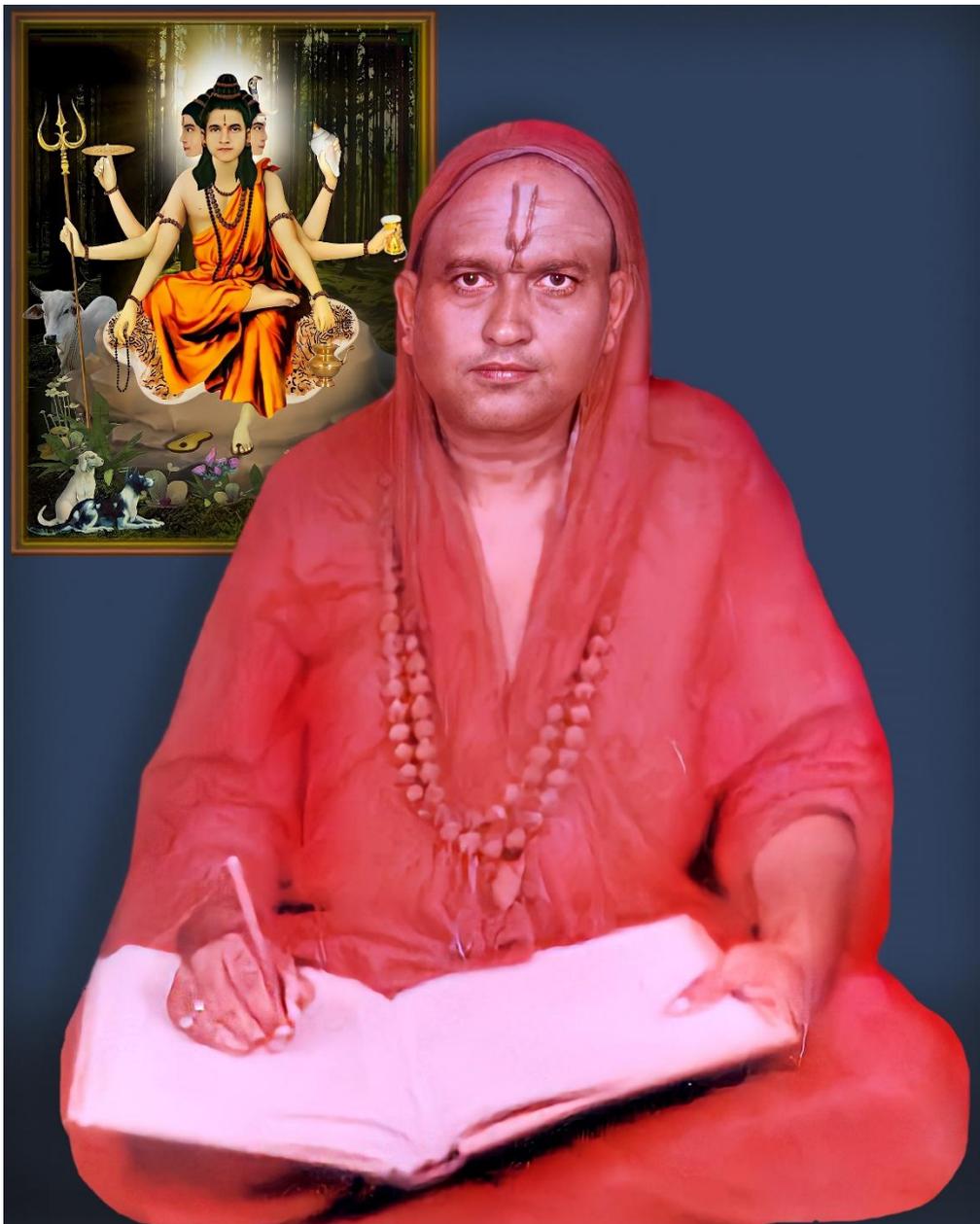


SARASVATI RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 15]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

**BACKGROUND OF FIRST WISH IS UNIMAGINABLE
GOD**

June 30, 2015

O Learned and Devoted Servants of God,**First Part:****1. How was the first wish of God generated?**

Dr. Nikhil asked: "If space itself is God's awareness, how can God's wish charge it? How was the wish generated? God's awareness must precede space. God's awareness should come first. His wish should come second. Space should come third. Then His wish can enter space but His wish being not different from Him means that God Himself enters space. It becomes a case of homogeneous entry. Without homogeneous entry, evolution of creation can't happen".

Shri Swami replied: First I shall give the background of the topic in detail so that your questions can be answered clearly at the end.

- 1) God wished to create this world. This means that God created the wish in the beginning. Awareness and wish are not at all different. Even if one feels that they are different, it does not matter since both come under the headline of creation only and not the Creator. Creation means both the process of creation and the product of creation. By this, we must know that this world (creation) as well as the process by which it is created are only works of God. ***Both are not entities to stand by the side of God and bring the numbers like first entity, second entity, third entity etc.*** There is only one entity i.e., God and is called as absolute reality. Everything other than God is only relative reality and is the imaginary work of God. God wished to create this world because He was bored without the entertainment. This state of boring was before the wish to create this world as said in the Veda (***Ekaki Na Ramate***). This state of boring also indicates that the process of thinking took place in which He felt that He was bored. Does this not mean that the awareness existed even before the first wish to create this world? This point also supports advaita philosophy, which says that God is awareness and hence the state of boring and subsequent state of thought to create this world appeared. Awareness is known to us and is proved to be a specific function of inert energy functioning in a specific nervous system. When you decided that God is awareness, this background of awareness must also be accepted. This leads to the conclusion that God was a human being like us having

nervous system and other systems like respiration, digestion, etc., which generate this inert energy. This brings not only limitation to God but also establishes the fact that the awareness is eternal and also its supporting materials like matter and inert energy are also eternal. This problem comes because we have applied the logic to the creator of this world even before its creation. This clearly indicates that we are fundamentally wrong. All this objection vanishes if you accept that God is unimaginable (as established by the Vedas, the Gita and the Brahma Sutras) and therefore, His works are also unimaginable. Now, we can say that God is unimaginable and hence the process or work of thinking is also unimaginable and hence God need not be awareness to think or to be another material to do any other corresponding work of that material. God can burn anything in this world and due to that God need not be energy or fire. ***We should apply the failure of the worldly logic to God to understand His nature and not the logic of this world.*** This negative approach is recommended by the Veda to understand the inherent nature of the absolute God (*neti neti*). Now, you should not argue that the first wish to create this world also was the unimaginable work of the unimaginable God in which case the creation of anything other than God did not start. This first wish or awareness is the first imaginable product of this world, which is as good as the worldly awareness. The composition of this awareness can be understood with the help of the worldly awareness. Hence, this first wish is also the specific work function of the inert energy only. But the absence of matter (nervous system) does not allow this first wish to be the specific work. The nervous system was absent since the matter was not yet generated. Yet, this first wish was the specific work of the inert energy and this point stands as the unimaginable work of God at the background of this first wish. This means that neither we can see the unimaginable God (cause) nor we can see the process or background by which this wish (specific work of inert energy called as nervous energy or nervous pulses) is created. We have seen the appearance of this first wish, which is the form of inert energy or space suddenly and we have to proceed with the evolution of the world from this imaginable point along with the imaginable chain of generations of other imaginable items of the world. A scientist starts with this imaginable point. A philosopher goes into the background of this first imaginable point (first wish).

- 2) In any wish of a person, the object is something else other than himself. In the awareness the object actually is himself. Here himself means an imaginary reflection of himself thought to be awareness, so that the

subject and object are separated. In any process the subject (knower), the process (knowing) and the object (knowable) must exist as the triad (Tripiti). *God wished to create this world, which is imaginary to Himself, but real to the individual soul. The reason is that the individual soul is part and parcel of the imaginary creation.* The imaginary world of the human being is also created from such wish appeared in it. Here, the word 'wish' is used since the object, which is imaginary world, is different from God (subject). If it is not different, entertainment is not possible due to the absence of the triad and the Veda says that God created this world for His entertainment, which is a process.

- 3) In the beginning of the creation God wished. This is the Vedic statement. This means that wish is the first creation of God and the process of creation started by this wish. Even in the case of a human being, the wish to create an imaginary world itself is the starting point of creation of the imaginary world because the subsequent imaginary world is only an extension of this wish. The Veda also says that the first creation is space (*Akasha*). The Veda again says that the first creation is inert energy (*Tejas*). This means wish or inert energy or space is essentially one and the same and hence all the three can be first creation. These three items may be different in the forms. Gold lump (or called as gold) is inert energy. Gold chain is wish. Gold ring is space. We have already understood through the science that gold lump (inert energy) and gold ring (space) are one and the same. Space is subtle form of inert energy, which is invisible. Light (electricity, sound, magnetism etc.,) called as Tejas is visible form of inert energy. Hence, space and inert energy are one and the same. Science says that space bends along the boundary of an object. If space is nothing, its bending is meaningless. Moreover, science also says that galaxies are generated from space. If space is nothing, such generation is not possible.
- 4) In the case of human being, the awareness can be separated from wish based on the difference in the objects. Awareness can be called as soul and wish can be called as the activity of the soul. This is a superficial classification. Otherwise, in both, the subject, the process and the object exist as common nature. In the case of human being, we say that the awareness is aware of itself. When you see the pot, the reflection of the pot is printed on the brain by the activity of neurons. The picture of the pot is known to the awareness. We define awareness of itself is self or general awareness. In the case of awareness of awareness also, an imaginary picture of awareness is presented on the brain as object. Now,

if you say the word awareness, the picture of the pot should not be there since in the process of awareness, the object is itself and not the picture of the pot. You cannot maintain both awareness and picture of pot simultaneously because *two objects cannot co-exist in single triad*. In the deep sleep, the awareness as well as the wish disappears. When the picture is printed on the brain, the brain becomes aware of the pot. Here, you can use the brain as the subject, the process taking place in the nervous system as the process and the picture of pot as the object. Thus, you can have the triad as brain, nervous system and the picture of the pot. But, if you take the brain and nervous system as one equipment functioning in the process itself, the process of knowing and knower become one and the same. In this case, the subject and the process are identified as one entity. In the deep sleep, the brain and nervous system do not function and hence the knower and the process of knowing disappear simultaneously. In such case, you cannot say that the knower (soul) is eternal. It may be more permanent than the immediately perishing body as said in the Gita (*Na hanyate hanyamaane sharire*). But, it is not as eternal as God. The relative eternity of the soul with respect to body is proved in death. But, the deep sleep taking place everyday reverses this concept by showing that *the body is relatively more eternal than the soul, which dies everyday in deep sleep (Atha Chainam...)*. However, this daily born and daily dead soul becomes eternal with respect to the body after death and goes to the upper worlds by taking a new energetic body. The conclusion is that neither separation of knower from the process of knowing nor the relative eternity with respect to body can establish the soul to be God.

- 5) The differences in the philosophies have come because of the different components of the first item of creation (the wish or awareness). The background of this first wish is not another imaginable item like the mud in the case of pot, but the unimaginable God happening to be cause of the first awareness. This first awareness is said to be charged by the unimaginable God because there is no other imaginable cause standing in its background. The components of this first wish are awareness and inert energy. Therefore, we can say that the unimaginable God is mediated by this first awareness. Shankara took this awareness as God. It means that He spoke about the unimaginable God only through the awareness as medium. The awareness helps the introduction of God to become easy. Ramanuja and Madhva have taken this medium of awareness split into two components i.e., energy and awareness. Lord Narayana is the first mediated God in their philosophies. Lord Narayana

is in energetic body with awareness. Therefore, even the medium of Shankara (awareness) consists of the inert energy and awareness only. Hence, there is no difference in the starting point of these three preachers. The philosophy of energy (Shaakteya) also takes the same medium, which is awareness and inert energy. The other philosophies like Saura taking Sun as the starting point, Skaanda taking Lord Subrahmanya as the starting point and Ganapatya taking Lord Ganapathi as the starting point are exactly similar to the concept of Lord Narayana. The philosophy taking Lord Krishna as the starting point is an extension of this first awareness generating the matter. A materialized form containing matter, inert energy and awareness (human body) is also in the same line, which deals with the concept of human incarnation more congenial for human beings. The extra matter can be viewed as inert energy itself because matter and energy are inter-convertible. Even the Saankhya philosophy, saying that inert energy and inert matter as the first point of creation, accepts the awareness (Purusha) to be detached (Asanga). The generation of awareness from the inert energy is also acceptable as per the evolution said by the Veda (Earth to plants, to food, to awareness etc.). Awareness is a specific function of the inert energy and can be taken as inert energy only in essential sense. In deep sleep, the awareness disappears and exists as inert energy only in the body. In this way, the philosophy of Saankhya is also an angle of explanation and should not be condemned. In the Saankhya, the awareness (Purusha) exists side by side with inert energy and matter (Prakruti or Pradhana). They say that Prakruti is made of three component qualities i.e., Sattvam, Rajas and Tamas. These three qualities belong to awareness only and they happen to be the qualities of inert Prakruti because there is no difference between inert energy and awareness in essential sense. Even the Purusha said to be existing side by side with Prakruti is the awareness existing in the first wish and not the awareness generated in course of the Vedic evolution. Therefore, Saankhya accepted the first wish. They stressed on the inert energy, which is the actual material of this entire world, which is a fact to be accepted. Here, the awareness generated in this world is also from inert matter, which is evolved from inert energy as per the Veda. Even in other religions the same medium appears to be the first point. Persians say that fire is the starting point, which is nothing but the visible inert energy. Buddhists say that the awareness (Prajna philosophy of Dignaga) as the starting point. Even the Madhyamika philosophy of Nagarjuna (Buddhism) says that the space (Shunyam), which is the invisible inert energy as the starting point. The Scripture

accepts that the word Shunyam is an alternative word for space (*Akaasho Gaganam Shunyam*). Shunyam does not mean nothing but the space, which is invisible energy. Islam says that space (invisible inert energy) as the medium of Allah to be the starting point. Christianity says that the energetic form called Jehovah or Father of Heaven (like Lord Narayana) as the starting point. Therefore, all the philosophies in this world have taken the first point as the inert energy with awareness indicating the unimaginable God in the background, Who has created this world. ***Charging means that the unimaginable God is in the background of this first wish. When the first wish is modified into the world, God does not enter the world along with this wish.*** Therefore, the Veda says that nothing in this world is God. The entry of God into this world takes place only in the case of human incarnation. Hence, God is always beyond this world. Some have indicated even this unimaginable God. Buddha indicated the starting point by silence indicating that the absolute God is unimaginable and beyond words. Even Shankara told the same (*Mouna Vyaakhya...*). Now, Shri Datta Swami (do not misunderstand this human being because Datta Swami means Lord Dattatreya speaking through this human being) finally stressed on the unimaginable God as the starting original cause of this creation. Scholars say that they stop with some imaginable item as the beginning point of the creation because the non ending chain (ad infinitum) results. This is not a justified answer because you are tired with a long journey and stop at some point of the earth and say that that is the edge of the earth. You have to really reach the edge of the earth and say that the earth ends there because ocean starts. Similarly, Shri Datta Swami took the journey upto the edge of the earth (this creation), which is the awareness and inert energy (wish) and says that beyond this point the ocean (unimaginable process with unimaginable God) exists. The infinite boundary of this world also speaks the same as the practical proof stating that you cannot reach the edge of the universe because you cannot touch the unimaginable God, who is present beyond that edge of the universe. Lord Krishna showed the infinite cosmic vision (Vishwarupa) and said the same one point as the message of such vision i.e. “there is no end for this creation created by Me” (*Nantosti...*). ***This one point is the essential purpose of the vision of infinite cosmos and not to threaten Arjuna to force him to abide to His word.***

- 6) In the case of God, the awareness of the unimaginable God exists. However, here you cannot speak about neurons and brain in the case of unimaginable God. If you see the awareness in the human being, the

awareness is aware of itself but not aware of the unimaginable God. Thus, ***the nature of awareness may be same in both the cases of God and human being, but, the potentials are different.*** The potential of the awareness of human being can know only the imaginable items. The background potential of God's awareness knows both imaginable and unimaginable items. Therefore, the background potential of the wish of God stands as the unimaginable God. The potential lies in the producer, which is exhibited in the process. Hence, the producer (God) and potential are one and the same and can be called as the one unimaginable God. The potential of human awareness is imaginable and is not unimaginable like that of God, which knows Himself or God. The Veda says that the knower of God is God alone (***Brahma vit Brahmaiva***). Here the careful clarification should be conveyed i.e., the background potential is spoken in the case of awareness of the first wish of God. It is only in the background, which means that this is not the potential of the first imaginable awareness (wish) of God. This potential is the potential of the unimaginable awareness present in the God. This means that the first awareness of God does not have the knowledge of unimaginable God since it is imaginable by its nature. This unimaginable potential exists in the unimaginable awareness of God, which is the awareness created by His unimaginable power without nervous system. ***The unimaginable awareness means to know anything without being the worldly awareness.***

The inert energy and space are essentially one and the same and this is clearly established in the above mentioned part. The awareness or wish is also a specific work form of inert energy only. Immediately the question comes that the awareness or wish of God cannot be established as specific in the absence of specific nervous system. The specific aspect of the awareness in absence of nervous system is again unimaginable and this becomes the unimaginable potential of the awareness since two unimaginable items cannot exist separately. Therefore, the specific nature in absence of nervous system, which is the unimaginable potential stands as the one unimaginable God. This is the background of the awareness or wish of God, which by itself is not the imaginable awareness or imaginable wish. This means that the unimaginable potential standing in the background is different from the imaginable nature of the wish and hence, in the modification of the wish into world, this unimaginable potential or God does not enter the world. This means that God is not forced to enter the world as cause (like mud enters the pot). God enters the world only by His free will as in the case of human

incarnation. Scholars say that God is the doer (Nimitta) and the causal material (Upadana). This is not complete because you are forcing the rules of worldly logic in the case of unimaginable God. The best simile is the creation of some products by a magician with the unknown technique. This is said in the Veda (*Indro Maayaabhih...*).

This imaginable first wish, which itself is another form of the imaginable inert energy is called as inert energy in essence. The golden chain is called as gold. This does not mean that the shape of the chain and the shape of the lump are one and the same. Again, space is another form of inert energy like the golden ring, which is another form of the golden lump. From the view of the common essential gold, the golden chain, the golden lump and the golden ring are one the same because the essential substance is gold (inert energy). This does not mean that the shapes of the chain, the lump and the ring are one and the same. In terms of the simile, let Me say the concept like this: God created the golden chain (wish) first. Then, the golden chain is melted to create golden lump (inert energy). Then, the golden lump is again melted to fabricate a golden ring (space). The homogeneity in these three items is the golden lump (since crude gold can exist in the form of a lump only). When the golden chain is transformed into golden lump, the shape of the chain did not enter the lump. But, the same gold in the chain entered the lump and the same gold entered the ring also. In the ring also, the shape of the chain did not appear. Similarly, the first wish (golden chain) generated the inert energy (Tejas), which resulted as a golden ring (space). Here, the sequence is not in terms of time. In the wish (golden chain) the inert energy (gold) exists which has a potential to produce the space (ring). The potential itself is the ring. Hence, the generation always means the appearance of that which already exists in the cause in subtle state (Sat karya vada). However, this argument is limited to the process of generation between imaginable items only. In the case of unimaginable item (God), the non-existent inert energy and awareness appeared from God (Asat Karya Vada). The Veda speaks both these in different contexts. The evolution of non-existent into existent is in the context of the first creation from God (*Asat va Idam...*). The evolution of existent product from its existent state in the cause is in the context of appearance of the rest world from the first wish (*Sadeva somya idam...*). The word 'Idam' in both statements is related to the world evolving from non-existent and existent states as in the cases of first wish and rest world respectively. Here the important point is that when the world evolved from the first wish, the awareness need not homogeneously enter the world everywhere. The

inert energy (gold) existing in the first wish (big golden chain) only entered the world in various other forms also like space, matter and awareness (ring, crown and chain). Hence, the awareness need not appear in the entire world homogeneously. Even here, the entry of God does not exist because in the charged awareness also God is only in the background and not identified with the first item of the creation (exception is human incarnation). ***Charging means association only and not entry.***

2. Does the creation of the world from God follow worldly logic?

[Question: Brahma Sutras say that this world is created from God (Janmaadsya) and in this context Sankara wrote in the commentary that God is Nimitta (designer) as well as Upadana (material cause). This means that the creation of world from God is following the worldly logic. But, You say that the worldly logic fails in this context.]

Swami replied: The process of creation of world from God takes place in two steps. In the first step, the first item of the creation (wish) is created from the unimaginable God through unimaginable process. In this first step of creation only, the worldly logic fails and hence God does not enter the first item of creation (and subsequent items of creation also). The first item of creation (and also the rest creation) is non-existent in the original unimaginable God, which becomes existent after its generation (*Asdvaa...*). In this first step, the magician creating magic is the best example. In the second step in which the rest creation is generated from the first wish, the worldly logic applies, which is mentioned in the context of the commentary of Shankara. The mud and pot maker creating the pot stand as best example in this second step. Shankara did not take the unimaginable God as the cause here because the knowledge should not start with unimaginable point. Due to this problem a real preacher keeps silent because he cannot start with the real beginning. The real beginning is the original unimaginable God. No Preacher prefers the real beginning, which is unimaginable. Every preacher prefers to take the first item of creation (wish or awareness) as the beginning since the cause is imaginable and the process of generation of this rest of the world from such cause is also imaginable. But, if the first creation is taken as the starting point, it cannot be called as creator since it is already created item. To solve this problem, the preachers preferred the original unimaginable God associated with the first item of creation called as mediated God. The medium of such mediated God alone becomes the designer and material cause. This first medium (wish) contains awareness acting as designer and inert energy acting as material cause as its components. ***When they say that God is designer and***

material cause, the word God means the associated medium only, which is the first item of creation (wish). The first item of creation certainly enters the world following the rules of worldly logic. The awareness in this world is from the awareness of first wish and the inert world is from the inert energy existing in the first wish. This is the second step in which the rest of the world evolved from the first wish. The only characteristic of the original unimaginable God that entered the world is the existence (Sat) of the original God. The Veda says that only the existence of the ultimate cause entered the world as the existence in this relative world (*Asti ityeva...*). This means that the non-existent world that emerged from God exists because of the existence of the original God only. The existence of illusionary snake is the existence of the rope only. If the rope is non-existent, the illusionary snake cannot be even seen. If you understand that God exists, it does not mean that you have understood the nature of God and it does not mean that God is imaginable. The existence of unimaginable God does not give any clue or the nature of God for imagination. People say that the awareness and bliss are other characteristics of God that enter the world. This is not correct because awareness (bliss is its characteristic only) is from the medium or first wish only. Awareness and bliss are imaginable characteristics and cannot be the characteristics of unimaginable God. Here the Sankhya philosophy can also be correlated, which says that Purusha is detached from the associated Prakruti or the first wish. Here, Purusha is the unimaginable God associated with the first wish or Prakruti and is detached from it so that Purusha does not enter the world.

8) The first wish or Prakruti contains the three items in equilibrium state before the creation of this world. The three works i.e., generation, control and dissolution require these three items as per the necessity. Creation requires the inert energy (Rajas) as the material cause called as Brahma, who should be associated with knowledge (Sattvam) called as Saraswati for design. Brahma or Saraswati has the three qualities in which one quality is predominating. The scripture says that no single quality can exist in isolated state. The controlling and maintenance of the world giving awards of happiness to the merits, involve Sattvam, called as Vishnu and Tamas (matter for material benefits), called as Lakshmi. The dissolution of the creation involves Tamas, called as Shiva to destroy everything and everybody without discrimination during the punishments of sins. The instrument for the dissolution is the energy, called as Parvati. Sattvam is knowledge or awareness. Rajas is the energy existing as quantized particles indicating dynamism. Tamas is the inertia

of the inert energy indicating static state. The first wish containing these three in the state of equilibrium called as Adishakti or Durga or Mula Maya, which is the cause of the rest of the world (maya). If you like to call this mula maya also as maya only since mula maya is also created item, the word mula maya refers to the original unimaginable God, which means the original cause (Mula) of the creation (maya). The disturbance of the equilibrium in mula maya leads in to the various activities in the process of creation.

The word 'charging' in this context of creation of first item from the unimaginable God should be taken as mere stand in the background.

God is like a person wearing the first item as shirt. The evolution of world is from the shirt only and not from the behind person. Of course, this evolution of world from first item is due to the will of the behind God only as said in the Veda (***Bahvih prajaah...***) and in the Gita (***Mayaadhyakshena...***). God is behind the first item but did not identify Himself with it. Hence, God did not enter even the first item and not to speak of His entry into the subsequently created rest of the world. This does not mean that God never enters the world. He enters in to a specific human being and identifies Himself with it. Here, the medium (human being) becomes God and is called as human incarnation. If you take this concept of human incarnation to the case of association of unimaginable God with the first item, all the mistakes will appear. This real world to human beings is imaginary to God and the enjoyment of God by entertainment is not full in such imaginary world. This is experienced in the case of human being entertained by its imaginary world. The absolute reality of God and relative reality of the world are experienced together and hence, never the imaginary world becomes real world in view of God. You can never feel your imaginary world as real and hence the entertainment is partial only. God wants to get the real entertainment from the creation and for this purpose His imaginary world should become real to Himself. For this, God enters and identifies with a specific human being and feels the reality of world through such human being for which the world is real. If God forgets Himself completely, His entertainment becomes full. Such human incarnation is Rama in whom God existed forever through such full ignorance, giving full entertainment. Hence, He was called Rama. Rama means full entertainment (***Ramate iti***). A sage has to come to remind Him about His real nature to come out of the strong inhibition of the role.

Second Part:**1. If the inert energy in God's wish entered the creation but not the awareness, the creation must be inert only.**

[Question: If You say that the inert energy (gold) present in the wish (golden chain) of God only entered the creation and not the awareness (shape of the chain), in such case, the entire creation must be inert only. In such case there should be no evolution of plants, birds and animals and human beings in the evolution of the creation.]

Swami replied: Let Me say like this: God created a big golden chain (wish). It is melted to produce golden lump (inert energy). From the golden lump, a golden ring (space) and a small golden chain (worldly awareness seen in living beings) are created. Hence, from the big golden chain (wish of God), a small golden chain (awareness in the form of plants, birds, animals and human beings) is created. Here, the initial visible cause is big golden chain in which neither lump of gold nor golden ring is seen. But, the gold in the big golden chain has hidden potential to generate ring, chain and other forms of jewels. The big golden chain is converted into lump from which a small chain, a small lump and a small ring are created. Hence, the first visible cause is big golden chain (wish), from which a big lump (inert energy) is produced. The big lump is transformed into a small ring (space or invisible inert energy), a small lump (visible inert energy) and a small chain (awareness) in the plants, birds, animals and human beings. You can also add another form of gold, which is a small golden crown (matter). In this world, we see the final products as space, visible inert energy like light etc., awareness in living beings and matter. None of these four products is a single item forming the entire world. Hence, awareness is seen as a small product only in the form of living beings occupying a small space of the world. You cannot say that since in the beginning only wish or awareness of God existed, the same should exist in all the final products. Since there was one big golden chain only in the beginning, it should not mean that the shape of the big chain should exist in all the four final products.

2) You should not argue that the awareness part of God's wish entered the creation as the awareness (soul) of living beings and the inert energy part of God's wish is transformed into space, visible inert energy and matter. By this, you should not conclude that the awareness of God and the awareness of the human being are one and the same. You may put this argument to achieve the final conclusion that the soul and God are one and the same. Such a conclusion has two objections: a) God and His first wish are not one and the same because God is unimaginable and first wish is imaginable. When the pot maker created a pot, he did not enter the pot. Only his imaginary skill entered the pot. Similarly, *the imaginable nature of the awareness (called*

as awareness) entered the world but not the background of the wish which is unimaginable. The wish is creation and God is the Creator. Even if you assume that the entire wish is transformed into creation and that the entire creation is awareness, you cannot achieve the result that the awareness in the creation is God. The awareness is not seen everywhere in the creation to say that awareness entered the entire creation homogeneously. It is seen in living beings only, which form a small part of the creation. b) Even the awareness seen in the living beings is different from the awareness of God since *the awareness of God has unlimited and unimaginable potentiality in the direct background* (though it is not the inherent potential of the first wish), whereas there is no any background potential of awareness of living beings and the potential existing in this worldly awareness is limited and imaginable.

2. Can the soul be called God based on the common creation of the imaginary world?

[Question: The awareness (first wish) of God created this real world, which is His imaginary world. Similarly, the awareness of living being is creating its own imaginary world. From the view of the common creation of the imaginary world with respect to the creator, we can call the soul as God. The imaginary world of God is real to the human being, which is part and parcel of the imaginary world. Similarly, the imaginary world of human being is real to the imaginary human being which is a part and parcel of the imaginary world created by human being. Thus, the similarity is complete in both the cases.]

Swami replied: Even though the similarity is same in the process of creation of imaginary world of the soul and imaginary world of God, the real world of the soul is imaginary world of God. This makes the difference between soul and God. By this, you cannot achieve even the least point like to say that the soul is at least a tiny part of God and hence, the strength of God and the weakness of the soul brings this quantitative difference. Even this is rejected because the background of God's awareness (first wish) is unimaginable and the background of the awareness of the soul is imaginable. If both the backgrounds are imaginable, you can bring this point of soul being a particle of God. This concept of whole and particle applies to the first wish (huge awareness) and the soul (a particle of the huge awareness). This aspect of quantitative difference is between two imaginable items (first wish and soul). There can be neither qualitative nor quantitative difference between the unimaginable item and imaginable item. Ramanuja brought this quantitative difference between God (taken as His medium, which is huge awareness and energy) and the soul (which is a small point of the first awareness embedded in a small point of inert energy as body).

3. The Veda says that souls are the particles of God, like the fire particles of a big fire.

[Questions of Dr. Nikhil:]

Swami replied: The souls are definitely the fire particles but the big fire mentioned there is not God, but, the God's original wish acting as His associated medium. This is the difference between big golden chain and small golden chain. However, only the imaginable nature of first wish is the big fire and not the unimaginable background of first wish.

4. Can the entry of God be taken as the appearance of awareness in the world?

[Question: Veda says that God entered the creation. The entry of God can be taken as the appearance of awareness or soul in the world.]

Swami replied: Already it is rejected that God did not enter the world as the soul, but, the imaginable part of first awareness of God entered the world as soul. Of course, the entry of God into the world is also true since the Veda stated so. But, the entry of God into the world should be taken in the context of formation of human incarnation. The entry of the imaginable part of the first wish (not the background) can be taken as the formation of the soul. God stated in the Gita that the first part of His imaginable creation, which is the awareness, has become the soul (*Jivabhutaam...*). He has clearly stated there that a part of His creation and did not state that He Himself became the soul.

Mediator: It is not necessary to say that awareness of God entered the world as soul. The Veda says that the five elements are evolved in evolution. On the basis of the same principles of evolution, the last element (earth) generated plants etc., (the living beings). The inert energy of the first wish is transformed into invisible inert energy, which is space (Akaasha), the visible inert energy (Agni) and matter in three states (gas or Vayu, liquid or Jala and solid or Pruthivi). This means that the inert energy in two states (visible and invisible) and matter in three states generated the awareness because the earth contains all these elements. Full life and little mind are in plants. Full life, full mind and little intelligence are in birds and animals. Full life, full mind and full intelligence are in human beings. Today, a robot is generated from matter and inert energy, which is exactly equal to a human being. Therefore, the cause of awareness need not be awareness (God's wish), but can be the inert matter and inert energy also. Hence, you need not take much worry to establish that the part of imaginable awareness of God's wish entered the world as awareness or soul. Hence, the soul is not from awareness of first wish of God but from the inert energy and inert matter only.

Swami replied: The opinion of mediator is not different in any way from the answer given above, if careful analysis is reviewed. One is telling that awareness or soul is generated from the imaginable part of the awareness of God. Another is telling that the awareness or soul is generated from the inert energy contained in the God's wish, which is included in the imaginable

nature itself. One is telling that the big golden chain generated the small golden chain. Another is telling that the gold present in the big golden chain generated the small golden chain. Both are simultaneously correct. The shape of the big golden chain is seen in the shape of small golden chain. This is the first theory stating that awareness generated awareness. In this theory, the intermediate step i.e., golden lump is overlooked. In the second theory, the gold in the golden chain, which is formed as the intermediate golden lump generated the small golden chain. The first theory is based on the similarity of the original cause and the final product. The second theory is based on the production of the final product from the intermediate entity, which is present in the original cause itself. Hence, there is no difference between the point of the first theory and the point of mediator presented in the second theory.

5. Is the soul generated from the awareness existing in the first wish of God?

[**Question:** If the soul is generated from the awareness existing in the first wish of God, the soul must be also independent of the nervous system. The cause enters the product with all its characteristics. Hence, the soul (awareness) exists in the deep sleep also since it does not depend on the function of the nervous system. This proves that the knower exists in deep sleep as soul, experiencing the total ignorance. If You do not agree all this, You have to accept that the soul is produced from the inert energy and inert matter only as suggested by the mediator, in which case Gita becomes wrong and Veda alone is correct.]

Swami replied: This is not correct because both the Veda and the Gita are one and the same. The Gita is said to be the essence of the Veda. The imaginable part of the first wish (awareness) only entered into the creation as soul and not its background. You have wrongly represented the actual picture by saying that the awareness of God's wish entered the creation along with its unimaginable background. Hence, the soul depends on the function of nervous system because the soul is only the imaginable awareness of the first wish without its background. The soul does not exist in the deep sleep as the awareness experiencing the total ignorance. In the deep sleep, there is no experience at all because the awareness (as process and as knower) does not experience even the ignorance. The experience of total ignorance can be achieved in the awoken state only in which the awareness takes full rest without thinking anything other than itself. Such stage as said by you is possible in the awoken state only and not in the deep sleep in which the knower also does not exist due to the absence of the process of knowing. The generation of the soul from the imaginable first wish, which includes the inert energy speaks about the co-relation of the Veda and the Gita. *The Veda speaks about the evolution of awareness from the inert energy and matter. The Gita speaks about the evolution of soul from the awareness existing in the first wish.* The first wish has three sides: first is the awareness. Second is the inertia of the inert energy indicating the static matter. Third is the

dynamic energy. Since awareness is work of inert energy, you can never avoid the inertia and energy in the awareness. The first wish is not mere inert energy so that only inert matter and inert forms of energy are evolved as world. The inert energy has two sides: the inertia of matter and the dynamic energy. But, the awareness has three sides. This difference is due to the edition of specific work function of the inert energy called as awareness. Therefore, *awareness need not exist in the inert energy but the inert energy always exists in the awareness*. The gold is in the chain but the chain need not be in the gold. Therefore, the soul or awareness has also three sides like the first wish. Awareness is limited form where as the inert energy is unlimited and universal. Hence, the production of soul from the awareness and from the inert energy associated with the specific system is possible in the both the ways. The awareness in the first wish was not associated with the specific system and hence has unimaginable background. The awareness in the soul is always associated with the specific system and hence, its background is imaginable. In the absence of specific system, the inert energy is seen in different inert forms. The same inert energy is seen as awareness in the presence of the specific system. Hence, you find awareness in limited places only wherever the specific system is associated. But, you can find the inert energy everywhere throughout the universe even in the awareness also.

You must also note that the awareness is the work form of inert energy only. The quantum of work done by a machine is always directly proportional to the quantum of current spent in it. Therefore, the work of the machine is directly proportional to the quantity of current supplied. Hence, in this view, the awareness is not at all different from any other work form of inert energy. In such case, why is this work form alone called as awareness? The difference comes because of the specific nature of the working system, which alone differentiates this specific work (awareness) from all other forms of work. Except this one difference, which makes the classification as living and inert, the awareness as good as any other work form of inert energy. The awareness disappears, if you do not supply the inert food that is converted in to inert energy, resulting in the death. This proves that the awareness is work form of the supplied inert energy only.

6. Why did Veda not mention that the first creation is the wish?

[Question: Why Veda stated only the space or visible inert energy as the first product of creation? Why did it not mention that the first creation is the wish?]

Swami replied: This entire universe is only the work of God and there is no entity existing like God in this world. The word creation itself means the process or work and the same word stands for the product of the work also. This means that the product is also work. Even the matter is the static

form of the dynamic energy only. The dynamism existing in the matter is not visible due to the condensation of energy. ***Hence, certain work forms are called as entities for convenience due to their visible static nature.*** A castle in the imaginary world appears to be an entity. But, this entity is again the work form of the inert energy only. In spite of this uniform dynamism, ***certain forms of dynamism are named as entities and certain forms of dynamism are named as works*** due to relative difference between them. Energy is named as an entity since either space (invisible) or radiation (visible) are received as entities in relative sense with respect to worldly works. Relatively, the awareness is pure work form only and not recognized as entity. The current sent into the machine is recognized as entity but its work done in the machine is not received as an entity. Due to this small difference, ***only entities are mentioned as the first product.*** However, it is said in the Veda that God wished to create the world before its creation. Therefore, the generation of awareness (wish) can be taken as the first product. In the awareness, the inert energy also exists and hence the two entities termed as first product get mentioned in the word ‘*awareness*’.

7. Since inertness is in awareness, the classification of living and nonliving disappears.

[Question of Dr. Nikhil]

Swami replied: It is not correct because the inert energy is in awareness everywhere. But, the awareness is not in the inert energy everywhere. The gold is in every chain and the chain is not in all the other golden jewels and not even in the crude gold. The ***extra existence of the specific work function of the inert energy called as awareness brings the difference between the awareness and inert energy existing in other forms.*** All the other forms of inert energy are differentiated by their specific forms of work. The inert energy itself is dynamic and is a form of work of God only. Hence, a classification between the items of the world cannot be done based on the general work or dynamism. The classification of different items of the world is based on the difference between the specific forms of work only. The chain, ring, crown, bangle etc., are classified based on the different specific forms of molding work. If you take the work in general as the basis, you cannot differentiate all the jewels.

The difference between inertia and awareness is based on lack of independence and presence of independence. Anything independent represents awareness. Anything dependent on the will of awareness represents inertia. You are awareness since you can move the rod in your hand in any direction you like. The rod represents inertia since it cannot move in any direction independently and moves only according to your will. All

the inert items of the world are in the control of God only since you cannot handle them as you wish. *The inert systems in your body also function as per will of God only and not as per your will. Your will is that the systems must function always in regular way and should function forever. But, the systems do not abide your will and get spoiled and slowly die against your will.* Therefore, the independence of awareness in this world is not fully given by God. Even the little independence seen in living beings does not inherently belong to those beings at all. You can move your hand as per your will. But, God's will can make you inefficient to move your own hand. Indra became a statute when Lord Shiva stared at him. The river Yamuna gave path to Vasudeva on the will of God. *Any non-living thing can become living being and vice-versa on the will of God.* Hence, the only awareness having complete independence is God. All this creation containing both living and non-living items is originally and inherently inert. *In view of God, this classification of living and non-living becomes meaningless.* Thus, awareness also is a product of inert energy only and is inherently inert. You cannot aspire the soul to be at least partial God because of the little independence given by God. This little independence given by God to soul can be withdrawn by God at anytime and such divinity is illusory only.

8. If space itself is God's awareness, how can God's wish charge it?

[Question of Dr. Nikhil]

Swami replied: Space represents the invisible inert energy that exists in the God's wish. Because God's wish itself is the first creation, we can say that space is also the first creation as said in the Veda. Space is present as seed in the inert energy existing in God's wish. From this first item of creation (God's wish) the seed of space evolved as space. Space is the invisible part of inert energy and the inert energy exists in the first wish like the gold in the big chain. A part of gold existing in the big chain is converted in to a ring. The chain does not enter the ring and hence the space is not charged by God's wish.

9. How was the wish generated?

Swami replied: The first imaginable wish is generated from the unimaginable God through unimaginable process. In this context, the worldly logic cannot be applied to give the answer. However, we can give the answer for the generation of wish from awareness in the world. Your awareness is the specific work function of inert energy resulting in the working nervous system. Such specific work itself is awareness, which is the work or process of knowing and the knower also. For convenience, you can differentiate the brain as knower (subject) and the work in the nervous system as process of

knowing or knowledge. The wish is the awareness when the object exists other than knower. The aspiration to attain such object is the wish. Even in the state of awareness, the object exists as reflection of the subject, which is separate from the subject. Therefore, *the wish in worldly soul comes from the reflection of an external object stored in the memory power (chittam) received by brain in the first instance and subsequently the process of attraction as an activity of awareness forms the wish.*

10. Did God Himself enter space?

[God's awareness must precede space. God's awareness should come first. His wish should come second. Space should come third. Then His wish can enter space but His wish being not different from Him means that God Himself enters space. It becomes a case of homogeneous entry. Without homogeneous entry, evolution of creation can't happen".]

Swami replied: The first wish of God is generated with the simultaneous awareness because wish itself is awareness in view of the basic activity of triad. The earlier thoughts of God were by the unimaginable power of God. This first wish can also be categorized under the unimaginable path. But, the wish itself is the starting phase of the creation. All the further creation is also this wish only. *All the creation is imaginary and hence the material of the entire creation is this first wish only.* The difference between the awareness and wish is almost nil and the difference between the awareness and inert items in the world is due to the difference between the awareness (specific work function of inert energy) and the inert energy existing as the basis of the wish. The knowledge of God for this awareness is in the background itself, which means that the knowledge of God is available to God and such knowledge does not require any awareness. Hence, if you isolate this first wish or awareness from its background, the first wish is just imaginable awareness only without the knowledge of God. We do not have any objection if you bring the state of awareness as the first and state of wish as second. But, both these states existing in the first wish or first awareness of God are imaginable only. Since God is not awareness, these two states cannot come in God. The space exists as seed in the wish and comes out in evolved state. Hence, you can call the awareness, wish and space as subsequent steps. All these three states are dependent on God as relative reality and hence you can also speak these items as God's awareness, God's wish and God's space. The first wish containing all these components can enter the world and here the cause (first wish), the process of evolution and the final product are imaginable only. Neither the unimaginable God nor His awareness of Himself, nor the unimaginable potential and process in creating the first wish remain in the imaginable first wish. There is no question of even heterogeneous entry of unimaginable God into either

awareness part of first wish or inert energy part of the first wish, not to speak of His entry in to space. The first wish is imaginable and is different from unimaginable God. ***The homogeneous entry of unimaginable God is possible only in the human incarnation.***

Chapter 2
**ADVAITA REDUCED TO SPECIFIC CASE OF
 INCARNATION**

Example Confines to Limits of Concept Explained

July 15, 2015

**O Learned and Devoted Servants of God,
 Third Part of Dr. Nikhil's Questions:**

We can conclude all the above discussions by categorizing the whole subject in to three phases.

Unimaginable Phase: The existence of unimaginable entity can be noted in two ways: 1) The unimaginable boundary of this infinite universe is a standing proof for the existence of unimaginable entity. If you reach the edge of this imaginable universe, you must find something, which is different from imaginable phase. Beyond the edge of this imaginable universe, if you find again imaginable entity only, you cannot say that it is the end or edge of the imaginable universe since such a possibility gives only the continuation of the imaginable entity only. *Something different from imaginable entity means only unimaginable entity.* Unimaginable entity cannot be even imagined, not to speak of its observation. If you have reached the edge of the soil, you must find water, which is different from the soil. I have taken this example since water is the cause and the soil is its created product or effect (*Adbhayah Pruthivi... Veda*). Similarly, *the unimaginable entity, which is beyond the imaginable boundary of the universe, is the cause of this universe.* The unimaginable entity is realized as that which can never be achieved even by imagination. This directly means that you can never reach the edge of this imaginable universe. You cannot give a better reason for the unreachable edge of the universe, which is unimaginable. *Once, science admitted the word 'infinity', it has accepted the existence of unimaginable entity, which is called as the original absolute God.*

2) The miracles, which are observed in this world, are the unimaginable events indicating unimaginable God, the unimaginable source of such miracles. Miracles may be exhibited by demons also, but, it is immaterial. A technician exhibits a scientific concept through practical demonstration, which is called as experiment. The character of technician is immaterial and only the established concept is important. You cannot cancel all the miracles

as magic of Sarkar. There are genuine miracles also, which are experienced by highly intellectual human beings. The miracles exhibited by demons are also from the same unimaginable source (God). Hence, the miracle of a demon also indicates the unimaginable God. God grants these miraculous powers to demons for their rigid penance. The devils are destroyed by the God for the misuse of such miracles. The destruction of a devil does not mean the destruction of concept established by the miracle performed by him.

The Veda, the Brahma Sutras and the Gita clearly state that the absolute God is unimaginable. The authority of these scriptures is based on the above mentioned practical proof given by the unimaginable boundary of the universe and the miracles exhibited in the world. To fulfil the statements of the scripture, the above practical proof is provided by God. ***Therefore, we do not force anybody to accept a concept simply because it is stated in the scripture.*** Scripture (Shruti and its non-contradicting Smruti), logical analysis (Yukti) and the practical observed experience (Anubhava) are the three components of the authority.

Imaginable Phase

There is no much problem to establish this phase since this universe, which is daily experienced by our senses, forms this phase. This phase is divided into two sub-divisions a) the phase, which is grasped by the senses of all the human beings b) the phase, which is not grasped by the senses of ordinary human beings, but, still exists since it is inferred by intellectual scholars and scientists. This second sub-division is not at all the unimaginable phase. The invisible range of electromagnetic spectrum seen by scientists through powerful microscopes constitutes this second sub-division. The Advaita philosophers slipped at this point because they have misunderstood this second sub-division for the unimaginable God. The soul is a specific work form of inert energy only, which cannot be seen. This second sub-division is invisible but not unimaginable. It may be unimaginable for ordinary human beings but is imaginable to scholars and scientists (***Vimudhaah naanupashyanti Pashyanti Jnana Chakshushah...*** Gita). Hence, the soul is part and parcel of the imaginable creation and cannot be the unimaginable creator. The first sub-division is visible (means grasped by the senses) and imaginable and this is experienced by all the humanity. The second sub-division is invisible but imaginable entity, which is experienced by scholars and scientists. Both the sub-divisions form the imaginable creation.

Homogeneous Mixture of Unimaginable And Imaginable Phases

The unimaginable God created this imaginable world by unimaginable power or unimaginable technique. The imaginable world contains both visible and invisible phases, which come under a single headline, called imaginable entity. This third phase denotes the entry of unimaginable creator into imaginable world. Such entry of unimaginable God into the imaginable world can take place in two ways: a) when the unimaginable God created this imaginable world through unimaginable technique, God (cause) is forced to enter the world (effect). The mud (cause) is forced to enter the pot (effect). The problem here is that both mud and pot along with the production technique of pot from the mud are imaginable items. This worldly logic involved in the cases of imaginable items cannot be applied to the production of the imaginable world from the unimaginable God through unimaginable technique. In the worldly example, the cause, effect and the production technique of the effect from the cause are imaginable. But, in the cause of creation of world from God, only the effect is imaginable, where as the cause and the production technique are unimaginable. We can understand this special case by taking the example of production of magic (effect) by a magician (cause). The magician does not enter the magic. The production technique of the magic by the magician is also known to us. We give this example to stress only one point that the cause does not enter the effect. ***You should take the example in view of the limits of the concept to be explained and you should not extend the simile out of the boundaries of the concept.*** You cannot differ from this simile by stating that the magician is imaginable human being unlike the unimaginable God. We can say here, that the human incarnation representing the unimaginable God is also imaginable human being. You may further say that the technique of magic can be known by us by making special effort. In the concept, the unimaginable technique is confined to God only. This is the reason to say that ***no simile can represent the concept in all angles especially in the unique case of unimaginable God as said in the Brahma Sutras.*** Hence, the conclusion is that the unimaginable God does not enter this world bound by the rules of the logic observed in the case of mud and pot. However, by this, you need not dispose the possibility of entry of God into this world since the force of worldly logic fails in His case and this is the slip of Advaita philosophers. They do not understand even Shankara, who often gives the simile of magician and magic (*Mayaaviva...*) and this is also expressed by the Veda (*Indro maayaabhih...*). Their unimaginable ambition to become God without any effort is the reason for such blindness. This rejects the concept that every living being is already

God by virtue of its awareness. We do not reject the concept of a specific human being becoming God called as human incarnation. ***The Advaita concept is not totally rejected, but, it is reduced to a specific case only.*** You can find this real sense of Advaita if you carefully understand the statement of Shankara that He (a specific case only) alone is God (***Shivah kevaloham***). The word ‘*Kevala*’ meaning ‘alone’ is deleted and the statement is reduced to “I am God” (***Shivoham***). First, Shankara told the second statement only that He is God and this was extended to itself by every human being. Then, Shankara swallowed the molten lead (which cannot be done by any other human being) and the first statement with clarification came out, which is that He alone is God.

The human incarnation is a direct proof of the unimaginable God. In the case of miracles, which infer the unimaginable source, the proof is indirect as inference. The ***unimaginable power of God is exhibited in three ways, which are seen in knowledge, strength and activity*** as said by the Veda (***Jnana bala kriyaacha***). The unimaginable knowledge is seen in the Gita, the unimaginable strength and activity are seen in lifting the huge mountain by the tender finger. The knowledge is more important for any human being because it clarifies all the doubts giving the correct concept and correct guidance to achieve the grace of God. The strength and activity denote only the existence of unimaginable God. The concept of human incarnation should be isolated from the forcible entry of God in to the world through worldly logic since God enters the world by His free will in the case of human incarnation. No human being can become human incarnation by His aspiration because God enters a human being whenever He likes to do the activity that guides the humanity. ***In fact, as long as the aspiration to become God exists, one can never become human incarnation.*** Hanuman is the best example in this concept. Shankara also clearly stated that a specific human being becomes God by the free will and grace of God alone (***Eshwaraanugrahaadeva...***). The word ‘alone’ (*Eva*) indicates that the free will of God is the only cause. Once God decides to enter this world through a human form, the selection of a specific devoted human being is based on the deservingness of such devotee. ***The fundamental basis of the deservingness is not to have the aspiration to become God but to have the aspiration only to serve the God.*** Your proposal is always disposed by God. This concept can be very clearly realized through the example of Hanuman.

When God enters the human being as human incarnation, not only He is unimaginable but also the process of His entry is unimaginable. The entry of God is not only in the soul (awareness) to give unimaginable knowledge to the humanity but also in the body as seen in the unimaginable process of

lifting the mountain by the tender finger (*Antar bahishcha...* Veda). This concept of monism (Advaita) indicating the oneness of God and human form is important for the devotees, who worship the human incarnation as God. In this angle, Shankara stands. The human being in which God exists should not think that it is God. It should always think that God is in it for the sake of humanity. If it thinks that it is really God, the human part of the human incarnation is insulted like Parashurama. The human part should be always in dualism (Dvaita) as preached by Ramanuja and Madhva. Both these angles should be maintained separately since one angle spoils the other. The devotees and human part are human beings only and therefore, both these angles are for the welfare of the humanity only. The Veda states this point very clearly by saying that God remained in His original form (*Sat*) and simultaneously became the medium (*Tyat*) in to which He entered (*Satcha tyatcha*). This can be understood by the example of electrified wire. The electricity in the electrified wire is in its original form of stream of electrons (*Sat*), which is totally different from the chain of metallic crystals or wire and at the same time, the electricity is identified with the wire because the wire exhibits the property (shock) of the electricity anywhere touched.

Chapter 3

CREATION IS IMAGINABLE PHASE**Inertia & Awareness Classification Within Imaginable Phase**

July 17, 2015

**O Learned and Devoted Servants of God,
Fourth Part of Dr. Nikhil's questions**

More clarification about 1) The classification of inertia and awareness and 2) The concept of freedom given by God to human beings is projected here in detail.

Both inertia and awareness are the two sides of the same coin of energy, which is created by God in the beginning. Inertia is inherent nature of the energy and hence the energy is called as inert energy. Awareness is a specific work function of this inert energy and is given separate place due to its special specific status. The computer system working in a robot can be called as almost awareness. The movement of the limbs of robot with the help of inert electrical energy is an example of inert items. *The computer chip giving signals in the robot controlling the movements of the limbs of robot can be called as almost awareness, which acts as the controlling system.* The statue of robot including the limbs moving with the help of inert energy is called as controlled system. The controlled system (body) of robot without the controlling system is as good as a grinding machine working with the help of inert electrical energy. Such a machine is purely controlled system and controller like the external operator (controlling system) is required here. All the controlled systems without inbuilt controlling systems requiring the external controlling system (operator) stand for category of inert items. The controlling system like the computer working on the fed programs stands for the isolated awareness and the items of awareness result when this controlling system is associated (inbuilt) with a controlled system. High technology is involved in the controlled system. Higher technology is involved when a controlled system is associated with a controlling system. The classification of machines like grinding machine, cutting machine etc., stand for the category of inert items involving high technology. Same inert item due to association of an extra controlled system like computer chip becomes a robot representing almost the human being. Thus, *the classification of inertia and awareness is within the imaginable phase or*

creation only. The fundamental component of this creation is inert energy and since awareness is only a specific work function of the same inert energy, this classification is within the boundaries of the inert energy only. This classification is not the classification of awareness as creator and inertia as creation. The reason is that the inertia and awareness are imaginable items and the second classification involves the unimaginable creator and the imaginable creation. This classification of inertia and awareness is clearly justified because *the inertia stands for only controlled system and the awareness stands for a combined unit of controlled system and controlling system.*

Freedom Given By God To Human Beings

We have told that a robot is almost awareness or almost a human being. The robot is not a 100% human being because the robot could not be given the freedom by the scientist. In the case of human being, God has given the freedom as a third extra system apart from controlling and controlled systems. The human being is joint unit of three items representing the highest technology. Thus, God is superior to the scientist. A computer system has no freedom since it is based on the fed program supplied by the external scientist. The scientist is a human being composed of three items and the robot manufactured by him is composed of two items only. The robot has to work based on a fixed program only and has no freedom to change the program. If the program of the computer system (independently or in a robot) is changed, such change is done by the external human being (scientist) due to his extra third component called as freedom given by God. The computer itself cannot change its own program due to absence of this freedom.

1. Is the classification of inertia and awareness based on the existence of freedom?

[You Yourself have established that the awareness in human being is associated with the extra freedom. In such case, the human being alone is an item with awareness whereas the robot without such freedom is also thrown into the category of inertia only. The basis of classification of inertia and awareness is not mere number of the systems (like inertia is single controlled system and awareness is a joint unit of two systems called controlling and controlled items) but, the non-existence and existence of freedom. In one way, Your basis of the classification is also not contradicted because we say that the inertia represents one or two systems whereas the awareness represents three systems.]

Swami replied: We agree with your view. The classification of inertia and awareness as one system and joint unit of two systems is only the approximate classification. The freedom is always associated with the controlling system and not the controlled system. If the controlling system is absent, the controlled system cannot have the freedom at all. Hence, the basis of freedom is the controlling system. The approximate classification becomes accurate classification when we classify the high and higher

technologies as one unit and the highest technology as the other unit. ***A more justified classification will be that the controlled system is perfect inertia, the controlling system is intermediate and the freedom is final perfect awareness.*** But, remember that the freedom cannot exist independently and is always associated with the controlling system. Moreover, you must note that in absence of this freedom, the controlling system in robot is exactly similar to the controlling system in the human being. In robot, one microprocessor may be working and in human being several microprocessors work simultaneously. This difference makes the robot to recognize an item step wise, whereas the human being recognizes the item in single initial step. When the explanation for this difference was discovered, the robot and the human being stand as one entity. Except this freedom, there is no other difference between robot and human being.

This classification of two items as one unit and three items as another unit is similar to the classification of Purusha and Prakruti. If Purusha represents soul and Prakruti represents body, the Lord is the third Purushotamma (three items). If the Purusha represents the Lord, the Prakruti is sub-divided into soul (Paraprakruti) and body (Aparaprakruti) and this classification involves two items only. Similarly, if you make controlled and controlling systems as one unit called as inertia and the freedom (always associated with controlling system) as the second unit called as awareness, it is a classification of two items. If you separate controlled, controlling and freedom (freedom imagined as single isolated system) systems separately, it is a classification of three items.

2. Can we establish awareness with full freedom as the creator?

[Our ultimate goal is not confined to this way of classifications. Our ultimate goal is to isolate the awareness having full freedom from this creation and to establish it as the creator.]

Swami replied: You cannot achieve your goal because 1) The awareness of God having full freedom is totally different from the human awareness having a very little freedom. ***The awareness of God present in the human incarnation can control any internal system of Its body as well as any other human body.*** The awareness present in any human being can have very little freedom only to move its external limbs but cannot control the internal system of its own body. 2) The awareness of God present in several human incarnations shows uniform homogenous behaviour, which always supports the justice and opposes the injustice. In the case of the awareness existing in various human beings, it shows different behaviours like supporting justice or injustice and opposing injustice or justice. ***The different behaviours of awareness in different human beings is not homogenous and uniform.*** The different behaviours lead to multiplicity of

God. Based on these two reasons, your goal of analysis cannot touch the unimaginable God in any way since you have to roam within the boundaries of imaginable creation only. Even if you say that the awareness in the human beings will achieve full freedom in course of time of evolution, the second reason given above always obstructs your goal. Even if you say that the scientists will be able to provide this little freedom existing in human beings to the robot in future and will prove that the donor of the freedom is not God, such possibility also does not establish that the human awareness is God's awareness due to the above mentioned strong second reason. As long as you do not achieve this goal, your feats within the boundaries of this imaginable phase do not disturb us at all. We do not bother about this little freedom existing in the human beings is given by God or achieved in the process of evolution. *However, we sincerely feel that every process in this creation is based on the divine will of God only.* The variation in the behaviour of awareness in the human beings is an observed fact in this world and cannot be contradicted by any theoretical logic coming from your brain.

The awareness can be categorized in the following ways, which may belong to God or human being:

- 1) **The unimaginable awareness of God having unimaginable background:** Before this creation, God was also thinking since we learn from the Veda that God became bored before this creation. The concept of boring involves awareness, which is the process of thinking. This awareness is certainly not the work function of inert energy since the inert energy itself was not at all generated in that stage. This awareness becomes totally unimaginable by nature due to absence of the inert energy and its work. Hence, the process of thinking (background) as well as thought (nature) are unimaginable. The unimaginable God thinks due to His unimaginable power. In the absence of nervous system, the work of the inert energy in the specific system should not exist. But, it exists and hence the background of this awareness is also unimaginable.
- 2) **Imaginable awareness with unimaginable background:** God wished to create this world. In the case of God, the wish itself is materialization. This means that this first wish itself is the work function of inert energy. This means that the inert energy is created since without inert energy the work function cannot exist. Thus, the wish itself is the inert energy in the form of specific work. But, in the absence of the pre-existing nervous system, the specific nature of work

cannot be achieved. Hence, the awareness is imaginable but its background is unimaginable.

- 3) **Imaginable awareness with imaginable background:** In the process of evolution after creation of the five fundamental elements, the life, mind and intelligence were evolved gradually. This awareness and its background are totally imaginable because the awareness is the specific work of already created inert energy and background of awareness is the pre-existing nervous system including brain due to the pre-existing matter.

The first awareness is totally in the unimaginable phase and belongs to God. The second awareness is in the junction of the unimaginable and imaginable phases with unimaginable background as one face and the imaginable nature as second face. The third awareness belongs to totally imaginable phase since its background and nature are imaginable. ***The first awareness has unlimited freedom.*** The second awareness has limited freedom by its nature even though its background has unlimited freedom. In the case of third awareness, the nature and background have little freedom. This little freedom was given by the process of evolution as per the view of scientist. ***As per the view of philosopher, this little freedom is given by God only.***

You cannot argue that this little freedom given by God is the source of all problems. Up to the Krutayuga, all the human beings are like robots working on the basis of program fed by God without freedom. Since the behaviour of God is only for the justice, all the human beings were in the path of justice only up to Krutayuga. After Krutayuga, God gave limited freedom to human beings. This same statement is said by the scientist as the freedom given by the process of evolution in long time. You cannot blame God as the problem shooter due to granting the freedom to the human beings for two reasons: 1) ***All the human beings on achieving the little freedom did not show uniform behaviour by bending towards injustice.*** Some human beings with the same little freedom also were standing still in the path of justice. Hence, if the freedom is the reason of the problems, all the human beings should bend towards injustice only like the corrupt computers attacked by virus in uniform way. Since this is not seen in all the human beings homogeneously, freedom is not the source of problems. 2) If even little freedom is source of problems, the unlimited freedom of God must be the source of very big problems. ***In such case, God, having highest freedom should do highest injustice.*** But, God never did even trace of injustice while existing in any human incarnation. You should not say that Lord Krishna did

highest injustice by meeting with the married Gopikas. Some foolish people of a religion also say that Krishna did highest injustice in the greatest war killing several people for which He alone is responsible. Both these allegations are meaningless. Krishna never went with any married lady after leaving Brundavanam. The Gopikas were sages and were tested about the strength of their bond with God in comparison with the worldly bonds. This is the field of Nivrutti involving God and souls and should not be confused with Pravrutti involving souls only. ***The sin done by a human being does not have such special background of Nivrutti.*** The time of Krishna was very near to Kaliyuga and since the justice almost collapsed (injustice is 75% since justice is 25% only standing on 1/4th legs), the punishment was applied to majority.

Chapter 4

BACKGROUND OF PRAYERS & WORSHIP SHOULD BE UNDERSTOOD

July 27, 2015

O Learned and Devoted Servants of God,

[Shri Ramanaiah, a devotee, asked “Swami! Shall I go for an operation to my eye?” Shri Swami told him to wait for some time. Devotees present around asked Shri Swami for the reason of this advice. Shri Swami explained the background enlightening very important concept.]

The explanation given by Shri Swami is like this:

Some time back, this devotee underwent severe financial problem. I told him to pray Lord Hanuman. He did so. Recently, the financial problem is solved. But, the problem in the eye started. If he undergoes the operation to the eye, the financial problem will revert back. Between these two problems, suffering due to lack of clear eye sight is more convenient than the financial worry. If you analyze the basic background, you must know that every human being must undergo the punishments for his sins. Any punishment will have alternative channels like fine of Rs.1,000/- or six months imprisonment. These two channels are the two types of punishment for the same sin. If the sinner is a rich man, payment of Rs.1,000/- is very much convenient and six months imprisonment is very much inconvenient for him since he will be away from all his activities of businesses. For a poor man, six months-imprisonment is very much convenient since he gets food in the jail. For him payment of Rs.1,000/- is very much inconvenient since he does not have even one rupee with him. Now, you may say that let the convenient punishments be given to rich and poor persons accordingly. In such case, the punishment is meaningless since the person does not suffer at all. ***Punishment must give suffering so that there will be at least temporary transformation of the soul.*** Hence, both these persons are given inconvenient punishments only so that the suffering will give at least temporary transformation. The thief beaten in the police station will not steal, at least, for some time. The punishment is only to bring some transformation at least so that the repetition of sin is suppressed for some period. ***Some people pray God to give strength to them to face the punishment of the sin. This is ridiculous because if punishment is boldly faced without undergoing any suffering, it is not a punishment at all.***

The basic concept of punishment is that there are the following ways to punish a sin: 1) To punish in severe way for a short time. 2) To punish mildly for a long time 3) To postpone the punishment for future in which the punishment is added with interest. Let us understand this with the help of an example of a room filled with dirty water. There are two outlets of which one is more convenient and the other is lesser convenient. The more convenient way is opened in the case of a soft person. The lesser convenient way is opened for a hard person. The third way to postpone the disposal of dirty water by closing both the outlets is ruled out unless you are very rigid to force the God to get total relief, which is limited for today only. God is the divine Father of all the human beings as said in the Gita (*Ahambijapradah...*). The father always does the best possible arrangements for his children. Closing both the outlets or opening lesser convenient outlet (in the case of undeserving person) involve more suffering in future. God has already opened the best possible outlet for you expressing His maximum love for the child. Now, the ignorant child prays God to close both the outlets to get total relief temporarily. God will not agree to do this because you have to suffer more in future due to its increasing interest. He wants to dispose your sin today itself through the maximum possible convenient way. Therefore, your prayer to God is not at all necessary in the light of already maximum fruit given by Him to you. Hence, you need not pray God for doing *better* to you since He had already done the *best* to you even before your prayer based on His maximum love to His children. Your prayer to God must be only to express your gratefulness to Him for giving already the best possible fruit to you. The best fruit given by Him may involve some suffering to you. The suffering given by Him is like the sour medicine that brings good health to you, which is the transformation of the soul.

The human being always prays or worships God with a false idea that God will be pleased by his prayer or worship and will totally cancel the punishment of the sin. If such thing is done, the deity of justice is insulted by which the foundation of the divine administration is totally cracked. Moreover, such foolish act will not bring any transformation of the soul, resulting in permanent damage of the soul, which is not acceptable to the divine Father. In certain special cases of deserving devotees, God may undergo the punishment for their sake. But, this again is a temporary solution only because the devotee again accumulates the sins and consequently the punishments. Now, the final question is: Is there no way to cancel all the punishments of sins forever in single stroke? The beautiful answer for this is: Yes. *There is a divine way to cancel all the sins.* In this divine way, you must realize the actual aim of the punishment for the sin. The final aim of the

punishment is not vengeance but the transformation of the soul. Unfortunately, the punishment cannot bring the complete transformation in the line of any sin, which means that the soul is transformed for sometime only. As soon as the soul returns from the hell and takes birth as the child on this earth, it behaves well in the childhood. You will be impressed to say that any child is God. But, you do not know that as the child grows more and more to become adult, the incomplete transformation ends and the original nature is again exhibited. The transformation must be complete and also must be total. ***Total transformation means to change yourself with respect to all types of sins.*** Complete transformation means the permanent transformation. The practical sign of this total and complete transformation is that you should not repeat any type of sin in your rest period of life. This can be achieved only by the divine knowledge. The source of practical sin is wrong knowledge (wrong thoughts). ***If the source is smashed, the practical sin will not appear again.*** Since the source is wrong knowledge (thoughts), it can be destroyed only by the right knowledge (thoughts). A diamond is cut by another diamond only. A thought is destroyed by another thought only. ***You cannot destroy the thought by a knife or fire.*** This is only the way to cancel all your pending punishments of sins (***Jnanaagnih...*** Gita). If the soul is totally and completely transformed by the right knowledge, there is no meaning to apply the punishment again since the final aim is already attained. Except this one way, there is no other way to escape the punishments of all sins. Therefore, people should understand this background of their prayer and worship. If you insist God to give total relief from all the punishments, it is given, but, you must know that you have to pay principle and interest in future. This is the reason why the scholars always pray God not to postpone their enjoyments of the fruits for the future.

Astrology is not different from the philosophy or spiritual knowledge. The nine planets are the secretaries of the divine administration of God carrying on this process of implementation of punishments and award of good fruits by changing their intensities and using the alternate channels according to the necessity in order to achieve the total transformation of the soul. The planets are only the unimaginable powers of the unimaginable God. The unimaginable way of control of the fruits by a planet indicates the existence of unimaginable God. Thus, the astrology cannot be isolated from the spiritual knowledge of God as you cannot isolate sunlight from Sun. Unfortunately, the ignorant behaviour of the astrologers to foretell the future by suggesting the remedies to escape the problems without touching the main point of the total transformation of the soul and the concept of God, must be criticized as was done by the Holy Jesus. They simply forecast the coming

problems and suggest the remedies like doing businesses with the secretaries of the present administration. Neither transformation of soul nor the devotion to God exists in the way of the dealings done by the astrologer. These astrologers exploit the minds of human beings by creating advance tension of future problems and suggest the remedies in advance to escape those problems without understanding the divine plan in the punishment (problem). For doing this, they charge you and earn money by twisting the right direction of astrology and philosophy in to wrong way just for the sake of earning the money and fame. I told this devotee (Ramanaiah) to worship Hanuman to pacify Saturn existing in the second place from His first zodiac (Taurus). The second place always represents finance and eyes as per astrology. The sin of the devotee is going through the channel of finance. Due to his prayers, He became soft and his sin is diverted from the channel of finance to the channel of his eyes. Now, he wants to get rid of the suffering of the eyes through operation. In such case, the punishment will be retorted back to the financial channel, which is more inconvenient. Hence, I advised him to suffer with the eyes for some more time. The total background of the complete spiritual knowledge is very essential in astrology.

Pushkarams

The priests also are similar to the astrologers. You see the recent event of the deaths of several people in the sudden rush during the first day of the Pushkaram of the Godavari River. Similar incidents happened in the case of Kumbha Mela of Ganga River. These priests propagate that the bath in the river on the first day itself will wash all the sins. ***Can the bath in a river wash the sins, without the total and complete transformation of the soul?*** The Ganga or Godavari is not the river directly. Ganga or Godavari is the presiding deity of the corresponding river. The deity is energetic form of angel possessing some unimaginable powers granted by the unimaginable God. When you say that this river is the deity Ganga, it only means that this river is under the control of such deity. This is the rule of Sanskrit grammar, which says that if you say that this is that, it can mean that this is under the control of that (***Tadadhina Prathamaa...***). When you say that this world is God (***Sarvamkhalvidam...*** Veda), it means that this world is under the control of God. The bath in the river used to give some freshness to the human being, which is the first step to concentrate on God and finally to get rid of all the sins with the help of His divine knowledge leading to total and complete transformation of soul. ***The first step is always linked with the final result in order to encourage the soul.*** People say that if you join this medical college, you are sure to become the best doctor. This does not mean that you

will become the best doctor just by joining that college. You must study sincerely and then only you will achieve the result. Today, in the case of the bath in the river, even the first step is spoiled. In the olden days, the river running from its source was very pure with all the merits of the association of minerals and medicinal plants. Such a running river was always better than the stagnant well. ***Today, the rivers are polluted with drainage water and industrial waste.*** Today, the well water is far better than the river water. These priests propagate that by dipping in such a polluted river in a particular area (Desha) and at a particular time (Kala) will remove all the sins. This is totally wrong because even the initial freshness is not attained, not to speak of wash of all sins. The priests also know this. If they are true about this concept only, they should say that by dipping you will get rid of all sins. But, these clever priests say that after the dip (Snana), you should give donation (dana) to them. So, all this is commercial trick to cheat the people and earn the money. Such earned money will never give happiness. Thus, the subject is always twisted to achieve the selfish ends and finally the innocent and ignorant humanity is damaged. As per scripture, you should always say the truth in sweet way and say neither the truth in harsh way nor the lie in sweet way (***Satyam bruyat Priyam...***).

Chapter 5
**REFORMATION RELIEVES FROM FURTHER
 PUNISHMENTS**

O Learned and Devoted Servants of God,

July 30, 2015 Guru Pournima Day

1. If God has given the best fruit, there is no need for any change in it. Please clarify.

[Shri Anil asked: “You said in the previous message on July 27, 2015 that God has given the best fruit. In such case, there is no need of any change of it in the lifetime. Please clarify this point”.]

Swami replied: The best fruit means the best way of treatment of the soul. The variation of the intensities of the fruit as per the change in the requirement is the very salient feature of the treatment. Best fruit doesn't mean a lot of gold, which need not be varied. Here, *the best fruit means the best way of treatment of disease, which involves variation of the dosage of antibiotic with simultaneous supply of vitamins to reduce the weakness.* The aim of this treatment is destruction of illness and attainment of good health and the procedure involves the usage of both destructive antibiotics and constructive tonics. The right direction given by the correct advices makes the patient to cooperate with the treatment. The condition of health is monitored by the regularly visiting junior doctors, who are under the constant supervision and control of the chief doctor. The place of treatment is the hospital. The treatment always varies as per the positive and negative signs exhibited by the body in practical way. So far, I have described the simile in various aspects. Now, I should apply the concept to simile in every aspect, which correlates the astrology with philosophy.

The antibiotics are the punishments of sins and the vitamin-tonics are the awards of good deeds. Both these are used with variation correlating the condition of disease, which is ignorance. When the punishments are applied, the soul suffers with weakness or depression. In such case, the awards of good deeds are given, which act as tonics giving some strength. *The aim is reformation of the soul by which it is relieved from all the further punishments given by sins done due to ignorance.* The divine knowledge given to this soul under treatment gives the right direction and proper understanding to the soul by which it cooperates with the treatment. The regular monitoring of the treatment of the soul is done by the nine planets, which are under constant supervision and control of the God. The place of this treatment is only this world, called as karma loka. *The upper worlds*

(bhoga loka) are not the place of treatment. This treatment administering the good and bad fruits varies in accordance to the practical signs of change in the soul reflecting the total and complete transformation of the soul, which is the ultimate goal like perfect health. The constant variation of the signs reflecting the variable qualities in the practical behavior of the soul becomes the basis of the administration of punishments and awards with variable intensities. This point is indicated by the constantly rotating cycle of very minute periods of the nine planets (like Mahadasha, Antardasha, Vidasha, Pranadasha etc.) in even a minute. *We can understand this from the fact that our mind gets a very good thought in a fraction of minute and in the other fraction, the worst thought appears.* Therefore, *the way of the treatment changing in accordance to the intensity of the illness itself is the best fruit*, which is not an entity like a fixed package of wealth.

2. Will the death in Kashi city give salvation to an ordinary person?

[2] Dr. Prasad asked: “the death in Kashi city gives salvation to an ordinary person as per the quotation in Smruti-scriptures. Please elaborate this”.]

Swami replied: In the old times, the Kashi city was a center of learning in which several learned scholars were involved in that city. *Kashi means the place, which shines with the spiritual knowledge.* If one dies in that city, he or she gets salvation due to his or her participation in such discussions till the end of the life. The thoughts established in the mind will not change at the time of the death since the spiritual atmosphere is continuing up to the death. Even if the thoughts become stable in your mind, if one returns to the native place and dies there, the worldly thoughts entering the mind in the period of fag end of the life will throw away the thoughts collected in Kashi city. *The last thought during the death time decides the future path of the soul (yam yambhavam... Gita).* The last thought always comes based on the previous thoughts that enter the mind during the old age. Hence, if you live in Kashi during the old age, the spiritual thoughts enter the mind for some time and the last thought is based on the previous thought acquired in the old age. The essence of the stay in the Kashi indicates the accumulation of spiritual thoughts during the participations in the debates. This does not mean that mere stay and death in Kashi gives the salvation. Any place involving such spiritual debates is Kashi and hence several devotees, who died in various other places, got salvation. The present Kashi city is called as Kashi in the way of rudhi and not in the way of yoga. Rudhi means calling an object by a name even though its meaning is not applied. For example: the constant liar may be called as Harischandra. Yoga means the word applied to an item with the application of its meaning. Example: calling a person as Harischandra, who does not tell a lie at all. In those times, the word Kashi

was an example of Yoga but today it is an example of rudhi. ***The initial step is always linked with the final result for the sake of encouragement.*** The initial step is to live in Kashi till death. But this is linked with the final result of salvation. The intermediate steps are not mentioned, which are to participate in the spiritual discussions, attain the divine knowledge and to attain the total and complete transformation of the soul, which gives the final fruit of salvation. Great people like Ramakrishna Paramahansa, Ramana Maharshi etc., attained the spiritual knowledge staying in other places and died there only, who were salvated. This itself proves that Kashi doesn't mean a particular city but it means any place where we constantly attain the spiritual knowledge till death.

3. Awareness should be taken as the affect only as we observe in this world. Please clarify.

[A question by Dr. Nikhil]

Swami replied: Your statement is perfectly correct as far as its validity is confined to the imaginable phase, which is this creation. This can be proved in the following manner: In the human being, there are three components in the line of awareness.

- 1) Matter
- 2) Inert energy
- 3) Work

Matter means the substance of nervous system and brain. Inert energy means the binding energy involved in the matter and the inert energy existing in the system to do work. Work means the form of inert energy and the work is specific due to the specific nature of the nervous system and brain. In the states of awaken and dream, all these three components exist. But in the state of deep sleep even though inert matter and inert energy exist (nervous system and brain), the awareness is absent since the work is absent, which is the functioning of the nervous system and brain. This is a clear and direct proof to say that awareness is a specific work form of inert energy.

The signals given by another part of brain to systems like heart, lungs etc., do not involve this specific system of awareness and hence do not come under the present discussion of awareness. However, this conclusion of the awareness to be effect form of inert energy or specific work should be limited to the imaginable phase only and should not enter into the unimaginable domain in which the actual unimaginable God exists. In this unimaginable phase, neither matter nor inert energy nor specific work exists and hence in this phase there is neither cause nor the effect. The awareness in this phase and its background are unimaginable. Not only the transfer of information from the senses to the brain is a form of work, but also, the receiving process

of the information by the brain is also another process of work only. Therefore, you should not assume that awareness, different from all these components exists separately in brain especially in the view of the above direct proof given in the deep sleep.

Chapter 6

**PRAVRUTTI IS MINIMIZATION OF INTENSITIES OF
WORLDLY BONDS****Nivrutti is Sacrifice of Bonds for Sake of God**July 31, 2015 Guru Pournima Day 2nd Message**O Learned and Devoted Servants of God,**

Guru Pournima indicates the full moon destroying the darkness-ignorance through full moonlight-knowledge. The knowledge involves two parts: 1) Pravrutti or teaching the discipline and 2) Nivrutti or teaching the main subject. The headmaster (or principal) of school (or college) concentrates more on the discipline than the subject. Of course, he clarifies the doubts of even the teachers in the subject also due to his vast experience in teaching field and gives a few lectures to students also now and then to refine the subject. God is like the headmaster or principal and spiritual preachers are like the teachers or lecturers. The Ramayanam and the Bharatam preach the discipline and the Bhagavatam preaches the main subject. God concentrates more on Pravrutti (discipline) and hence the Gita says that God incarnates (like the headmaster or principal visiting classes now and then) to establish the discipline or Dharma or Pravrutti (*Dharma samsthapanarthaya...* Gita) and not to establish knowledge (Jnana), devotion (Bhakti) and practical sacrifice (Seva), which (these three) constitute the main subject. The concentration of God on Pravrutti is for the smooth running of the world or institution, which is not related to His personal affair. Nivrutti is left to the preaching of the preachers or teachers so that others concentrate on the personal affair of God, which is to please the God. This looks more apt.

The main subject or Nivrutti involves total sacrifice of worldly bonds for the sake of bond with God. The discipline or Pravrutti involves minimization of these bonds to confine to single bond (minimum bond) in the three categories of bonds. *Without Pravrutti (minimization), Nivrutti (total sacrifice) is not possible.* The three categories of the worldly bonds (Eeshanas) are the bonds with money (dhaneshana), wife or husband (dareshana) and children (putreshana). Dhritarashtra and Gandhari stand for the strongest intensity in the bond to children. Both went to the extent of cursing the God for killing their children. The same God killed the children

of Pandavas and Draupadi also since He did not protect them. But Pandavas and Draupadi did not curse the Lord. This shows that the former case is in the bottom of Pravrutti and the latter case is in the end of Nivrutti. Duryodhana stands for the bond with money or kingdom (Artha). Ravana stands for the bond with illegal sex (kama). Both these cases exist in the bottom of Pravrutti since both could not minimize their intensities in these worldly bonds and reach the edge of even Pravrutti, not to speak of Nivrutti. Had they reached the edge of Pravrutti, which means that both have crossed Pravrutti, minimization of intensities in these bonds could have resulted. If such success in Pravrutti is attained in both these cases, Duryodhana should have been satisfied with his own part of kingdom and Ravana should have been satisfied with the sexual life with his own wife. ***When the minimization of intensities in the worldly bonds (Pravrutti) is not attained, how can you expect the total sacrifice (Nivrutti), which is the sacrifice of even the minimum bonds for the sake of God?*** Therefore, Duryodhana cannot sacrifice his own part of kingdom for the sake of God since he was unable to reach even the point of minimization (Pravrutti). Similarly, ***Ravana cannot sacrifice the bond with his wife also for the sake of God when he is unable to sacrifice his bond with other ladies for the sake of his wife.*** Therefore, if Pravrutti is not crossed, you cannot enter the Nivrutti. If you examine the case of Rama, who could minimize his bond with his wife only, he was able to sacrifice even that minimum bond at a later stage by sending Sita to the forest. Similarly, Dharmaraja could minimize his bonds and reached the end of Pravrutti and hence finally could sacrifice all these bonds and went alone in the last journey (***Mahaprasthan***) in Himalaya Mountain. ***Even in the case of a student, the efficiency in the study of the main subject cannot be achieved without the discipline.*** In his case, the discipline means minimization of his bonds with other affairs like spending for luxuries (artha) and falling in love affairs (kama). ***Hence, you should not think that the concentration on the subject is totally different from the minimization of other worldly bonds.*** You cannot expect an undisciplined student to be perfect in the subject. Sometimes, you may find a student getting more marks in the subject even though he is undisciplined due to his extra intelligence. Similarly, you may find a disciplined student to get lesser marks due to his lesser intelligence. But, both these cases will not continue in such states for a long time. In course of time, the intellectual and undisciplined student will go down in the number of marks and the disciplined and mild student will rise in the number of marks. ***This is due to the power of discipline.*** This difference can be understood from the story of fast running rabbit, which slept and the slow moving tortoise, which continued its motion regularly.

The discipline or dharma is dealt by the sage Jaimini in the Dharma Sutras. The main subject or Brahman is dealt by the sage Vyasa in the Brahma Sutras. Shankara and Ramanuja stressed that without passing through dharma, Brahman cannot be attained. The only difference between both these preachers is that Shankara told that after (*Anantara*) attaining the fruit of Pravritti, the eligibility for Nivritti comes. Ramanuja told that the dharma is essential pre-requisite (*Adhikara*) before entering the subject on Brahman. There is no difference in the statements of both these preachers since the essence is one and the same. Only foolish people fight differentiating both these preachers whereas scholars find the same essence in the preaching of both these preachers.

If you get lesser number of marks, you are not punished. Similarly, if you fail in Nivritti, you will not go to hell. In fact, the teacher should be punished if a student gets lesser number of marks because it is the inefficiency of his teaching for such state of the student. The main subject is very deep and hence failures can be understood and can be excused even from the point of deficiency of the student. But, the subject of discipline is very simple and can be understood very easily by any student or spiritual aspirant. Hence, ***if the student or the spiritual aspirant fails in the discipline, he should be punished by forcing him to the hell.*** The disciplined student is also given award as the best student in discipline. Such award for a spiritual aspirant is the award of stay in heaven. For a spiritual aspirant, the basis is minimization of his desire to earn wealth and lead the sexual life. He should not earn unjust money and should confine to his wife only in the sexual life. Unless this is attained by seriously studying the Ramayanam and the Bharatam, you cannot enter into the study of the main subject of Nivritti, which is the Bhagavatam. You should not misunderstand the Bhagavatam by seeing the dance of Krishna with Gopikas and His stealing of their wealth (Milk and curd). Krishna is God without even the trace of any desire and not an ordinary human being. Gopikas are the sages, who crossed Pravritti and stand on the edge of Nivritti. They minimized the worldly bonds by going to forests leaving the luxuries of the cities. They were either bachelors or strict householders. Hence, they minimized the bonds through several lives and entered the Nivritti. They studied the subject of Nivritti also simultaneously through constant debates in several previous lives and reached the end point of Nivritti. Krishna, the God, tested them finally to award the eternal divine fruit of Nivritti. This is the main subject and the final examination. If Krishna is an ordinary human being, He should have repeated this dance throughout His life with others also. If Gopikas were ordinary human beings, they should have repeated the same throughout their

lives with others also. If the same happened as in the case of ordinary human beings, it will be the bottom most point of Pravrutti, which is the high indiscipline. The same aspect between Krishna and Gopikas happens to be the end point of Nivrutti. Both these points cannot be compared with each other.

The disciplined student may get lesser number of marks and may become the doctor with some lesser efficiency in the treatment. An undisciplined student may get more marks due to his extra intelligence and may become very efficient doctor in the treatment. The first doctor is disciplined in his earning the fees from the patient. The second doctor adopts all the tricks of business and collects more fees from the patient. The first doctor will be supported by God and the patient is perfectly cured even through the lesser efficient treatment. We say that the hand (*Hasthavachi...*) of the doctor is good, which is nothing but the grace of God. The second doctor may treat the patient with best efficiency. But, the patient dies in the hospital of the second doctor. We say that the hand of the second doctor is not good. It means that the undisciplined doctor is not supported by God. The support of God to the disciplined doctor shows that God is always the supporter and presiding deity of justice or dharma (*Dharmasya Prabhurachyutah...*). The climax of the justice is not to hurt anybody in this world. If you steal others' money or wealth, you are hurting others. Similarly, your illegal sexual life will also hurt others. Not hurting is the climax of the justice (*Ahimsa paramodharmah...*). Liberation (Moksha) is the minimization of bonds by getting relief from strong intensities of the bonds. This liberation is obtained from Pravrutti. The sacrifice of even the minimum intensities of bonds for the sake of bond with God (Sayujya or Kaivalya) is attained by the Nivrutti. ***Liberation is a must pre-requisite to attain the union with God.*** Unless you are relieved from the old institution in which you are already working (Moksha), how can you join the new institution (Sayujya or Kaivalya)?

Chapter 7

PRAVRUTTI & NIVRUTTI ARE TWO PARTS OF ONE PATH**End of First Part is Start of Second Part of One Path**

August 05, 2015

O Learned and Devoted Servants of God,

Shri Phani asked: Swami to explain more about the necessity of pravrutti or path of justice as pre-requisite for entering Nivrutti or spiritual life.

Swami replied: It is incomplete understanding about Pravrutti to think that Pravrutti is one field of subject and Nivrutti is another field of subject. People think that Pravrutti is related to the balance of the society, which pleases God because God is the administrator of the society created by Him. According to them, Nivrutti is totally different, which is confined to the bond with God by which God gets extremely pleased. In the first path of Pravrutti, God is pleased whereas in the second path of Nivrutti, God is extremely pleased. Hence, they think that they need not bother about the first path and they can fully concentrate on the second path only. They do not understand that the first path of Pravrutti or justice is only a part of the second path of Nivrutti. The distance from Vijayawada to Itarsi is a part of the total distance from Vijayawada to Banaras. Without attaining success in Pravrutti, you cannot enter Nivrutti. Without travelling the distance from Vijayawada to Itarsi, you cannot enter the distance from Itarsi to Banaras. In fact, in the distance from Vijayawada to Banaras, the distance from Vijayawada to Itarsi is the first part only.

The starting point of the human being is the spot in which several bonds with various intensities form a net that obstructs the human being to reach the God. These bonds can be strong bonds with deep intensities (Eshanas), which are three in number. They are: 1) Bond with money, 2) Bond with wife or husband and 3) Bond with children. There can be several other bonds, which are with weak intensities like bonds with parents, relatives, friends etc., and reduction of these bonds involves liberation from weak bonds and confining to strong bonds. Reduction means the decrease of intensity in the bonds so that the weak bonds get destroyed and strong bonds only remain. In this process of reduction of intensity of the weak bonds, even the strong bonds become weak. Hence, the process of reduction of intensity in every bond is the procedure of Pravrutti, which results in not only decreasing the

intensity of all the bonds but also the destruction of weak bonds due to the reduction of intensity. Therefore, reduction in the intensities of worldly bonds is main effort in Pravrutti. ***When you are leftover with these three minimum bonds, which became weak due to reduced intensities, you have crossed Pravrutti and reached the goal or end point of Pravrutti.*** The starting point or the bottom most level in Pravrutti is indicated by Duryodhana and Ravana, who are not satisfied with their own part of wealth and own wife respectively. Both were involved with unlimited ambition in illegal earning and illegal sexual life respectively. Wealth (Artha) and sexual life (Kama) are the main fields of Pravrutti. Both these involved in illegal earning and illegal sex, represent the present human being in this age of Kali. The path of Pravrutti advises Duryodhana to become Dharmaraja, who is satisfied with his own part of wealth (Kingdom) or at least five villages, the minimum most. Dharmaraja named the four villages for the sake of his four brothers and asked for any petty village to be given to him. Similarly, the path of Pravrutti advises Ravana to become Rama, who is satisfied with His own wife. If every human being in this present time follows this path of Pravrutti or justice, no human being is hurt. Since the climax of justice is not to hurt any other human being (***Ahimsa paramoo dharmah***), the society lives peacefully in a balanced state and this will please God. The climax of justice is actually not to hurt any living being in this creation and thus, not killing the living beings for food also forms a part of the climax of justice.

After minimization of the number of bonds and their intensities, the field of Nivrutti starts, which is the sacrifice of even those minimum bonds for the sake of God. Prahlada sacrificed father and Shankara sacrificed the mother for the sake of God. Buddha sacrificed all the three leftover minimum number of bonds for the sake of God by leaving His kingdom (wealth), His beautiful wife (Yashodhara) and pretty son (Rahula). This is the end point of Nivrutti. Dharmaraja reached the topmost point of Pravrutti in the Bharatam and Gopikas reached the top most point of Nivrutti in the Bhagavatam. Only Dharmaraja can enter the Nivrutti and not Duryodhana. Dharmaraja travelled all over the Pravrutti and reached the starting point of Nivrutti (Itarsi). Gopikas travelled from the initial point of Nivrutti (Itarsi) and reached the top most point of Nivrutti (Banaras). In the early births, Gopikas were sages, who travelled all over Pravrutti and reached the top most point of Pravrutti like Dharmaraja. They had strict character confined to their husbands and lived with full satisfaction with their minimum earned wealth (cows giving milk, curd and butter) that was used to feed their children and families. In this last life as Gopikas, they sacrificed always three minimum bonds also for the sake of Lord and reached the top most point of Nivrutti (Banaras).

The sage Vyasa wrote both these epics to explain Pravrutti and Nivrutti forming the single road to the ultimate Goal. Duryodhana and Ravana always remained in the bottom most level of Pravrutti (Vijayawada) only. Rama stands at the top most level of Pravrutti like Dharmaraja. Hanuman, who sacrificed even marriage for the sake of the God, stands at the top most point of Nivrutti. ***The eternal divine fruit of Nivrutti was obtained by Gopikas and Hanuman.*** Gopikas were given Goloka, which is above head of the Lord. Hanuman became the divine incarnation as future Lord Brahma.

The main point in this message is that you should recognize the other phase of Pravrutti coin. You are seeing only one side of the coin, which is that Pravrutti (path of justice) gives happiness to all the human beings of the society and there by pleasure to God. This is only one side of the Pravrutti coin. If you confine to this one side only and feel that Nivrutti is totally a different path from Vijayawada to Banaras, you neglect the path Vijayawada—Itarsi—Banaras and refuse to travel in the path from Vijayawada to Itarsi, you are loosing everything. The reason is that there is only one path, which is Vijayawada—Itarsi—Banaras and there is no alternative way from Vijayawada to Banaras. We have to reach Itarsi to go to Banaras. In terms of concept, ***all this means that you have to travel through Pravrutti only to enter the Nivrutti.*** Travelling through Pravrutti means minimization of the intensities of the bonds (consequently the number is reduced), which alone is the path to do the total sacrifice of bonds (i.e., sacrifice of the minimum bonds also). This is the other side of the Pravrutti coin and if you do not see the second face, you are totally mistaken and you are totally misled in the spiritual path.

I can explain this with reference to the present man (or woman), who do illegal earning through corruption mostly for the sake of his children. He should minimise the intensity of his bond in money and children so that he leads a simple life with lawful earnings. This is the climax of Pravrutti. Unless this is reached, he cannot sacrifice even the minimum lawful earnings for the sake of the God like Saktuprastha, who sacrificed even his minimum food in the drought. Therefore, if you avoid corruption and become satisfied with the minimum justified earnings, you have travelled half the path in the spiritual line to reach the ultimate goal. You are thoroughly mistaken if you feel that you have not entered the path of spiritual line in your worldly life led with justice and think that you have to enter the spiritual line in your old age making a fresh beginning. When God said that He incarnates on this earth to establish justice (Pravrutti), it means that He shows half of the way in spiritual line. Similarly, if you are satisfied with your married wife and avoid illegal sex, it means that you have travelled half of the way in spiritual line.

Bond means mind or nervous energy. If the bond is hidden in you, it is in the form of potential energy. If the bond is expressed in words, a little of the potential energy is converted in to kinetic energy. If the bond is expressed in practical action, the total potential energy is converted into kinetic energy. All the bond energy should be proved to be with God only (*Ekabhaktih... Gita*). If you have any other bond, the bond energy with God is diverted or divided. To achieve this ultimate goal, ***minimization of diversion of the bond energy to other worldly bonds is essential pre-requisite step***. The Gita says that ignorant people do not understand the essence of Pravrutti and Nivrutti through sharp analysis (*Pravruttimcha Nivruttimcha...*). Jaimini emphasising Pravrutti or Dharma is the essential pre-required preacher before you enter the Nivrutti or philosophy preached by Vyasa. Jaimini stands for the path from Vijayawada to Itarsi, Vyasa stands for the path from Itarsi to Banaras and there is only one way from Vijayawada to Banaras, which is through Itarsi only.

Chapter 8

BOND WITH MONEY SHOULD WEAKEN FOR FUTURE SACRIFICE TO GOD

Aim to Reach God Instead of Heaven to get God's Help

August 06, 2015

O Learned and Devoted Servants of God,

[Shri Sharma asked: "What is the way to reduce the intensities of these bonds and to destroy totally these bonds?"]

Swami replied: In pravrutti, the reduction of intensities lies totally on your effort only. When you enter the Nivrutti with the minimum bonds with already reduced intensities, God's grace will fall on you to help you in the final examination of Nivrutti. For such grace, you must have the aim fixed in the beginning itself to reach God. Success in Pravrutti has also alternative award of heaven. Therefore, you must have the initial aim to reach God in the beginning level of Pravrutti itself. You can realize that the heaven is temporary only and God is eternal as said in the Gita and the Veda (*Kshenepunye... Gita and Naastyakrutah... Veda*). The weak bonds with already weak intensities can be destroyed easily since they themselves get destroyed easily. The bonds with the parents get destroyed as soon as the wife or husband enters into the life. The bonds with relatives and friends are always false internally since such bonds exist purely on the basis of businesses and profit. The actual effort starts only in destroying the three main bonds (Eshanas). The bond with wife or husband is purely based on the biological need only. This bond appears to exist in the old age also based on the memory of the past life. This bond breaks even in the earlier life by side attractions and divorce is possible only in this bond.

The other two bonds are very strong and unbreakable. The bond with children exists in the heart situated in the Anahata (Not broken by anybody so far) place. Even the sage Vyasa ran after his son, Shuka, who was proceeding towards God. Most of the unlawful earnings are only due to this bond. The love existing in this bond itself should be used to reduce the intensity in it. First, you must realize that *you cannot protect your children and guide them in the path of welfare since you have experienced that you cannot protect even yourself*. Therefore, your love on your children is only theoretical and useless in practice. If you divert this love to God, God will efficiently protect your children and lead them in the path of welfare. This

point can be experienced in the practical life also. You can avoid the jealousy of your children towards you due to such diversion of your love to God by preaching this concept to your children and by making them also to become devotees of God. ***In this process, you have to sacrifice only your ego that you are the protector of your children.*** This process is based on selfishness on both sides (father or mother and children). The father loves God due to love on the children. The children love God due to their ambition for selfish welfare. You need not worry about this defect in the beginning. The Gita says that the beginning of any good practice is associated with defect like the fire associated with smoke in the beginning (*Sarvaarambhaahi...*). In course of time, this false based love on God is converted into true love as you experience the fact that God alone is real protector of not only your children but also yourself.

The bond with money or wealth is last of these three bonds. This is most powerful because money alone is the basis of all your bonds. Even your life and body depend on the food to be earned by money only. Hence, in the absence of money, even the body and life will leave you, not to speak of other bonds. Money is the source of all the bonds as said “***Dhanamulamidam Jagat***”. Hence, the Veda says that the sacrifice of money alone can lead you to God (***Dhanena Tyagena...***). The Gita refines this point more by saying that your hard earned money should be sacrificed (***Karmajam...***). The hard earned money has more intensity in its bond than the wealth earned by the forefathers. Shrichakra is the most powerful whirlpool of shri (money) in which even the sacrifice of bonds with body and life are indicated. The nine components (*Navaavaranam*s), which are the eight of Apra and one of para prakruti are mentioned here as the constituents of body and life. Without understanding this important significance, people worship this Shrichakra drawn on the metallic plate to get more wealth. ***When knowledge is absent, the direction is reversed!*** The sacrifice of the money in the occasion of maintaining the life is seen in the case of Saktuprastha. Gopikas sacrificed their bodies and lives in the fire for the sake of Lord.

When you have decreased the intensity of the second bond with children, there is simultaneous reduction of the intensity of the third bond with money since your ambition for earning is mostly based on your love to children. In this way, when these two bonds become weak, the unlawful earnings by corruption disappears and the total earning is reduced to lawful earnings only. Do not think that such a reduction in these two bonds will bring peace in the society only and thus there is no benefit in the spiritual line of your personal case. As already told, your contribution in this way for the balance of the society is only one face of the Pravrutti coin. Even in this one

side, God is pleased and you should not forget this point. Another point in this face itself is that you will not go to hell for the corruption and this is in support of your selfish welfare only. If you observe the other side of the coin, ***the bond with money becomes weak, which is a pre-requisite of the future total sacrifice for God in the spiritual line.***

The final stage of Nivrutti requires the situation in which all the nervous energy (mind) of the bond with God alone should be leftover without any division or diversion to other forms of the bond. The way to achieve this is mainly based on hearing the stories of incidents in the lives of human incarnations of God that develop the real inspiration towards God's personality. This way is suggested as one of the ways of the definition of devotion in the Bhakti sutras of sage Narada. ***The definition given by Narada explains the already formed devotion and not the way to achieve the devotion.*** Thus, you need not misunderstand that I have neglected the definition of Narada. A fan of a famous film actor gives up his life on the death of a hero actor proving the sacrifice of his body and life for the sake of that actor. The reason for such a climax of love is inspiration gained by such fan on seeing various cinemas, which are the occasions to project the good personality of such hero actor. The epics like the Ramayanam, the Bharatam, the Bhagavatam and other Puranas show this projection of the divine personality of the God through various incarnations. That inspires you to strengthen your bond with God more and more. This is the reason for the sage Vyasa to write so many epics on this aspect. Apart from these epics, the book called as the Brahma Sutras was also written by sage Vyasa to make you understand the philosophy of one unimaginable God existing in all the energetic and human incarnations.

Chapter 9

FIRST WISH AND CREATION NOT DIFFERENTAugust 06, 2015 2nd Message**O Learned and Devoted Servants of God,**

Part-1: Answers to the questions of Dr. Nikhil sent through E-mail under head line “Background of first wish is unimaginable God” etc.

(To be Studied Very Slowly with High Alertness and Lot of Patience)

Introduction Before Clarifications

Swami replied: 1) First, we have to accept that any item of creation at any stage is only the divine will (wish) of the unimaginable God only. The quotation from the scripture for this is that all this creation is only the will of the God (*Ichcha Maatram Prabhoh Srustih*). Hence, the creation is only His will at any instance of time. Hence, the first creation must be the first wish. You should not take the reverse of this and say that every will of God is creation. Before this creation, God had the will or wish, which is a thought process. The proof for the existence of the wish before the creation is that God was bored before the creation as stated in the Veda (*Na ramate*). Boring also is a thought process. This means that God had the wishes even before this creation. Such wishes before creation cannot be the creation. ***The result of this is that every item of creation is His will and every will of Him is not creation.*** If you say that the wishes before the first creation (first wish) are also creation, this means that the creation existed even before the first creation, which is absurd. Hence, the wishes of God can be categorized into two types: i) wish, which is creation (starting with the first creation, which is the first wish). ii) Wish, which is not the creation (all the wishes existed in God before the creation of first wish or first creation). The first type of wishes can be divided into two sub types: a) the first imaginable wish having unimaginable background (because though the first wish is work form of inert energy and thereby imaginable, its background is unimaginable because this wish is created in the absence of nervous system). b) The imaginable wish with imaginable background (the subsequent creations are imaginable since they are wishes as work forms of inert energy and their background is imaginable because of the presence of materialized nervous system).

Now there are three types of wishes: i) Wish before first creation, which is unimaginable (since the wish is not work form of uncreated inert energy) with unimaginable background (since nervous system cannot exist before creation). ii) Wish at the junction of the creation of first wish, which is imaginable (because it is a work form of inert energy. Since the first creation should be also wish, we are forced to say that this first wish itself is first creation). iii) Wish after the first creation or first wish, which is imaginable (since subsequent creations are also wishes, we are forced to say that the subsequent creations are also work forms of inert energy) with imaginable background (since during creation the nervous system is materialized). ***The first type of wishes, which are unimaginable by content and background, can be termed as the zero wishes since we term the wish at the junction of creation as first wish.*** However, you have freedom to term all the zero wishes as first wish and the junction wish as the second wish. But, we must have a fixed terminology for future reference and let us follow the terminology of treating the first type of wishes as zero wishes and the second type of junction wish as the first wish, which is imaginable by content and unimaginable in the background.

You should not argue that the first wish can be treated as the above first type of wish because this junction of unimaginable God and first creation involves God on one side and the creation on the other side. You need not take this first wish to be first type and say that the wish to create the world cannot be the creation. This is true in the worldly logic because the wish of the pot maker to create the pot is neither mud nor the pot. In his case, apart from the wish, the external material exists. But, in the case of God, there is no external creation before the actual creation. Even if you take this first wish to be first type of wish, which is unimaginable by its content and background also, such first wish can be treated as the unimaginable God and the junction between the first type of wish (God) and first wish (first creation) should be again the joint between unimaginable God and imaginable creation only. In your such logic, the defect is that when the first type of wish and the first creation are different since first type wish is wish where as the first creation is different from wish, you cannot say that the first creation is also wish. The scripture saying that every creation is His wish only contradicts this conclusion. Hence, you need not separate the unimaginable God and unimaginable wish to make the unimaginable wish as an unnecessary intermediate between the unimaginable God and the imaginable first creation (first wish). Eliminating this unnecessary intermediate (first type wish before the first wish or first creation), I present a straight step involving the unimaginable God in the left side and the imaginable first creation on the

right side, which itself is a wish. This proposal accepts that every item of creation (including the first creation) is wish of God only and at the same time does not mix with the category of unimaginable wishes present in God before the creation. Hence, you have to isolate this first imaginable wish from the previous unimaginable wishes. The common point between the first type unimaginable wish and this first imaginable wish is that both have the unimaginable background. The difference between these two is that the first type wish is unimaginable by content where as the first wish is imaginable by content (since the first wish is the work form of inert energy). This first wish (first creation) resembles with the subsequent wishes during further process of creation in the content (because this first wish and other subsequent wishes are work forms of inert energy only) and at the same time differs from the subsequent wishes in the background (because the first wish has unimaginable background due to absence of nervous system and subsequent wishes have the imaginable background due to materialization of nervous system).

Qualitative & Quantitative Unities

2) When a concept is introduced, the angle of reference should be also kept in mind. The same concept may be different in another angle of reference. For example, creation is absolutely true from the angle of individual soul. But, the same creation is relatively true from the angle of God. When there is contradiction between two versions of the same concept, we must understand that the two versions are with reference to the two different angles. In the day time, the snake and rope are different since they are identified different in quantitative (two items) and qualitative (snake is totally a different category). In the night time, the snake and rope may be misunderstood as two snakes or two ropes. In this night angle, the qualitative difference disappears and qualitative unity results. In the night time, the snake and rope are taken as two items (quantitative difference is identified), but the snake and rope are identified as either snake or rope (qualitative difference is not identified). The quantitative difference is same in both day and night angles. Similarly, when we say that two unimaginable items existed but both can be treated as one unimaginable item only, this means that both the unimaginable items should be treated as the same item due to qualitative unity but can be taken as two items due to the quantitative difference, which is same in both the angles. For example, the unimaginable God and His unimaginable power are two due to quantitative and qualitative differences in the angle of God. Both remain as one due to qualitative similarity (unimaginable nature) but still continue to be two items due to quantitative

difference in the angle of the individual soul. In the angle of God, both these are imaginable items and hence maintain qualitative and quantitative difference. In the angle of individual soul due to the common unimaginable nature of both these items, the qualitative difference may be removed but the quantitative difference can still continue. Hence, in the angle of the individual soul, the two unimaginable items can get qualitative unity but still the quantitative difference can be maintained. The conclusion is that the quantitative difference can continue in the second angle also as a common point. Hence, the concept need not be totally reversed in both states in the second angle and a common point may be maintained in both the angles in quantitative state. This depends on the requirement of the context of the point. For example: i) the edge of this creation can be qualitatively imaginable. But, since God existing beyond this edge is unimaginable, the quantitative distance up to this edge is unachievable and due to this, we can say that the edge of the creation is unimaginable in the sense that the distance up to this edge is unimaginable. We can also say that the edge is unimaginable because we can never reach it to touch the unimaginable God beyond this edge. ***An unachievable item is treated as unimaginable though its nature is imaginable.*** ii) If we say that God is angry in one instance and that God is pleasant in another instance, both anger and pleasure of God are taking place within the boundary of God become unimaginable by content since nervous energy is absent (anger or pleasure indicate different modes of nervous energy in our case). But both contradict to each other and cannot exist in the same instance either in God or in us and hence this point is applicable to God also even though both the modes are unimaginable. ***Hence, the difference between the two unimaginable items is possible in the case of God.*** iii) Any zero wish in the unimaginable God is unimaginable, but, this does not mean that God and the zero wish are one and the same. The quantitative difference between the two unimaginable items (God and zero wish) still persists so that we can say that the unimaginable God has the unimaginable wish of anger or pleasure. Here, the unimaginable wish means the content (nervous energy) is absent and still we differentiate it as anger or pleasure by its nature.

Your doubt that the zero wish existing before the first wish (first creation) to create this world cannot be the work function of inert energy, which is space, because the space existing in the first wish is the first creation containing space. This brings the appearance of space in the preceding zero wish to create this world as well as the subsequent first wish. Hence, the space that is created in the first wish is already existing in the zero wish resulting in the existence of space before its creation. This argument

projected is erroneous: a) The zero wish preceding the first wish is unimaginable and does not contain inert energy or space. b) The first wish only contains the inert energy or space and thus, the pre-existence of space before the first wish does not arise at all. c) There is no need of a zero wish related to the creation of this world because the first wish itself is the wish for creation as well as the creation of space. d) All the zero wishes before creation are not related to the creation at all. e) All the wishes before the creation called as zero wishes are not related to the creation of world but are confined to the state of boring in absence of creation.

First Created Inert Energy in the Form of Wish

3) The momentary association of kinetic energy with water to form the wave is an example of Vivarta of Shankara, which does not interfere with the state of the water (material) and this can be called as *associated characteristic form of the material*. Parinama of Ramanuja is interference in the structure of material, which may be reversible (water becoming ice due to nearness of molecules) or irreversible (milk becoming curd due to separation of fat and water) and can be called as *productive form of material*. In the Vivarta, a walking or running man is associated with different quantities of kinetic energy and material is not interfered in its structure. Space and radiation are two different quantitative states of frequency associated with the inert energy called as invisible and visible ranges and thus become examples of Vivarta. Wish and matter are the examples of Parinama. In the wish, the inert energy is transformed into work. In matter, the inert energy is condensed as in the state of ice formed from water. The first wish or first creation contains inert energy and treating this inert energy existing in the two states of Vivarta results in saying that these two states exist simultaneously in the first creation itself. A material can be mentioned existing in Vivarta state simultaneously since the material is not interfered in its structure. Since the inert energy as a material is not interfered, we can say that the first wish contains inert energy or space or radiation. Hence, the Veda says that the first creation is space (Aakasha) or radiation (Tejas). The wish is productive form of inert energy and should follow as second stage after the generation of inert energy according to the worldly logic. But, the inert energy first created is in the productive form of wish. As per the worldly logic, the raw gold must come first and then the golden ring. But, the first creation itself is golden ring. Matter, another productive form of inert energy, is of course, subsequently created from the inert energy existing as space in the first wish (*Akaashaat Vayuh* – Veda). Air (Vaayu) is a state of matter containing freely moving molecules or atoms generated from inert

energy as space and this denotes the productive formation of matter from space (inert energy). The wish is nervous energy and requires the existence of materialized nervous system as per the worldly logic. In the absence of the nervous system, the first wish is created and hence it has unimaginable background.

Original Message of Shri Swami: 1) God wished to create this world. This means that God created the wish in the beginning. Awareness and wish are not at all different. Even if one feels that they are different, it does not matter since both come under the headline of creation only and not the Creator.

[Dr. Nikhil's Comments on above Message: It is true that from God's point of view, awareness and all His wishes are "creation". But for humans, only one of God's potentially many 'wishes' is their universe. Since we, characters from one wish-creation (of God), we are fundamentally isolated from other wishes and thoughts of God. The other wishes and thoughts of God are in the unimaginable domain from our point of view. So, they have to be 'bundled' with God.]

Original Message of Shri Swami: Creation means both the process of creation and the product of creation. By this, we must know that this world (creation) as well as the process by which it is created are only works of God. Both are not entities to stand by the side of God and bring the numbers like first entity, second entity, third entity etc. There is only one entity i.e., God and is called as absolute reality. Everything other than God is only relative reality and is the imaginary work of God. God wished to create this world because He was bored without the entertainment. This state of boring was before the wish to create this world as said in the Veda (*Ekaki Na Ramate*). This state of boring also indicates that the process of thinking took place in which He felt that He was bored. Does this not mean that the awareness existed even before the first wish to create this world?

[Dr. Nikhil's Comments on above Message: This is exactly my point! God's awareness precedes His wish to create this universe. If God made a second wish, we humans, who are part of only this wish-creation, would never be able to go beyond (or even imagine) His second wish-creation. We are fundamentally isolated from all His other wishes.]

Original Message of Shri Swami: This point also supports advaita philosophy, which says that God is awareness and hence the state of boring and subsequent state of thought to create this world appeared.

[Dr. Nikhil's Comments on above Message: The fact that God had awareness does not necessarily mean that God is awareness Himself. He can be a Possessor of awareness, just as a human being is also a possessor of awareness. There is no need to make the artificial assumption that God is awareness as it takes the discussion in an unnecessary direction. Such an assumption is not even valid in the case of a human being. Even in a human being, the locus of I is variable, as discussed later.]

Original Message of Shri Swami: Awareness is known to us and is proved to be a specific function of inert energy functioning in a specific nervous system. When you decided that God is awareness, this background

of awareness must also be accepted. This leads to the conclusion that God was a human being like us having nervous system and other systems like respiration, digestion, etc., which generate this inert energy. This brings not only limitation to God but also establishes the fact that the awareness is eternal and also its supporting materials like matter and inert energy are also eternal. This problem comes because we have applied the logic to the creator of this world even before its creation. This clearly indicates that we are fundamentally wrong. All this objection vanishes if you accept that God is unimaginable (as established by the Vedas, the Gita and the Brahma Sutras) and therefore, His works are also unimaginable. Now, we can say that God is unimaginable and hence the process or work of thinking is also unimaginable and hence God need not be awareness to think or to be another material to do any other corresponding work of that material. God can burn anything in this world and due to that God need not be energy or fire. We should apply the failure of the worldly logic to God to understand His nature and not the logic of this world. This negative approach is recommended by the Veda to understand the inherent nature of the absolute God (*neti neti*). Now, you should not argue that the first wish to create this world also was the unimaginable work of the unimaginable God in which case the creation of anything other than God did not start. This first wish or awareness is the first imaginable product of this world, which is as good as the worldly awareness.

[Dr. Nikhil's Comments on above Message: This statement is not acceptable. God's first wish, is a wish for Him. It was born out of God's awareness. But for us, that same wish is inert space. There is no evidence from a human point of view (through scientific evidence or reasoning), that space is the awareness of any entity (God). No wonder, none of the theories of cosmology acknowledge any 'first wish' or 'awareness' as the cause of the universe. The one and only source that gives us any clue that this creation is the wish of God, is the scripture. If the scripture had not told us this, we would never have thought of space as a wish or awareness. Space or energy is never experienced as awareness by humans.]

Original Message of Shri Swami: The composition of this awareness can be understood with the help of the worldly awareness. Hence, this first wish is also the specific work function of the inert energy only. But the absence of matter (nervous system) does not allow this first wish to be the specific work. The nervous system was absent since the matter was not yet generated. Yet, this first wish was the specific work of the inert energy and this point stands as the unimaginable work of God at the background of this first wish.

[Dr. Nikhil's Comments on above Message: This seems absurd since the subtlest form of energy is said to be space. Before the creation of space (energy), how can energy exist? Nothing can exist before its creation.]

New Reply of Shri Datta Swami:

- 1) In the unimaginable domain, which existed even before the first wish of God (which is supposed to be the first item of the creation), the Veda says that God was not entertained and got bored (*Ekaaki na ramate*). The process of boring is also a thought only just like the process of entertainment. Both the states of boring and entertainment can be treated as awareness or its effects as in the case of gold and its jewels. In any case, ***the awareness or boring or entertainment is a work function of the inert energy only***. The process of awareness in the entertainment exists after the creation. Coming to the awareness in the state of boring, which existed before creation, it must be also work function of the inert energy only. Before the creation, the inert energy did not exist and hence the process of awareness in the state of boring should not be taken as the effect of inert energy since inert energy was not yet created. If this is true, the awareness in the boring state before the creation should not exist. But, the Veda says that God got bored before the creation. The only possible way to explain this is to treat ***the process of boring (awareness) before the creation as unimaginable***. God is also unimaginable. You cannot differentiate the two unimaginable items and hence you have to treat both as one unimaginable item only. After the creation, the state of boring is disappeared. Does this mean that the unimaginable God also disappeared because unimaginable God and the unimaginable state of boring are treated as one unimaginable item only? The answer for this question is that though both the unimaginable items are certainly treated as one unimaginable item only, the word ‘treated’ maintains the difference between the two unimaginable items. When you say that you do not know a specific person called as Rama and his wife called as Sita, it does not mean Rama and Sita are one and the same person only. It only means that both happen to be meanings of the same word ‘unknown’. ***The unity of both these persons stands as far as the unknown nature of both these persons is concerned***. The absence of the knowledge of both in your mind is one and the same. If I ask that whether Rama was furious or Sita was furious, you will say that someone between both was furious since the child is weeping due to the anger expressed by one person on it (assuming that the child says that one unidentified person only scolded it). It may be Rama or Sita. Any one between both stands as one unknown person only. Somebody between both stands for one person only, who is not known. In this sense of the unknown identification of the person resulting in unity of both, you can treat that both are one and the same as one unknown

person. Even in the case of two imaginable items like electricity and wire, when the wire is electrified, you will treat both the electricity and wire as one and the same due to the shocking property of the electricity being experienced everywhere from any spot touched on the electrified wire. You know clearly the different forms of electricity as a stream of electrons and the wire as the chain of metallic crystals. This treatment of both the unimaginable items as one is from the angle of us only since the unimaginable domain is from our point. For God, both Himself and His awareness are imaginable items and the unity even between the two imaginable items can exist as in the above example. From the angle of God, the difference exists and simultaneously the unity also exists as in the above example. From our angle, the unity persists between the two unimaginable items. Examining both these angles, we can either insist on the unity or difference as per the context. When we say that the unimaginable God entered the imaginable human being, does it mean that along with God the state of boring also entered the human being since both are one and the same unimaginable item? We cannot distinguish the two unimaginable items and thus we can say that one unimaginable item entered. When we say that the unimaginable boundary of the infinite universe is the unimaginable God, the unity between the two unimaginable items can be strictly followed because such unity will not bring the complexity of confusion. Here, after the creation also, the state of entertainment is confined to unimaginable God only and hence entertainment in God is also unimaginable from our angle, which is imaginable and different simultaneously from the angle of God. The object of the entertainment (creation) alone is imaginable. Whether it is boring or entertainment, the general process of the nature of basic work in both can be taken as the awareness, which is totally unimaginable from our angle in absence of nervous system and inert energy. The unity of two unimaginable items stands from our angle only and the difference between the same two unimaginable items simultaneously exists from the angle of God since the same two are imaginable in the angle of God. The simultaneous unity or difference can be used as per the context of the concept. Both the angles are simultaneously correct according to both the angles simultaneously existing. Both are true as per both the angles, which are true with reference to God and us.

When the basic specific mode of work (awareness) is unimaginable, its special modes like boring and entrainment also become unimaginable

(from our angle). Not only God is unimaginable, but also any activity taking place within the boundaries of God is also unimaginable from our point. The external effect seen in the creation due to the unimaginable activity of the unimaginable God can be imaginable to us (and also to God obviously). For example, if I say that God is angry and hence due to the anger, this hill is smashed, both God and anger are unimaginable items (for us) and the hill and its smashing are imaginable effects (to both God and us). The anger of the unimaginable God is within the boundary of the unimaginable God and hence the anger is unimaginable (for us). This does not mean that this anger is God (from our angle since both God and anger are the same unimaginable item) because God is pleased on other occasion where the anger does not exist. God was angry by killing the demon and He was pleasant in blessing His son. Both the anger and pleasure are within the boundary of God and hence are treated as unimaginable items (for us). If the two unimaginable items are really one and the same, God should be either always angry or always pleasant in the view of our angle only, which is a self-contradiction. ***According to context the unity and difference should be understood.*** There is no problem if I say that the unimaginable boundary of the universe is the unimaginable God. The unity can be granted in this context. But, in the above context unity is not granted because of the problem of that context. If you specify the angle of reference everywhere, the correlation results. ***The concept differs with reference to the angle of reference.*** We must be clear about the angle of reference generally concept is presented. As long as the contradiction is not seen, the reference of the angle need not be touched. If the contradiction arises, it is solved by specifying the angle of reference.

- 2) All the wishes before the first wish (the first item of the creation) can be considered as zero wishes since these wishes are unimaginable to us due to their existence in the unimaginable God. The first wish of the creation itself is a work form of inert energy and thus the first wish itself is starting point of creation. In the case of God also, the wish and creation are one and the same (***Ichhaa matram...***). The first wish itself being the inert energy, we can say that the first item of creation is wish or awareness or inert energy or space (invisible frequency of inert energy) or radiation (visible frequency of inert energy). If you treat all the zero wishes as number one, the first wish, which is the first item of creation, can be called as the second wish. We are part and parcel of this second wish (or first wish or first creation) and certainly

cannot go beyond this second wish to imagine the unimaginable God, who is above this second wish. But, we can certainly imagine this second wish since we are part and parcel of it. The word ‘all other wishes’ in your statement certainly refer to zero wishes only. You stated that God’s awareness preceded this wish of creation (called as second wish here). Such awareness mentioned by you must also refer to the zero wishes only, of which one is the state of boring. The important point here is that second wish does not precede the actual creation since the second wish (wish of creation) itself is the starting point of the creation. The zero wishes differ from the second wish in the sense that the zero wish is neither the wish to create this world nor the creation itself. But, the second wish is not only the wish to create this world but also the creation itself simultaneously. Hence, there is no possibility of the wish of creation to precede the creation. Other unimaginable wishes not related to the idea of creation could exist as zero wishes in God preceding the creation. Even in our case, we can understand this concept. When you wished to create your imaginary world, your such wish is the creation itself because the material of your wish (specific work of inert energy) happens to be the material of your imaginary world. The forms of this basic material may differ from each other in course of time. ***This real world is also the imaginary world of God.***

Original Message of Shri Swami: 3) In the beginning of the creation God wished. This is the Vedic statement. This means that wish is the first creation of God and the process of creation started by this wish. Even in the case of a human being, the wish to create an imaginary world itself is the starting point of creation of the imaginary world because the subsequent imaginary world is only an extension of this wish. The Veda also says that the first creation is space (Akasha). The Veda again says that the first creation is inert energy (Tejas). This means wish or inert energy or space are essentially one and the same and hence all the three can be first creation.

[Dr. Nikhil’s Comments on above Message: There is no argument about the assertion that creation is God’s wish. There is clear-cut indication from the Shruti for that. But the essential identity between space, energy and awareness can be experienced only by God. Humans can only understand the essential equivalence of space, energy and matter. We cannot independently derive the conclusion that space/energy is God’s awareness or wish. Humans, only have to assume that space/energy is God’s awareness/wish based on the scripture.

While we can accept that space or energy are God’s wish, the real argument is whether God’s awareness is limited to space. Space can be a subset of God’s awareness; His awareness cannot be limited only to space. So the ‘material’ from which space or the creation is made is certainly God’s awareness. But God was aware (possessed awareness) even before the creation of space. So I argue

that God's awareness must precede space. In God's awareness, a number of wishes are possible. We are part of one such wish (our universe).]

Original Message of Shri Swami: These three items may be different in the forms. Gold lump (or called as gold) is inert energy. Gold chain is wish. Gold ring is space. We have already understood through the science that gold lump (inert energy) and gold ring (space) are one and the same.

[Dr. Nikhil's Comments on above Message: Space and energy can be considered to be equivalent based on physics. Awareness in living beings can be understood to be the work of inert energy too. In that case, inert energy can be considered to be God's awareness. It must then precede space.]

Original Message of Shri Swami: Space is subtle form of inert energy, which is invisible. Light (electricity, sound, magnetism etc.,) called as Tejas is visible form of inert energy. Hence, space and inert energy are one and the same. Science says that space bends along the boundary of an object. If space is nothing, its bending is meaningless.

[Dr. Nikhil's Comments on above Message: The bending of space indicates that space is 'something'. But this argument is incomplete. By itself it does not indicate what space actually is; let alone explain its relation with matter and energy. The current scientific stand on the relation of space with matter and energy, based on my limited understanding, is approximately like this: Scientists generally agree that space cannot be treated as separate from time and that space-time is the basic fabric of the universe. Space-time cannot exist independently of matter and energy (which cause gravitation). This indicates some essential equivalence between matter, energy and space-time. So, for the sake of developing a philosophical theory, where exact phenomena and quantitative relations are not important, there should be no harm in considering space-time as the subtlest form of energy.

A more direct basis for considering space as energy is the concept of vacuum energy. Vacuum energy is an underlying background energy that exists in space throughout the entire universe. The effects of vacuum energy can be experimentally observed in various phenomena such as spontaneous emission, the Casimir effect and the Lamb shift, and are thought to influence the behavior of the universe on cosmological scales.]

Original Message of Shri Swami: 4) In the case of human being, the awareness can be separated from wish based on the difference in the objects. Awareness can be called as soul and wish can be called as the activity of the soul. This is a superficial classification. Otherwise, in both, the subject, the process and the object exist as common nature. In the case of human being, we say that the awareness is aware of itself.

[Dr. Nikhil's Comments on above Message: From a scientific perspective, basic awareness is the limited ability to sense environmental information (not necessarily understand) and integrate the sensations with one's immediate goals and feelings. It also includes the ability to accordingly guide behavior. Neurologically, this basic activity happens in the brain stem. Human infants and other vertebrates possess only this basic awareness.

Higher levels of awareness are related to thinking, understanding, etc. and this activity happens in the cortex, as a result of well-organized interconnections between neurons. These abilities are restricted to higher vertebrates of older ages; most specifically human beings. Self-awareness is the identification of oneself as separate from the environment and from others. It is a higher cognitive activity and is not part of basic awareness.]

Original Message of Shri Swami: When you see the pot, the reflection of the pot is printed on the brain by the activity of neurons. The picture of the pot is known to the awareness. We define awareness of itself is self or general awareness. In the case of awareness of awareness also, an imaginary picture of awareness is presented on the brain as object. Now, if you say the word awareness, the picture of the pot should not be there since in the process of awareness, the object is itself and not the picture of the pot. You cannot maintain both awareness and picture of pot simultaneously because two objects cannot co-exist in single triad. In the deep sleep, the awareness as well as the wish disappears. When the picture is printed on the brain, the brain becomes aware of the pot. Here, you can use the brain as the subject, the process taking place in the nervous system as the process and the picture of pot as the object. Thus, you can have the triad as brain, nervous system and the picture of the pot. But, if you take the brain and nervous system as one equipment functioning in the process itself, the process of knowing and knower become one and the same. In this case, the subject and the process are identified as one entity.

[Dr. Nikhil's Comments on above Message: The brain refers to the physical organ inside our skull. Perception or cognition (getting knowledge) happens in the cognitive realm (world of thoughts). The 'subject' is a thought; i.e. "Self" is a concept in our mind. The process of knowing is of course, thoughts. The object is the sensory perception (impression generated by the signal coming from the senses). Sometimes the object can be some other thought taken from memory. In other words, sensory thoughts and other thoughts are analyzed and interpreted in relation to the self (subject) in the process of knowing. Thus, generally, the tripudi (self-concept—process of knowing/interpreting—sensory impression/data of object) should be discussed in the cognitive realm.

Alternatively, if we take an external and physical perspective, then all the three entities should be physical. The tripudi then becomes brain (the subject)—the neural activity (leading to the process of cognition)—external physical object.

If the tripudi is defined partly in the cognitive realm and partly in the physical realm (such as brain—physical nervous system—impression of object) it leads to confusion.

The example of a computer and the related terminology is useful in this context. The cognitive realm is the software-realm (the world of information) and the physical world is the hardware-realm. The computer is similar to a human being. The processor is like the brain. All processing in the computer (similar to the brain) is in the form of electrical impulses. But it is more convenient to analyze the computer's sensing or responding to external signal (keyboard commands) from the software-perspective (cognitive realm) rather than the physical perspective of electrical impulses flowing through different circuits and logic gates in the processor.]

Original Message of Shri Swami: In the deep sleep, the brain and nervous system do not function and hence the knower and the process of knowing disappear simultaneously.

[Dr. Nikhil's Comments on above Message: Research in neuroscience shows that the brain and the nervous system are very much working during all stages of sleep. In the stage of deep sleep (technically known as slow wave sleep or SWS) the activity of neocortical neurons is slower and they do take rest, but they are by no means "switched off". The altered neuronal activity in the neo-cortex during deep sleep is merely not capable of maintaining cognition (knowing) during deep sleep. So, only

the FUNCTION of cognition is switched off; even though the brain and nervous system are (electrically) quite active. Of course, there is no doubt that the subject (I-concept) and the process of knowing are absent.]

Original Message of Shri Swami: In such case, you cannot say that the knower (soul) is eternal.

[Dr. Nikhil's Comments on above Message: There is no single locus of 'self' or the I-concept. It can mean different things in different contexts. From the cognitive perspective, the 'self' is the self-concept, which acts as the subject in the process of cognition. In deep sleep, 'self' is the living body (functioning body i.e. healthy physical body + energy). In the post-death context, 'self' can refer to the bundle of qualities (jiva) that are transferred to another (energy) body or self can also refer to the self-thought that arises in the awareness produced by that energetic body.

As regards eternity, the knower (self-concept), being a bundle of thoughts, can never be eternal. Neither is the body eternal. The eternity of the self (soul) is only an illusion felt by the soul. The ability of the soul to get transferred from one body to another is similar to data getting copied from one computer to another. The persistence of the data (soul or learned tendencies) after the death of the body (computer) can be attributed to a divine data transfer system. Persistence or eternity of the soul is not actually an inherent characteristic of the soul.]

Original Message of Shri Swami: It may be more permanent than the immediately perishing body as said in the Gita (*Na hanyate hanyamaane shariire*). But, it is not as eternal as God. The relative eternity of the soul with respect to body is proved in death. But, the deep sleep taking place everyday reverses this concept by showing that the body is relatively more eternal than the soul, which dies everyday in deep sleep (*Atha Chainam...*). However, this daily born and daily dead soul becomes eternal with respect to the body after death and goes to the upper worlds by taking a new energetic body. The conclusion is that neither separation of knower from the process of knowing nor the relative eternity with respect to body can establish the soul to be God.

[Dr. Nikhil's Comments on above Message: There was never an argument about that. This might be an argument of Advaitins, but there was no attempt from my side to either support or justify it.]

New Reply of Shri Datta Swami:

3&4) The third comment should not be isolated to mean that this point is our concept. The third point projected by us indicates the way of logic of Advaita philosophy and the fourth comment stands as our answer to the third comment projected by Advaita philosophers. The third comment is misunderstood as our concept since it is isolated from the fourth comment. The fourth comment is continuous follow up of the third comment. If we join both these points the conclusion is: the Advaita philosophy feels that God is awareness because the state of boring, entertainment and wish as mentioned in the scripture are the characteristics of awareness (refer the Brahma Sutra '*Ekshateh...*'). You must take the third point as the concept of the opponent and fourth

point as the concept of us. The fourth point contradicts the third point and hence both these cannot be our concepts resulting in self-contradiction on our side itself! The essence of both these points means that the Advaita philosophy takes God as awareness due to His wish to create, but, God need not be awareness due to His wishing since the unimaginable God can wish by His unimaginable power even though God is not awareness. However, the scripture says that God is the excellent knowledge (*Prajnanam*), which means that God is awareness since the basic material of knowledge is awareness only. This objection is clarified by us by saying that God is always associated with awareness (actually the knowledge) indicating there by that God always incarnates in the human beings to preach the special spiritual knowledge. The associated item can be treated as the associating item as in the case of the fruit-seller called by the name of the fruits (refer the concept of Lakshana). In this sense, God can be called as the special knowledge or by its material (awareness).

You have to support the scripture only after its proof through logic of science. The existence of infinite space having unimaginable boundary is the standing proof for the existence of unimaginable God. The unimaginable miracles also support this point, which cannot be thrown away as the magic always. Therefore, ***science cannot enter the subject of unimaginable God since science deals only with the imaginable items of the creation.*** Once you have accepted the unimaginable God through the infinite space, you cannot throw away this concept since science is unable to explain this. In such case, the significance of the uncertainty principle explained by science itself should not be accepted. ***If you reject this practical proof, it is against the spirit of science.*** Of course, science is valid to reject that awareness is God since awareness is proved as an imaginable item of the creation by science. Hence, science is very much useful in negating the imaginable items to be called as God (*neti neti*). Based on this practical proof, ***the human incarnation of unimaginable God becomes the authority for this spiritual field and His preaching in co-relation with the old scripture like the Veda should be accepted.*** If the practical proof is absent, the scripture can be treated as some story of imagination. The cosmic vision (Vishwarupa) in the Gita mentions the endless infinite creation (*Naantosti...*) as the practical proof to be accepted by science. ***Arjuna got satisfied with this mention of practical proof.***

Original Message of Shri Swami: 5) The differences in the philosophies have come because of the different components of the first item of creation (the wish or awareness). The background of this first wish is not another imaginable item like the mud in the case of pot, but the unimaginable God happening to be cause of the first awareness. This first awareness is said to be charged by the unimaginable God because there is no other imaginable cause standing in its background.

[Dr. Nikhil's Comments on above Message: What is the necessity to bring in this concept of "charging" by God? If it is already agreed that space or the creation is a wish, it is obvious that the wish must be somebody's (God's) wish. A wish can never be self-standing. There is no need to say that the wish is charged by God. If we specifically mention any charging by God, it will be assumed to be an entry.]

Original Message of Shri Swami: The components of this first wish are awareness and inert energy. Therefore, we can say that the unimaginable God is mediated by this first awareness. Shankara took this awareness as God. It means that He spoke about the unimaginable God only through the awareness as medium.

[Dr. Nikhil's Comments on above Message: As discussed above, space or universe can never be said to awareness from a human point of view. It can only be theoretically assumed to be awareness, based on the word of the scripture. If this 'awareness' is to be considered as a medium of God, it requires God's entry. But actually, there is no homogeneous entry of God into the entire space or creation. So, space or the universe is not mediated-God. This assumption of the entire space acting as a medium of God, is entirely fictitious. There is no reason to assume that this fictitious concept was implied by Lord Shankara in the Advaita theory since a simpler alternative explanation exists.

The only association God has with the universe (space) is that the universe is His wish. Any entity (like electricity) charging a medium (like wire) requires an entry. The use of the word 'charging' is not appropriate in the case of space and God. Neither can space be considered as God's medium. It is needless to say that even without any entry, the universe's behavior is entirely controlled by Him (because it is His thought).

Over and above this basic association between God and the universe, the concept of a deliberate entry is only valid in the case of energetic and human incarnations. In this context it is correct to say that the body is charged by God.

The Advaita concept of an all-pervading awareness, called Brahman, is nothing but the entire space. From our point of view, space (universe) is basically inert but upon deeper analysis, it shows some intelligent behavior. How can this apparent intelligence in the universe be explained? That intelligence actually belongs to God. It is His control that allows the universe to function in an orderly (intelligent) manner. Creation, which is His wish, can be considered as awareness from God's point of view alone; not from ours. By not clarifying this issue of God's and our point of view, the inert universe can simultaneously be justified to be an all-pervading consciousness. This is probably what Lord Shankara did.]

New Reply of Shri Datta Swami:

5) The first wish of God to create this world (mentioned as the second wish by you in the above part) is a specific work function of the inert energy. The inert energy is like the raw gold and the wish is a specific form like the golden ring. *This means that the first creation is the*

golden ring, which is a specific form (work function) of the inert energy. The first creation is not the raw gold, which is the crude original inert energy. Generally, we expect the raw gold to be created as the first item and then the golden ring to be created as second item. ***This is the worldly logic beyond which lies the activity of God.*** You may say that when the golden ring is created, naturally it means that the raw gold was also created since the golden ring cannot be generated without the raw gold. We agree to this point but please note that the first creation is golden ring and not the raw gold. Even in the case of the miracle in which the golden ring is created by moving hand, such creation does not show the procurement of raw gold in first stage and manufacture of the ring from the raw gold in the second stage. In this miracle, some jealous people may say that the raw gold already exists in the world and a small part of it was brought here and the ring was manufactured in a hidden way. Some more people of more jealousy may say that the golden ring already existing somewhere is brought here through some hidden way. Like this one may dispose the miracle. But, in the case of God, neither gold nor the golden ring existed somewhere else since this golden ring is the first creation. In this case, you can say that the raw gold is also simultaneously created, which exists in the golden ring. By this, you may say that the raw gold is also the first creation. Thus, both the ring (specific form) and the raw gold can be treated as the first creation. ***Wish and matter are the productive forms of inert energy.*** Space and radiation are the associated characteristic forms of inert energy. You can speak the steps of time in the case of productive forms. In the case of characteristic forms, the steps of time cannot be mentioned because the characteristic forms appear simultaneously without any modification. Space and Radiation are the same inert energy existing in different ranges of frequency like invisible and visible. Wish and matter do not appear simultaneously along with the inert energy unless there is a significant modification. Wave is the characteristic form of water (Vivarta) where as ice and water vapour are the modified forms of water (Parinama). I can call the water wave as water but I cannot call the ice and water vapour as water. Here, we can differentiate the wish and matter from inert energy under one category of indirect forms. Space and radiation can be treated as another category of direct forms. For example, the yellow colour and shining of gold can be treated as direct forms of gold where as the ring, bangle, necklace etc., can be treated as indirect forms of gold. Thus, ***when we say that the***

raw gold is also the first creation (being the material of the first created ring), we can also say that the direct forms of gold are also the first creation. The gold present in the ring is yellow and shining. The yellow colour is the space and the shining is the radiation. Hence, the inert energy present in the specific form of wish as the first creation simultaneously shows the direct forms as space and radiation. I can say that the golden ring is also yellow and shining. Therefore, the golden ring (wish), the raw gold present in the ring (inert energy present in the wish), yellow colour (space) and shining (Radiation) are simultaneously appearing as the first creation. Therefore, the Veda says that the golden ring (wish, since wish is the first item of creation), yellow colour (space) and shining (radiation) are the first items of creation. All these three contain raw gold (inert energy) as the material and hence the first wish means simultaneous appearance of yellow colour (space) and shining (radiation). Therefore, the Veda mentions all these three as the first creation by saying ‘*Ekshata*’, ‘*Akashah*’ and ‘*Tejah*’ as the simultaneous first production. Hence, the existence of space before its production does not come in to picture since it is simultaneous appearance of space as the first creation. The wish existed before the creation does neither contain the inert energy as its material nor is based on the non-existing materialised nervous system and hence this zero wish should not be mixed with first wish.

Chapter 10
FASTING BEFORE RITUALS

Taste Food Before Serving

August 08, 2015

O Learned and Devoted Servants of God,

[On 07-08-2015 the yearly ceremony function of the expired mother of Shri Ajay was performed for which Swami was invited to take meals. Swami phoned Ajay stating that He will come in the night only to take the meals and strongly told him several times that he should not wait for Swami to take the lunch. But, Ajay did not take the lunch and fasted throughout the day waiting for Swami. Swami arrived in the night and Ajay took the dinner after the dinner of Swami. **During the dinner Swami gave the following message in the form of conversation.**]

A house hold lady invited Me for lunch and I told her that she should take meals since I may come late. But, the lady fasted till the evening and took meals only after serving meals to Me. I told her that such tradition is blind, meaningless and wrong and gave the following message:

Fasting makes the soul to suffer and God also is deeply pained for His hungry child as said in the Gita (*Karshayantah...*). Since you believe that I am God, I am also pained as per the Gita. Even though I am not God actually, I become God in this context because the scripture says that one should treat the guest as God (*Atithi Devobhava*). Hence, I become God to both the believers (in Me) and non believers (in Me) through one of the above two ways mentioned by the scripture. In both the ways, God (or guest) suffers if any human being suffers due to hunger. You must feed every hungry person as far as possible to please God. Now, the logic here is that your suffering with hunger does not contribute to My service in any way. My satisfaction and pleasure lie in your service in serving food to Me. Whether you are fasting or not before I am served the food is immaterial in My service. Whether you are hungry or not makes no difference in your service to Me. I am pleased with the good taste of your cooking the food and affectionate service of the food. I am not at all concerned in My pleasure by your personal state. You may fast, but if the food prepared by you does not have good taste and not properly served, will I be pleased? Even if you have taken the food before My meals, if the food prepared by you has good taste, I am very much pleased. In fact, your service to Me will be more effective if you have already taken the food because: 1) You will serve the items of good taste to Me in more quantity since you have already tasted all the items. Shabari is the best devotee in this point. 2) If you fast, I will take the food in a faster way so that

you are not delayed more in taking the food. In such case, I will not do justice to Myself. If you have already taken the food, I will eat slowly and take more food. Perhaps, you want that I should not take more food and hence adopted this trick!

In My house also I tell My wife that after the preparation of the food items, she should taste a little (so that all the food items having good taste is not swallowed by her!) for adjusting the salt, chillies, tamarind etc., so that the taste is checked and rectified. My wife objected to My advice stating that we should not taste the food before serving it to God. I opposed her argument by explaining the story of Shabari, who gave fruits to Lord Rama after tasting those fruits only. Shabari is the best devotee, who cared for the taste of the food to be served to God as the most important criterion neglecting all other foolish and meaningless formalities. You should take some little food (either solid or liquid depending on your constitution) even before doing any ritual including such annual ceremonies. The Veda admits such food before the ritual (*Payo Brahmanasya Vratam...*). If you fast, you will not have sufficient energy to do the ritual. If you take full quantity of food, you will become drowsy and inactive to do the ritual. Both are extreme steps like drought and flood. The Gita also says the same that Yoga will not be attained by over eating or fasting (*Naatyashnatastu...*). The Veda also says that if you eat food in limited quantity, it will be eaten by you and the same food eaten in more quantity eats you by killing you through disease (*Adyate atti cha...*). The middle path is the golden way. People practise the blind traditions, which are against the scripture and logic. A poet (Yogi Vemana) told that the fasting person eats his own excretory matter leftover in the end part of the digestive system. In the absence of food, the digestive system tries to digest the small remains of the excretory matter leftover in the end part of the system because in absence of the external supply of food, as the only leftover alternative way, the internal excretion is digested to supply energy for the work of internal biological systems. **Hence, the poet says that a person eats his own excretory matter instead of fresh food from outside on the fasting day.** Fasting should not be imposed by you. Fasting is appreciable if it is natural. When you are discussing or singing on God and if you are so much involved in the subject of God so that you forget eating the food, such fasting has credit. In these days, people impose fasting on them by eating fruits and other tiffins in more quantities than the normal food!

Chapter 11

BOND WITH CHILD REMAINS VERY STRONG IN ANY AGE**God Enters Human Being & Identifies with It For Entertainment**

August 16, 2015

O Learned and Devoted Servants of God,

Shri Ajay asked: What is the significance of Brahma Vidya or Brahma Jnanam?

Swami replied: Brahma Vidya or Brahma Jnanam means the knowledge of God. Generally, we say “Is it so difficult to understand like Brahma Vidya?” This means that Brahma Vidya is very complicated concept to understand clearly. God is unimaginable. This is a clear concept since it means that God is beyond mind, intelligence and logic. The result is that God is beyond even imagination. This is the fundamental concept of spiritual knowledge as projected by the three sacred books called as '*Prasthanas Traya*' (the Veda, the Gita and the Brahma Sutras). Therefore, God cannot be seen since you cannot even imagine God. At the same time you can see God (*Kaschit Dhiirah...* Veda). The Veda says that God is unknown so far (*Yasyaamatam...*). Similarly, in the Gita, the Lord says that this Son of Vasudeva is the God (*Vaasudevah Sarvamiti...*). In the same Gita, we see the Lord telling that nobody knows Him (*Maam tu Veda na...*). The Gita also says that the unimaginable God is not modified into imaginable medium (*Avyaktam Vyaktimaapannam...*). All these are mutual contradictions. Brahma Vidya is such deep knowledge by which we can solve these contradictions carefully.

God created this world for His entertainment as said in the Veda. This entire world is just His imagination only. Any one is bored in the absence of entertainment. But, entertainment with one's own imaginary world is not complete. Such incomplete entertainment is somewhat better than the state of boring without any entertainment. In the absence of any entertainment, little entertainment is better. But, complete entertainment is far better than the little entertainment. Anybody will have little entertainment in his imaginary world. But the same person will get full entertainment when he enters the real world. God is absolute reality (*Sat*). World is relative reality (*Asat*). Regarding this concept of reality also, you can find contradictions in the Veda and the Gita: 1) Veda: 'Truth existed in the beginning' (*Sadeva...*).

'That which is not true existed in the beginning' (*Asadvaa...*). 'God exists' (*Asthi Brahmeti...*). 'God is not true' (*Asat Brahmeti...*). 'God entered the world and became existent and non-existent' (*Sat Cha Tyat Cha...*). 2) Gita: 'God is neither existent nor non-existent' (*Na sattat...*). 'God is both existent and non-existent' (*Sadasat Chaham...*).

All these mutual contradictions are found in the context of entry of God into the world (*Tadanu Pravishya...* Veda), which is the context of God entering a human being (*Manusheem Tanum...* Gita). God did not get complete entertainment by observing His imaginary world (*Saakshi Chetaa...* Veda). The reason is that the relative reality, which is the imaginary world, is non-existent before the absolute reality or God. The complete satisfaction in the entertainment comes only when the relatively real imaginary world becomes absolutely real. ***The human being is a part and parcel of the relative real world and hence for a relatively real human being, the rest relatively real world becomes absolutely real.*** This can be experienced when a person entertained by his imaginary world in the awaken state sleeps and enters the dream. In the dream, which is relatively real, the sleeping person enters an imaginary human being exactly like him and gets identified with it to become relatively real so that for him the relatively real dream becomes absolutely real. In the awaken state, the person is absolutely real and his imaginary world is relatively real. Hence, for full entertainment, God tries to forget Himself by entering a human being and by identifying Himself with It. In the simile, the person entering the dream loses his identity completely and gets fully identified with an imaginary form so that the dreaming person cannot have any control over the dream. But, in the case of God, He retains His identity side by side as said in the Veda (*Sat Cha Tyat Cha*). This means God remains in His original unimaginable form and also simultaneously becomes the imaginable human being for all practical purposes. This contradiction brings complication in Brahma Vidya or knowledge of God. This means X remains as X and simultaneously becomes Y also. This can be understood by a simile. Electricity is a stream of electrons, which is its original form. A metallic wire is just a chain of metallic crystals. When the electricity enters the metallic chain (wire), the wire shows the property of electricity by giving shock everywhere on touch. Here, both unity and diversity are simultaneously maintained between electricity and wire. The electrons are not modified into metallic crystals, which means that the electricity is not modified into the metallic wire. Electricity and wire are separate entities in all the times. This is the concept of diversity. At the same time the concept of unity can be established since the metallic wire shows the property (shock) of the electricity throughout its core and for all the

practical purposes, the metallic wire can be treated as electricity without any trace of doubt. The simultaneous maintenance of unity and diversity has a double purpose. For the devotees, who worship the human incarnation as the absolute God, unity is required. Only by unity, they can be liberated and can enjoy the presence of God by seeing and talking with Him. At the same time, the diversity is meant for the human being component of the human incarnation, which should not think that it is God. In both cases, only the human beings are benefited and there is no necessity of any benefit for the God component present in the human incarnation.

Like this, we can solve all the above mentioned contradictions. God remains in His original unimaginable form (*Sat*) always and is never modified into the form of medium. At the same time, the form of medium (*Asat*) can be treated as the unimaginable form of God for all the practical purposes. You should not confine God only to *Sat* or *Asat* (*Na Sattat...*). God exists in both the forms simultaneously (*Sadasat Chaham...*). One form (*Sat*) is not modified into the other (*Asat*) as said in the Gita (*Avyaktam...*). You can see God as the Son of Vasudeva like you see the electricity as metallic wire when it is electrified (*Vaasudevah sarvam...*). At the same time, you do not see the stream of electrons or the original unimaginable form of God by seeing the metallic wire or Son of Vasudeva (*Avyaktam...*). ***The contradiction is maintained and at the same time the contradiction is simultaneously solved. This is the most wonderful complication of Brahma Vidya, which can be also called as Brahma Jnanam.*** You have to maintain the light and darkness simultaneously, which contradict each other and at the same time the light is for one human being and the darkness is for another human being. The light or actual fact is the diversity of God and human being in the human incarnation and it is for the human being component present in the human incarnation so that it does not get itself spoiled by getting ego. The darkness or the unity taken as granted for all practical purposes between God and human being component in the human incarnation is for the sake of devotees, who get the satisfaction in seeing and talking with God for their spiritual development through the clarifications coming from God directly to have right direction. If the devotee analyses the human incarnation and takes the concept of diversity, the devotee is lost forever in this world as well as in the upper world. The devotee is easily attracted to diversity because the jealousy coming from the repulsion between common media provokes the devotee to get satisfaction. By this, the devotee loses the human incarnation here. After death, when the devotee goes to the upper world in energetic body, the devotee does the same analysis in energetic incarnation also and loses it there also. Thus, forever, the devotee is lost. At the same time, the

diversity does good to the devotee in whom God exists as human incarnation in avoiding the ego. Parashurama, a human incarnation is an example for this. The human being component in Parashurama, got ego by believing in the unity and was insulted by Shri Rama, who never was trapped by the unity. Even though sages tried to trap Him in the unity by praising Him that He is God, Rama replied that He is unaware of all that and that He knows only Himself as the son of king Dasaratha called as Rama. Such stand of Rama made Him to stand as permanent human incarnation throughout His life (Purna Avatara).

Some scholars tried to solve the above mentioned contradictions in another way, which is: God is neither relative truth (*Na sattat...*) nor the non-absolute truth (*Naasat...*). Here, the word 'Sat' is taken as relative truth in the first statement and in the second statement the same word 'Sat' is taken as absolute truth. Hence, the constant meaning for the word 'Sat' does not have uniform standard in both the statements. The above explanation fixing the word 'Sat' for absolute reality and fixing the word 'Asat' for relative reality everywhere is a better way.

Shri Ajay asked: "What is the most powerful hindrance in the service of human incarnation?"

Swami replied: The most powerful hindrance is wealth (Dhaneshana) and children (Putreshana). In fact both these can be blended as one bond. In these two bonds if the bond with children is not there, the bond with wealth becomes weak or nil. The bond with husband or wife is simply based on the biological emotions only, which subside in the old age. But, in any age, the bond with children remains very strong. Anahata (not conquered by anybody) chakram is for the bond with children placed in the heart. God also is said to be present in the same heart. ***The competition between God and children is exactly the subject in the heart.*** Krishna stole butter from the houses of Gopikas, even though in His house, plenty of butter is present. The butter was meant for the children of Gopikas which was stolen by God. Most of Gopikas complained to Yashoda, the mother of God, in this issue of children and wealth (butter). This shows that many sages were defeated in this bond. If you see the bond with husband or wife, many Gopikas (sages) ran to Krishna in the midnight for a dance (*Rasaleela*) because the issue of butter was not involved in it. Majority of Gopikas or sages got reversed in the bond of wealth and issues, whereas the same majority of Gopikas or sages were favourable for a dance with the Lord. ***This clearly proves that the blended bond of wealth and issues is very powerful compared to the bond between wife and husband.*** Wealth stands as the basis for the practical sacrifice, which is the practical devotion for which alone the divine fruit is seen. Knowledge is related to intelligence and words (preaching). Devotion

is related to mind and words (prayers and devotional songs). Both knowledge and devotion are theoretical, which are also required as the source for the practical devotion. Knowledge (Jnana) is like water and devotion (Bhakti) is like manure. The practical devotion or service (Karma) is like the mango plant for which alone the mango fruit is seen. ***Knowledge is propagated by Shankara, devotion is propagated by Ramanuja and practical service involving practical sacrifice is propagated by Madhva.*** These three are subsequent steps in the same path. Hence, all should worship all these three divine preachers. The old generations worshipped these three preachers in any ritual irrespective of the sub-sects like Vaishnava, Shaiva etc., under the name '*Mata traya Tambula*' by reciting the Vedic hymn '*Trini Trini vai Devaah*'.

Chapter 12

UNLAWFUL EARNINGS DO NOT GIVE VICTORY OR HAPPINESS**Unlawful Earnings Harm Children Instead of Helping Them**

August 17, 2015

O Learned and Devoted Servants of God,

Shri Surya asked: It is very difficult to sacrifice the blended bond of issues with wealth for the sake of God. But, the bond with money may not be wrong since money is essential for the service of God also.

Swami replied: The bond with issues and wealth is most strong. Very few Gopikas or Sages only could conquer this bond by secretly giving butter to the Lord or by opening the doors of the house so that the Lord will steal the butter. These few Gopikas were given Goloka, which is above the head of the Lord. These few Gopikas were successful householders. They are like the students facing the examination and coming out with distinction. A saint, who fears for the defeat in overcoming these bonds, avoids the family life itself and is like a student, who avoids the very examination itself. Hanuman is a saint and was made the future Creator by which Hanuman got equal status with the Lord. But, Gopikas were given higher status than the Lord. Even sage Vyasa, the very author of the Bhagavatam failed in this examination. His son, Shuka ran for God and Vyasa ran after him to stop his son from going to God. This incident was mentioned by Vyasa in the very beginning of the Bhagavatam (*Yam Pravrajantam...*). One in million generations may appear, who has conquered this strongest bond like the case of Shiriyala, Abraham etc.

We do not say that this bond with issues, wife, parents etc., is wrong. This bond is the bond of justice, which rules out the bond of injustice. Your wife is good compared to a prostitute, who shows artificial love on you. Your children are good compared to the cheaters, who show artificial love on you to snatch your wealth. We say that these bonds are good and there is nothing bad in these bonds. These bonds are in the level of good. But, if you aspire to rise to better and best levels of positive side only, the bond with God comes into the picture. Pravrutti ends with good level in which you must take care of your wife, children and parents. If you neglect them and show the same love to cheaters exhibiting artificial love on you, you have fallen to the level of bad or injustice. In Pravrutti, one should vote for the justice against the

injustice. In the Nivrutti, one should vote to God against even justice. ***Pravrutti covers the good level and Nivrutti covers better and best levels.*** If you neglect your family and get trapped by the artificial love, you are in the bad level, which is below the Pravrutti. If you avoid such bad level with your discrimination and support your family members, you are in the good level. Such good level is awarded with temporary stay in heaven. The good level is Punyam (auspicious), the bad level is Papam (sin) and ***the better and best levels form the Bhakti or Devotion.*** If you come to the better level, which is the beginning of Nivrutti, you are starting with the minimization of the intensities in the justified bonds also for the sake of God. In the best level, which is the top most point of Nivrutti, you are sacrificing all the bonds of Pravrutti for the sake of God. The highest bond is the bond of issues blended with the bond of wealth. It is so strong that people do sins and earn in unlawful ways for the sake of issues. If you minimize your intensity in the issues, you can avoid the unlawful earnings and come to the path of lawful earnings only. Such a path is called as Pravrutti. The unlawful earnings are foolish since such earnings do not give victory or happiness to your issues. This is blind love by which you harm your children instead of helping them.

The bonds with wife and children are directly concerned with living beings. The bond with wealth is the direct love to inert wealth. The bond with wealth becomes minimum in its intensity when the living beings related to such bond get minimized. A saint having no bonds like wife, children, etc., earns very little only to maintain his body. Hence, the bond with the inert money is inevitable in view of your life (***Shariira Yatraa picha... Gita***). The bond with wealth is special in the sense that it always exists with respect to certain living beings including yourself. If you can maintain your life without food by some God given miraculous power (as in the case of Mummadvaram Bala Yogi), the bond with money completely disappears. Hence, the bond with money by itself has no meaning and significance since money is not a living being. ***The bond with money is judged by the associated living being, which is its aim.*** If the aim is simple maintenance of basic needs of yourself and your family only, the bond is justified. If the aim is your luxuries, the bond with money is not justified. If the aim is your child and the path of earning is lawful, the bond with money is justified. In this, if the path is unlawful earning, the bond is not justified. All this is the phase of Pravrutti. In Nivrutti also if the path is lawful earning, God is pleased with your donation. If the path is unlawful, God is not pleased. But, if you have earned the money in unlawful way in ignorance, such money should be given to God only and you should not proceed further in the path of unlawful earning. Like this also, God is pleased. God can digest the unlawful earning but not your

issues! A saint gives all his earnings to God and this is not great because he can do this in the absence of the worldly bonds. But, a householder like the Gopika, could donate all her earnings (butter) to God and this is very very great. Anyway, the real love existing in any bond is proved by the only acid test, which is the sacrifice of money or wealth only (*Dhanena Tyagena... Veda*). The reason is that money is the source of everything in the world (*Dhanamulam idam jagat*). Hence the sacrifice of money means sacrifice of everything. If the sacrificed money is earned by one's own hard work, it is greater than the sacrificed money earned by forefathers. Hence, the Gita modified the sacrifice of money as the sacrifice of the fruit of one's own work (Karma Phala Tyaga). **Hence money is the most important like the answer paper in the examination to test the reality of a bond either in Pravrutti or Nivrutti.** The bond of issues blended with money is so strong that even though Dhritaraashtra knows that Krishna is God, he could not overcome this bond of his son related to wealth for the sake of God and could not donate even five villages begged by the Lord for the sake of Pandavas. This is a test in Nivrutti. The same test in Pravrutti is that Duryodhana tried to amass the wealth of Dharmaraja in unlawful way. The epic Mahabharatam is most important, which deals with the strongest bond and hence is called as the Fifth Veda (*Panchamo Vedah*).

Chapter 13

LOGICAL ANALYSIS RUNS SIDE BY SIDE DURING EXPLANATION OF SCRIPTURE

August 18, 2015

O Learned and Devoted Servants of God,

1. Isn't a closer correlation of Your Brahma Jnana with science more important than the correlation with the Advaita theory?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I have a question to submit at Your Lotus Feet. My intention is not criticism at all but it is to contribute in my limited way to the propagation of Your Divine Knowledge. I know that divine knowledge spreads due to divine will and not by efforts of humans like me. But I also believe that everything in my life--all the events, experiences and even thoughts--is inspired by God. Since this question and the entire discussion following the question came to my mind, I thought that I should not neglect it and that it is best to bring it to You. You may choose to do whatever You wish with it. I deeply apologize if I have crossed any lines in this and some of my previous questions. At Your Divine Feet, Nikhil

Isn't a closer correlation of Your Brahma Jnana with science far more important than the correlation with the Advaita theory?

Detailed Question: You have spent considerable time in trying to disprove the commonly (mis)understood Advaita theory and reinterpreting it more accurately. However, the Advaita theory has a very small following among all the religious philosophies world-wide. After the major arguments presented excellently by You to disprove Advaita, any further discussion on the matter is quite redundant. On the other hand, science appeals to the majority of the educated world. There are several areas where a better correlation between Your theory and science is necessary.

Question Background: The adherents (followers) of different religions/beliefs all across the world are as follows:

Religion	Adherents	percents
<u>Christianity</u>	2.2 billion	31.50%
<u>Islam</u>	1.6 billion	22.32%
<u>Secular/Nonreligious/Agnostic/Atheist</u>	≤1.1 billion	15.35%
<u>Hinduism</u>	1 billion	13.95%
<u>Chinese traditional religion</u>	394 million	5.50%
<u>Buddhism</u>	376 million	5.25%
<u>Ethnic religions</u> excluding some in separate categories	300 million	4.19%
<u>African traditional religions</u>	100 million	1.40%

Source: https://en.wikipedia.org/wiki/List_of_religious_populations

There are many other religions but the following of each of them is less than 1%.

We see that there are only about 1 billion Hindus in the world. Out of them, the majority belong to different dualistic sects i.e. most believe that God and man are different. A smaller fraction of Hindus have an affiliation to the Advaita philosophy of Lord Shankara, however those who explicitly understand the philosophy and follow it might be miniscule in number. In the world at large, there is no other significant philosophy or sect which believes that God and man are identical.

On the other hand, virtually any person, who has had some formal education is in general agreement with science and is convinced of the validity of the scientific method. This includes the educated people from all the world's religious/ethnic groups. Science in this context is defined as the systematic method of analysis that uses a logical process to explain and predict phenomena based on observation and experience. It does not mean any particular theory. We know that in science, theories evolve over time...old ones are replaced by newer and better theories, and the field continues to grow and improve. Thus, it is this constantly evolving and improving analysis of the universe, involving an integration of observations and logic is what is implied by the term science. Thus, the people who are in general agreement with science, form the majority in the world.

Science is silent about God. The subject of God is beyond the scope of science (by definition). Science can only explain the functioning of the universe based on certain fundamental laws. How those laws or postulates came about and Who set those laws in place and Who maintains them, is not part of the scientific inquiry. It is the domain of spiritual knowledge. So, in reality, science does not represent a threat to spirituality. But science (the integrated use of logic and experience) is an absolutely essential requirement of any knowledge (worldly or spiritual).

The frontiers of science are expanding very rapidly and some of the developments are quite fundamental in nature. Comparatively, hardly any new and significant developments in any philosophy including Advaita are taking place. As new developments in science take place, humans are able to understand and explain many phenomena that previously were unknown. Many old beliefs get challenged and even demolished. In fact most religions have a large number of such blind and erroneous beliefs. Some of them were introduced into the philosophy and traditions for a beneficial purpose in some ancient time, while others were introduced by selfish people to serve their own ends. In any case, the public (belonging to all religions) has become very sensitive to science demolishing important beliefs held by them.

So for many religious people, the only survival strategy has become to separate the scientific understanding and religious beliefs with an iron curtain in their minds. They agree with science. They cannot deny scientific facts! They cannot leave their religious beliefs either due to fear of sin or a general taboo against questioning religious beliefs. But science and spirituality appear to be conflicting and they are not able to correlate the two areas very well. So the only way is to isolate the two areas in the mind. Thus, science and spirituality/religion as it were, rest in two isolated parts of most people's minds. Many good scientists, who are brilliant in their analysis in science, completely shut off their brilliant minds in matters of religious belief. Other people, in growing numbers, are simply adopting the wait-and-watch policy. **Observing the fast expansion of science**, they feel that there is no need to put blind faith in religious beliefs, since science will eventually reveal all facts.

People also generally appreciate the openness that is associated with science, where if you develop a new theory or explanation, you are appreciated and honored. In the field of religion, however, a new theory is generally not welcome because one is not allowed to question beliefs and anyone who dares to do so is branded as a traitor to his religion. A new theory, a better explanation represents growth of the field and should be welcomed; not criticized or silenced.

In this context, it makes excellent sense to align religious and spiritual philosophies more accurately with science. This means that matters pertaining to the imaginable creation, should be analyzed using the best-available scientific theories rather than through ancient logic and theories. Ex. Generation of awareness by neuronal activity, different states of consciousness and sleep, are all the subject-matters of neuroscience and psychology. A number of theories already exist that are able to explain practically observed phenomena. Under these circumstances, if a spiritual philosophy uses only old logic and theories, to explain these imaginable phenomena, it reduces the effectiveness of the spiritual philosophy. Even students of the relevant scientific fields, are equipped with better theories. So the public feels that the spiritual philosophy is out-dated. Explaining detailed mechanisms and processes in the imaginable universe, is actually not the subject-matter of spiritual knowledge. It is the subject-matter of science and scientists are already busy doing that job. But the scientists are

not capable of correlating those theories with spiritual concepts and God. That is actually the role of a spiritual philosophy.

Explaining detailed mechanisms of processes and phenomena can and should be left to science. Science, as we have seen before, is dynamic and keeps improving. The spiritual philosopher should merely connect the outcomes (or conclusions) of the scientific understanding with the purely spiritual concepts related to God. It is important to connect the latest outcomes of science to the spiritual concepts and not some ancient concepts. In both cases, the spiritual concepts remain unharmed, but in the latter case, the public can perceive the spiritual philosophy to be outdated.

For instance, in all phenomena that we observe in the universe and attempt to explain through science, the Divine Will is very much involved. But it is involved in the form of the physical and metaphysical laws that govern creation. It can also be involved in rare cases of miracles when the laws are overruled. When the spiritual philosophy is thus better aligned with the latest scientific theories, it means that the philosophy is more firmly grounded in experience and logic. As a result, it becomes more acceptable to the wider public irrespective of their beliefs.

Some specific areas in which a better alignment between the spiritual philosophy and science is necessary in current times are:

Physics and cosmology (in proving that matter energy and space are ultimately energy; explaining the nature of time).

Neuroscience and psychology (neural activity and manifestation of various states of consciousness, learning and memory, habit formation and formation of samskaras, self-identity, transmigration (leaving one body and going into another)).]

Differentiate Divine Debate from Egoistic Debate

Swami replied:

- 1) I appreciate you very much since you are responsible for the elaborate analysis of the concepts-precious stones (Ratnams or diamonds), which are hidden in Me in My brain, which is a ocean of spiritual knowledge. ***This ocean is the component of God by name Dattatreya.*** I am only a human-being component like you, a metallic wire before electrification. The only difference between Me and you is that today I am pervaded by the electricity (God) in this life and I do not know that whether this state continuous till tomorrow or not. Tomorrow, this electricity may pervade you throughout your rest of life. The entry of the electricity in to Me is not only incidental but also accidental. The poet picks up a pen from the pen stand containing a bunch of pens to write something. That pen may not be properly working and in such case, the poet will pick up another pen from the stand. Up to this common point only (God picking up Myself as pen) is the point of comparison. Simile should be limited to one common point only and should not be extended to all the points. The difference between poet and God comes is the next point in which even the defective pen starts writing by the touch of God and that is not the case with the poet. Actually, you are the correct pen and I am a defective pen. But, I came to His hand accidentally. ***Any pen in the service of God functions well***

irrespective of its personal merits and defects. During this work of spiritual knowledge, the Lord enters you also to put the question and enters Me to answer it. Hence, the single God is questioning from one side and is answering from the other side. In such case, where lies the context of excuse? The same God asked through Arjuna and also answered through Krishna. Therefore, during the context of preaching the Gita, God is both Arjuna and Krishna. This is exactly told in the Gita by God that He is Arjuna among the five brothers since Arjuna alone participated in the spiritual discussion (*Pandavanam Dhananjayah*). The question and answer are the two poles of the electrolytic cell in which the transfer (complete circuit) of knowledge-current takes place. There is no space for excuses since both poles are essential for the current circuit. *The benefit for the spiritual aspirants in this world is the ultimate goal of this spiritual knowledge.* You can differentiate yourself from Me externally as two human beings, but, you cannot differentiate both of us internally since the same God is the speaker on both sides. Opposing a point from the other side does not mean opposing the speaker of the other side since speaker and spoken point are not one and the same. The speaker can never identify himself with his point. After some time, the speaker may change his point due to realization of truth on the other side and by this speaker is not changed. There may be a black spot on your shirt and this does not mean that the black spot is in you. When somebody points out the black spot on your shirt, you will observe your shirt keenly, confirm the black spot and then remove it if it is true. If there is no black spot, you must argue with the observer and prove that his eye is defective. In such case, the observer should go to the eye-specialist for the rectification of his eye. The right and wrong or the defeat and success of the arguments is not related to the speakers in any way since the speakers are never identified with what they speak. Both the speakers put common effort, which is the spiritual discussion, to bring out the truth. The out coming truth also does not identify with the speaker whose argument won. The truth belongs to both and also to the entire humanity so that every human being including both the speakers can use it and get benefited.

Mandana Mishra was the human incarnation of God Brahma. His wife was the human incarnation of Goddess Sarswati, the deity of knowledge. Shankara was the human incarnation of God Shiva. Mandana Mishra abused Shankara before the debate. If you analyse, Brahma and Shiva are one and

the same, who are the aspects of creation and destruction of the same ultimate God. If Brahma abuses Shiva, does it not mean that the ultimate God abused Himself? Here, the speakers not identified with their concepts are not abusing each other. Only the concepts abuse each other. The abuse here indicates that both the sets of human beings in this world identified with the opposing concepts are abusing each other due to their ignorance. ***The abuse indicates here the serious difference between the two opposing concepts only and not the speakers.*** The wife of Mandana Mishra was made the judge. Naturally, she should favour her husband by declaring him as winner. She declared Shankara as the winner without any biased partiality. If you analyse this debate and its outcome, following questions arise: Is Brahma ignorant and is Shiva the scholar of right knowledge? How is this possible since Brahma and Shiva are one and the same? Did the judge insult her own husband by this judgment? All these questions are meaningless since all the three are one and the same God, who took the three different forms of roles to enact this whole scene just to show the fight of ignorant people due to the identification with the concepts. The judge knows that her husband has taken one side only to represent that side (since somebody has to represent that side) and that her husband is not identified with the concept represented by him. The judgment contradicts his concept and not him personally. Hence, the speaker of the concept is not contradicted and insulted. Even before the debate, her husband knows already that the concept of the other side is correct and also knows that the judgment of the judge is correct. This drama of one actor appearing in three roles (as we see today in a cinema) is showing the existence of erroneous concept, the process of opposing that wrong concept and the existence of out coming right concept for the welfare of the entire humanity. The Gita says that God can simultaneously exist in different roles without any division in Himself (***Avibhaktam...***). If you say that Brahma is wrong, Shiva is also wrong since both are one and the same God. ***Therefore, you must differentiate the divine debate from the egoistic debate of the human beings, who identify themselves with the concepts and feel personal defeat or personal success whenever one concept is condemned by the other concept.*** The divine debate involves the divine personalities acting in the debate without identifying themselves with the concepts. Our debate is certainly a divine debate for the welfare of humanity only.

- 2) The scripture and science are not different since both are based on the perfect and intensive logical analysis. The two names differ based on the difference in the time as old and present. ***Whenever the scripture is explained, the logical analysis runs side by side. Nobody needs to***

accept the scripture without the scientific analysis as a mark of respect for the old time. You can condemn even the scripture if it is scientifically wrong. There is no need of any favour from you to the scripture in terms of respect to the ancient time. The sage Charvaka was an atheist in the ancient time. Are you not condemning him? Do you respect him since he is an ancient sage? Similarly, in the scripture, if you find any concept wrong by sharp logical analysis, it can be rejected. Somebody might have introduced the concept in the scripture. You can give some weightage to the scripture Veda, since it is from God and was preserved through recitation from generation to generation avoiding any pollution or introduction of external statements. The sages are the medium through whom God spoke the Veda. It is an accepted fact that the Veda alone is the final authority and other scriptures (Smrutis) are also accepted if they are in the line of the Veda. Any other scripture contradicting the Veda should be mercilessly rejected (***Shrutireva gariyasi***). But, in doing the sharp analysis, you need not spare even the Veda and you have every right to doubt even the Vedic statement as an external injection. But, your doubt should be based on repeated patient analysis in the case of the Veda since there is every probability of error in human analysis. Very deep and sharp analysis was done by sages from a long time and the final conclusion is that the Veda is perfect knowledge, which passes successfully through the acid test or fire test of analysis. The Veda is the subject on God and science is the subject on the world, which is the creation of God. Thus, science is also indirectly related to the subject of God only. The importance of science raises in the spiritual knowledge especially in the point that the systematic analysis of world (science) establishes that God is unimaginable in two ways: i) The acceptance of the infinite world leads to the point that the boundary of the world is unimaginable, which is the unimaginable God (direct proof) ii) The sharp analysis of every item of the world establishes that it is imaginable item only and hence not the unimaginable God (indirect proof). Hence, we cannot separate science from the spiritual knowledge. For example: awareness was thought to be God. But, science proves that the awareness is only a specific work form of the inert energy and the conversion of inert energy in to awareness takes place in the specific nervous system. This perfect analysis proves that awareness is not God. Whatever is not God is perfectly analysed by science and is established as the imaginable component of the world there by concluding that no component of the world is the

unimaginable God. This established conclusion is exactly found in the ultimate scripture (Veda) as ‘*not this....not this....is God*’ (*Neti Neti*). Hence, the final conclusion of every systematic analysis is appearing in the Veda. How can you isolate science from the Veda or the ultimate perfect knowledge? The Gita is the perfect elaboration of the Veda and hence you can find the same conclusion in it also as ‘*none can know Me, the unimaginable God*’ (*Mamtuvedana...*).

We need not worry about the religion since it is full of erroneous people also along with right scholars. It is mixture of both good and bad. Spiritual knowledge is related to the right scholars present in every religion. There will be certainly unity in the concepts of the right scholars present in every religion and hence ***Universal Spirituality is possible and not the universal religion***. Science is Universal because the systematic analysis of any concept and its conclusion should be the same throughout the world. The nature of the analysis is same everywhere whether the subject is about the creator or His creation. God is unimaginable and hence is beyond the analysis. Hence, in the spiritual knowledge also, you can do the analysis of creation only to conclude that no item of the imaginable creation is the unimaginable God. Therefore, where is the difference between science and spiritual knowledge? We need not say that science is silent about God. ***Science speaks about God in the context of its acceptance of infinite space***. This same point is explained in the Gita also by showing the infinite cosmos in the exhibition of Vishwarupam. In that context, the only concluding comment made by the Lord is that this cosmos is infinite (*Naantosti...*). The unimaginable boundary of cosmos indicates the acceptance of the unimaginable God. The silence of science about the God indicates that God is unimaginable and this point is also indicated in the spiritual knowledge that God is indicated through silence. Therefore, science is the Gita and the Gita is science. Both science and philosophy project two points: i) God is unimaginable existing as the unimaginable boundary of the universe. ii) This creation is not God because every component of it can be analyzed and proved to be the imaginable item of the imaginable creation. Hence, I do not find even a trace of difference between science and spiritual knowledge. The top most scientist is the top most philosopher. The top most philosopher is the top most scientist. Both philosophy and science represent the two semi-spheres due to distinction between ancient time and modern time. Otherwise, the entire circle of the knowledge resulting from the sharp systematic analysis is one and the same. A scientist with little knowledge in science and a philosopher with little knowledge of the scripture only feel the difference between them. God is the

originator of scripture (Veda), systematic analysis (Shastra) and science (Vijnana) as said “*Vedah Shastrani Vijnanam, etat sarvam Janardhanat*”.

- 3) Universality of the knowledge means dealing with different types of people so that all people can realize the diversity in unity and vice-versa. The spiritual knowledge represents the unity. Diversity exists in the ways of explanation of the same concept to the liking of various types of people. Some people like the old terminology and old scriptures. Others like the modern terminology and the books of science. To satisfy both types of people, both ways of explanation are needed and underlying subject should exhibit the unity. It is just like the same person wearing different dresses and speaking in the different languages. Initial attraction lies on the external dress and the language of speech. The final satisfaction lies in the underlying common personality. ***The respect to the subject of the preacher comes in the final stage after the end of initial attraction.*** When different types of people attracted by the different external presentations meet finally in the internal common subject, they get united forgetting the initial differences. In the way of presentation, they differ from time to time and from one area to other area. The internal essence of the subject opens the eyes of all the people. The Veda says that there may be multiplicity in the presentation, but, the unity is experienced in the subject projected in all types of presentation (***Ekam sat viprah...***). Religion represents the external presentation and philosophy represents the internal unified spiritual knowledge. An object represents the meaning of a word. For the same meaning or object, different words exist in different languages. Attraction is external and temporary, which comes by the presentation. Satisfaction is internal and permanent, which comes from the subject of knowledge. The unity between the right scholars of all religions and also science can be easily achieved because they pass very rapidly through the different presentations and reach the underlying unified subject. The ignorant people of all religions and also science will never reach the underlying unified subject and permanently stuck-up at the external styles of presentation only following the blind beliefs without any analysis. The Gita says that you should first know the conclusion by analysis and then only do anything (***Jnaatvaa kurvita...***). You can never bring the unity between these blind people. A blind man can never see a total elephant in one sight because the very sight is absent. Several blind people touching the different limbs of elephant speaks the total

elephant in different forms, which results in diversity, quarrels and hatred to each other. The people, who are not blind receive the same single form of the elephant in one sight itself and will never quarrel since there is no diversity in the final conclusions. When you find the wrong atmosphere, be brave to clarify all that with the weapon of true knowledge by the grace of God. ***Do not succumb to the strength of wrong atmosphere and plan to bring the unity following the same very wrong atmosphere with fear.*** You must have strong confidence in your knowledge, which is attained by you through sharp analysis for a long time and you should not be influenced by the external atmosphere of the world at any time. Take very long time and adopt the logic in all sides whether it is ancient or modern and arrive at the final concluding knowledge. The wrong atmosphere is darkness and will run away irrespective of its concentration and area of pervasion, once you have the torchlight of true knowledge in your hand. You should not run after the people calculating the percentage of majority since people should run after you on hearing your concluded knowledge presented through systematic analysis. The way to God is narrow in which minority travels, whereas the way to hell is very wide with rush of majority (*Manushyanam sahasreshu...* Gita). Never worry about the majority or minority of the people since you must concentrate on the conclusion of truth through sharp analysis that is to be propagated for the welfare of the entire humanity. By this, God will certainly like you whether people like you or not. ***People also will like you in due course since they can digest the truth after sometime only.***

- 4) The areas marked by you are very important pillars of the science or spiritual knowledge (since both are one and the same in the subject though differ in the external terminology and styles of presentation). The ancient logic (Tarka) and modern science are exactly one and the same dealing with the analysis of creation. There can be errors in the analysis of creation similar to the different errors in understanding the creator. Diversity and debate are natural and essential also. During the debate, all the doubts get cleared and finally the truth comes out like the judgment after hearing the debate of various lawyers in the court. If the truth is projected in the beginning itself, several doubts will follow leading to debates. Hence, debate is inevitable either before or after knowing knowledge of truth. ***You should not think that debate is unnecessary quarrel due to ignorance.*** Debate is process of clarification of all the doubts arising from the concept of truth. Liking or disliking the terminology and styles of external presentation is

negligible since all these problems end in the final understanding of the subject of the truth.

The neurology clearly proves that awareness is a specific work form of inert energy called as nervous energy. The brain, nervous system and neurons constitute the specific system. In deep sleep, the system exists as it is but without function. The inert energy also exists as it is in the body, which is being converted in to specific work forms like respiration, digestion, heartbeat, blood circulation, process of filtration in kidneys etc. Since function of the specific system alone is absent, the awareness is absent in deep sleep even though matter and energy exist. This is clear proof for the definition of awareness, which is that it is specific work form of inert energy resulting due to the function of specific nervous system. This logic must be accepted by both the modern scientists and ancient philosophers. This type of logic is called as Paarisheshika nyaya in the ancient logic. Can you reject this logic (on the pretext that it is ancient) in the modern science related to the neurology? Whatever may be the name, the truth is truth and no person even with minimum common sense will object to this. This whole neuro-system may function with little difference that some other part of the brain is involved, while talking about the same transport of neuro signals to other systems to function. By this major similarity, you cannot bring the total unity in both the nervous systems simply differing in the parts of brain. Traffic police and crime investigation police belong to the same department of Home ministry, but differ in their duties. Analysis of awareness is the greatest contribution of science to reject the misunderstood Advaita philosophy. In this topic, both the ancient and modern subjects are involved with their individual styles of terminology. The truth is finally found out that since awareness is not God, no human being is God. The human being possessed by God is certainly God for the devotees and the distinction between the God component and the human being component should not be present for the welfare of the devotees. The distinction between the two components (Dvaita philosophy) simultaneously exists for the welfare of the human being component possessed by God. Shankara and Ramanuja are simultaneously co-related to bring the unity between the two quarrelling sub-sects. Just like the concepts in science are replaced one by the other in course of time, there are erroneous concepts even in the ancient logic constructed by the erring human beings only. Space is said to possess characteristics of volume and sound. Volume is correct and not the sound since sound requires the moving particles. This correction can be done with the help of science. ***Space and radiation are considered as one item in the scripture.*** We understand this

from the science that the inert energy in the extreme invisible range (which cannot be grasped even by sophisticated equipment) is space or Akasha and the inert energy in the visible range (invisible to eyes but is visible to equipment like X-rays) is the electromagnetic radiation (invisible with respect to light and visible with respect to space) or Tejas. Akasha is vacuum whereas Tejas is electromagnetic radiation in the visible range (visible in the sense that it can be observed through equipments even though it is invisible to eyes). Light or Agni is the same electromagnetic radiation in the visible range to eyes. Science feels that vacuum is nothing. The ancient logic represents space as one of the five elements quantized in to particles (theory of Akasha Paramaanu). This concept of ancient logic can be supported by the special theory of relativity and theory of bending of the space around the boundary of the object. Thus, the feeling of science that vacuum is nothing can be corrected by ancient logic. Some time back also, modern science existed, which can be called as ancient science speaking about the individual electron. This ancient science can be differentiated from the present modern science projecting smaller particle even than electron resulting in the spilt of electron. When the old science is contradicted by the new science, why do not you accept the contribution of ancient logic also because science is logic and logic is science? There are sciences in the ancient books also. The earth rotating around itself and moving around the Sun is established in the ancient theory of Sphota. Separate books in the ancient time existed on mathematics, physics, chemistry, botany, zoology, medicine, engineering etc. The ancient people gave importance to spiritual knowledge than the science. A sage can build a huge palace in fraction of second through the miraculous power. Before this, what is the significance civil engineering? The spiritual knowledge is big vertical line and the science is smaller vertical line present side by side. Today the bigger line disappeared and hence the smaller line relatively appears to be big, egoistic and majestic. Scientists fear for miracles because their significance and ego vanish before a miracle. Today science takes the first place and ancient philosophy is thrown to the last place. When an unimaginable miracle mainly indicating the existence of unimaginable God is exhibited by a devotee (Yogi) or human incarnation, the last becomes first and first becomes last!

Chapter 14

KNOWLEDGE FROM GOD WILL PASS ALL ACID TESTS

August 28, 2015

O Learned and Devoted Servants of God,**Replies to Dr. Nikhil's Questions**

Any concept coming from even the human incarnation should be analysed without any consideration because the human incarnation is two-in-one system. We do not know whether God is speaking or the human being is speaking because the incarnation is one phase with two components i.e., God and human being. We are not sure whether the God-component is speaking or the human-being component is speaking. Therefore, assuming all the speech of human incarnation as the speech of human being only, it should be mercilessly attacked. Your inner self should be fully satisfied with the answer given by the human incarnation and then only you should agree to it. Let it be even the Veda, you should not give any consideration and ***if it is the concept of God, it will certainly pass through all acid and fire tests to give you final satisfaction.*** The Veda is certainly correct, but the interpretation taken may be wrong. When you opposed the Veda due to lack of self-satisfaction, you are opposing only the wrong interpretation of it. For example, Mandana Mishra started his argument with Shankara, saying that since God is beyond words, the Veda (statements made of words) cannot explain anything about God and hence the Veda cannot be taken as an authority to explain God. According to him, the Veda says that God is beyond words (*Yato vacho...*) and hence, we should not accept the Veda as the authority to explain the God because the Veda is a book constructed by words only. This is taken in wrong angle by Mandana Mishra, which is that you should not open your mouth about God. The meaning of the Veda is only that the nature or any characteristic of God cannot be explained by words since God is unimaginable. We can speak this sentence made of words about God and the wrong interpretation is that you should not speak anything about God and hence we should not say even the statement '*No words can explain God*'. Like this, when the meaning is taken in wrong angle, you should not accept even the Veda, which means that you should not accept the wrong interpretation of even the Veda.

There are two domains: 1) The unimaginable domain of God and 2) Imaginable domain of the creation (us). At every point, you should be

cautious about the domain in which you speak. The process of thinking of God exists in both domains. In the unimaginable domain, *the material and the background mechanism of wish are unimaginable to you*, standing in the imaginable domain, but, both are imaginable to God in both domains. When you say that God is bored before the creation, the state of boring is completely in the unimaginable domain only. The state of boring of God in the unimaginable domain can be imagined by us also standing in our domain. The only point that the state of boring in the unimaginable domain means that the material and background of the thought of boring is unimaginable. You should not extend that the state of boring itself is unimaginable and hence we should not say that God was bored. The state of boring of God is imaginable to us. In absence of inert energy and nervous system, the material and mechanism of the thought of boring stand as unimaginable to us in our domain. You should not mistake and say that the state of boring is unimaginable and hence we do not know whether God was bored or not. ***We know that certainly God was bored.*** Only God, material of thought of boring (since inert energy, which is the material of thought is absent) and the mechanism of thought of boring (since nervous system and brain, which are the machines of thought are absent) are unimaginable. Therefore, we can stand in the domain of imaginable creation and say that God was bored before the creation, which was stated so by the Veda.

The first wish or the first creation containing inert energy and awareness show that the building materials (like cement, sand, water, iron, wood etc.,) are created first and not the building. After constructing the building only, you say that you have created the building. The entertainment comes only from the building (creation) and not from the building materials procured. In the case of this worldly building, you cannot use the word creation for the building materials. You have procured the building materials and subsequently the construction of building proceeds. In the case of world, the building materials were created by God because the shop or factory supplying cement, Iron etc., do not exist already. Hence, I can use the world creation in the case of God even for the procured materials since they are created by God. As soon as the construction of building starts, the wood work will also start, which is not used on the first day itself. In course of time of construction, the wood is used for doors, windows etc., Hence, the first creation is wish or awareness (wood) and inert energy (cement etc.). The construction of building (world) started and when the basement was achieved, the awareness (wood) is used for doors etc. Similarly, the inert energy was used in the construction in creating space, air, radiation and soil (building up to basement level) and then the awareness is introduced as plants

and other living beings (like the wooden items). Remember that the wooden door stands on the concrete basement only and similarly the awareness stands in materialised body only. The wood is not used from the foundation day itself, but its work can start from the foundation day. After proceeding with the inert creation up to some stage only, the awareness present in the first wish is used in creating the life. At this stage, the matter and energy are ready in different forms to create the nervous system and the energy can be modified into specific work called awareness. From this stage onwards, the awareness is scientifically created and God need not create the awareness. The process of generation of awareness is systematized in a routine way so that God need not create the awareness every time. It is just like a computerized programme.

When we say that the inert energy (matter is also as a form of energy) of this world is just wish or awareness for God so that this real world is the imaginary world of God, we should be very careful about the domains in which you have to stand. We can stand always in the imaginable domain only. We can never enter the unimaginable domain. This means that we can never imagine the material and mechanism in the unimaginable domain, but, we can imagine what is happening in that domain like '*God wished so, God got bored so*' etc. A very important warning is that we treat this real world as God's imaginary world and this does not mean that in the unimaginable domain of God, this imaginable world exists as imaginary world. In the God's domain, imaginable world also does not exist because the imaginable world is also made by the weak inert energy only. In God's domain inert energy is totally absent and hence both real and imaginary worlds are absent in His domain and both are present in our domain only. The meaning of this statement is that as you feel your imaginary world very weak and fully controlled by you, this entire real world is very weak and fully controlled by God. In all the statements, beware, that you speak all this standing in your domain only and you are speaking about the God's domain also in your domain only. Always remember that in the God's domain, the concepts can be assumed even though the material and mechanism are unknown. Again, remember that God and His power are unimaginable to us only and both these are imaginable to God. Everything (both the domains) is imaginable to God. We speak about the equivalents in terms of the components of this real world only thereby we express the possible news of the unimaginable domain as far as possible.

The purpose of creation of this world is to give entertainment to God, which can be in two ways. The entertainment by seeing the cinema is very less compared to entertainment attained in taking a role and directly acting

in drama or shooting of Cinema. The unimaginable power of God (Maya) is indirectly expressing itself as this imaginable world (Prakruti). The possessor of this Maya (*Mayi*) is God and prakruti is Maya since Prakruti is indirect expression of Maya as said in the Gita (*Mayaamtu Prakrutim*). This individual soul being a part and parcel of prakruti can know about all this prakruti. Prakruti is completely knowable to this individual soul or human being and thus does not mean that all the prakruti is completely known already to the human being since science continuously knows more and more about this prakruti. Neither Maya nor the link (process of conversion) between maya and prakruti is knowable and hence not known at all by the human being.

In our domain, the inert energy (and matter) and the awareness exist separately and cannot be equalised. The equivalence of this inert energy (and matter) to the awareness exists only in the God's domain. Both exist in our domain and not their equivalence. Both do not exist but the equivalence of both exists in God's domain. ***God enters this world after the full creation.*** Maya cannot have this facility because Maya has to create this world from the beginning by expressing itself indirectly. The word Maya means that which does not exist by itself (relative reality) and also means wonderful. Both these meanings of the word Maya are applicable to Prakruti also since this world is wonderful and also relative reality. Hence, you can call this prakruti as Maya. The word Prakruti also has two meanings. One is that it is the excellent effect or excellent product. The other is that it is the cause. The five elements (prakruti) happened to be the effect of Maya and also become cause for the subsequent products of creation.

In our domain also when you wished to create your imaginary world, your such first wish itself contains the building materials (inertia of inert energy and awareness of the wish). With the help of these building materials, you create the imaginary world containing inert items as well as the items of awareness. Similarly, ***this real world being the imaginary world of God, the first wish to create this world contains the building materials.***

In our domain, in this real world, the wish to create pot, preparation of pot and the appearance of pot are three subsequent steps. In God's domain all these three steps happen to be one step only. God being omnipotent with unimaginable power to do anything wishes about a pot and the pot appears without a gap. Even in your imaginary world, the same thing happens. In your imaginary world, the appearance of pot happens as soon as such wish arises. If you propose that the first wish to create the world should precede the creation, such first wish should be in the unimaginable domain only. Such first wish, being unimaginable, should not contain any imaginable creation

of material. Since the subsequent creation must be also a wish of God only, the subsequent steps and products of the entire world should be unimaginable only and this world should have been unimaginable to us also. Since the first wish contains the building materials also, we can say that the subsequent creation also has the same building material and thus, there is homogeneity in the first wish and subsequent creation. In such case only, we can call the entire subsequent creation equivalent to His first wish. If you take the first wish to God's domain, the first wish does not have any imaginable material and subsequent creation has imaginable material. By this, there is difference between first wish and subsequent creation and thus, you cannot say that the entire creation is just the wish of God only. Unless you establish the same material in the first wish and subsequent creation, you cannot have this homogeneity to say that the entire creation is His first wish. For this concept, we have the worldly example given by God only for the sake of our understanding, which is your imaginary world, in which you find the same material in the first wish and subsequent creation. By this point only, we can say that this world is like His wish only and hence He can do anything in this world as you can do anything in your imaginary world. ***Omnipotence is possible only in your imaginary world and not in the real world.*** Since this real world is His imaginary world, He can do anything in His imaginary world and this is the only possible explanation for His omnipotence shown in miracles.

Chapter 15

September 2, 2015

O Learned and Devoted Servants of God,**1. Is God's support required to excel in Pravrutti?**

[Shri Anil asked: I have couple of queries on Pravrutti, i) To excel in Pravrutti, from the discourses by our Swami I understand it is very essential to win or overcome the 3 eshanas. In that case, is God's support required to excel in Pravrutti? Even an athiest can achieve the state of winning over the 3 eshanas if his samskaras are strong and pure.

ii) On the recent news of Dr. Abdul Kalam, how can we take inspiration from him in spiritual field? Is he an example of the reaching goal in Pravrutti?

At the holy feet of Shri Dattaswami]

Swami replied: In any field, God's grace is very important because God alone gives the fruits at the end of your efforts. You should always keep in mind that the effort does not have the capacity to give the fruit. This is the reason why the efforts often fail to give the fruits. But, you should perform your duty in effort with top most sincerity, which pleases God. Apart from the dedication to the effort, you must also have sincerity to God in your devotion. Both these sincerities please God and the fruit is given by God. If you feel that your effort alone gives the fruit, this will lead to ego and your fall is sure. Atheist may please God by his sincerity in effort, but sincerity in the devotion is absent in the case of atheist since there is no point of devotion at all in the case of atheist. God may give the fruit to atheist also for his sincerity in the duty so that no human being becomes inactive without efforts thinking that God can give the fruit even without the effort. Certainly, God gives the fruits even without effort but such case is very rare since the other part (devotion) should be in climax. For common man, balance in the two sides (effort and devotion) is required. As far as the worldly fruits are concerned, the effort itself is sufficient to get the fruit from God. In the case of worldly fruits, God does not give the fruit directly every time because a programme linking the efforts to fruits is created by God and is established. Here also the theist realises that the fruit is given by God only since the programme is established by Him. In this same case, the atheist does not realise that God is the programmer and feels that the programme itself exists in this world. If you leave this subject of worldly fruits and come to the subject of achieving God, God's grace is very important. In pravrutti, you pray God to get some fruit other than God. ***In nivrutti, you pray God to get God Himself as the fruit.*** Even the atheist is maintained by God just like the villain in cinema. Without negative, there is no positive. Hence, to strengthen

the devotion, atheists are required like the culverts in the canals to increase the speed of flow of water. Atheists are also maintained by God for doing some good service in the spiritual field. Certain blind beliefs are propagated by foolish preachers and by this, the innocent and ignorant devotees are exploited. These blind beliefs are developed by selfish people in the name of God. Some preachers support these blind beliefs just because of their fancy towards blind tradition. Both good and wrong traditions exist. All these unscientific beliefs are not agreeable to God and should be thrown away. Such service is done by atheists to clean the dirt accumulated by blind traditions. Thus, atheists are doing the service of God only and you should not misunderstand them. You can certainly respect Dr Abdul Kalam for his spiritual values, which are beyond caste and religion.

2. How do I get Sampurna Dyana and be Samadhani?

[By Shri Rajiv Naik]

Swami replied: Dhyana is only concentration on the knowledge. Dhyana is not an independent entity. Through true and intensive knowledge and participation in the discussion, you will get Samadhana, which is the answer or solution.

3. I would like to know from Datta Swami who is my guru in this birth and what is right sadhana for me.

[By Shri Suresh]

Swami replied: Datta Swami stands for the true knowledge that results through intensive analysis. Participate in the discussions and go through the knowledge thoroughly so that you will find and reach the goal through practice. Practice is very simple but the background-knowledge is very intensive. Practice is like 3 hour examination for which you have to study throughout the year and such long study is the knowledge. Knowledge leads to practice and practice gives the result. Knowledge and practice together are called as sadhana, which is the preceding stage before getting the fruit.

4. I want bhagyoday and salvation from all debts monetary and pitru - please find me a way out this all mess.

[By Shri Shekhar Parekh]

Swami replied: Worship Lord Subrahmanya in the form of serpent. You will get your desire fulfilled.

5. I want to know the law of attraction.

[By Shri Sunil Kumar]

Swami replied: Attraction is very important for salvation. The law of attraction means the established way to achieve the attraction. Whether the attraction is worldly or divine, you will get it only after knowing the details about the item on which you like to develop your attraction. If your goal of

attraction is God, you must know all the details of the God (knowledge), which develops the attraction. If you know the details of Mumbai, you will be attracted towards Mumbai and will make practical efforts to go to Mumbai. This is pravrutti. In nivrutti, Rukmini heard all the details about the personality of Lord Krishna from the sage Narada (*Narada means the preacher giving the knowledge*) and developed strong attraction to Lord Krishna. This attraction (devotion or Bhakti) leads to the practical efforts (action or karma) made by Rukmini to run away with Lord Krishna cutting all the bonds with her family. Knowledge, devotion and action are the three sequential steps established by Shankara, Ramanuja and Madhva.

6. Please let me know how to improve my health and career prospects.

[Shri GBRK Prasad asked: sir, I was involved with Jayendra Saraswati and believing him went to Madras in 1996 to do a job and it started my down fall in all walks of life. Prior to that I have taken Dakshinavruth sankham from hands of one legged astrologer and also navagraha yantram from my sister in law who was pregnant at the time. This started our problems to family and I came back to Hyderabad with family in 1998 without a job and searched for the same. At this time I had darshan of shirdi sai and guru data and they are protecting me and family. Please let me know how to improve my health and career prospects so that all of us in family can prosper. with regards, GBRK Prasad]

Swami replied: Worship Lord Subrahmanya in the form of serpent. You will achieve whatever you want. Do not believe all these as items affecting your life, which always run according to your attitudes and deeds. Shankara gives an example of illusion of conch shell appearing as silver (*Shukti rajata bhranti*). How does inert material like conch shell or metallic plate can influence the life? Study the knowledge, develop the devotion and enter the practical field so that you will get the eternal divine fruit.

7. I want to know the teachings of Hinduism.

[I Gusti Putu Sudarsana asked: I really want to know the teachings of Hinduism, with a lot of problems in my life and family, May the peace I can get, even in adversity life. I want to be able to make all the beautiful smile, even in difficult.]

Swami replied: Hinduism stands for unity in multiplicity. The multiplicity is joy and sorrow. The unity is the enjoyment of both to get constant and eternal happiness (bliss). Eating and enjoyment is the unity and the multiplicity is in various dishes, which are sweet and hot.

8. Why didn't God help Imam Hussain against Yazeed in the battle of Karbala?

[Shri Khadim Ali asked: Hi, I read your article. My question is, why God didn't help Imam Hussain (as) against yazeed in the battle of Karbala? What is your study in this regard?

Imam Husain (as) and his family were the choosen people of God and believed to be infallible. Then why God didn't help them against Yazeed? Contextual answer would help me understanding your viewpoint much better.]

Swami replied: You cannot decide anything by seeing an incident without knowing its unseen past and future. There can be several reasons in the past and can be several fruits in the future. The case seen by you may be

a new case or a case to be closed. If X has beaten Y, Y might have beaten X in the past life. If X has freshly beaten Y, X will be punished in this life or Y will beat X in the future life. You have seen only a particular incident in which X and Y appear. You do not know even the present lives of X and Y completely. Even if you do not believe in the re-birth, this statement stands as the answer. God's ways and actions are unimaginable to us. Certainly, no injustice will win in the administration of God. Hence, have firm faith in God and do not be disturbed by the limited knowledge of human brain.

9. Why Sadguru accepts a disciple and how He takes work from him ?

[By Shri Santanu Kumar Dash]

Swami replied: Sadguru is possessed by God. Hence, the selection of the disciple for a particular divine programme is done by God and not by the external human being, which is the possessor of God.

10. I was praying for Sripadavallabha & want his darshan.

[By Shri Sasidhar]

Swami replied: The external medium or human body of Sripadavallabha is destroyed. At the maximum, you can have the vision of energetic form of Sripadavallabha, which will be only for a moment and you cannot derive any benefit out of it. Even if you get the vision of the energetic form of Lord Datta, the same result exists. Instead, you should try to catch another human form in which the same Lord Datta exists now. You will have full benefit of clarification in your knowledge and right direction. Jambavan could not recognize Lord Krishna, who gave the spiritual knowledge in the form of the Gita. He was fond of the past human incarnation, Lord Rama. You are not recognizing the same person, who left his white shirt and came in red shirt. You have seen always the shirt only and not the person wearing that shirt.

11. Guruji I faces some monetary problem few years for my business purpose. Pls help me.

[By Shri sukdev saha]

Swami replied: Worship Lord Subrahmanya in the form serpent. You will get out of your difficulties.

Chapter 16

**GOD CREATED ENERGY & AWARENESS, WHICH ARE
ABSENT IN HIM**

September 3, 2015

O Learned and Devoted Servants of God,**1st Message - Replies to Dr. Nikhil's Questions**

You need not separate the unimaginable domain and imaginable domain in the aspect of differentiating the former as the property of God and latter as the property of the individual soul. Both domains are the properties of God only. *The individual souls being part and parcel of imaginable domain also become the property of God.* The unimaginable domain is different from the imaginable domain in its nature i.e., the former is unimaginable and latter is imaginable for the individual soul. From the perspective of God, both the domains are imaginable only including God Himself. Hence, God is said to be the omniscient, who knows every domain including even Himself (*Sa Sarvajnah Sarvavit*— Veda). *We can say something existing as unimaginable provided that is imaginable to one person at least.* If it is not known to anybody, such unimaginable item becomes non-existent. The knower of God is God Himself and none else (*Brahmavit Brahmaiva*— Veda). When God enters the world along with His unimaginable powers, it means that the first type of property entered the second type of property (*Tadevanupravishat, Paraasya Shaktih*— Veda). Hence, we can say that any item of any domain is His property and as an item belonging to Him. When the entire universe, a modification of inert energy is the wish of God, why not we say that the first creation (a form of inert energy) is first wish? Hence, we can say that the first wish of God is a work form of inert energy, which indicates the creation of inert energy as the building material of the universe. In the perspective of God, this real universe is taken to the level of imaginable world of your perspective. You cannot object the wish of God to be the form of inert energy due to the absence of the background nervous system. Already, the unimaginable domain is present before the creation of this world (imaginable domain). In such case, where is the problem to say that the first wish is created even in the absence of nervous system? *You cannot bring the worldly logic to this junction because world is not created at all before this junction.* By this, you may say that the link of the creation and unimaginable God is missing. Yes. Let it

miss because the link is unimaginable. The link becomes imaginable only when the cause, link and effect are imaginable. If the cause is unimaginable and effect is imaginable, the link is also unimaginable because the worldly logic is always related to the imaginable links existing between imaginable causes and their imaginable effects. Like this, ***when the link is unimaginable, certainly the linking nervous system is absent at this junction.*** You can apply this worldly logic in some stage after the starting point of the creation, which is the period during the process of creation. For example, space to air to fire to water to solid soil to plants to food to birds, animals and human beings- is the chain of the creation indicating the process of creation. In this chain, if I say that the solid soil has awareness, you can object by pointing out the absence of creation of nervous system, which just started in plants only. The reason is that the background of such awareness in the solid soil is imaginable domain involving water, fire, etc., as the backlog. But, the first creation, which is the wish or inert energy, does not have the imaginable domain as the backlog. The backlog here is only the unimaginable God and His unimaginable power as the unimaginable domain. The creation of inert energy in the work form or wish does not have the imaginable domain as the background in this junction of first creation. The background of such first wish (work form of inert energy) is only the unimaginable domain involving the unimaginable God and His unimaginable power. Hence, the background does not require the imaginable necessity of the nervous system. Whether the first creation is wish or space or radiation, all these forms indicate the fundamental inert energy only. ***We have to say at any stage that God created inert energy, which is absent in Him.*** The same question will arise in this junction also at any cost. This question is always inevitable to the first creation. ***From the absence of inert energy, the inert energy has to be produced. From the absence of nervous system, awareness is similarly produced.*** Both these statements (of inert energy and awareness) have to be unimaginable in the background. Background means source and logical process as link. The source is unimaginable God and background is unimaginable because the absence of the item is generating the item. This is called as Asat Karya Vada, which means that the item created exists but the existence of the process or background is not known. You cannot say that the source is non-existent along with the background. The word non-existent used here means only that it is not understood and hence unimaginable. Therefore, God and the process exist, which are unimaginable to us, but imaginable to God. In this triad (God, link and the product), only the product or effect is imaginable to us. The unimaginable item means non-existent and imaginable item means existent in our perspective and not in God's

perspective. The perspective of God is again unimaginable to us. If it is imaginable, we could have understood the link and the source.

The Veda says that this world existed as non-existent. Non-existent can never exist and therefore, this Vedic statement means that this existent world existed before its creation in unimaginable way so that we have to say that as non-existent. If I say that it existed, you will ask Me to explain about it. Hence, the best way is to say that it was non-existent. Such non-existent existed in the beginning, which appeared as existent (*Asadvaa...*). The Veda again says that this world existed as existent in the beginning (*Sadeva...*). Co-relating both these mutually contradicting statements, we have to conclude that this existent world did not exist in the beginning, which means that it was unimaginable and hence non-existent. Non-existent does not really mean non-existent in the perspective of God and it is only non-existent in our perspective.

Anyway, the conclusion is that the background of the first creation is unimaginable and background of subsequent creations is imaginable. The above mutually contradicting Vedic statements were applied to the same junction of first creation and God as explained above. Both these statements can be applied to different contexts also. Taking the unimaginable background as non-existence in our perspective, we can apply the first statement and say that the first creation appeared from the non-existent or unimaginable background (*Asadvaa...*). The second statement (*Sadeva...*) can be applied to the subsequent second creation, which evolved from the first creation, in which the second creation (imaginable to us and hence existent) came out from the first creation (imaginable to us and hence existent). Thus, we can apply both these statements to one context (junction of the creation and God, which is evolution of first creation or wish) or different contexts separately (the first statement to the junction of unimaginable God and the imaginable first creation and the second statement to the junction of imaginable first creation and imaginable second creation).

Before the first creation, world did not exist at all and even the first creation was totally absent. In that period, only the unimaginable domain existed and hence, we should not speak of the inert energy and hence, we should not also speak the wish as work form of inert energy. The first wish as work form of inert energy there by meaning that the first wish is the first creation of inert energy is insisted since all the subsequent steps of the creation are only the wishes of God. The inert energy present in the first wish as work form can be the same essence of all the subsequent creations or wishes because the entire world is the same product of inert energy only, which is equivalent to God's wish. If you can forget distinction between the

wish and inert energy (ornaments and gold), there is homogeneity of the first wish or first creation and subsequent wishes or subsequent steps of creation. This homogeneity forces us to say that this first wish or first creation is work form of inert energy. There is no homogeneity between the first wish and the wishes (zero wishes) existing before the first wish of creation. These zero wishes are unimaginable not only in the background but also in the content material. Their background is unimaginable due to the absence of nervous system and their content material is unimaginable since inert energy was not yet created. The first wish or first creation is unimaginable in the background due to absence of nervous system but imaginable in the content material since it is made of inert energy as work form. This sort of classification of wishes of God becomes inevitable because of the homogeneity of the first wish (first creation of inert energy) and the subsequent steps of creation, which are again God's wishes only. If this point (homogeneity of the inert energy in the first wish and subsequent wishes since entire world itself is the wish of God only) is absent, we can treat all the wishes of God as zero wishes only.

Chapter 17

TENDENCY OF UNIVERSE IS TOWARDS IRREGULARITY

Natural Evolving Process Fails in Explanation of Creation

September 3, 2015

**O Learned and Devoted Servants of God,
2nd Message – Replies to Dr. Nikhil's Questions**

We are standing in the imaginable domain and we are part and parcel of the imaginable domain only. We can never enter the unimaginable domain. What all we speak is spoken by us standing in the imaginable domain only. We can speak about the unimaginable domain based on the scripture, which is also an authority (Shabda Pramana) of knowledge. Of course, this authority is based on the inference authority (Anumana Pramana), which is again based on the perception authority (Pratyaksha Pramana). This point can be illustrated like this: we have approached the doctor regarding the treatment of some illness. We believe him and follow the treatment. We believe the doctor because the doctor is well versed in the treatment since he studied the medical education for several years. We do not ask him to explain all the points regarding the diagnosis, treatment and all other related points. To understand all these points, we have to study all the medical education like the doctor for several years so that we can believe his diagnosis and treatment in a scientific way. Meanwhile, the disease becomes very serious! Moreover, all the patients do not have the caliber and patience to do all this. Even we, the educated scientists, do not do this due to lack of time and patience. We believe the doctor as the authority even though we do not analyse the background of his authority. The Holy Scripture, the Veda (Shabda) is like the doctor in whom we have to put our belief and follow its meaning. This cannot be treated as the blind belief because we know that the conclusions of the Veda were already derived from very deep analysis and discussions of sages only just like we know that the doctor is correct in his treatment since he studied the medical education for a long time and obtained the degree. Hence, the boring state, pleasure, happiness, etc., are not mere superimpositions on God done by us. A superimposition results due to confusion and ignorance, which is like mistaking the rope as snake. The state of boring of God before creation is mentioned in the Veda (*Ekaaki na ramate...*) and the Brahma Sutra (*Lokavattu*) and we have taken the scripture

as an authority of knowledge in our analysis based on the faith. Logic also allows the scripture as the authority.

[Objection 1: One school of logic allows only perception and inference as the authority, even though another school of logic agrees to simile (Upamana) and scripture (Shabda) as additional authority. We like to confine ourselves to the first school only and this is also agreed by You already because You said that the scripture is based on inference, which is again based on perception. Hence, let us confine to perception and inference only to explain the opposition of superimposition. This means that You must explain the opposition of superimposition based on the perception and inference only without touching the scripture. We are like the well educated scientists, who are interested to analyse the background of the doctor by studying all the medical education so that we are thorough that the doctor is correct.]

Swami replied: We have no objection to do this because the imaginable domain is always based on perception and inference only from which the scripture is built-up by the sages. The scripture is given a special status of authority along with the inference because of the existence of majority of people believing the doctor without the intensive analysis of all the background education. Only minority is interested in doing the analysis of background. In view of the existence of these two separate groups, both inference and scripture exist as separate authorities. *Every concept of the spiritual knowledge resulted only from the deep analysis of the sages, who are standing in the imaginable domain and are part and parcel of it.* Hence, the concluding concepts of such analysis formed as scripture is also totally related to the people in the imaginable domain only. If the unimaginable domain cannot be touched due to its unimaginable nature, we cannot speak even a word of the unimaginable domain. In such case, we cannot say that God is unimaginable because this statement itself is a group of words and no word can touch the unimaginable domain. Based on the same logic, we cannot say even that the unimaginable God exists. Remember that the scripture is also in the imaginable domain only, which is constructed from the analysis of the concepts of imaginable domain and hence, the scripture does not belong to unimaginable domain. Therefore, rejection of the scripture means rejection of the science, which is the analysis of the imaginable domain.

[Objection 2: Based on this problem, You cannot force us to accept the existence of God. If that is the conclusion of analysis based on perception and inference, we do not mind even to say that God does not exist. Let us follow the path of analysis irrespective of the result.]

Swami replied: We have just mentioned the problem and this does not mean that we are concluding like this due to the appearance of this problem. The problem is only just incidental appearance of it and we have not ended there only. You are impatient to here our analysis completely. The existence of God is based on the inference in which the world stands as the product (effect) and its cause (materialistic or Upadana and intellectual or Nimitta) is

inferred. This is the concept of the second Brahma Sutra (*Janmadyasya...*) supported by the Veda (*Yatovaa...*).

[Objection 3: We say that the inference here is not based on the perception. We have not seen the cause of the world directly. We have seen that the smoke is emitted from the fire in the kitchen. This is a direct perception and based on this we can say that the smoke coming from the hill indicates the existence of fire on the hill as the inference. But, here, we have not seen such direct link of the world and its cause elsewhere. Hence, let us say that the world exists by itself without any cause.]

Swami replied: Even some scholars of the logic have agreed God based on the inference. If you depend on the inference only neglecting all such scholars of logic, the failure of inference alone is seen in the example of snow-smoke (*Baashpa*), which does not show the fire through inference tested by perception (*Avyapti*). Moreover, the example of the fire and smoke is an item in the world, whereas you cannot have another world as another item since this world is infinite and one only.

[Objection 4: Based on Your last point, we say that the logic of inference tested by perception fails in the case of the world and hence let us safely conclude that the cause of the world cannot be inferred and hence world exists by itself as causeless item. You also admit God as the causeless item and therefore, You cannot contradict our side based on the existence of world, which is a causeless item.]

Swami replied: This leads to ad infinitum (*Anavastha*). Therefore, we stop at the stage of God and not at the stage of the world because the world appears to be a systematic effect like a well-built house. The plan of the house requires the existence of the builder.

Creator Must Exist for Systematic Creation

[Objection 5: We say that the systematic plan of the world is based on the evolution, which is the development of an irregular system towards a systematic approach.]

Swami replied: Science says that *the spontaneous tendency of the universe is towards irregularity of the system only, which is called as entropy*. In such case, how can you say that the evolution is the spontaneous tendency of the universe, which is from irregularity towards regularity? We leave this contradiction to your wisdom. However, we can present the existence of God through inference based on perception in the imaginable domain directly. Let us take the example of Lord Krishna, Who is an item of the imaginable domain like us pervaded by the unimaginable God. The entry of unimaginable domain into the imaginable domain stands as the direct authority in recognizing the existence of the unimaginable God. The existence of unimaginable God in the imaginable Krishna is perceived by the unimaginable event performed by Him in lifting the huge hill by His tender finger. This miracle or unimaginable event proves the existence of unimaginable God directly. You should not throw away this miracle by saying that it is a story created by some person. The existence of so many

miracles seen in this worldly life proves the existence of unimaginable event indicating the unimaginable God's power or unimaginable God Himself as its source. You can find the genuine miracles, which can be easily filtered from the magic performance. You should not say that lifting a hill is a huge miracle and small miracles cannot be compared to it. The explanation of the unimaginable (quality) miracle is one and the same whether it is big or small (quantity). Hence, this perception supports the inference of God as the creator of this systematic world.

1. We say that the concept of entropy is in the case of inert items, where as the concept of evolution is confined to living beings.

[Question of Dr. Nikhil]

Swami replied: The concept of the world should be uniform because the difference between the inert item and the living being is not accepted by you at the basic level because you say that the living being is also made of inert materials and processes of inert energy. *At the basic level, the policy should be uniform.* You say that the man is evolved from the monkey in course of time based on the theory of evolution. But, we say the reverse of this because a perfect sage existed in the beginning of the creation and in course of time, the sage is degraded to the present man, who is behaving like a monkey. The scripture says that perfect sages (like Manu and Sanaka) were created in the beginning of this universe. Therefore, we have to agree to the theory of entropy only, which is a tendency of proceeding from regularity (Dharma) to irregularity (Adharma) as the time proceeds from Krutayuga to Kaliyuga. You cannot say that the tail of monkey disappeared in the man in course of time due to evolution. Even in the time of the existence of monkeys, men without tails existed. Even now the monkeys exist with tails. If your concept is correct all the monkeys should have lost the tails based on the uniform reason of evolution. Why some monkeys only have lost the tails and became men? The concept of evolution should be uniform in all the monkeys. Hanuman is the best evolved human being in health of body and mind, but retained the tail. Hence, it is better to accept the concept of entropy as universal phenomenon. *We respect the Science, which is a systematic analysis of creation, but not as analysis of the Creator and His activities.* Any way, we are not touching this field because our main line is about the existence of unimaginable God proved through the unimaginable events of human incarnation. Let us not deviate from the main line. Still, this discussion is relevant in view of your projection of science over the scripture.

2. Today, the satisfaction comes from the scientific explanation and not from the scriptural logic.

[We like the conclusions coming from the Science and not from the Scripture. Today, the satisfaction comes from the scientific explanation and not from the scriptural logic.]

Swami replied: Science is the inference and Scripture is its conclusion. When Shankara argued with Mandana Mishra, one judge was sage Jaimini, who is the basic author of Purvamimamsa. The followers of Purvamimamsa do not agree in the existence of God. Hence, Jaimini was misunderstood as the atheist by his followers. The second judge was sage Vyasa, who was a perfect theist. Jaimini is one of the disciples of sage Vyasa. In such case, how this much difference existed between the theist Vyasa and supposed atheist Jaimini? This was the last clarification asked by Mandana Mishra. Shankara replied that Jaimini opposed the proof of existence of God merely by inference (logic) without touching the scripture, though the conclusion of both scripture and inference is one and the same, which is the existence of God. Jaimini criticized the scholars of logic, who established the existence of God by inference only and this appeared as if Jaimini opposed the existence of God. Jaimini liked the importance of scripture over the importance of logic. Otherwise, how Jaimini, the student of the theist, Vyasa, becomes an atheist? Similarly, Buddha kept silent about God to indicate God through silence, who is beyond words. This was misunderstood by His followers, who thought Buddha as an atheist. If you realize that the final conclusion of the logic or science is the philosophy or scripture, such misunderstandings vanish. Science and Scripture are exactly one and the same. The perception and inference constitute the Science like the medical education. The doctor is like the scripture, which reveals the conclusions of the logical analysis. If you follow the scripture, you will be like the patient following the doctor's advice. The faith in the scripture (doctor) avoids the unnecessary study of the medical education (logical analysis) and such a patient is wise and not blind. The scientific explanation of the scripture is possible everywhere. *The tendency in the increase of entropy is the spontaneity of the nature as per the science.* The same dry concept applied to death and life is beautifully explained in the verse “*Maranam Prakrutih Sharirinaam, Vikrutih Jivitamuchyate Budhaih*”. This verse means that death is natural due to spontaneous tendency of increased irregularity and life is unnatural due to forced regularity. Science says that the spontaneous tendency of a natural process is towards the increase in the entropy, which is a measure of irregularity or randomness. The same concept is beautifully explained with the best example in the scripture. The five elements exist freely in the nature with full freedom indicating the highest irregularity or

highest entropy. These five elements are forced to form the body that leads the life. The five elements in the body are not free with least entropy. The spontaneous tendency is to proceed back into the free state. This means that the tendency of the living body is always to disintegrate through death. Hence, death becomes the highest entropy and natural. The life of a living body has least entropy and therefore, indicates the unnatural state. Disease of the body, attacking it, is the frequent trial of the five elements to go into free state. The way of explanation in the scripture is through normal words, which are familiar to every human being. The same concept in science is through technical terms confusing the common man and educating the learned scholar only. Science misunderstood is atheism. Science well understood is the scripture of theism. Great scientists are always excellent philosophers. A true scientist has open mind towards the basic concept. He filters the genuine miracle from the magic show and agrees the miracle to be the unimaginable event indicating the unimaginable source called as God. He is not conservative and fanatic to the so called scientific concepts only. He disproves the magic to be the miracle and accepts the genuine miracle since the explanation is not possible in it. A false scientist is fanatic rejecting even the genuine miracle as magic. This conservative scientist, if made convinced about the genuine miracle, is so blind to say that the explanation for this miracle will come from science on some day in future. At least, he does not have even little open mind to accept the miracle till that day in future! If you have open mind, the science and scripture are one and the same. ***Science is the analysis and scripture is the conclusion of such analysis.*** Science is the best analysis of creation and is very useful in denying the false philosophies, which attempt to prove that some items (like awareness) of the imaginable creation are the unimaginable God. Thus, ***science is helpful in negating the false philosophies in the spiritual knowledge.*** Based on this success, science should not be egoistic to negate God or to interfere in explaining the activities of God like miracles.

3. Can You leave the miracles and show a scientific proof for the existence of the unimaginable God?

[Somehow, we are not convinced with the miracles about which we have a doubt that they are performed in very high talented way, which are magic only. Can You leave these miracles and show a solid scientific proof for the existence of the unimaginable God?]

Swami replied: Yes. We can give the solid scientific proof for the existence of unimaginable God. Science accepts that this cosmos or space is infinite. The infinity of the cosmos means that its boundary is unimaginable. Of course, you may say that the boundary of this cosmos is also made of the same material, inert energy or inert matter. When we say that the boundary

of the cosmos is unimaginable, it means that the material existing beyond the boundary of the cosmos is unimaginable. If you touch the boundary of the infinite cosmos, you are touching the unimaginable material that exists beyond the cosmic boundary. If you have reached the boundary of the earth, it means that you have touched the water of the ocean. We do not say that the boundary of the cosmos is unimaginable. When we say that the boundary of the cosmos is unimaginable, it means that the material present beyond the boundary is unimaginable, which cannot be touched. This is the reason for the infinity of the cosmos. You are unable to reach the cosmic boundary because you can never touch the unimaginable region, which is just beyond the cosmic boundary. This is called as *Arundhati Vashishtha Nyaya*, which means that by showing the visible Vashishtha star (imaginable boundary of the universe), you indicate thereby the adjacent invisible Arundhati star (unimaginable God). The cosmic vision shown by Krishna to Arjuna is mainly due to this only, which is the exhibition of the infinite cosmos or its unimaginable boundary. There is a beautiful verse in the scripture in the context of the praise rendered by angels to Lord Vishnu: *Pratyaksho pyapari Chchedyo, Mahyaadirmahimaa tava, Aptavaaganumaanaabhyaam, Saadhyam tvaam prati kaa katha?* The meaning is: Oh! Lord! Even though this cosmos is visible, its boundary is not achieved by us due to its infinity. This is the best example of your visible miracle establishing your unimaginable nature. *You are achievable only by scripture and inference* and therefore, we can never understand your unimaginable nature. This verse throws light on all the aspects explained above.

4. How to accept the pleasure, anger etc. of God in the unimaginable domain?

[Ok. We agree in the existence of the unimaginable God through this solid proof given by you. But, how to accept the pleasure, anger, boring state etc., of God in the unimaginable domain? Can't You call them, at least, as the superimpositions?]

Swami replied: Once you have agreed in the existence of unimaginable God present in human incarnations like Lord Krishna, you have to accept the scripture or saying of the unimaginable God, in which the above-mentioned feelings like happiness, anger, boring etc., are mentioned. Happiness (*Priyohi...*) and anger (*taanaham...*) are mentioned in the Gita, which is the word of God. In the same Gita, the Lord says that He can be understood from the Veda (*Vedaishcha...*) and the Veda says that God was bored (*Na ramate...*). Hence, all these feelings have to be accepted as real due to the words of God and already you have believed in the existence of God through the logical solid proof of infinite cosmos.

Chapter 18

DETACHMENT FROM FRUIT AVOIDS TENSIONS**Failure After Sincere Effort Results in Better Fruit from God**

September 4, 2015

O Learned and Devoted Servants of God,

Mr. Veena Datta, S/o. Ajay, asked: How to avoid the tension in the interviews even though miracles of God are experienced by me?

Swami replied: Tension starts only when you are attached to the fruit of your effort. You know very well that your effort cannot give the fruit unless God gives it. Even then, the tension comes because you are not sure whether God is going to give the fruit or not. “If God is pleased with me, the fruit is given to me and if God is not pleased, the fruit is not given to me” - like this, you think. You will be worried since you are unable to judge whether God is pleased or not pleased with you. You think that if the fruit is achieved, God is pleased with you and if the fruit is not achieved, God is not pleased with you. After putting up your effort sincerely, when the fruit is not achieved by you, you are worried that God is not pleased with you and hence, the fruit is not achieved. This is the wrong conclusion regarding God because you are unable to judge Him properly. Why don't you think that the fruit is not given by God in your present effort because God has planned a better fruit for you in the short future? If you are a sincere and real devotee of God, you should be happy if the fruit is achieved and you should be more happy if the fruit is not achieved because better fruit is in the mind of God in very near future. Hence, as a devotee of God, you should be happy in achieving the fruit and should be more happy if the fruit is not given now because this is an indication of a better fruit to be achieved by you shortly. If you digest this concept, where is the tension? You have to search for the existence of tension with the help of a torch light in your hand. This will make you happy throughout your life without any tension. You should think that it is good to pass in the examination of 10th class and it is better if you fail in the same examination. The reason is that the candidate failing in the 10th class examination is eligible for the post of Group IV (there was such rule in the past). After failing in the examination, you are employed in a service and lead a happy life with the limited salary. Due to the limited salary, you will maintain your health because you will not eat unnecessary fatty foods. Since your income is limited, the relatives and friends will not trouble you in any

way. In fact, they will try to help you financially. By this, you are loved by all the people. If you pass the examination, you will proceed to the higher education and get the P.G. Degree. You do not get a suitable post for your high qualification due to rush for the high level jobs. You will wander in the streets without job and undergo the tension more on seeing the failed candidate leading a happy life. Even if you get job and high salary, you will be unhappy with illness and tensions given by your relatives and friends. You know the value of fruits and feel unhappy to receive a fruit with lesser value. You do not know that a fruit with higher value is going to spoil your health. Your knowledge and analysis is very much limited and cannot judge the future reactions of the fruits. Therefore, even if you fail in your effort, you should feel more happiness because such a failure is good for you in the future according to the perspective of God, who is omniscient. If you have this faith on God, you will certainly experience that this failure has given you immense pleasure in your life. This is the total analysis of many verses present in the Gita, which recommend your detachment to the fruit.

Every activity in this world is done by God only and hence there is nothing, which is not a miracle. Every respiration of the human being is a miracle of God only. This is the highest stage of knowledge and such a devotee never distinguishes a particular incident called as miracle from the other normal incidents. ***All the special incidents as well as the routine normal incidents are done by God only.*** A stage below this exists as intermediate middle step in which the normal incidents are considered as the activities of nature and only a special incident is considered to be the activity of the unimaginable God. The normal incidents are imaginable and hence are considered to be the activities of the routine nature. Yes. This is perfectly agreed. But, ***this nature itself is a computerized program prepared and installed by God, Who is the top most software engineer.*** If you know this truth, every normal incident of the nature is credited to the account of God only and not to the account of inert nature mobilized by God. In this way, all the normal incidents are done by God only. However, in this intermediate stage, the human being distinguishes the normal incidents from a special incident, which is unimaginable performed by the unimaginable God. At least, you must recognize the existence of God and thank Him on the experience of the special unimaginable event called as miracle. There is a lower stage than this intermediate stage and this lower stage is the lowest stage in which the human being becomes the atheist and says that even the special incident happened to be a normal incident only occurred randomly due to the factor of probability in nature. Such an atheist sometimes says “luckily this incident happened”. This shows, at least, the possibility of the

atheist to become theist in future because the word luck indicates God. Some schools of logic admitted this luck (*Adrushtam*) while considering the fruitful collisions of molecules and this made the path to accept God in course of time in their theories. If the atheist is fanatic and conservative, he remains as a blind scientist in the lowest stage only. If his heart is opened with broad outlook, he will become theist and enters the second intermediate state. From the second state, the theist develops by reaching the first stage in which he is considered as the top most devotee, who feels that everything is creation of God only and every activity in this world is done by God only.

Chapter 19

GOD SANCTIONED PROCESS OF CREATING IMAGINARY WORLD

September 4, 2015

O Learned and Devoted Servants of God,

3rd Message-Replies to Dr. Nikhil's Questions

1. What is the problem if I say that the first wish of God to create the world is a 'zero' wish?

[What is the problem for You if I say that the first wish of God to create the world is a 'zero' wish (the background and content material are unimaginable)? Then, subsequently, the first creation appeared, which is the inert energy. By this, the first creation need not be first wish.]

Swami replied: There is no problem at all in your proposal provided this creation is not the wish of God. If you take the real world, every item in the real world and its production is not the wish of anybody. But, if you take your own imaginary world, every item of the imaginary world is a wish. When this real world happens to be the imaginary world of God, every item of this real world (imaginary world of God) must be a wish of God in the perspective of God. This is not true in the perspective of human being because every item of the real world is not a wish of human being. Even though, the human being cannot imagine the perspective of God through direct experience by standing in the unimaginable domain, it can infer the perspective of God by standing in the imaginable domain itself through its direct experience of its imaginary world, which is similar (Upamana Pramana). Therefore, when the entire world made of the inert energy (building material) is treated as the imaginary world for God, every step of the creation is only a wish of God. Hence, the first creation of inert energy must be the first wish related to the creation of this world. When the first creation has to be accepted as first wish, the inert energy of the first creation must be taken as its specific work form called as awareness or wish. Thus, the first creation itself can be treated as the first wish in the context of creation of this world. The zero wish before such first wish becomes unnecessary and only a repetition. Let the first wish itself be the wish of God to create this world, which has to be the first creation of the building material. This point is directly experienced by you when you create your own imaginary world. When you thought "Let me enjoy in my imaginary world", then itself the building material of your imaginary world (awareness) appeared as your thought. All the subsequent steps of the creation of your

imaginary world happen to be your subsequent wishes only so that we say that your entire imaginary world is only your wish. The process of creating the imaginary world by human being is sanctioned by God only to understand the process of creation of imaginary world by God in a similar way (Upamana). Hence, all the works in this world help you to understand God.

2. How can You say that God is bored or pleased or furious etc.?

[Since the direct experience, which is the fundamental basis to get the knowledge is absent in the case of unimaginable domain, you cannot have its knowledge in any other way. Then, how can You say that God is bored or pleased or furious etc. If You say such statements, they should be superimpositions of Your imaginary domain on the unimaginable domain.]

Swami replied: I agree perfectly with you that the human being can never imagine any item of the unimaginable domain through direct experience as it can imagine any item of this real world or its imaginary world through direct experience. But, God created this world with such items so that from the direct experience of such items, you can infer the items of unimaginable domain. For example, you can imagine the direct experience of God regarding this real world through your direct experience regarding your imaginary world through similarity (Upamana). You need not worry that by this inference, the unimaginable domain is known and becomes imaginable. This cannot happen because the unimaginable domain is never experienced by you directly. The impossibility of the direct experience of the unimaginable domain keeps the unimaginable nature of the unimaginable domain safe. Though direct experience becomes impossible, the superficial knowledge (just in the form of superficial information) of the unimaginable domain is possible. Let us take an example from the imaginable domain itself for this point. You have not directly experienced the existence of fire on the hill since you have not directly perceived or experienced it (Pratyaksham). But, from the smoke coming from the hill, you have inferred the existence of fire on the hill. The direct experience is different from the superficial knowledge or information. If the knowledge is to be always certified by direct experience, only perception (Pratyaksham) remains as the single authority (Pramanam) in logic. We cannot have the direct experience of unimaginable domain, but we can have the superficial knowledge or information of the unimaginable domain. You need not worry that the superficial knowledge of unimaginable domain makes the unimaginable domain to become imaginable since unimaginable domain means unknowable and unknown. This worry can be removed since the knowledge of any item regarding its content material and the background mechanism is always impossible to be known for the human being. Example: God is pleased. This statement gives us the superficial knowledge of the

unimaginable domain to the extent that the God is pleased, which means that the knowledge of the pleasure of God is attained and this does not mean that God is imaginable and that the thought of pleasure of God is understood as work form of inert energy in specifically functioning nervous system. God remains unimaginable and the thought of pleasure is also unimaginable regarding its content material and background mechanism. The same statement given regarding a human being in the imaginable domain gives the complete knowledge of the statement in all angles. When we say “Gopal is pleased”, Gopal is imaginable item as a living body having awareness and the thought of pleasure of Gopal is also perfectly imaginable in its material and mechanism. Even when we inferred the fire on the hill, the fire is perfectly known to us as an imaginable item since its perception was attained by us previously in several places. Here, the inference is perfectly backed by the perception. But, in the case of God, you have known simply that God is pleased and except this, you had no perception of unimaginable God elsewhere as in the case of the fire.

Though direct experience or perception of the unimaginable God is not possible, the unimaginable God through human incarnation is possible. Hence, this inference not backed by the direct perception makes the unimaginable domain tight in any angle. Such knowledge through inference not backed by the perception is only superficial and just the information, which cannot be called as perfect knowledge. If you consider this superficial information itself as knowledge, you cannot say even that God exists or God is unimaginable or God is unknowable. Let us take the statement that God is unimaginable. By this statement, you have only the superficial information but not the perfect knowledge of God. If you consider the information itself as knowledge about God, according to your theory God is known through this statement. Let us take directly the statement that God cannot be known (unknowable). The information given by this statement is giving knowledge of God according to you and thus, God is known through such knowledge. Such knowledge of God contradicts the very statement that the knowledge of God is impossible since God is unknowable. The meaning of the statement should not contradict the very statement. Hence, the meaning of this statement is not the knowledge about God, but, is only information about God that the knowledge of God is impossible. Even in the imaginable domain such statements are possible. A common man sees the sunlight and says that sunlight is present. This does not mean that the common man knows all the concepts of the light energy like scientist. If you utter the word “light”, it means only the information about light and not the knowledge of light energy as possessed by a scientist. Since the common man is not a scientist to know

all the concepts of light, can you order him not to utter the word 'light'? ***You must distinguish between information and knowledge.*** An illiterate person also speaks that God is pleased with him. This does not mean that he knows that God is unimaginable due to the solid proof of unimaginable boundary of the cosmos. Information is just superficial. Knowledge is deep resulting on discussion through several angles. The information of unimaginable domain can be allowed and you need not fear that mere information makes the unimaginable domain to become imaginable.

You are using the word '*superimposition*', which means that something is really absent in the unimaginable domain and that you are superimposing that something from your imaginable domain. This means that when God through human incarnation says that He is pleased with you, it is false because in this statement the word 'He' means the unimaginable God existing in the unimaginable domain. This means further that the human being (imaginable domain) possessed by God is only pleased and its pleasure is superimposed on unimaginable God. This cannot be correct because the thought of pleasure of the inner unimaginable God is only expressed here. It is only the statement of God (Bhagavan meaning the unimaginable God) and not the statement of Krishna and this is the reason that the Gita is called as the Bhagavad Gita and not Krishna Gita. Here, God Himself tells about His feeling and not somebody tells about God. When you say directly that you are pleased, can I say that you are not actually pleased and it is only a superimposition done by somebody else? If somebody says that you are pleased, there is a chance for the superimposition. Once you have agreed that the unimaginable God is present in Krishna and that everything spoken in the Gita is the speech of inner God and not the speech of external medium (Krishna), the superimposition cannot be used. If you say that the unimaginable God is not in Krishna, we may say that Krishna has superimposed His happiness on God. When the existence of the unimaginable God is proved through the solid proof, which is unimaginable boundary of the cosmos, you have to accept that whatever is said by Krishna must be the statement of that unimaginable God only. You may say that you agree in the existence of unimaginable God but the entry of unimaginable God in to Krishna is doubtful. The entry is also said by Krishna in the Gita (*Manushiim tanum...*). If you say that this is the statement of Krishna only, how Krishna showed the unimaginable miracles, which indicate the unimaginable God? If you say that Krishna is a created character, do you not experience the miracles of human incarnations (like Bhagavan Shri Satya Sai Baba) in your generation itself? If you say that the miracles seen by you are only magic, then, do you mean that a genuine miracle does not exist? You

cannot say this because the infinity of the space is a miracle, which is unimaginable. Once you accept the existence of the unimaginable item in one place, there is no meaning in not accepting it in other places.

You are speaking about the unimaginable domain. On what reason, you have introduced this word? Obviously, the word unimaginable domain indicates the unimaginable items present in it like unimaginable God, unimaginable power, unimaginable mechanisms and unimaginable materials of the items recognized by you etc. The words like power, mechanism, material etc., are known to you and hence, will you throw them out of the unimaginable domain? No unimaginable item of the unimaginable domain is known in its material and mechanism. When you say that God is pleased, no unimaginable item is known. Neither God nor the mechanism and material of pleasure is known. Only the word pleasure is known, which belongs to the imaginable domain. God also stands unimaginable, but the existence of God belongs to the imaginable domain. You have known the existence only from the existence of items of this imaginable domain only. Can't you transfer the items of imaginable domain to the unimaginable domain? Do you restrict God only to His kingdom of unimaginable domain? Is not the imaginable domain also a part and parcel of His kingdom? Anything of any domain can be related to God since both the domains happen to be His property. God can connect Himself to any item of any domain keeping Himself in His unimaginable domain.

I agree that no item of imaginable domain should enter the unimaginable domain. Pleasure, anger, boring etc., are the items of imaginable domain only. These items did not enter the unimaginable domain. God only crossed the boundaries of His unimaginable domain (like a king crossing the compound wall of his palace) and entered the imaginable domain (the capital city) and can connect Himself to any item of the imaginable domain since both the domains (palace and capital city) are His properties only. The king can rest in a hut in the capital city and by this neither the hut became palace nor the palace became the hut. Similarly, if God is associated with the word 'pleasure' existing in imaginable domain, the items of unimaginable domain are neither changed nor the items of imaginable domain changed. You cannot object His association with any domain at any time even before the creation when time was absent. God is unimaginable since He is beyond the four-dimensional space-time concept. This does not mean that the omnipotent God cannot enter the space-time concept or this relative world. The reason is that He is not only unimaginable but also omnipotent. After the entry, when He gives some information about Himself, that is to be valid. He remains in His unimaginable nature (*Sat*) and

also simultaneously becomes the imaginable item (*Tyat*) into which He entered by identifying Himself with that. In such case, the items related to such imaginable item can be associated with Him also. The omnipotence of the God, who is beyond time makes the possibility of the existence of such imaginable items in the unimaginable domain also even before the creation. The king can arrange the preparation of hut in his palace also even before entering into the capital city. Such hut in the palace is only hut and not the part of the palace. Similarly, ***the imaginable item can have a place in the unimaginable domain even before the creation of this world due to the omnipotence of God.*** You cannot insist that the hut should not be in the palace and should be outside the palace only. Since the hut is not a part of the palace, you need not fear that the hut became palace since it became the part of the palace. The existence of the hut in the site of palace is not a problem because the site of palace existing below the hut does not make the hut to become palace. Similarly, the background of boring is unimaginable and hence the boring can have a place in the unimaginable domain. Nobody might have entered the hut like the no entry into the palace. Similarly, nobody can have the direct experience of the boring of God present in the unimaginable domain. By this, you should not say that nobody can imagine the presence of a hut in the palace. The site of hut is the site of palace and not the site of capital city. Similarly, the background of boring is unimaginable domain only. Similarly, the power of God is unimaginable. It means that the background of power is unimaginable. It should not mean that the very word 'power' should not be understood. Similarly, when we say that God exists, it does not mean that you should not imagine God as some item. That item may be unimaginable, but, unless I imagine God as some item, I cannot understand even its existence. ***Imagining God as some item is only information and not the knowledge.*** The information does not make God to become imaginable. ***Unless you follow the chain of unimaginable God, Human incarnation, the message given by God through human medium regarding Himself etc., this subject cannot be clear.***

Questions of Dr. Nikhil are given below.

1. Human knowledge is restricted to the universe alone. From a human point of view, the universe can broadly be divided into the known and the unknown domains.
2. The domain where human beings can have certain or definite knowledge is the known domain.
3. Anything beyond the known domain (within the universe) is the unknown domain. The known domain can be considered to be within the unknown (as a subset)
4. The unknown domain can be further divided into two parts: (a) knowable: presently unknown but knowable (definite knowledge) in the future. (b) Imaginable: Beyond the knowable, there is a domain which is never definitely knowable (no definite knowledge possible), but is imaginable.

5. However, the boundaries of the universe, indicate the existence of another domain--the unimaginable domain--which stands as its source.
6. Only the existence of this domain can be known. In fact this 'knowledge of the existence of the unimaginable domain' is only an inference. We cannot directly perceive the existence of the unimaginable domain.
7. It is needless to say that when humans can never even imagine anything about this domain, any definite knowledge about anything in the unimaginable domain is fundamentally impossible.
8. Before creation of the universe, only the unimaginable domain existed. Human beings can never imagine, any divisions or distinctions in this domain, since any imagination requires the for-dimensional space-time framework. Before creation or beyond the boundaries of creation, i.e. in the unimaginable domain, neither space nor time exist. So no imagination can be applied to this domain.
9. The Veda calls this unimaginable domain as God (the source of space and energy).
10. It further says that God was bored before creation, that God wished to create and that His wish itself is creation.
11. This itself is a contradiction. Thoughts, wishes, and moods are all part of the known and knowable domains of humans. God's thoughts (moods) before creation (zero thoughts) are certainly beyond the imaginable universe and can fundamentally not be known by created humans.
12. If it is said "***We know that certainly God was bored***" then the state of God's boredom falls in the known domain. Thus, God's boredom, entertainment and by extension, all moods and thoughts of God become imaginable!
13. From where did humans get this so-called (certain) definite knowledge that God was bored before creation?
14. In reality, humans never have any definite knowledge regarding God's boredom. The one and only source for such knowledge (about God's boredom) is the Veda.
15. This knowledge can never be verified by direct perception. i.e. no anubhava pramana is ever possible. So, anubhava pramana (for humans) must be kept out of the discussion regarding God's boredom before creation.
16. The statement of God's boredom from the Shruti contradicts Yukti (logic) in a very fundamental way, because it suggests that thoughts, wishes and moods--which are all imaginable--existed in the unimaginable domain. This is an absurdity!
17. If all imaginable items are to be introduced into the unimaginable domain, then why go through the hectic effort of defining and proving the existence of an unimaginable domain in the first place?
18. I am not saying that the Veda does not give true knowledge. I am not saying that God does not know the unimaginable domain. Form the analogy of a daydream, it is quite obvious that He knows and controls both the unimaginable and imaginable domains. God, the Unimaginable Entity, Who is the source of the universe, certainly has full control over and full knowledge about the entire universe. He also has powers to enter creation and give the true knowledge. There is no doubt that the knowledge given by Him, in the form of the Veda or as discourses given by a Human Incarnation, is absolutely correct.
19. However, that does not mean that all knowledge given by Him can be directly perceived or verified by us. Particularly, aspects related to the state before creation can never be verified by us (humans).
20. It is not correct to say that we have any definite knowledge of the condition before creation. We are only believing the word of the Shruti. There is no hope of ever directly verifying it.
21. We then have the job of resolving the conflict between the word of the Shruti and logic (yukti), which demands that humans cannot imagine any divisions in the unimaginable domain.

22. This can be easily resolved as explained earlier as a mere superimposition of imaginable items on the unimaginable domain to assist humans in drawing useful conclusions. The divisions should not be taken as literally true.
23. In other words, the resolution comes when we consider that the Veda is telling us to think as if God was bored before creation and was entertained after creation...whether God was actually bored or not, etc., of course we can never know, since it refers to the unimaginable domain (state before creation).]

Chapter 20

**REAL DEVOTEE ALWAYS PRAYS GOD WITH
GRATEFULNESS****Hell Doesn't Indicate Revenge of God**

September 13, 2015

O Learned and Devoted Servants of God,**1. What is the meaning of the second verse of Eeshavaasya Upanishat?**

[A question by Shri Balaji]

Swami replied: This verse means that you should wish to live long doing the duties, there is no other way, then, you will not be bound by the duty. Every human being does the duties or actions (karma) and there is no need of advising it to do the duty. The Gita says that even the livelihood can be earned by action only. The Gita also says that your attachment to fruit will bind you (*Phalesakto...*). Therefore, the importance lies in doing the action in such a way so that the action will not bind you (*Na karma lipyate...*). The first verse of the Upanishat also says that you should sacrifice your attachment to fruit and that you should not steal the money of others by corruption. Everybody in this world worships God only in aspiration of some fruit here or in the upper world (especially to avoid the hell). You need not worship God at all for getting some good fruit that helps you. Even without your worship, God being the divine Father, the divine Mother and the divine preacher (*Matrudevo...*), gives you the best fruit that does good to you always. He is three-in-one. Brahma is the preacher, Vishnu is the Mother and Shiva is the Father. Therefore, Lord Datta is the complete expression of God. The father and mother here are not harsh to their child due to blind love. Due to this, the child is spoiled. The preacher here is harsh without love as we see the harsh punishments given by the teacher. The teacher here is not worried about your failure in real sense. The teacher teaches the student only for the fees. Hence, these three here are partially or totally defective. The meaning of the above Vedic statement is that God is your father, mother and preacher (if you take the word '*Matrudevo*' etc., as Bahuvrihi samasa). This is the correct sense. The reverse meaning (Karmadharaya samasa) is wrong in taking father, mother and preacher as God. God has both the paternal affection and the harsh treatment of the preacher required to mould the soul towards highest position. You should not judge God by rating the fruits. He gives apple to one person and banana to other person. The cost of apple is

Rs. 50/- and the cost of banana is only Rs. 2/-. You pray God to give costlier apple in the place of cheaper banana. The banana is given to you because you have the problem of indigestion and banana will cure it. Your body is not resistant to cold and hence, apple is not given to you, which increases cold. The other person has resistance to cold and has less blood. Apple will not harm him and increases his blood. Hence, the doctor (preacher) gives whatever is suitable to the patient (student). Its cost is immaterial. For your case, banana is the costlier fruit and apple is cheaper fruit. The same is vice versa to the case of other person. ***God will give that much money or wealth to you beyond which, you will be spoiled with ego and bad ways.*** So, whatever is present with you is sufficient and will do good to you. Even an atheist is treated in the same way. If a son scolds always his parents, will the parents become angry with him? They pity him more and will also give to him whatever is needed. They try to change him slowly. All this analysis shows that you need not worship God at all for getting more fruits since you are already given the best needed fruit to you. A father, who is really interested in the welfare of his son, will send him to jail if he becomes a criminal. A father, who has blind love to his son, will hide his crime. Similarly, God, as a real father interested always in the welfare of the human being, will send him to the hell for betterment of his qualities through inevitable punishments. Hell shows the greatest love and concern of the divine father towards his children. Hence, ***hell should not be treated as indicator of the revenge of God towards sinner through punishments.*** The sole aim of the punishment is only to reform the sinner and not to revenge against the sinner. The love of these worldly parents and worldly preacher is always blind and limited to this life only. The love of God is in the perspective of long range to uplift the soul to the highest position irrespective of the duration of time.

When I say that you need not pray God for anything, since already best is given to you and since you do not know what is best for you, this does not mean that you should not pray God any more. You must pray God always to express your gratefulness to God for the best fruit already given by Him to you. Jesus always says that He is expressing the prayer of gratefulness to God. We must take this point very seriously with the above background. The other religions may feel inconvenient about Jesus, being the preacher of Christianity- religion. You should take anything good from any religion. A Christian scientist invented the train. Are you not travelling by the train since you are conservative of some other religion? Universal spirituality alone opens your eyes fully to see the truth with highest clarification.

Generally, the fruits are linked to efforts only in this world. But, this link is established by God only and hence the final authority to give any fruit is God only. Hence, your efforts generally yield the corresponding fruits as per the link established by God in the divine programme, which is computerized in routine way. By this routine procedure, you will have a false impression that there is no God and fruits are obtained only by your capable efforts. This was the path of Purvamimaamsa. Now, God interferes in your life and will see that some efforts fail to give the corresponding fruits thereby preaching you to leave your ego and atheism. If you are a devotee and feel always that God is the giver of fruit, even then, some of your efforts fail because the fruits of such efforts are not good for you and hence, are avoided. A real devotee always prays God with gratefulness whether the effort gives fruit or not. Such actions in which you are not attached to fruit in any way at any time will not bind you and your attachment is always towards God so that you will reach the highest position in spiritual path (Nivrutti). The devotee reaching such highest position will be the dearest son or daughter of God, though all the human beings are dear children to God.

2. Should we decide somebody as a Brahmin just by his qualities and actions (Guna Karma)?

Swami replied: Lord Krishna said that the caste is based on qualities and actions only (*Gunakarma vibhagashah...*). This is the fundamental basic rule and cannot be violated in any place. But, there is a second superficial rule, which can be violated if the first rule clashes. Any person having spiritual qualities and actions is a Brahmin irrespective of his caste by birth. This is according to the divine rule number 1. In the 2nd rule, the son of a Brahmin is a better Brahmin because the son will get more proficiency in the spiritual path based on the atmosphere of the parents and the circle of the relatives, who are Brahmins. Here the first divine rule is applicable and not violated since the son of a Brahmin has all the qualities and actions of spiritual path. These qualities and actions shine in a better way due to the spiritual atmosphere of the family. This shining makes us to say that the son of a Brahmin is a Brahmin meaning that he is a better Brahmin due to the congenial atmosphere. The person of other caste may also acquire the spiritual path, but, due to non-congenial atmosphere, could not shine so much as the son of Brahmin. This is natural logic and there is no prejudice in this. It is important to note that the divine rule 1 is not violated here. Neither the Brahmin-father nor his son should be proud since the credit goes to the atmosphere and not to them.

But, if you take two other different cases: i) A son of Brahmin does not show spiritual qualities and actions due to the force of psychology of

previous birth (vasana) as in the case of Ravana, can he be treated as a Brahmin? No. The reason is the divine rule 1 is violated here. ii) A son of non-Brahmin exhibits best qualities and actions of spiritual path due to the force of the psychology of previous birth as in the case of Rama, is he not a Brahmin? Yes. He is a Brahmin because the divine rule 1 is perfectly applicable. The case of Sūta (a low-caste) is similar, who was elected as the president of the sacrifice by the Brahmin sages.

Therefore, *you have to decide the caste carefully, based on the analysis of the application of divine rule and superficial rule without any prejudice or bias to your caste by birth.* As long as you are impartial and firm in the path of the true knowledge, you will not be biased by any factor (*Alukshah Dharmakamah... Veda*) and you will become the dearest son or daughter of God.

Chapter 21

**IMAGINABLE & UNIMAGINABLE CO-EXIST IN
MIRACLE**

September 14, 2015

O Learned and Devoted Servants of God,**4th Message - Replies to Questions of Dr. Nikhil**

'Tat Sat' is the Vedic statement, which means that *'that exists'*. The word *'that'* is a pronoun about which no detail is known except its existence (*Astityeva... Veda*). The pronoun does not give any knowledge of that. For the details to be known, a noun follows it. When we say *'that horse'*, the pronoun *'that'* indicates only an item existing there and the noun *'horse'* gives all the details of that. Mere pronoun does not give the knowledge of the item. Therefore, the word *'that'* only gives the information about the existence of something, which is unknown. In the darkness, you suspect something existing by your side about which you are unaware of any detail of it. This something is unknown and it can be knowable when you put on torchlight. It is knowable unknown. God is unknowable unknown. A miracle exhibited is seen superficially by you. A jewel is created by the movement of hand of a divine person. The jewel, the hand and its movement are seen by you, which are knowable known (imaginable) items. But, the creation of jewel by the movement of hand in air is unknowable unknown (unimaginable). In this miracle, the imaginable and unimaginable domains exist together. Hence, both these domains do not contradict to each other like darkness and light. The human incarnation is another such example in which the imaginable human being is associated with unimaginable God. All these examples stand after this creation. Before this creation, the imaginable domain does not exist at all. When we say that God was bored before the creation, the state of boring is imaginable item, which should not exist before creation.

Shri Swami: Who told that this boring state is imaginable and when is it told?

Opponent: We told this statement standing after the creation since the boring state is imaginable to us (imaginable items).

Shri Swami: The boring state is before the creation when we did not exist. Then, who can tell this statement?

Opponent: Only God can say that He was bored.

Shri Swami: Since God is unimaginable, will the imaginable boring state (which is imaginable to imaginable human beings) become imaginable to God or unimaginable to God?

Opponent: Nothing is unimaginable to God. Even the unimaginable (to us) God is imaginable to Him. In such case, the imaginable boring state also becomes imaginable to God.

Shri Swami: Can you state that God is unimaginable before the creation, when you (imaginable) are absent?

Opponent: In our absence, God is imaginable to Himself and so the imaginable boring state becomes imaginable to the imaginable God (*since we cannot use the word 'unimaginable' in this state before the creation*).

Shri Swami: Now, what is the difference between you and God in this aspect? (The imaginable boring state is imaginable to the imaginable human beings after the creation. The imaginable boring state is imaginable to the imaginable God (imaginable to Himself) before the creation. In both the statements (before and after the creation), the '*unimaginable*' word does not appear. Now, where is the problem? Therefore, before the creation, there is no imaginable domain at all (since we did not exist then).

Opponent: This is alright. But, the imaginable boring state existed in the unimaginable God. How can we digest this, now standing after the creation?

Shri Swami: You should not say this statement, which existed before the creation when the imaginable boring state existed in the imaginable God (to Himself). You should speak about that state in that time only. You should not bring that state to this state now, which creates the confusion by contradiction. Moreover, you said that how the imaginable boring state stands in unimaginable God. It is possible because *for the unimaginable God, nothing is unimaginable whether it is unimaginable or imaginable*. The fire burns both the stick and cotton. When it can burn (understand) even the stick (unimaginable), not to speak of cotton (imaginable). This is one direction. In the other direction, in that state before creation, God is not unimaginable since He is imaginable to Himself and therefore, the imaginable boring state is imaginable to the imaginable God. In both the directions, whether the God is unimaginable or imaginable, the imaginable boring state is understood by Him and cannot create any problem in the understanding of God. The imaginable boring state standing in the unimaginable domain means: the imaginable boring state is

understood by the unimaginable God. Here the word ‘*standing*’ should be taken in the sense of understanding and not in the sense of one item standing on the other item. Due to the unimaginable nature of God, omnipotence results by which anything is not impossible in the case of God.

Opponent: The state of boring requires the process of thinking, which is the play of nervous energy. When the inert energy does not exist before the creation, how to understand this state of boring in the unimaginable God? We are familiar with the state of boring as a thought process involving the nervous system and nervous energy in human beings.

Shri Swami: This doubt is already answered by the omnipotence of God based on His unimaginable nature. Such unimaginable thought process is unimaginable to us only and not to God. The unimaginable content material of the thought and the unimaginable mechanism are known to God, which are unknown and unknowable to us. You can put this objection if I say that a stone got bored. The stone is an imaginable item existing in the imaginable creation (after creation) and the nervous energy and nervous system are absent in it whereas side by side both are present in a human being. Your question is valid in the case of stone but not in the case of God, who is unimaginable existing before the creation and got bored even in the absence of nervous system and nervous energy. In that state, no human being possessing nervous energy and nervous system existed side by side. All the worldly logic fails in God (*Atarkyah...*, *Naisha tarkena...*, *Yo buddheh...* Veda).

Opponent: The state of boring exists only after the creation as we see it in this creation (after creation). It cannot exist before creation even though unimaginable content material and unimaginable mechanism existed then. If you say that this boring state existed then, why not we say that all the world existed then also in God. In such case, this creation becomes a duplicate and this results that the creation also has no beginning like God.

Shri Swami: If you are correct, God should not have been bored since already the item of entertainment existed. Let Me take a simple example of an ordinary human being, who is bored due to the absence of any item of entertainment like T.V. in his house. Do you say that since the state of boring, which is a thought process, existed in him, every thought process should have existed in him? Since entertainment is a thought process, it should also have existed in him. Since

entertainment existed in him, a T.V. should have already existed in his house, which is the source of entertainment. This is too much like the endless tail. It is a vicious circle of unnecessary imagination. ***The existence of boring state should be limited to that only and no extension of thoughts should be done.*** The state of boring alone is accepted because it is told by God Himself in the Veda. Lord Krishna is a human incarnation in which the unimaginable God exists, who told the Gita. He told that He told the Vedas (*Vedantakrut*) and that He should be known from the Vedas (*Vedaishcha sarvaih...*). The Veda says that God was bored before the creation (*Ekaki na ramate...*). Hence, the Veda is to be explained properly so that it should be proved always that God's word is never wrong and illogical. If I say that the stone got bored, it is illogical. But, if I say that God got bored, it means that it is beyond logic. Stone is not beyond logic since it is imaginable as a part of the imaginable creation. But, God is unimaginable and is beyond creation.

Chapter 22

UPLIFTING OF THE STUDENT MORE IMPORTANT THAN REVEALING TRUTH

September 21, 2015

O Learned and Devoted Servants of God,

Shri Anil asked: What is the responsibility of Sthitaprajna having an ignorant wife and what is her fate? Please explain Maya or illusion also.

Swami replied: Maya is illusion but is divine in not harming any innocent or good human being. A devotee is absorbed completely in God and such state is called Sthitaprajna, which means that his Prajna (the decision faculty of logical analysis) is Sthita (totally absorbed in God). It means that the absorption in God is the result of firmly decided knowledge and not the knowledge in discussion. Let us take the case of a devotee in such state having good wife, who is innocent and ignorant. Her ignorance does not allow her to understand the importance of God through logical analysis. Yet, she is good and innocent being very sincere and loyal to her husband. When the husband is interested totally in God only and not in any other person or anything, she is insulted by her husband due to her lack of divine knowledge and feels pained in the heart. If the God is in the form of human incarnation, this pain becomes more because of the practical sacrifice. If the God is formless or in the form of statue or photo, it is tolerable to some extent because the sacrifice is theoretical and not practical. The food offered to such God can be eaten by us only and thus, every day the food can be offered to God. In the case of human incarnation, He eats the food every day. ***The problem comes in terms of expenditure of money and energy in service.*** If the God is formless or statue, such practical expenditure is not there, which affects the materialistic share of the wife and her children. There is only expenditure of time since the husband sits in meditation of God for a long time without attending her and her children. This is only sacrifice of time but not money. Sometimes, even in the case of statue in a temple, the practical sacrifice of money may exist. Anyway, there is some disturbance for the wife and children since the husband is allotting his money and time for God. If it is the case of human incarnation, more time is spent in deriving the divine knowledge from It and subsequently more money also may be sacrificed due to high level of attraction to the divine knowledge. Everything in this world in terms of difficulties and rewards are to be seen as various steps of God in the form of divine preacher (Sadguru) only in training His children towards

correct path employing even the hell if necessary. Therefore, God is inconvenient and the human incarnation of God is more inconvenient. We can tolerate God in the form of a photo or statue but not in the form of human being. We are unaware of the value of divine knowledge that alone can inspire and lead us to the right goal of all the births and we are aware of the materialistic items and bonds with the family limited to one birth only. Even if this is known, its realization in practical life is very difficult. All the people of Brundavanam saw the divine miracles of Lord Krishna from the birth, but, some Gopikas only could realize this in the practical life by donating the butter to the Lord secretly and danced with Him also secretly in the midnight. This secrecy is the Maya or illusion, which is divine in not hurting their family members, who were ignorant and innocent by not reaching to such high level. They were not against the Lord but were unable to cross the worldly illusions. This is not cheating done by Gopikas since the other side was God present before the eyes. If it is another human being instead of the human incarnation, such cheating is not divine but is the straight path to the hell. The cheating is common in both the cases, but, the first type of cheating was done to save one's own soul whereas the other type of cheating is due to the illusion of the worldly bonds. In both the cases, the result is same, which is not to hurt anybody in any case and this is the divine principle of God (*Ahimsa Paramo Dharmah*).

If one uses the divine Maya being absorbed in God, the wife is happy, feeling that the husband is totally dedicated to her. The Gita says that devotion should maintain secrecy (*Rahasyam..., Rahasi sthitah...*), only to avoid hurting the ignorant and innocent people. This is not a sin but is recommended by the scripture. By this, both sides get satisfied and there is no sin since the other side is God and not a human being. But, you must be aware to recognize the human incarnation through divine knowledge only (*Prajnanam Brahma— Veda, Jnanitvatmaiva— Gita*), which alone gives you the right practical direction for your permanent uplift and the identification should not be by miracles alone, which are exhibited by demons also. The pseudo-human incarnations are many trying to exploit you always. In this context, your wisdom-torchlight having logical analysis and scripture constantly enlightened as its two battery cells in working condition should be always on.

The state of wife should not be left to her fate by your unidirectional concentration in God. You should always try to enlighten her with the divine knowledge so that she can come to your state slowly through gradual realization but not by sudden force. If she is unable to follow the divine path and becomes rigid in the worldly path only, do not force her in anyway.

Instead, you should externally follow her path of ignorance only to make her happy keeping your divine path internally as secret. In course of time, due to your timely trials, she will come to the divine path. This is the way of dealing the students by even a saint in the world in the programme of preaching divine knowledge. The preacher sometimes supports a lie in order to convince a rigid student for sometime so that the student will come up in course of time by knowing the truth. ***The welfare and the uplift of the student are more important than the untimely revelation of truth of concept.*** It is the greatest fortune to have an equally realized wife from the beginning as we can see the case of Dr. Nikhil. Even I do not have such fortune!

Chapter 23

NERVOUS SYSTEM ABSENT IN GOD

September 22, 2015

O Learned and Devoted Servants of God,

Shri Anil asked (Background: Dr. Nikhil's Questions): You said that there are three types of wishes: 1) Zero wish in which the mechanism and material are unimaginable, 2) First wish in which mechanism is unimaginable but the material is imaginable and 3) Subsequent wish in which the material and content are imaginable. Is third type of wish, the wish of God?

Swami replied: You have asked very sharp question. Your intellectual potential is very high because you hail from the native place of Adi Shankara in Kerala state!

I have classified these wishes based on the structure of wish (mechanism and content material) only and not based on the source of wish. The source of zero wish and first wish is certainly God because the unimaginable domain is totally or partially involved in these two wishes. The subsequent wishes of God after the first wish also exist, which are not at all different from the first wish. The subsequent wishes of God in the process of creation have unimaginable mechanism since they are generated in God without nervous system and have imaginable content material (specific work of inert energy) *as in the case of first wish*. Such subsequent wish of God will be regarding the plan of creation of human being only. The first wish or the subsequent wish of God involved in the process of creation is always related with respect to the existence of creation in reference. If there is no reference of creation process, the zero wish also can continue in God in the situations like God is pleased. Here, the pleasure of God is within the domain of God only (unimaginable) and has no reference to create something different. The above mentioned third type of wish has imaginable mechanism (nervous system) and imaginable content material (specific work form of inert energy) and this type of wish is born in the human being only and not in the God. The reason is that *God has no nervous system and hence imaginable mechanism is not possible in His case*. The human being has nervous system and hence, imaginable mechanism only is possible in his case. The word '*subsequent wish*' can be used in both the cases (God and human being) since the wish after the first wish of God is also called as subsequent wish. The wish generated in the human being is also called as subsequent wish because the human beings are generated only after the first wish in the sequential chain of creation. Hence, the confusion is quite normal

and this clarification is needed in this context. You cannot link God to the wishes of the human beings since God gave freedom to the human beings to analyze well by intelligence and then only to do anything. But, you can link God to all the subsequent wishes in the sequential chain of planning various types of creation like air from space, fire, water, soil, plants, birds, animals and human beings. All these wishes are from God and based on God and hence, the unimaginable mechanism in the background becomes inevitable. In the living beings also, wishes are generated and their background mechanism is imaginable without which the wish cannot be generated. In a stone, the background mechanism (nervous system) is absent and hence, the wish cannot be generated. But, in the case of unimaginable God, the background mechanism (nervous system) is absent (as in the case of stone), yet, the wish is generated.

The presence of required background to generate its related result (living being) and the absence of required background not to generate its related result (non-living stone) come under the imaginable domain. The absence of the background generating the result as if the background exists is the unimaginable domain for which the example is God generating the wish without nervous system. Here, the result is imaginable since the wish is form of inert energy, the surprise is generated. If the wish is unimaginable without inert energy, there is no surprise to us because we cannot detect even the wish. In the first wish as well as subsequent wishes of God, in the process of creation, the result is wish, which is imaginable since it exists as a specific work form of inert energy only. This resulting wish is simultaneously the creation since the resulting wish contains the inert energy, which is the building material as in the case of the imaginary world of the human being. In these first and subsequent wishes, there is no difference as far as the unimaginable source, the unimaginable mechanism and imaginable result (wish) are concerned. The zero wish of God differs from the first and subsequent wishes of creation since the zero wish has the unimaginable source, unimaginable mechanism and unimaginable result (wish) since the zero wish is before creation of even the first wish. The zero wish is not unimaginable due to the absence of inert energy but due to its limitation to the domain of God. Hence, the zero wish confined to the domain of God only can take place even after the creation. The *unimaginable result or wish means that the wish exists even without its content material (inert energy)*. Such zero wish can be of any type like boring, happiness, anger etc. If our astonishment is 50% for the first and subsequent wishes of creation, our astonishment for the zero wish is 100%. You have to simply note that God is bored and your worldly logical analysis utterly fails in God before the

creation or even after the creation since the zero wish is always confined to God only irrespective of the existence or non-existence of the inert energy. You must also note that you are doing such analysis in zero wish existed before creation while you stand after the creation only to do such analysis. In that time and in that place, God alone existed and everything was imaginable to Him, which became unimaginable to you now. As the imaginable item exists now in the perspective of imaginable human being, the zero wish existed before creation as imaginable item in the perspective of imaginable God since God is imaginable to Himself. In that time and in that place, the zero wish existed with reference to God, the single observer. Therefore, you need not doubt about the existence of zero wish in that time in God because it was not unimaginable to God. That existed zero wish is not understood by you now and its past existence does not suffer in the present time. For example: your grand grand father existed sometime in the past seen by himself and others also existing in that time. Since you do not see him now, you cannot say that he did not exist. ***The concept of seeing in support of the existence existed in the past and the lack of concept of seeing in the present cannot disturb the past existence.*** If the zero wish was also not understood by God in that time as by you in the present time, you can say that its existence was impossible in the past and is impossible in the present. In such case only, the total non-existence results, finally ending in the conclusion that it never existed in the past nor exists in the present and hence, cannot exist in the future also. Such existence attacked by the three tenses of time is only non-existent in reality (*trikaala baadhya sattaa*). Once existed exists always and hence, these states of feeling exist in God now and in the future also. Therefore, such zero wishes exist always in God. God is pleased, God is furious etc., are possible in all the times. Such wishes in all the times remain as zero wishes only since such wish is confined to God (unimaginable domain) only. When God comes in the human form, such feelings exist in the medium as imaginable by mechanism and by material also. The homogeneity between the unimaginable God and imaginable human form indicates that such feelings of the medium are related to the unimaginable God also since God derives those feelings of the medium like the iron rod in close touch with hot iron rod. Such feelings of the medium may also be confined to the medium only without involving the inner unimaginable God. It depends on the situation and context and God is fully free to act in anyway not bound by the worldly logic.

You need not worry that the feeling of medium should touch God always since the iron rod in close touch with hot iron rod remains always hot. This is the problem with the human being, who applies the worldly logic

existing between two imaginable items, which cannot be applied to the unimaginable God and imaginable medium. You may doubt the concept by questioning that how darkness can stay in the Sunlight. The heat may stay in the Sunlight as supporting item. But, darkness being the opposite item cannot be associated with the Sunlight. All this logic involves only imaginable items like Sunlight, darkness and heat. But, in the case of God (Sunlight), there cannot be any other item, which can support or oppose God. God is beyond support and opposition. Anything is possible in His case due to omnipotence resulting from His unimaginable nature. We must always remember this basic point whenever we discuss about God. If we miss this basic point, that leads to lot of confusion and tension.

If you analyze the first wish (or subsequent wishes) of God, the total picture is obtained. The unimaginable background indicates the unimaginable God (Parabrahman) as the basic substratum (*Puchcham Pratishtaa*— Veda, *Brahmanopi Pratishtaa*— Gita). The imaginable content material indicates both the inert construction material (Upadana) and the designing cause (Nimitta) and this can be taken as the power of the school of power (Shakteya). Hence, the Gita says that the unimaginable God (indicated by Aham or I there by indicating the unimaginable God present in Krishna) is the substratum of Brahma (the power). The creation of the world from Brahma is Satkarayavada (product coming out that which already existed in the cause since the creation containing matter, energy and awareness exist in the first wish or Brahma). This first wish is called as Brahma, which is called as Karya Brahma or the first product that happens to be the single cause of the creation. The substratum is called as Karana Brahma or the ultimate cause since it is the source or substratum of the first wish. Everywhere, in the process of creation, the first wish is said to be cause that can be easily understood, which is knowable and known to scholars since the content material of the first wish is made of wish (awareness) and inert energy. The wish (chit) is the designer cause and inert energy is material cause (achit). Hence, the first wish is said to be single cause, which is both designer and material (*Abhinna Nimitta Upadanam*). The building material, inert energy, is of two components, which are matter (inertia or inert of the word inert energy) and energy resulting from inert energy. The whole creation constitutes the three components: 1) Wish or awareness as the specific form of inert energy or Jnana (Saraswati), 2) Inertia or static nature or matter or gravity or bala (Lakshmi) and 3) energy or dynamism or Kriya (Parvati) as said in the Veda (*Jnana Bala Kriyacha*). The first Brahma Sutra says that the effort to know Brahman (first wish) is made by which both unimaginable background of the first wish (Parabrahma or Karana Brahma)

and the imaginable content material made of three components (Brahma or Karya Brahma) are analyzed. The word Brahma (in the sense of God) used to indicate God, always suggests the unimaginable God. Of course, the word Brahma is used in other senses also to indicate any greatest item in a category. By this analysis, both unimaginable and imaginable aspects of the cause are understood. Understanding the unimaginable aspect means that it is understood as unimaginable.

All the three divine preachers have taken awareness as the starting point or cause of the creation, which as wish (specific form of inert energy) is the designer and as the inert energy is the material cause. They have mentioned the first wish (Brahman) as the total imaginable cause because if there is no imagination, the effort to know becomes waste. But, the unimaginable background of the first wish known as unimaginable God is also knowledge only. Hence, whenever the first wish is mentioned, its unimaginable background (Parabrahma) and the imaginable content (Brahma) are always touched. The Second Brahma Sutra says that God can be understood only from the inference of the cause of the creation (which is the aspect of scholars of logic without referring to the scripture). The third Brahma Sutra says that the knowledge of cause is from the scripture (the aspect of Purvamimamsa of Jaimini). The fourth Brahma Sutra says that correlation must be done, which is in two contexts: 1) To understand the Parabrahma as the background whenever the first cause (first wish) called as Brahma is touched and 2) To understand both designer cause (wish) and material cause (inert energy) simultaneously whenever the cause of the creation (Brahma) is analyzed. The fifth Brahma Sutra says that it (Parabrahma) should not be imaginable due to imaginable awareness (one component, wish, of Brahma) since it is unimaginable and indicated by silence only. The unimaginable awareness of Parabrahma need not be the awareness existing in the world because such awareness can exist in God without worldly awareness. This sutra means that the designer cause of the first wish (awareness) should not be taken as the ultimate substratum, which is unimaginable and has no word to be indicated (any word should indicate some imaginable knowledge of the item as its meaning). This awareness of the first wish is not the ultimate cause since it is only the first created item (the zero wish might have existed earlier, but its content material is not inert energy and hence, cannot be treated as imaginable). The first wish means the first type of wish appeared as specific form of the inert energy and should not be taken as the first very wish itself since zero wish existed in God already as the state of boring. This first appearance of first wish of creation, made of three components, is said to be the second item after the first item or unimaginable God as said in the Veda

(*sa dvitiyamaichchat*). For the entertainment, to get rid of the boring, the unimaginable God wished for the second item. Here, there are no two steps (wish for the second item and creation of the second item). It is a single step only because this first wish (specific work form of inert energy as awareness) to get second item (the awareness and inert energy put together happens to be the designing and material cause of the creation and itself is the second item as well as the first wish) itself is the second item. This first wish is not different from subsequent wishes of God. As soon as the wish appeared, the item of the wish simultaneously appears because the wish itself is that item and this is possible only when the wish contains inert energy, which is the building material of that wish. ***This proves that the entire creation is simply the wish of the unimaginable God only.***

The first wish is not different at all from the subsequent wishes of God and this can be compared to the subsequent wish of human being in creating its imaginary world. As soon as the wish is created to create the imaginary world, the building material of the imaginary world (inert energy) and the designer (awareness) exist side by side in the first wish that appeared in the human being. Thus, the subsequent wish of the human being helps us to understand the first or subsequent wish of God with reference to the creation. When God is pleased, such happiness of God is not creating any external item and hence, it should be treated as zero wish since it does not contain inert energy that is necessary for the creation. But, if God wished to create a hill, such wish itself becomes the hill having the material cause as inert energy (inertia is the matter of the hill and energy is the binding force of the particles of the hill) and designing cause as wish or awareness (deciding the shape of the hill). You should clearly distinguish the zero wish and first wish (subsequent wishes, which are similar to first wish) of God from the subsequent wishes of human being. This difference brings the difference between concept (process of creation of God) and comparison (the creation of imaginary world by the human being).

Chapter 24

GOD ENTERS HUMAN BODY IN INCARNATION

September 28, 2015

O Learned and Devoted Servants of God,

Mr. Martin Evind asked: What is the process of death and the fate of the soul in it?

Swami replied: The human being is made of four components: 1) the ultimate causal body (Maha Kaarana Shariram). This is a drop of ultimate infinite ocean of cosmic energy. Qualitatively, this and the infinite cosmic energy are one and the same even though there is quantitative difference. This ultimate cosmic energy is the second item that appeared on the first wish of God for entertainment (*Sa Dviteeyam Eaichchat*). This cosmic energy has taken different forms and became this world, which is both inert (inert energy) and alive (awareness). This cosmic energy is inert energy, which has become the matter (inertia or static nature) and energy (dynamism). A specific work form of this inert cosmic energy is the awareness. ***Hence, this cosmic energy is the source of the entire world consisting of living and non-living items. This is the cause of all the other three bodies.*** 2) Causal body (Kaarana Shariram) or Praajna or individual soul (Jiva) made of awareness, which is a bundle of thoughts or qualities. These thoughts are formed due to the mixing of the three qualities (Sattvam, Rajas and Tamas) in different proportions. The awareness consisting of these three qualities is related to the three forms of cosmic energy: Sattvam (knowledge), Rajas (dynamic energy) and Tamas (inertia or matter). 3) The subtle body or Sukshma Shariram or Taijasa, which is made of dynamic inert energy. This body takes the shape of the gross body. 4) The gross body or Sthula Shariram or Vishwa, which is made of mainly inert matter bound by the inert energy in the form of bonds. All these four components constitute the human being, which is a group of four bodies only and no body is the owner of the other bodies. ***The owner of all these bodies is only God.*** The ultimate cosmic energy is under the control of the unimaginable God only and hence its forms (the other three bodies) should be also under the control of God only. Every house owner may be the master of his family and the house. But the house, the family and its master (all the three) are already sub-ordinates of the king only. Hence, the ultimate owner is the king and therefore, the house, the family and the master are sub-ordinates to the king. Therefore, the ownership is not given even to the human being or the ultimate cosmic energy for which the owner

is only God. Therefore, all these four components of the human being are called as bodies (Sharirams) only and not any body is called as the owner (Shariri). All this knowledge is called as the discussion about Shariram (body) and Shariri (owner), which is termed as *Shaariraka Meemaamsaa*. When the God enters a human being to become the human incarnation, all these four components are His sub-ordinates only because even though He does not enter, all these four components are already His sub-ordinates. Similarly, if the king enters and sits in a house, the owner of the house, family and the house become his sub-ordinates because these three are already sub-ordinates even in the absence of the entry of the king. In the formation of human incarnation, God is said to enter the human body and here the individual soul is also treated as a part of the body. When the Prime Minister enters a house allotted to him, there may be several servants (alive) in the house apart from the inert house. But, all the servants are total sub-ordinates to the Prime Minister (God) like the inert house without any independent decision. Hence, it is said that God enters a human body (*Manushiim Tanum... Gita*) and it is not said that God enters a human body in which the individual soul is living as its owner.

At the time of the death, nothing is destroyed. The five elements of the body are just separated and there is no destruction of any element. The ultimate cosmic energy is eternal standing like the undisturbed ocean and hence there is no destruction to it. There is no destruction to the gross body because all the five elements (components of the gross body) are just separated and merge with the nature to become stable in their original state of maximum freedom or randomness (entropy). This is the spontaneity of the nature to go into free state of lower free energy from the bound state of higher free energy as per thermodynamics. Hence, there is no destruction to the gross body. Now, at the time of the death, the causal body covered by the subtle body leaves the gross body for its decomposition or disintegration, which is only separation of the five elements to go into the free state. The Veda says the same point that at the time of death, the nervous energy (causal body) surrounded by the subtle body made of inert energy goes out (*Manomayah Prana Sharira Netaa*). The Gita says that this subtle body containing the causal body is not seen by neither naked eyes nor sophisticated equipment because both these bodies are made of the inert energy (remember that the causal body, which is nervous energy is also a specific work form of inert energy only) of such high frequency that it is beyond the range of electromagnetic spectrum (*Naanu Pashyanti...*). Only people, who have the grace of God, can see such bodies. ***Such bodies, sometimes, come to lower frequency of visible range and are seen as ghosts.*** Such vision depends on

the will of such departed bodies only and not on the will of the human being. ***Thus, the subject of death is beyond science, which is knowable but unknown.*** This state is not the unimaginable state of God, which is unknowable and unknown. The causal body indicates its causal status to the subtle (energy) and gross (matter) bodies. The awareness or wish being the specific form of inert energy can have the causal status to the energy (subtle) and matter (gross). This causal body indicates the first wish of God to become simultaneously the aspects of inertia (matter) and energy. The Veda also says that the causal body (mind) is associated with the energetic body, which follows the path established by the administration of God (***Manastejasi tejassati...***). The drop of ultimate cosmic energy, called as the ultimate causal body, is purely made of the inert energy or soul or Atman, which is inert (***Sthaanurachaloyam...*** Gita). This inertness of the cosmic energy or the soul makes it beyond every thought and hence neither the soul is doer (Kartaa) nor enjoys the fruits (Bhoktaa).

This departed soul (causal and subtle bodies) goes to hell to enjoy the fruits of bad deeds and to heaven to enjoy the fruits of good deeds. If this soul is involved in the practical service of God without aspiration for any fruit, it reaches the upper world in which the God exists in the desired form of the devotee. This departed soul returns to this world again through a gross body developed in the womb of its mother. This cycle is common in all the three paths (heaven, hell and God). This individual soul is encouraged for doing good deeds through rewards in the heaven and is severely punished in the hell at least to minimize its sinful nature so that the individual soul is made ready to enter this world again. The devotee of God will return again to this world in the service of God only without bound by the worldly bonds. The re-birth of such a devotee is just like the divine birth of human incarnation again and again. People misunderstand that the devotee is not born again in this world. This is utter foolishness. ***Is such devotee greater than God, Who is born again and again in this world?*** The devotee, a human being, who is the citizen of this world, having gone to the upper world for a temporary stay on Visa only and cannot stay there permanently to get a green card there (***Martya lokam vishanti***— Gita)! ***The devotee does not come to this world means that the devotee is not trapped again by the worldly bonds.*** Such a devotee is always involved in the service of God without coming back to the trap of the worldly bonds, which does not mean that the devotee is not re-born in this world.

The death after birth is inevitable as seen by us in this world (***Jaayate...*** Gita). At the same time, the birth after death is also inevitable (***Mriyate...*** Gita) as we see in several examples of re-birth reported in several countries

throughout the world. The state of ghost, which is of the size of a thumb during the time of death, is an intermediate state in which neither the individual soul lives in this world nor goes to the upper world. It suffers due to lack of liberation in such state of unfulfilled aspirations. When the ghost comes down to the visible range to appear before your eyes, its size is dilated to the full size of the human being with its energetic body having the frequency of visible light. In such state, it can be captured by the camera of the cell phone, as we saw recently in an item of news in the T.V.

Chapter 25

BODY PROPERTIES UNAFFECTED BY GOD'S ENTRY**Teaching Linked to Psychology of Students**

September 29, 2015

O Learned and Devoted Servants of God,

Shri Ajay asked: Shri Shirdi Sai Baba is not liked by some traditional Hindu priests for His non-vegetarian food and the habit of smoking through the pipe called Hukka. Please explain this point.

Shri Swami replied: The habit of non-vegetarian food was a created story by non-vegetarians to have the support from Baba for their sin. Of course, the divinity has no link with the food habits and external culture. Shri Rama, the Lord in human form, was also a non-vegetarian. Shri Baba used to supply the non-vegetarian food for the non-vegetarian guests. Even Jesus and Mohammed were non-vegetarians. Buddha and Mahavir Jain totally opposed this non-vegetarian food to avoid killing the animals and birds for food. *The point here is that when God comes in human form to an area, He follows the culture and food habits of that area to freely mingle with the people present in that area.* After becoming friendly with them, He will preach the divine knowledge and slowly bring them down to the path of non-violence. A person trying to lift another person by sinking in the mud pond is also marked with the mud. Similar is the case with human incarnation, which is God in human form that comes down to the earth to uplift the people. He will be also associated with the negative culture and food habits of that group of people. After reforming them in certain concepts, neglecting the other concepts, the human incarnation will slowly come to the neglected aspects also. The total reformation of the soul is the final goal whether the reformation is done from this side or that side. Shri Satya Sai Baba, Who is the re-incarnation of Shirdi Baba was not only pure vegetarian but also preached for it from His childhood. Shri Shirdi Baba also did not preach for non-vegetarian food, but kept silent on it not to hurt the non-vegetarians and also supplied the non-vegetarian food. The rush of devotees to Shirdi Baba was less where as the rush to Shri Satya Sai Baba was tremendous. *Therefore, there was no need to respect the feelings of coming devotees in the case of Shri Satya Sai Baba, Who preached the truth with frankness.* In the case of Shri Shirdi Baba, there was need to attract the people towards Him since it is the starting stage of the programme. Hence, Shirdi Baba respected the feelings of non-vegetarians and also supplied the non-

vegetarian food so that they will also frequently visit Him and receive the divine knowledge from Him in the first stage and slowly transform to the ultimate stage where the non-violence also can be introduced. God in human form is the preacher and follows the psychology of the other side during the propagation of His divine knowledge. Teaching is always linked to the psychology of the students without which the very fundamental basis of the teaching programme fails in the beginning itself. The scripture also says that the eligibility of the student to grasp the concept (Adhikari) should be understood by the teacher before starting the subject. According to the palatability of the eligibility of the student, the subject should be moulded in such a style so that it is conveniently received and grasped by the student.

Coming to the point of smoking, this aspect also can be treated in the line of the above aspect so that the human incarnation can mingle with such smokers before preaching the divine knowledge. Apart from this angle of this aspect, there is another angle also. The human body of the human incarnation follows the principles of its own nature similar to other human bodies. The properties of God will not interfere with the properties of the human body taken by Him. When the current enters the metallic wire, the properties of the metallic wire are not affected at all by the properties of the current. The property of the current, which is to give shock, is attained by the metallic wire also, but, its inherent property like lean form is not changed. Hence, the divine properties of God are certainly exhibited by the medium, but, the properties of the medium are not lost at all. The birth, growth, hunger, thirst, sleep, disease, death etc., are the common properties of the human body, which do not disappear or even get affected by the entry of the God into it. This basic point should be always kept in mind while dealing with the human incarnation. A devotee broke coconut on the feet of Shri Satya Sai Baba thinking that nothing will happen to Baba due to His divine nature! The leg of Baba was terribly swollen and Baba suffered from the pain for many days. This incident happened because the devotee does not have the knowledge of the above point. Therefore, the body of Shirdi Baba was also a human body following its own natural properties like any other human body. He stayed in an old condemned construction into which the cold wind blew severely. Besides this, the smoke from the fire lit and maintained by Baba always affected the respiratory system of the body of Baba, which was seen as severe cough in the final end (death) of His body also. His body was frequently subjected to illness based on allergy, which is serious cough. Baba will not cure this allergy based illness by using His divine powers because God does not like to interfere with the properties of external nature as a good administrator. Hence, the human body of Baba needs a medicine, which is

required to cure the allergy based disease. Generally, a sedative drug like Citrazin, Uni-carbozon, Avil etc., is used in such case so that the strained nervous system gets a perfect rest. In those days, the medicine was not available in the form of tablet in such petty village. Hence, Baba used to inhale a few smokes using the leaves of a sedative plant (*called as Bhang*), which supplies the medicine mentioned in the above tablets. The number of smokes was very few, just for the medicinal purpose only. Extreme smoking will damage the lungs. Anything in limited dosage as a medicine is not to be condemned. Foreigners drink little wine, which helps their digestion and subsequent generation of heat needed in such extreme cold countries. The same in excess dose harms the liver and leads to death. Alcohol (wine) is present in several liquid medicines also used by us. Even several food items prepared from the soaked flour of grains on fermentation generates alcohol. Anything limited to serve the purpose of a medicine is always essential to control the illness. From this angle if you see the smoking of Baba in the circumstances of non-availability of sedative tablets, you cannot and should not misunderstand Baba. When you use these sedative tablets for your illness, you are as good as such a smoker.

Shri Satya Sai Baba lived in good constructed building and several doctors with medicines were available for His service. The conditions were totally different in His case. Hence, He did not use this type of smoking. ***The prevailing conditions and the stage of the receivers of knowledge are very important to be understood thoroughly before you find fault with an action observed in the human incarnation.*** Unless you understand the background through sharp and patient analysis, you cannot appreciate its merit. If anybody claims to be a scholar, it is said that he should be tested in the knowledge of the sacred book called the Bhagavatam, which alone gave salvation to king Parikshit in seven days. ***On hearing this, you try to approach this sacred book with very high expectations of purity and justice.*** But, you are shocked to find the secret dance of Gopikas in the mid night with the young boy, Who is the Lord Krishna. This is the reason to say that a scholar should be tested in the subject of this Bhagavatam (***Vidyaavataam Bhagavate Parikshaa***). You will immediately think that Brindavanam is just like the present club in a metro city in which boys and girls dance freely drinking the wine (even married people attend it!). Gopikas were married ladies and due to this, the stature of Brindavanam in your eyes falls down very much even to be compared to such clubs! Before you proceed into such state of misunderstanding the scripture, you should put some questions like what is the character of Gopikas? Did Krishna repeat such thing in the rest of His life anywhere after leaving Brindavanam? The answers for these

questions will make you to understand the true background. Gopikas were very chaste ladies totally dedicated to their husbands in the normal life. They were the sacred sages from millions of births, who never thought of such sins that straightly lead to the hell. Lord Krishna was the complete God called '*Paripurna Tama*' and there is nothing leftover to be obtained by Him or not obtained by Him as said by Him in the Gita (*Nanavaaptamavaaptavyam...*). The Veda says the same thing: “where is the desire in God, Who is completely fulfilled with everything (*Apta Kamasya Ka Spruhaa?*)?” These answers will remove the two layers of ignorance that covered your both eyes like cataracts by operation.

The true background is that God wanted to test these sages finally like in the annual examination of a student. The three strongest bonds (Ishanaas) are with husband or wife, with children and with money. ***These sages passed all the tests in the previous births regarding all other minor worldly bonds. These strongest bonds are tested in this final birth.*** Their dance with the Lord Krishna was regarding the bond with the husband (Ramanuja was tested in his bond with his pretty young wife by God and Ramanuja left her for the sake of God). Their bond with the children and bond with the wealth (butter) were simultaneously tested (double examination) when the Lord stole the butter from their houses, which was meant for their children. This test is the most powerful test than the above mentioned dance-test because you can see divorce between husband and wife but never a divorce with children and wealth. The first test is very weak test and second test is very powerful. But, people are always more attracted to the dance of Krishna only and do not understand the background essence in the theft of the butter. This test becomes more serious because Krishna stole the butter especially when He has plenty of butter in His house itself and that He is not a poor boy with hunger to be sympathized! ***The whole essence of this sacred scripture lies in this clue only and not in the above weak dance.*** Perhaps, people attach more importance to the dance only because they want to divert your attention from the more powerful test in which everybody fails to a weaker test in which there is plenty of chance for several to succeed, which is not felt as a test at all, but, felt as a new opportunity obtained after a long time of waiting!!

Chapter 26

RULER SHOULD CARE FOR PUBLIC CRITICISM

September 29, 2015

O Learned and Devoted Servants of God,**1. My mother asked that how Rama, being God, treated Sita in such a way?**

[A question by Dr. Nikhil]

Swami replied: God came to earth in human form called as Rama to establish the ideals of a human being in various roles like king, husband, brother, son, father etc. He left Sita since a washer-man commented on her character. Here, He established Himself as an ideal ruler caring for the criticism of public always as the guideline. The rulers of the public should care for every criticism from public and act immediately according to the criticism so that the ruler should never be criticised by the ruled public in any corner. Of course, your point is that - “the king should also analyze the subject impartially treating Sita also as a citizen, who must be equally treated with the other citizen, washer-man. The washer-man is wrong and ignorant in the criticism whereas Sita is perfectly right in her character. Without enquiring this truth, Rama left Sita and this is a partial judgement. Sita is not only the wife of Rama but also a citizen of the Ayodhya kingdom for which the ruler is Rama. At least, she should be treated as a citizen if not as the queen for the impartial enquiry.” These points blame Rama and even though a king errs but the God in human form should not err. All these points are only external and if Rama was not God and merely a king, this result should have been expected. If the king is egoistic, he would have hanged the washer-man even without any enquiry. Rama is neither egoistic nor ordinary human being to react in these ways. All the background of every human being in this world is very clear to the mind of Rama. He behaved like an ideal human being to set an example for the humanity. This does not mean that He is really a human being. ***The ruler should be above the family bonds in case a citizen criticizes.*** This is clearly indicated to the rulers. However, this is not the background of Sita for such drastic action. The background is quite different. Certain mistakes were committed by Sita in her life: 1) She did not listen to Lakshmana, who pleaded that a golden deer does not exist and the golden deer appearing there is only demon. As a result, all this happened till the incident of washer-man. 2) She scolded Lakshmana for not going to save Rama in such a drastic way and her words are so pungent that they cannot be

even uttered here. This is very serious offence called Bhaagavata apachara (damaging the devotee). 3) She blamed Rama also while going to forest that Rama is a woman in the dress of a Man and also blamed Rama while staying in Lanka that Rama will go back to Ayodhya and marry several ladies for enjoyment. After living with Rama for so many years, should she comment like this? This is blaming God or Bhagavat apachara. Of all these three sins, second is very serious since God gives more importance to the devotee than to Himself. Sita is the incarnation of Mahalakshmi, who cannot go to hell for punishment of sins. She should go straight to the abode of God. That is possible only if she is punished in this world itself by the king (*Rajabhirudhrutadandaastu...* Ramayana). That was done by Rama in order to protect the dignity of His wife. If Rama is an ordinary human being, he could have protected his wife through impartial enquiry. But, Rama punished her for some other sins and appeared as if He punished her for the criticism from the public so that He left the message that public is God for a king. When the ideal is established in such extreme condition (which is the absence of enquiry), the latter rulers will follow the ideals at least in normal conditions. If the percentage of pass is 100/100, the student will get at least 60/100. The target should be always set at the highest level. ***We criticise God without analyzing deeply.*** When you criticize God, you must be patient for a while because it is the case of God and something exists in the background, which is not known to you at present.

See Agony of Animal After Cutting It

2. My student asked that non-vegetarian food is a natural system, and how can it be a sin?

Swami replied: To kill an innocent animal like deer for food, you are not a tiger or a lion staying in the natural forest following the natural set-up. At least, the tiger or lion is excused because it will never eat vegetarian food. You are a human being granted with sharp intelligence that does sharp analysis and you have the option of vegetarian food. You also eat the vegetarian food. If you kill an innocent animal like goat for your food, even though you have the option of the alternative vegetarian food, your attitude is proceeding in such a direction so that you will harm any innocent human being also for your enjoyment even though you have the alternative option for such enjoyment. This is more than sadism because a sadist enjoys by harming another person and he has no alternative person there for such enjoyment. If you analyze this subject through your sharp intelligence, you will find that the vegetarian food is far better than non-vegetarian food as per the medical science. The proteins extracted by you from the plants in your

vegetarian food are primary and are very good for health. The proteins taken by the animals from plants are re-synthesized in the body of the animal and such proteins are secondary only. ***The secondary proteins are not good for health.*** Therefore, as a student of science, you should act in every step after doing scientific analysis only. Apart from this, consider the path of sympathy, kindness and human compassion on seeing the agony of the bird or animal just after cutting it. If you do not give any consideration to these values and be cruel only, neither you are fit to study the science nor fit to study the arts having human values. God came in human forms like Buddha and Mahaveera on this single programme only and preached the non-violence. Even though you do not participate in the killing of animal or bird, you become the due partner of the sin since the butcher is killing animals and birds to supply the mutton based on the demand of purchasers like you only. The scripture says that the non-violence is the highest justice (***Ahimsaa paramo dharmah...***). Even the plants have life but their mind is very primitive and hence the pain is very negligible compared to the birds, animals and human beings. Even in the case of plants, they are cut only after death, which ripens on losing the chlorophyll. Parvati was called as Aparna because she did not even pluck the green leaves for her food during her penance. The sin is not in the non-vegetarian food, which is as good as vegetarian food, if you analyze the constituents like the common carbohydrates, proteins, vitamins, minerals etc. The sin lies only in the pain experienced by the animal or the bird in its death. ***Think a while that you are in its position and then discuss the subject.*** There is no sin in eating a naturally dead animal and a sect of Hindus called as Kapalikas do this and are not found fault for this. The word 'Maamsa' or mutton is derived like this "As this fellow (sa) kills me (Maam) now, I will kill him in the next birth". Based on this, you become the innocent goat and the innocent goat becomes the butcher in the next birth so that the pain is practically experienced by you.

Chapter 27

GOD NOT TO BE CRITICISED IF CREATION IS GOOD

September 30, 2015

O Learned and Devoted Servants of God,

Dr. Nikhil asked: God is completely fulfilled and contented completely as said by the Veda (*Purnamadah...*). How can there be boredom in His case? It is a superimposition of the concept of this imaginary domain on Him, which cannot fit in the unimaginable domain.

Swami replied: God is fully contented as said by the Veda elsewhere also (*Aptakamasya kaa spruhaa?*). The Gita also says the same (*Na me parthaasti..., Naanavaaptam...*) that there is nothing to be obtained or not obtained. Yet, God keeps Himself engaged in work (*Varta evacha karmani*—Gita). Now, the point is that if somebody is bored due to lack of association with anybody and any work and keeps himself engaged in some good and meaningful work, is it good or bad? If it is bad, the good will be that he should not be bored in such a state of loneliness and should continue without boredom either by sitting calm or keep himself engaged with sleeping and eating. This option is not considered to be good. ***You should allow good and should not allow bad in the case of God.*** Not allowing good and bad and to keep Him in unimaginable state without any sort of information about God stating that nothing is known about God since He is unimaginable—is not correct. ***Unimaginable state means that the nature and content material of God is unknown and unknowable.*** It does not mean that any information regarding His activities is also absent. Suppose I say that God is bored due to loneliness and engaged Himself in some good work, this information need not be impossible because this belongs to the imaginable domain. You are bringing contradiction between unimaginable and imaginable items as in the case of light and darkness. There can be contradiction or opposition between two imaginable items like light and darkness. ***There cannot be contradiction between unimaginable item and imaginable item.*** Unimaginable item is beyond opposition and supporting concepts. You can link any imaginable item with the unimaginable domain and hence this doubt that how imaginable item fits in unimaginable domain should be dropped. The boredom is before the creation and hence the boredom cannot be imaginable concept since it is a thought requiring nervous energy, which is a specific work form of inert energy. The boredom in this world is imaginable in its content material, which is nervous energy and is imaginable in its mechanism, which is the work of nervous system. If the

mechanism and content material are absent in the imaginable domain, no thought can exist. But, in the unimaginable domain, the thought can exist without such material and mechanism. You need not do away with the thought itself in absence of the mechanism and material as in the case of imaginable domain since it is unimaginable domain. If I say that a stone is not bored because of the absence of nervous system and nervous energy, it is correct in the imaginable domain. You are taking this statement as it is to the unimaginable domain also and say that God is not bored due to the absence of nervous system and nervous energy. If this becomes correct, the unimaginable domain becomes imaginable domain in which only this statement fits. ***You can call it as unimaginable domain only when you say that God is bored even in the absence of nervous system and nervous energy.*** If you keep the thought of boring in God even in the absence of the required mechanism and material, then only you can say that God is unimaginable domain.

There is a scholar of vast spiritual knowledge patronized by king and has everything with him that keeps him fully contented. He is bored without any work and started a school of learning in which he started preaching the students and kept himself engaged with such good work. What is there wrong in this example? Should he keep alone always without any work proving that he is not bored even on remaining alone? Is it good or bad? Nobody says that such thing is good. Everybody will say that it is bad. The scripture says that if a scholar dies without preaching his knowledge to others, he will become the greatest demon (Brahma Rakshasa). Therefore, engagement with some good work does not contradict the contentment. Boredom is not a bad quality that harms others. The Brahma Sutra “***Lokavattu liilaa kaivalyam***” answers this point exactly by giving the example of a king. The king has the mutton of the deer in his kitchen for eating. Still, the contented king goes for hunting just for entertainment and not in need of the mutton of deer like the poor hunter. The boredom of king in absence of entertainment is not criticized by anybody in the public. Of course, the entertainment by killing a soft natured animal is bad. Instead of this, the king like Bhoja can entertain himself in the company of scholars and poets and such entertainment is good. ***Entertainment in general is a work, which is never criticized.*** If this work of entertainment is bad, criticism is natural. Therefore, if creating this world is a bad work, God can be criticized. If the creation is good, God should not be criticized and should be appreciated like the scholar, who started a school. In this world, injustice is always destroyed and justice is always supported by God and hence, this is a good work only. God comes down and preaches the spiritual knowledge impartially to all the people like the scholar

preaching all the students equally in the school started by him. ***Boredom leading to good work is to be treated as a good quality only.*** It is just like hunger to eat good food and like thirst to drink good water. Hunger and thirst are not bad and only the food and water may be bad. It is a pre-requisite of doing some work, which may be good or bad. If good work is done, this pre-requisite should be also treated as good. It is a natural causal state. The desire for sex (Kama) is good if it is used in the case of wife to get children (***Dharmaaviruddhah Kaamosmi***— Gita). The same desire provoking you to go to a prostitute to get diseases is bad. The desire is decided to be good or bad based on the subsequent action. ***Based on the effect only, the cause is appreciated or blamed.*** An appreciable effect indicates appreciable good cause.

God can be always linked with good as per the concept of Ramanuja. You need not worry that how an imaginable item, which may be good, but, being relatively true can fit in absolutely true God? Here, you should not forget that unimaginable domain will never contradict any imaginable item since contradiction is a concept between the two items existing in the imaginable domain only. I may tell you just for fun: Already, one 0 (non-existent 0 wish) is present in the word God. Another 0 (non-existent good worldly wish) can enter in to God to make God, Good, since both the wishes are non-existent or relatively true with respect to the absolutely true God! The imaginable item is only linked with the unimaginable God and is not homogeneously amalgamated with God so that the unimaginable domain will become imaginable. A link does not mean that the linked item entered the linking item or vice-versa. Boredom, an imaginable wish, though its material and mechanism is unimaginable, is only associated with God. Even in the case of an individual soul, the thought is a signal or mode of the nervous energy like the design of an ornament associated with gold. The design did not enter the atoms of gold. The atoms of gold are associated with the pattern of the design. When the design is destroyed the atoms of gold are separated from the design and come to the original block. ***The thought is associated with the mind and the mind becomes free when the thought is dissociated.***

Chapter 28

ABSOLUTE TRUTH EXISTS ALL THREE TIMES

October 05, 2015

O Learned and Devoted Servants of God,

Shri Anil asked: How can You say that God is non-existent (Asat)?

Swami replied: In the Gita, God Himself said (*Sadasat chaahamarjuna*) that He is not only existent (*Sat*) but also non-existent (*Asat*). I will just give a tautology of *Sat* and *Asat* to be applied not only to God but also to the world. The Gita says that God is both existent and non-existent. In the Gita, elsewhere also, same point is stated that God cannot be told as either existent or non-existent (*Nasat tat naasaduchyate*) Simultaneously, the Veda says that this world is existent (*Sadeva...*) and non-existent (*Asadvaa...*). Existence and non-existence are self-contradicting concepts. Therefore, you have to follow the following analysis of *Sat* and *Asat*.

The existence or truth is of two types: 1) Absolute and 2) Relative. *Absolute truth means that which is permanent in all the three times and relative truth means that which exists in the present time only based on the existence of the absolute truth.* The rope is absolute truth and the illusory snake is relative truth. Let us apply both these in God and world. 1) God: Is *Sat* because God exists absolutely and God: Is *Asat* because there is no relative existence in God. 2) World: Is *Sat* because world exists relatively and World: Is *Asat* because there is no Absolute existence in world. By this, God can be called as existent (*Sat*) or non-existent (*Asat*). Similarly, world can be called as existent (*Sat*) or non-existent (*Asat*).

The resulting sense of the above statements must be understood as that 1) God is existent to Himself, which means that God alone can understand Himself (*Brahmavit... Veda*). Here, existence means understanding because you say that something exists only when you understand it. 2) God is non-existent to the human beings, which means that God cannot be understood by human beings since He is beyond space and time (*Yasyaamatam... Veda*). 3) World is existent to the human beings since human beings are part and parcel of the world. 4) World is non-existent to God because world is just imaginary world of God. In the imaginary world, nothing can oppose the imagining person and anything can be changed into anything by the will of the imagining person. *The case of God in human form is in both ways*

depending on the context of occasion. Shankara, the human incarnation could pass through the bolted doors of the house of Mandana Mishra and here the God-component in Shankara is in reference. Same Shankara suffered with blood motions (Bhagandara Roga) and the death of the body took place due to that. Here, the individual soul–component is in reference. The human incarnation can be said as a two component—single phase system like the alloy of two metals. ***It is a homogeneous mixture of the two components, which do not react with each other to form a new compound.*** In a mixture, the two components exhibit their individual properties, but, the alloy being in single phase, the properties are mutually super-imposed on each other and isolation is impossible. This results in the monism of Shankara. However, since it is a mixture only, the two components are only mixed but not reacted with each other and hence the dualism of Ramanuja and Madhva also results simultaneously. Both the concepts are simultaneously important to different observers. One observer is the human being worshipping the human incarnation as God, which should be in monism only so that the goal is reached by it. Another observer is the human being possessed by God, which should be in dualism only so that ego does not affect it. Both these concepts should be recognized as equally important so that all the human beings get benefited individually without any damage and loss.

Chapter 29

IMAGINABLE QUALITY CAN NEVER ENTER UNIMAGINABLE GOD

October 07, 2015

O Learned and Devoted Servants of God,

5th Message - Replies to Dr. Nikhil's Enquiries

Shankara stated that God has no attributes (Nirguna). Ramanuja said that God has all the good attributes (*Saguna and Kalyanagunavishista*). Both these statements look contradicting each other. But, if you analyse carefully, both the statements are one and the same. The relationship or association of even a rigid quality with God is always external like the yellow thread of a married lady. The yellow thread is only externally associated and can be separable very easily. But, the yellow thread is never separated from the married lady. The association of two items is either external or internal, which may be separable or inseparable. *The yellow thread and married lady stand for the external and inseparable association.* The association is inseparable since the yellow thread is never separated from the married lady. Hence, this is external-inseparable-association (*Bahya Samavaaya Sambandha*). When you put sugar in water, it dissolves and goes into the water and becomes inseparable (not easily separable). This is internal-inseparable-association (*Antara Samavaaya Sambandha*). Therefore, the inseparable association (*Samavaaya Sambandha*) can be external as well as internal. The other type of association is separable association (*Samyoga Sambandha*) for which the association of a bird with the tree is an example. The bird is associated with the tree, but frequently separated. Now, the association of the awareness with a quality can be either external-inseparable-association or mere separable-association. The association of awareness and quality is never the internal-inseparable-association. The word Nirguna means that either God or awareness (individual soul) does not have internal-inseparable-association with the quality. Some qualities are dissociated frequently from the awareness or the individual soul, which come under separable association. Some qualities are very rigid, but, still come under the external inseparable association only but not under the internal-inseparable-association. *This means that the individual soul will easily dissociate from some qualities and will separate from some rigid qualities on hectic efforts.* But no quality is internal and inseparable if you go to the

finest level of its state. Even though, the yellow thread is inseparable from the married lady, one can easily cut it using some force. But removal of dissolved sugar from water is almost impossible or possible by very tedious procedure like evaporation. The water vapour that escaped from the disc on evaporation can be condensed into water by very hectic task only. However, this type of association never exists between the individual soul and quality. The word *Nirguna means that the quality never entered the individual soul* and hence you can state that the soul does not possess the quality (*Nirgunohyaatmaa* – Veda). In the gold ornament, the shape of the ornament is also associated with the gold through external-inseparable-association only. The shape of the ornament did not enter the atoms of gold. For that matter, even the molecules of sugar did not enter the molecules of water on dissolution. Both the molecules of water and sugar exist side by side only. Therefore, on deep analysis, you can conclude that *even in internal-inseparable-association, the entry is limited to certain extent only and not in the state of very intensive view*. However, you can take the sugar solution as an example for internal inseparable relationship since the crystals of sugar are broken into molecules and mix with water molecules at a finer level. From the point of the crystalline state of sugar, we can say that the sugar has gone into the water. But, at the finest level of atoms, still the sugar has not gone into the water. With respect to the yellow thread of the married lady, we can say that sugar has gone into water since, the yellow thread did not enter the inside area of the neck. The difference comes only in relative sense. But in the absolute sense, what Shankara said is true since *the quality is only associated with individual soul externally only and not internally at the finest level*. Hence, the word Nirguna means that the quality may be associated with the individual soul in inseparable way, but it is never internal at the finest level. Hence, at the finest level, we should say that a quality is associated externally only. This means that the quality did not enter the individual soul at the highest level. The external association of the quality is agreed, but, due to lack of internal entry, the individual soul is said to exist separately from the area of the quality. Ramanuja also said that the individual soul is Saguna, which also means that the individual soul is associated with the quality and it does not mean that the quality entered the individual soul at the finest level. *Here, the individual soul is used in the sense of the basic material or nervous energy (Gunebhyashcha param vetti* – Gita) and not in the usual sense of a bundle of qualities.

When this is the fate of the quality in the case of individual soul, where both the quality and individual soul are imaginable items, *we can never say that the imaginable quality can enter the unimaginable God*. The

association of a quality with God is possible like the case of individual soul. Even in the case of individual soul, a quality is always externally associated and hence gets dissociated after some time. This means that the individual soul is associated with a quality like happiness for some time and the same individual soul after some time gets rid of the quality of happiness and is associated with another quality like anger. The association and dissociation of various qualities from the individual soul proves that the quality is always associated externally and never enters the unimaginable domain or God. By this, you can get rid of the doubt that the imaginable item enters the unimaginable God. Boredom is also such quality associated externally, which gets dissociated when another quality called entertainment is associated. ***The association and dissociation of qualities may be difficult in the case of an individual soul because of common nature of energy that exists in both the soul and quality.*** But, in the case of unimaginable God, there is no such common nature and hence the association and dissociation of quality is very easy and highly superficial.

The meaning of unimaginable God is only that the content material of God and the mechanisms of God in doing miraculous actions are unimaginable. This does not mean that the external association of qualities is also unimaginable. The external association of qualities does not give any information about the unimaginable content material of God and the unimaginable mechanisms in the actions of God. When we say that God is pleased, the knowledge of the pleasure cannot give the knowledge of God. When a copper rod is associated with the golden rod, the knowledge of copper rod does not give the knowledge of golden rod. Therefore, though God is unimaginable by His content material and in the mechanisms of actions (miracles), we should not say that there is no information about God regarding His association with the external qualities. I must know the ways by which God is pleased so that I can follow such ways. I must know the ways by which the God is displeased and becomes furious so that I can avoid such ways. In these statements, the knowledge of pleasure and anger does not give the knowledge of the content and mechanisms of works of God. Hence, in scripture, whenever God says that He is pleased (***Sachamamapriyah***– Gita) or whenever God says that He is furious (***Tanaham dvishatah...*** Gita), such statements should not be neglected taking the logic that the pleasure and anger cannot fit in God and that such feelings are only super-impositions on God made by human beings only. ***Such thinking leads to inactive state of human being because you are not bothered about pleasure and anger of God, which are related to your good and bad actions in this world.*** If the pleasure and anger of God are believed

not to be the fitting characteristics of God due to the inability of imaginable domain getting fixed in the unimaginable domain, God is not cared at all, which leads into freedom in doing all types of sins since God will not punish due to the inability of the existence of anger in Him and this also leads into freedom to avoid good works since the pleasure of God by a good work is not possible in Him to exist.

In the imaginable domain, the word '*inseparable*' does not exist in absolute sense. In a mixture, the properties are average properties and hence the components are separable. In a compound like Sodium Chloride, the molecule is fundamental unit of the new properties, which also can be separated into atoms of elements by procedures with intensive effort. On separation, the atoms as the fundamental particles of a set of properties re-appear. The fundamental unit of the properties is the atom and in such case also the properties are related to the number and arrangement of fundamental particles like electrons. The substratum (Dravya) remains undisturbed, where as the property (Guna) changes, which depends on the existence of the substratum only. The substratum never becomes the quality. God, the basis of this entire creation is treated as the substratum. This entire world is treated as His property (Guna) only, which depends on the existence of the substratum only. The word Saguna meaning the substratum associated with the quality as proposed by Ramanuja also means that the substratum is only associated with the quality and not penetrated by it. The qualities can be treated as the properties of awareness or nervous energy. A quality is considered to be a signal or a pulse or a mode of a quantum of nervous energy. Here, *the energy is substratum and the quality is the property*. *The association and dissociation of the qualities with the fundamental substratum (nervous energy) itself proves that the quality is not inherent of the substratum*. A person is happy for some time and furious in some other time. The happiness appears associated when its contradicting quality, the anger, disappears. *The intermediate neutral state of the person in the state of dissociation of all types of qualities also supports the external association of the quality with the substratum*. Therefore, even in the imaginable domain, the substratum is not penetrated by the quality to become inherent. The words like inseparable and inherent are only used in the relative sense with reference to more easily separable qualities. All this analysis is only to show the separable association of the quality with the substratum even in the imaginable domain. *In the case of unimaginable domain, the substratum is beyond association and dissociation*. The substratum is untouched by the quality even in the association due to the fundamental difference between unimaginable and imaginable domains. Since the

penetration of the quality into the substratum does not exist even in the imaginable domain, which cannot be even spoken in the case of unimaginable domain, the possibility of interference of the nature by another nature does not appear at all. It means that the unimaginable domain never becomes imaginable domain by the penetration of an imaginable quality since penetration does not exist even in the imaginable domain between quality and substratum. ***Hence, all the information about God given by the scripture can be treated as the external separable association of a quality with its substratum only.*** Even the entire creation is unable to penetrate into God and not to speak of a quality existing in the world. God said in the scripture that He does not exist in these qualities (*Nachaham teshvavasthitah...*, *Natvaham teshu...* Gita), even though these qualities are based on Him, the substratum (*Temayi...* Gita). The illusory serpent is based on the true rope and is associated with its substratum, the rope. But, the illusory serpent does not exist inside the rope at all and hence the rope is never disturbed and this concept is spoken even in the imaginable individual soul (*Gunairyona Vichalyate...* Gita). In such case, this aspect cannot be even thought of in the case of unimaginable God.

Chapter 30

LOGICAL ANALYSIS IS VITAL

October 13, 2015

O Learned and Devoted Servants of God,

Shri Surya asked: Some questions sent by some intellectuals, which came into the light through the website.

1. How can You say that the non-vegetarian food is a sin?

[In the scripture God said that which lives and moves around you shall be your food. In such case, how can you say that the non-vegetarian food is a sin? And also the Muslims eat meat. So? - Bruno Berardinone]

Swami replied: There are several angles in giving answer to this question. The first angle is that the point need not be valid because it is mentioned in the scripture. There is no guarantee that the scripture is maintained pure without the insertions by some persons, who have selfish motives and like to support their sins since they cannot control themselves from doing such sins. The non-vegetarians visiting Shirdi Sai Baba propagated that Baba was also a non-vegetarian and this is to get support for their uncontrollable practice. Another way of support is to quote the statements from the scripture in wrong way of interpretation or sometimes the statements were not genuine as they were introduced by some mischievous person. *You should accept the scripture only when the logic (Yukti) radiating from your intellect and the experience (Anubhava) of the inner consciousness ratify the scripture.* The wrong interpretation or wrongly introduced statement of the scripture is used by the selfish sinners like the guns put on the forehead of a person asking him to sign the will. Such a signed will is not real will because it was not signed in full freedom. *The person should be convinced without the scripture-gun.* A hero is really appreciated if he wins the heart of the heroine by his purely personal merits and then tells at the end that he is the son of the king. If the hero does not have any personal merit, he will introduce himself at the very outset that he is the son of the king. If the heroine is a good girl, she will refuse such a hero. If the heroine is a prostitute, she will immediately jump forward to marry the hero simply because he is the son of the king. Similarly, a true scholar will not be influenced by the quotation from the scripture. If the other person is also a similar sinner, he will immediately jump forward to praise such quotation from scripture! The commentary of Shankara is the most sacred and beautiful because the commentary always projects the points with logical

arguments in various angles, which are the personal merits of the point. After convincing your heart and intelligence through logical analysis of the concept, the quotation from the scripture is exhibited as a supporting evidence only. Even if you quote the scripture in the beginning, you should forget it for sometime and proceed to the sharp analysis of the point. The first method of explanation (quoting the scripture at the end) is better and hence the commentary of Shankara is always appreciated by several scholars. Lord Dattatreya also belongs to this type of preaching only, which is indicated by His walk followed by the dogs. His walk is the preaching by Him and the dogs are the scriptures (Vedas). Shankara is the incarnation of Lord Shiva and Lord Shiva is Lord Dattatreya Himself. Hence, you can find the uniform way in both. An ordinary scholar always quotes the scripture in the beginning and his explanation follows. This reminds us the people walking with the tied belts in their hands following their dogs running before them. Your faith to the scripture is appreciable provided the scripture selected by you is genuine. Unfortunately, if the quoted scripture by you is not genuine or if you are captured by its wrong side interpretation, the problem comes. Hence, the scripture should be under the control of your analysis like your dog.

The scripture is of two types. 1) Scripture said by God (Shruti) and 2) Scripture said by human beings within the limits of their capacity of knowledge (Smruti). It is said that the second type of the scripture always shows variations (*Smrutayo Vibhinnah*) because the human beings vary with different lines of conclusions and logistics. But, all these authors of the second type of scripture (Smruti) follow the first type of scripture without any difference in that aspect. They differ only in their interpretations. Such scholars are respectable since they are faithful to the scripture told by God. But, there are some clever selfish persons, who try to quote the scripture to support their sins without verifying whether such supporting statement is genuine or not.

The first type of scripture is said to be valid because God said it. But, there is no proof that God said the scripture because God is unimaginable. Such God gets identified with a human being and reveals His knowledge to the world through such selected person like Krishna, Jesus, Mohammed, Buddha, Mahavir etc. It is quite possible that the human being might have said the scripture and such scripture cannot be declared as the word of God even in the case of genuine human incarnation. For example, Parashurama, the human incarnation of God, addressed Rama as a petty fellow before him. Such statement of Parashurama is not from the God component but is from the human being component existing in the human incarnation as medium. ***It is only the word of a human being, which should be identified by your***

sharp analysis. When this is the case of a genuine human incarnation, you need not allow the pseudo-human incarnation without the test of analysis. Hence, every statement of the scripture must be subjected to thorough analysis so that we can separate the milk and water mixed with each other. Therefore, no statement of the scripture can be taken as authority because we do not know whether the statement is from God or from the human being. When the human being speaks, based on the merits of the speech, we can decide whether it is the word of God or word of a human being.

A human being gives a statement. We do not know whether the human being is God in human form or the human being without God. You should not decide God in human form through miracles because even demons perform the miracles. The only identification of God in human form is the divine knowledge that is emitting from such human incarnation to guide every human being in the right path. The human incarnation also performs miracles, but not as an exhibition as done by a demon. Based on the necessity and requirement that is decided by God (not by us), the miracle is exhibited by the human incarnation spontaneously without any effort. Miracle is only an additional identification like the Khaki dress of a police officer. We see incidents in which some thieves also wear the police uniform and cheat the public. We also see some powerful officers of the police department (CID) without uniform. Therefore, the appointment order as the police officer is very important like the spiritual knowledge that directs the people in right path and not mere miracles, which act like uniform. God disowns the miracles even exhibited by Him because He does not like to be identified in that angle since clever devotees always try to exploit Him for their selfish benefits. The miracles are very dangerous because the devotees do not progress in the spiritual line, who are habituated to exploit the miracles for their selfish ends. ***The devotee is expected to serve God without any selfish motive.*** The human being component in the incarnation is also spoiled with ego due to the praise of the surrounding selfish devotees. Thus, a miracle is always kept hidden by the God since God always likes to help the human beings (including the human being possessed by Him) and not to spoil them. The main identity of the human incarnation is the spiritual knowledge (***Prajnanam Brahma***), which is like the genuine appointment order of a police officer. The appointment order may also be fake and thus, the knowledge exhibited may be proved wrong in your analysis in the case of a pseudo-human incarnation. Hence, whether it is the appointment order or uniform, the analysis is always essential everywhere.

The point here is that mere statement from the scripture cannot be taken as the authority unless the logical analysis and discussion tests it as in the fire

test and acid test for gold. ***After establishing your point through logic and experience, you can quote the scripture.*** It will be like a true police officer having appointment order and also appearing in uniform. When the logic and experience are absent, the quotation of scripture will be like a pseudo-police officer claiming as the police official just by wearing the uniform. The receiver of your point should be convinced at the very outset through your logic and the scripture is only just supporting evidence. ***Your logical point is like your signature and the scripture is like the official seal stamped that certifies the signature.***

In the knowledge, truth is very important. The truth is enlightened by the torch of logic. When you utter a statement from the scripture, the statement may have different meanings. You may take the statement in one angle projecting one type of meaning. But, the same statement can be projected in another angle to give a different meaning. The plants carrying on the grains and fruits are also living items only. If you sit in a field, the crop plants possessing grains move around you due to wind. Similarly, if you sit under a tree, the branches around you bearing fruits may also move due to wind. In such case, why don't you apply your statement to such situation and say that the grains and fruits are also the meaning of the statement of the scripture? The statement has the possibility of another meaning. The Veda said that the animal should be cut (***Manyuh Pashuh***), which means that the beast nature in you should be cut. Hence, the possibility of several interpretations can also give different meanings for the same statement. Now, again, the logical discussion and analysis are necessary to establish the correct interpretation. If you take the ultimate experience, you just experience the pain of the bird or animal cut. The plants also are living, but cannot be equalized to birds and animals having more expression and development of mind that gives the experience of pain in death to them. Based on this aspect of pain, the plants are exempted since their mental faculty is almost undeveloped to experience the pain. Such statements are generally created and introduced into the scripture by certain persons to support or cover their sins. Such statements are caught in the analysis and the weightage of scripture cannot be maintained in such cases. Once, Swami Vivekananda lectured in Chennai and delivered a concept in His speech. Some scholar from the audience arose and told that Shankara told opposite to that concept. Immediately Swami Vivekananda told that if it is so, Shankara must be wrong. The point here is that the scholar should have argued giving the logic to contradict the concept given by Vivekananda. ***Without the logic, he has taken the support of Shankara in opposing Swami.*** Even Shankara Himself opposed such quotations. Somebody told

that the concept of Saamkhya philosophy was told by the human incarnation Kapila. Shankara did not agree to that argument because simply it was told by Kapila. If the same point was projected with sufficient logic, Shankara could have thought about it. It may be an interception of somebody's statement or that statement of Kapila may be genuine that might have been presented in a different angle of interpretation. Without considering all these aspects, simply following the scripture blindly shows that the person preaching and the person listening to it does not have their faculties of intelligence in the awakened state. All old is not gold and all latest is not perfect. You have to examine both and find out the truth (*santah parikshya...*). In one context, old may be correct and latest may be wrong. In another context, it may be vice-versa. Still, in some other context, half of the old and half of the latest may be correct. ***Everything should be decided by logical discussion only and not by blind following or blind rejection.*** Arjuna questioned Krishna at every stage and discussed deeply about the truth. Arjuna did not go back to put any type of question on the statement of Krishna. This means that your analysis need not be spontaneous in the time of the debate, but also can be projected later on after remembering the whole concept and analysis again and again. This aspect is well maintained in the discussions through writing and not through mere oral debates. In oral debates, points may miss or may not strike to the brain, which may flash after some time only. In olden days, this was the defect present because the discussions were always oral since the recording technology was not well developed.

Whatever may be the religion, God is only one and hence, the sacred scripture coming from God must be also the same. The same pain is experienced by the animal or bird whether the butcher and the eater belong to this religion or that religion. ***This concept is universal irrespective of time, place, culture and religion.*** This is the fundamental topic of the universal spirituality.

Chapter 31

MEMORY OF PAST BIRTHS IS LOST BY WILL OF GOD**O Learned and Devoted Servants of God,**October 13, 2015 2nd Message

Shri Surya referred a question asked by a person through website. The questions are: 1) What is the proof for the re-birth of the soul? 2) What is the proof for the existence of hell and if the hell exists what is the reason for not having the memory of the punishments in the hell and also the previous birth? 3) If a soul is born in a criminal family and becomes the criminal, the fault lies with the family and not with the soul. In such case, why should the soul be punished? -Shreyans Kanswa

Swami replied: The topic of deeds and the corresponding fruits is a very complicated cycle involving the three dimensional network of various aspects as said in the Gita (*Gahanaa karmano Gatih*). You cannot simply give a passing remark based on superficial observation of very limited area of this topic. First, you must understand that God is the most kind and the most generous Father of all the living beings in this world. His concentration is always to uplift every soul either by hook or crook. The procedures may be pleasant or pungent, but the ultimate goal is only one, which is the protection and the development of the soul from one birth to the other birth. The ignorant child may not understand this ultimate goal of God and may put various questions regarding the rationality and justice. The ignorance or little knowledge of the soul results in several confusions regarding the programme of God.

1. The proof for the re-birth is very clear if you observe various reported incidents of re-birth in various countries across the world. A new department called the department of para-psychology is opened in this line to study these incidents with impartial outlook. Hence, you need not ask for the proof of re-birth and mock the scripture, which says about it. The Gita says that the birth is for death and death is for re-birth (*Jaatasyahi...*).
2. ***The hell exists in the space far above our earth, which can be seen only by the grace of God.*** The reason is that the souls embedded in the energetic bodies reaching hell for punishments and the divine administration staff including the entire hell is made of energy, which has frequency far above the reachable frequency of the electromagnetic spectrum. The concept of hell will give some control on the sin, which is very much advantageous to anybody. If the faith on the existence of the hell shades away, your future will be very serious and I assuredly tell all of you about this point. You may argue that I cannot take you into the space and show the

existence of the hell to you. But, at the same time you cannot also take Me into this infinite space up to its boundary and show Me the non-existence of the hell. In such case, the hell may exist or may not exist. Both the options have equal probability. In such case, a wise person will select the probability of lesser risk, which is to believe the existence of hell. If you are careful in not doing the sins, based on your faith in the existence of hell, nothing is lost even if the hell is absent. If you take other option to disbelieve the existence of hell and go on doing the sins, you are lost if the hell exists. Therefore, the first option is always far better than the second one. ***You need not believe that much only whatever is seen by you.*** Inference is also an authority of the knowledge in which you believe in the existence of something, which is not seen by you. The miracles exhibited by the devotees in this world prove the existence of unimaginable areas.

The Veda says that the past memory of the hell or previous birth is nipped off with the nails of God (***Paraanchi Khaani...***). This means that ***the memory in us is lost by the will of God only.*** The reason is that if the memory of the hell remains, the individual will just shiver with fear and will be unable to do anything or even to read the scripture. This is not desirable to God, who likes the soul to start a fresh life forgetting all the past and achieve not only the worldly goals but also spiritual goals. Similarly, if the memory of the previous births exists in the mind of the human being, such a human being will utterly confuse due to millions of family bonds that appear whenever it goes out of the house. In such a confusion, the human being will become mad and the same situation of inactivity results. Hence, everything set-up by God has its own meaning and do not criticize God in hasty manner. A passenger suffering with heat in summer came under a huge Neem tree to rest for some time. He thought that God is foolish because the huge tree is having tiny fruits where as the tender pumpkin creeper is loaded with very big fruits. Thinking like this, he slept for some time. He awoke after some time and found the tiny fruits, which have fallen on him from the tree. Then he realized his mistake thinking that he was foolish where as God is very wise. If the huge tree has proportionally huge fruits, his head should have been broken by the fruits, which are fallen on him! Therefore, patience must be the first quality of the spiritual knowledge as said by Shankara (***Shamadamaadi...***).

3. a) A good person may be born in a bad family like Prahladha born in demons.
- b) A bad person may be born in good family like Duryodhana in the sacred family of Bharata.

- c) A good person may be born in a good family like Shri Rama in Raghu dynasty
- d) A bad person may be born in bad family like Ravana in the family of demons.

Therefore, you cannot say that the family can influence a person having no seed. The soul will have good or bad seed in it, when is born in a family in this world. The soul after the death goes to hell or heaven or both as per the nature of its deeds. The nature or the strength of the quality is minimized in it on the enjoyment of the fruits in the hell or in heaven or in both. This nature becomes very weak like a seed. ***Generally, the soul is born in such an atmosphere, which is congenial to the nature of the seed present in it.*** These seeds have the capacity to give birth to sprouts, which can grow into plants and further huge trees with the help of the external atmosphere. When there is a specific programme of God, then only, the seed is born in a family having opposite nature like Prahlada in demons. You cannot say that the external atmosphere of the family can always help the seed. If it is so, the devotee Prahlada should have become a demon and Duryodhana should have become a pious person. Of course, generally, the homogeneous nature of the seed and environment are congenial to each other and result in a sprout, plant and gradually a huge tree. ***Simply, the soil and rain cannot give birth to a sprout unless a seed exist in the soil.***

The existence of hell is very much essential for the control of the sin. In the hell, after the severe punishments, the nature of the sin becomes very weak like a tiny seed. When this soul is born again in this world, the soul will have some control on itself for some time at least because of the long time taken by the sprout to become a tree. At least, in this time, the world will be peaceful to some extent due to the reduced nature of sin of the soul. The seed will be burnt to become ash only when the seed is subjected to the fire of knowledge. Such a seed will never give birth to any sprout. Water will help the seed to give sprout but the fire will burn the seed to give ash only (***Jnanaagnih... Gita***).

1. How to respond to rigid traditional people?

[Respected Swamiji, Kindly clarify the following question which I had on 2 types of devotees:

1. Some traditional people are telling that nowadays the spiritual path has been diluted and many spiritual aspirants don't properly follow the shastras.

They accuse that the karma kanda portion of the vedas is ignored and everyone wants a convenient spiritual path, and are focusing on jnana (through intellectual debates) or bhajans. They ask if the karma kanda is not important, why was it even given by God?

They also accuse that brahmins by birth are not doing veda abhyasa and mandatory rituals, and instead are after earning money in offices. By hook or crook, these traditional people try to argue that svadharma has to be determined strictly by birth so that one cannot escape from performing their

duties. They say, if a person's duties is determined by guna, then, there is a risk that the person, even though he has the guna of a brahmana might look at a wealthy neighbour, get tempted to earn money, stop veda-abhyasa/rituals, and start doing vaishya dharma.

How to respond to such rigid traditional people even though they are very few in number?

2. The second type of devotees quote from the Bhagavatam that NamaSamKirtana is the way to please the Lord in Kaliyuga and sometimes even feel guilty that they are earning a lot of money in offices. They quote the examples of many saints like Tukaram, Namdev, and Purandara Dasa who neglected even their livelihood and spent their life in composing Kirtans on the Lord.

Is their inclination towards only Kirtana correct even though they have the potential to earn money, or can they be encouraged to work, earn money, and do Karma Phala Tyaga? Sincerely, Balaji]

Swami replied: Vedadhyayana or the study of sacred scripture is not mere blind recitation of it without knowing its meaning. Mere knowledge of the Veda is also not sufficient since there are several crucial points in the scripture, which must be discussed deeply and right conclusions have to be arrived especially in the context of various interpretations. After achieving the right conclusion only, your action starts. Is this not the normal procedure in the case of any human being even while doing the worldly works? You have to admit your son into the best school. Now, you have to find out the best school since several schools exist in the city advertising their merits. You will take the brochure of all the schools, study well and then analyse the merits and defects by discussing with your wife, relatives and friends. After doing all this procedure only, you will arrive at the right direction in the right path to take action in admitting your son into the best school. When you follow such a tedious procedure in the case of petty worldly works, should you not follow the same in a more serious way to travel in the right direction, in the right path to reach the right spiritual goal, which is accomplished only after a series of lives (*Bahunaam Janmanaam... Gita*). If you say that mere recitation of the scripture and performing the duties assigned in the scripture is the end of the effort, in such case, you should blindly recite the brochure-pamphlets of all the schools and admit your son blindly in some school. You cannot join him in the best school because you felt that understanding the brochure-pamphlets through deep study and arriving right knowledge through analysis is not at all required. In such case, the fundamental question comes that into which school are you admitting your son? If you follow all the procedure and arrive at correct decision, your son will be admitted into the really best school and will flourish in his life. Similarly, there are several philosophies in this world, which contradict each other and mere recitation of the scriptures of various philosophies will lead you into big chaos. *The word Adhyayana itself means to know the scripture and not to recite it.* Even the word Veda means knowledge and not mere text, which should be blindly recited without understanding its knowledge. The very first step of understanding the Veda is absent in the recitation. How can you expect the

further step of analysis through debate when the very first stage of understanding the scripture is absent? Shankara, Ramanuja and Madhva have written commentaries on the Scriptures, which are deep discussions to arrive at the right path. A Brahmana by birth simply reciting the scripture without knowing its meaning and performing the rituals or sacrifices blindly without even an iota of the knowledge in the brain is projected by you. He eats the goat cut in the sacrifice by blindly doing the ritual. If the knowledge is understood, here, the goat indicates innocent ignorance through blind faith on the butcher and you have to cut such ignorance only and not the goat (*Manyuh Pashuh... Veda*). In the case of Muslims also, who cut the goats in the festival, the ultimate essence of knowledge is only to cut their innocence and not the innocent goat. Muslims are famous for their innocence existing in their sincere faith to the scripture. Tell Me the difference between such a Brahmana and an animal? The Veda says that such a brahmana can be, at best, called as divine animal (*Devaanaam Pashurahaha...*)! If this is your ultimate goal set up due to your rocky rigid ignorance, I, Datta Swami, flatly prostrate on your feet and leave you forever and I promise that I will never show My face to you!! The reason is that you will not listen Me at all and even if you listen, you cannot understand what I say and therefore a stone should not be thrown on such mud pond as said in the Gita (*Taanakrutsna vido...*). Sometimes, I find some people in some houses speaking some sentences to the dog and their belief is that the dog understands their language. They do not know that the dog performs the corresponding actions due to simply two items only, which are fear and attraction. The actions of the dog are interpreted by these foolish people that the dog is reacting after understanding their speech!!

The caste system can be referred based on birth or quality based actions. If you take the word Brahmana, what is the aim of such word in your mind? Do you mean that Brahmana means a person, who should be respected or even worshipped by the humanity? If it is so, you should certainly take the second option only that the word Brahmana means the person decided by quality based actions and not mere birth in that caste. In such case, you should respect and worship a Brahmana decided by qualities and subsequent actions only before respecting him. In such context, the Brahmana by birth is not at all the meaning of your concept. Hence, if you respect a Brahmana by qualities and actions and not by birth, you should respect and worship Shri Rama as the Brahmana, who is the real Brahmana by qualities and actions though He is not a Brahmana by birth. In this context, you cannot worship Ravana, who is a Brahmana by birth because your present context is to worship a Brahmana decided by qualities and actions only. God has given

this option only for respect or worship by saying that the caste in this context should be decided by qualities and deeds only (***Guna Karma Vibhagashah***).

Suppose your context is quite different from the above context. Now, your second context is to mention the Brahmana, who is born to the Brahmana parents and to indicate that all his ancestors were only Brahmanas by birth and qualities. This context is not to respect or worship the Brahmana. It is only to give the address of such Brahmana indicating his ancestors only. In this context, you can say that Ravana is a Brahmana because his parents and ancestors were Brahmanas. This context is just to give the ancestral information of a person only and not for the sake of respect or worship based on qualities and deeds only. Therefore, if you are sure of your context, there is no quarrel to call Rama as Brahmana or Ravana as Brahmana. Hence, before the decision in this topic, kindly fix the context and then proceed into the nomenclature.

Earning money is not wrong because it is given the second respectable place in the category of the four achievements (Purusharthas). Earning the money is not a sin at all since without the money even a saint cannot maintain his or her life (***Shariirayaatra...*** Gita). If you are a householder, your wife and children depend on you as the dependants with sincerity and love in serving you. Hence, it is your bound duty to earn the money for their maintenance also and satisfy them with all the comforts that you can provide to them. There is no trace of sin up to this point. All this is Pravrutti, by which you can reach the temporary heaven as reward. Even in Nivrutti, the Veda says that the sacrifice of money alone decides your divine love (***Dhanena Tyagena Ekena...***). The sin starts only when you grab the money of poor people through business and politics or even unjust professional ways to accumulate it for the sake of your family due to your blind passion to it. Remember that the family is not going to share even a trace of your sin even though they enjoy that sinful money earned by you. If you follow justice in your earning, this much is sufficient and you will be granted salvation even if you do not sacrifice single paise to God. There is a saying, which states that if you do not spread bad odour in the temple through purging, it is as good as lighting a K.G of camphor before God! Hence, the qualities and subsequent related actions (***Guna Karma***) are very important in deciding the right direction in the right path to reach the right goal, which is the grace of God.

You said that following one's own tradition is always good as said by the Gita (***Swadharme...***). But, the tradition of a Brahmana set by the ancient sages should be taken and not the tradition set by the middle aged Brahmanas, who just recited the Vedas without knowing the knowledge. The tradition of

a Brahmana (decided by qualities and actions) refers to that of the ancient sages and not the middle aged ignorant ancestors. Here, the word '*Swadharna*' also refers to one's own religion like Hinduism, Christianity, Islam etc., since Universal Spirituality is one and the same in all the religions. Conversion of one's own religion is foolishness and this is also the meaning of this verse in the Gita.

Chapter 32

EFFORT TO GET SUPPORT OF SIN FROM PAST EXAMPLES IS FUTILE

October 28, 2015

O Learned and Devoted Servants of God,

Dr Nikhil asked: "I am presenting the views of some important persons regarding the non-vegetarian food. They feel that there is no sin in it since several scriptures of various religions mention about the non-vegetarian food taken by very great people. I bring these views to Your notice so that You can throw light on this topic through Your systematic analysis".

Swami replied: You are doing great service in the propagation of divine knowledge by projecting the points with careful scientific analysis as background. Today, science is very widely covering basic field of knowledge like logic in the olden days. *At present, the concepts of spiritual knowledge enlightened with the scientific analysis as the background is very significant in the propagation of divine knowledge.* If the educated public is convinced, general public naturally follow such knowledge. This is the reason why Shankara targeted the topmost scholars regarding the discussions and debates with logical analysis as the background because in those days, logic existed in the place of science today. There is no difference between science and logic since both mean systematic and shrewd analysis only. Therefore, at any time, you have to analyze the concept without any blind prejudice and then only accept and subsequently practice it.

The scripture is always respected by all the theists since it is considered to be the voice of God. But, God is unimaginable and hence does not have face and throat to speak something to us directly. The human form of God alone is considered to be the ultimate unimaginable God existing in the human form. God existing in such human form called as human incarnation speaks the divine knowledge through the throat of such human form and hence such speech is certainly the divine message of God. Therefore, we have to respect the scriptures spoken by God through human forms like the Veda through sages, the Brahma Sutras through sage Vyasa, the Gita through Lord Krishna, the Bible through Jesus, the Quran through Mohammad, the Gospels through Buddha and Mahaveera etc. Up to this, everything is OK. The problem starts now only from this point. The scripture that is available to us, today, may be pure or may be adulterated by some hands of ignorant or mischievous culprits. This doubt comes because certain concepts do not convince our inner consciousness due to the failure of logic in these concepts.

You are forced to accept these concepts because these exist in the scripture. This is the case of a legal document, which is to be sent to the forensic laboratory since verification of the genuine or forged signature is to be done before we accept the doubted document. If we accept the document since it is on the stamped paper, we are drowned, if it is forged. Similarly, a concept in the scripture is like a legal document on the stamped paper. If there is even a trace of doubt about the concept (text of the document), you must send such concept to the faculty of intelligence (forensic laboratory) for systematic verification by sharp analysis. If somebody says “do not send the document to forensic laboratory because you should not doubt it since it is on a stamped paper”, will you accept it? Similarly, if somebody says that you should not analyze and discuss the concept that exists in the scripture, you should simply reject such a stupid fellow. There is no need of any fear about analysis (forensic laboratory) because the concept (document) will come out with flying colours if it is genuine. ***If you force Me to accept the doubted scriptural concept (stamped document) without verification through analysis (forensic laboratory), certainly, the concept (document) is wrong (forged).*** If your scriptural concept is really genuine, you will encourage its analysis without any fear and reservation. Blind faith in either ancient scripture or modern book is foolishness. You should have faith only after analyzing the concept deeply through discussions. All the old is not gold and all the latest is not the best. An old or new concept may be completely right or wrong or may be partially wrong. ***You have to analyze the concept impartially and patiently without any prejudice to old or new time.*** Charvaka is an old sage speaking in old Sanskrit language, but, he and his concepts are totally wrong. Vyasa is also an old sage speaking in old Sanskrit language and what all He spoke is correct and He is the human incarnation of the God. A modern atheist speaking nonsense in his regional language is also totally wrong. A modern theist speaking in Sanskrit language is totally correct. Shri Ramakrishna Paramahansa is a recent person speaking in regional Bengali language. What all He spoke is perfectly correct and He is also the human incarnation of God. Therefore, neither the old or modern time nor the language decides the truth of the concept. There is a saying that a blind believer drinks salt water from the well saying that it was dug by his father (***Tatasyakupoyamiti...***)!

Even Good Person Tempted to Sin in Tempting Atmosphere

Apart from the above side of the coin, the other side is that the scripture may speak about a good person doing good thing or a bad person doing bad thing or a good person doing bad thing or a bad person good thing due to

temporary influence. You have to analyze the case according to the context and take the message. The scripture speaks about both good Rama and bad Ravana. Since both are spoken by the scripture, you cannot take both as good. If the scripture says that a good person killed a living being for food, you should not take it granted that killing a living being for food is correct. The point of the scripture may be that even such a good person is tempted to do the sin and therefore, the message is that you may be a good person, but, you have to be very careful about the tempting atmosphere. Without taking the final aim, your selection of a part of the concept is for supporting your selfish sin. Some quote that sage Visvamitra also ate the mutton of a dog in drought. People quote this superficially to support their non-vegetarian food. There are so many points in this incident. The sage neither killed the dog nor purchased the mutton of the dog from a butcher encouraging him to kill dogs for food. A dog died and fell on the way due to absence of food in the drought. The sage ate the mutton of dog to save his life in the drought. ***Eating the non-vegetarian food is not at all a sin because there is no difference in the components present in vegetarian and non-vegetarian foods.*** The sin comes only when you kill the living being for food. When you purchase the mutton from the butcher, you are encouraging the butcher for killing the living beings and hence you are a partner of that sin. ***A sin is always a sin whether it was done in the ancient time or is done in the modern time and whether it is done by an ordinary person or a great person.*** The three qualities, Sattvam (good quality) and Rajas and Tamas (sinful qualities), existed from the beginning of the creation and hence you cannot say that a person in the beginning of creation is always good and whatever done by him or her must be good. The very first couple of the creation (*Adam and Eve*) erred. From the first day of creation till today, both good and bad exist simultaneously like day and night. Hence, your effort to get the sanction of sin to be good from the examples of ancient persons is futile.

Any concept should be decided as good or bad just by powerful torchlight—analysis only and neither scripture nor the examples of ancient people can be of any use in such effort. Once the analysis ratifies the merit of the concept, you can quote from the scripture as supporting evidence. There are four authorities: 1)Shruti, spoken by God, 2)Smruti, spoken by scholars, 3)Yukti, the sharp analysis and 4)Anubhava, the experience. Out of these four, Shruti should be tested by analysis for the probability of adulteration and Smruti should be also tested by analysis for the possible error of human beings. The experience is the last powerful authority, but, it should be also tested by sharp analysis since there may be wrong experience in the case of a defective person like the vision of two moons by a person

with defective eyes. Hence, *the logical analysis to discriminate the truth and false is the only single authority that gives life to all the other three authorities*. Hence, Shankara took this single authority only in the four requisites selected by Him for a person to proceed in the divine path (*Sadasat vivekah*). He did not touch the other three authorities here.

Some people argue that plants also are living beings and hence the vegetarian food is also sinful. This is a wrong conclusion resulting due to imperfect and non-scientific analysis. A living being is characterised by the awareness, which is the neuron form of the energy existing in the presence of nervous system as mind, intelligence, memory and self-identity. These four are called as the internal nervous instruments (Antahkaranams). The neurons create the field of awareness through various thoughts by modulations and de-modulations involving changes in phase, amplitude, frequency etc. It is transformation of one form of energy in to another form of energy. But, after transformation, the specific form of energy has its own individual significance and cannot be treated as the other form of energy. The food is converted in to blood. A patient in need of blood cannot be treated by supplying food to him. The activity of neurons exists even in an unicellular organism like amoeba through the response of its pseudopodium. Even in multi-cellular plants such system of neurons does not exist. This difference brings the appearance of two different departments called as *Botany for plants and Zoology for birds, animals, human beings etc*. Of course, Shri Bose, tried to show the awareness in plants, but his experimental conclusions were not universally accepted. We can respect him stating that the awareness is just budding in plants, which is in very undetectable primitive state. This is the reason why the plant does not experience pain at all while cutting it. The absence of experience of pain by the faculty of mind, which is almost undeveloped in plants, is the main reason. However, respecting even the possible trace of awareness in plants, cutting a green tree is also said to be a sin. The grain-plants get ripened in the end of the year, loose chlorophyll becoming unable to do photosynthesis, are said to be dead. We can be convinced to believe that in plants only respiration (Pranamayakosha) exists and the awareness (Manomaya and Vijnanamaya koshas) does not exist. *The respiration is just an inert process of taking oxygen and leaving carbon dioxide and does not involve the awareness of nervous system*. The respiration is also important because the oxidation of food liberating inert energy is essential for awareness, which becomes the nervous energy (specific work form) liberated by the transformation of inert energy entering the specific nervous system. But, mere liberation of inert energy is not awareness. A Robot does not have respiration and digestion to generate inert

energy since the inert energy is directly supplied to it as electricity. The nervous system as the computer chip-programme works due to the inert electricity in the robot. This is an example of awareness without respiration and digestion. In natural systems of Zoology, both systems liberating inert energy (respiration and digestion) and conversion of inert energy in to nervous energy (nervous system) co-exist. Plant is an example of mere respiration and digestion without awareness of nervous system. Therefore, the plant is said to be a living being based on respiration that is associated with digestion only and this is in loose sense. ***In strict sense, the presence of awareness alone makes a perfect living being.*** In natural systems like Zoological examples, the system of awareness is simultaneously associated with system of respiration and digestion for the generation of inert energy and hence ***a living being really characterized by awareness is misunderstood as its associated respiratory system also.*** If you grasp this sharp difference, you can easily understand that a plant is not strictly a living being due to the absence of main nervous system, which is called as living being in loose sense only due to the existence of only respiratory system that is always associated with nervous system in natural examples. But, this association is not mandatory since in a Robot the nervous system functions without the respiratory system. In the case of souls associated with energetic bodies in the upper world also, there is no generation of the energy through respiration and digestion. Their food is directly the energy from the cosmos. Such energetic forms (the departed souls) contain only very subtle nervous system having awareness to enjoy the fruits of deeds in the upper worlds. Due to absence of respiration, can you call them as non-living?

The pain is experienced by animal or bird when you cut its throat, which weeps by crying. Even a human being cut cries like this only. You must keep yourself in that place and experience the pain. In the Mahabharata, Vidura says that the real justice is to imagine the pain by keeping yourself in the place of your victim. Experience is said to be most important authority. You say that even hurting a co-human being by words is a sin. Imagine the degree of sin in cutting the throat of a living being, that too, for your food. There is no difference between an ordinary human being and animal/bird. In both cases, both mind and intelligence exist. In a scholarly human being, the intelligence is more developed. The mind is developed to the same extent in bird/animal or ordinary human being/scholarly human being. It is the mind that undergoes the pain. Hence, from the point of the suffering in mind, there is no even trace of difference in all the examples of Zoology. The only difference between bird/animal and human being is that the pain is expressed through sound (cry) from throat generally in all the cases, but sometimes the

human being expresses the pain in language before the actual cut of the throat. This is immaterial because the experience of pain in suffering is one and the same in all the cases. God has created plenty of food through the kingdom of plants. Medical education also says that non-vegetarian food is not good for health since you are taking secondary proteins through it. God as Buddha and Mahaveera propagated this non-violence, which is the highest justice (*Ahimsa paramo...*).

Sinner Supports Wrong Concept Based on Scripture Alone

If you try to establish the validity of the concept saying that it is valid because its source is the scripture, it is totally wrong. ***Can Ravana be a good person because his father is a good sage?*** A concept may not be from the scripture, but, is valid if its merit is proved in the logical analysis. Prahlada is good because of his own merit and cannot be treated as bad since his father is a demon. Hence, the concept is good or bad by its own merit or defect that can be enlightened only through sharp analysis. A concept proved good in the analysis can be quoted from the scripture (its source) also as supporting evidence. The greatest sage Dattatreya is the son of the great sage Atri. Here, apart from the merit of the sage Dattatreya, the additional merit is that He is the son of sage Atri. You can condemn a wrong concept by virtue of its defect proved through analysis and in addition for support, you can also say that such concept is never told by the scripture. Duryodhana is bad and in addition you can say that his father (Dhritarashtra) is also not good. Therefore, everywhere, the concept is decided good or bad based on its own inherent merit or defect and to support this point, the source of the concept can be also quoted at the end. If a hero says to heroine that she should love him because he is the son of the king, it is absurd. She should love him based on his inherent merits and the point that he is son of the king should be always hidden by a real hero. Later on, the heroine may come to know that he is the son of the king and may become more happy. If the hero is bad with all defects, he should not say that he is the son of the king (which is the only merit of him) trying to win her love through that single point. No good heroine will love him. If the heroine loved him based on that single point, she is a prostitute only, whose love is simply based on wealth only. Similarly, a sinner will always support a wrong concept, which is very much convenient for him, based on the single point that it is quoted in the scripture. A non-vegetarian tries to quote the scripture and also tries to show that even great people practiced it. He will say that Shirdi Sai Baba was a non-vegetarian. Of course, Rama and Jesus were non-vegetarians and both are incarnations of God. The weak human being should not imitate them since

misunderstanding them is possible due to lack of analysis (*Seedatyavarako janah, Avaradaurbalyaat*— Gautama Dharma Shastra). If you analyze this, God tries to mix with sinners following their ignorance, for some time, to become friendly with them and slowly convert them.

A real scholar always explains the merits of the concept and wins your heart quoting the scripture at the fag end only to get additional support. An ignorant person appearing like scholar will not explain the merits of concept and quotes the scripture in the beginning itself trying to force you to accept it. After dictating the Gita, the Lord said that Arjuna should analyze it with sharp analysis and then only accept it finally (*Vimrushyaitadasheshena...*), which means that he should not accept the Gita because it is told by Lord Krishna. Shankara spread the divine knowledge through sharp analysis projected in debates and discussions only. Swami Vivekananda boldly told that a concept referred by a scholar against his speech is wrong. It means that Swamiji will accept the concept based on its inherent merit only and not because it is told by Shankara. This is the inner meaning. Even Shankara said that Sankhya cannot be accepted because it is told by the human incarnation, Kapila. He criticized it and enlightened its defects. You should not doubt that the defect should not come because the speaker is God Kapila. The reason is that there is probability of two possibilities in this context: 1) The statement proved wrong through analysis might have been inserted by some ignorant fellow in the writing of Kapila in due course of time or 2) The statement of Kapila may be genuine, but, you might have misunderstood it due to wrong interpretation supplied by your wrong brain or supplied by some wrong scholars, which can be clarified through sharp analysis only.

Chapter 33

MEDIUM OF INCARNATION NATURAL PROPERTIES

October 29, 2015

O Learned and Devoted Servants of God,

Shri P V N M Sarma asked: Surdas sang about Lord Krishna telling his mother that He did not eat the butter (*mai nahi khaaya*) and subsequently telling that He alone ate the butter (*mai ne hi khaaya*). I enjoyed the beauty of similarity in the words in both statements.

Swami replied: The enjoyment you got from the words is very little compared to the bliss you receive on knowing the inner meaning. The serpents licked the grass on which the vessel of divine nectar was kept. The angels licked the drops of the divine nectar directly. The difference existing between serpents and the angels will be the same as the difference between the enjoyment from words of poetry and the enjoyment derived from the divine knowledge.

Lord Krishna is the human incarnation. Generally, people think that God directly dwells in the human body of Krishna. This is wrong. God enters the human being and not mere human body. The human body possessing the individual soul as its owner is the human being. Hence, in the human incarnation three entities exist: human body, human soul and unimaginable God. The Veda tells the same about the human incarnation that two birds are on a tree. The two birds are human soul and God. The tree is the human body (*Dvaa suparnaa...*). In the Gita, God says that He enters the human body (*Manushim tanum...*). The Gita is not contradicting the Veda because both the human soul and human body are taken as one entity called as the human body. The human soul becomes part and parcel of human body. The human soul (Para Prakruti) and human body (Apara Prakruti) are the two components of the body (Prakruti). In the absence of God, the alive human soul predominates behaving as owner of the body. But, in the presence of God, the human soul is dumb stuck folding hands and behaves like an inert statue only. He becomes inert as good as the inert house. Hence, the human body said in the Gita means both the almost inert human soul and inert human body.

In a human being, the human soul and human body only exist. In this context, the human soul predominates as the alive entity whereas the human body behaves as an inert entity. This difference between these two items gets very much reduced in the presence of the most powerful God. The above referred Vedic statement further says that the human soul (individual soul or

Jiiva) enjoys the fruit by eating it and the associated God derives its enjoyment and becomes happy (*Tayorekah...*). God gets associated Himself with a human being to enjoy the creation to the full extent by identifying Himself with the human being so that He can have the advantage of full ignorance of the human being so that the enjoyment is highest.

Lord Krishna being the human incarnation contains both God and human soul. The two statements given by God refer God and the human soul respectively. God does not eat (*mai nahi khaaya*) and the human soul eats (*mai ne hi khaaya*). This indicates that the human incarnation is a two-component system of God and individual soul. Hence, both the statements are correct. You must recognize the human soul and God existing in human body and give food, water etc., for the human soul present in the human incarnation. Based on the wrong concept that God alone exists in the human body, if you do not give food and water, the human soul suffers for your ignorance. Of course, finally, God will take care of that soul. But, the suffering of human soul will be witnessed by you so that you will understand your ignorance of the right concept. Bhagavan Shri Satya Sai Baba is the human incarnation. One lady broke a coconut fruit on His leg suddenly due to this wrong concept. Baba could have saved His leg by His supernatural power. But, Baba did not do so. The leg was swollen and Baba suffered for several days. The idea in this suffering is to preach the world that God exists in the human body along with the human soul. All the three entities co-exist with their individual properties in isolated way. The human body and human soul constitute the medium. God is in that medium. The properties of God and medium are separate and do not interfere with each other. The electricity flowing in the wire does not change the properties of the metallic wire (like lean length and metallic properties). Hence, the medium of the human incarnation has birth, death, hunger, thirst, illness etc., as its properties, which should not be mistaken as the properties of God. Hence, when you serve the human incarnation, you should have this knowledge and your service should be full as if it is a human being. Both the God and human being are inter-mixed having their own individual properties separately. Even in the case of a human being, the human soul as awareness exists throughout the body. The scent applied to the skin of the body is received by the awareness (individual soul) existing in the nervous system below the skin and thus, you are pleasing the individual soul through this service to the body. You will not peel of the skin and cut the nerves to apply the scent directly to the awareness flowing in the nerves. If you do so, it is utter foolishness. When the awareness can grasp your service through the body, what is your problem? If the awareness does not grasp your service through such process,

you can think of the other process. Hence, this song means that you should give butter to Lord Krishna so that the human soul component eats it and enjoys (*mai ne hi khaaya*). The joy of the human soul is derived by the associated God, who equally enjoys even though He does not eat it directly (*mai nahi khaaya*). ***This song explains you not only the concept of the human incarnation but also the concept of your service to the human incarnation.***

Chapter 34

SAGES ENDED SEXUAL LIFE AFTER GETTING CHILDREN

October 30, 2015

O Learned and Devoted Servants of God,

Shri Phani asked: Somebody told that Lord Manikantha (Ayyappa) is born to Lord Shiva and Lord Vishnu and says further that this means that the concept of homosexual relationship exists from the beginning even in divine personalities, which need not be criticized.

Swami replied: This argument projected is meaningless showing the climax of stupid ignorance. Shri Manikantha is not born to Lord Shiva and Lord Vishnu. He is born to Lord Shiva and Goddess Mohini, who is the female incarnation of Lord Vishnu. Even in the case of human beings, a female in the present birth, married to a male and delivered a son, might have been a male in the previous birth. Since she was male in previous birth, her sexual relationship with her husband in the present birth is not the homosexual relationship and also this does not mean that a male delivered a son! *The soul inside the human body is neither male nor female, which is beyond sex, being a bundle of thoughts (individual soul).* The gross body containing this individual soul is either male or female. Similarly, the energetic body of Lord Vishnu is male and the soul inside in it is predominating Sattvam quality and hence Lord Vishnu is gent in view of His gross body. When the Lord Vishnu is transformed into Mohini, the same soul exists in a new energetic female body and hence Mohini is a lady. In the case of re-birth of a human being, the external male body is destroyed and the same soul enters a new female body. But, in the case of Lord Vishnu, due to His unimaginable power (since unimaginable God is associated with the inner soul), the soul in Lord Vishnu remains as such and its exact replica enters the new female body of Mohini (*Avibhaktam vibhakteshu... Gita*). Lord Shiva is soul with predominating Tamas quality present in a male energetic body. The difference between Lord Shiva and Lord Vishnu is in the external energetic bodies (since two bodies exist) and also in the internal souls (having distinct major Sattvam and Tamas qualities), but, both are one and the same since the soul-associated unimaginable God in both is one and the same. In the case of Mohini also, the unimaginable God is associated with her soul. Lord Shiva and Goddess Mohini differ in the two external bodies (quantitatively) and also in the internal souls (qualitatively and quantitatively) and hence both can become husband and wife. Even if the

inner souls are one and the same in quality also, both can become husband and wife based on the difference between male and female bodies. If this is blamed as the homosexuality, let the present homosexuality between two males also result in the delivery of the son by any one male partner because the same homosexuality (according to your version) resulted in the delivery of the son in the case of Lord Shiva and Lord Vishnu. Hence, trail for similarity here is absurd and foolish.

While describing the beauty of the Lord, it is said that His beauty is in such climax so as to attract even the males (*Pumsaam Mohanarupaaya*). This is a theoretical concept only pertaining to mental feeling only and cannot be taken in the practical concept of the present stupid homosexual relationship. When the sages had such feeling on seeing Lord Rama, they requested Rama to allow them to embrace Him after entering new female bodies, which can be created by their power. The actual aim of this point is to project the unimaginable beauty of the Lord by which even the sages having extreme controlling power of senses and that too males were attracted! Even for embracing Lord Rama, they did not like to embrace Him with their present male bodies (like the present homosexual fools) since embracing is also a practical step. In such case, I am astonished to know that one male is trying to enter into the actual sexual act with another male! This type of mentality is not seen even in animals!

God created human beings as males and females and established the pious process of marriage to extend the humanity in to future generations (*Prajaatantum... Veda*). The sexual feeling and its act should be between a male and female only according to the divine policy established by God, which is for the extension of humanity. It is said that marriage is only for getting children and not for pacifying the sexual emotion (*Prajaayai gruhamedhinaam*). ***After getting children, the sages were always absorbed in God forgetting the further sexual life.*** In the case of ordinary human beings, the extension of sexual life even after getting children is considered to be not bad, in that level, provided such sexual life is perfectly confined to the married couple only (*Dharmaaviruddhah... Gita*). In the case of these ordinary human beings, the extended sexual life is prohibited in the old age, when the husband and wife should live together like a brother and sister. This is the end of house hold life (Gruhastha) and beginning of spiritual life (Vaanaprastha) because at least in the leftover little time of life, one should concentrate on God. When the concentration on God reaches climax, the couple should be separated and involve in the propagation of spiritual knowledge (Samnyaasa). The beginning part of the life should be involved in education necessary for earnings (pravrutti) as well as for salvation

(Nivrutti) and this stage is called as knowledge-base (Brahmacharya). This is the systematic arrangement of the human life according to the divine commandments (Dharma Shastra). I do not know from where this peculiar culture of homosexuality appeared in this world! It is funny, fantastic, foolish, fraud, futile fancy of flying mind only (*chamchalamhi... Gita*)!! I wonder how the people support their such peculiar sins also by trying to get sanction from the scriptures and practical lives of even divine personalities. Perhaps, this is the reason why Shankara told that this world is unimaginable even to mind (*Manasaapyachintyamaana...*). Doing a sin is one crime and trying to support the crime by trying to get sanction from scriptures and in such trial blaming the divine personalities also is another more serious crime and this results finally in double punishment in the hell. People will realise this in the hell only and by that time everything is out of hand!

If this support of homosexuality quoting divine personalities was done by any spiritual preacher, his aim must have been to follow the ignorance of the ignorant people for some time, in the beginning, to become friendly with them and slowly convert them. The running bull is controlled by a person after following it for a few steps before its final control. The ignorant and emotional human beings should be groomed in the beginning to become friendly with them before you try for their transformation. The real aim of the speaker should be detected, which is very important before drawing any conclusion. You should distinguish the spiritual preacher from the sinner, who speaks the same to support his or her sinful madness.

Chapter 35

BE SCIENTIST FOR THIS WORLD OR PHILOSOPHER FOR UPPER WORLD

Humanity Degraded Due to Free Will

October 31, 2015

O Learned and Devoted Servants of God,

Shri Surya asked: Some person asked about the first source of human race on this world as whether monkey or God directly. Please clarify this.

Swami replied: *Whenever you do research on a topic, it should have some pragmatic value.* It should be useful to either Pravrutti or Nivrutti. Pravrutti is the code of conduct in this world by which the society is balanced. Nivrutti is the spiritual path by travelling in which you can obtain God's grace. Even the subject, History, has some practical value in Pravrutti and hence is maintained as a department. By knowing the practical lives of past people through History, we can understand what is to be done and what is not to be done. Their actions and subsequent results were given in the History. By noting the History, we can have the practical examples that create confidence in us regarding the theoretical concepts. The language also stands as a department because the literature gives us some enjoyment to our minds, which are often strained in this world.

Shankara was asked by the Opponent regarding the time of origin of this creation.

Shankara replied: What is the use of this point? In what way this helps us in this world or in the upper world? Is it not wasting our time on such topics having no practical value? Some time back, the world evolved. Now, the practically oriented important point is that a way should be evolved out so that we can live happily in this world and also attain the grace of God to become happy in the upper world also. If you do research through debates and discussions on totally useless topic, it is like powdering the flour, which is already powdered (*Pishtapeshanameva...* ref: Brahma Sutra—commentary).

The reply of Shankara should enlighten us on such topics of no use. Suppose, I tell some source and the source might have been also true, but, due to the impossibility of showing the source to you practically, you will not believe it. You will immediately think the possibility of other source also and the dilemma continues and My answer becomes ineffective. Even if

some human incarnation gives you a vision using its unimaginable power, it is again waste of time only since by knowing it, no benefit is going to come to you in anyway. Discussions on such topics are generally done by people having plenty of leisure time without any work. For such people, some topic for killing the time is essential. When you travel, some people will sell some pulse grains shouting “*time killing grains, time killing grains...*”. When you purchase those grains and eat them slowly, you are gaining some strength by digesting such protein-rich food. Thus, it is useful for you. Not only that, it will be useful for the seller also, who can earn something for his livelihood. It is not simply time killing item since there is use on both sides. Regarding this time killing topic, neither there is some practical benefit as conclusion in the end for you nor useful for others participating in the debate. No practical benefit can be achieved either in the materialistic life in this world (as in the case of topics of science) nor any practical benefit can be achieved in the spiritual life. Instead of doing discussions on such useless topics, better having a nice sleep so that you will become energetic and fresh for discussions on useful topics.

Of course, I give you the answer for your question based on the scripture so that you will give some weight to the concept. Adam and Eve were created in the beginning. God Himself appeared as Lord Brahma, who is a human form only called as Purusha (*Vedic Purushasukta*). Perfect human beings were created in the beginning called as sages, who had complete faith in God. ***Gradually, there was degradation in a major part of the humanity since freedom of the will was given by God (svabhaavastu... Gita)***. By this freedom only, human beings in majority were spoiled. God gave freedom to Adam and Eve, due to which the fall started. Since all the human beings were not spoiled and several were perfect, you cannot blame God for this. God has given the true knowledge and also perfect intelligence to analyze it and due to this several human beings remained perfect. A question paper set by a scholastic examiner maintaining the standard of the course might have resulted in the failure of several students. Still, some good member of students passed the examination with flying colours. The examination cannot be blamed. God conducted the course to the sages in Kruta Yuga, which is the longest period and giving freedom is like starting the examination and subsequent results were seen in the subsequent periods (Yugas) of time.

After hearing My opinion, do not jump towards the monkey to be the source of humanity due to the activity of the monkey-mind because what I told is the absolute truth spoken by the scripture. Of course, any statement of the scripture should be analyzed deeply to find out the truth. But, what I say here is that you should not waste your time on this topic. If you are convinced

that the monkey is the source, I will also join you in accepting such concept. The reason is that it is immaterial whether the human being was created in the beginning or later. It does not make any difference in Pravrutti or Nivrutti. Somehow, today, the human being exists in this world. Let us discuss the topics, which are useful to the human beings either in this world or in the upper world. ***Be a scientist for this world or a philosopher for the upper world.***

In the four requisites of the discussion (*Anubandhachatushtayam*), the last one is ‘use’ (*Prayojanam*). The other three requisites are eligibility of the participant (*Adhikaari*), context (*Sandarbh*) and the subject (*Vishaya*). Hence, the use of discussion on the topic is very important.

1. Does a person share the sin due to purchase of non-vegetarian food for the family members?

[Shri Anil asked: If a person does not take non-vegetarian food due to the attained realization and still the rest family members continue the non-vegetarian food, does the person share the sin due to purchase of non-vegetarian food from the shop for the family members?]

Swami replied: The person does not share the sin in such referred case. Even if the person refuses to bring the non-vegetarian food from outside for the family, the family members will get the non-vegetarian food through a servant. The servant does not share the sin because it is her/his duty to bring the ordered item by the family members from the butcher’s shop. She/he is not eating that and hence not encouraging the slaughter of birds and animals by the butcher. The servant will bring any item from outside-shops whether it is vegetarian food or non-vegetarian food or some other fancy item. The servant is not involved in the selection of the item that is to be bought and brought from the shop. The duty of the servant is merely getting any item from the shop desired by the family members. ***The person (perhaps the owner of the family) is equal to the servant to bring any item liked by the family.*** The servant is detached from the welfare of the family. But, the owner is a well-wisher of the family and should try to convince the family about the truth and merit of the concept. If the family is reluctant to such concept, the owner should keep silent for sometime following the ignorance of the family and should try for its welfare waiting for the proper time. Even God does the same since all the humanity, being His children, is His family only (*Aham bijapradah*— Gita). Shri Shirdi Sai Baba never ate non-vegetarian food but got non-vegetarian food prepared for the visiting non-vegetarian devotees and here Baba does not share the sin. In the same way, the owner does not share the sin.



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