (*Asti* = looks; omitted). It means “He looks like God externally”. The essence of these three sentences is that a human incarnation such as Lord Krishna looks like me, you and him (respectively), when He is viewed externally, because His human body is the same as any other human body.

The fourth great sentence is ‘*Prajnanam Brahma*’. *Brahma* = God, *Prajnanam* = a scholar with special divine knowledge. The fourth sentence differentiates a human incarnation like Lord Krishna from other human

beings because He possesses a special divine knowledge, which nobody can possess in this world. This sentence relates to the internal form of the human incarnation of God.

All these four sentences conclude that God comes only in the human form in every human generation to avoid partiality to a particular human generation. The fourth sentence indicates that you should recognize such God in human form by His special divine knowledge and not by miracles because miracles are done by demons also. The Lord is said to be the true and infinite knowledge by the Veda. The Bhagavad Gita says that the Lord comes to this world only through a human body (*Manusheem Tanumashritam*). The Gita did not mention that God comes in any other form. People have taken the direct (literal) meaning of these sentences and misinterpreted them as “I am God, You are God and He is God”. [They did not realize that the sentences were metaphors.] If you take the meaning like that, do you mean to say that everybody in this world is Lord Krishna? If so, Lord Krishna preached the Bhagavad Gita to Lord Krishna (Himself) since Arjuna is also Lord Krishna!

8

APPROACH TO GOD**God and Your Efforts****God has witnessed your efforts**

[2003] In the Bhagavad Gita, Lord Krishna says “*Bahuni me...*” i.e., “Several births have passed for you and for Me. I remember all of them but you do not remember.” Sometimes the sadhana (spiritual effort) done by a devotee during this birth may be little. Yet God shows a lot of grace on that devotee. The reason for this is the penance done by that devotee during his previous births. Even that devotee forgets the penance done by him. Other devotees, who are doing a lot of penance to God in this birth, become jealous of that devotee. They do not know that their penance done in this birth is far less compared to the penance done by that devotee in his previous births. The wealth of a person should not be decided by looking into his current account only. His fixed deposits, which are like the fruits of the penance of his previous birth, should also be taken into account. Only the Lord can see these fixed deposits; ordinary people cannot. Swami Vivekananda came to Sri Ramakrishna Paramahansa for the first time. Paramahansa took him into a room and placed a sweet in his mouth and wept with folded hands. Vivekananda could not understand this and was confused. Paramahansa was the incarnation of Lord Rama and Lord Krishna together. Vivekananda was the reincarnation of Arjuna and he did not remember his previous births. But Paramahansa remembered all the previous births. The other disciples could not digest this and became jealous of Vivekananda.

Once, Satyabhama kicked Lord Krishna on the forehead by her left leg. Yet Krishna pressed her feet stating that her foot might have been pained. This looked very odd for all the other devotees. They thought that Krishna had become a slave of her beauty. Any external beauty in this world cannot attract the Lord. Only the internal beauty, which is the sacrifice and love, attracts Him. Satybhama was the incarnation of Goddess Earth. She was bearing the violence of all the demons that were strengthened by the boons of God. Thus she was tolerating God indirectly.

She was tolerating the feet of all the living beings upon her. She is the other name of tolerance. Even though the Lord killed her son Narakasura, she had kept silent. In fact, she herself had helped the Lord in that war. She had crossed the wheel of 'Anahata', which is connected, to children. Nobody could have more tolerance than the Goddess Earth. God knew all this background.

Without eligibility, God will never give anything to anybody at any time. But the devotee must take the first step towards God. The necessity is for the devotee. The Veda says "*Aptakamsya*" i.e., "God has attained everything and there is nothing which He has to achieve". You have come near the sea with a pot. You should take a step into the water and make an effort to fill your pot. Then the sea moves in to fill the pot with its water. Therefore, human effort is necessary even in the case of God. When God is in human form, He is bound by the manners of humanity. The properties of human body co-exist with divinity. The electric wire has both the qualities of the wire and electricity. Giving an electric shock is the property of electricity. Being thin and lean is the property of the wire. The property of the wire is clearly seen by the naked eye. Similarly, the properties of the human body of God are clearly seen by people. As people misunderstand the live electric wire to be a common wire without electricity, the human body of God is also misunderstood to be that of an ordinary man. As the electric current is not seen, the divinity in the human form of the incarnation is also not seen. But whenever a necessity arises, the electricity becomes intensive in the wire and heat is radiated out. Similarly, the divinity in the human form exposes its divine qualities like Jnana (knowledge), Love, Bliss and miracles, whenever necessary.

Goal of your spiritual efforts

Sudama felt bad about approaching Lord Krishna, who was his classmate, even though Sudama was suffering with poverty. Lord Krishna also kept silent, even though He was ready to give infinite wealth to Sudama. But Sudama did not put even one step towards Dwaraka city to meet Krishna. Sudama was chanting the name and worshipping the statue of Krishna. But even a trace of his poverty was not removed because he neglected the human form of God. Until he approached the human form of God and did karma phala tyaga by offering some rice, the Lord did not respond to his need. From his level, the offering of that handful of rice to Lord Krishna was the best sacrifice. So, Lord Krishna too gave Sudama infinite wealth, according to His level. When Sudama went to meet Lord

Krishna, he did not ask Krishna to remove his poverty. He was prepared to undergo the result of his sins and suffer in poverty. At the same time, he did the highest sacrifice of that handful of rice. His family was starving and if that handful rice had been cooked, at least a little food could have been given to his children. But he offered it to the Lord instead. He did not ask for anything in return and also did not even think of asking. Thus, a devotee should not ask or even think about the removal of his difficulties by God. He should be prepared to undergo the results of his sins. He should offer Guru Dakshina (donation) to the human form of God to his level best. Then God will remove his difficulties.

Swami sees only the quantity of love in you and not the things you are offering to Him. The squirrel rolled in tiny sand particles and showered them into the sea with full faith, in order to contribute to the building of the sea bridge, which was the mission of Lord Rama. So the Lord patted it. The monkeys were bringing big stones and tossing them into the sea but they were not patted by the Lord since their faith was not firm. Both the stones and sand particles were drowning in the water. The squirrel did not stop putting the sand particles but the monkeys got disheartened and stopped putting the big stones. So the Lord does not view what you have surrendered (sacrificed). The Lord only views the spirit with which you surrendered it. So, surrender what you have with full faith and love.

Whatever the sin that may be associated with the fruit that you surrender to the Lord, will be cleansed due to your sacrifice of it to the Lord. In fact, such an offering becomes the most pious deed. Kannappa hunted animals and offered their flesh to the Lord. That is the greatest sin. There is no greater sin than killing harmless animals. “*Ahimsa Paramodharmah*” i.e., the greatest sin is to kill innocent harmless beings. Yet Kannappa attained the same salvation that Shabari attained when she offered fruits to the Lord.

The real dharma (duty) is to please God. God created everything; He created us and is present with us in every minute of each life, as our greatest well-wisher. Nobody should be dearer to us than God. Sudama went back home without begging anything from the Lord. Yet Sudama wanted to beg to Krishna in the heart of his heart. That is not nishkama yoga (desirelessness). He was caught by the influence of prestige. While going home to his place, he was suffering mentally, thinking about his poverty. Krishna saw all this and kept silent. But Krishna is also ocean of kindness. Therefore Krishna finally yielded. Here the victor is Lord Krishna. Kuchela (Sudama), due to his prestige, was defeated. Krishna

defeated His principle [Krishna yielded] and so came out of it. Sudama gave importance to the manners of the external human body and could not understand the Lord as the Ocean of Love.

The Veda declares the three qualities of God:

- 1) Jnana belonging to Brahma. (*Satyam, Jnanam, Anantam Brahma*)
- 2) Love belonging to Vishnu (*Rasovai Sah*)
- 3) Bliss belonging to Shiva (*Anando Brahma*)

If one quality is present, the other two must also co-exist. When Lord Datta takes the human form, all these three qualities are transmitted out. These three are the electric current present in a live metal wire. It is like the heat coming out of the fire covered by ash. If the ash is absent we will not be able to tolerate the heat. The ash controls (reduces) the heat to the extent of our tolerance i.e., the human body works like the ash. Even angels like Indra cannot see the inner form of the Lord. If the inner form of the Lord is exhibited or comes out, the entire universe disappears. Therefore, only through the human form, can one worship or enjoy the essence of Lord Datta. Nobody can establish a direct bond with Lord Datta, because, when Datta appears, the devotee disappears along with the universe. So you cannot attain Datta except through a human body (of the incarnation).

Jnana (knowledge), Prema (love) and Ananda (bliss) cannot be obtained either from the formless God or from inert statues of God. Therefore, for a human being, the Narakara (human form) is the only source. If you neglect the human form, you cannot get a human rebirth, and you will therefore be put to a permanent loss. The Veda says the same “*Thachedavedit atha satyamasti nachedihaa vedit mahati vinashtih*”.

Datta in Human Form

Datta means the God given to the world. The Veda says that the only one God (Parabrahman) creates, maintains and destroys this world. The Veda also states that this God cannot even be imagined by people. Sage Atri saw this ultimate God through a form for the first time. This form, which was given to (seen by) Atri was called Datta. God Himself told Atri that He gave Himself to Atri through that form. Datta means the form that is given. Datta is the only form, which satisfies the definition of God as said by the Vedas. Datta is only one (one God) and He, through His three faces, creates, maintains and destroys this world. [Datta is represented pictorially as human form with three faces, to illustrate this concept]. This form of Datta is also called an incarnation of God (Parabrahman). But this is the only fullest incarnation of God among all His incarnations. Therefore, this

incarnation is the original form of God. In this form called Datta, God is present. You cannot imagine God if you go beyond this form. So if you want to imagine God, Datta is the only original form that is imaginable. The limit of your imagination is Datta. If you leave Datta your imagination ends. Therefore, do not try to imagine God beyond Datta. Such imagination is impossible for anybody. So God means only Datta. This Datta is very powerful as He radiates energy of infinite millions of suns. Only Atri who became very powerful (and deserving) by penance, could see Datta. All the deities and all the planets are just Datta's external dresses. Datta hides in deities and planets with the help of His inexplicable power called Maya. The planets, which we see in the sky, are not the planets, which I mentioned here. The planets and the sun, which you see in physical form, are inert. The planets, which are mentioned by Me, are divine forms. These physical planets are just symbolic representations of those divine forms. The Veda says "*Adityam Brahmeti*" i.e., "Worship the sun as God". People started thinking that the sun is God. So the Veda again says "*Nedam tat*" i.e., this sun is not God. The deity form (divine form) of the sun is invisible. Therefore, the planets in their original sense (deities) and all the other deities are invisible forms. The planet-deities and the other deities put together can be called as deities in general. These deities are also very powerful and are like the radiating sun. Of course, they are not as powerful as Datta. A man can see different deities with some effort and care (spiritual effort). But you cannot touch them. We can talk with them for a while at the most. But they cannot live with us because of their radiation.

We should not consider Datta as the incarnation of God because God is beyond imagination. [We should not consider the unimaginable God to be actually modified into the human body of the incarnation. Datta is the incarnation of God. Neither is the inert body God, nor is God modified into the inert human body. God is unimaginable. God, by His miraculous power Maya, enters the inert human body, in order to make Himself available to devotees. Thus, the human body of the incarnation is God for the devotees effectively; not actually.] Hindus call this God beyond imagination as Parabrahma. This God is called Jehova by Christians and Allah by Muslims. You cannot say that this God is even formless because the formless object can also be imagined. For example light is formless and can be imagined, but God is beyond imagination. Therefore, we have no direct right even to mention the word God. The word 'God' indicates only that unimaginable thing. That unimaginable thing can be understood (inferred) only as something existing due to its effects. The Bhagavad Gita says

“*Avyaktahi...*” i.e., “Worship of the unimaginable God is impossible and leads to grief.”

So the form of Datta is inevitable and we should start with Datta. Now the word God should mean Datta. However, if you are particular of worshipping only the unimaginable God, you should understand that you can pray to Him but you cannot worship Him. Therefore, do not call God formless. Call Him unimaginable. If you imagine Him as a formless light, again your imagination is only His incarnation. Any imagination of yours cannot be the unimaginable God. The Veda says “*Na Medhaya*”, “*Naisha Tarkena*” etc., which means that God is beyond imagination and logic. When you were imagining the light, your mind contains some limiting boundaries for it and so the light that you imagined cannot be formless. Moreover, light is made of particles called photons. Each photon is a packet of energy. So light is not formless. In this way also you cannot imagine a formless object. You can only submit your prayer to the unimaginable formless God. But this does not satisfy devotees. They want to describe Him. They want to see Him. They want to touch Him by embracing. They want to talk with Him. They want to live with Him throughout their lives. To give full satisfaction to devotees, Lord Datta takes the human form, which is made of five elements.

The Bhagavad Gita says “*Manusheem tanumashritam*”. Just like Datta takes up radiation bodies (divine bodies made out of light) and becomes the deities; Datta takes up human bodies. Those deities and the human bodies taken by Datta are all incarnations. An incarnation is a two-in-one system. The first part is the inner form, which is Datta. The second part is the external form, which is either a deity or a human body. The inner form pervades all over the external form like electric current in a metallic wire. The whole wire is the current (since it gives the effect of current). Wherever you touch the wire the current gives an electric shock. It is as if there is only one thing—electric current. Similarly, in the human incarnation, it is as if there is only one thing—God. So the purpose of the devotees is served. Through the incarnation, they see and touch God. They talk and live with God.

Recognizing Datta

How to recognize Datta in human form? He performs miracles. He gives blissful knowledge because he is both bliss and knowledge. He quotes from all the Vedas and the Bhagavad Gita because He Himself spoke the Vedas and the Bhagavad Gita, which are the Word of God. He treats this

entire world as His family. He always tries to uplift all living beings. He is the embodiment of love and kindness. The incarnation of Datta is filled with all these divine qualities. Do not decide a person as Datta by miracles only. Even demons and devils perform miracles. Do not decide an ordinary scholar as Datta just because the scholar can give knowledge by quoting the Vedas and the Bhagavad Gita. The knowledge of Datta gives bliss. The bookish knowledge of a scholar cannot give bliss. A scholar can explain the Veda and the Bhagavad Gita based on the meaning given by another scholar. These scholars cannot grasp the actual view of God present in the Veda and the Bhagavad Gita. The Veda says “*Brahmavit Brahmaiva...*” In this sentence the first word Brahma means the Veda. The second word Brahma means God. The meaning of this sentence is that God (Datta) alone can give the real meaning of the Veda. So, only Datta can give the real interpretation of the Veda and the Gita.

Such real knowledge is called Prajnanam. The fourth great sentence (Maha vakya) says that by such Prajnanam, one should recognize Datta. Such Prajnanam is the characteristic property of the internal form of God in the incarnation. The first three great sentences (Maha vakyas) say that the external form of God is like me, you and him i.e. like an ordinary human being. Foolish people think that God is an ordinary man by seeing the external human body, which follows all the rules of the nature. The Gita says the same “*Avajanantimam Mudhah...*”. The aim of God in such a human body is that He wants to suffer by taking the sins of His devotees in a real way. He will not suffer really if his body is beyond the rules of nature (if He comes in a divine body). If He took a body that was above the rules of nature, it would amount to cheating the deity of justice. Another aim of God in coming in a human body is that all the other people, who are not devotees, should not be able to recognize Him. If all recognize and follow Him, the drama of this world gets disturbed. He came only for His devotees and not for all. Only His devotees had prayed for Him. Only strong devotees can recognize Him. He will not allow weak devotees to recognize Him by deliberately talking or acting negatively (Maya). Generally people are not interested in recognizing God in human form due to their jealousy and ego. One in thousands tries to recognize. One among those recognizes and reaches Him. This is told in the Gita as “*Manushyanam...*”

9

UNITY OF RELIGIONS IN THE UNIVERSE**(Conversation between SWAMI and a Christian Father)**

[2003 Following is the divine experience of Shri Phani Kumar, a devotee of Swami as narrated by him.]

Recently, I had the fortune to accompany Swami in a train journey from Narasaraopet to Vijayawada. A Christian father was our co-passenger. The conversation between Swami and the Christian father took place as given below.

Father: Those who do not have faith in Jesus Christ will be sent to the flames of liquid fire in hell. This is the declaration of our faith.

Swami: Does that mean that there is no salvation to all the generations of devotees who lived on this earth before the incarnation of Jesus Christ? If so, all those devotees were subjects of the partiality of God since they were deprived of the revelation that their successors had!

Father: God is impartial in this matter. He gave Jehovah to mankind for their salvation before the incarnation of Jesus.

Swami: Fine! That may be true, but devotees of this land (India) had no knowledge of either Jehovah or Jesus Christ prior to the arrival of Vasco da Gama. Vasco da Gama discovered India and only later on, did the Christian literature that speaks of Jehovah or Jesus come to India. All those innocents, who lived before the arrival of Vasco da Gama were deprived of the revelations of either Jehovah or Jesus Christ and were sent to the flames of the 'liquid fire' for no fault of theirs. Moreover, they did not even have the opportunity to take human rebirth birth later and reclaim salvation since the doctrine of the faith that you follow, has no place for the rebirth of the soul.

Does this mean that God intended to provide the revelation only to a handful of people in a small country and deny the

opportunity to all those living in rest of the world? Why did God reveal Himself at a particular point of time, in a particular land and to a particular section alone? Does that not accuse God of partiality?

Father: No faith is free from such blame. Does your faith also not warn those who do not believe in your faith, of the same danger of hell? All mortals in other lands, who are not aware of the virtues of your faith, are also subjected to the same punishment in hell! Does this also not accuse God of partiality?

Swami: There are fanatic enthusiasts in every faith. Christian enthusiasts claim that non-believers in Jehovah or Jesus Christ shall be subjected to the flames of the liquid fire. Hindu enthusiasts claim that non-believers in Lord Vishnu or Lord Shiva shall be subjected to punishment in hell. These enthusiasts further introduce ideas that salvation is possible only for devotees who follow that particular path, while others will go to hell. Followers of different sects criticize each other by such warnings. All these enthusiasts fail to recognize the unity in all the world religions. All these 'approaches' to God, accuse Him of partiality. The only way to keep God free from blame is to understand His generosity correctly.

The same single God revealed Himself in different forms, in different places, in different times, to different people. He granted the same enlightenment [knowledge] to all in different languages. All those who are faithful to Him attain salvation upon receiving the enlightenment. Those who fail to accept it, are subjected to the liquid fire in hell. This approach towards God makes Him free from any blame of partiality. The God of all religions is one and the same. He may appear to be different due to differences in His approach to different people, in different times, in different forms and in different languages. He uplifts all with the same compassion.

The sea receives all the rivers in the same way, whether they are straight or curved. Devotion is important; not the religion or the path. If the straight river becomes proud and mocks at the curved river, God will see to it that the straight river will never reach Him. By His will, people will build a dam on that river to divert all the water!

Everyone needs to follow the path assigned in his faith to attain salvation. Every religion has different levels of spiritual enlightenment. One should move up to the higher level for achieving total enlightenment. Such enlightenment alone is the means of salvation. These levels of enlightenment in each religion are similar to the different levels in education such as school and college. Different religions are similar to different language mediums. The curriculum is same in all the language mediums. A pupil of a certain language medium should strive to reach higher levels of knowledge in the same medium of his choice. He is a pilgrim in pursuit of divinity. His medium is his opportunity. It is neither superior nor inferior to any other medium. He need not move on to another language medium to uplift himself. All the language mediums are different religions with different levels of knowledge.

A school student studying science in a particular medium (language) need not change his medium, because even if he changes, the syllabus will not be changed. He should strive to change his syllabus by raising his standard of knowledge i.e. he should graduate from the school level and reach the college level while remaining in the same language medium. The school and college levels exist in every medium. A school student does not become a college student just by changing the medium of his class. He becomes a college student only when the level of his knowledge rises. Similarly, a devotee of any religion should try to reach the higher spiritual level in his own religion. His spiritual level is not raised by changing his religion. Every religion has the lower and higher levels of spirituality meant for devotees of corresponding stages. Religion is the medium and spirituality is the curriculum or syllabus. This syllabus (spirituality) has different levels, such as school level, college level etc., present in the same medium (religion).

One should strive to reach the higher levels of knowledge that are present in his own faith. No one needs to move to another faith for getting a higher level of knowledge or for final salvation. All faiths lead to the same destination. In any path, you will have to proceed vertically to reach the goal. At any point, if you travel horizontally to another path, you will still remain at the same level, which is a waste. The realization of this truth alone ensures

harmony among different faiths in the world. Failure to recognize the truth will not make anyone enlightened.

When Swami concluded in this way, the Christian father stood up, touched his heart, traced a cross over it and said, “We believe that Jesus will be born again. Yes. Jesus is born again now. Nobody else can explain like this. I am fully convinced”. When we returned to our house, Swami told me, “See, the Christian father did not rigidly limit his mind with conservatism. Every religion contains good and broadminded devotees. My effort in the propagation of this knowledge is for such devotees, who are present in every religion in this world”.

HINDUISM REVEALED

Vedas and Shlokas

[2003] Shlokas are verses in Sanskrit, which can be composed by any Sanskrit scholar and cannot be the authority. The present Hindu is unable to distinguish the Veda and Shloka. Anything read in Sanskrit is the Veda for him! Anything read in English is not the Holy Bible!

Merchants and Sanskrit scholars got together and constructed this bad tradition. Merchants of flowers, coconuts, oil and camphor are doing the business in the temple. A devotee gives Rs. 10/- to these merchants and Re. 1/- to the priest. The priest is not doing his duty of preaching about God to the devotees. He just recites some Sanskrit verses as a labourer and gets his one rupee. His place is taken by 'Agarbatti'! [incense stick], which is now declared to be the coordinator between God and the devotee! Since the priest is not doing his duty, this is also correct. Since the dog is not barking when a thief enters the house, the donkey has started to bark. In reality, the priest should take all the eleven rupees after performing his duties perfectly.

The duties of priests are as follows:

1. He should clean the statue so that people see that statue and get attracted. The statue should be carved beautifully and there is no need for further decoration. This is the stage of '*Drashtavyah*' [The Veda says that God's form must be seen].
2. Next, he should explain the true knowledge of God in the devotee's mother tongue, so that devotees can hear about God. (Even though he may read the Sanskrit verses in Sanskrit, the explanation must be in the devotee's mother tongue). This should be done even while performing the rituals. This is the '*Srotavyah*' stage [The Veda says that divine knowledge must be heard].
3. The devotee's mind should be caught up by that knowledge and this stage is '*Mantavyah*' [The Veda says that one must think repeatedly and analyze the divine knowledge after hearing it].

4. At last, the devotee is unable to quit the temple and sits there immersed in God. This is the last stage '*Nididhyasitavyah*' [The Veda says that one must get fully absorbed or immersed in God].

This procedure brings the real grace of God to the devotee and the priest. Let the priest become a qualified doctor, take Rs 100/- as fees and give the correct medicine, which costs only two rupees. The present priest is an unqualified doctor, who takes ten rupees as fees and wastes 100 rupees in purchasing the wrong medicines. [When the priest becomes a giver of true divine knowledge,] The ultimate beneficiary will be the public. They will be really benefited even if they have to spend.

Know Datta

All the Gods represent a particular quality. Brahma represents the quality of greatness. Narayana represents the quality of knowledge (Nara = knowledge, Ayana = source). Shiva represents the quality of peace and piousness. Ganapati represents leadership. Like this, all Gods represent different qualities. Sage Jaimini also told the same in his sutras. When God comes in human form, He possesses all these divine qualities. Such a human form is Datta (Datta = He who is given) because He was *given* to the world in that human form. When you worship Datta (in His human form), you leave worshipping all the other Gods. The statues of all the Gods are only imaginary forms representing those divine qualities. Only a top-level realized soul can understand this. Datta suffers the punishments of His devotees. He *gave* Himself for this purpose. That is His very nature. Devotees need not sympathize with Him for that. You need not sympathize with fire for burning, because burning is the very nature of fire.

Who is Datta?

Datta means that form of God, which is given to you in your lifetime. Suppose somebody presents you a cloth. You call it as 'Dattam', which means that the cloth is *given* to you *now*. Suppose somebody presented a cloth to your grandfather. It was Dattam (given) to your grandfather [not to you]. You can call only call something as Dattam, provided it is given to you now. Of course if a house was given to your grandfather, who is present even now and you are residing in the house, then you can call the house as Dattam. Similarly, if the incarnation of God, which was present

in the past generation, still continues to be present even today, then it can be called as Datta to you also.

Hanuman never worshipped Vamana, Narasimha etc., (previous incarnations) because those incarnations did not continue to live during the lifetime of Hanuman. Hanuman worshipped Rama, who was the incarnation of his time. After sometime, Rama disappeared. Lord Krishna came. Hanuman did not disappear but continued living even in the time of Lord Krishna [since Hanuman was blessed with longevity]. At first, Hanuman did not worship Krishna, who came in the Dwapara Yuga (Dwapara era). He worshipped only Lord Rama, who lived in the previous Treta Yuga (Treta era). But Hanuman continued worshipping Lord Rama alone even in Dwapara Yuga. Of course, he did not worship Vamana when Rama was available. Based on the same logic, Hanuman should worship only Lord Krishna in Dwapara Yuga and not Rama. Therefore, Krishna taught him that he should worship Krishna alone. Krishna, the incarnation of that time, showed all the previous incarnations in Himself and told Hanuman that the same God takes different human incarnations. Hanuman realized and worshipped Lord Krishna along with Radha just as he had worshipped Lord Rama. Radha worshipped only Lord Krishna and not the previous incarnation, Rama.

Why is it useless to worship the previous incarnations and also the invisible forms like Brahma, Vishnu, Shiva etc.,? The simple reason, which is the answer for this question, is that they are not directly and fully available to us to see, to talk, to touch and to live continuously along with them. Why do you keep the statues of those forms [in your home and temples]? The aim is that you can see and touch the statues [even though the previous incarnation or invisible form of God is unreachable]. But the human form is available to fully satisfy you, just as Rama was available to Hanuman and Krishna was available to Radha. You can see, touch, talk and live with that form (human incarnation of God). Then, why are you so particular about worshipping past forms and invisible forms, which cannot give you full satisfaction? This is the reason why Hanuman never worshipped statues of the previous forms like Vamana or statues of invisible forms like Vishnu. When he started worshipping Krishna, he did not even worship the statue of Rama.

The whole essence is one simple point. You cannot see God. You cannot talk with God. You cannot touch the God. You cannot live with God. The Vedas emphatically say this (*Na Chakshusa, Yato Vachah, na*

Medhaya, Naisha Tarkena etc.) That God has three main qualities i.e., Knowledge, Love and Bliss. God without these three qualities is called 'Nirguna'. God with these three qualities is called 'Saguna'. You cannot enjoy the three qualities of God directly. If the fire comes to you directly, you cannot tolerate its intense heat directly. Similarly, you cannot bear the intensity of these three qualities directly. Neither can you withstand God nor His qualities directly. So the fire is covered by ash and you are receiving a little heat, which is bearable for you. The ash acts as an insulator. Similarly, the human body in the human incarnation, acts as an insulator and you are receiving knowledge, love and bliss of God in controlled quantities to the extent of your tolerance. If God comes directly to you, the world disappears along with you. So there is no other way except the human incarnation. The Veda says the same '*Nanyah Panthah*'. The Gita says that God comes only in human form (*Maanusheem...*).

Therefore, Datta means the present human incarnation, which is given to you in your lifetime as a gift from God in order to give you full satisfaction and to enable you to perform a complete worship of God. Datta is the human form of God, who came in different parts of the world like Krishna, Jesus, Mohammed, Buddha etc. But every human generation is blessed with such divine human incarnations. People do not recognize them due to jealousy. When such human incarnations leave the world, then alone do people recognize those human incarnations, who are not present before their eyes anymore. If ego and jealousy, the two curtains covering your eyes are removed, you also can see the divine human incarnations; God expressed in different human forms, in several places at the same time. Different human incarnations are meant for different levels of the people. Such incarnations are called partial incarnations (Amsa Avataras). But one fully expressed human incarnation (Datta in the original form) comes down to preach the true divine infinite knowledge to the people of the highest level. This human incarnation reveals that He is the original Datta (God). Knowledge is the only main identity mark to recognize this original Datta (God). Miracles are not proper identity marks, since miracles are performed even by demons and devils.

The mere presence of the human incarnation before one's eyes brings negligence. If there is a long and continuous association, with Him, it brings more negligence. Arjuna neglected Lord Krishna, during the incident when Arjuna gave protection to Gaya. The reason for this was the long association of Arjuna (sage Nara) with the Lord (Narayana) during

the previous 1000 lives. The Gopikas too were the sages living with Datta in their previous births. But Datta went into a lake and disappeared for 1000 years. Thus, there was along separation from the sages. Hence, the Gopikas never neglected Lord Krishna. One should be careful about such points. Or else you will develop negligence towards the human incarnation of God.

Real Path

The Lord gives the results of your service. He is just like the college principal presenting the certificate and gold medal to the top student. The student studied for two years in a post graduation programme, wrote examinations and topped the class. There is no need of begging, weeping or praising the principal for the gold medal. Similarly, Hanuman got the gold medal i.e., the position of the future Creator (Brahma) by the selfless service that he rendered in the mission of the human incarnation (Lord Rama), who was present during Hanuman's time. He never praised, begged or wept for that fruit before Rama. The fruit was not in his mind at all. His mind was always full of the work of the Lord alone. Be a hero like Hanuman and get the highest fruit by participating in the service of the Lord in human form, who is present in your generation. This is the only royal path. Without the sacrifice of work and money in His service, merely trying to get the fruit by praying with your words and loving with your mind, is only trying to fool God, which is impossible. In whatever way you approach Him, He gives the result to you in the same way. He will merely praise you in return for your prayers and merely love you in return for your love. But He will act for your benefit in return for your practical sacrifice.

When the incarnation leaves the body, Narayana goes to the uppermost world (Satya Loka) and his body and the pure consciousness that was present in the body, merge in this world. When a servant of God leaves his body, the body dissolves here. But the soul (consciousness with divine thoughts) accompanies Narayana. The servant follows Narayana again, when He comes to earth. Both take human bodies. But the births and deaths of these two do not have any agony. During their lifetime also, the servant enjoys with the Lord here. The servant will never leave the Lord either here or there (Sayujyam or Kaivalym). Whatever are the facilities for God, the same will be available for the servant.

So service is the real path.

SYMBOLISM OF TEMPLES AND RITUALS

Punishment for Sins

When a policeman beats a thief with his stick the thief should not think that the stick is beating him. Of course the stick is directly beating him, but the stick is inert and cannot beat him by itself. It is the policeman who is beating him with the stick. If the thief prays to the stick there is no use. Even if he prays to the uniform of the policeman, there is no use. He should only pray to the policeman, who wears the uniform and holds the stick. The uniform is also inert. Since the thief has stolen something from somebody, the policeman beat him. The judge had given that punishment. The judge took the form of the the policeman and is [delivering the punishment by] beating the thief. Similarly, the person who is acting as the judge as well as the policeman is God. The thief is the individual soul (jeeva) who has done the sin. The uniform of the policeman is the deity [the specific presiding deity associated with each astrological planet]. The stick is the planet [astrological planet]. Even if the thief praises the judge, who is also the policeman, there is no use because the judge or the policeman is very strict. So, there is no use of praising either the inert uniform or the stick or the living being i.e., the policeman or the judge.

There are three ways of accepting the punishment. The first way is that the thief should receive a hundred beatings today itself. The second way is that the thief can postpone the punishment by one day and he can receive a hundred twenty beatings tomorrow. The third way is that the policeman or the judge should receive a hundred beatings today or one hundred twenty beatings tomorrow on behalf of the thief. The second way is unnecessary because additional 20 beatings have to be received [simply because of the postponement]. It is like having to pay an interest in addition to the amount due to the delay in repayment.

In the third way, what is the relationship that you have with the judge or the policeman (God)? [Why would He want to suffer for your sins?]. When God came in human form, you have treated Him as an outsider. You did not even treated Him on par with your son. You served your son in his

childhood. When he grew up, instead of reciprocating your love by serving you, he started insulting you. But still you gave all your property to him alone. Let us take the case God. You have worshipped Him. Suppose God gives you difficulties instead of boons. If you treat God on par with your son, you should still continue to serve God just as you continued to serve your troublesome son. Instead, you leave God if He gives you difficulties in return for your worship. That means that you do not even treat God as an equal to your son. But you praise God saying that He is above all bonds [family and relations] and that He is greater than anything and anybody. So your prayers are lies. You treat God as an outsider and your love for Him is not real. Then why should He undergo the punishment on your behalf? Moreover, you tried to fool God with your false prayers, which are lies. Therefore, the third way is ruled out.

Only the first way remains and that is that you must undergo the punishment today itself. God is an infinite ocean of kindness. If you pester Him by weeping pitifully, He will postpone [not cancel] your punishment by one day; but you have to pay the interest for that day. He cancelled the punishment only for today [not permanently]. You are misled if you think that the punishment is cancelled forever. God can also transform the punishment from one form to another form. In that case, instead of one hundred and twenty beatings, you will receive one hundred knife injuries tomorrow. In this case also, the beatings are transformed to knife injuries and you might think the punishment by beating is cancelled. God is not only an infinite ocean of kindness but also an infinite ocean of intelligence!

Therefore, there is no use of worshipping the deities or planets, which are inert, like the uniform and the stick of the policeman. God is like the policeman or the judge, who is the living force. The beating by the stick is a mechanical force, which is used and controlled by the living force. That living force is God. If you want to escape the punishment really and forever, you have to catch that living force. That living force, which is the judge or policeman, has power to cancel the punishment. But He will not cancel the punishment. Instead, He will undergo your punishment for your sake if you can catch Him.

Escaping From Sins Permanently

God can be caught by true love. The love can be proved only by service or seva i.e., you should participate in His mission, when He comes down in human form. He will appear as if He is giving some difficulties to you as soon as you start serving Him. In fact, He is only settling your future

sins¹⁵. He undergoes ninety nine percent of your future sins and makes you pay for only one percent. The ninety nine percent from which you escaped is not seen by you. As you see only that one percent which you suffered, it appears as if He is giving difficulties to you as soon as you worship Him. He does this to test whether you can still serve Him by treating Him on par with your troublesome son. If you pass His test and continue to serve Him in spite of the difficulties, He will be pleased with you. Then He will suffer for all your sins by undergoing even one hundred percent of the punishment. But your devotion to Him is so much that you will not agree to this arrangement if He reveals this truth to you. So He undergoes the punishment secretly. This is the only way to get rid of your sin completely. But remember that you should not aspire to get rid of your sins completely by following this path [of service] artificially. You should be really prepared to suffer for your sins and follow this path sincerely.

God Controls the Planets and All Deities

Planets deliver the results of your own deeds

The Veda says “*Bhishodeti*” and “*Tasya Bhasa*” i.e., all the [astrological] planets work only by His power. The Veda also says “*Ekena Vijnatena...*” i.e., by catching that One Power you can catch all the deities and planets. The secret of catching that One Power, which is God, is already explained above. Many fans and lights work on the one electric current. Similarly, all deities and planets are work by the force of God alone. The inert planets, which we see in the sky, their [hidden] divine forms and even other deities, are working only by His power. These planets are the executive forces, which catch a person and deliver the results of his deeds at the prescribed time according to the judgement of God. They are bound by their duties. There is no use in performing prayers and rituals such as the chanting of some mantras or divine names (japa). People think that the planets give good or bad results by their movement. This is wrong. The planets are only delivering the results of your own deeds. Auspicious planets give you the results of your good deeds and malefic planets give you the results of your bad deeds. A planet is called as ‘Graha’, which means that it catches you wherever you may be in this universe and gives you the result at the scheduled time. The Kenopanishat (Veda) says that when the deities became proud of their powers, God appeared as Yaksha

¹⁵ The ‘future sins’ mentioned here refer to the punishments coming up in the future for sins that were committed by us in the past.

and proved that all their powers are only His power. So the deities also cannot do anything without the will of God.

Priests and astrologers are misleading the public

Priests and astrologers do not know this truth and are misleading the innocent public. They have spread so many meaningless tales. They say that the planet Saturn¹⁶ (Shani) approached Lord Shiva to punish Him for seven and half years. These people who have created this tale did not even have some basic knowledge. For any punishment, there should be a sin committed earlier. What sin did Ishwara (Lord Shiva, who is God Himself) do to receive the punishment from Saturn? Ishwara is supposed to be sinless and very auspicious. So this story is meaningless as it contradicts the doctrine of karma¹⁷. Moreover, Saturn cannot punish Ishwara even if he wishes, because Ishwara is said to be the highest power as per the Vedas and the Gita. This story is not found in the Veda. If anything is absent in the Veda and is present in the Purana, it is not valid. This is told by the scripture, Gowtama Dharma Shastra i.e., '*Shruti Smriti Virodhetu*'¹⁸. The third Brahma Sutra¹⁹ also says that the Veda is the only authority. The Vedas are protected by the system of recitation over several generations. There is no possibility of introducing anything extra in the Vedas. However, several verses were introduced into the Puranas. These insertions are called as Prakshiptas. Sage Vyasa, wrote only seven thousand verses originally in Mahabharata. But scholars added several new verses and now the book has become one-lakh twenty five thousand verses!

Ishwara can change the positions of the planets just by His will. Duryodhana²⁰ requested Sahadeva to suggest a good Muhurtam [auspicious time] to start the war [to ensure the victory of Duryodhana]. Sahadeva was a great astrologer. According to his discipline Sahadeva would help

¹⁶ The divine form or deity (Shani) presiding over the inert planet Saturn.

¹⁷ The doctrine of karma says that every action gets its proportionate fruit. In other words, the action must precede the fruit. There cannot be a fruit (punishment) for an action (sin) that was never performed.

¹⁸ The Veda is the revealed word of God, which has been preserved for millennia without insertions, deletions and modifications due to the highly complex traditional system of recitation in the proper tone and meter. The Veda is the primary scripture. The secondary scriptures include the smritis (restatement of the Vedic knowledge by the sages in applied form) and the puranas (stories of the various incarnations of God as told by the sages). In the case of all conflicts or discrepancies, the Veda always supercedes the secondary scriptures. This is stated in the Gautama Dharma Shastra and is an accepted norm among scholars.

¹⁹ Brahma Sutras are condensed aphorisms written by sage Badarayana (Vyasa). They summarize and organize the entire Vedantic knowledge.

²⁰ Duryodhana is the villain in the epic Mahabharata. He belonged to the Kaurava clan and fought a terrible war with his own cousins, the five Pandava brothers including Sahadeva. When Duryodhana approached Sahadeva to determine an auspicious time (Muhurtam) to start the war, Sahadeva, being of noble character, provided his honest astrological services even to his opponent, Duryodhana. Starting the war on that day and time, would assure a victory for Duryodhana and defeat for Sahadeva and his brothers.

anybody who asked for his help in astrology. Therefore, he calculated and fixed the Muhurtam on the Amavasya day [new moon day]. Duryodhana wanted to use astrology to escape from the doctrine of karma and avoid the judgement given to him by God²¹.

So, Lord Krishna played a small trick. One day before Amavasya, He performed the traditional ritual of offering water for His forefathers in river Yamuna. [This ritual is to be done on the new moon day alone and not on any other day. So, observing this odd action of Lord Krishna, the deities of] the sun and moon in the sky, jointly came down and requested Lord Krishna to not perform the ritual because Amavasya was on the next day. Then Lord Krishna asked them “What do you mean by Amavasya [new moon day]?” They replied, “They replied that it is the day when the sun and the moon are together.” Then Lord Krishna said “Right now the two of you are together. So it is Amavasya today!” Thus Lord Krishna brought the Amavasya one day in advance and He formally inaugurated the war from the side of Dharmaraja²² [the eldest Pandava] on that day. As a result, Dharmaraja finally won the battle²³. Duryodhana on the other hand, started the war one day after the actual Amavasya, thinking that it was Amavasya and he was defeated.

See how Lord Krishna changed the planets just by a small trick! He could have also joined the sun and moon by His force. But he did not do it because it was not necessary. Similarly, when a Satguru who is the human incarnation of God, says “*Sarve Graha Shubha Sthaneshu Tisthantu*” i.e., “May all the planets be in auspicious positions”, it actually happens. But when an ordinary priest also says this same sentence, obviously nothing happens. Lord Krishna and the Satguru are human forms of God, who controls the planets. If you catch such a Satguru, He can even change the planets. But [you must ensure that] the Satguru is God in human form.

The deities and planets are the inert external dresses of God. This God must be only Datta. The definition of God in the Vedas is that God is only one and that He is the one who creates, rules and destroys this entire universe. Only the form of Lord Datta satisfies this definition of God. [The form of Datta has three faces: Brahma, Vishnu and Shiva.] Thus, the one Lord Datta creates this universe as indicated by the Brahma face. He alone

²¹ Duryodhana had committed grave sins throughout his life. As per the law of karma, he had to be punished. Hence, his defeat and death in the war was already determined by God. But by using astrology, he tried to start the war at such a time, so that he would win the war.

²² Dharmaraja, the eldest of the five Pandava brothers, were fighting for their rightful kingdom which had been unjustly taken from them by their wicked cousin Duryodhana. Lord Krishna was their guide and supporter in this just cause.

²³ The Mahabharata war lasted for eighteen days.

maintains the universe as indicated by the Vishnu face and he alone destroys the universe as indicated by the Shiva face. Therefore, Satguru means the human incarnation of Lord Datta.

In fact, astrologers and priests can even take more guru dakshina²⁴ from the public if they can keep people on the right path with the right knowledge. That way, people will get real benefit. If the priests and astrologers take dakshinas and allow people to go on the wrong track, the priests and astrologers incur sin. The people who are on the wrong track will also not escape from the punishment of their sins. Their punishments will only get postponed or transformed to some other forms.

The One And Only Way

The only way to get rid of all the difficulties in this world is to become a real devotee of Lord Datta. The word 'Datta' means 'that which is given'. Lord Datta means the human form through which God (Parabrahman) is *given* to this world. All human incarnations of God like Krishna, Jesus, Mohammed, Buddha etc., are called as Datta. God [in His original form] cannot even be imagined. So there is no question of worshipping God. But this unimaginable God takes a human form and comes down to this world. Such a human form is called an incarnation of God. The human form is like a metallic wire. God is like the electric current, passing through the metallic wire. The current pervades all over the wire. Similarly, God pervades all over the body of human incarnation. Wherever you touch the wire, you can experience the current. Similarly, God is present everywhere in the human body of the incarnation. Lord Krishna is a human incarnation of God. When you touch the feet of Lord Krishna, you have touched the feet of God Himself. But the human body of the incarnation follows the rules of the nature. If you beat such a human body, it suffers with the same pain as an ordinary human body.

Why is the human body of the incarnation not beyond the rules of nature? The purpose of the human body of the incarnation is to suffer with pain, like any other human body, whenever the results of the sins of devotees are taken upon itself. If the human body of the incarnation were above the rules of nature, then it would not suffer with pain. It would amount to cheating of Dharma²⁵. So, Datta means the human body given to

²⁴ Guru dakshina is the donation made to the Guru (teacher or priest) in return for his valuable knowledge.

²⁵ Dharma means justice. Lord Yama (Dharma) is the Lord of justice. He ensures that the results of the deeds of each person are delivered to each person as per the law of karma. If the human incarnation takes up the sins of a devotee to suffer on His own body, and the incarnation does not actually undergo any suffering, it means that no one suffered for

this world of devotees for the sake of suffering for their sins. The only way to get rid of your sins is to catch Datta. In any other way, your sins will only get postponed [not cancelled]. You will have to suffer for your sins in a future lifetime along with interest. The cycle of karma is inevitable. The scriptures say “*Avashyam anubhoktavyam*”, which means that one has to enjoy (or suffer) the results of his own deeds whether good or bad. Hence, there are only three ways:

1. To enjoy the fruits of your bad deeds now itself.
2. To enjoy the fruits of your bad deeds in future along with added interest.
3. To catch Datta and transfer the fruits of all your sins to Him.

Out of these three ways a scholar will not accept the second way. A devotee will never agree to the third way. A person who is both a scholar and a devotee will agree only to the first way. He will be prepared to undergo the results of his sins now itself. He will never ask God to relieve him from the results of his sins.

You may think that if each one has to undergo the results of his own sins and if there is no benefit of being a devotee of God, then nobody would want to become a devotee. But one can still become a devotee. Let us take the case of the fan of a film star. The fan does not get any benefit from the film star. Instead of getting benefit, the fan spends from his pocket to meet the film star. He is actually incurring a loss. He became a fan, attracted by good virtues of the film star as shown in his various films. Such a fan is an ideal for the devotee.

The devotee is attracted towards Datta by His sixteen divine qualities. He worships Datta because he is attracted to the divine personality of Datta and not for getting any benefit from Datta. Even if he is put to loss, he will not leave Datta. He wants to undergo all the suffering for his own sins now itself. As a scholar, he does not want to postpone the suffering of his sins because he does not want to pay the additional interest unnecessarily. As a devotee, he does not want Lord Datta to suffer for his sake. Therefore, his devotion is not at all connected to the removal of his sufferings. His love (bhakti) for Datta continues irrespective of his suffering. The genuineness of his love for Datta is proved by his service to Datta. He continues to serve Datta while suffering for his past sins. Such a scholar-devotee is the real devotee of Datta. Now, Datta takes over all his sins and suffers for his sake.

the sin committed by the devotee. This means that the law of karma has been violated and Dharma (Lord of justice) has been cheated.

The devotee is not aware of this. If the devotee becomes aware of this, he will strongly object to this. So, Datta suffers for his sins secretly, without the knowledge of the real devotee.

This is the only way to actually get rid of your sins. Except for this one way, there is no other way to escape from the results of your sins. In all the other ways, you either have to undergo the punishment for your sins right away or if you pester God too much, your punishment will be postponed and you will have to undergo the punishment later on with added interest.

SAI BABA SUPPORTED SWAMI'S PREACHING

Swami and Shirdi Sai Baba Are One

[2003. The divine experience of Shri. C. B. K. Murthy is given below in his own words.]

In the past, Swami appeared as Sai Baba to several devotees. Recently He appeared as Shirdi Sai Baba to Shri. K. Lakshman with smell of camphor. Next day, a devotee from Hyderabad, Smt. Ch. Sarada, came to see Swami. In her house, letters in Telugu (dotted shapes of letters, visible to everyone) appeared in milk that was kept as an offering before Sai Baba. Devotees copied all those letters written by Sai Baba in milk. It turned out to be a small verse in Telugu. The writings were brought here [to Vijayawada]. Surprisingly, the verse contained the essence of what Swami had said in His discourses. This proves that Swami is Sai Baba i.e., Lord Datta. We told the same to Swami. Swami replied "I am a dog at the feet of Sai Baba. Sai Baba says 'Allah Malik' and I say 'Sai Malik'". [Swami commonly speaks like this, putting Himself down. It is a characteristic way of Lord Datta.] But Swami also says, "Datta is Jnana (knowledge). Vinaya (humility) is the fruit of Jnana. So Datta is always humble and always speaks submissively. Datta will never stay where ego exists".

Swami often says that He is the dog at the feet of Shri Shirdi Sai Baba. Devotees felt bad about it and requested Swami not to speak like that. Swami said, "If you read it from the left, it is DOG. If you read it from the right it is GOD. If a person who is full of ego and jealousy comes to Me, I say that I am a DOG. If a devotee with full faith comes to Me, I say that I am GOD. The pointer on the ego-jealousy meter gives a reading between 0-100% for every person coming to Me and the meter reading appears to My eyes. According to that reading, I play the appropriate cassette. I have five cassettes with Me, which say that I am a Dog, Devotee, Messenger, Incarnation and God respectively. If the ego-jealousy reading of the visitor is 100%, I say that I am a Dog. If it is 75% I say that I am a Devotee. If it is 50% I say that I am a Messenger. If it is 25% I say that I am the Incarnation. If it is 0% I say that I am God. Thus, there is a gradual

transformation from Dvaita to Vishisthadvaita and to Advaita. According to the visitors level of absorption I have to play the appropriate cassette. If the visitor has 100% ego and jealousy, and if I play the 5th cassette, which says that I am God, the visitor will leave at once shouting that I am mad and egotistic”.

Below I am comparing a small excerpt from a discourse of Swami with the writing of Shri Shirdi Sai Baba in milk.

Excerpt from Swami’s discourse

God comes down in human form alone. The Gita says the same as “*Manusheem...*” The Gita also says “*Bhutejya yanti...*”, which means, “If you worship stones you will be re-born as stones...” The Veda says “*Natasya pratima...*”, which means, “God does not dwell in statues”. Hence, worship (consisting of the sixteen steps or upacharas²⁶) is meant only for the human incarnation of God and not for the statue. The statue is meant only for seeing the forms of past incarnations as said by the Veda (*Drastavayah*). It is just like seeing the photograph of a person who is no more here. The photograph is required because it is difficult to clearly imagine a person, who is not before you.

Sai Baba’s writing in milk

*“Nirakarun, akaramu leni nanu madi nilputa kasthamanuchu
pratimal chitramulan, ekagratha kuduru okarupuniga nilpi
pujinchamatanna purthin verrulai nenocchi akaramu dalchi yeduta nilchi
spurthi nicchinan, aa silalan kolthuru chitramunu nilpedaru nanu
gurthincha leni mimu kani chitramaitiraa.”*

English translation: “I asked you to meditate upon statues and photographs, because it is difficult to concentrate on God, who is beyond imagination. But you are mad. Even though I had come down in human form to preach to you, you left Me and still continued worshipping those statues and photographs. You did not recognize Me in human form, so finally I have become a photograph (I left my body) to satisfy your madness”.

Swami said “My discourses show authority from the Vedas, Shastras and the Gita. Scholars can understand and appreciate them but common people cannot appreciate them as much. So, to give authority to My

²⁶ The traditional ritual worship of God consists of sixteen steps or upacharas including welcoming Him, seating Him, washing His hands and feet, feeding Him, etc. These steps are to be performed assuming that God has come to one’s house as a guest. Most people perform these steps of worship for a statue, but they are actually meant only for the living human form of God.

discourses in the eyes of laymen, Shirdi Sai Baba has written this verse in milk. Since most people are devotees of Shirdi Sai Baba, they will now believe My discourses easily”.

Secret of Miracles

[Swami further gave the following discourse] The whole universe itself is a miracle. It is a modification of His mind and is called as Maya. The mind is His energy or power. This power is the substance that pervades all over the world. This Maya (mind) is the water and all the objects of the world are only waves in this Maya. Since the Maya is inseparable from the Lord, you can say that the Lord (Brahman) is modified into the world. When you are day-dreaming and you imagine a dream-city, you are not modified into the city. Only your mind is modified. As your mind changes, so does the dream-city. Therefore, according to Maya, anything can take place in this world. This Maya is under the full control of the Lord. The wish of the Lord itself is Maya. All miracles are only the wishes of the Lord. The Lord may wish to follow certain rules and in that case, there is no miracle. But when the Lord wishes to break some rules, a miracle happens.

Miracles are not the real characteristic signs of the Lord and the power to do them is transferable from the Lord to anybody. Miracles are only associated characteristics of the Lord like ornaments or jewels. The Lord may exhibit His jewels or may remove and hide them. Lord Krishna exhibited miracles and Lord Rama did not exhibit any. A cow should be recognized only by the characteristic loose skin hanging below its neck, which is not present in the case of any other animal. Similarly, the Lord must be recognized only by His characteristic signs like jnana, prema and ananda (knowledge, love and bliss). If you recognize the cow by a cow-bell hung in its neck, it is not the correct sign. The cow-bell could be put around the neck of even a donkey. The donkey cannot be the cow. The donkey can never have the loose skin hanging below its neck, which is the characteristic of the cow.

Therefore, the Lord in human form can be recognized only by the special knowledge (*prajnanam*) given by Him as said in the Veda. Such prajnanam alone can generate love and bliss in your hearts. But the miracles are useful to distinguish the Lord from an ordinary scholar. A scholar may also generate a trace of love and bliss and may be sometimes misunderstood to be the Lord. Sometimes, the scholar may also perform some miracles. Ravana was a scholar and also performed miracles. But his knowledge could never generate infinite love and infinite bliss in the heart

of anybody. Therefore, the true and infinite knowledge that generates infinite love and infinite bliss in your heart is the only characteristic sign of the Lord. You can also recognize the Lord by miracles that are performed only when there is a real necessity. Ravana performed miracles for cheap exhibition. Lord Rama transformed a stone into the lady Ahalya. He broke the divine bow of Lord Shiva. He also broke the pride of Parashurama. All these are miracles performed by Rama were done with dignity and only, when they were absolutely necessary.

GOSPEL ON GURU PURNIMA-2003

[July 14, 2003. This discourse was given on the morning of the Guru Purnima day. Purnima is a full moon day. The birthday of sage Vyasa, which falls on a full moon day is celebrated as Guru Purnima, since sage Vyasa was one of the greatest Gurus. It is an occasion to express gratitude to and honor the Sadguru.] Today all of you have offered guru dakshina (donation) at My feet in the form of some money to be used for the propagation of divine knowledge and devotion to Lord Datta. The full moon today represents gold or a silver coin (money), which you have to surrender to the Guru as guru dakshina. In fact, you have to do this on the full moon day of every month. The full moon is a reminder of this.

Every human being cannot be a Guru. You must donate only to the Sadguru, which means the Lord in human form. Only then is your money properly utilized. The sacrifice (donation) of money proves your real love. To whom do you give your entire wealth and money? To your children of course! So, your real love is for your children—it is a simple and straight test! If you have real love for the Lord, you will give that money to the Lord. No more argument. This is the practical test. Prayers by words and meditation by mind are only ways to prove your devotion for God to others, which is not real. Of course, prayers and meditation can act as side pickles (side dishes) if the main item i.e., rice is present in the meal. The main item here is guru dakshina. It is also called as karma phala tyaga i.e., sacrificing the fruit (money) of your work for the sake of God. Without the guru dakshina, simply singing and thinking about God is like offering a meal plate in which there are only pickles and no main item to eat. You should recognize who is the Sadguru and then give the guru dakshina to Him so that your guru dakshina does not go waste or get misused.

Identification Marks of a Sadguru

The Sadguru is to be recognized by the infinite true knowledge possessed by Him. The Veda says “*Satyam Jnanam ...*”, which means that

the Lord in human form should be recognized by His true and infinite knowledge. The four greatest statements²⁷ from the four Vedas also say the same. The first three statements say that God appears in human form like me, like you and like him. The last statement says that such a human incarnation is recognized by His special knowledge. Even scholars give knowledge but their knowledge gives you a headache. The knowledge of the Lord touches your heart and gives you immense pleasure as said by the Veda, “*Anando Brahma*”. So, by His blissful knowledge, you can recognize the Lord just as fire is recognized by its heat. Miracles are not His identity marks. Miracles are performed even by demons like Ravana. Miracles are like the jewels of the Lord, which can be given to the demons if they demand the jewels from God by doing severe penance. Demons are the foolish children of the Lord. So He gives those jewels to the demanding demons after they do penance for them. But by getting these jewels (power to do miracles), demons cannot become God, as they cannot get His inherent quality i.e., the blissful, true and infinite knowledge. In the past, demons have claimed that they are God [since they could perform miracles]. But the sages never agreed with their claims since the demons could never attain the inherent quality of God (divine knowledge).

Scriptural References and Devotee’s Life Incidents

The entire Bhagavad Gita stresses on karma phala tyaga. The first hymn of the first Upanishad (Ishavasya Upanishad) says that you should return the extra money (more than your needs) that you have earned to the Lord. Keeping it with you is not permitted by Him. It says that this entire world is His wealth alone. The Gopikas²⁸ donated the fruit of their whole work viz., butter, to the Lord in human form (Krishna) instead of even giving the butter to their own children. They reached the 15th uppermost world called Goloka. They also surrendered their bodies to the Lord²⁹. This body is also the fruit of your previous action called as prarabdha. Thus, they sacrificed even justice (Dharma) and were not even afraid of hell. Their love for the Lord was the highest and so the Lord granted the highest world

²⁷ The four great statements or Maha Vakyas from the Vedas and their meanings as explained by Swami elsewhere are given below. The first three are metaphors:

Aham Brahmasmi—God is [appears to be like] me [externally].

Tat Tvam Asi—God is [appears to be like] you [externally].

Ayam Atma Brahma—God is [appears to be like] him [externally].

Prajnanam Brahma—God is [the possessor of] special divine knowledge.

²⁸ The Gopikas are the milkmaids of Vrindavan, who were the greatest and most ideal devotees of the Lord. They served Lord Krishna in His boyhood days.

²⁹ Some of the Gopikas including married ladies, loved Lord Krishna as their lover.

to them. Their guru dakshina was total i.e., they sacrificed everything—their money (butter), their bodies, their minds, their words etc. and what not?

The Lord was misunderstood that He was always more fond of the Gopikas and not of the other male devotees. He was abused as a fan of women. What is the secret in this? A man is full of egotistic (rajas) qualities. But a woman is full of submissive qualities (sattvam) like fear, obedience etc., which are required for salvation. This is the reason why even the male sages³⁰ were reborn as the Gopikas to attain salvation. According to Lord Datta, every soul has to take its last birth as a woman. But this does not mean that every woman is in her last birth!

A devoted hunter called Kannappa sacrificed his eyes to the Lord. The eyes are the best parts of the body. Hence, his sacrifice was the best guru dakshina. The Veda says that you can earn a minimum amount, which is required for yourself and your family; not anything extra. That much is permitted by the Lord. If you have taken (earned or received) extra, return it to the Lord. For example, when you visit your friend and are offered a cup of milk, you can drink the milk but not take away the cup. The Veda says that if you have taken extra, you are a thief and it is a sin. If you return the extra, you will be excused by the Lord. Otherwise, that sinful extra money will lead to all sorts of problems. Some devotees even offer a part of their minimal earnings to God. Some even offer the whole of their minimum wealth. Patil, a devotee of Shirdi Sai Baba used to offer his entire annual crop to Baba and he would take back whatever was given to him by Baba. When a rich man came seeking for spiritual knowledge, Baba said to him, “You could not even give the Rs 5 required by Me, then how can you know God?” Baba used to ask for guru dakshina from everybody only to teach this most essential aspect of karma phala tyaga.

The Lord does not need your money because the entire money is left here itself in this world after you leave. You go alone with your sin. So, all His money is left in His bank alone i.e., this world. You yourself are in His bank. You had taken extra from His bank and while dying, you left all those extras in His bank alone. You have not taken anything extra with you except for the sin committed by you by taking that extra. You could have at least returned it to Him with your own hands.

³⁰ The male sages of the Dandaka forest, who served Lord Rama were reborn as the female Gopikas when the Lord reincarnated as Lord Krishna.

Shabari³¹ offered even her meal of wild fruits [her minimal wealth] to Lord Rama. This represents good wealth. The hunter, Kannappa, offered raw flesh to Lord Shiva, which represents sinful wealth as it was earned by hunting [killing innocent animals]. Both reached the same Lord because Rama (Vishnu) is Shiva³². The Veda says, “Shiva is Vishnu (*Shivashcha...*)”. The intensity of love was the same in both the devotees. So, if you offer guru dakshina with full love to the Lord, he will not find fault with your sins. Kannappa was given salvation irrespective of his sinful hunting since he did not enjoy that flesh himself, but he offered it to the Lord. If one enjoys sinful wealth, he incurs sin.

Practical Implementation of Karma Phala Tyaga

You offer guru dakshina to the Lord in Tirupati³³ after getting some help from Him in solving your problems. The money offered by you was actually His own money, which you had stolen in the form of extra earnings. Instead of returning that extra money with a humble apology, you are giving it to the Lord in order to get some work done by Him. There too, you first get the work done from Him and only then do you pay Him. That is your faith! An atheist gives money to another man to get his work done in a similar way. In what way are you greater than the atheist? Shri Venkateshwara, the Lord of Tirupati, is only the external dress of Guru Datta. So today, Guru Datta is giving you the true knowledge to rectify this. Guru Datta says, “Today, you should leave all this chain of sins and offer guru dakshina to the Lord without expecting anything in return, because whatever you possess belongs to the Lord alone. You had stolen money from a shop and you are giving the money back to the same shop. So you should not take away any article from the shop in return for giving that money. You should give the stolen money to the shop with all apologies and go back. Datta is so kind that by the time you reach your house, your house will be full of a hundred articles [even though you did not purchase anything from the shop].

³¹ Shabari was an utterly poor tribal lady who lived in a hut in the forest for her entire life until oldage, waiting for the day when the Lord would visit her and give her an opportunity to serve. When Lord Rama arrived there finally, she served Him wild berries for a meal. Her pure devotion pleased the Lord and she was granted salvation.

³² Both were granted salvation. Shabari reached the abode of Lord Vishnu, since Lord Rama, whom she served, was an incarnation of Lord Vishnu. Kannappa reached the abode of Lord Shiva since he had served Lord Shiva. But the two are identical as per the Veda.

³³ Tirupati is a famous Hindu temple where a lot of devotees pray to God (Lord Venkateshwara) for some favors. After their wishes are granted, they donate huge sums of money as guru dakshina.

You must return the stolen cup to its owner, in which he had given you the milk that you required. Similarly, you must return the extra money stolen by you to the Lord. This is guru dakshina. So the attitude here must be of apology and fear; not pride. The Veda says, “*Bhiya deyam*” which means, “Give to the Lord with fear”. The Veda further says, “*Samvida deyam*” which means “You should recognize the Lord by His knowledge”. The Veda also says, “*Sraddhaya deyam*” which means “You should have patience to search for the deserving person i.e., the Lord in human form, to give your guru dakshina”. The point here is that you should return the cup to the actual owner and not to some other person. Similarly, you should give guru dakshina to the Sadguru alone because He is the Lord and the actual owner of this entire wealth.

People are hasty in doing charity. Store your money with patience day by day and once you recognize the Sadguru, offer the entire stored money to Him as guru dakshina. That day is the real Guru Purnima. Before the full moon day, the moon grows everyday. It indicates your money, which is being stored with patience. The place of donation, time of donation and the deserving person (recipient) are the three main criteria to do charity. Among the three, the last criterion is the most important. You commonly give guru dakshina to some person at a particular (auspicious) place like Varanasi and on a particular (auspicious) day like the full moon day. In this you are giving unnecessary importance to place and time. You are not analyzing the person (recipient) with your knowledge to know whether he is the Lord or not. Whatever may be the place and whatever may be the day, if you are giving all your stored money as guru dakshina to the actual Guru Datta, that place becomes Varanasi and that day becomes Guru Purnima.

But if Datta is not available as an incarnation (Sadguru), the next best alternative is a poor devotee of Datta, because the Lord dwells not only in the incarnation but also in devotees. Sage Narada said this in his Bhakti Sutras (The Principles of Devotion) “*Tanmayahite...*” But in the body of a devotee, both the Lord and the soul of the devotee co-exist. The Lord advises the soul and that soul has to preach to others or do service [as per His advice]. In such cases, errors occur. For example, you have donated money to a spiritual trust containing devotees. They simply provide food to 100 pilgrims on a Shivaratri day at Varanasi, which is a total waste. All the pilgrims are capable of earning their food and are not in need of free food. On the other hand, the Sadguru might feed only one deserving poor devotee for 100 days with your donation. By donating to the Sadguru, your money

is fully utilized and you get its full fruit. In the case of the Sadguru i.e., the human incarnation of God, only the Lord lives in the body. So He directly preaches and He does the service without any error. Shirdi Sai Baba used to give the guru dakshina given to Him, to several poor devotees. He knew exactly what, when and to whom it should be given. He knew all the past deeds of each soul. He can never be deceived. But beggars can deceive you by many tricks.

After giving guru dakshina to the Sadguru, you should not try to investigate how He used your donation. You should have complete faith in Him. If He is really a Sadguru, naturally He would know the best use of the donation. If you believe that what is before you is a real fire, you need not test it by putting your finger in it. If your faith is partial, it is like a baby-monkey, which catches on tightly to the stomach of its mother. Jumping from one place to another is the duty of the mother. But catching on tightly is the duty of the baby-monkey. But in that case, there is a possibility that the baby may fall. However, when you have full faith, the Lord catches you and picks you, just like a cat catches its baby in her mouth and carries it along.

Sai Baba would receive guru dakshina from devotees. But no one knew anything about how He spent the money. An income tax officer tried to investigate, but failed. Baba was not even giving anything to His poorest devotee called Mahalsa. All the devotees were worried. But Sai Baba was testing Mahalsa for his firm devotion. If He had helped Mahalsa, the test would have been disturbed. The tests by Datta are only for your benefit. He knows where you stand even without a test. He also teaches you the same. But you do not take it seriously. When you are tested practically and the reality comes out, then only do you realize your real level. It is for this purpose alone that Datta conduct tests; not to know the level of a devotee. He is Sarvajna (omniscient) and knows your level even without the test.

The full moon represents not only the stored money for guru dakshina but it also represents the full mind or faith. As per the Veda, “The moon stands for money and mind. The moon is Goddess Lakshmi, which is money (*Chandram...*) and the moon is born from the mind [*Chandramah...*]”. Sai Baba could have asked the people, who gave guru dakshina directly give it to those poor devotees to whom He wanted to give. But He took it Himself and gave it to the poor devotees secretly. This tested the faith of the people in Him.

GOSPEL ON GURU PURNIMA-2003

Even Bad Qualities are Helpful In Spirituality

[July 14, 2003. Evening message] Every religion in this world wants you to get rid of your bad qualities at least from today, before giving you admission into that religion. This is practically impossible. The reason is that these bad qualities within you have grown as large as hills over the past millions of your births. This small human life is insufficient even to move them; what to speak of removing them! People can control the bad qualities to some extent by their efforts. These bad qualities keep sparking frequently even in the minds of the most pious sages. If a person says that he is good and that he is devoid of all bad qualities, he is only cheating others and in turn he is cheating himself. Due to this practically impossible condition, for admission into religions, people have developed an allergy towards any religion. The eligibility for admission is simply impractical!

Religious preachers have further confused the whole situation by mixing up religion and spirituality. **Religion is the subject in which God establishes peace and justice in this world.** In this context, you must control your bad qualities so that you will not disturb the peace and justice of the world and not harm any good person. If you disturb the world by your bad qualities, God will punish you. But in this context, it is sufficient if you merely control your bad qualities, since you cannot totally remove them. Religion ends here. In fact some religions strictly end here itself without any spirituality.

Spirituality is the subject in which you have to make efforts to reach God. In this context, you need not even control your bad qualities because God has no personal objection towards your bad qualities. These bad qualities cannot be obstacles in any manner in the context of spirituality. Moreover, when you turn these bad qualities towards God, they become your helpers. Any quality, whether good or bad, is created by God Himself to help you in reaching Him. If you realize the original aim of all these qualities—good or bad—why would you want to control these qualities? They were given to you as your helpers. Not even a fool controls

his helpers! So, any quality, when involved in spirituality, is being used for its original aim and it becomes a good quality. All your qualities become good in spirituality and you need not put any effort to remove or even control them. When the qualities are not used for their original purpose, they become bad qualities. Therefore, whatever qualities are turned towards the world, are bad qualities. Thus, in spirituality, there is no need even for any effort to control these bad qualities.

Devotion: The One and Only Important Quality

Then for what should we make an effort in spirituality? Our effort should be concentrated on achieving bhakti, which is love for God. Bhakti is achieved by the knowledge of God and it further grows also by the knowledge of God. For example, you come to know that Bombay city exists. This is the knowledge of the existence of Bombay. This knowledge makes you want to see Bombay. As you come to know more and more details of Bombay, your desire to see the city increases even more. Knowing more details about Bombay is again more knowledge. So knowledge is directly proportional to desire. First Rukmini heard that Lord Krishna is there on this earth. As she heard more and more about Lord Krishna from Sage Narada, her love for Krishna increased enormously. Narada means ‘he who gives knowledge’. Therefore, jnana (knowledge) generates and intensifies bhakti (devotion). Due to bhakti, the Lord is attained. The Gita says the same “Only by bhakti am I attained (*Bhaktya...*)”.

In the spiritual path all your effort must be concentrated on acquiring the knowledge of God day by day. Once this knowledge-based bhakti (devotion) is achieved, your qualities—good or bad—are immaterial. Whatever may be the cup, it is the drink in it that is important. The value paid in a restaurant is for the drink alone. If you have had a cup of coffee, you pay for the cost of the coffee alone irrespective of whether the cup is made of glass or metal. Similarly, God gives value only for your bhakti and not for your qualities. I will give a beautiful example here. Shabari was a devotee with good qualities and she offered fruits to Lord Rama, who was an incarnation of Lord Vishnu (Narayana). A hunter called Kannappa offered flesh to Lord Shiva. Shabari reached the world of Lord Vishnu (Vaikuntha) and Kannappa reached the world of Shiva (Shiva Loka). Both have reached the same Lord because the Veda says, “Shiva is Narayana”. Both of them have been given a similar value by the Lord because in both cases, the intensity of devotion is the same. Both of them had offered their

food to the Lord without eating it themselves. This clearly proves that the Lord has no objection to your bad qualities. Hence, one's entire effort should be only to achieve and intensify one's bhakti or love (devotion) for God. It is not necessary to bother about your inherent qualities that come from millions of your past births. They are inborn qualities. They are like the curved tail of the dog. No amount of effort can make it straight. By force, we can keep it straight, but that does not mean that it has become straight. Similarly, by some amount of force, you can control your bad qualities for not disturbing the peace of the world. But when you come to God, you must come in your natural state. You might be able to deceive the world by saying that your curved tail is straight but you can never deceive God. Besides, whether the river flows along a straight path or a curved path, the ocean receives its the water equally. Similarly, God receives your love irrespective of your qualities. He received Shabari and Kannappa equally. Both Shabari with good qualities and Kannappa with bad qualities reached the same Lord, as their devotion was of the same intensity.

A piece of gold is wrapped in an old cloth. A stone is wrapped in a shining metallic foil. Which has more total value? Similarly, the intense love, even if it is covered by a bad quality has more total value than low intensity love covered by a good quality. When blood flowed from the eye of the Lord, the priest, who was a person with good qualities, tried to apply medicine. But his devotion was less. In that same situation, Kannappa plucked his own eyes and donated them to the Lord. Kannappa was a person with bad qualities but his devotion was the highest. Devotion is the highest good quality. Now let us evaluate and compare the total value of the priest and that of Kannappa. The devotion in Kannappa has a value of +100. The bad qualities in Kannappa have a value of -10 (negative). The total value is +90. The good qualities of the priest are worth +10. The devotion in him was worth +20. The priest's total value works out to +30. So which of the two is better? Obviously it is Kannappa! The Gita says, "Even the worst can be the best by bhakti" (*Api chet...*).

Eligibility Criteria for Entry into Datta Religion

So what is the eligibility for getting admission into our religion of Guru Datta? The eligibility is that you should be a living being. Even animals and birds are eligible to reach God irrespective of their qualities.

Even a serpent, a spider and an elephant got salvation in Sri Kala Hasti³⁴. The serpent is full of bad qualities. God did not insist that the serpent get rid of all its bad qualities. Even if God had insisted, the serpent would be unable to understand put the necessary effort. When such a serpent is eligible, why not a man? All the people are depressed and dejected with the eligibility conditions stipulated by various religions. For example if an institution stipulates the eligibility condition that one should remove his head and then join the institution, then nobody can be admitted. Similarly, religions stipulate the removal of all the bad qualities of a person, which is impossible. Only a temporary control is possible, which is necessary for you to live in this world in peace. This control is possible. In our religion also we are also stipulating this condition, which is possible. **So, in our Datta Religion, the eligibility condition is that, if your bad qualities do not disturb the world, the Lord has no personal objection to them and you need not even control them. Moreover, they will help you in spirituality.**

Proper Utilization of Bad Qualities

How can we turn our bad qualities towards God and turn them into our helpers in reaching the God? There are six bad qualities that are inherent in any living being since millions of past births. They are lust (kama), anger (krodha), greed (lobha), blind attraction (moha), ego (mada) and jealousy (matsarya). Anger, greed, ego and jealousy come under the fundamental quality³⁵ called rajas. Lust and blind attraction come under the fundamental quality called tamas. I will now give you an example of how to divert your bad qualities towards the Lord, so that they can be used as powerful vehicles to reach Him. The quality of love that is shown in cinema songs can be diverted to the Lord by making a small change in the words. Then, the same powerful tune that created sweet feelings in you is now a powerful vehicle to help you to reach the Lord. Let's take the movie song "Churaliya hai tumne...sanam (You have stolen my heart O darling!)". Here we can simply replace the word 'sanam' (darling) with 'Hare' (Lord Krishna). All the sweetness of your mind is now directed towards Lord Krishna (Vishnu). See how a person, who is crazy about cinema songs can

³⁴ Sri Kala Hasti is a famous place of pilgrimage in Andhra Pradesh, India. The Puranas mention that three animals, Sri (spider), Kala (snake) and Hasti (elephant) worshipped Lord Shiva here and were granted salvation.

³⁵ There are three fundamental qualities (sattvam, rajas and tamas) in this creation. These qualities are present in every item in creation including us. In the context of the human mind, sattvam means goodness, purity and knowledge. Rajas means anger, greed, ego and jealousy. Tamas means lust and blind attraction.

become a powerful devotee in his own way, without any change in his qualities! You can sing this as your prayer. In singing this prayer, you will not need to put any effort or force. Your worship should thus be natural and spontaneous. Such worship alone can be true. Of course, you must remember that worship with your mind and words are only like side pickles in the main meal. The main meal (main worship or service) is only karma phala tyaga. Without the main food, what is the use of simply serving the pickle?

Bilhana was walking along the path, thinking about his lover and his foot accidentally touched a sage, who was meditating. The sage became angry and started scolding Bilhana. Bilhana asked the sage, “You were meditating on the Lord and I was meditating on my lover. I did not even notice that I touched you. How come you noticed it?” The sage was pleased and replied, “Your meditation is excellent but the direction is wrong. Turn it towards Lord Krishna instead of your lover. You will reach the Lord faster than me”. From that moment onwards, Bilhana became a saint as he turned his meditation towards Lord Krishna.

All the good qualities like knowledge, kindness etc., come under fundamental quality called sattvam. So, satvam means good qualities, rajas and tamas are bad qualities. Rukmini stands for Satvam³⁶. Satyabhama stands for rajas. Radha stands for tamas. The intensity of their love for Lord Krishna increased in the same sequence. Therefore, Rukmini, the incarnation of Goddess Lakshmi, is given the position in the heart (of Lord Vishnu)³⁷. Satyabhama, the incarnation of Goddess Earth, is kept on the mouth of the Lord in the Varaha incarnation³⁸, which is a higher position than Rukmini. Radha is given the highest position i.e., Goloka, above the head of the Lord Himself³⁹. The Lord gave these positions not for the qualities of the three but for the intensity of their love. It is the intensity of love, which increases the total value. As such if only the qualities are considered by themselves, sattvam is greater than rajas and rajas is greater than tamas.

³⁶ Rukmini, Satyabhama and Radha were all the wives of Lord Krishna. Lord Krishna was Himself an incarnation of Lord Vishnu.

³⁷ Goddess Lakshmi is depicted as residing in Lord Vishnu’s heart.

³⁸ During one of Lord Vishnu’s previous incarnations as the Divine Boar (Varaha) He rescued Goddess Earth (Bhu Devi) from a demon called Hiranyaksha by placing her on His tusks (mouth).

³⁹ After the Lord’s incarnation as Krishna, He built a new world called Goloka for His greatest devotees, the Gopikas (milkmaids of Vrindavan). The Golokas was built even higher than His own heavenly world (Vaikuntha). Radha, the greatest of the Gopikas, is the queen of the Goloka and the Lord has kept her even above His own head. This is a recognition and reward for Radha’s greatest love for the Lord.

Let your lust be concentrated on the beauty of the Lord. Let your blind attraction be only towards the Lord. Radha filled these two qualities with love for the Lord. Show your anger on the Lord for his delay in appearing. Become greedy in spending all your time and energy for God [and miserly] in not spending any time and energy for the world. A greedy [and miserly] person does not spend even for essential needs. Similarly, the highest devotee does not spend his time and energy even for his essential duties. Be proud that you are the devotee of the Lord. Become jealous, seeing other great devotees of the Lord and intensify your efforts. Satyabhama filled all these four qualities with love for the Lord.

Proving One's Love for the Lord

What do you mean by love for the Lord? It is the real attraction towards the Lord, which is generated and developed by knowledge. It is a mental feeling. It is expressed in words. It is proved by action. Some people try to prove it by their mind and words alone. They are unable to prove it in action and they are only covering up their inability. They say that meditation, which is an act of the mind, and chanting or singing, which is an act connected with words, are the proofs of their devotion. But real love is proved only by action called karma yoga. Karma yoga consists of two parts viz., karma samnyasa and karma phala tyaga.

Karma samnyasa means sacrificing your work for the sake of the Lord [doing some physical service for the Lord]. Massaging the feet of your Guru is an example. However, the devotee could be playing tricks in this path of karma samnyasa. For instance, he might be massaging the Guru's feet to give some exercise to his own fingers. He might also be doing some work for the Lord for the sake of earning his food in return. But if the devotee is not playing any such tricks, then karma samnyasa is definitely better than meditation and singing because it is related to action.

The second part of karma yoga which is called karma phala tyaga is the real and best proof of one's devotion. It is the offering of Guru Dakshina. This part applies only to the people who have earned unnecessary extra money and store it due to their selfishness. All the money in this world is the wealth of God alone. The Lord permits you to use it to the extent that is required by you. But you are taking extra and that is not expected of you. You are offered a cup of milk in a house where you went as a visitor. You can drink the milk that is offered. That is permitted. But you are not permitted to take away the cup. The milk is yours and for that the house-owner has no objection. But if you take away the cup too and

claim it to be yours, then you are a thief. The first mantra of the first Upanishad (Ishavasya Upanishad) says the same. The Lord is preaching to you to return to Him the extra wealth that you took from Him—the wealth which was not granted by Him.

The Lord is not asking you to return the milk given to you for drinking. He never asks you to sacrifice the minimum wealth necessary to support you; either partly or fully. For example, a person has ten rupees which is the minimum wealth needed to support him. Another person has one hundred rupees. The first person gave one rupee to the Lord. The second person gave ninety rupees to the Lord. The first person is greater than the second person because the first person has sacrificed even from his minimum wealth. The second person should contribute at least ninety plus one rupee in order to become equal to the first person. In the case of the first person, his shakti (power or capability) is less but his bhakti (devotion) is more. In the case of the second person, his shakti (power) is more but his bhakti (devotion) is less.

But there are devotees, who sacrifice even their minimum wealth. Shabari collected some fruits that were her minimum daily food requirements. But she offered the entire food to the Lord. The Lord does not expect the devotee to do such a sacrifice. Such sacrifice is done from the side of the devotee. The devotees sacrifice their minimum wealth, either partly or fully, based on the intensity of their devotion. Kannappa sacrificed even his eyes, which is the bare minimum necessity of his body. Even the body is the fruit of prarabdha karma⁴⁰. The most essential part of the body is the eyes. Prahlada was prepared to sacrifice even his life for the sake of the Lord. For some people, their character and prestige are much more valuable than even their life. The Gopikas sacrificed even these for the sake of the Lord. The Veda says “Nothing and none should be equal to the Lord”, (*Natat Samah...*). Prahlada sacrificed his father. Shankaracharya sacrificed his mother. Buddha sacrificed his wife, the only son and the entire wealth of his kingdom. The shastras say that the wife, issues and wealth are the three strongest bonds (eshanas). For Buddha, God was greater than these three. Meera sacrificed her husband. The Gopikas gave their butter to Lord Krishna. Butter was the ultimate fruit of all the daily work of these milkmaids. They used to sell it in Mathura and get money.

⁴⁰ Karma phala tyaga means the sacrifice of the fruit of one's work. Wealth is generally the fruit of one's work. So, karma phala tyaga means the sacrifice of one's earned wealth. However, the human body that we are granted in this birth is also said to be the fruit of our past karma (work) and hence is also karma phala. Thus, the sacrifice of the body can also be considered to be karma phala tyaga.

They would not even give it to their own children. This is the real karma phala tyaga. The simple and total concept in this is that you will give your karma phala to those whom you love the most. All people give their karma phala (money) to their own children. So the Lord is not equal to their children and their highest and real love is only for their children. Thus, karma phala tyaga is the only real fire-test to prove real love. There is no second thought about this. Just as for any test in the school, a paper and pen are required, so also for the karma phala tyaga-test, money and the human form of the Lord are required. If you offer the butter to the statue of the Lord and eat it, that is not real karma phala tyaga. Even though money is not great, but the love proved by the sacrifice of money is the greatest. The Veda says “Only by karma phala tyaga does one attain the Lord (*Dhanena tyage naike...*)”.

How to Detect God in Human Form?

Then, how to detect the Lord in human form? The Veda says that ‘God is knowledge’ and ‘God is the Bliss’ (*Satyam Jnanam..., Anando...*). These are the characteristic properties of the Lord. As you detect the fire by its heat and water by its cooling, you can detect the Lord in the human form by his infinite knowledge giving in Bliss. A human scholar also can preach the knowledge. But that gives headache shortly. This is the difference between a Guru and a Sadguru. Miracles are the associated jewels of the Lord. Even demons like Ravana and Hiranyakashipu performed miracles. But sages did not accept them as God. They got those jewels from the Lord by force i.e., by penance. They are the rigid children of the Lord. They could not get the inherent form of the Lord. Such human form of the Lord uses your money to propagate the knowledge and devotion and uplift all. Donating food can be done by all. But God only can donate the knowledge. Food ends with this life and suffering for food is limited to this human life only. But if knowledge is donated it continues with the soul during all the future births. If the knowledge is not gained in this life and if the devotion is not developed, the human being is going to fall in the cycle of births and deaths of animals and birds forever. The knowledge transforms a bad person into a good person but the food strengthens a bad person even to a bad person. Even in the donation of food, people are not using their knowledge. They donate food to all pilgrims at Varanasi on Shiva Ratri day. This entire donation becomes useless because no pilgrim needs the food. Here also, the deserving is neglected. Instead of feeding hundred pilgrims on Shiva ratri day at Varanasi you feed one poor deserving

devotee for hundred days whatever may be the place. Then that particular place will become Varanasi and every day becomes Shivaratri.

When Rama approached his Guru 'Vasishta' for the spiritual path, Vasistha told Rama 'First you go and earn some money and then come'. The Guru always asks for Guru Dakshina to teach this karma phala tyaga. Guru is the human being and uses that money for himself and for his family. A 'Sadguru' is the Lord in human form and he uses that money for propagating knowledge and devotion in the world to uplift all people. People sacrifice their money to feed the beggars? But remember if the beggar does a sin with the energy given by your food, you have to share that sin. You must spend lot of time to detect the deserving person. People are hasty in giving donations at a temple and distribute ten coins to ten beggars in five minutes and came back thinking that they have earned 'punyam' [good karma]. You were very particular of the place and time (Desa and Kala) of your donation. You think that if you donate at Varanasi on the day of 'Shiva ratri' you can get the punyam. You don't care to search for the deserving person (Patra). Store all the coins that you want to donate and go on searching for a deserving person. Whatever may be the place and whatever may be the time, when you get a deserving person give all the coins to him. That place becomes Varanasi and that time becomes Shivaratri.

The Veda says that donations should be done with knowledge and patience (*Samvida...*, *Sraddhaya...*). Use the knowledge to identify the deserving person and have patience to wait till you get that deserving person. Who is the utmost deserving person? The Lord himself is the utmost deserving person. His first address is the human incarnation and the second address is his devotees. Between these two, the first address is better. The reason is, in the case of human incarnation, the Lord lives in the inert human body. In the second address, the Lord and Devotee live in the inert body. The amount so, donated will be used by the Lord only with utmost utility. Blind and hasty donation without knowledge and patience may bring sometimes even the sin. The Lord in human form is the proper channel for your donation because there will be no error when He utilizes the funds. Devotees may waste due to improper knowledge.

Interpreting 'Service to Man is Service to God'

People often say that Service to man is Service to God. This is a very dangerous statement if it is not properly understood. Service does not mean simply giving food, clothes, medicines etc., to suffering poor and needy

people. That poor person is suffering due to the punishment given by God due to his bad deeds. You have not seen his past deeds but you are showing sympathy on him at present. Your help is only temporary. Make him a devotee by imparting knowledge. Then the Lord will help him and that help is permanent. So the word 'service' should not be limited to donating food etc., In such case after receiving your help he may do sins which you have to share. So convert him into a devotee by donating knowledge so that he becomes a devotee, to get personal help from the Lord and also helps others. Since this is the work of the God, such service of yours' becomes God's service. Donate knowledge and devotion, even for the wealthy people. Poor did not mean lack of money only. It also means lack of knowledge and devotion also. Actually the original sense of this statement is different. When the Lord comes in the human form, he appears as a man. You have to detect Him by His inherent quality that is blissful knowledge. When you serve such a man your service becomes God's service because that man is God. When the God is born as a man called as Krishna, some people think that Krishna is a man and some others think that Krishna is a God. So, there is a controversy. God pervades that man as the current pervades the metallic wire. So both God and man co-exist. Sankaracharya discussed that particular context only and concluded that though two are present, both become one and the same only. Though wire and current are present, the wire is the current because the wire gives a shock wherever it is touched. Similarly, when God pervades the human body, that human body is the God. So, touching Krishna is touching God. But people extrapolated this concept to every man and said, 'Every man is God'. The disciples of Sankaracharya also thought like this. When Sankara swallowed the molten lead and asked his disciples to swallow the same disciples realized Sankara proved that he alone is God and not his disciples. If every man is already God what is the use of all this 'Sadhana'? Who is to get salvation? If you are already God, do you mean that God gets salvation? If there is no salvation, why all this Sadhana (effort) is required? Why Prahlada did not accept his father as God? Narasimha killed Hiranya Kashipu. Both of them are Gods. Then God killed God, which means God committed suicide!

The Lord is Above Qualities

The ultimate God, Datta appears as the pious scholar with all good qualities. Sometimes, He appears as a person drinking the wine and at times with a prostitute. The reason for such different and opposite qualities is that He is indicating that any person with good or bad qualities can reach him.

The three faces of 'Brahma' 'Vishnu' and 'Shiva' indicate 'Sattva' 'Rajas' and 'Tamas' qualities. This means that God is associated with all the qualities, and he is called as 'Saguna Brahma'. The word 'Saguna' means all the qualities. Since Rajas and Tamas represent bad qualities, two-thirds are only bad qualities. It means that people with bad qualities are more in number. The fans of Vishnu think that Vishnu is good because He is associated with Sattvam, Rajas is worse and Tamas is the worst. So, they say that Vishnu is the best and highest. They think that Brahma is lower and Shiva is worst. These three forms are only the three dresses of the same 'Lord Datta'. The God is the same and one, untouched by these three qualities. He says the same. The Veda says that Vishnu is Brahma and also Shiva. These three qualities are the three colored clothes of the same Lord. The colour of the cloth is not the colour of the person. A person is not touched by the colour of the cloth and the colour of the person is not affected. Sattvam is white Rajas is red and Tamas is black. So the colour of Vishnu should be white and colour of Shiva must be black. But the colors are interchanged. Vishnu is black and Shiva is white. This means Vishnu and Shiva have exchanged their qualities. Shiva is sitting in meditation with a good quality. Vishnu is dancing with the Gopikas and it is a bad quality. Now tell me who is greater? So, Datta is the single God present in all these three divine forms. He is not touched by any quality. Therefore, He is called as 'Nirguna Brahma'. The colorless person is looking red, white and black due to those colors of his clothes. This form of Datta indicates that Bhakthi is untouched by good or bad qualities. Pure water is present in three glass cups with three different colors. The water is not coloured but appears to have a colour. Similarly the Bhakthi i.e., love on God appears to have the colour of the quality. But it is always pure and colourless.

So the person whether good or bad can reach the God through any path. When Bhakthi is present in the person and also present in the path, it is the driving force beyond good and bad qualities. Shiva with Tamas as a bad God invites the bad people in a bad path. Vishnu with Satva as good God invites all good people through good path. But remember one thing, Vishnu and Shiva are one and the same. A good person and a bad person reach the same God because their Bhakti is one and the same. The three faces denote creation, administration and destruction of this universe by one and the same God. The Veda says that these are the three activities done by one and the same God called 'Parabrahman'. So Datta is Parabrahman as per the Vedas. We have three Gurus Sankara, Ramanuja and Madhva. They are the incarnations of Shiva, Vishnu and Brahma. That means Datta came

down as these three Gurus. So Datta indicates that He is the single Parabrahman present in the three divine forms called Brahma, Vishnu and Shiva. Datta further indicates that He is the Sadguru present in all the three Gurus. The voice of Datta is the single theory present in the commentaries of the three Gurus. Datta indicates that any living being is eligible to reach Him and get the salvation irrespective of his/its good and bad qualities. Datta also indicates that whether the path is good or bad, only the Bhakti is given value by Him. The Bhakthi should be real and pure without aspiring anything in return from Datta. A beggar comes to you and praises you a lot. You are asking him to move away. But a guest is given all the comforts with special love. What is the difference between these two? The intention of the beggar is to get food from you but the intention of the guest is to see and talk with you. Since the intention differs the treatment differs. So come to Datta as a guest and not as a beggar. If your intention is only to love Datta without aspiring anything in return, Datta will give everything to you, as you are His guest.

So any human/living being in this world is eligible to have the admission into our Datta Religion irrespective of his good or bad qualities. Whatever qualities may be present in him or his path, he need not feel embarrassed when the quality is bad and need not feel proud if quality is good, provided he does not disturb the peace of the World. After entering into our Datta religion you will be imparted knowledge (Jnana) by Lord Datta directly. This generates and also develops the devotion. This devotion real, selfless, proved love on Lord Datta will make you attain Datta.

The unique speciality here is Datta donates Himself to you and merges in you while you are alive. Datta means He who donates Himself to you. In other religions, you are merging with God after death. But here God merges with you when you are alive. 'Datta religion' is the actual material present in all the religions in the universe. It is the water present in all the rivers and also exists separately as the ocean. All the rivers have to merge in the ocean. All the religions merge in this universal religion. Datta is the universal God and the Universal Guru. Datta is the universal love present in all the living beings and in all the spiritual paths. Datta is called the 'Digambara' which means the actor himself, who removed all the dresses of his roles and is present in his original and natural dress. Datta is also called as 'Avadhoota', which means if you taste Datta, all your bonds in this world with all the people and all the things will be thrown away.

Karma Phala Tyaga to Guru is Most Important

Shirdi Sai Baba used to ask every body for Guru dakshina, which is only teaching 'karma phala tyaga'. Patil is the highest devotee, who used to give all the crop of the year, which is his required minimum. Baba used to give him some part back. This means, he left to the Lord to decide the quantity of minimum also! Baba told a rich person, who came in quest of Parabrahman 'you could not give Rs.5/- to your Guru from your pocket. How can you know the Parabrahman? That rich man could not recognize the Lord before him present in human form. He was prepared to give one crore of rupees to his children, but not Rs.5/- to the Lord. The value of the Lord in his eyes is almost nothing. In his heart, there is no trace of love for Parabrahman. This is proved clearly by his karma phala (money). The family bonds of Indians are very strong and they store money even for their grand grand children. They can donate only their mind (meditation), intelligence (logical discussion) and words (chanting and singing etc.,). Their love stored in their hearts like water in tanks flows into their bonds that are like side tubes. Not even a drop is left over in the heart for the Lord. Only karma phala tyaga proves your love on the Lord. At least, luxuries can be cut and that can be subscribed as Guru Dakshina.

Saibaba used to distribute the Guru dakshina to the devotees who are in need as he can only know who is the deserving. The human devotees err and waste, many a time. Guru is only Parabrahman and so Guru Dakshina means the fruit of your work (karma phala) offered to the Parabrahman in human form. Human form of God is only full form of God as it alone can give darsanam (you can see), Sparsanam (you can touch), Sambhashanam (you can talk) and Sahavasa (you can live with Him). The Gita says 'I come in human form'. All the four Vedas (Mahavakyas) say that the Parabrahman comes in human form and you have to recognize him by his special blissful knowledge and not by miracles. No devotee is greater than Hanuman and Radha. Hanuman became future Brahma. Radha became the queen of the 15th uppermost Goloka. Both worshipped the human forms available in their time only viz. Rama and Krishna. Are you greater than Hanuman and Radha? He is impartial and so comes in human form for every generation to give the full satisfaction to devotees. Other forms like statues etc., which are useful to see only are only the intellectual means to avoid real karma phala tyaga, because you can show the food to a statue with your hand and eat the whole.

Guru means the human form of Lord Datta. Purnima means full moon. The Veda says, as in Srisuktam ‘Chandram Hiranmayeem’ meaning Moon is the money that is Goddess Lakshmi and that is karma phala. Full moon also represents strong mind by which you have to sacrifice that to the Guru, who will utilize it correctly. Money in another form is the essence of work. Returning the stolen extra money back to the Lord can cancel that sin. Otherwise, ‘A camel may pass through the eye of the needle but a rich man can never reach God’.

Datta means He who donates himself to undergo the sufferings of his deserving devotees. If you are ordered to pay fine by a judge, your father can pay that fine and can get you relieved from that punishment. Datta takes the human form for this purpose and undergoes sufferings really. During the suffering, He should not use his power and avoid the experience of suffering. If He does so, it amounts to cheating the God of Justice. To get the real experience of the suffering, the human body he takes, should be following all the rules of the nature. His suffering process is continuous from birth till He leaves this human body. During this continuous process, His human body is continuously damaged. When He gives divine visions, a high voltage current flows in His body that further damages the body. You are associated with a few karma phalas only. But He is associated with several karma phalas of His devotees continuing from several births. You can weep while suffering but He should smile. If He leaves the suffering even for a minute He is not Datta in that minute. But Datta remains Datta always. He is sitting on the thorny throne. You are seeing only the throne but not the thorns. Datta is the practical aspect of God. ‘God is infinite bliss’ is the theoretical aspect of Brahman. The philosophers of Advaita attracted by the theoretical aspect, but once they come to know this practical aspect, they will like to remain in Dvaita only as servants of Datta.

Indian scholars have developed several ways to do ‘karma phala tyaga’ by tricks and keep the fruit with them only. For ‘karma phala tyaga’ – test both the human form of Lord and the money (karma phala) are required like a paper and pen for a test. One intellectual way is to offer the food (karma phala) to a statue and then eat it as remains but the God has not eaten even a grain. Another intellectual way is to say that every man is God and the eating of food by a man is considered as eating by God. So you eat the food and say that God has eaten the food. Now you say that you have done ‘karma phala tyaga’ to the God. Such intellectual tricks result in storing all your ‘karma phalas’ with yourself only. Like this Indian Scholars have covered their greediness by intellectual interpretations. The heart is

full of love and the brain is full of intelligence. Indians have connected brain to God and the heart to their family. It is reversed in the case of foreigners. Love result in karma phala tyaga. Only intelligence results in knowledge, praying etc., without practical sacrifice. This brought poverty to India. When the wheat flour has gone from the hand by wind, an Indian Scholar says 'I sacrifice this flour to the God'. You take a foreigner He earns, enjoys and donates for good cause. He will ask his child to earn and live after certain age. The family bonds of the foreigners are very weak compared to the Indians. Hence, huge love is stored in them without much diversion to the family bonds. Hence, once they come to know about the Lord fully, they will jump with full intensity of Love and Devotion. They reach God quickly by their strong 'karma phala tyaga'. He does not store even for his children due to such frankness and simplicity in his thoughts. God blessed almost all the foreign countries with lot of wealth. However much knowledge may be rained in India, it does not come into practice. All the rain on loose soil goes down only. In foreign countries, when the knowledge is rained, it is converted into practice immediately. The rain on a rocky soil flows on the surface as a river and becomes useful for all the people. Even in the path of science foreigners are practical people whereas Indians are theorists. This is the psychology that is coming in the Indian tradition for the past several generations. God blessed Indians with lot of intelligence and blessed foreigners with lot of wealth. The Gita says that in whatever path you approach the God, in that same path God approaches you.

Today is 'Guru Purnima' indicating the full moon. Moon indicates mind. The full moon indicates the strongest mind that is strongest determination as indicated by the word 'Purnima' which should be diverted to Guru Datta. You should direct all your love on Guru Datta that can be proved only by 'karma phala tyaga' (Donating the money) i.e., by offering Guru Dakshina. Lord appeared on Purnima day so every full moon day is Guru Purnima. Guru Dakshina proves the real love on the God and not the Pradakshina that is moving around Guru Datta. Give Guru Dakshina on every Purnima that comes in every month.

The Gita goes on stressing on karma phala tyaga by stating 'Do karma. Do not aspire for the result and for the fruit – surrender the fruit to me'. In the first chapter of 'Yoga Vasistam' even Lord Rama asked to come with money to offer the Guru Dakshina. The first Mantra of the first Upanishad says, 'The whole world is the wealth of the Lord. Take the minimum requirement. If you have taken more, return it back to the Lord. If

you claim that the extra belongs to you, you have stolen the wealth of the Lord. The stolen money will bring you all the sufferings only.

Guru Datta

Sri Datta

Prabhu Datta.

MESSAGE ON PURNIMA

The Majority Loses

[Mumbai, September 10, 2003] In spirituality, the path of the majority should not be taken. As an example, since the gravel stones are in majority and diamonds are in minority we cannot say that the gravel stone is more valuable than the diamond. There is only one Adi Shankara, one Meera, one Swami Vivekananda, and one Tyagaraja. Such people are very rare and only one in millions happens to be such a person. Our spiritual aim should be such rare diamond alone. We should not take the majority as an example in our spiritual life. The Gita says that one only in millions reaches God. So, should you follow the path of the majority or the path of that single person? Everybody should follow the path of the majority for the matters of this materialistic world. You have to do your job for earning your livelihood. You have to earn and you have to sleep. So in all these worldly matters, you have to follow the majority. But in spirituality you should not follow the path of majority because the majority does not reach God. Only one person like Adi Shankara or Meera reaches God. So the concept of the majority fails in the spiritual path.

You must serve and love God without aspiring for anything in return from Him. This is pure love. Your aspiration is impurity and your selfishness is the bad smell by which the Lord gets repelled. If you serve the Lord without aspiring for anything in return, such love is the purest and highest devotion. The Lord is fully pleased with such devotion alone and He will do anything or will go to any extent for you. This can be understood from the world itself. To learn philosophy, the world gives the real picture. Books may contain faulty knowledge, but the world contains only the truth. To know whether the concept in the book is right or not you must refer to the world. This first authority for any knowledge is the Scripture; the second authority is logic. Logic is more important than scripture because you should decide the validity of a concept in the scripture by logic alone. The third authority is experience in the world, which is the top most authority. Any concept in the scripture should be

discussed with logic and finally approved only through its experience in the world. These three authorities are called Shruti (scripture), Yukti (logic) and Anubhava (experience in the world). So the purest love can be seen in the world. Suppose somebody loves and serves you without aspiring for anything in return and his love is pure by all your tests, you imagine how much you are pleased! You will do anything for him. It applies to God also. If you serve Him without aspiring for anything in return from Him, and if your pure love passes all his severe tests, he will do anything for your sake. Love is proved only through service. Mere words and feelings are of no use. Service can be associated with words and feelings, like a plate of rice is associated with curry and pickles.

The Right Attitude Before God

So how should we be before God? We should not ask Him for anything. We get troubles, which are the fruits of our own sins. By our mere payers, tears, weeping, begging and meditation, do you know what He does? He postpones your present problem to the latter part of your present life or to your future life. We have to suffer the postponed trouble with compounded interest. You do not know about this. You think that you have fooled God by your tears and weeping. Do not forget that God is cleverer than anybody in this world. Just see this infinite universe, which is designed and created by Him! You can understand His intelligence.

There are three types of people in the world. The first type is foolish people who do not give any thought to their old age. The second type of people is neither foolish nor wise. They save for their old age and so they are not foolish but they are not wise because they do not save anything for their future birth. The wise people save for their future birth.

If the file of karma of any person is opened after death in hell, that person is normally subjected to severe torture there and will be born as an animal, bird, insect or worm. Another human birth is almost impossible. Therefore the Christian faith says that the present human birth is final. After this birth according to Christianity one has to go to hell or heaven forever. This is true because if one falls in the life cycles of birds and animals, he will be rolling continuously in those cycles only. This is a permanent hell. If you have done some service to God here, which alone can be the proof of real love, your file is not opened in hell and you are sent to heaven to take rest for sometime. When the Lord reincarnates in the human form, you will follow him by getting a human birth. You are always associated with God in heaven as well as on the earth. So that is a permanent heaven. Your

service to God must be only to the human form of God and not to statues or photos. The service to statues and photos is only your cheating or the cheating of the priests. You cheat God when you offer food to the statue and then enjoy it yourself. The priests cheat you if they enjoy the food which was offered by you to God. The real sacrifice and service is proved only with the human form of God. The Gopikas offered butter to Lord Krishna, which was actually eaten by the Lord. The Gita says that God comes only in human form (*Manushim Tanum Asritham...*). The Gita also criticizes, the worship of statues by such offerings. It says "*Bhutejyah yanti Bhutam...*" This means that those who worship the five elements as the forms of God through their offering will become the five elements. This means that if you offer food to a statue made of stone you will be born as a stone.

Why is the Lord so harsh and severe about this point? You are offering the food to the stone in the name of God and you are eating it yourself. You are greedy and you fool God. You are not offering to the human form of God because of your greediness. Sometimes you offer food to a statue in the temple. The undeserving priest may enjoy it. The priest is undeserving because he is cheating you in the name of God. Sometimes you may distribute that food to the devotees who come there. Such a distribution becomes a waste because the devotees are capable of earning their food. You must distribute food to the beggars who are incapable of earning that food. Lord Datta says that there are four types of beggars to whom you can offer food. They are children, very old people, diseased and people who have lost their limbs. Except for these four types, food should not be offered to beggars who are capable of doing work. For such beggars you can help by showing how to find work. So a lot of analysis is needed whenever you are doing charity. By your charity if somebody gains strength and does a sin, you have to share that sin. If you give milk to a snake with pity it will bite you and others. So you have to analyze and use a lot of discrimination in doing charity because you may be purchasing sin. Therefore you must take the help of Sadguru in doing charity. You pity a beggar but he is a sinner punished by God for his previous sin. Your pity and charity to Him may annoy God because God wants to punish him and you are obstructing his punishment. Such a fellow may do sins again due to the effect of his previous mentality. In such a case you will be sharing his sin. The beggars also adopt certain cheating methods.

So before doing charity you should spend sometime in analyzing the case history of the beggar. Instead of giving Rs 1 to ten beggars by giving

ten paise each, spend sometime in the analysis and give a rupee to the deserving beggar. Such charity brings lot of good results to you. You are always hasty about the place and time for charity. Do you think you will get good results if you donate at Varanasi on Mahasivaratri? Place and time are not important for charity. The deserving person is important. If you get a deserving person that place is Varanasi and that day is Mahashivaratri. So you must have a lot of analysis and patience in doing charity.

The Veda says “*Samvida Deyam*” which means, “Donate after analysis”. The Veda also says, “*Sraddhaya deyam*” which means donate with patience. Vyasa stated in the Mahabharata that sin comes if you do not donate to a deserving person and also if you donate to an undeserving person. The Lord alone can correctly know the deserving aspect and the undeserving aspect. So if you can identify the Lord in human form you better donate to Him and he will give it to a deserving person. He knows all the previous births of every human being and He knows perfectly who deserves and who does not deserve. Shirdi Sai Baba was such an incarnation of the Lord. The Guru Dakshina given to Him was properly utilized. He used to distribute the Dakshina given by the devotees to deserving people. Sometimes He used to give the money donated by one devotee to some wealthy person also because the devotee who donated had to give to that wealthy person, as he was indebted to him in his previous birth. Therefore, catching a Sadguru is very important for your spiritual effort.

Do not attach much importance to this material life because it is just like a short one-hour journey and it hardly matters whether you traveled by 1st class or 3rd class i.e. whether you are rich or poor. All will get down at the same station and will leave to lead the life there. That part is more important than the journey. So, the scene in the upper world after death is important.

WORLD PEACE AND REMOVAL OF TERRORISM

Root Causes of Terrorism

[September 10, 2003] There are two root causes for the entire chaos and terrorism in this world. One is the thirst for earning money and the other is the religious fanatic. Due to money, people are quarreling, whereas due to religion, countries are quarreling. Unless these two root causes are eradicated we cannot achieve world peace. The tree will not die by cutting leaves and branches. It dies only by cutting its roots. There is no use in earning the extra money. Due to excess money, quarrels, mental worries and several other problems arise. Finally, it ends in loss only and not in any profit. You have to leave all this extra money here only and quit this world alone. Your children may lose that money given by you. Such sinful extra money brings problems not only to you but also to your children. Neither yourself nor your children will be happy and peaceful. This entire world is the property of God and take whatever is required from it. This is said in the Gita, (*Yavanartha...*). In these days, buffet system is followed during feasts. In this system, large vessels contain various food items and people take food from these vessels according to their requirement. Similarly, God created this entire world and you can take the wealth from it according to your requirement. People are not following the same system when they are taking wealth from this world. The peculiarity is that most rich people follow this buffet system in the feasts but do not follow the same when it comes to earning the money. 'Esavasya Upanishad' says that one should return this extra money to the Lord. Otherwise, the Lord will give troubles. In buffet system, if one takes extra food in his plate by over ambition and ignorance for a moment, he returns back immediately before starting eating. The Veda says that you must return back the extra money for the God's work if taken by ignorance. In the buffet system if you eat the extra food, you will suffer from diseases. Similarly, if you enjoy the extra money, God will punish you in several ways.

In this world, people belonging to any religion think that their religion only is the true religion. They think that the God of their religion can alone

give the salvation and the worship of that God should be according to their religion only. They also condemn other religions and invite people to convert into their religion. They do lot of work to establish their religion only in the entire world which shows their ambition. It is just like Alexander's ambition to make the entire world his kingdom. Alexander wanted to extend his kingdom. But, even he returned back after fighting with Porus (Purushottama) on seeing the loss of life in the battle. But, the ambition of religious fanatics is not subsided on seeing any amount of loss of life. Religion is considered to be backed with spiritual knowledge and the religious people are expected to be free from ambition. We can excuse ambition of any ignorant person like Alexander. The heart of a religious fanatic will not change by any amount of kindness or love expressed in the appeals. Such appeals can change only the heart and the change in the heart is always temporary. Change in the intelligence brought by knowledge based on logic is always real and permanent. Intelligence (Buddhi) is considered to be the driver of this body, which is like a chariot running by the senses, which are like the horses. If the driver is convinced, the entire chariot along with the horses is in the correct path. The terrorist will not change by love or kindness shown to him. He becomes the terrorist due to the wrong knowledge that enters his brain. He was convinced by that knowledge. That knowledge can be changed only by the right knowledge. A diamond can only be cut by another diamond. Similarly, one type of knowledge can only be replaced by another type of knowledge. Then only, he will be convinced and changed forever. So far, the trials made to change the terrorist were beating around the bush and therefore, they did not have much effect. This knowledge, which is given below, hits the bird directly in the bush and so this should be spread all over the world.

Removal of Religious Conservatism

Today, SRI GURU DATTA is giving the right knowledge to remove the religious conservatism. I am giving the right knowledge taking the Hindu terrorist as an example. But, the question put by Me applies to all the religious fanatics who become terrorists. If I take the terrorists of other religions, they may misunderstand Me, thinking that I am criticizing their religion. Since I am born in this Hindu religion, the fellow Hindus consider Me as a Hindu. So, Hindus consider Me as their man and will also not misunderstand Me. Really, I do not belong to any religion. I belong to all religions equally. Now, the real knowledge is explained here. I am in the role of a foreigner talking with a Hindu terrorist.

Hindu terrorist: You will get salvation only if you worship God Narayana. No other God can give salvation. Oh foreigner! Leave your religion and accept my religion. You will get salvation; otherwise you will go to hell.

Foreigner (Myself): I will certainly convert myself and become Hindu. I will definitely worship God Narayana and get salvation. But, [I have got] one question. About 1000 years back, our country came to know about India. Before that, our forefathers did not know about the existence of India, not to speak of God Narayana. Therefore, my forefathers could not worship God Narayana. It was not their fault in not knowing God Narayana. Had they known God Narayana, atleast some of them would have worshipped Him and got salvation. But, for no fault of them, they had gone to hell. At that time, God Narayana was introduced to all over India. So God Narayana was partial to India and He is prejudiced. Therefore, you charge your own God Narayana to prejudice? You are poking your eye with your own finger.

Hindu Terrorist: This defect applies to your religion also. Your religious fanatics also say that those who did not worship your religious God will go to hell. This blame is common in all the religions.

Foreigner (Myself): Because this defect is present in all religions, this defect cannot become merit. A defect is always a defect, whether it is present in one person or in several persons. If this defect is not cleared, Gods of all religions are blamed and so God in general is blamed. Showing the defect in all is not the solution. We have to prove that God in general is always impartial. That means God of any religion should be impartial.

Hindu terrorist: When there is no solution, you have to neglect this aspect.

Foreigner (Myself): But there is a solution. In all the religions, the same God is worshipped in different forms. So, God in general i.e., God in every religion is impartial. Since the same God expressed Himself in different parts of the world at the very beginning of this creation itself and gave the same message in different languages, all the people got the equal opportunity from the beginning of this creation. At no time, no part of the world was favored particularly. Hence, Gods of all our religions i.e. God in general, becomes impartial. Except this solution, there is

no other solution to solve this problem. Hence, this solution must be accepted. In such a case, there is no need of conversion from one religion to another religion. Since, the same syllabus of a particular class is present in all the languages; there is no use of changing the language. Even if the student changes the language, he will be in the same class. All classes are present in all the languages. So, you need not change the language at any stage. You have to go from a lower class to the higher class in the same language. Similarly, every religion contains the lower, higher and highest levels of spiritualism. You can achieve the goal by rising vertically to the higher level in your own religion. What is the use of traveling horizontally by leaving your own religion and accepting another religion? By doing so, you are at the same distance from the goal.

I have given the Hindu terrorist as an example here. Please do not forget that the same analysis applies to the terrorists (religious fanatics) of all the other religions also.

Why Did God Appear in Different Forms in Hinduism?

Why did God express Himself in different forms in a single Hindu religion in India? In the universe, God expressed Himself in a single form in every religion. In Christianity, there is only one expressed form i.e. Jesus. In Islam, there is only one expressed form i.e. Allah or Mohammad. But in Hindu religion, there are different expressed forms of God like Vishnu, Shiva etc. Diversity in the forms of God is only the first point in Hindu religion. The next point is the unity in all these forms that also exists in Hindu religion. People are criticizing the Hindu religion showing only the first point. Why don't they see the second point? The concept is not complete by the first point. Now, the question comes, "Why should there be diversity at all and make the unnecessary effort to bring the unity? Why Hinduism is not having a single form of God as in Christianity or Islam?" All right [Agreed].

Let us assume that there is a single form in Hindu religion and let us assume that Vishnu is that single form. Then, does this solve the problem when you take the entire world? Now, there are three forms of God i.e. Jesus, Allah or Mohammad and Vishnu. Now, if you take the world as your system for studying, is there a single form of God for the entire world? Even if we solve the problem at micro level i.e. Hinduism, but the same

problem is appearing at the macro level i.e. the world. The solution at macro level is very important than at the micro level because in India, wars never took place between the followers of Vishnu and the followers of Shiva. But in the world, wars have taken place and are still taking place between the followers of Islam, Christianity, Hinduism etc. The problem at the micro level never disturbed the peace. But, the problem at macro level always disturbed the peace of the world.

To use a medicine on human beings at macro level, it is first tested in the laboratory on a micro system like a rabbit. When the medicine is proved in the case of the rabbit, it is administered to all the human beings. Similarly, the concept developed in the unity of various forms of God in Hinduism should be taken totally by all religions in the world. As the medicine cured the disease of the rabbit, it cures the same disease in all the human beings. Similarly, the knowledge of unity of various sub-religions in the Hindu religion should be applied as it is to the case of all the universal religions. This knowledge is the medicine. The fanatic is the disease. This knowledge not only cures various fanatics in the Hindu religion, but also cures the various fanatics of religions in the world. Infact, there is only one God in Hinduism i.e. Lord Datta, who appears in various forms like Vishnu, Shiva etc. Actually, God Datta purposely created the diversity in the forms of God in Hinduism to teach the unity in diversity in all the religions in the world. This is just like a mini model prepared to represent the entire world. The same design in the mini model appears as a huge building when constructed. Similarly, the concept in Hinduism is the message for the entire universe. Lord Datta is the teacher for the world. A teacher praises his student in one subject and praises another student in another subject. He will ask them to help each other. Similarly, India should learn the sacrifice from abroad and the rest of the world should learn about unity in diversity from India.

One has to take the good aspect from every religion. I do not belong to any religion but belong equally to all the religions. I do not support or condemn any religion blindly. I pick up the pearls from all the oceans. I criticize Hinduism for several points like not doing the sacrifice of money or work for God, caste system etc. As per the point of unity in diversity is concerned, I praise Indians. I criticize the rest of the world. So, irrespective of the name of the religion, one has to pick up the good points from every religion. Are you rejecting the diamond from a foreign country? Diamond is a diamond anywhere in the world. You cannot differentiate an Indian diamond and a foreign diamond. The logic in the unity of Hinduism is

based on the same God appearing in various forms and qualities to satisfy the tastes of different people when He comes in human form. The nature of Vishnu is 'Sattvam' i.e. soft nature. So, soft people are attracted to Vishnu. The nature of Shiva is 'Tamas' i.e. emotional nature. People of such nature like Shiva. When there is synchrony in nature of the devotee and the human form of God, the attraction and adaptability is more. Then the message of God to that human form reaches the devotee easily. The message is same but the forms of God are different. The same milk is given in different types of cups. Somebody likes a ceramic cup and somebody likes a glass cup. The form of God is as per your liking, but the divine message preached by all forms of God is the same. It is just like the same syllabus present in different language mediums. The unity in diversity in Hinduism is actually practiced by almost all the people. In every house, people celebrate the festival of Vishnu and the festival of Shiva. In every house, the photos of almost all the forms of Hindu God are worshipped in India.

Unification of the Commentaries of the Three Acharyas

[Shankara, Ramanuja and Madhva are three Acharyas or preachers of Hinduism (Vedanta)] A mother feeds her child singing that the moon will come down from the sky if the child eats the food. She is worried about the welfare of her child and does not bother about the truth. The mother grows this body, which is perished by this birth. But a teacher (Guru) grows the soul by knowledge, which is permanent in all births, and the knowledge accompanies the soul forever. The love and compassion of a Guru on his student is million times more than that of the mother. 'Sadguru' is the God of the mother who came down as the teacher and the love of the Sadguru is beyond description. Shankara, Ramanuja, Madhva are the three incarnations of the three divine forms (viz. Shiva, Vishnu and Brahma) of the same Sadguru, who is Lord Dattatreya (Datta). The commentaries of these three Gurus may look different, which are meant for the people with different mental maturity at different times. But the essence in these three commentaries is one and the same.

First, Shankaracharya came, who was the incarnation of Lord Shiva in human form. India was full of atheists who were either Buddhists or Purva Mimamsakas. An atheist can never tolerate the greatness of God and so denies His existence. Shankara said, "I am Shiva" (*Shivoham...*). Can an atheist tolerate this and accept that another man is God? But, the Sadguru should also uplift the atheist. Shankara made a trick. He told that every man is God. An atheist likes his own greatness and so becomes the follower of

Shankara. Atleast some atheists changed. Shankara equally distributed God, which is like a treasure to all. There is a secret in this trick. When an atheist says “I am God”, he has accepted God!

Shankara: Do you exist?

Atheist: Yes I exist.

Shankara: You are God. So God exists.

So, at that time, the goal of Shankara, was only the first step i.e., atheists should become theists. When a bull is running, you have to run along with it for sometime and then only you can stop it. Similarly, you have to follow an egoistic person for sometime and then only you can bring him gradually into your grip. The psychology of a student is well understood by a good teacher. This is the concept of incarnation (Avatara). Ava= down, Tara= coming i.e., coming down to the psychological level of the student. As we go down, the truth is to be hidden and the upliftment of the student becomes more important.

Final Revelation to the Deserving Few

Some disciples became fully pure and got rid of jealousy and ego in course of time through constantly serving Shankara and they were eligible to grasp the truth. Shankara revealed the truth to such deserving disciples. Shankara swallowed molten lead and asked them to swallow the same if they were God. The disciples were unable to swallow the same and fell at the feet of Shankara since they grasped the truth. But, Shankara limited this revelation of the truth to some of His close deserving disciples only, since others were not able to grasp the truth due to their egoism. Shankara left the earth at this stage.

In course of time, people got rid of their egoism and jealousy to some extent but not completely. Ramanuja came and told that every man is a spark of God. This is like ‘Socialism’ in which some wealth of a rich man is donated to the poor. After some time, when people almost got rid of their egoism and jealousy completely, Madhva came down and told that man is not at all connected to God and man is only a servant of God. This is like ‘capitalism’ in which a wealthy man remains rich and the poor people always remain poor. These three philosophies apply to different people at any time, which vary as per their mentalities. Anytime, all types of people are present in this world.

An egoistic person likes Shankara in his own case. He likes to be God. He does not like Madhva since he does not want to be a servant of

God. He likes Madhva in the case of Lord Krishna who looks like a man and does not like Shankara there. He likes Krishna to be called as a servant of God and not to be called as God. This entire case is reversed in the case of a person who got rid of egoism. He likes Madhva in his case and likes Shankara in the case of Lord Krishna. He thinks that he is the servant of God and that Krishna is God. Hanuman is the best example. He believed Madhva in His own case and Shankara in the case of Lord Rama. He always thought that He was the servant of Lord Rama and that Rama was God and not a man. Hanuman is the practical Guru for every human being. Shankara gave the identification mark of God in human form stating, “*Jnanadevatu Kaivalyam*”, which means that one has to unite the God (that is to join the God) by His knowledge. The Veda says that knowledge is Brahman. That means, you have to recognize the Lord in Human form by His knowledge and not by His miracles etc.

Shankara–Ramanuja–Madhva

These three preachers in India are the three divine forms of Lord Shiva, Vishnu and Brahma. SRI GURU DATTA, the one and only divine form present in all these three divine forms, came down as these three preachers. In India, the followers of these three preachers are quarrelling assuming that these three preachers wrote different commentaries. Such quarrels are also bringing poverty to India. The Veda says, “Brahma is Vishnu, Shiva is Vishnu” (*Brahmacharya...*). Followers of Vishnu do not enter the temple of Shiva and followers of Shiva do not enter the temple of Vishnu. These followers are abusing Shiva and Vishnu. Two disciples are pressing the feet of their teacher. A fly flew from one foot to the other foot. The second disciple started beating the first foot. The first disciple also started beating the second foot. The teacher started crying because both students beat the same teacher. Similarly, if any one of these three divine forms or preachers is abused, only Guru Datta is abused. All the Gods in the world are divine forms of Lord Datta. One should not abuse Buddha, Jesus, Allah etc. also. If you cannot cross the differences of Gods present in Hindu religion, can you cross the differences in Gods present in this world? If you cannot break the walls of rooms in a house and make a big wall, can you break the walls between houses and make a big house? So, first you must bring unity in the Hindu religion and then only bring unity in the religions in the world.

First Shankaracharya came down. Upanishads discussed that a man is God. If every man is God, who is to be liberated? Who has the ignorance?

For whom is all this effort put? So, the man discussed in the Upanishads is not an ordinary man. It is the Lord in human form. The Gita says, “*Manusheem...*” which means that Lord comes down in a human body like Lord Krishna. In the case of this human body, the discussions are on Advaita, Visisthadvaita and Dvaita. Advaita says that the soul in Lord Krishna’s human body is ‘Brahman’. Visisthadvaita says that this soul is a spark of Brahman. Dvaita says that this soul is different from Brahman and has come down as a servant to do the work of God. In the Upanishads, the discussion was about the human incarnation in general. So the names like Krishna, Rama etc. were not mentioned. In every generation, Brahman is coming down as human incarnation. So a particular name cannot be assigned. Since the name is absent, this concept was extrapolated to every man. Therefore, Advaita philosophers say that every man is God. Visisthadvaita philosophers say that man is a spark of God. Dvaita philosophers say that every man is a servant of God. These three sects quarrel among themselves. The actual point that the whole discussion is about Lord Krishna is lost. The fruits have fallen in the drainage and people are quarreling over the empty basket.

Some people with full jealousy can never agree that a human being like Krishna is God. For them, God is separately present above. Krishna is only a servant of God who does the work of God on this earth. Dvaita philosophy satisfies them. Some other people with less jealousy treat Krishna as a spark of God. For them, Visisthadvaita philosophy satisfies them. Some people with no jealousy agree that Krishna is the Brahman. For them, the Advaita philosophy is meant. All the three preachers are ‘Guru Datta’ only, who taught the same concept in different ways to different levels of students. Advaita, Visisthadvaita and Dvaita are the three steps to climb up. First in Dvaita, you join the service of God. Then in Visisthadvaita, you become a part and parcel of God. A father says to his sons, “You both are my two eyes”. You become a limb of God here. As your service reaches climax, you become God. God pervades all over your body. This is Advaita. There is also the fourth stage over your body, which is Datta philosophy in which God becomes your servant. Hanuman climbed all these steps through His service to God. He reached the fourth stage also and he defeated Rama in a battle. The Gita says that service means sacrificing work (karma samnyasa) and sacrificing the fruit of your work (money) i.e., karma phala tyaga. You may do either or both as per your convenience and circumstances. karma phala tyaga is better than karma

samnyasa and both put together is the best, which is called karma yoga as said in the Gita.

WHY DOES INDIA SUFFER WITH POVERTY?

[September 10, 2003] Swami Vivekananda cried loudly facing the sky, “Why India, with such rich spiritual knowledge, is suffering with poverty”. Only Lord Datta can give the answer to this question. Today, the answer is given. Any country means its people and their mentality. Mind decides everything and action follows accordingly. If the mentality is analyzed, the action and its fruit become clear.

Almost all the foreign countries are blessed with wealth except India. So, the mentality of all the people in this universe is different from the mentality of Indians. This difference in the mentalities is responsible for the difference in the attitude towards God to bless all the countries in the world except India.

Let us compare the rituals, which are considered as worship of God. In every ritual, the essence is to praise the Lord and develop devotion. This brings universal equality in the rituals. Otherwise, if you say that God is worshipped by such and such hymns only, God becomes prejudiced since that hymn is restricted only to that part of the country. When the Lord is pleased, He will bless the person performing the ritual. In India, does anyone know that a ritual means worship of God? Let us take the marriage ceremony as an example. Indians think that once the ceremony is performed, the couple is bonded. For such a bond, a registrar’s office will do. Then what is the use of the ritual performed for so many hours? The hymns are uttered in Sanskrit and neither the priest nor the couple, know the meaning of the hymn. The priest does not explain the meaning of the hymns. The meanings have inner meanings, which end in praising the Lord only. It is the foremost duty of the priest to explain the inner meaning of the hymns to the people and make them devotees of the Lord. This is the main aim of the ritual. By the time the marriage ends, the couple should become devotees of the Lord. The devotion not only bonds the couple but also brings the blessings of the Lord to them. For a mere marriage, a registrar’s office will do, which can substitute this ritual. Actually, people are thinking in this way and the youngsters are following them.

In other countries, prayers are sung in their mother tongue. Atleast the people are catching the meaning of the prayers in this case. But, there also, the priest should explain the inner meaning that can alone bring the divine knowledge and devotion in the people. But, the situation in India is worse since the meaning is not known. A priest should be a scholar in Sanskrit and simple recitation is of no use. 'Shastras' say that there is no use of mere recitation of the Vedic hymns (*Ananthajnah...*). People have started using a tape recorder for the chanting of hymns. The reason is that people think that a ritual is a mere recitation of hymns. The Gita says that knowledge is more important than the action of the ritual (*Sreyan...*). The aim of the priest is to make the people devotees of the Lord. This main aim is completely lost. This aim is the aim of the work of the Lord in a human incarnation. So, the priests are the real helpers of the Lord in His work. When this aim is lost, the life of the rituals is lost. The aim of the ritual today for a priest is to get some money for the labour of recitation and for the people, the aim is to finish the formality.

Purpose of Gathering At Rituals

For a ritual, several people are invited, so that they also become devotees by that ritual. But now, people are attending the function as a formality only to bless the couple. Can a human being bless another human being? The people should become devotees and get the blessings of the Lord by attending a ritual, if the ritual is done in the right sense. If the priest performs the ritual in the right sense, the Lord will bless him and the people and also the country with the immense wealth. The rituals are the paths of divine knowledge and devotion and not mere formalities or paths of earning some petty money. Today, Lord Datta is advising all the Indians to rectify this mistake and please the Lord so that He will bless India with wealth.

Let us take good from the west not only in science, but also in spiritualism. Let us not be egoistic that we are the masters in spiritualism. The Lord never likes egoism. Good is good and diamond is diamond in any country. All the human beings are one and the same coming under one category called "Creation". The second category is "Creator" who is also only one. People are putting food, ghee etc., into the fire in the name of sacrifice, which leads to pollution only. 'Kapila', the incarnation of Lord Vishnu, criticized such practice as mentioned in 'Bhagavatam'. It is only giving food to a deserving hungry person. The Veda says that such deserving person is a devotee or human incarnation of the Lord, who is considered as fire (*Vaisavnaro Brahmanah...*). The Gita says that the Lord

is in the form of fire in the stomach to receive the food. Lord Krishna with hunger came and asked for the food that was to be offered to the fire and the wives of the sages gave the food to Him. Krishna taught the real sense of sacrifice. He discouraged the sacrifice to a God Indra, for the same reason.

In Sadguru, all Gods live as said in the Veda (*Yavateeah...*), offering food to the Sadguru is like offering food to all the Gods. The word 'Agni' comes from 'Agri', which means the Sadguru is to be fed first. Fire is only an aid to cook the food. This incarnation, Sadguru, called 'Agni', stands as witness in the marriage and not the inert fire.

True Interpretation of Gayatri Mantra

Another misinterpretation is about the 'Gayatri mantra'. Women and some other castes were prohibited to chant this. You also say that no hymn (mantra) is equal to Gayatri. Does this not charge God with injustice? Gayatri does not mean a particular hymn. Gayatri means 'the sweet style of a song'. Mantra means, that which spontaneously attracts the mind to chant something again and again. Any sweet song on God that attracts the mind to sing it repeatedly and gets the protection of God is called Gayatri ("Gayantam...manantam"). Even a cinema song, slightly modified in the name of God can be a 'Gayatri mantra'. For e.g., replace the word 'Sanam' by 'Hare' in the cinema song "Churaliya hai tumne..." and sing it on Lord Vishnu. You are singing spontaneously without any force. This is a mantra. Gayatri means a meter but not a deity as said "Gayatri chandah". This takes you near the Lord, because He likes the Sama Veda (songs) as said in the Gita "SamaVedosmi". 'Upanayanam', the ritual in which Gayatri is given means taking you near the Lord. (Upa= Near, Nayanam= taking through a song). So, Gayatri is with women and other castes only who sing about God.

Indians are blessed with lot of spiritual knowledge and devotion. Both these are side dishes in a meal. The main item, which is bread or rice, is lost in India. The main item is 'karma phala tyaga' (as said in Gita) which means sacrifice of money, which is the 'karma phala' (fruit of the work). Indian scholars have interpreted the meaning of karma phala as meditation or chanting songs. So, you meditate or chant some hymns and at the end say, "I have sacrificed the fruit of this work to the Lord!" The Lord blessed you with good intelligence because of your meditation and good pronunciation for your recitation i.e., as the work, so the fruit. Such intellectual interpretation is only due to your greediness. Indians connect

their heart to their children from which love flows. These connection tubes are large and very long. These bonds are very strong and extend even to their great grand children. Hence, their heart is empty. They connect their intelligence to the Lord, which results in such tricks.

Present Scenario of Worship in India

The straight test for love is sacrifice of the fruit of your work (money) only. In the west, family bonds are very weak and the love stored in them is diverted to the Lord. How much money they sacrifice for the work of the Lord! They fund even the Indian spiritual centers. Is it not a shame to Indians? The foreigners consider the Lord is same in all the religions and fund Indian centers also. They ask their children to earn and live after a certain age. But in India, people are worried of their heirs in the coming ten generations also, and go on storing the money. When you love your children, you get happiness, which is selfishness only, and this cannot protect your children. If you love God, God can protect your children and that is your real love on your children. Can your love give longevity to your children? Only God can give longevity. Indians do not want to sacrifice even a rupee for the Lord. But they want to get the blessings of the Lord. They want to please the Lord by mind and words and get money from the Lord! For such purpose, they follow all the intellectual tricks to please the Lord. They eat the food and say that the food is offered to the Lord. For this, the Advaita philosophy is exploited which says that man is God. The aim of that philosophy is to say that a particular man, like Lord Krishna is God. The philosophy is extrapolated to every man.

Showing food to statues is another trick. Offering food and money to a deserving person is the actual karma phala tyaga in this context. Statues are meant only to see the incarnation of Lord in His absence, just like a photo of your son who is elsewhere. A Guru criticizes the student not with a negative view. His aim is rectification of the defect and gets the subsequent benefit to his student. This criticism of Indians is done by Lord Datta only to rectify their mistake, to make India rich and to get India blessed with immense wealth and prosperity.

The Right Way of Approaching Guru Datta

[September 10, 2003] The Veda says that God is true and infinite knowledge (*Satyam jnanam anantam...*) and Guru Datta is the God. So Datta always speaks the truth whether you like it or not. This is the reason why Datta did not become famous. But now Datta is becoming famous

since people are realizing the importance of truth. The effect of truth is permanent and real.

Generally, the approach of people to God is a sort of business. If you get a problem or you want something from the Lord, you approach God and bribe Him with money. Now, people are very alert with God! They pray to God Balaji in Tirupati, “Let this work be done. Then I will do such and such worship or I will offer so much money to you”. This shows that people even doubt God to offer anything prior to the work. This attitude cracks the very foundation, which is the faith in the existence of God. Another approach to God is like a beggar praising the house owner for food. The beggar explains his poverty and pitiable condition. This approach of a beggar is similar to the approach of a devotee of God with prayer and meditation without offering any money. The inner consciousness of this sort of rich devotee will be like this, “God may exist or may not exist. If God exists, let me please Him with prayers. If He does not exist, my work might have succeeded on my own effort. Then I might foolishly attribute the success to God and offer Him money”. A poor man approaches God like a beggar. That is understood. But, a rich man also approaches God like a beggar only through prayers because he doubts the very existence of God in his sub-conscious state. A thought in the sub-conscious state is very subtle and is not perceived by the mind. So, he does not agree to this point. But, Lord Datta knows even the subtlest thought, so He analyses it.

Offering money to Lord Datta as ‘Guru dakshina’ is really appreciable because it is the practical sacrifice, which is the real test for love. You really love your wife and children and so you are giving your money to them. If you really love the Lord, you will give the money to Him. Money is called ‘karma phala’ in the Gita i.e., the fruit of your work. Sacrifice of that money is called ‘karma phala tyaga’, which is stressed throughout the Gita.

But offering money to the Lord as a bribe for getting some work is the worst aspect. ‘Esavasyam Upanishad’ says in the very first hymn, “All this money belongs to the Lord. Take the minimum required. If you have taken extra, return it to the Lord”. The Veda further says, “Return it to the Lord with shyness and fear because you have stolen it, which was extra and not permitted by the Lord”. So, you have to offer ‘Guru Dakshina’ (money offered to the Lord) without aspiring any result from it. The stolen extra money will bring you all problems.

The Veda also says, “Return it to the Lord with love (*Sradhaya deyam*)”. This is the best aspect and a real permanent bond is created with

God. In such a case, there is no account. You give your money to your son or daughter and he or she serves you in your old age. Are you maintaining an account for it? You never analyze, whether the money given by you, is equal to the service given to you or not. Nor does your son or daughter analyze it. You have given the money whatever you can give. He or she served you to that extent whatever he or she can serve. Similarly, offer Guru Dakshina to the Lord with love. You will have the real and permanent bond with the Lord. Whenever you need some help from God, He will do it with love to the extent required by you.

When the finger of Lord Krishna was wounded, Draupadi tore the edge of her new sari and bandaged His finger. That was her Guru Dakshina and that was only required by the Lord. She forgot about the incident because she never aspired anything in return. Even when Dussasana dragged her sari, she cried loudly for Lord Krishna but did not mention about her service. Had she mentioned, that small piece of sari might have become a sari at the maximum, even if the interest was compounded. Since her sacrifice was without aspiring anything in return and there was no account in it, Lord Krishna multiplied it infinitely, which was required in that situation. Requirement is the criterion of love.

So, Lord is a wonderful bank! You should offer your extra money as Guru Dakshina with love and forget about it without aspiring anything in return. When the need comes, Lord will multiply it infinitely to the extent of your requirement. One rupee offered by a poor man is equal to one lakh offered by a rich man, because the requirement of your status decides the extra you have taken.

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MESSAGE ON VIJAYADASHAMI

Destroying the Buffalo-Demon

[October 5, 2003] Today is the Vijayadashami festival. Today Goddess Durga got victory over Mahishasura. Durga represents the highest power that is knowledge. Mahisha (he-buffalo) represents the foolish rigidity of blind tradition. Yama Dharma Raja, the Lord of Death and Justice, sits on Mahisha. Yama means the rules and regulations imparted by the tradition. Dharma means the age-old practice. Raja means the strictness and egoism. Therefore Mahisha represents an ignorant, foolish, rigid person who is completely controlled by the traditional egoism, with rules and regulations in the name of Dharma.

You cannot change such a person. Only the divine Guru can change him. No other deity could kill Mahisha. Goddess Durga is the single deity, who includes the three deities, i.e., Saraswati, Lakshmi and Parvati. These three deities are the powers of Brahma, Vishnu, and Shiva. Datta is the single deity present in these three Gods. Therefore Durga is the power of Datta. Datta is called Guru. The power of Guru is knowledge. Datta is the only God who creates, maintains and destroys this universe. Therefore Datta is the Parabrahman according to Vedic definition (“*Yato vachō*”). The Veda says that Parabrahman is the true knowledge (“*Satyam, Jnanam*”). So Datta means true knowledge. Since Durga is the power of Datta, Durga also should mean true knowledge.

Mahisha fought with Durga using various weapons. Similarly the traditional rigid person quotes several scriptures with distorted meanings. The weapons of Durga defeat all the weapons of Mahisha. The weapons of Durga represent the correct interpretations of scriptures. As Durga killed Mahisha, Shiva (Datta) also killed Yama Dharma Raja who rides on the Mahisha. Yama violated his duty and gave life to Satyavan because his wife Savitri praised Yama. But when Markandeya was praising Shiva, Yama wanted to kill Markandeya. What does this mean? The tradition was violated and exploited by Gurus for their selfishness. They preach rules only for others. Therefore Shiva punished Yama. Yama controls the Mahisha. This means the general public has become rigid followers of

tradition without analysis and is under the control of their Gurus. Mahisha does not move even if rain falls from the sky. This indicates that even if the highest Guru showers knowledge, rigid people do not change. Durga, the power of Datta, killed this Mahisha today. Similarly the traditional rigid ignorance present in the brains of the people is killed by the powerful message of Guru Datta.

People are doing abhisheka (bath) to a stone, which is in the form of a wave (Shivalingam). This stone represents the wave nature of energy. Consciousness or life energy is the best energy. So the Shivalingam represents the life energy that is in all the living beings. Among all the living beings man is the highest form. Therefore Shivalingam represents the human being. Among all the human beings the human incarnation of God is the best. Therefore Shivalingam represents the human incarnation of God.

Worship

Since God is coming in human form in every generation, a particular human incarnation cannot be represented. The worship to Shivalingam thus represents the worship or service to the human incarnation of God. If such a human incarnation is not available, you have to go to the next best. A devotee is the next best among human beings. Therefore one can serve the devotee if the human incarnation is not available. The human incarnation of God represents knowledge (Jnana). Jnana is the highest. The human incarnation of God always preaches divine knowledge. The next best alternative is devotion (Bhakti). If Jnana (human incarnation of God) is not available, Bhakti (devotee) should be given next higher value. You should not serve a person who is not a devotee. You can serve and turn him into a devotee. Under any circumstances an atheist should not be served or helped. Every living being is indebted to God. If you do not express your gratefulness to God, that is the highest sin. God created everything and everybody.

Thus worshipping inert matter i.e., statues and photographs is a very low form of worship. A statue represents matter. Energy is greater than matter. Worship of the sun, fire etc., which are inert energy, is better than the worship of the statue. Life energy (living beings) is more precious than inert energy. Thus Shivalingam represents the highest and the best life energy i.e., the human incarnation of God, which preaches the divine knowledge. Participation in His mission of propagating the knowledge is the best worship.

Unless you take the internal meaning, you are not benefited in your spiritual effort. If you take the external meaning it only gives entertainment. Rama got victory over Ravana. Rama represents the Satvam quality. Satvam represents knowledge. Ravana, the demon, represents ignorance i.e., the Tamas quality. Arjuna defeated the Kauravas and cows were liberated. Arjuna means white (in Sanskrit) representing the bright knowledge. Kauravas are the sons of the blind king who represents the Gurus of blind traditions. The cows represent the innocent public. Therefore today is the day of the victory of Guru Datta over blind ignorance.

MEANING OF GURU DAKSHINA

The Proof of Real Devotion

[October 11, 2003] Guru Dakshina is the money offered in the service of God. Money is the fruit of work. Therefore money and work are inter-convertible forms. In the Gita, donating money is called as karma phala tyaga and donating work [your voluntary efforts in God's mission] is called as karma samnyasa. Both these put together are called as karma yoga or seva (service). One can do service by doing both or any one of these two according to one's convenience. Only this service proves your real love (bhakti) to God. In front of service, the expression of feelings and meditation by the mind and the prayers by the mouth are like pickles in the plate without the central item i.e. bread. One can eat the bread without pickles, but without bread, only pickles cannot be eaten. If only pickles are eaten, that will burn the stomach. We are giving only pickles to God. That is why He is not responding to our chantings of His name. Anybody will respond if he is called out by name even once. But you are calling God lakhs [hundreds of thousands] of times by His name. He is not responding once even even by saying "Hello". This shows the anger of God. If a prostitute called somebody by name, he will not respond since his prestige will be lost in the respectable society. Similarly God is not responding to us since if He responds, His prestige will be lost among sages and angels. Many devotees are really like prostitutes because their devotion to God is only to get some benefit from God. In order get some material benefits, these devotees spend money for God. Astrologers, priests etc., are exploiting the people and are earning money in the name of the super natural powers of planets and deities. The money of the devotees is wasted and stolen. There is only one God in all deities and planets and all the super natural powers in the creation belong to God only ("*Bheeshodeti*"- Veda). Such God comes down in human form only, to this earth as said in the Gita "*Manusheem...*" and not in any other inert form. The Gita condemns the worship of inert forms like statues "*Bhutejyanti...*" The statues are useful only to have a vision of the past human incarnations ("*Drastavyah*"-Veda). Only the present human form of God is to be worshipped. Worship again

means not mere words and feelings but by participating in his mission through service. His mission is only to spread the divine knowledge and devotion in this world and to uplift everybody.

This Guru Dakshina which is to be given to God in human form, is given according to one's capacity and devotion. Of these two, devotion is more important. In the construction of the sea-bridge (Varadhi) for Lord Rama, the monkeys were putting big stones in the water and a squirrel was putting small sand particles, according to their respective capacities. Both the stones and sand particles were drowning in the sea. The monkeys were disheartened and stopped the work, but the squirrel did not stop the work. It thought "Whether I participate or not, the work of the Lord will not stop. Let me do whatever I can do for the Lord. The Lord does not require even the bridge to kill the demon Ravana. He can kill the demon just by His will. This is only an opportunity given to me to participate in the Lord's work and get salvation". Lord Rama patted the squirrel and not the monkeys. So, while participating in His service, do whatever you can. But do it with full faith in Him.

Some rich people approached Me. Each of them was saying that he alone will fund this mission. Swami told them, "Let all participate and let all get salvation". The aim of Swami is not the money required for this work. If that alone was my aim, I could have accepted the donations of rich people. The aim of Swami is that all should participate practically and get the grace of God. My aims are:

- 1) World Peace.
- 2) All should get salvation and hell should be closed.

Swami does not need any money for his personal purposes also. He is an expert in coaching students for IIT entrance exams (chemistry) and lakhs of rupees will rain on Him if Swami continues in that line. But Swami has sacrificed everything for the sake of saving humanity from ignorance and misleading paths. Every rupee donated by the devotees will be used to publish this divine knowledge in all languages and distribute to all the people in the world.

Today several fraud preachers spoil the spiritual field. They do not know what and why they propagate. They propagate the knowledge which is already there in books. They have no other work to do. They failed in all lines of business and have therefore taken up this line of spiritual business. They are blind people leading the blind followers and all will fall in the well. The Veda says the same "*Andhenaiva...*" Swami is happy even if they earn money and can show the right path explained in the scriptures.

The propagation is needed when there is a new knowledge. Shankara propagated since he discovered the Advaita theory. Several disciples of Shankara further propagated it. Those disciples are teachers but not preachers. A preacher should show new true dimensions.

Swami's Devotees

Several devotees have participated in this mission of Swami and they are working very sincerely by sacrificing their work and money. Datta blesses all of them. But let Me tell you about one devotee called Ajay. Ajay means 'undefeatable'. It is true that nobody can defeat him in devotion. He spends all his leisure time for God's work alone. He has sacrificed all his savings [amounting to lakhs of rupees] for God's work. He has two kids and he has still some loans to be paid back. His salary is about Rs.20,000/- per month. Yet he donates about 1/3rd of this monthly salary for God's work. One day he thought, "Swami is giving sweet fragrance to several devotees. What about me? [Can I get it too?]" Immediately a whirlpool of sacred ash (Vibhuthi) surrounded him for one hour with a sweet fragrance. Datta expressed His grace in this way. Let me tell you about Smt. Gayathry and her husband Mr. Chandra Sekhar (Kuwait). They do not have any trace of selfishness in their thoughts. Their two daughters are also of the same nature. The entire family is a bunch of four flowers with sweet fragrance of sacrifice. The husband and wife donated Rs. 55,000/- already and they are sending Rs.10,000/- per month as Guru Dakshina. Both of them always press Swami for doing more and more service. Swami is very much pleased with their sacrifice. This family was in Kuwait and at one time, the Iraq war was imminent. The family quickly left for India to escape the war. Swami delayed this war by His will. The moment they landed on the airport in India the war started.

Shri. V. Sudhakar (U.S.A.) met Me three to four times at Vijayawada. He was worried with a legal case. Swami told him that he need not worry about his case and he should think about propagation of divine knowledge of Swami. But he was worried constantly. Swami assured him again and again that He would solve the problem. Swami selected him for His service because Sudhakar's mind is crystal clear and he is a very sincere person. He was connected to Swami in his previous births also. When he was going to USA from India, Swami told him, "I am Lord Rama. I will not break my word. I am sending Hanuman with you. Hanuman will solve your problem and will come back". As soon as he went to USA, his problem was solved. He is doing the propagation of Swami's knowledge sincerely. His sister

Smt. Gayatri is also doing the propagation sincerely. Swami told her, “I know you are very sincere and I am very confident of your service. So I am giving the certificate of your service now itself”.

Smt. G. Pushpa got the photograph of Swami decorated as Lord Venkateshwara. I told her that this photograph responds to materialistic problems and the photograph in which I was decorated, as Lord Dattatreya responds to spiritual problems. She prayed to the picture of Lord Venkateswara that a particular problem should be solved on that day. It was solved. On another occasion she accidentally locked the door and did not have the key. She prayed to Swami. Immediately Swami responded and the door was opened by some person. Swami appeared as Lord Panduranga to her in a dream. She talked with Swami on the phone and wept mentioning the divine vision. She and her husband are very pious devotees and will do the work of propagation with full devotion. Shri. G. Rama Murthy (USA) is another pious devotee who is interested in this service of Lord Datta.

There are several other devotees who are participating in the mission of Swami in a similar fashion according to their capacity. Swami has just given A few cases as examples. In this mission, devotees are participating without aspiring anything in return. This is the main point because such type of participation alone results in the formation of a true and permanent bond of love with God. In such a relationship, God protects you and gives you whatever you require without asking. God knows everything and one need not ask God for anything.

The Main Purpose of Temples

The main aim of the temples is to show the beauty of the past human incarnations to the devotees through statues. Beauty is one of the sixteen divine qualities of God. It is just like seeing the photograph of a person who is no more in this world. Just as we maintain the photographs of our loved ones who have passed away, by wiping the dust the statue in the temple should be washed and maintained by the priest. But you will not offer food etc., to the photograph. The statue should be carved in the most beautiful way, so that the eyes of the devotees are fixed on the statue, attracted by its beauty. This is the first stage called Vision as said in the Veda i.e., “*Drastavyah*”. The second stage as said in the Vedas is “*Srotavyah*” that means the devotees should know about all the other divine qualities of God from the priest. The priest must quote all the scriptures and explain the divine qualities. Now the devotees enter the third stage as said in the Vedas “*Mantavyah*” i.e., the mind of devotees is absorbed in God. Then they enter

the fourth stage “*Nididhyasitavyah*” as said in the Vedas i.e., they sit in the temples for some time immersed in devotion.

But what is happening in the temples today? The devotees fix their eyes on the statues not due to attraction but due to fear of desires. They think that by such constant vision God will be pleased and grant their boons. If the vision is due to attraction by the beauty of God, He will be certainly pleased. Since God knows everything He cannot be misled by your misleading vision. The priest is washing the statue and decorating it. But he is not doing the next step properly. He is chanting the hymns in Sanskrit. Neither the priest nor the devotees know their meaning. When the meaning is not known, the mind cannot be fixed. The scripture says “*Anarthajnaha*” i.e., there is no use of mere recitation of Vedic hymns without knowing the meaning. So the priest is doing unnecessary chanting. Apart from this, the priest is doing some more unnecessary works like lighting the lamp and burning perfumes and camphor. Neither God nor the priest enjoys these works. These unnecessary works increase pollution. Only some merchants are benefited. Suppose a devotee is spending about Rs. 10/- for buying a coconut for worship. The priest gets half of the coconut and sells it to a nearby restaurant for a rupee. About nine rupees are wasted. The devotee does not get any result out of this wastage.

The very purpose of going to a temple should be to develop devotion to God, so that a true and permanent bond with God is formed. You should not go to the temple with any desire. Prepare yourself to suffer the result of your own sins. If you pester God, He will postpone your sins, and you have to suffer in future with interest. Your future life will be miserable. Instead of this, if you develop devotion without selfishness, God will be pleased and will get you released from your sins. He will come down in human form and suffer, by taking your sins. Except this way, there is no other way to avoid the suffering of your sins.

Let the priest take all the ten rupees from the devotee as Guru Dakshina and perform his real duty, which is explaining the divine qualities of God. Let the devotee come to the temple with only such an aim. Let all the unnecessary worship like lighting lamps, burning perfumes and camphor, putting flowers and jewels, breaking coconuts etc., be stopped.

The statues in the temples are in human form, which indicate that God comes only in human form. The Shivalingam in the temple is in the shape of a wave. Energy is in the form of waves and best energy is life energy. The best form of life energy is man. The statues and Shivalingam indicate that God comes in human form. Some people are doing initiation of life in

statues (Prana Pratishta). Such efforts are useless because the statue does not become a living being. Before doing the sixteen services (Shodasa upacharas) this initiation of life is done. This means that, the sixteen services can be done only in the case of a human form and not to inert bodies. Therefore these services need not be done to a statue in which there is no life, since the life-initiation ritual does not bring life into it. The sixteen services are like 'Avahanam' (invitation), 'Asanam' (offering the chair) etc. In fact these services are meaningful in the case of the human incarnation and are of no use in case of statues and photographs. The human incarnation, the priest or great devotees of God can be worshipped by these sixteen methods of worship. While carving the statue, garlands of flowers and jewels can be carved on the statue. This will stop the business of flower merchants and will end the robbing of temple jewels by thieves. The purpose of light is to remove the darkness and there is no need of a light in the daytime. There is no need of keeping the statues in dark rooms. The perfumes and incense are burnt to avoid the mosquitoes and insects, in case of the human form and not in the case of statues. In the Vedas all these sixteen methods of worship are not mentioned. Only the service called 'Naivedyam' is elaborately described under the name Ijya/Yajna. This consists of preparation of food and offering it to the human form. The first choice is offering it to the Sadguru, who is the Lord that has come down in human form to uplift the world. The second choice is a Guru who is a scholar of the scriptures and explains all the virtues of the Lord. The third choice is a poor devotee. The last choice is a beggar who is incapable of earning his food. In case of a beggar, devotion must be imparted to him after giving food. Donating Dakshina (money) according to one's capacity and devotion must follow the Yajna. The scriptures say "*Adakshinahato Yajnah*" which means that offering food (Yajna) must be followed by donation of money (Dakshina). Both Yajna and Dakshina are the sacrifice of money (karma phala tyaga) alone because food is also a form of money. This is very important as the Veda says, "*Dhanena Tyagena...*" i.e., only by sacrifice of money that you have earned, can you attain God. By such sacrifice alone does the real colour of the love of the devotee for God come out. The Veda says '*Na karmana*' i.e., without the sacrifice of money and work, there is no use of prayers and rituals. The first choice is the best because the Sadguru uses your Dakshina only in uplifting the world. Even after taking your food, He spends His energy in preaching.

How to Recognize the Human Incarnation

All the following characteristics must be present in the human incarnation. Even if one is absent, it is not the complete incarnation of Lord Datta. A swan is recognized by its white colour, two wings, red nose and red feet. If any one of these four characteristics is absent, it is not a swan. The divine characteristics of the human incarnation are:

- 1) *Satyam Jnanam Anantam* (Veda). This means that He will preach true and infinite knowledge.
- 2) *Sarvajnah* (Veda). This means that He quotes from the Vedas and Gita at every step of the preaching. The Veda says that He is the author of all the Vedas (*Asya mahato*). So He should quote from His own scriptures. He is also the Lord Krishna who told Bhagavad Gita. So He quotes from the Gita.
- 3) *Anando Brahma* (Veda). This means that He is Bliss. In His presence itself, one gets bliss. His preaching carries the bliss.
- 4) *Raso Vai sah* (Veda). This means that He is the embodiment of Love. He loves all living beings that include even birds, animals etc. He loves all people irrespective of nationality, religion, caste, sex, age etc. As the devotion of the devotee increases, His love for the devotee also increases. This is not partiality.
- 5) *Sa Satyakamah* (Veda). This means that He has all the super natural powers. But He will not exhibit them with egoism, and show them off. He also does not exhibit them for fame or to increase the number of His followers or to do business with devotees. Those who deserve, get divine visions. Sometimes, He performs miracles to generate the devotion. Realized people serve Him even without the miracles.

If anyone of these five qualities is absent He is either an incarnation of the radiation of God (Kala Avatara) or a partial incarnation (Amsa Avatara). The fifth characteristic is present even in demons and so that alone cannot be the characteristic of the incarnation.

Arjuna, Krishna and Hanuman

Before the Mahabharata war started, Arjuna was on the ground falling at the feet of Krishna. Krishna was on the chariot. Hanuman was on the flag above, Lord Krishna.

Arjuna represents the below average person, who is not doing his duty i.e., he refused to fight the war due to the illusion of family bonds. The war

is like the job of a person to earn the kingdom (money). Arjuna was avoiding his duty, not due to extreme devotion but was avoiding his duty due to the attraction of family bonds. Had Arjuna left his duty due to devotion, Krishna would have fought the war on behalf of Arjuna. In such a case, God does the duties of the devotee. So the Lord preached duty (karma) in the first chapter of the Gita.

Krishna represents jnana yoga (knowledge), bhakti yoga (devotion) and moksha yoga (salvation). Krishna represents these three levels. Jnana yoga means the identification of Lord in human form. Krishna repeatedly said that nobody could recognize Him. The reason is that man does not recognize God present as another man, due to jealousy and egoism. One in millions alone, can get rid of jealousy and egoism and can recognize Him. This was said in the Gita.

The present human incarnation is important. Hanuman was firmly fixed on the past human incarnation i.e., Lord Rama, and did not agree with the present human incarnation i.e., Lord Krishna. But Krishna convinced Hanuman and Hanuman became the devotee the Lord Krishna. Similarly the present people who are firmly fixed on Krishna, should realize this point and should become the devotees of the present incarnation. This jnana yoga is difficult because even the great scholars slip here. The next level is bhakti yoga. The love for the Lord should be the only bond. All the other bonds with money and family members should exist without a trace of love. By such love (Bhakti) only, is God achieved. The Gita says the same as “*Bhaktya Tvananyaya Labhyah*”. The devotion will be naturally followed by the detachment from other bonds. If one tastes the divine nectar, coffee will be not be relished at all. The Gopikas and Prahlada are the real devotees. The Bhagavatam describes such devotion. This devotion is born from knowledge and also grows by knowledge.

When Lord Krishna’s existence was known from Narada, devotion was generated in the heart of Rukmini. As the knowledge of Krishna was received more and more the devotion increased and Krishna was achieved due to that intense devotion. If one again goes for coffee, it means that he has not tasted the real divine nectar; he has tasted some other drink under the name of divine nectar. The formless and statue forms of God are such drinks under the name of divine nectar. The next level is salvation, which means the detachment from other bonds and reaching the human incarnation (Sayujya). Kaivalya means the existence of the bond with God alone. Such Kaivalya means living with the human incarnation. Sayujya means only meeting and seeing Him. The Yadavas, Balarama, Lakshmana

and Hanuman were blessed with Kaivalya. Sometimes Kaivalya may bring negligence as in the case of Yadavas. The Yadavas did not follow the advice of Krishna and drank wine and killed each other. But Lakshmana and Hanuman did not get such negligence even after long standing association with God. Krishna and Bhagavad Gita represent these three levels.

The last and the fifth level is 'karma yoga' represented by Hanuman on the flag of the chariot. Karma yoga means service, which was done by Hanuman without any selfishness. Such sacrifice is the real beauty and therefore the Sundara Kanda is the name of the chapter in the Ramayana, which describes Hanuman's service. Sundara means beauty. The sacrifice is the internal beauty and not the external beauty of the monkey. After returning back from Lanka, Hanuman looked very beautiful and Rama embraced Him. Hanuman did service that was more than expected by the Lord. The Lord wanted only the news of Sita. Hanuman brought the news of Sita, killed several demons there and burnt Lanka. The Gita explained the practice of Hanuman.

Hanuman is seen above Lord Krishna, which means God becomes the servant of His servants. Radha was also kept in the Goloka above His head. Hanuman and Radha are the two eyes of God. Radha is love and Hanuman is service. The proof of love is service. Radha is the academic year and Hanuman is the final examination. The first level, karma looks like the fifth level, karma yoga. A dumb fellow looks like a silent sage. Both look similar, but the first level is the earth and the fifth level is the sky. In the first level, work is done for selfish gains and in the fifth level, work is done for the sake of the Lord. First one is a bad smell and the fifth one is a sweet fragrance. A monkey jumps when a banana is offered. Hanuman jumped over the sea for the sake of the Lord and could not be attracted by the bananas offered to him. The monkeys flattered Hanuman for the sake of the work of the Lord [Before Hanuman jumped over the sea, he was praised and reminded of his fantastic powers]. But now people are flattering Hanuman through the recitation of the Sundara Kanda for their selfish desires. Hanuman is God in the form of a monkey. Every monkey is not God. Garuda is God in the form of an eagle. Every eagle is not God. God in human form is Rama and Krishna. Every human being is not God. After reciting the Sundara Kanda one should be inspired to do service to the Lord. Without doing service to the Lord, what is the use of reciting the Sundara Kanda several times? There is no use of daily reciting a book that describes the preparation of food items without actually cooking. Hanuman

fought for the Lord. Arjuna fought for his personal victory. Therefore, there are temples for the worship of Hanuman and there is no temple for Arjuna. Lord Krishna advised Arjuna to fight for the sake of the Lord since the war can be treated as the mission of the Lord for destroying injustice. If Arjuna fought with this view, the first level would get converted into the fifth level and Arjuna would appear on the flag.

All the work of Hanuman was for the sake of Lord only. He became the future Creator (Brahma). You can at least you do your work and also participate in the work of God partially. This is the level of Arjuna who is called 'Nara' i.e., the ordinary man. Arjuna fought with both the views i.e., to attain his kingdom and also as a servant of God in His mission of establishing justice and destroying the injustice through the war. If all your work is only for yourself, you will be born as a demon, bird, animal etc. Such people worship God, only for their selfish ends.

GURU... GURU... GURU

Which Knowledge Requires Propagation?

[October 13, 2003] Some people desire to become a Guru (Preacher) when they fail in every business. They want to succeed in the spiritual business. Some other people have the itch to become a Guru to get disciples around them. But in order to preach and become a real Guru in this world there are three requirements.

1. You should discover a truth in the scriptures that is better [than what is currently known].
2. Due to lack of knowledge of your discovery, people must be suffering already.
3. People should get benefited upon knowing your discovery.

If these three points are satisfied, the preaching is meaningful and such a preacher is a useful Guru (Sadguru)⁴¹. For example, if you can say, “Here is a new method to get rid of a headache without taking a tablet,” you can be called a Sadguru and your discovery needs propagation. Such real preachers are Shankara, Ramanuja, Madhva, Jesus, Mohammed, Buddha, Mahavir, Vivekananda, Sai Baba etc. The second type of Guru is a useless Guru who preaches, “A headache disappears when you take medicine”. Everyone knows this! He merely preaches what is already present in books. He is wasting his time and energy. He is only a teacher; not a preacher. The third type of Guru is a harmful Guru who preaches, “If you swallow poison, your headache will disappear”. He harms people. He does not even know bookish knowledge. He spreads his ignorance.

God will punish a harmful Guru. God does not punish a useless Guru, but he is wasting his time and energy just to satisfy his itch to become Guru. Instead of wasting his lifetime like this, let him join the service of the Lord who comes in human form (Sadguru) to propagate divine knowledge. But

⁴¹ Sadguru or Satguru comes from Sat (Truth, God) + Guru (teacher, preacher). Thus Sadguru can mean a true Guru or a Guru who is God Himself.

jealousy and ego hinder him in doing so. He wants to become Shankaracharya⁴² and get his fame. He does not want to become a disciple of Shankaracharya, who is a human being like him. He did not discover any theory like Shankaracharya but he wants to get the fame of Shankaracharya. His ego does not allow him to become the disciple of Shankaracharya. He is very jealous of the fame of Shankaracharya. He dresses like Shankaracharya, and shaves his head similarly. He teaches the same theory of Shankaracharya. Then he is only a disciple of Shankaracharya but not the original Shankaracharya.

No one is greater than Hanuman⁴³ in any aspect like knowledge, devotion, power, etc. That Hanuman participated in the service of the Lord in human form [Rama]. He did not start his own new work to uplift the world by killing some other demon and He did not want to become a hero like Rama. The reason is, He does not have even a trace of jealousy and ego. So He recognized the Lord in human form and became His servant to participate in His work. Rama was Vishnu. Hanuman became the future Brahma⁴⁴. But Vishnu Himself is Brahma according to the Veda “*Brahmacharya Narayanah*”. This means that Hanuman got the same position as Rama. So if you participate in the service of the Sadguru you will get the same position of the Sadguru.

So never be a harmful Guru. Do not waste time and energy by becoming a useless Guru. Participate in the service of the useful Guru (Sadguru) as a disciple and attain the same position as that of the Satguru. Let every Guru and everyone, who has the itch to become a Guru, think about My advice and do some self-examination, sitting alone with a peaceful mind.

Then you will understand the truth.

Guru and God

The right half of Datta is Guru and the left half of Datta is God. Rama is God and Hanuman is Guru. The same Datta is split into two halves. Rama is an incarnation of Vishnu. Hanuman is an incarnation of Shiva. The Veda says “*Shivashcha Narayanah*” i.e., Vishnu Himself is Shiva. So Rama is

⁴² Shankaracharya (Shankara+acharya), means ‘Preacher Shankara’. The title derives from Adi Shankara, (9th century CE), the founder of the Advaita philosophy and also the founder of the four mathas (Hindu monasteries) in India. The title is now commonly used for the heads of the five main Hindu mathas (monasteries) in the Advaita philosophical tradition of Hinduism.

⁴³ Hanuman is a Hindu deity from the great historical epic Ramayana and is widely worshipped by Hindus even today. Lord Rama, the central character in the epic is an incarnation of Lord Vishnu while Hanuman, who is an ardent devotee of Rama, is an incarnation of Lord Shiva. He is also a general among the Vanaras, an ape-like race of forest-dwellers.

⁴⁴ As a reward for His extraordinary service, Lord Rama granted Hanuman the position of Brahma (Creator) during the next cycle of creation.

the left half and Hanuman is the right half of Datta. The Guru needs supernatural powers (ashta siddhis) for the sake of the disciples. Sometimes a disciple doubts the divinity of the Guru. To prove His divinity the Guru has to perform some miracles. Sita⁴⁵ doubted Hanuman. So Hanuman grew his body⁴⁶ (Vishwarupam) and showed the proof. Similarly, when Ravana set Hanuman's tail on fire, the tail did not burn. That was a miracle showed to Ravana. Sita believed Hanuman but Ravana did not believe. Hanuman had informed both Sita and Ravana about Rama, the Lord. Thus He was the Guru for both. But Sita is a good disciple and Ravana is a bad disciple. In the case of Lord Krishna, He is both Guru and God i.e., a two-in-one system. He preached and also showed Vishwarupam⁴⁷ to both Arjuna and Duryodhana. Arjuna being a good disciple believed. Duryodhana being a bad disciple did not believe. Krishna declared that He is God. So He is Gurudeva⁴⁸. This shows that both preaching and showing of miracles is useful only in the case of deserving devotees.

Sita represents an ordinary soul (Jeeva). After marriage, she stayed with the Lord for about 12 years in Ayodhya⁴⁹. Due to continuous long association, negligence towards the Lord developed in her mind. When Rama was going to the forest, He asked her to stay back at Ayodhya. She criticized Rama saying "You are a female in the form of a male". Such negligence weakens the bond with the Lord. The golden deer attracted her. This is nothing but the bond with money. She was kidnapped by the ten-headed Ravana, who represents the various family bonds and she suffered a lot. Then she cried for Rama, who is the Lord. Then Hanuman in the form of Guru approached her. Hanuman described to her the form of Rama from top to bottom. This means, that the Guru explains that the real form of God is only the human form. Hanuman killed demons there. This means that the Guru cuts all the worldly bonds, which trouble the soul. Hanuman burnt the Golden Lanka⁵⁰. Sita had reached the Golden Lanka through her attachment to the golden deer. This means due to the bond with money, the soul gets a lot of wealth. Sita suffered in Lanka. This means that the soul suffers due to the excess of wealth. Hanuman warned Ravana. This means that the Guru also teaches

⁴⁵ Sita is the wife of Lord Rama and an incarnation of Goddess Mahalakshmi.

⁴⁶ Hanuman made his form grow to an enormous size.

⁴⁷ Krishna showed Arjuna a terrible gigantic form of Himself (God) as the Creator, Maintainer and Destroyer of Creation.

⁴⁸ Guru, who is also God.

⁴⁹ This paragraph gives a gist of the deep philosophical meaning of the great epic, Ramayana.

⁵⁰ The ancient city of Lanka (present Sri Lanka), the capital of the ten-headed demon-king Ravana, was famed to be made out of gold.

the family bonds⁵¹ of that soul to get salvation. Hanuman returned back and appealed to Rama to save Sita immediately. Similarly, a Guru recommends to God to protect the devotee. Rama immediately killed Ravana and saved Sita. This means the Lord will cut all the family bonds and uplift you. Even after reaching Rama, Sita suffered due to her sins. She had earlier blamed Lakshmana in the forest⁵². She had to suffer because of that sin. This means that even after achieving the Lord, the devotee has to suffer for his own sins. When Rama left Sita and sent her to the forest, Sita said “*Kalyanabuddheh...*” i.e., “O Rama you are kind. I have to be separated from You only due to my sins.” She never blamed Rama and suffered for her sins silently. Similarly, one should not blame the Lord while suffering for one’s own sins. He should suffer for his sins in silence. Rama also suffered after leaving Sita. Similarly, the Lord also suffers for your sins. At last, Rama gave Sita a permanent place with Him in the upper world. This means that if you are prepared to suffer for your sins and still love the Lord, you will get a permanent place in the heart of the Lord. In the case of Krishna also, the Yadavas⁵³ neglected the advice of Krishna due to their long association with Him. Finally, they consumed wine and in that drunk state, killed each other. Arjuna also criticized Krishna when he was fighting for the sake of Gaya. Arjuna gave more importance to Dharma than Swami in protecting Gaya⁵⁴. But the Gopikas gave more importance to Swami than Dharma and danced with Lord Krishna in Vrindavanam⁵⁵. The Gopikas got salvation right after that birth but Arjuna had to be born again as a hunter⁵⁶. When the hunter proved the climax of his love for God by offering his own eyes to God, he got salvation. Similarly, Hanuman also fought with Rama to protect Yayati, since Yayati had been given protection by the mother of Hanuman. Hanuman gave more importance to His mother than Swami. He realized His mistake and rectified it in His next incarnation i.e., Shankaracharya. Both Hanuman and Shankaracharya are the

⁵¹ Family members with whom the soul has emotional bonds.

⁵² Refers to the incident when a dying demon, Maricha, shouts for help by imitating Rama’s voice. Sita urges Lakshmana to go and rescue her husband (and Lakshmana’s brother) Rama. Lakshmana however, refuses to go and insists on staying back to guard her. Sita speaks harshly to Lakshmana and doubts his intentions in staying by her side instead of helping his brother, Rama, who appeared to be in danger. Lakshmana actually had no impure intentions in his mind. He was confident that Lord Rama could not be in danger and he was merely obeying the orders of Rama who had specifically instructed him to guard Sita.

⁵³ Krishna was a human incarnation of God. He belonged to the Yadu clan, whose members were called the Yadavas.

⁵⁴ Dharma means justice or righteousness. ‘Swami’ means the Lord. In defending Gaya, Arjuna chose to side with righteousness instead of the Lord.

⁵⁵ The Gopikas were the milkmaids of Vrindavanam; the village in which Krishna grew up. In spite of being married, they danced with Krishna and violated the code of righteousness.

⁵⁶ Kannappa, a hunter chieftain.

incarnations of Lord Shiva. Shankaracharya left his mother for the sake of Swami and thus rectified His previous mistake.

In all these cases, Maya⁵⁷ covers the minds of the disciples. Arjuna realized Krishna as God when he heard the Gita and saw the Vishwarupam. But after that for eighteen days, Krishna merely behaved like Arjuna's charioteer. Every evening after the day's battle, when the chariot would come back to the army camp, Krishna would get down first and open the door of the chariot for Arjuna. Only then would Arjuna, the owner of the chariot get down. This humbleness of Krishna misled Arjuna into thinking that Krishna was an ordinary man. As it is, the incarnation is a human being. This itself is enough for one to get caught in Maya. Further when the Lord shows submissiveness the Maya is doubled. On the eighteenth day however, Krishna asked Arjuna to get down first. Arjuna hesitated. But when Krishna shouted at Arjuna, he got down. Then Krishna too got down from the chariot. That instant the chariot burst into flames. So in this incident we can understand the behavior of Arjuna. Even great devotees like Arjuna were affected by the Lord's Maya. Arjuna was Nara Rishi⁵⁸ and was associated with Narayana⁵⁹ during the past several births. When that Arjuna could not come out of the illusion, you cannot expect an ordinary human devotee to come out of the Maya exhibited by the human incarnation of God.

⁵⁷ The wondrous and deceptive illusory power of the Lord.

⁵⁸ Sage Nara.

⁵⁹ Narayana is Lord Vishnu. Nara and Narayana are said to have incarnated together for several generations.

SHORT DISCOURSES

Art of Living—Heart of Loving

[October 16, 2003] In the word ‘living’, the second letter ‘i’ is a semi circle (when written by hand) and it becomes full if it is written as ‘o’. Then the word ‘living’ becomes ‘loving’. Now to the word ‘art’, add the word ‘He’ in the beginning. It becomes ‘heart’. ‘He’ means God. The Veda says ‘*Purushohavai*’ i.e., God is the only male. So ‘He’ means God alone. Thus when you add God, the semi circle of life (incomplete life) becomes full and fruitful.

The word living indicates life, which is the simply consciousness that is not associated with the world. It is only static energy. The word ‘loving’ indicates the ‘thought’, which is the consciousness associated with the world. Without thought, life is like a mere stone. A plant is a living being but what is the use of its life without any thought? Life (living) is useful when it has a blissful thought of love.

When a wave in a river dissolves, simple water results. The water is the thoughtless life energy as in a living plant. The wave in the water is like a man with thoughts. By un-cycling the thoughts (negative cycles, or canceling thoughts in meditation), you are dissolving thoughts. On dissolving thoughts, simple life energy results. This energy is like inert electrical energy. This is the state of a stone and the scriptures say that sinners are born as stones.

So, invite thoughts of bliss into your mind and shut down your mind when violent bad thoughts enter and disturb your peace. Peace is the absence of both bliss and worry. The dissolution of bad thoughts brings peace but not bliss. Peace is better than worry and so this dissolution process can be recommended when bad thoughts have already entered the mind. But if you can shut down your mind to the very entry of bad thoughts, this dissolution process is unnecessary. Peace should not be the ultimate goal of life. Bliss is the ultimate aim of life. The Veda says “God is Bliss” and “God is Love” (*Anando Brahma, Raso vai sah*). Therefore Love is Bliss. This means that God is the ultimate goal of human life. Therefore, living should not be an art. But living should be heartfelt. Even stealing is

an art and is mentioned in the sixty-four arts. Art is acting and heart represents the sincere truth. Both bliss and love also mean life energy because inert things cannot have bliss and love.

Therefore open your mind only to love i.e., God, who is bliss. The happy moments of this world are also temporary and they give you lot of worry after sometime. Suppose you love your son. That love stays in your heart. Later on when your son insults you, you feel very much worried and the cause of your worry is only your love for your son. Therefore all the matters concerned with this world will either worry you in the beginning or at the end. So scholars close their mind to all matters of the world and open their mind to all matters of God. This is the real and permanent art of living. In a temporary art of living, the mind is closed to only those worldly matters, which are worrying in the beginning itself, while the mind is open to those worldly matters, which give happiness in the beginning. In such a temporary art of living, life ends with grief alone, since all worldly matters end only with grief.

Bliss is plus. Worry is minus. Peace is zero. The matters of God are permanently plus. The joyful matters of the world are temporarily plus. For a person in this world, life consists of alternatively arranged plus and minus points. Let all the minus points be dissolved and be converted into zero points. The un-cycling process thus dissolves the minus points, which have already entered the mind. Closing the mind stops the new minus points that are trying to enter the mind. Now the human life consists of plus and zero points alternatively arranged. That means the person lives with bliss and peace alternatively. Peace is a good interval between two blissful moments for a man.

Now take the case of Lord Narayana, who is in the upper world. For Him every moment is blissful and so He is with infinite bliss. He gets bored and wants a negative point as an interval. The zero point cannot be an effective interval after a very long chain of plus points. Therefore Lord Narayana came down as Rama and wept for Sita in the forest. He came down purposefully in the search of the minus point, which alone can be a good break in His case. Lakshmana advised Rama to not weep and further said, “Weeping (minus point) will not bring Sita back. It will further weaken You and You will not have sufficient energy to search for Sita”. This is the best advice for any man to stop the minus point from entering his brain. But for Lord Narayana, who came down especially in search of the minus point as an interval in His continuous bliss, this cannot be the right advice. Rama appeared as a man to eyes of Lakshmana due to His

Maya and so Lakshmana out of ignorance, gave this advice to Rama thinking that Rama was a man. Lord Rama just nodded His head and smiled at the advice of Lakshmana!

Krishna and Shishupala

Several serpents surround the pot of Divine Nectar while plain water is freely available in a well or river surrounded by pleasant flowers. Similarly, several negative points may surround God and the world may be associated with apparent plus points. Anybody would want to taste the Divine Nectar alone and not the water in the river. Similarly one should try to taste God and not the world. If you compare Krishna and Sisupala from the point of view of Princess Rukmini, Sisupala was a better match. If Rukmini had married Sisupala, she would become the Queen of Chedi (Shishupala's kingdom) and Sisupala would be a better match because he would not marry any other lady later. He did not having any illegal affairs with other women. Krishna was famous for having illegal affairs. Such a fellow was sure to marry other ladies and so there was no guarantee that Rukmini would become the Queen of Dwaraka (the kingdom of Krishna). Chedi was a large country and Dwaraka was just a city. The parents and brothers of Rukmini discussed this matter deeply and took the decision to give Rukmini to Sisupala in marriage. The fruit of becoming the queen of Krishna was not certain. Rukmini would have to face the problems with the other wives of Krishna. In spite of these negative points, Rukmini wanted Krishna only because a Sadguru like Narada taught her about the greatness of Krishna compared to anyone else in the world.

Similarly a devotee must not expect any benefit from God, as Rukmini never aspired for the position of queen. The devotee must be prepared to suffer the negative points shown by God i.e., God may give troubles even after your worship but still the devotees must love God. The devotees must be attracted by the divine personality of God. You are attracted by the wonderful taste of the Divine Nectar and should face all the problems like the serpents surrounding it. When a great film actor dies, the fans of that actor, commit suicide. The fan is not benefited from the film star in anyway. In fact the fan had spent his money for the sake of the actor. So instead of benefit he is put to a loss due to the actor. The reason for such highest love of the fan for the actor is his strongest attraction towards the personality of the actor. Similarly the attraction towards the divine personality of God should be the reason for your worship. It should be just like your blind attraction towards your son. You have served him in his

childhood. When he is grown up, he does not serve you but insults you. Still you give all your property only to your son.

You do not show such a treatment towards God. This clearly means that God is not even equal to your son. But in your prayers, you claim that God is dearest to you. This is a lie. Thus you commit two sins. The first sin is that your highest love is not for God, as it is supposed to be. The second sin is that you claim that God is dearest to you, which is a lie. Due to this, the anger of God towards you is doubled.

Rukmini loved Krishna in spite of the negative qualities that He exhibited. After marrying Krishna, she became His servant and always pressed His feet and served Him. This means that the devotee must continue His service to God irrespective of the benefits and even in spite of troubles. Krishna was pleased by such real love proved by the selfless service of Rukmini. He gave the highest value to her. When Rukmini placed a small leaf of Tulasi (a sacred plant) in the pan of the balance, that tiny leaf outweighed the Lord. [There was an incident in which Lord Krishna's other wife, Satyabhama, was going to make a donation to Sage Narada, of gold equal in weight to Lord Krishna. All the ornaments and gold of Satyabhama could not equal the weight of Lord Krishna but He allowed one tulasi leaf given by the devoted Rukmini to be heavier than Himself.] Rukmini purchased the Lord just by that one leaf. Thus for such a devotee, God gives the highest value.

From Vacant Space to the Present Human Form

The atheist says that God does not exist. For him God is nothing i.e., vacant space. This is the first stage. When he sees miracles he becomes a believer in God. He accepts God as some power or energy. The power or energy is also formless, like vacant space. So the concept of God is very close to his previous concept and thus the atheist (scientist) accepts the formless (Nirakara) God very easily. The third stage is God with form (Sakara). In this stage, statues in human form are introduced. The training is given to do the sixteen upacharas (services) to these statues in human form. This training indicates that one has to worship God in human form, in this way. The sixteen upacharas are actually related to the human form only. For e.g.: the first upachara 'Aavahanam' means 'invitation' and is relevant to the human being only and not to an inert statue. Now the statue in the temple is said to be better than the statue in your house. Why? It is so because life initiation (Prana Prathishtha) is done for the statue in the temple. This again indicates that you have to worship the 'statue with life'.

The concept is that the inert statue plus life is equal to the human being. Therefore worshipping the statue in the temple indicates that you have to worship the 'statue with life' i.e., the human form of God. Thus you are slowly trained to worship the human form of God by the sixteen upacharas.

In this training, when your egoism and jealousy are completely destroyed, the human form of God is introduced. Unless your egoism and jealousy are completely destroyed you cannot accept the human form directly. So the worship of the inert statue in human form, introduces the concept of the human form, and the initiation of life (Prana Pratishta) introduces the concept of the living human form. Thus, it is a gradual transformation of you by reducing your egoism and jealousy. When your egoism and jealousy are completely removed, the final human form of God is introduced. Only a particular man like Lord Krishna is God. This is different from the Advaita philosophy, which extended the concept by claiming that every man is God, due to the same jealousy and egoism. If every man is God, then nobody would require salvation!

Thus when you start from vacant space you first accept God as a formless energy or power. Then you accept the human form but without life, which is a statue or idol in your house. In the same stage you accept the statue plus life in the temple, which only indicates a living human form. Finally you catch God in the present living human form.

Whatever I have just preached here has the following best practical proof. Hanuman, the greatest of human beings in this world, worshipped Rama alone, who was a living human incarnation present in Hanuman's time. Hanuman did not go down to the lower levels of worship i.e.; he never meditated upon the formless God or statues. In the Valmiki Ramayana such things are not mentioned about Hanuman. He never even worshipped previous human incarnations like Vamana. He worshipped only the human incarnation (Rama) present in his generation.

Similarly Radha never worshipped Rama but worshipped only Krishna, who was the human incarnation of her generation. According to the Bhagavatam, Radha never worshipped statues or the formless God. Hanuman became Brahma (the creator in the future cycle of creation) and Radha became the queen of the 15th world called 'Goloka' (the highest heaven). Nobody in this world will attain a better position than these two. So your spiritual journey must end in recognizing the human incarnation of God present in your generation.

God is impartial and so He comes down in human form in every generation. If you say that Lord Krishna was the latest incarnation, then that

generation alone was blessed by His presence and then God becomes partial. Therefore God comes in human form in every human generation. People do not recognize Him because after the incarnation of Krishna, egoism and jealousy have been growing continuously in all human beings. Men did not recognize God when He came in human form after Krishna. After Krishna and before the final incarnation, Kalki, is the Dark Age of Materialism (Kali Yuga). Due to the influence of the Kali, people are full of egoism and jealousy and so they cannot recognize the human form of God in the Kali Yuga’.

God even comes in different human forms at the same time in various levels, for the sake of devotees who are in different levels. He comes as a school teacher for the school students (devotees who are at a low level of spiritual evolution, comparable to the school level in education), as a lecturer for the college students and as a professor for the post graduate students. Since the school students and college students are large in number he comes down as a number of school teachers and college lecturers. Such incarnations are called as Amsa Avataras, which mean the incarnations of a small portion of His power. The incarnation of His radiation is called as Kala Avatara which is the formless God like light worshipped by some believers. Light travels as waves and the Shiva Linga in the temple represents this formless God. Since the post graduate students are less in number, only one professor is needed. God comes down in the highest form as the ‘Pari Poorna Tama Avatara’ i.e., the most complete incarnation which reveals the final true knowledge. He is called the Sadguru (Sat-Guru) or the original Datta in the human form.

Datta exists in two forms:

- 1) The three headed form—Trimukha Datta.
- 2) One headed form—Eka Mukha Datta.

The three headed form indicates Parabrahma (God), who creates, rules and destroys the universe by His three faces respectively. The other single-headed form is the external human form, in which the three-headed form exists as the internal form, but is not seen externally. This is the essence of the Eka Mukha Datta and Trimukha Datta. The school teacher shows miracles and converts the atheist into theist. The college lecturer trains the theists in the worship of statues having human form to remove their ego and jealousy and make them devotees. Lastly, the university professor gives the final true knowledge that God comes down in human form alone and that He (the professor) Himself is God.

God is Beyond Criticism

People criticize God due to misunderstanding. God can never be criticized because whatever God does is the perfect justice. You are criticizing God with your limited knowledge. Let us take the case of Lord Rama. People criticized him mainly in two points.

- 1) After the battle, Sita was brought to Lord Rama. Rama said to her, “Go and marry Bharata to become the queen of Ayodhya or marry Vibhishana to become the queen of Lanka”. People criticize Rama for such harsh words. If you refer to Valmiki Ramayana (Sundara kanda), Sita said “*Piturnidesam...*” i.e., “O Rama, after two months you will go to Ayodhya, marry several ladies and enjoy the kingdom. I will die here always thinking about you”. Sita blamed the Lord by such words and therefore the Lord retorted with the same harsh words.
- 2) Even though Sita was proved to be chaste by entering the fire, a washerman in Rama’s kingdom blamed her. Based on that blame, Rama sent her to the forest (exile). For this point, the answer is as follows: When Rama was chasing the golden deer, Sita asked Lakshmana to go and help Rama but he refused since he wanted to stay and protect her as per the orders of Rama. Angry at his refusal, Sita said to Lakshmana “You have come to forest along with your brother with a motive to enjoy me in the absence of your brother”. This sin is more severe than the previous sin because abusing a devotee (Bhaagavat apachara) will make God more furious, than abusing Himself (Bhagavat apachara). So the Lord created an equivalent blame through the washerman and also sent Sita to forest.

In the first sin her words were punished by words. But in the second sin, which was more serious, her words were punished by words and action. Now why should Rama punish Sita in her life itself? Sita was the incarnation of Maha Lakshmi. She had to go to Vaikuntha Loka (heaven) directly from earth and was not supposed to go to hell. For this purpose, Lord Rama cleared her file (of karma) containing these two sins here itself.

Similarly Lord Krishna was criticized for dancing with the Gopikas in Vrindavanam. There are two points here to be noted before you criticize Lord Krishna.

- 1) Did He dance like that with other women after leaving Vrindavanam?
- 2) Did He ever come back to Vrindavanam to dance with them again?

Let us go back. Krishna was Rama in the past incarnation. Gopikas were sages in their past births. The sages were attracted by the beauty of

Rama and wanted to embrace Him in the form of ladies. Rama promised that their desire would be fulfilled when He came as Lord Krishna in His next incarnation. Let us go back even further. Krishna was Lord Datta. These sages were the sages living with Lord Datta. The sages were men and had families. Yet they said that Lord Datta was their husband. There was no objection from any corner since they were men. Lord Datta wanted to test these sages by changing the situation by making those sages as family women. Lord Datta incarnated as Lord Krishna. Now could the sages as family ladies say that Krishna is their husband? There would be a lot of opposition from all the corners if they said so? Was the attraction of the sages for God so powerful that they still could say that? This was the test of Datta. The Gopikas passed the test. The Lord left Vrindavanam, since there was no need of re-examination. So He never returned back. He did not conduct this same test outside Vrindavanam because there was nobody else who was a devotee of that level. Therefore, Lord Krishna never danced like that, outside Vrindavanam. This test was of a very high level and was limited only to those few sages. If the Lord was of such a nature (flirtatious), then after He left Vrindavanam at the age of eighteen years, He would surely have danced with other girls elsewhere or at least returned to Vrindavanam to dance with the Gopikas. This clearly proves that the Lord was not of such a petty nature as you think.

Lord Shiva is blamed for killing Yama Dharma Raja (Angel of Death), who was bound by duty to take the life of Markandeya. People say that Shiva killed His own officer on duty due to hasty anger and then realized His mistake and had to correct His own mistake by bringing Yama back to life. Can the Lord err like this and be forced to rectify His mistake? This allegation damages the divine personality of Lord Shiva. Actually Lord Shiva killed Yama in the case of Markandeya only to teach Yama a lesson. Earlier to this, Yama Dharma Raja gave life to Satyavan when Satyavan's wife, Savitri, had flattered Yama by praise and begged for her husband's life. In doing so, Yama had violated his duty. He should not have violated his duty on being praised. Now he was so particular of his duty of taking away the life of Markandeya, although Markandeya was involved in praising and worshipping Lord Shiva at that moment! Therefore, in order to correct Yama, Lord Shiva played all this drama. In fact Markandeya was a radiation of Shiva Himself (Kala Avatara). So, one must be very careful before criticizing God. One should have the patience to analyze and have firm faith in God and believe that whatever God does is justice.

These clarifications were not revealed so far to this world. Only today Guru Datta is revealing the truth by giving the correct explanation. Only the Sadguru, who is the incarnation of the Lord Guru Datta can reveal such truth.

Money and Spirituality

All the scriptures say that family bonds should be cut or at least reduced and that a person's strongest bond should be with God. The family bonds in the case of foreigners (westerners) are very weak by themselves. They ask their children to earn and live on their own after a certain age. But Indians store their money for generations together. Why is there this difference between Indians and foreigners? The reason is that the Christian religion was thoroughly cleansed by Lord Jesus. As a result, all their impurities of the religion were washed away. People have developed divine love due to the precious preaching of the Holy Bible. They sacrifice a lot of their earnings not only for the spiritual missions in their countries but also to the spiritual missions of other countries, which proves their infinite love for God.

In the case of Hinduism such cleaning did not take place. The Hindu scriptures are in Sanskrit and the interpretations of these scriptures are limited to the a few scholars. Several misinterpretations and twists were given to the words of the scriptures. So the Hindu public is always misled. Due to this, the worship of God has become just a business to gain selfish ends. Such a situation was prevailing even in foreign countries (the lands where Christianity was born), before the Lord came in human form as Jesus. As a result of this corruption, Hindus did not develop real divine love and so they do not sacrifice to God. They concentrate on prayers by words and on meditation by mind. So God gave strong thinking power of the mind and good pronunciation of words (language) to Indians. But India was not blessed with wealth. In the case of foreign countries, there was not much meditation and not as many prayers, but they had divine love for God to sacrifice most of their earnings to God's work. So God blessed those foreign countries with immense wealth. God will continue to bless them even in the future.

There are three strong bonds for a human being:

- 1) Bond with husband or wife
- 2) Bond with children
- 3) Bond with money.

The bond with money is the strongest of all the three bonds since all your relatives depend on you only due to financial reasons. Vashishtha said to Rama “*Dhana Mula Midam Jagat*” which means that money is the root of this entire world. When money and God compete with each other, money alone succeeds since people worship God only for money. They want money from God and they want to give that money to their children. Out of that money, they do not give even a little to God. Even if they give some money to God, they want several times more from God in return. If you give some money to God’s work, without aspiring for anything in return, you are viewed very highly in the eyes of God. Donation of money proves your real love. You are giving all your money to your children. So your real love is only for your children. You have served them in their childhood. When they become adults, even if they do not serve you in return or even if they insult you, you are giving all your property to them alone. But in the case of God, you are not giving even one rupee to God, doubting whether He will help you after taking this one rupee in advance. You are treating God just as an outsider. He is nowhere near your children.

Just think of the Gopikas who gave all their stored money (butter) to Lord Krishna alone, without giving any even to their children. Just think about Shabari, who gave her meal of fruits to Lord Rama. Just think about Kannappa, who gave his meal of flesh to Lord Shiva. All these devotees offered even the little food that they had, to the Lord without satisfying their own hunger. In Sri Kalahasthi, the serpent gave its hard-earned gem to Lord Shiva and got salvation. The spider gave its web built by its own saliva, to Lord Shiva and got salvation. They offered their wealth to God without aspiring for anything in return. Kuchela was suffering with a lot of poverty. He did not ask anything from Lord Krishna. Even in that condition he offered a handful of rice to the Lord. He returned back without asking for even one rupee from the Lord. Lord gave him infinite wealth. Since Kuchela developed the real bond with God, he got infinite wealth.

The scriptures also say that your sacrifice of money is the highest.

- 1) The Gita says “*Jnanat dhyanam vishishyate Dhyanat karma phala tyagah*”: i.e., Bhakti (devotion) is better than Jnana (knowledge) and sacrificing the fruit of your work (money) is better than Bhakti.
- 2) The Gita says “*Sarva karma phala tyagam prahuh tyagam vichakshanah*” i.e., if you can give the entire fruit of your work to the Lord, then that is real sacrifice.
- 3) The Veda says, “*Na karmana, Na prajaya, Dhanena, tyage naike Amritatvam Aanasuh*” i.e., You cannot attain God by selfish work or

through children. You can attain God only by sacrificing your money for God's work.

- 4) The first words of the first Upanishat (Eeshavaasyam) say, "*Tena tyaktena Bhunjeethah Ma gradhaha kasyasvit Dhanam*" i.e., This entire world is the money of the Lord. Take whatever you require from His wealth; don't take extra, which is not permitted by God. If you have taken extra, you are a thief. Return it back to the Lord.
- 5) The Veda says "*Samvida...*" "*Shraddhayaa...*" "*Hriya...*" "*Bhiya dheyam*", i.e., Return the extra to the Lord in human form after recognizing Him through His Jnana. Wait patiently till you recognize the Lord in human form. When you are donating your money to Him (actually you are giving Him His own money) you should give it to Him with fear and feel shy.
- 6) In the Yoga Vashishtha the Guru Vashishtha says to Rama "*Dhanamarjaya*" i.e., Bring money and offer it to me as Guru Dakshina (donation/fees for the teacher) before I can teach you Jnana (knowledge).
- 7) Shirdi Sai used to ask for Guru Dakshina from everybody in order to teach them this important sacrifice. He criticized a merchant who came seeking for Brahma Jnana (spiritual knowledge) but was not giving even Rs.5/- from his pocket. Mr. Patil, a farmer, on the other hand used to donate his entire yearly crop to Sai Baba and used to take back only whatever Baba gave back to him.

Faith

[This discourse was given by Swami in Bombay (Mumbai)]. Once you have recognized the Lord in human form, follow Him blindly. Hanuman followed Lord Rama and served Him in His personal work of getting back Sita, who had been kidnapped by the evil king, Ravana. Lord Rama's personal work should not be mistaken as the blind love of Rama for His wife, Sita. It was clubbed with protection of the world since it involved killing the evil Ravana. So you should not try to analyze God. Whatever is dear to Him is Dharma (justice) and whatever is not dear to Him is Adharma (injustice). So, do what He orders you to do. Shri Shirdi Sai even asked a Brahmin (person from the priest caste) on an ekadasi day (sacred day) to kill a goat. Yet the Brahmin was ready to do it. At the last minute Sai stopped him. He only wanted to test the faith of the person in Him.

Dharma (deity of justice) came as a cow seeking protection from Lord Datta and Datta protects Dharma. The Protector is greater than the

protected. Lord Datta competes with Dharma to test your love for Him. You must prefer Him and leave Dharma. After all, the aim of Dharma is only to please Datta (God). To be grateful to the creator of this entire universe is the highest Dharma. King Dharmaraja was ordered by the Lord to tell a lie. But Dharmaraja voted for Dharma and told the truth and so he went to hell for not obeying the Lord. Even great devotees fall down at this point. You have to give God the topmost priority.

Flashes from the Divine Discourses of Swami

Longevity of devotion

When you select a bridegroom for your daughter, his longevity is very important apart from his beauty and good qualities. If he does not have longevity, what is the use of his beauty and good qualities? Similarly excellent devotion to God may exist in a devotee but how long the devotion continues at that level is the most important point in the eyes of God. Devotion, which is very high in the beginning, should continue forever.

Worldly wisdom

Worldly wisdom is good for all worldly matters, but it is not good in spiritual matters. You will win more and more in the world as you become more and more wise, but you are going farther and farther away from God. Old people look less wise in worldly matters and you mock at them. You don't know how near they are to God.

Reaction to violence

When one throws fire on you if you throw fire against him in return, can your fire extinguish the opposite fire? The fire thrown by you cannot pacify the injuries caused by your enemy's fire on your body. The injuries caused by your fire on the body of your enemy will increase the strength of your enmity with him. If you throw water against his fire, your water can extinguish the opposite fire. The water fallen on your enemy generates repentance in your enemy and the enmity ends forever. A scholar shows love as an answer to violence. An ignorant person shows anger as an answer to anger.

Human incarnation is God all the time

The bulb glows when you put on the switch. When there is no necessity, the switch is put off and there is no current flowing in the bulb. Similarly the human incarnation is associated with the power of God whenever it is necessary. At other times, He remains simply as a human

being. But even in that stage He is God because at that time He sacrifices Himself for the sufferings of His devotees. When He remains as a human being He attracts the sins of His devotees and undergoes sufferings. For such sacrifice He is called 'Datta'. Datta means He who has sacrificed Himself for the sake of others. Therefore the human incarnation continues to be God at all times. He is either associated with the power of God or He is sacrificing Himself for the sins of His devotees.

Knowledge is the full form of God

You think that the human incarnation has great power when He performs miracles and has less power when He preaches the knowledge. This is wrong. While preaching the divine knowledge He is fully God; like a thousand-watt bulb. He is like a zero-watt bulb while performing miracles. Therefore even petty people are able to get the powers to do miracles. But they cannot attain the divine knowledge. While preaching to both the Kauravas and Arjuna, Lord Krishna was fully God (Viswaroopam state). When mere scholars preach bookish knowledge they are also like zero-watt bulbs. The divine knowledge preached by the human incarnation is called 'Prajnanam' or 'true knowledge' according to the Veda. 'Prajnanam' means the knowledge that is not possible for any human being to preach. Scholars are called Gurus. The human incarnation alone is the Sadguru. 'Sat' ('Sad') means God. Sadguru means God in the form of Guru.

The three tests

Love for God is called devotion (Bhakti). Love for worldly things is called love (Prema). The basic meaning is same for both love and devotion. There are three strongest worldly chains.

- 3) Love between husband and wife.
- 4) Love for children.
- 5) Love for money.

These three bonds are called 'Eshanas'. Datta (God) competes with these three bonds in His tests. One cannot reach even the outer gate of Lord Datta if one fails in these three tests.

Respect and love

You respect your parents because you are receiving some benefits from them at present and expect to receive more benefits in the future. However you love your wife and children because you are giving your earnings to them. Therefore when you aspire for something from God you

can be said to respect Him. When you sacrifice something to God without any aspiration in return, you can be said to love Him. God likes love and not mere respect. Such love, which involves sacrifice alone, and not any aspiration for benefit from God, is called as real devotion. Try to convert all your respect into love for God. That means that you should sacrifice for God's work and not aspire for anything from God in return.

MESSAGE ON DEEPAVALI

Leave Blind Practices

[October 25, 2003] Today is the festival of Lord Krishna. Deepavali means the series of lights. Krishna Himself told in the Gita “*Jnana Deepena*” i.e., light means knowledge. In other verses also, Swami told the same “*Satvat Sanjayate*” “*Prakasa upa*” i.e., Satvam (good quality) is light. Satvam means knowledge. So light is knowledge. The Gita also says “*Na Pavakah*” i.e., sun, moon, and fire cannot shine before Lord. The Veda also says the same “*Kutoya magnih*”. This clearly discourages taking the light in physical sense. The Veda and the Gita are the authorities. Other Sanskrit verses written by blind scholars are not authorities. Anybody who has learnt Sanskrit can write a verse. Even Charvaka, the atheist, wrote Sanskrit verses.

So, why are you burning lights and firecrackers, which cause pollution of the environment leading to the green house effect? Rains are not coming properly due to this. By burning these lamps, the darkness of ignorance is increasing. Life is the light and hunger is the fire as said in the Gita “*Aham Vaishvanaro*”. Give food to the beggars who are unable to do work and let their life-lamps glow. You are burning these lights for so many generations. Did the Lord appear or appreciate you at any time directly? Lakshmi (money) comes to you by your sacrifice and not by these lights. These lights benefit merchants alone. Adi Shankara did this real Deepavali. He enlightened the ignorant people by wandering throughout India. The Lord was pleased by such propagation of knowledge and appeared before him in the cave in the Himalayas. Shankara dissolved in the Lord along with his body. Today you must remember the real divine lights that propagated knowledge and devotion. Such divine eternal lights are Shankara, Ramanuja, Madhva, Ramakrishna Paramahansa, Vivekananda, Ramana Maharshi, Meera, Tyagaraja etc., Inspired by those lights, you should also become a light by participating in the divine propagation of knowledge and devotion. You are burning a lot of oil and ghee today through these lights. Oil and ghee are food. The Veda says

“*Annam Naparichaksheeta*” i.e.; food should not be wasted. Food is also a form of Lakshmi (Dhanya Lakshmi). You are burning Lakshmi (Goddess of wealth). How can you get Lakshmi (wealth) by this act?

Bonds are Chakras

Today is the day of the victory of Satyabhama. Satyabhama was the incarnation of Goddess Earth. Naraka was her son. For the sake of the Lord, she fought with her son and participated in the festival with joy, on this day when the Lord killed her son. She crossed the bond of children due to her greater love for God. Satyabhama means real light. Rukmini is another light because she ran away with the Lord opposing her parents and brothers. The Gopikas are the divine lights. They crossed all the bonds for the sake of the Lord. Radha became mad for the Lord. She is the topmost light as the queen of the 15th uppermost world called Goloka.

There are six bonds represented by the six whirlpools (chakras). They are the bonds with

- 1) Mother
- 2) Father
- 3) Husband or wife
- 4) Children
- 5) Fraud Gurus
- 6) Illusory forms of the real God who is only One.

Out of these six bonds the central two bonds are very strong. If these two are crossed, one can cross all the chakras. The Gopikas danced with Lord Krishna leaving their husbands in the Vrindavanam (Raasakeli). They gave butter (their stored money) to Krishna without giving it even to their children. Hence only Goloka, in which the Gopikas are living, is bright with the real lights called as the Gopikas. Radha is the headlight. Hanuman is also equal to Radha. He never did any work for himself. He participated in the work of Lord alone throughout his life. Such sacrifice comes only due to the madness for the Lord. Radha exposed her madness. Hanuman controlled the same madness because he had to do service for the Lord. Radha exposed whatever madness was hidden in the heart of Hanuman for the sake of the public to understand. If Hanuman had exhibited that madness, the work of the Lord would have been affected. Hanuman and Radha are the two eyes of the Lord, and are the lights of all the lights because any light can be seen only with the eye. Hanuman was a devotee of Rama who was born in the dynasty of the sun. Radha was a devotee of Krishna who was born in the dynasty of moon. It is said that the sun and

moon are the two eyes of the Lord i.e., Hanuman and Radha are the two eyes of the Lord. Krishna becomes happy with such real lights.

Spread Real Light

Worship the Sadguru who is the incarnation of God in human form. He comes down to enlighten the ignorant people in this world. Participate in His program of propagation of the light of knowledge. Become His servants and spread His divine knowledge. Then each human being becomes a light of knowledge. All the darkness of ignorance will vanish. This is the real Deepavali by which the Lord becomes immensely pleased with you.

Christians are also burning candles on Christmas day in the same manner. But what did Lord Jesus tell them? He told them “I am the light” i.e., God is Light. Before that light, no other light can shine. Because the Light of all these lights is God. The Veda says the same thing “*Tasya Bhasa*”. He also said “I am the path”. The light means knowledge as per the Gita and the Veda. Therefore this means that the knowledge of Lord Jesus is the path. The preaching of Lord Jesus i.e., the Holy Bible is the path. The preaching of all the human incarnations of God like the Gita, Bible, and Quran are the different lights and are one and the same i.e., the light alone. So all the holy books of all religions are the lights and paths. Since God is knowledge and God is truth, Knowledge is truth. The Veda says the same. “*Satyam, Jnanam*”. Therefore your participation in His divine program of propagating the Holy Bible is the real participation in the festival of candles. God came down in human form as Jesus for this purpose. Then only have you known the truth. This is the meaning of Jesus saying “I am the Truth”. This means that Jesus, who is God in human form, is the real form of God.

The Lord comes down in human form in every human generation. He preaches the same knowledge that was preached by the past human incarnations. Every human generation should participate in the program of the human form of God of that generation. Everybody should participate in the propagation every day and so every day is ‘Deepavali’. Every human incarnation is Lord Krishna. Every ignorant person getting rid of the darkness of ignorance by the divine knowledge propagated by you, is a real light of Deepavali.

LIGHT IN THE KARTEEKA MONTH

Meaning of Light

[October 26, 2003] The Veda says “*Param Jyotih*”. Brahma Sutra says “*Jyoti radhikaranat*”. This means that whenever the word light comes, it only means God. In ancient times, light was lit using ghee or oil. Neither kerosene nor electricity was present at that time. In the evening when darkness came, the lamp was lit and it was a necessity. In such light they used to bring in the concept of God in that light. Due to light, darkness vanishes. Similarly due to knowledge ignorance disappears. The Gita says that Knowledge is Satvam and Satvam is light. Therefore knowledge is light. Knowledge is God as said in the Veda. Therefore light is thought as God.

Today, why are oil lamps lit in the daytime? At night when electrical lights are present, again the oil lamp is lit. The Veda says that fire exists in three forms:

- 1) Loukika Agni or Bhowtika Agni is the physical fire, which we see.
- 2) Vaidyuta Agni is the fire, which is in the form of electricity.
- 3) Devata Agni is the fire, which is in the divine form.

The first two forms are inert and there is no life and divinity in both these forms. We are imposing divinity on the inert lamp. Such type of worship is called ‘Prateeka Aradhana’ which means worshipping the representative form. E.g. The three-colored flag represents India. When we salute to the flag we are saluting to India. The flag is representing India. Similarly the lamp represents God. Actually, the flag is not India. Similarly the light is not God. Light is fire. Fire is one of the five elements. All the five elements are created by God and are called as creation. God is the Creator. Creation is not the Creator as the flag is not India. Such type of worship can be done even to the electric light. It is also one of the three forms of fire. Why are you unnecessarily lighting the oil lamp? If you want to directly worship the divine form of Agni (fire deity), which is also called as ‘Vaishvanara’, it is present in the form of hunger of living beings. As told in the Gita “*Aham Vaishvanaro Bhutva*”, such a form is the actual form

of God. The inert form of fire is very low compared to the actual form of God, as the Veda says “*Kutoyam Agnih*”. The Veda says that even the sun is useless before God. Before the sun, this oil lamp is useless. So before God this oil lamp is most useless.

Representative Worship

We invite a man and give him food treating him as a representative form of God. Worshipping the oil lamp is also like that. Suppose we invite Krishna Himself who is God in the human form directly for food, what is the use of the ordinary man? Similarly when the actual divine form of fire in the name of Vaishvanara is available, what is the use of the oil lamp and the electric light? When we worship the sun as God, the sun represents God. The sun which is only inert fire, is not God. The Veda says “*Nedam tat*” which means that this inert sun is not God. Therefore instead of worshipping the inert lamps, as representative forms of God, is it not far better to worship the divine fire itself directly, which is present as hunger in the living beings? Therefore offering food to hungry living beings is the real worship of the divine light. You should not waste oil and ghee [clarified butter] for the sake of inert lamps.

If you say that this is an old tradition, are you following all the old traditions? The old tradition is not wearing a shirt and shaving the head with only a little hair left like a tail on the backside of the head. Scholars are “*Puranamityeva*” and “*Tatasya kupoyam*”. This means that all that is old is not correct and a fool drinks salt water stating that his father dug the well.

The Shiva Linga represents the wave form of energy. The life form of energy is greater than all the inert forms of energy. Sivalinga, which is in the form of a wave, represents this best life form of energy. The light represents the hunger in the living beings. In this Karteeka month, you are worshipping the Shiva linga with oil lamps. Both the Sivalinga and the lamp indicate the living being who is suffering with hunger and real worship is not putting oil and ghee in the lamp or pouring milk, curd, honey, ghee and sugar on the Sivalinga. All these are food materials, which you must give to a hungry living being. That living being can be a bird, an animal, an incapable beggar or a poor devotee.

Shiva represents knowledge as said “*Jnanam Maheswarat*”. Therefore understand the true knowledge and do the worship in the original and right sense. Then only Lord Shiva will be pleased with you in this Karteeka month.

MESSAGE ON THE FESTIVAL OF SERPENTS

Stop Wastage

[2003] You are pouring milk to serpents today. But you are killing the serpents whenever and wherever you see. A serpent never harms anybody unless it is hurt and fears for its own life. It spreads its hood and gives a hissing sound as a warning. After biting, the serpent does not drink your blood or eat your flesh. Man is killing animals, which do not harm man or eat his flesh. Today you must develop some kindness and understand the serpents. Then today will be a meaningful festival. Moreover you are pouring milk in the abode of snakes [termite-mounds or holes where snakes are commonly found]. The serpent does not drink and the milk is wasted. The Veda says “*Annam Naparichaksheeta*” i.e.; food should not be wasted and that such wastage is sin. Milk is a complete food and by wasting it you are earning a lot of sin. The Veda is the highest authority.

If a priest takes Rs.10/- from you and charges another Rs. 100/- for unnecessary materials, which is wasted, you may sometimes get sin and the money may go waste. An uneducated doctor takes Rs. 10/- as fees and prescribes medicines worth of Rs. 100/- which do not cure the actual disease and sometimes lead to new diseases. You may give Rs.100/- to a Sadguru and He gives clear knowledge to you like a qualified doctor who takes Rs.100/- and prescribes a tablet worth of Rs.2/-, which will cure the disease completely. The priest represents karma (action) and the Sadguru represents Jnana (knowledge). The Gita says that Jnana destroys karma (*Jnanaagni...*)

Understand the Real Meaning

The snake abode represents the human body and the snake represents the hunger, which is the fire-energy represented by waves. Energy is propagated in the form of waves and the serpent also moves in the forms of waves. Therefore the serpent represents the life energy. Giving milk to a hungry deserving person is the inner meaning of this festival. Datta is fond of milk. Therefore, you should offer milk to the human incarnation of Lord

Datta or to a devotee of Datta or to an incapable beggar and preach to him about Datta.

Every serpent is not God. Only 'Adishesha' is God in the form of a serpent. This is told in the Gita. Similarly Rama, Krishna, Jesus, Buddha etc., are God in human form. This does not mean that every human being is God. Today you must remember that 'Adishesha' represents an ordinary human being because 'Adishesha' is a serpent and the serpent represents the life energy. 'Adishesha' was born as Lakshmana when the Lord was born as Rama. Lakshmana served the Lord personally as well as in His mission. Therefore, Lord Rama gave a permanent togetherness (Sahavasa) with Him on earth. Rama never left Lakshmana even for one day.

The pure mind represents the milk and the human incarnation of Lord represents the snake abode. Pouring the milk in the snake abode represents the dedication of your pure mind to the Lord. The serpent represents the life energy of the human incarnation. Sometimes, the human incarnation may go in a curved way like a serpent [deliberately display some negative qualities]. Krishna also showed some curved ways. Like the hissing and biting of the serpent, the human incarnation may threaten or even trouble the devotee to test his devotion. In spite of the negative qualities of the serpent, you are offering milk. This means that even if the human incarnation of Datta may exhibit some negative behavior or threaten or harm you, you must dedicate your mind to Him as you pour the milk to the serpent in spite of its negative qualities. This is the innermost spiritual essence of this festival.

THE TRUE ESSENCE OF YOGA

Imaginary Chakras and Lotus flowers

[November 19, 2003] Yoga is the most prestigious field of spiritualism. People think about 6 wheels (Chakras) or lotus flowers present in the spinal cord, which are not seen by the eyes. They are imaginary and so they carry some inner meaning. When you say a face as a moon, fools search for moon in that face. But, wise people see similarity in the face and moon. Similarly, wheels and lotus flowers should not be searched in the spinal cord. Spinal cord is the main nerve, representing mind, which is the base of love. All these wheels or lotus flowers are the bonds of love in the various relatives like parents, wife or husband, children etc. They are compared to wheels or the revolving whirlpools in the ocean, which attract a swimmer and drown him. Similarly, these love wheels are compared to lotus flowers, since the lotus flowers attract the bee by sweet fragrance and bind it. Similarly, these love flowers attract any one and bind them. 'Kundalini' is the mind which is the energy traveling as waves like a serpent, should cross all these love wheels connected to 7th lotus flower in the head called 'Sahasrara', which is Buddhi or intelligence that takes the decision, which is the firm love on God.

The Bhagavat Gita is called as the main scripture of yoga (yoga-sastra). Why there is not even single reference to these wheels or lotus flowers in anywhere in the Gita or even in Upanishads? Since they are not real, they are not even mentioned. The author of the Gita is Krishna, who is called Master of yoga (Yogeswara). Krishna also says that the real yoga was lost since long (*Sa kaleneha mahata...*). This means that in the beginning, Sages in India knew the real yoga and loved God only crossing all their family bonds. In due course of time only, this true yoga was lost. Why? The middle age Indians were unable to cross their family bonds and so failed to succeed in yoga. They wanted to cover their inability by twisting the very concept of yoga. The family bonds were removed from the concept and only wheels or lotus flowers are left fixed. Now, they close the eyes and say that they have seen the lotus flowers or wheels, which are

only imaginary. Now they cross these wheels by their imaginary 'Kundalini' and say that they have succeeded in yoga. These blind teachers are also not to be blamed, because they were trained like that by their blind teachers. This misinterpretation was done long time back and hence, even at the time of Krishna, He told that yoga was lost since a long time. We cannot catch those original culprits, who were the top most twisting masters and so the present tradition also cannot be blamed. Only rectification is the way left over. Some say that they see light, which is only an imagination. After all, the mind is a form of energy and on its concentration imaginary light can be imagined. Instead of such a weak light, you better see a strong light with your open eyes. What is the use of these imaginary lights and colours, without achieving the Lord through your love, which excels the various worldly loves?

I pity the foreigners, who are trapped in this false imaginary line of yoga, who are wasting their precious lifetime and energy. In fact, they are the best to succeed in yoga, if the reality of the yoga is exposed. Their family bonds are very weak and their love towards God is real, which is proved by their huge sacrifice of money to God's work. Money is the fruit of work and its sacrifice for God's work is 'karma phala tyaga' as mentioned in the Gita. Again, the middle age Indians twisted this word 'karma phala tyaga' as sacrifice of the fruit of the work like praying God instead of sacrifice of money. The reason was that these Indians were unable to sacrifice money to God due to their strong love on their children. Foreigners ask their children to earn after certain age. Indians store money even for ten generations and still continue to store only. Since prayers, meditation and knowledge are very much diverted to God, India was blessed by God with good language, good mind and good knowledge. Since foreigners are good in sacrifice, God blessed them with good wealth. Even Indian spiritual centers were strongly funded by foreigners only. Swami Vivekananda cried, 'Why my India suffers with poverty in spite of so much spiritual knowledge?' Sacrifice of money (karma phala tyaga) and sacrifice of work (karma samnyasa) put together constitute the God's service, which is the real yoga (real proof of love) called 'karma yoga' in the Gita. Foreigners are the best in this karma yoga and so they easily succeed in yoga. Throughout the Gita, this karma yoga was explained as yoga and wheels or lotus flowers are not at all mentioned.

True Interpretation of Sahasrara

Kundalini represents the life energy. When it is passing through wheels, it is in the state of mind i.e., it doubts whether to do this way or that way (Samkalpa and Vikalpa). For e.g. When it is in Anahata wheel, it thinks whether one should love God in human form more than the children or not? When it reaches 'Sahasrara' which is the state of intelligence (Buddhi), it decides that highest love should be on God in human form. Even after taking that decision, the decision is split when that God in human form starts testing by exhibiting negative nature (Maya) and various petals of the 'Sahasrara' lotus flower represent this split of decision. When this split disappears, you reach to take the central part of the lotus flower i.e., a single firm decision to believe that human form of God as the ultimate truth. The whole essence of yoga is like this. You pass from mind to intelligence without split. i.e., you leave all the doubts about the human form of God and dedicate all your firm love to Him even if He tests you and finally associate with him. If you never fall from this state, it is called 'Nirvikalpa Samadhi' which is the 8th state of yoga. Gopikas, who were real yogis, reached this state and Lord Krishna in human form was Yogishwara. Their association was yoga.

Sahasrara is the lotus flower with many petals, represents intelligence (Buddhi) and the petals represent various decisions taken by the intelligence. This shows that the Buddhi, which is nothing but the decision, is divided in several ways. At the centre of Sahasrara, the real God i.e., Datta is present. The centre part of the lotus flower is joined with all the petals. That means all the different decisions combine to become a single central decision at this place. Real God exists there at that central point. This means deciding the human form of one God, which is correctly recognised is that single central division. To divide the human form of God, Buddhi splits and takes various decisions at various times which are represented by the various petals. To decide the human incarnation of God, it is very complicated matter, which is called the 'knowledge of God' (Brahma Jnana). Therefore, Brahma Jnana (Brahma vidya) is very difficult. If we say that God has no form and is pervading all over the world, like cosmic energy, there is no trace of difficulty to understand. If you say that God is a particular statue, again there is no trace of difficulty to understand it. But, when we say that a particular man is God, there will be various splits in our decisions, because that particular human body also follows the usual laws of nature. That particular human body further complicated the

topic by showing some misleading negative actions to test our faith. Hanuman worshipped the Rama, who was in human form present at his time. Radha worshipped Krishna in human form only present at her time. Jesus was also in human form and Mohammad was also in human form. Loves with human beings can be obstacles only, when God in human form competes with them. If the God is formless or a statue, loves with human beings cannot be obstacles, because a formless thing or a statue cannot compete with human beings. Krishna competed with family bonds of Gopikas in human form. This is the true interpretation of Sahasrara.

Raja Yoga & Samnyasa

Yoga means to recognize and reach such a real human form of God. Actually this word means 'to meet'. If your association with Him is permanent that is called eternal yoga. For this purpose, you should love that God and your love with such God should exceed all your loves in the world. Your love in the world is with non-living things like wealth and living things like your relatives as parents, wife, husband, children etc. This non-living wealth is meant for the living things only. So, if your love with living things is cut naturally love with non-living things is also cut. These loves with your relatives are the obstacles to your pure love with God. This means clearly that you should not love anything or any body except God. These worldly loves are the revolving whirlpools present in the ocean of world. When you are crossing this world (Samsara) by swimming, these whirl pools will attract, revolve and drown you in the way. Hence, you should not swim straightly. You should swim in a curved manner like a serpent. This point has again the inner meaning. This means you should not be straight in the case of your love or bonds with your family members. You should act as if you love them because all your love is only on God. To avoid hurting them such behaviour is not cheating or a sin. Therefore you are called as 'Anagha'. Anagha means sinless and she alone attained and is seen by the side of Lord. Anagha is the wife of Datta. This means that Anagha is that human being who reaches Datta. Anybody irrespective of male or female is Anagha because God is the husband of all the human beings. Therefore Anagha does not mean a lady. Why cheating the family bonds is not a sin? Instead of such cheating you may say that it is better to cut the family bonds and leave the family for the sake of God. You should not do like that. If you do so, you get the sin by hurting them. Then you cannot be Anagha and you cannot reach Datta. Cheating them is not a sin but hurting them is a sin. Actually, if we analyse, your cheating is not at all

a cheating. Actually, such a cheating is justified because the family bonds are temporary for this birth and so unreal. Anything temporary is unreal as proved by Adi Shankara in his commentary. For example, a temporary mother-son bond in the shooting of a cinema is unreal during the shooting time also. Therefore cheating the unreal bond is not a sin.

Cheating the family bonds is not at all a sin, from another angle also. The family bond itself is a cheating bond. The reason is your relative loves you for his or her happiness only and not for your happiness. A wife loves her husband because her husband is giving happiness to her. Similarly the husband loves his wife. Similar is the case in all our loves of the world.

When Sage Yajnavalkya was taking samnyasa, his two wives followed him stating that they love him. But, Yajnavalkya told as said in the Vedas 'one loves anybody for his or her selfish happiness (*Atmanaha kamaya sarvam priyam bhavati*). He told them that if they leave him, he will be happy and then only their love on him was real. Both the wives, who were scholars understood the truth and left him. So, all these worldly loves are cheating bonds. Therefore, cheating of a cheating bond is not a cheating. This is called raja yoga, which is greater than samnyasa yoga in which you leave the family and hurt them. In raja yoga you reach the goal and also make the family happy. Therefore, king Janaka a raja yogi was greater than Shuka who was a sanyasi and the former was the examiner of the latter.

Kundalini is your mind which is the base of your love and which is called as the serpent going with curves. Generally, the mind of the people is curved by nature. Mind is energy and is propagated as waves according to science. These wheels are the family bonds and crossing them in a curved way is cheating those cheating bonds. This justifies that Maya can be crossed by Maya and a thorn can be taken out by another thorn. The first wheel represents earth, which is the bond with mother and is called as Muladhara. Only from earth living beings like plants etc. (life) are born. The Kundalini sleeps in the Muladhara wheel. This indicates your sleeping state of mind in the womb of your mother.

Interpretation of Different Chakras

The awakening of Kundalini means that you are delivered and came into world and you are trapped in bonds as your mind grows. So, there is no need of awakening the Kundalini, which was already in the awakened state. By closing your eyes, you are encouraging Kundalini (mind) to sleep. First you have to cut your bond/love with mother for the sake of God. The second wheel is 'Manipura' of water representing the father. The sky

having clouds is said to be the father in the Veda. When water falls from the sky and unites with earth, life is produced. The bond with the father should also be cut as Prahlada left his father for the sake of God. Now, you may argue that the Veda says mother and father are God (Matru devaha, pitru devaha). These words have two meanings as per the grammar. The first meaning is that mother and father are God. This is correct because in the world among all the people, they should be very highly respected and loved. The second meaning for these words is that God is mother and father. This meaning should be taken, when God comes into your life and competes with mother and father.

The third wheel is Swadhistana (fire) representing the bond between wife and husband. The union of a couple takes place only due to heat (fire). Buddha left his wife and Meera left her husband for the sake of God. The fourth wheel is Anahata, of air, representing the bond with children. The Veda says air is the strongest. This wheel is placed in the heart, which means that this is the heart or the essence of all the bonds. Buddha left his one year old son for the sake of God. The fifth wheel is Visuddha of Akasha (space), which is in the throat, representing the bond with false gurus (preachers). A fraud guru preaches only nonsense, which represents nothing like space. To reach the God who is the Sadguru you must leave all the gurus. Prahlada left such teachers.

The final wheel is Aajna, in between the two eyebrows, representing the 'Jnananetra' i.e., the sight of knowledge. This is of mind. With the help of knowledge i.e., the Vedas and Shastras, you must decide the real form of God as Lord Datta and all other forms are only his various dresses. The Vedas say that Datta is only the ultimate and real God (Brahman). The Veda says that God should be one and that one God creates, rules and destroys the universe. Datta is only one and does these three works through His three divine faces. But, such ultimate God cannot be reached because the Vedas say that even words, mind, intelligence, logic and even imagination cannot touch him. But, He comes in the human form and then only you can see, touch, talk and even spend your whole life with Him. Such human form is called DATTA. Datta means the God who is given to devotees, you can meet Him in this world in human form only. The Gita says that God comes in human form only (*Manusheem...*). The Gita also says that if one worships formless, he or she gets sorrow only (*Avyaktahi...*). The Gita also says that if you worship a statue, you are born as a stone (*Bhutejyah...*). A statue has only a limited use of being seen by

devotees (Darsanam) and is not meant for worship. A human form only gives full satisfaction to devotees during worship.

Krishna is called Yogishwara. He is Datta because the unattainable God is given to the world in that attainable human form. Gopikas crossed all the family bonds and reached him. In fact they were sages who were doing lot of Sadhana for the God from several births. Nobody else has reached God except Gopikas or let me say that those who reached God are called Gopikas. Gopikas mean only human being who stores his or her love for God secretly, so that the relatives are not hurt. A person who is doing job and studying in the evening college is greater than a full time student when both attained the same degree with the same rank. The word Gopi means 'storing love secretly' (*Gopayati...*).

Yoga means joining the God after cutting all the family bonds through cheating to avoid hurting as explained above. The bonds can be cut only when a new bond with God is formed. Without the new bond, the old bond cannot be cut. First attachment to God (Bhakti) should come and detachment from the relatives (Viragya) is a natural consequence for which no effort is needed. Once you taste the divine nectar, you will naturally stop drinking coffee. Without tasting the divine nectar it is impossible to leave coffee, because we desire always to drink something. So without Bhakti Viragya is impossible and meaningless. It is meaningless because a stone having no bond at all is not salvated.

Attaining Spiritual Powers

Lord Datta who is called Yogi Raja (Master of Yoga) can only bring out the real essence of yoga and He has given the true explanation today to show the real path to ignorant people. The strength of this discourse is only Truth and hence it will pierce into the heart of anyone having open mind in this world. My aim of this discourse is all foreigners and those Indians who have open mind without blind conservatism.

Dr. Khurana could not get a teacher post in India. But when he got a Nobel Prize in foreign country, Indians become proud of him! Indians appreciated Swami Vivekananda only when foreigners appreciated him. This is historical fact. This means foreigners grasp the truth very easily and quickly.

There are 2 lines. One is line of science in which human effort gets results. The other line is Supernatural line in which powers are attained by God's grace only. Even demons did penance and got powers by the grace of God only. Now the middle age scholars mixed these 2 lines and developed

3rd line in between i.e., by human effort, you can get powers. People are fooled like this. By human effort, like controlling breath, you can get health only which is not a power and this is completely first line only. People are attracted like this in the name of yoga. To get powers, Ravana should have joined yoga centre. Why he did penance for God Brahma? Yoga means achievement of grace of God by which only powers are attained.

SHORT DISCOURSES

Blind Bond

[2003] Even big scholars are attracted to the family bonds blindly in the name of tradition and finally are falling in well. Kunthi was a great devotee of Lord Krishna. But she was attached to Dhrutharashtra and Gandhari in the name of traditional practice. Dhrutharashtra was blind. Gandhari covered her eyes with a piece of cloth. Both were blind because they were supporting their devil son Duryodhana. Kunthi neither stayed with her son Dharma Raja (Deity of justice) nor with Krishna, the Lord. When Dhrutharashtra and Gandhari were caught in the fire in forest, Kunthi was also burnt in that fire. So, one must cut the blind bonds in the family. The bond shall be with Lord or attached with atleast Justice. Association should be decided by wisdom and not by blind tradition.

Spiritual Effort

In spiritual effort, everybody is independent. Even the wife cannot get share in the spiritual effort from her husband. The share may be in the religious rituals, which gives temporary heaven. To reach God, everyone is isolated with his or her personal effort only. The Gita says the same thing 'Uddharet'. You can advise your wife to follow the spiritual path but you cannot give any share from your spiritual effort.

The Lord is the Kindest

In the forest, sages asked the Lord to accept them as wives, since they can become women by their super power. Lord did not agree to this and postponed to next birth. Then sages were after the Lord. Later on, Lord was born as Krishna and the sages were born as maidens. Krishna was after those maidens. The whole picture was reversed. Why? The kindest Lord protected the prestige of sages in the eyes of the world. When sages were after Him in the previous birth, He was alone with them. See the kindness of Lord towards His devotee!

Fasting

Upavasa (Fasting) means forgetting food, when you are immersed in God. (Upa = Near God, Vasa = Immersed). But today people are fasting by force, suffering with hunger. This is not Upavasa. When you do such fasting, Yogi Vemana says 'Kuudu Vidachi Malamu Kudchura Upavasai'. This means a little excretory matter is left over in the digestive system after motion. When you fast the digestive system assimilates this little excretory matter. So on that fasting day, one has eaten the excretory matter instead of food! Similarly if you do not get sleep due to thinking of God, that is 'Jagaranam' (Not sleeping in the night. But people are stopping their sleep by force.

There should not be force to stop eating or sleeping. If they are stopped without force, automatically due to immersion in God and then only 'Upavasa' and 'Jagaranam' are fruitful. Aspiring some benefit, people are doing Upavasa and Jagaranam by force. Such acts are waste and useless. The right knowledge is necessary in any religious deed.

Caste System

This is the cancer for Hinduism. The Gita says 'Chaturvarnam...', i.e., the four castes are created based on their qualities and deeds. The Veda says 'Brahmmanosya ...' i.e., the four castes are born from the four parts of the body of God. All of them are brothers as God is Father of all the human beings as the Gita says 'Aham Beeja'. They are like present teaching community, doctor community etc., based on their talents and profession. Greatness is not by birth but by the work done as said 'Janmana Jayate...' Rama and Krishna are non-brahmins whose feet are washed by Brahmins today in temples. Ravana was a Brahmin and he did not have any temple. Does this not clearly show that Hinduism is not based on the caste?

The untouchability is also meaningless. Sabari and Kannappa (Hunter) are the so called untouchables, whose photos are present along with God in the house of every Hindu. Bhurisarvasa belonging to the caste of pot makers was the president of a sacrifice performed by sages (Refer Bhagavatam). The actual meaning of untouchability is forgotten. A very bad student is expelled from school for a change in him. Similarly very bad people were expelled from the village, expecting a change in them. This is the actual sense of untouchability. It belongs to an individual. The son need not be untouchable. The son of Hiranya Kasipu (demon) Prahlada, need not be a demon. Prahlada was very pious. Datta came in the form of

untouchable and preached Sankara, and Sankara fell on the feet of Datta, which proves that an individual is not untouchable.

Even if you argue that according to the 'Gene theory' a man of a particular caste is getting the qualities of all his ancestors and so caste is based on the birth. Even then you are finding good and bad qualities in all the castes. Can you show me a caste, which is completely good or bad? We must give the value to good qualities as in the case of Rama and Krishna and reject bad in the case of Ravana. Due to Rama the entire kshatriya caste is not good. Due to Ravana, the entire Brahmins are not bad. Analyse any individual independently and respect or discard him by his qualities and deeds and not by birth.

Service (Karma Yoga)

Knowledge means preaching others and not to know by himself. Love means loving others and not to be loved by others. If you love others, others will love you. So loving is the characteristic property of love. Bliss is giving happiness to others and not to be happy. Knowledge, Love and Bliss are the characteristic properties of Datta (God), which contain the sacrifice. By these three qualities only, you have to recognize the human form of Datta. Datta means sacrifice (donation).

Sacrifice (Datta) is the essence of the whole path to reach God. 1) Sacrifice of work (karma samnyasa) and 2) Sacrifice of fruit of work i.e., money (karma phala tyaga). Both these put together are called karma yoga (service). These are the two eyes of God. Without these two there is no use of prayers, meditation etc., which are only the sacrifice of words and mind only. Lord gives you His grace and that grace is nothing but the fruit of the service in the above two ways. So whenever God shows grace on some person people should understand that such grace is the fruit of service of that person only. Lord is giving your own fruit only from His pocket and His own fruit. You can earn this fruit only by your service and which is deposited in the pocket of the Lord. Lord does not give His to anybody simply by praise or expression of feeling or weeping or begging. He is impartial and cannot be prejudiced or fooled. He is the cleverest judge. You cannot fool Him by praise (Kaka) or by expressing feelings (artificial love) or by weeping (Kindling His Kindness) to any extent. Hanuman never did such low things in the presence of Rama as per Valmiki Ramayana. He served Rama, the then human incarnation in His work and stood like a majestic Hero always. He was given the fruit of his sacrifice i.e., the position of creator (Brahma), which he never aspired. So recognize the

human form of God present before you and participate in His work doing service (karma yoga). Never weep, never beg, never praise Him and never do any other type of worship. Serve Him in His work without aspiring anything in return. Hanuman did only three things as per Valmiki Ramayana. 1) He recognized the human incarnation not by His miracles. In fact Hanuman him self knows all the miracles. 2) He participated in the work of that human incarnation with full sacrifice. He had no personal work except the work of the Lord. 3) He never aspired any fruit for his service. He was given the highest fruit.

Energy and Work

In Science the first law of Thermodynamics shows that heat = Rise in internal energy + work done. Now, you have taken food which gives 100 calories of energy to you. If you make rise in internal energy (tension) as zero, all the energy supplied = work. You will do the work to your level best. The Gita says the same thing. '*Karmanyeva adhikaraste...*' i.e., concentrate all your energy in work only. The Gita says that tension becomes zero, when you do not spend any energy (thinking) for the sake of fruit of that work. On the day of examination, the student spends all his energy in this tension and his brain does not work in the interview. Don't think about the fruit. Tension becomes zero. Then your work is maximum. This is the clue of success in your worldly life and also in spiritual life.

In spiritual line, your energy is wasted in 1) watching cinemas 2) watching Televisions 3) reading waste books 4) talking unnecessarily which neither helps here nor there. These four are the divine dancers called Rambha etc., to spoil and fail you to achieve success in this world or to achieve God.

A beggar praises you for food. You are rejecting him. A guest comes to see you and not for food. You are treating the guest in excellent manner. Similarly, you must approach God as guest and not as a beggar.

Rama and Krishna

Rama came to teach 'Pravrutti', which is the way to live in this world peacefully selecting justice and discarding injustice. Krishna came to teach 'Nivrutti', which is the way to reach God by selecting God only if there is a competition between God and justice. God is the highest and He protects even the justice. Protector is greater than the protected.

Sages in the forest asked Rama that they will become women by their super power and get rid of the male egoism. Rama told that unless they are

born as woman, they couldn't get rid of male egoism. Accordingly sages were born as Gopikas (ladies serving cows) and got rid of the male egoism. But they got the natural jealousy of woman. Headache disappeared but Malaria appeared. Hence Lord Krishna danced with all the Gopikas together to remove the jealousy from the heart of each Gopika. This is the aim of His dancing with all the Gopikas together (Raasakeli) in Brindavanam gardens. Thus Raasakeli was a training program to remove jealousy from the hearts of the sages. God belongs to all devotees equally. When egoism is removed the soul becomes sage 'Atri' and the jealousy is removed the soul becomes 'Anasuya'. Atri and Anasuya only achieve Datta (God).

Nara and Narayana

Nara is a man. Rama acted as Nara only. His godliness was hidden in Him like the sugar inside a wheat cover. Unless you cut with your teeth you cannot get the sweet. Ramayanam is that type of sweet. Narayana is superman. Lord Narayana is like candy sugar. Bhagavatham is like this. Only angels and sages can take the sugar directly.

Coming to Bharatam it is mixture of the story of Pandavas and the story of Lord Krishna. It is like wheat flour mixed with sugar in a sweet (Laddu).

For human beings, both man (Nara) and superman (Narayana) are mixed as human incarnation as in Lord Krishna. Human beings cannot tolerate Narayana with His intensive divine qualities like the candy sugar. They cannot relish an ordinary human being like tasteless wheat flour. They can relish a human incarnation in which both the normal properties of Nara and divine properties of Narayana are mixed, which is like Laddu prepared by mixing sugar and wheat flour. Hence, human incarnations are mixture of Nara and Narayana in various propositions, which are Krishna, Jesus, Mohammed, Buddha etc.

CONFLUENCE OF CHRISTIANITY AND HINDUISM

Introduction

[December 25, 2003 Christmas] These discourses will bring a coordination between Hinduism and Christianity. The messages of a Hindu saint like Swami Vivekananda have spread in Christian countries. The messages of Christianity have spread in India. Thus there is a broad-minded brotherhood between Hinduism and Christianity. The tolerance of Hindus and the love of Christians are the reasons for such a bond of brotherhood. Spreading of these special discourses among your Christian friends will strengthen the feelings of brotherhood and love, which is the aim of Swami. When people following the two religions are mixed with love that means the two religions are mixed. Religion means only the people following those religions and therefore the scriptures can also be mixed and correlated.

God and Human Incarnation

Lord Jesus was the human incarnation of the Holy Spirit (Matthew 10:40). The human body of Holy Jesus is like the metallic wire, which is pervaded all over by the Holy Spirit. The Veda says “*Antarbahischa*” which means that the Holy Spirit pervades all over the body of human incarnation. Wherever you touch the wire an electric shock is received. Similarly the entire human body of Holy Jesus is holy. The holiness is the nature of the Holy Spirit just like the shock is the property of electricity. As the electricity cannot be separated from the wire, the Holy Spirit cannot be separated from Holy Jesus. So here, the Holy Spirit is Holy Jesus. Holy Jesus refers this Holy Spirit as His Father. He says that He was sent by His Father as a messenger. Although He and His Father are one and the same, He speaks like this for which there is a practical reason; every human being repels another human being. A man cannot accept another man as God due to jealousy and egoism. The Bhagavad Gita says, “Men insult Me when I come here in human form (*Avajananti mam...*). For this purpose, Holy Jesus wants Himself to be called only as a messenger of the Holy Spirit by

His disciples, whenever He is introduced to the public. If He tells the truth to the egoistic public, they will not even hear what He preaches and will simply reject Him. Therefore He is telling His disciples to introduce Him as only a messenger. Of course, the disciples are really the messengers of Holy Jesus.

The Holy Spirit has taken over the human body of Holy Jesus and pervaded all over the body to preach the divine knowledge to this world. The same Holy Spirit is sending the disciples for the propagation of the Divine knowledge. Both the body of Holy Jesus and the disciples are instruments of the Holy Spirit chosen for different purposes. The Holy Spirit is preaching through the body of Holy Jesus and is propagating the divine knowledge through the disciples. Therefore if you respect the disciple you are respecting the Holy Spirit indirectly. Even though both the instruments exist like this, the Holy Spirit is present in Jesus and is not present in the disciples. Due to this difference the disciple is an indirect instrument and the direct instrument is Holy Jesus. The disciple propagates the divine knowledge after hearing it from the Holy Jesus. Therefore when such a disciple is respected, Holy Jesus is respected first and then the Holy Spirit. But among the disciples there may be some person who cannot repeat what Holy Jesus exactly preached. In such a case the Holy Spirit will take over the body of that disciple and preach (Mathew 10: 20). Such a disciple differs from Holy Jesus because the Holy Spirit resides in that disciple only for some time where as the Holy Spirit resides in Jesus all the time.

Holy Jesus says that He is the messenger of the Holy Spirit and He also says that the disciple is His messenger. He is giving the same status to Himself and the disciple by saying so. The reason is that some disciple may become jealous in the future if He says that He Himself is the Holy Spirit where as the disciple is only His messenger. The difference in status may bring jealousy. Therefore He maintains equal status so that no devotee becomes jealous of Jesus in the future. Due to jealousy the disciple may slip from Holy Jesus.

When He says that He is only the messenger, this shows the humility and submissiveness of Holy Jesus. He wants His disciples to be humble and submissive to the Holy Spirit throughout their lives. For this purpose He sets Himself as an ideal. The Holy Spirit present in the human body of Holy Jesus is the essence of true and infinite knowledge as the Veda says "*Satyam Jnanam Anantam Brahma....*" Humbleness and submissiveness are the fruits of the Divine Knowledge. Therefore the humbleness and

submissiveness are the qualities of the Holy Spirit itself. This means, whatever Holy Jesus speaks is the statement of the Holy Spirit only.

The Only Love

Lord Jesus has said, “If any one comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he can not be my disciple (Luke 14:26 to 27; Mathew 11:34 to 38)”. The knowledge is compared to a sword. The Bhagavad Gita says “*Chhitva Jnanasinatmanah*”. This means that ignorance should be cut by the knowledge, which is like a sword. The bonds with wife or husband and children are due to ignorance. Such bonds should break when the Lord in human form competes with them to conduct His test. Lord comes in human form in every human generation to preach and give His direct presence. If the Lord comes in only one human generation, God becomes partial to that human generation because other human generations are not blessed with such opportunity. To give the opportunity to see, touch, talk and live with the human incarnation, He comes down as per the prayers of the devotees. The Lord comes to preach and so He will not enter statues, animals or birds. The Veda says “*Na tasya pratima asti*” which means that God will not enter the inert statues. The Gita says “*Manusheem tanu masritam*” which means that God enters the human body only because the main purpose is to preach to human beings. The Gita strongly says that he who worships inert statues will be born as an inert stone (“*Bhootani yanti*”). Christians should be commended on this point since they worship Holy Jesus only, who is the most powerful human incarnation of God. The Veda says “*Na tat samah*” which means that nobody and nothing should be equal to the Lord in human form. One should leave everything and everybody for the sake of the Lord in human form. The bond with human beings can be broken only by the bond with a new human being. Such a new human being must be very powerful and can only be God in human form.

A new bond existing with the formless God or statues cannot break the human bonds. Only the bond with another living being can cut the bond with living beings. The bond with formless God is impossible. The bond with an inert statue has no use. The above statements of Holy Jesus indicate that one should cut the bonds with his family and with wealth. In the Hindu religion too it is said that God (Datta) cuts all the bonds of family and wealth (“*Dattam Chinnam*”). Even the bond with the body should be cut for the sake of God. The Gita says the same thing as “*Mat Gata Pranah*”. Holy Jesus says that one has to carry his own cross (death) for the sake of the

Lord. This means that one has to invite his own death with his own hands for the sake of God. Holy Jesus did this as an ideal example for others. This means that you have to cut your bonds not only with your family and wealth but also with your life if necessary.

Hanuman, a top devotee, tore his heart with his own nails for the sake of the Lord and was blessed by the Lord to be immortal. So when the devotee sacrifices his life, his life gets protected forever. The essence of this gospel is that love is proved only by the practical sacrifice. The Veda says “*Dhanena Tyagenaike...*” which means that sacrifice of money alone proves real love. Money is the fruit of the work. So money is another form of work. If it is inconvenient to sacrifice money, at least they should sacrifice the other form of money, which is work for the sake of God. All the family members are attached to you only due to the dependence on money. If there is no money, all the family will leave you. You are also giving your money only to your family. Therefore if the bond with money is cut and if the money is sacrificed to God, the family bonds are considered as vanished, even though the family exists externally.

The work of God in human form is the propagation of His divine gospel. For doing such divine work the family also stands as an obstacle because most of your energy is diverted for the family only. Therefore you do not have any energy to work for the sake of Lord. Hence Holy Jesus wanted His disciples to leave their families for the sake of God. The propagation work needs both money and work. Generally everybody works to maintain his family. In the name of maintenance, several luxuries are introduced, which look like essential needs and thus there is no end for your work to earn money for the sake of your body and your family. Your blindness increases and you will put more and more efforts to work and earn money for the sake of the family bonds. In such a case you can never even see the human form of God. At least you should remove your blindness by the divine knowledge if not the actual bonds. Only people of very high devotion can cut the actual bonds. You are giving money to your family but you are giving words to God by your prayers and you are giving your mind to God through meditation. You are giving love to your family through your work and money, and are calling the sacrifice of words and sacrifice of mind as love to God and you are fooling God. Your real love is only for your family and not for God. Holy Jesus tests your real love for God by these statements. The Christian Pope and priests and the Hindu Acharyas and saints left their families and concentrated completely on the

work of God. Only such pious souls can be the representatives of God in this world.

Sacrifice of Wealth is the Way

Lord Jesus has said “Do not lay up for yourselves, treasures on earth”. “But lay up for yourselves treasures in heaven”. “For where your treasure is there your heart will be also” (Matthew 6:19 to 22; Luke 12: 33 to 34). He has also said “Not everyone who say to Me, ‘Lord, Lord’ shall enter the kingdom of heaven, but He who does the will of My Father in Heaven” (Matthew 7:21).

Hindus, particularly, are sacrificing words through prayers and feelings through the expression of love for the sake of God. When the question of wealth or money comes, they sacrifice it for the sake of their families only. This is the reason why India suffers with poverty. Swami Vivekananda wept loudly facing the sky asking, “Why India with such high spiritual knowledge is suffering with poverty?” The foreigners are not so good in prayers and expression of love or meditation compared to Indians but they sacrifice their money for the sake of God with full vigor. Therefore God blesses the foreign countries with wealth and prosperity. Indians sacrifice words and mind only to God. Therefore Indians are blessed with very good pronunciation of language and excellent knowledge, which are connected to the words and mind. The Gita says “*Ye Yatha Mam Prapadyante*” which means that God gives you the result in the same way in which you worship Him. If you worship Him with words (prayers) only He will also appreciate you with sweet words. If you love Him with your mind and concentrate on Him through meditation, He will also love you in return with high concentration of mind. If you sacrifice practically, He will also do everything for you practically. Indians must learn this practical sacrifice from foreigners as they have learnt science and technology from the West.

Even in the olden days, Indians were always doing exercises in theoretical knowledge of God and in composing a lot of poems on God. Therefore the same attitude entered even their education of science. They have become theorists even in science. The foreigners were less theoretical and more practical in spiritual things and therefore that attitude entered their scientific education also and the foreigners have become the real practical scientists. Let Indians not be proud that they are the masters in spirituality if not in science. Though I am born in India, I deny this. Indians should follow the foreigners not only in science but also in spirituality by

learning the practical aspect of the materialistic as well as divine knowledge.

Today, in the world, everybody agrees that the real power is money alone. Money is the fruit of work and the Bhagavad Gita calls the sacrifice of money as 'karma phala tyaga'. In the Bhagavad Gita, it is said "*Dhyanat karma phala tyagah*" which means that devotion is greater than knowledge and sacrifice of the fruit of work (money) is greater than the devotion. Knowledge consists of intelligence and words. Devotion consists of mind and words. Sacrifice consists of heart and love. The proof of love is practical service, which is the practical sacrifice of work or money.

Money is needed to publish the gospel in the form of books for the propagation of the divine knowledge and devotion. When you sacrifice your money for this divine work, your treasure in heaven is built up. This means that God will help you after your death and you will enter the kingdom of God. You are giving your earnings to your family only and so your real love is only for your family. There is no need of any further argument on this point because it is very clear proof. This is the real fire test for your love. You are sacrificing valueless words and valueless mind in leisure, which is valueless time. This cannot prove the real value of God in your heart. You must give real value to God. You finish your prayers and meditation on God as soon as the time to go to your job draws near. Similarly when some work for the family comes up, you immediately leave the presence of God. Therefore you are not giving any value to God for all practical purposes. But you are telling lies in your prayers that God is everything for you. Money is the final test and it can be the only test since all the family is associated with you for money only and the family serves you in your old age for your money only. If the money is sacrificed to God, your real color of love can be seen. Sage Vashishta told Lord Rama to bring money first as Guru Dakshina (pious offering to the preacher) before preaching the divine knowledge ("*Dhana marjaya...*"). The preacher tested Rama's love for God in the light of the sacrifice of money. In Vishnu Purana Lord Vishnu says "*Tasya Vittam Haramyahan*" which means that he who sacrifices money for the sake of God, is really blessed. This looks quite odd for us that God would want our money! No, God does not want money because this entire world is His wealth alone as per the Veda (*Kasyasvit Dhanam...*). You have taken the money from His treasure for your needs and God permits this. But you have taken extra money also and you are storing it, which is not permitted by God. You have to return back that extra wealth to the Lord when He comes in human form for His divine

work. Remember that you are returning His own money, which was stolen by you since He did not permit you to take extra money. Suppose you went to a friend's house and he gave you a cup of milk. He permitted you to only take the milk but not the cup. You have stolen the cup also as the extra, which was not expected by your friend. You have to return back that stolen cup to your friend secretly. Holy Jesus says that when you donate money to God by one hand the other hand should not know about that donation. Since it is stolen money it should be returned secretly. A father purchased some sweets and gave them to his child. The father is asking for one sweet from the child just to test the attitude and love of the child for him. Even if you do not give back God's money to God, you will have to leave that money here itself and quit this world with empty hands. That extra money is left in this world itself, which is the bank of God. The devotee who donates the extra money to God for His divine work also quits this world empty handed. But the former goes to hell as a thief while the latter goes to the Kingdom of God because he returned the stolen money of God. When you return this extra money, you must be very careful to see that this money reaches God only and not others. God dwells in two places:

1. In the body of human incarnation (Son of God; God-man)
2. In the heart of a real devotee.

When money is donated to the human incarnation of God or the real devotee, that money is properly used to uplift humanity. In such social service the God-man or the real devotee will use lot of discrimination due to their divine knowledge and the money donated by you will be properly spent. Without the practical sacrifice of money or at least the work, mere prayers, love and meditation are only the side pickles in the plate without the central bread or rice. When God eats only the pickles which are served by you, His stomach is burnt with high acidity and God becomes furious. Due to His anger the extra money stored by you goes waste through diseases etc. Your children may lose that money also and they are also not blessed in any way in their lives. This gospel of Holy Jesus should open the eye of knowledge of all the Hindus to learn the practical sacrifice from foreigners. Holy Jesus referred to such people who do not give up their extra money for God's work saying that they can never reach God even if a camel passes through the eye of a needle. His Gospel refers to such selfish rich people who are caught up in the net of their limited families.

The Real Conversion

“I indeed baptize you with water. He will baptize you with the Holy Spirit and fire (Matthew 3:11; Mark 1:1 to 8; Luke 3:1 to 18)”, is said in the Bible. The Veda says “*Prajnanam Brahma*” which means that the Holy Spirit is the divine Knowledge. The Gita says “*Jnanaagni*” which means that knowledge is fire. This means that the acceptance of Holy Jesus should be through His knowledge radiating through His sentences, which are like diamonds coming out from His mouth. The acceptance should not be just by sprinkling some water. If you accept Holy Jesus just for some money or bread or some materialistic benefits, that is not the real conversion. Your spirit i.e., the soul should be attracted directly by His powerful knowledge. The Holy water represents rituals without knowledge. Unless you study the Vedas (Upanishads) and the Bhagavad Gita and realize the knowledge by putting it in practice, you cannot be a Hindu. A true Hindu is always a true Christian because the practical sacrifice is the same in any religion. Whether you can leave your family and money and come to God or not is same in any religion. The knowledge is the same in all the scriptures. Whether you are a doctor studied in English medium or French medium, you can cure the disease of any patient and perform surgery. Religions are only languages and knowledge is the content of the syllabus. Every body does not understand the brotherhood of all the religions. If you travel along the religion–river you will reach the Spirituality–ocean. Live as a sea-fish and don’t be stagnant as a river-fish by stopping your journey, which should be along with the flow of the religion–river. If a Hindu insults Holy Jesus and the Holy Bible, he has insulted Holy Krishna and the Holy Gita. The same thing applies to the follower of any religion. Let each human being understand all the religions by reading the scriptures of all the religions. An Indian goes to a foreign country and takes a degree in medicine, studying the subject in that foreign language. If he comes back to India he can practice applying the subject he studied, to any human being. He can perform a surgery on any person. You purchase a diamond from a foreign country do you throw it away since it is a foreign diamond. You use the fan, the electric bulb, the television etc., which are invented by foreign scientists and you use these things in your daily life. Why not use the diamond-like concepts from foreign scriptures like the Holy Bible in your spiritual life too? This question applies to the follower of every religion.

The Human Incarnation

It is said in the Bible, “He will save His people from their sins” and “His name ‘Immanuel (Matthew 1: 21 and 23)’ which is translated, ‘God with us’. Holy Jesus is the human body into which the Holy Spirit entered like the electric current in a metallic wire. The Holy Spirit without the union of husband and wife, created the human body. Of course the entire universe is the creation of Holy Spirit only. In the creation of the universe there is a scientific logic with the concept of cause and effect. But this creation of the human body in the womb of Holy Mother Mary was beyond scientific logic. Thus the very human body showed super power of God even in the formative stage. Hinduism calls such incarnations as the full-fledged incarnation (Pari Purna Avatara). The Holy Spirit is called ‘Brahman’ or ‘Paramatman’ in Hinduism. Even Lord Datta was born to His mother without the physical union of His mother and father. He stayed in the womb of His mother for only nine days instead of nine months. He is considered as the full-fledged incarnation of ‘Paramatma’ or ‘Brahman’. He is considered to be the topmost preacher and His preachings are embedded with excellent divine knowledge like the preaching of the Holy Jesus. Holy Jesus is also the topmost preacher in the world. The Holy Spirit enters the human body only because the main purpose of the incarnation is only to preach to humanity. If God enters statues, trees, birds, animals etc., such preaching cannot be done. The human incarnation preaches to us and stays with us and so is called ‘Immanuel’. The human incarnation is better than the statues in temples (Matthew 12:6) because He preaches whereas the statue is silent. He is the real and full form of God in human form and if you insult Him you have directly insulted God (Matthew 12:31). The Gita also says the same (“*Avajananti...*”). You cannot approach the Holy Spirit directly because the Holy Spirit is with infinite power, and is also inexplicable. By such power the Holy Spirit enters the human body. The mighty ocean is now contained in a tiny water drop. ‘Maya’, the inexplicable power operates when such human incarnation is born as per the Gita “*Sambhavami Atma Maayaya*” which means that the infinite God enters the finite human body due to Maya. All the other human beings are only tiny water drops. The human incarnation is also a tiny water drop externally but the mighty ocean is hidden in it. He is the lion covered by the skin of the goat and is mixed with goats. By this way the goats can come near Him without any fear. Except this way of the human incarnation, one cannot approach God directly (Matthew 11:27).

Another important purpose of the human incarnation is that He suffers for the sins of His beloved devotees, who have proved their love to Him by their sacrifice and service. In Hinduism also we find the human incarnations of Lord Datta suffering the sins in the form of diseases, which are taken from His real devotees (Matthew 8:17). A devotee should serve God in human form without aspiring for anything in return. Such service is the only real and full sacrifice. Otherwise it is only business. Remember that Holy Jesus also suffered for the sins of His devotees only and not for the sins of all the people. Others who do not believe Him and criticize Him have to go to the ever-lasting fire. This is the case with any human incarnation. The criticism of the human incarnation by the fellow human beings is only due to the natural jealousy because likes repel each other (Matthew 11:6). The human body follows all the rules of nature so that He can come near to the people but due to the same reason human beings neglect Him (Matthew 11:19).

Scriptures

Lord Jesus said “Do not think that I came to destroy the Law or the profits. I did not come to destroy but to fulfill (Matthew 5:17)”. The right interpretations of the old traditional scriptures given by Holy Jesus appear to be quite revolutionary. But they are the real essence of the scriptures. Selfish scholars misinterpreted these old scriptures and established a bad tradition and misled the public. Certain inconvenient portions of scriptures were removed and certain selfish portions were introduced. The scriptures were polluted and this happened in Hinduism also. Holy Jesus washed all the dirt in the Christian scriptures. Similarly in Hinduism the three preachers called Shankara, Ramanuja and Madhva also washed such dirt but the dirt comes often because the wind blows everyday carrying new dust. The religion becomes dirty in every human generation. Spirituality is the broomstick with which God in human form sweeps the dust away. For this purpose He comes down in human form in every human generation. All the old is not gold as said “*Purana mityeva...*” It is also said “*Taatasya Kupoyam...*” which means that a fool drinks salt water from a well saying that it was dug by his fore fathers. So, one should not blindly follow all that is old. Analyze it at every step and find out the truth. Krishna condemned the ritual portions in the Vedas by saying “*Traigunya Vishayah...*” Similarly Lord Buddha condemned the killing of animals in the name of sacrifices. The Veda says clearly “*Manyuh Pasuh*” which means that one should kill his foolish animal behavior. But instead of doing that, people

started killing the animals in sacrifices. Holy Jesus also corrected several portions of the scripture and showed the true path. Even the Veda, which remains now, is a very little portion of the original Veda. The lost portion of Veda is called 'Khila Bhaga'. Holy Jesus also said that He had come to complete the scriptures, which means that some correct portions were lost. Rituals prescribe certain time and place for God's worship. But Holy Jesus tells us that the spirit is important and not the place or time (Matthew 12:11 & 12).

The Narrow Spiritual Path

“Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction and there are many who go in by it (Matthew 7:13 and 14)”.

The Bhagavad Gita says “*Manushyaanam Sahasreshu...*” which means that millions of people will try to reach God but only one can reach God. This means that the spiritual path is narrow with one or two devotees only who can reach God. So you should not follow the majority example in the spiritual path. The majority goes to hell. Will you also go to hell? Diamonds are in minority and gravel stones are in majority. In worldly matters you can follow the majority. But in the spiritual line there is only one Jesus one Buddha one Shankara etc., If you are in the association of the majority, you will be polluted by them since they induce the worldly poison through their conversations (Luke 13:20 & 21). If you are in the association of the Sadguru you will be spiritually strengthened by His gospel.

Judge by Knowledge

Suppose there are two teachers and one is a Hindu and the other is a Christian. You must judge the teacher by His knowledge and way of preaching. Accept that teacher whose teaching enters deeply into your heart and makes you understand the subject. Such knowledge will definitely lead to practice. Similarly you judge any scripture by the value of its knowledge and its way of preaching the knowledge. Don't be biased in such judgment because you will be helped by the knowledge of the teacher and not by the teacher. If you insist that Lord Krishna is the only God and the Holy Bhagavad Gita is the only scripture by which one can get the salvation, it is not correct. I will put a question here. If what you say is correct, the information about Lord Krishna and the Holy Bhagavad Gita should have been given to the entire world on one day and in the same minute. Then those who follow it may get salvation and those who do not follow may go

to hell. Only then can God be impartial to all the human beings. But Krishna and the Bhagavad Gita existed in India thousands of years ago. The information about Krishna and the Bhagavad Gita reached other countries only about 500 hundred years back when Vasco-da-gama discovered a route to India. Before the discovery of India, Indians were blessed by Lord Krishna and the Bhagavad Gita, but what about foreigners? They did not have any information. In the absence of information how can they follow Krishna and the Bhagavad Gita? It is not their fault when the information itself was absent. All foreigners before 500 years went to hell according to your argument. That is not justified because they were not informed. This means God became partial to India. But God is impartial. All the human beings in the world are His children. Therefore such rigid argument of conservatism is foolish. Of course this applies to every religion, which follows such conservatism. Be open-minded and read all the scriptures and judge by the merit. You must judge the teacher by his knowledge and way of preaching only and not by the teacher's caste, sex and religion. Therefore, I advice all the Hindus to read the preaching of Holy Jesus and get the spiritual benefit out of them. His teachings are very sharp and shrewd like the powerful rays of the radiating sun and will help you in your spiritual effort. Don't be biased by the external culture which is only apparent. Are you not using the fan, the electric bulb, television etc., which are invented by the Christian scientists? Similarly you should use the diamonds that came out from the mouth of Holy Jesus in your spiritual efforts and get their benefit.

Message of Swami on Christmas

I am killed by My children on the cross. The revenge is mine. My revenge is not to kill them, but to kill their ignorance. My most powerful weapon is infinite love. If you love Me I will allow Myself to be loved by you so that at last, you will find that you loved yourself by loving Me. Similarly, if you deceive Me I will allow Myself to be deceived by you and at last, you will find that you deceived yourself by deceiving Me. Your real love is proved only by money. You love your children truly. Therefore you are giving your money to your children. Similarly if you love Me you will give your money to Me for My work. This is the practical fire-test of your real love. Prayers by words and meditation by mind are just like the pickles (side dishes) in the plate. The sacrifice of a part of the fruit of your work (money) and the sacrifice of a part of your work at least, are the central bread in the plate. Both these two parts put together is called divine service.

Without this practical divine service, there is no use of mere prayers and meditation. Without divine service, if you are offering only prayers and meditation to Me, you are offering Me a meal-plate with only pickles and without the central bread. When I eat only the pickles, My stomach burns and I become furious. This is the reason why I am not answering your prayers and meditation in the absence of service. Of course if you are incapable of sacrificing your money towards My work, at least sacrifice your work for My work. If you are really incapable of sacrificing both these, then alone will I accept your prayers and meditation, because you cannot do any thing more than that. In such case the pickles offered by you will become pieces of sweet fruits and I shall answer your prayers positively.

NEW YEAR MESSAGE

Morning Discourse

[January 01, 2004] The aim of human life is to achieve the grace, which is the love of God. Even if you earn more money, you cannot carry it with you after death. Very little money is sufficient to eat and drink. Animals and birds manage to get that even without money. If the aim of the money is only eating, drinking and enjoying, you will be born as an animal, bird or worm in the next birth. If your file is opened in the upper world, you will definitely not get another human birth. Only when you serve the Lord in this world, when He comes in the human form, can you get another human birth, without any enquiry. This is so that you can serve the Lord when the Lord reincarnates. You must recognize the Lord by His knowledge, because the Veda says that knowledge is Brahman. Mere miracles are not the signs to recognize the Lord since even demons can perform miracles. The Gita says that the Lord comes down in human form (*Maanusheem tanu masritam*). It also says that it is very difficult to worship the Formless God (*Avyaktahi*). The Gita also says that if you worship an inert statue, you will be born as a stone (*Bhutejya yanti Bhutani*). So you must serve the Lord by doing practical service which consists of:

- 1) Sacrifice of work
- 2) Sacrifice of fruit of the work (money) which is also a form of work. The sacrifice must be to the full extent. When a beggar gives one rupee to the Lord, it is greater than one lakh (hundred thousand) given by a person who has lakhs of rupees, because the beggar has sacrificed all that he possessed.

The Lord wants you to have the single bond with Him and cut all the other bonds. The bond with one's life is the strongest and only one in millions can sacrifice even his or her life for the sake of the Lord. Such sacrifice needs a lot of love accumulated during millions of births because everyone sacrifices everybody and everything to save one's own life. After life what is the next strongest bond? It is the bond with one's children. Next

is the bond with wealth and money. Everybody earns more and more wealth even by unfair means (breaking dharma or justice) only to give it to his or her children. Then how to break the bond with children? The bond with children is merged with the bond with money because money is meant only for children. So if you can cut the bond with money, your bond with the children is broken. If the bond with the children is broken, all the bonds are broken except the bond with life. Therefore, the Lord competes with your money. The Lord says in Vishnu Puranam, “*Yasyanugrahamichchami tasya vittam haramyaham*”. It means that if the Lord wants to bless anybody with full salvation, He will take away his or her money completely. This means that when the bond with money is sacrificed, the bond with the children is definitely cut. If that highest bond is cut, all the other bonds will be cut. This is the full liberation from all the bonds, which is called complete salvation. In cutting the bond with money, you are returning Goddess Lakshmi (Goddess of wealth) to her husband, Lord Vishnu and not to the demon Ravana.

The Veda says, “*Bhunjithah magridhah*” which means that all this is the wealth of the Lord. Take the minimum needed. If you take extra, you are a thief, as Lord does not permit it. Therefore return it back to the Lord. Indians never donate even a single penny for God’s work; they only donate their words (prayers) and mind (meditation). Even if they have earned enough to last ten generations, they will still keep working for the eleventh generation. But if you see foreigners (particularly westerners), they donate a lot for God’s work and ask even their children to live independently after a certain age. This is the reason why India suffers with poverty and the west is blessed with wealth. God blessed India with good language for their sacrifice of their words and with good knowledge for their sacrifice of mind. Swami Vivekananda wept looking at the sky asking the Lord, “Why does my country suffer with poverty in spite of so much rich spiritual knowledge?”

Compare Dhritarashtra of the Mahabharata with the Gopikas of the Bhagavatam. Dhritarashtra could not cut the bond with money because of his blind bond with his children. For that he was prepared to leave dharma [justice; also King Dharmaraja, who stood for justice] and the Lord (Lord Krishna). The Gopikas gave all their butter, which is their entire wealth to the Lord alone, even without giving it to their children. They left money, children and also dharma (justice) for the sake of the Lord. In the beginning of the Bhagavatam, there is a verse which states that even the Sage Vyasa was crying and running after his son Shuka. This shows how blind and

strong the bond with children is. What is the use of the penance, sacrifices and the authorship of the 18 puranas of Sage Vyasa? He was defeated before the uneducated Gopikas. Therefore sadhana means cutting the worldly bonds in real life—in practice—and not chanting hymns, doing penance, doing meditation, singing devotional songs, shedding pots of tears etc. All these are related to words and mind only, which are valueless. If you sell all these in the market, you will not even get a single rupee. Even if you give them free, people will reject them. Clever devotees say that the pure mind is for the pure Lord and the impure money is for the impure family!

The six yoga chakras (wheels) stand for the six bonds, with mother, father, husband or wife, children, fraud preachers, and illusory deities. The seventh chakra is Sahasrara or intelligence, in which the Lord exists. The bond with the children called Anahata chakra, is located in the heart which is in between the other six chakras. Anahata means that bond which cannot be cut. It is the bond with one's children. The heart is abode of all the love. Thus the bond with children is the strongest. Jesus says that wherever your money is present, there your heart exists. This means that money is related to the heart and the heart is related to children. Jesus also says that unless you hate your mother and father, husband and wife, sons and daughters, brothers and sisters and even your own life, you cannot be the disciple of the Lord. Lord Datta is famous for cutting the bonds (Dattam Chinnam). But Lord Jesus goes one step ahead by asking you to even hate the bond. Why? Cutting the bond is zero. Hating the bond is minus. Zero is nearer to plus than the minus. That means, when you cut the bond there may be possibility of formation of the bond again but if you hate it, there is no reformation of the bond.

In the olden days people used to give more importance to Dharma (justice) than money. So the Lord used to compete with Dharma, by asking whether or not the devotee chooses the Lord over Dharma. For example Dharmaraja did not tell a lie when he was fighting for the kingdom in the battlefield. He gave more importance to Dharma (truthfulness) than money (kingdom). But today in this Kaliyuga people are giving more importance to money than Dharma. Therefore the Lord competes with money and not with Dharma because people have already left Dharma for the sake of money.

When you recognize the Lord in human form, you must give more importance to His work than His personal service. If you do more personal service He will preach to you many times. But He will not give you even a

single extra mark, when He evaluates your examination paper. All your exercises with words and mind (prayers, meditation etc.,) are only the year-wise academic courses. The practical sacrifice of your work and the fruit of your work is the final examination, by which alone you can get the grace of the Lord. The academic course must help you to write the examination well. The examination tests how much of the knowledge you have digested and not how much you studied. What is the use of preaching to you several times, when the whole worldly ocean is present in you? All the matchsticks (of knowledge) lit will be put off. If you had a really dry piece of wood, one-match stick is enough to light it. What is the use of pressing the feet of the Sadguru a hundred times? It will only result in the pain of your hands. What is the use of the Sadguru preaching a hundred times? It will only result in the pain of His throat?

Krishna gave the highest place to Gopikas. What is the reason? Is it because Gopikas left their husbands and danced with Krishna in Rasakeli in Vrindavanam? Is Krishna a fan of ladies? No, He is showing the reason by His hand, which contains the butter [Krishna is often portrayed with butter in hand]. That butter is the entire earning of the Gopikas. The Gopikas sacrificed all their earning to the Lord without giving even to their children. This shows that they have cut the highest bond that is the bond with their children. Therefore, sacrifice of money proves that all the worldly bonds are cut. Veda says, “*Dhanena Tyagenaike Amrutatvamanasuh*” which means that sacrifice of money alone can prove the real love to God. This was also told in the Gita as Karmaphala tyaga, which is the sacrifice of the fruit of work. This is the truth and the real essence of sadhana (spiritual effort).

You have shown the real love to your children by sacrifice of work and the sacrifice of money. Bathing, dressing, taking the child to the school etc., comes under sacrifice of work (karma samnyasa). Paying the school fees, giving food and giving your property to them, are karmaphala tyaga. Both these put together are called karma yoga or service as per the Gita. This service is called kriya yoga. Kriya yoga does not mean the sacrifice of the mind in the name of meditation by closing the eyes. Kriya means the sacrifice of work or the fruit of the work (money). Money is also another form of the work. Therefore money is also called as kriya or work. After doing this service to your son, even if he does not serve you back and even if he insults you, you still give your property to him only. This is real love. Are you showing this real love to God? When God does not respond to your prayers, you throw away His picture. Suppose He gives you troubles

then you will break the picture. But remember one point that you may get another wife, another husband, or another child by adoption but you cannot get another God. In the upper world, nobody except God can save you. God loves you without any selfish interest. All these family members love you for their selfish benefits since you are giving happiness to them. If you trouble them they will leave you. Veda says the same, “*Atmanah kamaya sarvam priyam bhavati*”. You are using God as an instrument for the happiness of your family members! Is it not similar to that incident in which Kaushika used his own wife Sumati, to carry him to a prostitute? The prostitute loved Kaushika only for her selfish benefit and Sumati loved Kaushika without any selfish benefit. When God comes in the picture, He takes the place of Sumati (the selfless lover), and Sumati (one’s wife) takes the place of the prostitute (selfish lover) relatively.

After death one has to stay for ten days in Pretaloka (the world of the dead) and during this time he/she is enquired by the Lord. For good results he goes to heaven and there he gets the divine nectar (Amrutam) as food. For mixed results he goes to Pitru-loka where he gets the somarasa (juice of moon) as the food. For bad results he goes to hell, where he is not allowed any food or drink. Then what about the ceremonies performed after his death? These ceremonies done by the relatives of the dead person are the prayers to the Lord and the sacrifice of money to the most deserving divine person. The people who have done these two things when they were alive, need not worry about such ceremonies done by their children after their death. Shankara, Meera etc. did not have children to perform such ceremonies. It is better that you yourself work for your protection in the upper world. You are unable to do that while you are alive and you therefore you assign that job to somebody else. After your death, your children do the ceremony only as a formality. They donate your money to undeserving fellows, who are just like tape recorders and chant scriptural hymns without knowing their meaning. The Gita says “*Uddhared aatmanaa atmanam*”, which means that you should not depend on some other person to help you but that you should help yourself in the spiritual field.

You have no right to donate the fruit of your work even to your wife if she is not spiritually inclined. The devotee Tukaram agreed to take his wife along with him in the divine airplane that had come to take him to the upper world. But the wife of Tukaram was more interested in washing the vessels and clothes and being busy in these worldly activities, could not

catch the divine plane. Therefore in the spiritual field, every one has his/her own account.

The Lord is present in the human body of the incarnation. In the case of a devotee, both the Lord and the soul coexist in the human body. Therefore a devotee may err sometimes because the soul in the body may not clearly understand everything the Lord says. You can see the difference in the utility of donations spent by a committee of devotees and a committee of devotees guided directly by the Lord in human form. In the first case lot of money is wasted but in the second case the money is properly utilized. Therefore it is better to participate in the service of the Lord in human form, than in the service conducted by a committee of devotees.

The inner divine form of the Lord is this world alone. The Veda says, “*Vishvameva Idam Purushah. Vishvam Vishnuh*”. Therefore if you serve the world, you are serving the actual form of the Lord. You will not err in your service if you serve under the direction of the Lord. If you do social service without the association of the Lord in human form, you will only go to heaven, where you will enjoy for some time and return back as per the Gita (*Ksheene Punye*). The Lord in human form also comes only to uplift all the people in this world. If you participate in His program, you are serving the world, which is the inner divine form of the Lord. All the people in the world deserve to receive the divine knowledge, which alone can give real devotion. Among these people, poor people deserve financial help also. It is just like providing boarding and lodging to the students who come from out-of-town. But all the students whether day-scholars or hostellers, have to attend the classes and all are taught equally.

As there are fraud devotees, there are also fraud human incarnations. The Veda and the Gita supported by the Shastras (logic) should be taken as authority in recognizing the real human incarnation. Shankara entered the house of Mandana Mishra even though the doors were bolted. Mandana Mishra was present in the house along with sages Vyasa and Jaimini and they were engaged in a ceremony. They did not praise Shankara for that miracle. If we were in their place, we would just fall at the feet of Shankara praising Him as God. That is our present standard. But the sages and Mandana Mishra knew that even demons could perform miracles. Miracles are not the only signs of God. Mandana Mishra fell at the feet of Shankara and left even his house after debating with Shankara for twenty-one days. In the debate, both Shankara and Mandana Mishra exposed their knowledge supported by the Vedas, Gita and Shastras. But the knowledge of Shankara

alone gave bliss to the hearts of Vyasa, Jaimini and Mandana Mishra. All the three accepted Shankara as the incarnation of Lord Shiva. Therefore the real sign of the Lord is the divine knowledge which is true and infinite and cannot be possessed by any other soul. Such special knowledge is called Prajnanam. The Knowledge of the Lord alone gives bliss. Therefore the true, infinite and special knowledge that gives bliss to the heart of anybody is the real sign of the Lord. The Veda says the same “*Satyam Jnanam Anantam Brahma*”, “*Prajnanam Brahma*”, “*Anando Brahma*”. The Lord possesses all the powers and uses them only whenever there is a real necessity. Shankara entered the house through the bolted doors because Mandana Mishra did not open the door in spite of His calls. The fraud human incarnations get some powers from God by penance and they exhibit these powers to attract the people and claim to be God. The demons did like this and innocent people were fooled. But the sages like Vyasa and Jaimini will never accept such demons as God.

Upachara means a mode of worship, which gives happiness when it is done to others. It should not be done for your own happiness. The happiness comes only when you do this Upachara, to a living being. Non-living objects like statues and pictures are meant only for vision [seeing and meditating/concentrating on them]. These statues and pictures are not even direct photographs of the Lord and they are completely imaginary. They are meant only for vision and subsequent meditation because you cannot meditate upon a formless object. But when the human incarnation is available to you to receive all your upacharas (service), what is the necessity of worshipping these inert objects? The Veda says, “*Na tasya Pratima Asti*” which means that the Lord is not present in the statues and pictures. Therefore your service cannot give happiness to these inert objects. They are only representative images of God and you can use these objects just for meditation or vision and not at all for service (worship). The Gita seriously condemns the worship to these statues and pictures by saying that one will be born as an inert object if the statues and pictures are worshipped. The Gita also says that if you worship the human incarnation you will get the human birth again (*Yanti Mat Yajinopimam*). The human incarnation comes in every human generation because God is impartial to all generations. The Gita says, “*Sambhavami Yuge Yuge*” which means that He comes in human form in every generation. The word Yuga here means a human generation. The word Yuga is also used in this sense by us everyday. People say to the youngsters, “This is your Yuga”, which means that this is their generation.

The Veda says that food should not be wasted (*Annam Na Parichaksheeta*). The sacrifice or Yajna (sacred fire ritual) is only to feed the guest, who is a deserving person and is like fire. The Veda says that the guest is the fire (*Vaishvanaro Brahmanah Pravisati Atithih*). The word Agni comes from Agri which means that the guest should be fed first. The Gita says that the deity of the fire called as Vaishvanara, lives as the fire of hunger in the stomach. Therefore feeding the hungry guest is the real Yajna. Such a guest contains all the deities in Him and so by feeding such a guest all the deities are satisfied. The Veda says the same, “*Yavateer vai devatah*”. In the Bhagavatam, Kapila, the incarnation of Lord Vishnu, told his mother that only a fool burns food by putting it in the fire in the name of Yajna. Krishna went to a Yajna and asked the wives of the sages, who were performing the Yajna, to give Him the food that was prepared to be burnt in the Yajna, since He was hungry. He ate that food preaching that feeding a hungry deserving person is the real Yajna. Krishna, the protector of the Dharma of Vedas would never disturb the real sense of Yajna, if it were otherwise. He also discouraged the Yajna to be conducted to a deity called Indra. Similarly you are burning oil or ghee, which is the food, to light the oil lamp before God. In the olden days there was no other alternative than to light the oil lamp. In such a situation people prayed to the lamp with a divine feeling. But now electric lights are present and electricity is considered as more valuable than the physical form of fire. There are three forms of fire:

- 1) Loukikagni (Physical form)
- 2) Vaidyutagni (Electric form)
- 3) Vaishvanaraagni (The deity form).

They are in increasing order of value. So when you have the electric light why should you light the oil lamp which is the physical form? The Veda says that the fire cannot shine before the Lord (*Kutoyamagnih*). The Gita says the same “*Na pavakah*”. So you are burning the food which is a form of Dhanyalakshmi (wealth in the form of food)? By doing such acts how can you get wealth i.e., Lakshmi (Goddess of wealth)? In the Veda no other Upachara is mentioned except the Yajna, which means the preparation of food and feeding the guest. The physical fire lit in a Yajna, is only an instrument, like a stove, to prepare the food. Such fire is not for worship. The fire that is to be worshipped is the deity-form that is present in the form of hunger present in the human stomach of a deserving guest. Therefore you should not waste food by burning it, in such acts which are against the Veda. Such sinful acts only increase pollution of the

environment causing the green house effect and stopping of rains. You must sacrifice your wealth only to a deserving person like like Saibaba or any other human incarnation of the Lord. If you waste the food and money in the name of worshipping inert objects, you are getting a lot of sin. Even if you donate to the undeserving person you will get lot of sin as said in Mahabharata by Vidura. The present priests are only the tape recorders of the Vedas. In olden days the Vedas were protected by recitation when there was no printing. Now what is the use of the recitation without knowing or preaching the meaning? The word Veda itself means knowledge. Such priests who only recite are called divine animals by the Veda (*Devanam Pasurahaha*). The Veda laughs at such priests who appear divine by their external appearance. But they are considered as animals since they do not know the meaning of the Veda and therefore never practice. The original tradition of the sages consisted of knowing and practicing the real meaning of the Veda but the middle age scholars have twisted everything due to their ignorance because they never cared to know the meaning of the Vedas. The ancient scholars not only recited but also knew the meaning of the Vedas. Today people are following the majority like sheep in this blind tradition. In spiritual field, the majority goes to hell and only one in millions goes to God as said in the Gita, “*Manushyanaam Sahasreshu*”. There is only one Shankara or one Meera. Jesus also said that the path leading to Him is very narrow and only a few people travel on it. You should serve the Lord in human form without aspiring for any fruit in return. Such little service yields infinite fruit. That infinite fruit can be converted into wealth and can be given to you here itself but you will be spoiled by such immense wealth. Therefore the Lord gives you here, only whatever is needed. Let all the infinite fruit be reserved for the upper world, where your wealth cannot do anything. Have faith in the Lord and He will do the best for you. Do not yield yourself into the trap of the present priests and astrologers.

The present priests sacrifice their words by chanting some hymns to different statues and make you spend some money in unnecessary things like wasting food by lighting the lamps, burning camphor etc., which will cause only pollution. They are selling their words for money only. Lord is not present in these statues and they are meant only for vision and meditation. The Veda says the same, “*Drashtavyah*”, “*Nedam tat*”. The priest should explain the meaning of the Vedic hymns and he must create the divine knowledge and devotion in you. Then alone is He the real Sadguru to whom you can sacrifice any amount of money as Guru Dakshina. You are misled by the ignorant people in false path, which gives

no result to you. Similarly the astrologers predict the future through the planets. The priests are collaborating with the astrologers. It is a joint business. The astrologers advise you to perform a particular worship to remove your problems. The problems are the results of your sins given by the Divine Judge and are implemented by the executive officials which are the planets [This refers to the deities. The physical planets that we see are the representatives of these deities]. Even the sun, who is the leader of the planets will do his job due to the fear of the Lord as said in the Veda, “*Bhishodeti Suryah*”. When the judgment is already given by the judge, can the police or the jailor deviate from the judicial order? Even in the planets, the power of Lord alone exists and if the planet deviates, it means that the Lord deviated.

Even if you recognize the Lord and pester Him for some boons, He will push your present problems to the later part of this birth or the future birth with added interest. You cannot flatter the judge and alter the judgment. Accept the judgment and undergo the punishment. Never ask the Lord to change it. Serve the Lord in human form without asking for any fruit. When you have such real love, the Lord in human form will transfer the results of your sins to Him and will suffer for your sake without your knowledge. If you know that He is suffering for your sake, you will never agree, because you have real love for Him. Do not think that with the help of astrologers and priests you can get the results of good deeds, which you have not done. If you pester the Lord, He will prepone the results of your good deeds arranged in the life cycle of your future birth and give it to you right now. This is like the premature encashment of a deposit resulting in a loss in value. i.e. the good result that you get will be reduced in intensity, which is a loss in value. Also by such rearrangements, your future birth will be full of problems with the added interests of postponed bad results and is devoid of any result of good result. You will weep with problems from birth to death in your future birth and you will scold God because you will not know that such a situation was only due to your foolishness in the previous birth.

Therefore the essence of my message is only one thing. Recognize the Lord in human form with the help of the scriptures and prove your love practically by doing service and try to cut your bonds with these family members which are only dramatic. These bonds will vanish after death. When Arjuna went to heaven along with Krishna, to see his son Abhimanyu, Abhimanyu asked Arjuna, “Who are you?” Arjuna replied, “I am your father”. Abhimanyu replied, “I have passed through millions of

births. In which birth were you my father”? Ashtavakra, the preacher of King Janaka says in Astavakra Samhita that the mother and son in this birth are born as the wife and husband in the next birth! The meaning of this verse is that a couple of film actors may act as mother and son in one film and the same two actors may act as husband and wife in another film. They are neither mother and son nor wife and husband before or after the shooting of the film. Shankara says “*Yadanityam tat kritakamhiloke*” which means that that which is temporary is also unreal. These bonds are temporary as they exist only during the shooting of the film. Even during shooting of the film, the actors are not really mother and son or wife and husband. Therefore these bonds are completely unreal. That is the reason why Shankara left His mother for the sake of God. The only real and permanent bond of each actor is the employer-employee relationship with the producer and director of these films. For a soul, the only real bond is that with God.

Realize that real and permanent bond with the Lord and prove it when He comes in the human form in your generation. The past is past and open your third eye of the knowledge at least in this year because the wheel of the time will not stop for you. At least catch God in human form and become His servant to get the human birth again. Otherwise, if your file deeds is opened in the upper world, you will be thrown into the cycle of animals and birds forever. As you work to provide for your old age, you serve the Lord in human form for your next birth. If you are the servant of the Lord, your file will not opened in the upper world and you will take rest in the upper divine world along with the Lord and you will follow Him as a human being to serve Him when he reincarnates in this world. You will have all the facilities as the Lord has. During birth and death you will have no agony and during the lifetime too you will have infinite bliss. These are the facilities of the Lord in His incarnations. As a servant you will have the same facilities forever.

Salvation does not mean you disappearing and dissolving in the Lord like a water drop merging in the sea. Salvation means liberation from these worldly human births, which have agony in birth and death, and also worries during the lifetime. Salvation means entering divine life cycles as the servant of the Lord keeping your identity without dissolution. As the Lord is entertained by this creation, you are also equally entertained. The Veda says that He created this world for entertainment (*Ekaki Na ramate*). Therefore salvation means neither dissolution of the world nor dissolution of yourself in the Lord. Salvation means eternal entertainment in divine life

cycles following the Lord, having all the facilities of the Lord and enjoying just like the Lord, but keeping in mind that you are always the servant of the Lord. Dancing with a pot on the head is not possible for any ordinary human being. It is possible only for a talented dancer. An ordinary human being can either dance or stand with the pot on his head; not both simultaneously. Similarly an ordinary human being cannot concentrate on God while attending to his duties. He can either concentrate on God or do his duties. Only a liberated soul (siddha) can concentrate on God while doing the duties. Which of the following three options is the best?

- 1) Concentrate on God always, without doing any duty.
- 2) Only do the duties without any concentration on God.
- 3) Concentrate on God for some time and concentrate on your duties for sometime.

The second option is the best, since in that option the whole or a part of the fruit of all your work can be sacrificed for the sake of God. Hanuman, as per the Valmiki Ramayana, never did prayers, meditation etc., (sacrifice of words and mind) and He participated always in the work of the Lord only. Sugriva was near Rama, doing His personal service while Hanuman was away from Rama in the work of the Lord which involved searching Sita, killing Ravana and serving the world. Since the world is the inner divine form of Rama, your participation in the work of the Lord to uplift the world, is the best service. The external human body called Rama is not eternal whereas this world is eternal. Rama embraced Hanuman and not Sugriva. Keep Hanuman as your example always. He recognized the human incarnation and participated in His service alone and got the highest fruit by becoming the future creator. You should not follow the example of Radha because She became fully mad and was unable to do any worldly work. You cannot attain such madness by your efforts. Therefore only Hanuman is the real guide for you, since he did not become mad like Radha. Both achieved the highest result equally. Both Hanuman and Radha recognized the human incarnations present in their times and both never worshipped the previous incarnations or statues.

The Gita says, “*Jnanaat Dhyanam Vishishyate, Dhyanaat karmaphala Tyagah*” which means that devotion is greater than knowledge and service (Sacrifice of the fruit of the work) is greater than devotion. Knowledge of the Lord produces devotion and service is the proof of the devotion. Shankara, Ramanuja and Madhva preached these three gradual steps one after the other. Rukmini came to know about Krishna from Narada (knowledge) and then loved Krishna (devotion). By devotion she attained

Krishna [got married to Him]. The Gita says that Lord is attained by devotion (*Bhaktya tvananyaya*). After achieving the Lord, she pressed His divine feet, which is the service.

The Veda says, “*Yat Sakshat Aparokshat Brahma*” which means that the unimaginable Brahman is always present in every generation in human form. The salvation achieved here (Jeevan mukti) alone continues after death (Videha mukti). Whatever you have achieved here that alone continues after death. If you do not become the servant of the Lord here and associate with Him here, you can never associate with Him there also. You will lose the next human birth and this is a permanent loss as said in Veda, “*Thachet Avedeet*”. When the hunter Kannappa, offered the flesh of a rabbit to Lord Shiva, the Lord gave salvation to him, ignoring even the sin in his hunting because the hunter did not give that flesh (fruit of his work) to himself or his family. Such is the greatness of the sacrifice of fruit of the work, which is repeatedly emphasized in the Gita as karma phala tyaga. This is the real fire-test for your real love for God and your real color comes out there only. Only when you develop the new bond with the human incarnation, are the family bonds automatically broken. When you taste the divine nectar, the bonds with the drinks here are automatically broken. Samsara means your limited family alone and not this entire world. Samsara means the bonds, which have entered your mind deeply. So crossing Samsara does not mean leaving the world. It only means leaving your family for the sake of the entire world. The bonds with your family can be broken only with the divine bond of the Lord in human form and not by the bond with formless God or statues. The human form alone can compete with the bonds of human beings here. Participate in the propagation of the knowledge since knowledge is required as the basic step to achieve anything and to take the right path. The Gita says, “*Jnana yajnena tenaham*” which means that the Lord is pleased only by the propagation of knowledge and not by the other rituals. Let the priests not be angry with me since I am teaching the true meaning of the worship of the statues and their rituals. The priests are just reciting the Veda and act like a compounder [a person who mixes and dispenses medicines] working under a doctor. When a compounder claims to be the doctor, he collects Rs.10/- as his fees and prescribes medicines worth Rs.100/-. The patient is not cured and is attacked by more diseases since the compounder is not a qualified doctor. The patient has spent Rs. 110/-. I pity the fate of these patients. I request these priests to become Sadgurus. I mean, let the compounder become a qualified doctor. Let the doctor collect Rs. 100/- as fees and

prescribe a medicine of Rs.2/- by which the disease is completely cured. The patient is cured of his disease by spending Rs.102/-. The priest should become the Sadguru and preach to the people who attend the temples or do rituals. Let the people become strong devotees by the preaching of divine knowledge. I am worried about the public, who should get the real fruit. The present priests, who are just tape recorders and merely recite the Veda, are making the devotees spend a lot in unnecessary items like lighting the lamp, burning camphor, breaking the coconuts etc., which are not at all mentioned in the Veda. For the entire Dharma, the Veda is the source and not the Puranas. The Veda was protected by recitation in the olden days and so interpolations were not possible. However several verses were interpolated in the Puranas in course of time. Therefore whatever is said in the Veda alone is valid and if the Purana says anything extra, it cannot be valid as said in the statement, “*Sruthi Smruti Virodhetu...*”

The Gita says that karma (work) cannot bind you if the fruit of that karma is sacrificed to the Lord and is not meant for yourself or for your family. The same work binds you when it is done with selfishness, which means that you aspire for the fruit of that karma for yourself, or for your limited family. When the fruit is sacrificed, even if the karma is done it is not at all karma. The Gita says this as “*Karmanyakarma yah pashyet*”. This means that inaction is present in the action. When you aspire for the fruit of the work with selfishness, then even if you have not done the karma you are treated as if you have done the karma and you will receive its result. This the Gita expresses as, “*Akarmanicha karmayah*”. When the evil Ravana kidnapped Sita, there was contact of her body with Ravana’s. But Sita did not aspire for the fruit of that karma [the action of touching Ravana’s body]. She never wanted to embrace Ravana. Since she did not aspire for the fruit, the sinful karma was treated as Akarma [inaction; or an action that did not take place] and Agni (Fire) told Rama that she was sinless and pure. When Renuka went to the river Narmada, she saw a person called Chitraratha who was taking bath with his wives. She saw that person and her mind was attracted to him and aspired for some happiness from him. Actually she did not touch Chitraratha. There was no karma done here. But she was mentally aspiring for the fruit of that karma. Therefore she was treated as if she had done that sinful karma and was punished by Parusurama. Therefore, when you do not aspire for the fruit of the work, that work cannot touch you even if it is sinful. The hunter killed a rabbit and killing harmless animals is the highest sinful action. But he offered the flesh of that rabbit to Lord Shiva. He did not kill the rabbit to eat that flesh

or to give that flesh to his family. There was no selfishness in his action. Lord Shiva gave him salvation and that sinful karma could have no effect and its result was not given to the hunter. Therefore if you sacrifice the fruit of your work, for the sake of God's mission, such work cannot bind you however sinful it may be. This is the wonderful clue given in Gita by Lord Krishna.

Karma yoga means doing work always and sacrificing its fruit to the Lord. Such practical sacrifice alone can prove your real love. Your meditation, prayers etc., are related only to your words and mind, which are the most valueless items. Therefore the Lord said that the sacrifice of the fruit of work is the best and for that one always has to keep doing work. Before this, the knowledge and devotion are thrown away by the Lord in the Gita.

In this New Year, Swami wishes the following: -

Let the saints (monks, sanyasis) sacrifice their complete work for the sake of God (karma samnyasa). Let the householders sacrifice a part of their work and a part of the fruit of their work. (karma phala tyaga). Let all participate practically by doing karma yoga or Seva (Service) which consists of karma samnyasa and karma phala tyaga in the propagation of this divine knowledge. Let the temples become the centers of development of Divine Knowledge and devotion to the Lord and not business centers to fulfill the desires of the people. Let the priests become scholars in Sanskrit and preach the knowledge of the Vedas, Gita and Shastras to the public in temples and while performing rituals. Let the priests not just act as tape recorders by recitation of the Veda without knowing the divine treasure of the knowledge, since the Veda means knowledge alone. Let Indians stop the sacrifice of words by prayers and the sacrifice of mind by meditation and devotion because much has been done in these two lines, and they are mere pickles without the central rice. Let all the Indians learn the practical sacrifice by doing karma yoga and prove their real devotion to the Lord by following the foreigners and let the Lord bless India with immense wealth & prosperity by this.

Evening Discourse

As per the Vishnu Purana, Bhagavan means God who preaches 'Pravritti' and 'Nivritti'. Pravritti means knowing the way to behave with fellow human beings for world peace. Nivritti means knowing the way to reach God. The love for human beings in Pravritti will help you love the

human form of God without any repulsion. Your devotion to the Lord in human form should be permanent and in the same level throughout your life. The devotion should have longevity. What is the use of all the merits of the bridegroom if he does not have longevity? Do not laugh at the old people of the previous generation, who are innocent and you are worldly wise. Remember that they are very near to God by their innocence. All the wisdom fails before God and He loves only innocence. The easiest way to be near God is to get deceived by others and not to deceive others. God will always be by the side of the deceived person. The human incarnation remains only as a human being at all times except in cases of emergency. The lightbulb is always without electric current and the current flows through it only when it is lit. As a human being, He will always undergo suffering for the sins of His devotees and this is the main purpose of His coming in human form. He undergoes the pains as an ordinary human being and thereby justice is done to theory of karma (every action must yield a proportionate result). The human incarnation is Datta (given) to the devotees mainly for this purpose. When the human form of God preaches Knowledge He is like a thousand-watt bulb. When He taught Arjuna in the battlefield or when He taught the Kauravas as a messenger, He showed Vishwarupam which is His full potential state. When He performs miracles He is only a zero-watt bulb since He created even this entire world just by His will. Therefore do not think that He is in a greater excited state when He performs the miracles. The fully excited state is that in which He preaches the divine knowledge. When He incarnates as a human being in this world, His body will have a usual birth and death. His body also consists of the usual five elements and the usual three qualities, which are Satvam (goodness), Rajas and Tamas (badness). Even Rama, considered as an embodiment of Satvam showed anger (Rajas) on Jabali and ran after the golden deer for the sake of Sita (Tamas). The human incarnation exhibits bad qualities also to test the devotees about their firmness in recognizing Him.

Try to love the Lord rather than respecting or fearing Him. You are respecting your parents with fear because they have already spent a lot of wealth on you and they are expected to give their property to you. But you love your children and not respect them. This is because you are spending a lot of money on them and you are going to give your property to them. You respect and fear the Lord since you are expecting some benefit from the Lord. You never give anything to the Lord and so you do not love Him. The Lord creates the human incarnation for your sake, to give you the

fortune of His vision, touch, conversation and living with Him. You ignore His most wonderful creation and worship the inert statues and pictures, which are imaginary forms and are prepared by the other human beings. You are not accepting the human incarnation since He is in human form like yourself. Likes always repel each other. You are therefore trained to worship statues and pictures, which are only in human form. By such worship you are expected to get rid of your repulsion to the human form. Slowly you are made to worship the statues in which life is initiated (by the ritual of Prana Pratishta). The inert human form of the statue, combined with the initiation of life, is equated to a living human being. This is a slow training to develop the worship of the human form of God. The Lord is never in inert objects as said in the Veda (*Natasya Pratima Asti*). Neither is the inert object the Lord nor is the Lord in the inert object. The Lord is not even touching this Universe [He is beyond it]. Therefore no living being or inert object is the Lord as said in the Veda (*Neti Neti*). The Gita says that the Lord is not in the world (*Natvaham teshu*). The Gita also says that the world is in God and also that the world is not in God (*Mat Sthani Sarva Bhutani, Nacha Mat Sthani*). This means that the man is in the cot but the man has not penetrated into the cot. Similarly the world is in God but the world has not penetrated into God and neither has God penetrated into the world. God is only the base of the world like the cot. God penetrates into a certain human body and that human body enters into the world as said in the Veda, "*Tadevanupravisat*". Such a human body is the human incarnation, which enters the world. Therefore God enters the world only through a human form. God did not enter every human form or every inert object. Even though God is the base of the world, the world does not touch Him as the man touches the cot.

An example is the case of a daydreamer. A city imagined by him exists in him and he is the base for that city. Let the city and the people in that city burn. The daydreamer is not burnt. Thus the world is based on God but the changes in the world cannot affect Him. Neither the changes in the inert objects nor the changes in the human beings can affect God. Hence no inert object or human being can be God and neither does God exist in them. They are all based on God and are not present in God. Therefore you can worship a statue or a human being as a representative of God (Prateeka). The Veda recommends the worship the sun as God (*Adityam Brahmeti*). Again the Veda says that the sun is not God (*Nedam tat*). Neither is God in the sun nor is the sun in God. The sun is based on God. You can meditate upon the sun who is a representative of God. The similarity here is that God

shines like the sun. Due to this similarity the sun is taken as a representative object to indicate God. Similarly you can treat a human being as a representative of God because God also comes down in a similar human form.

In Pravritti (path of worldly life) you are advised to love all human beings so that you can love the God in human form later on in Nivritti (path of spiritual life). In Nivritti you have to leave all the human beings and concentrate your love on that human incarnation only. The initial love for all the human beings that you had developed in Pravritti, should be withdrawn in Nivritti and should be concentrated on the human form of God only. You respect monkeys since Hanuman is in that form. If you start laughing by seeing the monkeys, you may also laugh when you see Hanuman. This does not mean that you should worship every monkey as Hanuman. The worship should be limited only to that particular monkey called Hanuman.

Atri and Anasuya adopted Datta. This means that the human form of God (Datta) can be achieved only by a devotee, who gets rid of the three types of egoism (Satvika, Rajasa and Tamasa) i.e., Atri and gets rid of jealousy (Asuya) i.e. Anasuya. The pride of knowledge, the pride of the physical force of the body and the pride of the body itself is respectively the three types of egoism. You must always try to understand the inner meaning. Datta is the son of Sage Atri and Anasuya and this is only a story for children, who are in the initial stage and cannot understand the inner sense.

The Shiva Lingam is a formless stone from which all the statues are prepared. The Shiva Lingam is always associated with continuous bath (Abhisheka; dripping of water) which is 'Snana Upachara'. What is the inner meaning here? This means that all the statues are only for vision and they should be frequently washed to avoid the dust. Except this one mode of worship, no other mode of worship is necessary for a statue. All the sixteen modes of worship (Shodasa Upacharas) are meant only for the human incarnation. 'Avahanam' means inviting the Lord in human form to your house. 'Asanam' means offering a seat to the Lord when He comes to your house. Like this all the sixteen modes of worship are meant only for the human form of God. When you do the sixteen modes of worship to a statue, the initiation of life is done in the beginning, which means that you should worship the living human form only, and not the inert human form. The initiation of life in the statue does not mean that the statue is becoming

a living form because the statue does not move even one inch after that life initiation.

Whenever you make any decision, you have to follow three authorities:

- 1) Shruti i.e., Veda.
- 2) Yukti i.e., logic
- 3) Anubhava i.e., experience.

In the case of idol and image worship, the Shruti says '*Natasya Pratima Asti*' (Lord will not enter statues). The Yukti is that one cannot make any inert object alive by any technique. A dead body cannot get life by the chanting of the Vedic hymn which is recited in the Prana Pratishta (life initiation). If you say that life has entered the statue by such Prana Pratishta, why can't you make the dead body alive by the same? The experience is that by any technique, we do not experience life in any inert object including a dead body. Therefore if you say that the life enters the statue it cannot be accepted. Then what is the meaning of this Prana pratishta? Since you are rigid in not accepting the human form of God due to your egoism and jealousy there is no other way than to teach you like this. That Prana Pratishta is teaching you that the human form with life alone should be worshipped by the sixteen modes.

An employee does service for the whole month and he does not have to put in a formal request to the government to give his monthly salary. The salary is put into his account automatically. He does not beg for his salary by singing songs and weeping. Similarly Hanuman participated in the service of Lord Rama in human form and got the fruit of His service, which was the post of the future creator of the Universe. He did not sing bhajans, chant hymns, meditate or shed tears etc., for the fruit. Therefore what is the use of these things without the service? An elephant is fed with sugar cane in a dignified way. The elephant does a lot of work in carrying big logs etc. A dog does not do any service and it begs for food by wagging its tail, by crying, by falling at the feet of people but it is not given food or at the most it is given leftovers. Therefore the knowledge and devotion should lead to service, which are like the degrees acquired by you. Merely for your degree, no salary will be given. With the help of the degree you have to get a job and do service for which alone you can get the salary. The degrees will only help you to get a job but they cannot give you the salary directly. With the help of knowledge you can recognize the human incarnation. With the help of devotion you will come near Him and become dear to Him so

that you can participate in His service. You get the fruit for your service and not for your knowledge and devotion.

Electrons are travelling in the atmosphere and we cannot experience these electrons (electricity) directly. When these electrons pass through a wire, the wire is electrified. You can experience the shock of the electricity through the wire by touching it. You can also use the electricity in a wire to move the fan or to light the lightbulb. Similarly you cannot experience the Brahman (God), which is beyond imagination by any effort and you cannot get any fruit from It. When that Brahman enters into the human body you can experience the Brahman and can get the fruit for your service. How can you serve the unimaginable Brahman? You can only serve the Brahman in human form that comes into this world and get the fruit for your selfless service. The Brahman comes down for this very purpose. The properties of the wire are not affected by the flow of the electricity. The copper wire is red, lean and its properties are retained. Similarly the properties of the human body are retained even if the Brahman is present in it. The body of the human incarnation shows all the properties of nature like thirst, hunger, illness, birth, death etc. Suppose electricity is flowing in a copper wire and an aluminum wire simultaneously. The current is same but a copper wire is red in color and the aluminum wire is white in color. Similarly the human incarnations have different natures due to the difference in the nature of the human bodies. Rama was very peaceful and Parashurama was very furious. When the electricity leaves the wire, it remains as an ordinary wire. The electricity is only present in the wire and is not modified into wire. Therefore when the electricity leaves the wire you can push the wire with your leg. People misunderstand that the electric wire is insulted. During the presence of electricity that wire was the electricity itself because you cannot separate the electricity from the wire and if you touch the wire anywhere it gives the electric shock. Similarly when the Brahman left the body of Lord Krishna at the end, Arjuna cremated that body, as any other human body. People think that Lord Krishna died or was cremated. The Lord left that human body and it was only the body of Lord that was cremated. When the Lord was present in that body, that body was the Lord because the Lord and the body cannot be separated. The Gita says, “*Manusheem Tanumasritam*”, which means that the Brahman enters the human body. The Gita also says, “*Avyaktam Vyakti Mapannam*” which means that ignorant people think that the Brahman is modified into the human body. Justice [deity of justice] in the form of cow, follows Lord Datta [Lord Datta is picturized with a cow following Him]. This means that Justice also follows His actions. Whatever

the Lord does is the justice. He is the protector of justice and Justice is the protected. The protector is always greater than the protected. The Lord followed justice as Rama. Justice became proud and therefore, the Lord in the form of Krishna deviated from justice and Justice had to follow Him. Thus He removed the pride of Justice. This means that we have to follow the Lord alone and leave justice when the Lord competes with Justice. This is the test of Datta and even great scholars have failed in this test. When Krishna asked Dharmaraja to tell a lie in the battlefield, Dharmaraja refused and went to the hell since he did not follow the order of the Lord.

Similarly the Vedas are lying at His feet as dogs and are following Him [Lord Datta is picturized with four dogs following Him]. What does this mean? This means that whenever Datta preaches, He will not preach according to the Vedas like an ordinary scholar. The Vedas obey His preaching and follow the preaching as faithful dogs. He is the creator of Vedas and whatever He preaches is the Veda. Datta means the human form of the Lord, which comes to the world. So whenever the Lord in human form preaches here, that preaching can be seen in the Vedas because Vedas were the knowledge spoken by Him already. So whatever He preaches here should not contradict whatever He preached earlier. Therefore He quotes from the Vedas since they are what He has already preached. This should not be misunderstood that He is quoting from the Vedas and following them. Ignorance is very strong in this age of Kali [dark age of materialism] and it is also a natural force, like water falling down vigorously. Water has to be forced to go up. So the ignorance by which people fall is natural and powerful. The knowledge by which people go up, needs a lot of effort by the Sadguru and also by the devotees in the propagation of the knowledge.

It is always great to give God that which you cannot give to anybody. What is the greatness in giving that which you can give to anyone? People easily give words and mind and there is no greatness in sacrificing such things. It is very difficult to sacrifice the fruit of work (money). Therefore the greatness lies in sacrificing work or the fruit of work. The Gita emphasized on karma phala tyaga in view of the nearing Kali Yuga. Soon after the Mahabharata war, Kali entered. Since the Lord knows that in the Kali age, money, which is the fruit of the work, is going to be the topmost item, He emphasized the sacrifice of money (karma phala tyaga) everywhere in the Gita. There are three Eeshanas which are very strong bonds:

- 1) Bond with money
- 2) Bond with wife or husband

3) Bond with children.

Unless these three bonds are completely broken, salvation is not complete. Indians are very poor in the sacrifice of the fruit of their work, which is the real essence of the whole spiritual effort to reach God.

In order to revise the syllabus for the benefit of the dull students in the class, the teacher conducts several revision sessions. Therefore the Lord is coming again and again in several human incarnations to India since Indians did not digest His preaching. Ironically, Indians take pride in the fact that the Lord incarnates so often in India! In foreign countries one incarnation was sufficient and therefore there was no reincarnation. The foreigners have digested the actual essence of the spiritual path by one lecture itself. They practice the karma phala tyaga to the full extent.

Human incarnations (Avatara) are of several types meant for different levels of the people. In a Kala Avatara (Ray Incarnation) a ray of the energy of Lord enters the human body. E.g. Sage Vyasa. In an Amsha Avatara (Partial Incarnation) a part of the energy of the Lord enters the human body e.g. Sage Kapila. In an Avesha Avatara (Temporary Incarnation), the Lord enters the human body for some time to do some work and later leaves that body e.g. Parashurama. In a Purna Avatara (Complete Incarnation) the Lord exists from the birth to the death of the human body, but the Lord exhibits only some of His divine qualities e.g. Rama. In the Paripurna Avatara (Highest and Complete Incarnation) God exists in the human body from birth to death and exhibits all His divine qualities completely e.g. Krishna. As you have different levels of teachers like school teachers, college lecturers and university professors, the human incarnations are also different according to the standards of the people to whom they preach.

If people are limiting their lives only to eating, drinking, enjoying and reproducing and loving their children, they are earning money for the sake of these things and are undergoing lot of worries for earning the money. The kind Lord gives the births of animals, birds etc. to such people because they can do those things without earning any money and without any worry in such births. Therefore such births only show the kindness of the Lord and not the attitude of the punishment. The Lord is fully satisfied and shows His grace only when your sacrifice for the sake of the Lord is also complete. Satrajit, a devotee of Krishna came and presented some gold jewels to the Lord. That was only a partial sacrifice. But the Lord wanted the divine gem called Samantaka which yields the gold everyday. What does this mean? The Lord wants to completely cut the devotee's bond with money. The Lord wants you to sacrifice your complete work and the

complete fruit of your work also. The Lord patted the back of the squirrel since it was continuously carrying the sand particles and throwing them into the sea to help with the construction of the bridge.

Today, there is no Indian who sacrifices his work or fruit of work to the Lord without aspiring for anything in return. If he gives ten rupees he expects ten thousand rupees in return. An even worse fellow gives ten rupees to the Lord only after first getting ten thousand rupees from the Lord. The worst fellow wants to get ten thousand rupees from the Lord and does not give even one rupee to the Lord. He wants to get the money by sacrificing his words and mind through chanting hymns, devotion etc. Money is a form of work. When you sacrifice work, then alone will the Lord give you work (money, riches) in return. If you give Him words, He will give you very good language skills. If you give Him love through feelings and words, the Lord also gives the same thing in return [you will be greatly loved and praised]. If you discuss about the Lord through your intelligence, He will bless you with good knowledge. When you sacrifice work, He will also work for you. When you sacrifice the fruit of your work (money) He will also give money to you. In whatever route you approach Him, He will approach you in the same route. You are coming to God to spend your leisure time for your entertainment, which costs nothing to you. Moreover other costly entertainment is avoided and your money can be saved. Added to this benefit, by spending this leisure time for God you may get some extra money also from God by His grace. Thus the Indian intellectuals are thinking about God as a multi-benefit saving scheme, like the present financial schemes. But the Lord is very very intelligent. He gives the money as desired by the people in return for such worship through words and mind. But that money gained along with the money already he has earned is lost by way of thieves, diseases etc. Only when you completely sacrifice to the Lord, will a graceful look of the Lord fall on you. One can keep the money that is necessary but the extra money should be returned back to the Lord. Ravana had his own wife called Mandodari. She represents the necessary wealth. But Sita was the extra money stolen [Ravana had kidnapped Rama's wife, Sita]. Therefore Sita has to be returned back to Rama. Ravana did not do so and was destroyed. Ishavasya Upanishat says in the very first hymn that one should return back the extra money to the Lord stolen by him.

Lord Datta comes in human form and gives the real meaning of the scriptures, which were written by Him. Ignorant people, unable to practice the real meaning of these scriptures will hide the real meaning and cover it

with misinterpretations. This is the meaning of the demon called Somakasura stealing the Veda. The misinterpretation has stolen the Veda, which means the real interpretation. The Lord came in the form of a fish and killed the demon and uplifted the Veda. What does this mean? The fish indicates the eye because the eye is of the shape of a fish. That fish denotes the third eye of knowledge. Since knowledge is the real form of the Lord, the Lord takes the form of knowledge, which is the third eye denoted by the fish. Therefore the fish represents the knowledge or the Lord directly. This knowledge destroyed the demon of ignorance and misinterpretation and uplifted the real interpretation, which is called as the Veda.

MESSAGE ON SHIVARATRI

Light and Darkness

[February 18, 2004] Shiva is knowledge (*Jnanam Maheswaraat Icchet*). Knowledge is Satvam (*Satvaat Sanjaayate Jnaanam*). Satvam is light (*Prakaasa Upajaayate, Vivruddham Sattva Mityuta*). Therefore Shiva is light and is white in colour. Science says that light energy is in the form of waves. The Shiva Linga (symbol of Shiva) is in the form of a wave. In the word 'Shiva Raatri', 'Raatri' means Tamas (darkness or ignorance). The Lord is controlling both knowledge and ignorance (*Mattah Smritih Jnaana Mapohamcha*). The ignorance is the human form. Knowledge is the form of Narayana. Narayana means the abode of knowledge. Shiva is Narayana. Therefore Shivaratri is a mixture of Narayana and Nara (human body). When the Lord comes in human form both the natures of Narayana and Nara are exhibited. When electric current is passing in a wire the property of the wire, which is to be lean and the property of the current which is to give a shock, co-exist.

Similarly in the human incarnation, the nature of the human body and the knowledge of Narayana are mixed. On Shivaratri both darkness and light are mixed. The sky is black with clouds, which indicates the human form. The lightening in the sky which, shines now and then indicates the nature of Narayana. If the nature of Narayana alone is exhibited this world will stop functioning. All the human beings will leave their duties and will surround Lord Narayana. By this the world loses its balance. Moreover people will surround Narayana and try to snatch benefits from Him with selfishness. Then people will fall down in their spiritual path because one should proceed in the spiritual path without any selfishness. It is also not possible to test the firm faith of the devotees if the nature of Narayana is completely exposed. In such case every human being will show firm faith. Then it is not possible to differentiate and reward human based on their faith. If the Lord appears as a completely ordinary human being, without showing the nature of Narayana nobody will approach Him because

everybody will think the Lord is an ordinary human being. Then also it is not possible to test a human being since nobody will approach the Lord.

The Lord is the knowledge itself (*Satyam, Jnanam Anantam Brahma*). The ignorance, which is the second substance, is created by the Lord for entertainment (*Ekaaki Naramate Sadviteeya Maicchat*). Therefore to test the devotees there should be both faith and doubt in their hearts. The human nature creates doubt and the nature of Narayana creates faith. This faith represents Shiva and the doubt represents Raatri. The Lord in human form will play with the devotees in this world. The devotees will sway from one side to the other by the properties of knowledge and ignorance and thus the Lord plays with them.

Song of Datta

[During this discourse, Swami composed and recited the following song extempore.]

Don't say that I did not tell the truth
When I enquire you in the Pretaloka
You will try to escape from me by saying
That you did not know the truth

O priests, you scolded Me already
When I came to the house of Sheela
That I was fallen from Vedic actions
Then, My dog recited all the Vedas

The attachment to your family bonds is
Like deep darkness solidified in your heart
What is the use of these outer lamps?
Except burning for oil and ghee

Give this oil and ghee as food
To the beggars who die with hunger
Let their life-lights glow with happiness
That is the real sacred 'Deeparadhana'

Datta came in human form to preach to you
You are not recognizing Him, but you are worshipping
The imaginary pictures and statues of the old garments
Left by Him in the past, what is the use?

Sacrifice for Liberation

The word Moksha comes from Mo—Moha = attachment and Ksha—Kshaya = destruction. Therefore Moksha means destruction of the attachment to the family bonds. This attraction towards the family bonds is solidified in your heart from several births. Such darkness can be removed only by the preaching of Lord Datta which are like the rays of the sun. Unless you are attracted towards Lord Datta you can never reach the Lord. Unless the attachment to your family bonds is removed, salvation is only a dream. Datta means the human form of the Lord that is given to this world. Sages could not get salvation by chanting hymns, penance, meditation, yoga etc., and even by attaining the super powers unless they were born as Gopikas and worshipped Krishna who was the Lord Datta in human form. They were detached from the family bonds and were attracted to the Lord, who was present before them.

The path towards God is full of thorns giving you several problems, miseries and terrible losses. Shankara left His mother, Prahlada left His father, Buddha left his wife, son and kingdom, Radha died for Lord Krishna, Kannappa plucked out His eyes and Hanuman tore His heart with His own nails. All these are forms of the true path leading to the Lord. In your path, which is chanting hymns, meditation, singing songs etc., you are getting peace and bliss. But the Lord is not responding even once to you. Unless you weep, the Lord will not be pleased. Unless you lose your peace the Lord will not be peaceful. Jesus has told the same in Bible “I did not come to give you peace, I came with a sword to cut your family bonds. Unless you leave your parents, husbands, wives, children and even your lives you cannot be dear to Me”. The Gita also says “*Mat Gata Praanaah*” which means that the devotee’s life itself is the Lord. In the ten stages of devotion the last stage is death (*Unmaado Maranam Tathah*). When you cut your family bonds you will certainly weep and feel it as a loss and trouble. Therefore Jesus told “The path that leads to Me is very narrow with one or two persons only travelling in it. The path that leads to the Hell is very wide and happy and is full of people”. The Gita also says “*Kaschit Mam Vetti, Bahunaam Janma namante*”. Sage Vyasa did lot of penance and wrote several scriptures. But he ran after his son called Shuka [due to blind attachment], who was walking intoxicated with the love of the Lord. This is told in the beginning of Bhagavatam (*Dvypaayano Viraha Katara*). The same Vyasa could not get food in Varanasi for three days. He became angry and was ready to curse Varanasi. But look at Shaktuprastha, who did not

get food for ten days during a drought. He could get a little flour and was going to eat with his family. But when the guest came, he sacrificed all of it to the guest with full happiness. Therefore if you are happy in your spiritual path, such a path is filled with flowers and is leading you to hell.

The reason is that such path is strengthening your unreal family bonds. When your spiritual path gives you sorrow, such a path is full of thorns and is leading to the Lord. The reason is that, in such a path you have to cut your family bonds and that gives you a lot of pain and misery. The affection and attraction towards the Lord, which, you are showing today is not from your heart. It is only pretence—you are acting. You are trying to use the Lord for the happiness of your family bonds. Such devotees are called as divine prostitutes. The prostitute talks very sweet words and exhibits sweet feelings only to earn money from a person. Your prayers are such sweet words. Your devotion is such a sweet feeling. The prostitute may fool an ignorant human being but can you fool the Lord who is omniscient? The sacred ash on your forehead, the garlands around your neck and the silk cloth which you wear are just like the decoration of a prostitute to attract the Lord. You are deceiving yourself. The Lord is furious with you. Even a human being without manners will respond to you if you call him by his name. But the Lord, who has the best manners, is not responding even though you are calling Him hundreds of thousands of times in doing Japa [repetition of the Lord's name]. By this you can estimate the amount of anger and hatred in the heart of the Lord for you. Even if you do not take a single step on the true path, at least do not take so many steps in the false path. As you are taking more and more steps on the false path, you are going farther and farther from the Lord and the Lord is becoming more and more furious.

Control the Bhoga [enjoyment], which brings Roga (illness). The association with your family bonds will bring you lot of mental worry. Sacrifice the enjoyment and the association with your family bonds. Develop the bond with the Lord alone and this is the true path. The Veda says "*Tyagenaike*" and the Gita says "*Tyaagaat Shanthih*", which mean that sacrifice of the bonds with every human being and every object in this world alone can bring salvation.

MESSAGE ON MUHARRAM

The Greatest Religion

[February 22, 2004] Islam is the greatest religion in this world and I am not making this statement without reason. The reason is that Islam is the only religion, which deals with practical spiritual efforts without any trace of theoretical gossip. This religion shows excellent tolerance to the other religions. Islam says that you should protect the non-believers of Islam also if they pray for protection from you. After protecting them you can give the message of Allah and send them to a protected place. After protection, the protected person will show great interest to hear the message. This is the message of Islam and all other religions should appreciate this. This proves the broad mindedness of this greatest religion. Islam says “Allahussamad”. It means that everything and everybody depends on Allah and Allah does not depend on any thing or any body. The same statement is found in Holy Veda (Hinduism) “*Yato Jaataani Jeevanti, Ekena Vijnatena*” which means that this entire world depends on Brahman alone. Brahman in Hinduism, Allah in Islam and Jehovah in Christianity mean the same all pervading formless Lord. The Gita (Hinduism) also says the same “*Mayi Sarvamidam Protam*”, which means that all the world depends on the Brahman.

Sacrifice of Wealth

Holy Islam speaks about the sacrifice of fruit of work (money) through the word ‘Jakaat’. This word says that every rich man is expected to practice sacrifice within the limit of his wealth. Islam says that people love money (Khudaan) too much—Al Fajr, 20. Islam says that by the sacrifice of money your wealth will not decrease and in fact your wealth will increase by sacrifice. Islam also mentions that by the sacrifice of money your wealth becomes most pure. It says that by the sacrifice of money, you have followed the instruction of Allah and Allah will be immensely pleased with you. The Holy Bible also says the same “Where your money lies, there your heart lies”. The Veda also says that the sacrifice of money will please the Lord (*Dhanena Tyage Naike*). The Gita also

emphasizes throughout the scripture that one can please the Lord only by the sacrifice of the fruit of the work (money). The Gita says “*Karmajam Buddhi Yuktahi Phalam Tyaktva*” which means that realized scholars sacrifice the fruit of their work (money). Islam says that one should keep the wealth required for the maintenance of oneself and one’s family. This is also told in the Veda that one should keep the minimum required wealth for one’s family expenses and the rest should be sacrificed for the work of the Lord which instead of being stored (*Tyaktena Bhunjeedhah*).

Islam says that the love for Allah should be greater than the love for money. Islam says that ‘Inkhiad’ which means that accepting the message of Allah by mouth is not final. But ‘Kabul’ which means knowing the message of Allah and practicing it is essential. According to Islam, Allah says that if the message is not practiced, there is no use. Exactly this wonderful concept is emphasized in the Veda and the Gita. The Veda says that words and feelings do not touch the Lord. Only sacrifice of wealth can prove the real love for the Lord (*Yato Vacho Nivartante Apraapya Manasa saha, Dhanena Tyagena*). The Gita also says that real sacrifice of the fruit of work is greater than knowledge and devotion (*Dhyanaat karma phala tyagagah*). In the Bible also, Jesus asks a rich man to sacrifice wealth. But the rich man fails to do it. Then Jesus says “A camel may pass through the eye of a needle but a rich man can never reach God”. Islam wants people to not over-enjoy wealth. It is also told in the Gita (*Bhogaishwarya Prasaktanaam*). Over-enjoyment (Bhoga) brings diseases (Roga). Islam accepts the existence of the soul and says that it cannot be seen by the naked eyes. The Gita also says exactly the same (*Vimudaah Nanupasyanti*). Islam and Christianity say that there will be a final enquiry and the non-believers will be thrown into hell, which is the ever-lasting fire according to Christianity. The Gita also says the same (*Kshipaamyasura Yonishu*). According to Islam and Christianity there is no rebirth for the soul. Hinduism accepts the rebirth but if the inner essence of Hinduism is understood, it does not contradict the other two religions. According to Hinduism there is no human rebirth for the soul (*Jantunaam Nara Janma Durlabhamidam – Shankara*). The essence of all the three religions in this point is like this: The human rebirth is impossible according to Hinduism. Therefore rebirth in the other two religions means human rebirth alone i.e.; there is no human rebirth for any soul. The hell and everlasting fire is nothing but the rebirth as animals or worms in the sewage. Once one enters the cycle of such births, the soul will not return back to the human birth.

Islam says that sin was also created by Allah and says that Allah knows the logic behind it. The Veda also says the exact same point “*Sa Idam Sarvamasrujata*”. What is the logic in the creation of the sin by the Lord? If only good exists and the fruit of good works i.e., happiness only exists, then living beings will do only good works they will have to continuously enjoy happiness which is definitely boring. One cannot eat the sweets continuously. A break is necessary and some hot dish must be tasted inbetween the continuous eating of sweets. The Gita also says that both summer and winter are essential for real enjoyment (*Sitoshna Sukha Duhkhadah*). This logic proves that the Lord was very kind to His children in creating the sin.

Practical Spirituality

Hindus mainly concentrate on prayers, which is the sacrifice of words. Christians mainly concentrate on love and kindness, which is the sacrifice of mind. But Muslims are concentrating on the practical sacrifice, which is spirituality in action. Muslims do not believe in showing love through words and feelings. Their tradition is to show love in practice, through actions. A Muslim prays to the Lord everyday for certain number of times. Whether it is a holiday or not, whether the time of prayer is convenient or not, a Muslim does his prayers even if he is travelling. Hindus pray only in their leisure time everyday. Christians pray throughout the day on Sunday, which is a holiday. But look at the Muslim! Irrespective of the day and time, he prays to the Lord. This firm faith, regularity and discipline of a Muslim pleases the Lord to a great extent. The entire world must learn this aspect from the great Islam. I am neither a Hindu, nor a Muslim, nor a Christian. I am a man belonging to the entire universe. For me all the religions are one and the same. All the Hindus, Muslims, Christians and people following other religions are my brothers. I love all the religions. One must help any person in this world irrespective of his religion and the great Islam has emphasized this aspect.

MESSAGE ON GOOD FRIDAY

Father and Son

[April 9, 2004] Jesus said “My Father and I are one and the same”. Father means the Creator who is beyond words, mind, intelligence and even imagination. This Father is called as God and has different names. Christians call Him as Jehovah. Muslims call Him Allah. Hindus call Him as Parabrahman. Buddha kept silent about God because God is beyond words. But followers of Buddha misunderstood the silence as negation and interpreted that Buddha denied the existence of God. This God incarnates on the earth. He creates a human body and pervades all over that human body as electric current pervades all over a metallic wire. Since God created His human body of the incarnation, God is called as Father and the human incarnation is called as His Son. The electric wire is the current itself because wherever you touch the wire it gives a shock, which is the property of electric current. For all practical purposes the electric wire is the current. Similarly the human incarnation is the Creator or God. Therefore the Son is the Father. The human incarnation can be seen by us and we can talk with Him. We can touch and can live with the Son. Thus vision, conversation, touch, and living together are the four fortunes given to the devotees. God can never even be imagined by any human effort. But by His infinite kindness, He is not only seen but He also talks, touches and lives with us. If you cannot utilize such infinite kindness of God shown to us and if you neglect the human incarnation due to your egoism and jealousy you are losing everything forever. Neither do you attain the unattainable God nor do you accept the human incarnation that approaches you. You are a loser on both sides. Such human incarnations come to various parts of the earth and they are Jesus, Krishna, Mohammed, Buddha, Mahavir etc., Therefore Jesus is Jehovah. Mohammed is Allah and Krishna is Parabrahman. The electric wire is the current. The Son and the Father are one and the same. One should not extrapolate this truth by saying, “Since every man is His son, every man is also the Father.” If every son is the Father, there is no necessity of preaching.

God has to come in a human body only to preach to human beings. But there is a natural repulsion between the human beings as in the case of like-charged particles; this repulsion is jealousy and egoism. The crucifixion of the Lord Jesus is the best example of such jealousy and egoism.

Suffering for Whom?

Holy Jesus suffered for the sins of the real believers of God only. One of the basic ideas of the human incarnation is to suffer for the sins of deserving devotees. The human body is selected for incarnation for this very purpose. The human body of the incarnation suffers like any other human body. Then alone is the real transfer of sins fully justified. The incarnation can avoid the pain during suffering devotees' sins by using the super power of God. But God never deceives justice. Therefore Jesus really suffered all the punishments of deserving devotees as any other human body suffers and fulfilled the justice in the transfer of sins. This is the real reason why God selects a human body and gets identified with it. If it is an inert statue [if God comes to earth in the form of a statue], such transfer of suffering cannot take place. Although the Son is suffering on the Holy Cross, actually it is the Father who pervaded all over the Son that suffered. This is the essence of saying that Father and Son are one and the same.

The Father does not suffer the sins of wicked people who will not change at all. Those who are the real devotees and those who have served the Lord without aspiring for anything in return are only liberated from their sins. Such devotees never pray to the Lord for liberation from their sins because they never desire that the Lord should suffer for their sins. Therefore, they never agree to the liberation from their sins. If they come to know, they will object to such a transfer of sins because they are the real devotees of God. Hence the Lord suffers for their sins without revealing it to them. If you do not turn to the Lord, you have to carry all your sins with you and go to hell. If you turn towards the Lord, He will liberate you from all your sins provided you change and continue the rest of your life in His divine service. His work is to bring peace in this world and see that every human being gets salvation. He wants hell to be permanently closed. But you should turn towards God without aspiring for liberation from your sins. You must participate in His service and yet you should be ready to undergo the punishments of your sins as per the rule. You should not ask Him or even desire for such liberation from your sins. Once you desire for such liberation, you are indirectly asking the Lord to suffer for your sins. In such

a case, you are not His real devotee. He takes your sins and liberates you only when you serve Him without any aspiration for such liberation.

MESSAGE AT KALADI

Shankara the Genius

[April 26, 2004] Shankara is the top most genius in this world. He was the incarnation of Lord Shiva. He had the third eye, which is the eye of the knowledge that is always burning with flames. It is said “*Jnanam Maheswaraat Icchyeth*”, which means that only Lord Shiva can give the spiritual knowledge. During the time of Shankara, there were two types of atheists:

- 1) Purva mimaamsakas: They are ritualists, who perform rituals without any analysis and knowledge.
- 2) Buddhists: They always argue with logic and say that everything is ‘nothing’ (Sunya Vaada).

Shankara’s aim was to bring these two types of people to the path of theism. Shankara made a big psychological plan. He called even the atheist as Brahman [One of the meanings of the word Brahman is God]. However He defined Brahman as pure awareness without any quality. Such awareness is present in all the souls, which are present in 84 crore-types of living beings mentioned in the scriptures. The soul is Brahman whether it is present in human beings, animals, birds, insects or worms. Every soul is basically pure awareness and so it is Brahman. Therefore whether a soul is born as a divine human being like Shankara or whether it is born as a worm in the drainage (sewage), the soul is Brahman. Whether it is scented water or drainage (sewage) water, water is common in both. The scent and drainage impurities are the good and bad qualities correspondingly. When both the good and bad qualities are removed, only pure water remains. That pure water is the soul or Brahman. Therefore whether one is born as a divine man or as the worst worm, he can always think, “I am Brahman”. The awareness is common in both the king and beggar. Both can say, “I am Brahman”. But the special qualities like knowledge, courage etc., are associated with the awareness in the king and therefore he became the king. In the beggar the awareness is associated with qualities like ignorance, fear etc., and therefore he became the beggar. The king is respected and the beggar is neglected. Shankara is the scented water. The atheist is the

drainage water. Both are Brahman. But the sandalwood scent and the drainage impurities are not one and the same. If both were one and the same, then scented water and drainage water would be used for the same purpose. Instead of scented water one should sprinkle drainage water on guests invited to a marriage function. A beggar also would be given the same police security as the king is given.

Shankara preached that this awareness (soul) is a substance, which is already attained by you without any effort or sadhana (Siddha Vastu or Prapta Vastu). In both Shankara and the atheist, this awareness is the common substance. Therefore any living being in this world can shout, "I am Brahman". Nobody can object. Don't feel unhappy even if you are born as worm in drainage because you are that wonderful Brahman! Awareness does not mean happiness. Awareness can be associated either with happiness or with sorrow. Therefore simply by being Brahman don't think that you are happy. A person laughing with happiness is Brahman and a person weeping with unhappiness is also Brahman because both have the common awareness. By no effort can you ever lose this awareness and therefore you will always remain Brahman. Even if you are beaten by a belt in hell and are weeping, please don't forget that you are Brahman. You can weep without any worry because you are Brahman.

You have read so many Shastras and you have done such tedious meditation. Finally you have come to know that you are the awareness (Brahman) that was already present in you before reading Shastras (scriptures) and before doing the meditation. You have become what you already were before all this sadhana (effort)! Don't you think that all your sadhana is a waste and that you did not achieve anything? The drainage water is forgetting its own impurities and is thinking that it is the pure water, which is a component of the drainage water. By such thinking, the impurities are not filtered and the bad odor does not disappear. To remove the impurities, work (filtration) should be done. Then the drainage water can really become the pure water. Thinking is not work. Filtration is the work.

When the Lord comes in human form, you serve Him and receive the knowledge from Him along with His grace. Then only are the impurities removed and then only does pure water result. Then by the association of the Lord (scented water), some scent will enter you and you also become scented water to a certain extent although you will not be exactly equal to the scented water.

The Lord contains all the three qualities (Satvam, Rajas and Tamas) when He comes in the human form as Datta. The three faces of Datta

(Brahma, Vishnu and Shiva) indicate the three qualities. Brahma is Rajas. Vishnu is Satvam. Shiva is Tamas. But the Lord is untouched by the three qualities. The three qualities float on Him as a superficial layer. The pure water is not affected and it does not attain the odors of the three qualities. Neither does the pure water have a bad smell nor a good scent. The Lord is like the person wearing a tri-colored shirt. The color of the shirt does not touch Him. But a living being (soul) is different. It is like the scented or drainage water, which receives a good scent or bad odor of the three qualities. The soul is a homogeneous mixture of the qualities and awareness. You cannot separate the qualities (Gunas) and their odors (vasanaas) from the soul by any effort. The soul is the tri-colored shirt itself. Each thread of the shirt is impregnated with the color. Therefore the Lord alone is capable of wearing the three qualities and at the same time remaining unaffected. He plays with the three qualities in this world. At any time He can get rid of all His qualities in a fraction of second. But the soul cannot get rid of its qualities even in millions of births.

Shankara called the atheist as Brahman and equated him with Himself. The reason for the equation is that both have a common component called awareness, which was named as Brahman by Shankara. Shankara interprets the Vedic quotations like '*Satyam Jnanam*' and '*Prajnaanam*' in such a way that the word Jnanam means simple awareness. Actually the root meaning of Jnanam is "*Janaati Iti Jnanam*" i.e., that which is awareness is knowledge (Jnanam). As long as the root meaning (yoga) is satisfied there can be no objection to derive such a meaning of a word. But the word Jnanam is not used in the sense of awareness in the world. A donkey, a cat etc., also have awareness. But the donkey or cat cannot be called as possessors of Jnanam (Jnani). Only a scholar who has the special knowledge is called as Jnani. Such usage in the world is called 'Rudhi'. But one can use a word if the yoga (root meaning) is satisfied and the Rudhi (usage) can be neglected. Therefore nobody could oppose Shankara for such a yogic derivation of the word Jnana. Of course He used such a derivation for a good purpose i.e., to convert an atheist into theist. He did not misuse it.

If you call an atheist merely as a possessor of awareness, he will immediately shout, "Don't I know that I have awareness? Why do you have to tell me that?" But if he is called as a 'Jnani' (knower; wise one) or 'Brahman' he will be pleased and will immediately run towards you. In fact awareness is the greatest subtle substance created in this world. The word Brahman means 'greatest'. Therefore Shankara proved by such logic that awareness is Brahman.

Brahman is Not Ishwara

The pure water is Brahman. The pure water mixed with scent (perfume) or impurities, and yet not touched by them is the Lord. The soul is also the pure water but is homogeneously mixed with scent and impurities and has become a solution. Therefore Brahman and the Lord (Ishwara) are different. In the Lord, apart from the three qualities, all the super powers are present. In addition, He also has the three extraordinary super powers, which are the powers of creation, ruling and destruction of this universe. These super powers put together are called Maya (the wondrous, miraculous power of God). One can get the eight miraculous super powers (Ashta siddhis) from God but not the above three extraordinary super powers. Therefore the soul can never become the Lord. Hanuman attained the super power of Creation of the world. He became the future creator but one should remember that the inner form of Hanuman is already Lord Shiva and so it is to be expected.

A king and his servant have the common awareness. Both of them have common good and bad qualities. But the special courage in the battlefield and the administrative power in the court, are special to the king and cannot be attained by the servant. Thus the extraordinary Maya of the Lord is inseparable from Him. The knowledge (Jnana) is the inherent quality of the Brahman but in the case of the Lord, due to the association with Maya, the knowledge becomes wonderful. The word Maya (maayaa) comes from the root word 'maya' which means 'the most wonderful and inexplicable'. Therefore the knowledge of the Lord is wonderful and is not possible for any other human being to possess or exhibit. Therefore such special knowledge is called as Prajnanam. Shankara said "I am Brahman" but He also said "*Shivah Kevaloham*" i.e., "I alone am Lord Shiva".

Ishwara (the Lord) is always associated with Maya. The Gita says the same (*Maayinantu Maheswaram*). Brahman is devoid of Maya. Shankara swallowed molten lead as Ishwara but not as Brahman. When Shankara said that He was Brahman, the disciples said that they were Brahman too. Shankara did not object to that. But when Shankara told them that He was Lord Shiva, the disciples said that they were also Lord Shiva. Then He swallowed molten lead and asked them to swallow the same. The disciples were unable to do so and fell at His feet as servants singing His praises "*Bhava Shankara Desikame Saranam*". Therefore He allowed everyone to call oneself as Brahman, which is like a post without salary.

A bill collector collects revenue as a clerk, when the consumer pays the bill, but he cannot issue the order to pay the revenue. A district collector

issues orders for the payment of the revenue. The Veda says that the sun rises due the fear of the Lord (*Bhishodeti Suryah*). But a human being, who calls himself as Brahman, gets a sunstroke and dies on standing in the sun for too long. Scholars should understand the commentary of Shankara along with His demonstration of the experiment of swallowing molten lead. Both the theory and practical experiments are important in science. In fact the practical is more important than theory. The advaita philosophers do not even mention this experiment. They proudly raise their collars saying that they are Brahman. Let them say the same thing, raising their collars, when they are beaten in the hell or when they are born as worms in the drainage. Just by being Brahman, which is only pure awareness, they cannot escape hell or being born as worms in the drainage. After studying the Vedas and the Shastras they have caught only a small rat after digging a big mountain.

The heart of Shankara is Ramanuja and Madhva. Therefore when Ramanuja writes the commentary, He always says “*Yaducchyate Shaankaraih*” i.e., I am condemning what the disciples of Shankara say. He never said that He is condemning what Shankara said. The same Lord Datta incarnated as these three preachers. Shankara was Shiva, Ramanuja was Vishnu, and Madhva was Brahma. All the three are one and the same Guru Datta.